

The Christian Guardian

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The Christian Guardian for 1898.

Time to Canvass.

We wish to remind all our friends that the months of November and December are the most favorable months to secure new subscribers. The Christian Guardian will be sent to new subscribers to the end of 1898 for one dollar. Ten thousand new subscribers is not beyond what is possible in Canadian Methodism. It is beyond what we expect, but we will be glad to be disappointed. We suggest that the women who read The Guardian can help us much.

Free Calendars.

A very beautiful "Mizpah Calendar" for 1898, prepared by Marcus Ward & Co., is given free to every subscriber who renews the old subscription, and sends a new subscriber in addition. Each month is arranged on a card of its own, with an appropriate colored floral design, and a text of Scripture. Blossoms of fruit trees are gay in May, while roses bloom in June, and stalks of grain ripen in September. The wife of any subscriber will be thoroughly satisfied with this calendar, its artistic beauty, and its spiritual suggestiveness, and will not grow weary of it for the whole year.

The Price.

At the last General Conference, the Committee on Publishing Interests met a strong, general and urgent demand from the pastors and members that the price of The Guardian be reduced. The General Conference, instead of keeping up the price, and urging the improvement and enlargement of the connexional organ, decided to reduce the price by one-half, and make it one dollar. The circulation at one dollar per year has never been lifted where it should have been, and where there was some promise that it would be, namely, to thirty thousand. There are those who would vote quickly for a return to two dollars if they had the opportunity. The one dollar price has simply met the cost of production up to the present, and has entirely wiped out the profits. On any smaller circulation it would not meet the cost of production, and then the General Conference would have to return to a higher price. The one sure way of retaining The Christian Guardian at its present low price is to increase the circulation by one-third. The General Conference pursued a most courageous, democratic and worthy course in reducing the price. Let us make it a financial success. It is a success so far that the connexional organ is going into ten thousand additional Methodist homes beyond what it did at the old price. But that increase is not sufficient to make it a financial success.

The N. Y. Advocate.

Our contemporary, The Christian Advocate, of New York, has adopted the other policy. The publishing and editorial managers met recently to consult whether the price should be reduced or the paper enlarged and improved. The decision was to keep the price at \$2.50, to improve the paper mechanically, and to enlarge it by twenty-five per cent. in space. The reason which prevailed was that a reduction of price would reduce income so much that outlay would be limited, improvement impracticable, and enlargement impossible. We are endeavoring to work out our policy at the

reduced price, and it is only thorough loyalty and increased circulation that will enable us to do it successfully and efficiently.

Editorial Problems.

We have occasionally talked confidentially to our subscribers of the difficulties of editorial management. It is a subject that we would prefer our patrons to realize without much reference to it on our part. The difficulties are not ours alone, and we like to hear another editor state them. Dr. Buckley describes the conditions in the last Advocate thus:

"The Editor acknowledges that the restrictions of space have always made it impossible to realize his ideal. The amount of denominational matter that we are compelled to print is large. As the paper circulates in every mission field, and in all parts of the United States, and is the chief medium whereby most of its exchanges ascertain the condition and growth of Methodism and its prevailing sentiment upon burning questions, we have found it impossible to subscribe to our satisfaction the many important interests at stake. We have desired worthily to describe every denominational enterprise and general philanthropic movement, to enable the advocate of every interest of the church, and every patriot and philanthropist, apart from the hand-to-hand conflicts of political parties, to feel that he had suitable expression and representation. We have wished to give so much space to literature that the reader could be sure that no important book should fall of adequate exhibition. In fact, to treat editorially every forward and backward movement of modern civilization. Also, we have striven to furnish a weekly repast for the family, including a supply of toothsome morsels for the young folk. Deducting the space necessary for advertisements and for official and denominational matter, what has been left has been inadequate for all these purposes. Sometimes some of them have met full treatment; and while others were never utterly neglected, occasionally they have been almost compressed out of existence."

Day of Publication.

We have not changed the day of publication, but we have delayed the printing on Tuesdays to admit of inserting the "news" and "personals" reaching the office by Tuesday morning's mail. This has led to a rearrangement of our methods of mailing and distribution, which is in progress, but is not complete. A few subscribers in the Northwest have written complaining of the later arrival of The Guardian. The Book Steward and the Editor, when consulting about the change, foresaw the possibility of this difficulty. We expect that arrangements which are in progress will relieve the matters complained of, and we therefore ask our friends under the shadow of the Rocky Mountains to be patient and loyal.

Illustrations.

We have succeeded during the past six months in giving our readers three illustrated numbers, which were fairly executed. There is considerable extra expense in every such issue, when properly done. We have not made much use of illustrations up to the present time, not because we lack artistic appreciation and desire, but on account of the expense of doing the work as we think it ought to be done. We would not disfigure the pages of The Guardian with those apologies for illustrations, which appear too often in our dailies—illustrations which do not illustrate anything but bad taste, poor art, and cheap paper. Illustrations, which are a joy to the artist, to the editor and publisher, and to the readers—these we would welcome. As the total receipts are now exhausted in the cost of production, any improvement of the paper in the way of illustrations must depend on increased circulation.

LIVES THAT LIVE ON.

Miss Frances Willard concluded her biennial address at the recent convention of the World's W. C. T. U. as follows:

"One day a young nobleman on horseback rode impatiently up and down the streets of a village in Cornwall. He was seeking for a public house where he could get a glass of that concerning which our Shakespeare said, 'Alas, that men should put an enemy in their mouths to steal away their brains.' But his search was in vain, and coming upon a white-haired peasant on his way home after a day of toil, the young man said, with rising anger, 'Why is it that I cannot get a glass of liquor in this wretched village?' The old man recognized to whom he was to speak, and taking off his cap, made his humble obeisance, and replied, 'My lord, about a hundred years ago a man named John Wesley came to these parts—and the old peasant walked on. A hundred years, and he was living still, that dauntless, devoted disciple of our Lord! Cornwall has never been the same since John Wesley went there to preach the Gospel of a clear brain and a consecrated heart. Of whom will such great words be spoken when a century has passed in those dear countries of the English-speaking race, from which most of us have come? Who doubts but that in Maine some good man going to his safe and happy home will be saying in answer to some unfriendly wight, vexed because he cannot get his dram, 'A hundred years ago a man named Neal Dow came to these parts?' Who does not believe that in Canada some loyal voice will give the explanation, 'A hundred years ago Letitia Youmans came to these parts?' Verily, comrades, we are building better than we know. It is a holy thing, this influence that reaches on and away into limitless distance, this coming to be one of the wheels within the wheels that are the wheels of God. For it is said, 'The wheels are full of eyes,' and these eyes are on us when we know it not, they see us when we wake and when we sleep."

Dr. Nansen.

The lecture of Dr. Nansen, the Arctic explorer, in Massey Hall, Toronto, last Saturday night, was well attended and intensely interesting. Dr. Parkin, of Upper Canada College, introduced Dr. Nansen, by saying that there is one thing which the world never grows tired of hearing and seeing, namely, a man. Dr. Nansen's story of Arctic exploration shows him to be a man of practical scientific scholarship, of imperious will, and of great physical power of endurance. His descriptions, with accompanying illustrations on canvas, of the exploring vessel—the Fram (meaning forward), of the Arctic day of five months, then of the Arctic night of five months, illuminated with the moon and the magnificent aurora borealis, and of the ice plains, with the broken and mountainous portions caused by immense pressure from winds and currents, will not soon be forgotten.

Methodist Union.

The Primitive Methodist World, in an editorial, says that the one obstacle of importance which remains to a union with the Bible Christian Church in England, is the tenacity with which a strong minority of Primitive Methodists cling to the double representation of laymen, that is, two laymen to one minister in district meetings and Conferences. The Bible Christians have equal representation, and in this they are in accord with the vast body of worldwide Methodism, and with the principle that has prevailed in every case of Methodist reunion. The Primitive Methodists in Canada and in portions of Australia, where reunion is accomplished, have yielded the "double representation," and accepted "equal representation." We hope that the Primitive Methodists of England will do so too. Their excessive emphasis on lay representation was an extreme reaction from the excessive power of the ministry in the Wesleyan Body. "The falsehood of extremes" must pass away in the confidence of equal brotherhood.

EDITORIAL

The Rev. S. F. Huestis, of Halifax, N.S., writes to say that he has received from Rev. W. Somerville, Hartney, Manitoba, thirty dollars—a collection taken at a sacramental service on behalf of the suffering Methodist church at Windsor, N.S., and that he will be pleased to forward this amount to Windsor, and hopes that other offerings from the west may follow.

We wish and expect to publish a series of editorials dealing with the fundamentals of Christian truth. One appeared last week on "The Gospel," and one appears this week on "Man's Sin." The Editor is going through Romans with the deaconesses, and these editorials are suggested and moulded by the study of Romans, and by some after reflections on the theme in the light of other Scripture. A number of doctrinal and experimental editorials dealing with Christian truth and life may be appreciated and valuable during this winter's work.

The Rev. W. W. Baer, our minister at Richmond, British Columbia, called at the office and spent a few days in Toronto, on his way to New York. He has invented and patented an automatic carriage return attachment, adjustable to any standard type-writer. A feature of the attachment is also a simple mechanism by which the paper is automatically rolled for the next line, with either single or double space allowed. He expects to meet and make arrangements with some of the large manufacturers of type-writers, so that the attachment will be on the market with their machines.

A correspondent writes, objecting to our mention of "spacious smoking-room" among the equipments of the steamer Prince Rupert, and then adding that it had "all the requirements of fast and comfortable travel." What we stated was absolutely accurate, and neither statement could be left out or altered without falsifying. The smoking-room was no comfort to the Editor, for the pure, bracing air outside was much preferred to the air inside. Our correspondent objects to the provision made for smokers in public conveyances. He thinks that it is no necessary provision for "comfortable travel." We give our readers the advantage of his advice against smoking and provision for smokers. We do not feel it necessary, however, to give moral advice at every turn in a descriptive letter.

W. M. S.

The following item was forwarded too late to appear in the regular space of the Woman's Missionary Society:

NOTICE CONCERNING SUGGESTED PROGRAMMES.

The September Outlook, which is to be used for the December programme, will only be sent to those auxiliaries specially ordering it. As the supply is limited, those who desire it will kindly send word as soon as possible to Room 20.

ANNIE L. OGDEN.

Contributed.

AUSTRALIAN NOTES.

Pioneer and Other Glimpses.

BY REV. W. F. JAMES.

Mr. James Blatchford, who preached the first sermon for the Bible Christian Church on the continent nearly fifty years ago, is yet alive. If spared till the second of next December he will be eighty-nine years old. Four days ago I spent some hours with him. He was feeble, but full of cheerful hope, and delighted to recount the adventures of early times. Though sternly opposed to Methodist union, he now attends a Wesleyan class-meeting opposite his house, and enjoys it greatly. Some day I may furnish an account of the times referred to, but will content myself, for the present, with a few glimpses of pioneer and more recent Bible Christian experiences in the northern part of South Australian settlement.

The Bible Christian Church did much pioneer work in the north. It was often the first to preach in new districts. Where substantial houses now stand, a mud chimney, a few sheets of iron and corn-sacks did duty in the early days. The minister's advent was the signal for placing the best kerosene case at the head of the table, and the opening of a fresh box of sardines. But even these luxuries were not always available. The farmer being easily bushed in his own selection, it was not surprising for the preacher to lose himself within the four corners of a hundred. The latter could not be clean and neat when unable to get water to wash himself; nor keep an appointment, to the minute, twenty miles away, when he lost his horse in a ten-mile paddock. When he had not been previously accustomed to ride horseback, his antics were more interesting to the spectator than to himself. Horses played a prominent part in the pioneering drama. The preachers sometimes rode them sixty or seventy miles a day. They ate on them, read on them, preached, sang and prayed on them, and sometimes slept on them. A heap of wheat chaff made a good bed on an autumn night, but if the traveller was of Esau's kind, there was much trouble the next morning. One well-known brother prepared some pretty fair sermons, in a hut dug out of rising ground, with few inspiring surroundings besides a barrel of salt pork, a few sacks of potatoes, and sundry odds and ends of store goods. One night he dreamed a sermon there, and it resulted in three conversions the following Sunday. It was hard to fast, and nearly as hard to masticate. But strength came with exercise, and it took a stubborn morsel to defy the preacher's jaws. Dogs were often an annoyance in the congregation, but there was some compensation, for the preacher got used to sudden interjections.

There were some queer folk in the region. A young minister found himself at tea with two Irish young ladies, and was careful not to introduce the debatable subject of religion till he was assured they had been Irish, but recently turned over to the Wesleyans. On another occasion he approached, with great diffidence, the finest-looking young lady in the congregation he had just preached to for the first time, and, in response to a polite inquiry about her health, received the following answer: "First-class, thanks. How's yourself?" He thought of embalming the incident in poetry, till, one day, looking for inspiration, his eye fell upon Cowper's well-known lines:

"But soon as'er the beauteous idiot spoke,
Forth from her coral lips such folly broke;
Like balm its trickling nonsense healed my wound,
And what her eyes enthralled, her tongue unbound."

There were queer preachers, too. A beardless probationer went round the circuit introducing himself as "your pastor." Another, with more zeal than discretion, was greatly shocked on one occasion because a farmer and his sons would not leave off scratching a pig to go into the house and pray.

Most of the pioneers were inexperienced young men, and many mistakes were made. But they did much self-sacrificing and useful work. Laymen and their wives rendered excellent service. The pioneers learned to read human nature to advantage. They were sometimes ministers, doctors and nurses all at once. They watched by the dying through the night, and, in the morning, turned, with such words as they could frame, to hearts left desolate by death. In the friends they found all, and more than all, they expected, while the rough shearer and uncouth bushman sometimes surprised them by revealing hearts as tender as a child's. A bluff old squatter, who was a far-famed terror to loading sun-downers, brought the body of his dead shepherd over thirty miles for Bible Christian burial, and sobbed like a woman when turning away to leave it in the lonely plain. The good seed was not sown in vain. There were blessed times in shearing sheds, penitents in barns, conversions in flour-mills. The presence of Christ was often manifested to the two and threes who met in his name. And there are many useful circuits where privation and suffering once prevailed.

After six anxious, busy and eventful years, within two miles of Adelaide town clock, I was stationed to Ororoo, a northern circuit, nearly two hundred miles distant, and drove thither. Instead of crowded streets, there were magnificent distances. The natural scenery was not always inspiring, but the mirage was sometimes striking. The last Sunday in the previous circuit was spent in the

most beautiful church we have in Australia, with an excellent choir, with the Lieutenant-Governor, the principal of Way College and a few university students in the congregation. The first service at Ororoo was held in the feeblest part of the circuit, in the poorest church I know in the connexion, without any one to play the harmonium, and with about twelve rustic people present. The £60 spent upon the manse, etc., was speedily raised by lectures, etc. Many valuable additions were made to the church. Removals were frequent and serious. Two-thirds of the membership of the Christian Endeavor Society left the district within twelve months. The circuit embraced a hundred families, and many of them were much scattered. Once, in two successive days' pastoral work, I drove sixty miles, called at twelve houses, and found three of the families were from home. There was no pulpit in the circuit, and I never enjoyed preaching more. Two of the congregations were good and very appreciative. Many of the friends were among the best I have known. Bad seasons and low prices caused the settlers a hard struggle. There were thirty meetings of creditors at Ororoo in a single fortnight. But the funds were well sustained. Fifty-three persons were received into the church, leaving a pleasing increase of members at the end of the term, and the two Sunday-schools grew to four. During the three years £1,278 was raised for all purposes, an average of £4 per member annually.

There were many lights and shades at Port Germein, the next circuit. With the sea on one side, and wooded mountains on the other, the situation was pleasant. The manse was commodious and substantial, but unfinished, and the church was poor. On the left was a memorable scene. There were several wretched-looking out-buildings, a little unnameable structure, with means enough to ventilate a palace, and something which seemed a cross between a crane and a gallows, but which proved to be a contrivance for placing slaughtered pigs in the position of Mohammed's coffin. Going into the church, with my youngest boy, I found the seats so far apart that there was no fear of inconvenience if crinolines resumed their sway. The pulpit did not look so bad, but it seemed built on the "touch-and-go" principle, and the walls were an ancient aspect. Opening the hymn-book, the child's eye fell upon the hymn beginning with, "From every stormy wind that blows." The rest of the verse came to mind, and excited mingled feelings. With sixteen women, eight children, four men and one dog present on the first Sunday morning, the text, "We sat down and spake unto the women which resorted thither," seemed appropriate, and I was inclined to sit and preach the sermon. One could not help noting the contrast between the attendance, and that in other charges.

Baroota, seven miles distant, had much larger congregations. With varied experience the months passed. A good waterfall and two splendid gorges were within twelve miles. But there were drawbacks. A gentleman, accustomed to large centres of population, on going to reside at Mevagissey, Cornwall, said it was seven miles from everywhere, except heaven, which was eight miles off, and that even the postman was a woman. At Germein I was sixteen miles from the nearest railway station. Letters and morning papers reached me at eight in the evening. Two journeys, totalling sixty-four miles, were necessary to get a suit of clothes made and fitted. Selkirk's words:

"'Tis better to dwell in the midst of alarm,
Than reign in this horrible place,"

were recalled more than once. The district had been missioned eighteen years before, and there was a good prospect. But there were sad reverses. Only two of the men, who had held the pastorate, remained in the work. Two series of evangelistic services at Germein appeared to succeed, but the sequel emphasized the words, "You cannot carve on rotten wood." A fortnight's mission at Baroota, in the height of summer, bore splendid fruit. The young lady evangelist scoured the district, the church was filled night after night. There were twenty-three conversions. A Christian Endeavor Society was formed, and the attendance averaged forty during the rest of our stay in the circuit. The crops were good, and there were some good examples of liberality. A young man, after the marriage service, put a five-pound note into my hand, with the words, "For Christ's sake." The Christmas bazaar, which entailed over three hundred miles' travel by buggy, netted £42. The membership was doubled; nearly £50 was raised to improve the property, and the manse debt was reduced a little. What a whirligig is the Methodist itinerancy!

There were two accidents in previous circuits, and my ill-luck with horses followed me to the north. Practically, there were four accidents, which entailed a loss of £20. Once a pony threw me clean over her head. I pitched on the right shoulder, was unconscious for a time, and a prisoner for a fortnight.

On leaving for the north, an old friend said I was going to enjoy "rest and quiet." It was hardly so. With the pastorate of a neighboring station, and the superintendence of the district for three years, the term at Ororoo was sufficiently full. Some of the most delicate, difficult and arduous work in the long Methodist union campaign was done during the four years. Six union conventions were planned, directed and reported. They involved some three hundred letters, and eight hundred miles' travel, chiefly by buggy. Much spiritual benefit followed, and the union sentiment was fostered. There were two dozen journeys to Adelaide—each meant nearly four hundred miles—and a trip to Melbourne; besides frequent correspondence, and not a little press work. But it was pleasure to serve a cause

which concerns five hundred thousand people, and will affect the unborn millions of a great continent—a cause which is part of a world-wide movement for Christian unification, and having a bright prospect of success. During the four years, twenty-four thousand miles were travelled, and more than half as many letters and parcels were sent through the post.

The two hundred odd miles by buggy from Germein to Glanville were made pleasant by agreeable weather, and the great kindness of beloved friends on the journey. At Blythe I rang the choice bell, given by the Emperor William I. of Germany to the Lutheran church, and handled the Bible presented by Prince Bismarck, with his autograph inscription. And it seemed like returning home to get back into a centre of population.

Glanville, South Australia, September 17, 1897.

ENGLISH NEWS.

FROM OUR OWN CORRESPONDENT.

PUTTING ON THE HARNESS.

I am told that in Canada, and the United States some churches are closed during a portion of the holiday season of each year. It is not so in England. I have never heard of a single church, of any denomination, closing its doors for even a week on account of the holidays. I believe that in Scotland something of the kind prevails to a limited extent amongst the Presbyterians. But though our English churches do not cease their soul-saving operations during July, August and September, yet those operations are carried on with much less than their wonted vigor during those months. This is unavoidable, as a large portion of the ministers and lay officials, to say nothing of the rank and file of church-goers, are wandering far away in quest of renewed health and vigor to fit them for the year's toil. It has been said that many, in packing up for their annual outing, forget to put in their trunks food needed for the higher man. We incline to think that this is but the spluttering of unkindly criticism. With very few exceptions our ministers and people return from their holiday, not only with increased bodily health and strength, but also with higher cravings after God, and more power to do him service. Throughout English Methodism our people have got home again, and have buckled on the harness afresh, and are giving themselves heartily to the service of the divine Master. Hopefulness is everywhere uppermost, and in not a few places conversions have been numerous. May the ecclesiastical year, recently commenced, be a time of special and abiding blessing.

THE DEATH SCENES OF THE QUEEN'S FRIENDS.

As is well known here, the Queen is in the habit of keeping rooms which have been occupied by deceased relatives and special friends locked up and unused. The apartments at Claremont, in which the Princess Charlotte died more than three-quarters of a century ago, are rigorously closed, and nobody is allowed to use them. The Prince Consort's rooms at Windsor, Osborne and Balmoral are all kept precisely as they were when he was alive; and on the wall of the apartment in which he expired, there is a tablet with an inscription recording the fact that "this apartment was the scene of his demise." The rooms of the Duchess of Kent, the Queen's mother, are also shut up. Her Majesty has also kept John Brown's rooms at Windsor entirely closed since the death of that faithful servant, and a large brass has been erected in the apartment in which he expired, with an inscription commemorating his virtues and deploring his loss. In this way our Queen shows that she does not forget, after their death, those whom she has valued in their life-time.

OUR ROMANIZERS ON THEIR DEFENCE.

The reply of the English Church to the recent Papal Bull on Anglican Orders, signed by the Archbishops of Canterbury and York, and addressed to "the whole body of bishops of the Catholic Church," has been published. From a Protestant standpoint it is a deplorable utterance, and illustrates more vividly, perhaps, than any other recent pronouncement, the distance which Anglicanism, as represented by its most authoritative exponents, has traversed the Romeward way. The Anglican position is defended throughout, not from a Reformation, but from a Romanist, standpoint. The one contention is, that the Anglican orders are valid because they are in form and in intention as fully sacramental and sacerdotal as those of Rome. It labors to prove that the Anglican clergyman is a priest in the Roman sense. "Nor do we," it says, "avoid the term 'sacerdos,' and its correlatives either in the Latin edition of the book of Common Prayer, published in 1560, in the reign of Elizabeth, nor in any other public document written in Latin." The Pope's argument, that from the elements of the Anglican ordination rite "there has been deliberately removed (at the Reformation) whatever sets forth the dignity and offices of the priesthood in the Catholic rite," and, that, "in the whole ordinal not only is there no clear mention of the sacrifice, of consecration, of the sacerdotalism, and of the powers of consecrating and offering sacrifice, but every trace of these things was deliberately removed and struck out," is met with a flat denial, and, what is more, proved to be false. It is evident that the Pope's instructors were either ill-instructed themselves, or purposely misled the Holy Father. The form used in 1550 is, the Anglicans maintain, "suitable to no other ministry of the church, but that of a priest who has what is called 'the power of the keys,' and

who alone, with full right, dispenses the word and mysteries of God to the people, whether he remain a presbyter, or be advanced to higher duties as bishop." Throughout the document, Anglicanism vindicates itself as essentially non-Protestant.

In other respects, the document is an able answer to the Romanist charges. It is, to a large extent, a "tu quoque." The previous Roman practice in England, at the Reformation and after, especially in the cases of the Marian ordinations, and the later case of Gordon, which the Pope cites, is shown to have been undefined and irregular. As to the form and intention of the Anglican ordinal, it is argued that if Anglican orders are invalid, on account of the omissions and other grounds mentioned in the Papal Bull, for the same reason the orders of the Greek Church, and of the Roman Church itself, can be proved invalid. The document, in which the Pope is addressed as "our venerable brother," and which declares that, "there is much in his own person that is worthy of love and reverence," ends with an exhortation to the bishops of the Catholic Church, to whom it is addressed, to "join in weighing patiently what Christ intended when he established the ministry of his Gospel," and with the prayer, "God grant that even from this controversy may grow fuller knowledge of the truth, great patience, and a broader desire for peace in the church of Christ, the Saviour of the world."

PARSONS—ANGLICAN AND METHODIST.

If I mistake not, the term clergyman is usually given to ministers of all churches throughout Canada and the United States. In this, the mother country, it is otherwise. Here "the clergy" means the ministers of the state church. I am sorry to say that among them there is very much financial distress. And it appears to be getting worse and worse. This is owing to the alarming depreciation of agricultural land in every part of the country, together with a great increase of parochial ministers for whose support no adequate provision has been made. Of the 26,000 clergymen of the state church, only about 3,000 have generous incomes from their incumbencies. A large portion of the others are members of well-to-do families, or have had the good sense to marry good purses as well as good wives. Of the residue, several thousands never marry, but live in lodgings on less than the wages of skilled mechanics. Within two hundred yards of my house, in which I now write, there are two Anglican clergymen, and two Wesleyan ministers. The two Anglicans have immensely wealthy congregations; their incomes are, respectively, \$450 and \$400; but as they have rich wives, they are able to live comfortably. The Wesleyans have in their congregations only the lower middle class, the workmen, and the destitute poor, yet their incomes are \$1,530 and \$1,456.

In the state church there are, in addition to the benefited clergy, about 11,000 curates. The average income of those who have been in "holy orders" upwards of seventeen years, is only \$600. And there are upwards of a thousand benefited married ministers who are in a state of distressing poverty. They have no private fortunes, and their livings are miserably poor. More than 400 of them have less than \$250 each. The congregations, with scarcely an exception, have no sense of responsibility in the matter. And nobody has, as yet, made an earnest attempt to arouse their conscience on the question, though vague hints are often found in their newspapers. To the adherents of the Free churches, that is the first and sufficient suggestion. They have been trained in the idea that those who value and profit by the ministrations of a church ought to pay the expense; and that in neighborhoods where the people are poor, help ought to be given by their wealthy co-religionists in other parts. But this is a doctrine and practice in which the education of our Anglican brethren has been utterly neglected. And I am afraid that such a doctrine will be unpalatable to them, unless they are allowed some share in the management of their church affairs. They are, apart from their endowments of about \$30,000,000 a year, incomparably the wealthiest church in the world; and, as a rule, they contribute very little out of their own pockets. If they were brought to feel their responsibility in the matter, they could, without any strain, make most generous provision for their pastors. It is not an unusual thing to find in their congregations men with annual incomes of more than \$100,000 each, and the clergymen with less than \$500.

London, England, October 20, 1897.

John Wesley is reported to have said in 1778: "I find more profit in sermons on either good tempers or good works, than in what are only called 'Gospel sermons.' The term has now become a mere cant word; I wish none of our society would use it. Let but a pert, self-sufficient animal, that hath neither sense nor grace, bawl out something about Christ or his blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!'"

Dr. A. J. Pierson says: "For sixteen years I preached the Gospel with all the logic and rhetoric I could command. The results were disappointing. An untutored evangelist came to our city. Hundreds were swept into the kingdom by his simple story of the Gospel. Then my eyes were opened. I saw that the secret of his power lay in his possession of the Holy Spirit. After praying that I might receive this power, it came to me on November 15. In the following sixteen months I made more converts than I had gained in the previous sixteen years. Since that day I have never known an hour of real trouble or vexation."

Correspondence.

Domestic Missions.

Dear Sir,—I continue my observations begun in a previous letter sent to The Guardian, on the domestic missions on the Lindsay District. The question of a travelling chairman for such missions has been discussed and favorably received by a number of our brethren. I was inclined to it myself. Having gone over the ground it seems to me an unfeasible scheme altogether. The state of the work does not require such superintendency, besides, to give superintendency in that way would be unsatisfactory, and wholly inadequate. Our present plan is the best, it is doing well. On this territory there are three ordained married men, and three unordained men, each in charge of a mission, with the former as superintendents of the latter. This plan is well adapted to meet all needs of the case. If in any part of the country there are a number of unordained men on adjoining missions, I would suggest the building of a parsonage or two in central localities, where a married man could live and oversee the adjoining work. The assistance which a young man needs most is in revival work. In this work he is left chiefly to his own resources; there are but few to help him sing or pray, for the congregations are small. What could a travelling chairman do in this matter? Practically nothing. He would have so many missions to visit that he could not remain long with any one. But ministers can help each other, and so they do, and it works well.

We were surprised to find the moral and religious state of the people as good as it is. We had very unfavorable reports some years ago from the ministers who were stationed in those parts. There must have been a great improvement during the last few years. And, indeed, we were told that there had been a great change. Good work has been done by someone.

In every settlement we saw the coadjutor of the preacher, we saw the neat school-house, and the bright, intelligent teacher. There are facts of great national significance, which one is aware of, but which one does not consider. We knew that there was the preacher and the teacher all over this country. But not until we went out to the utmost fringe of settlement, out among the people who ride to church in lumber waggon, and who never can be rich, not until then did we consider what a godly preacher and a cultured teacher signify to our country. The church and the school-house are mighty levers, and it is joy to know that knowledge and vital piety are united in every part of this Province. Religion may not be taught in our schools, our national system of education may be said to be defective in that particular, but so long as our teachers continue to rival our preachers in character, in intelligence, in patriotism, and in zeal for all that is good, we need not bother farther about religion in the schools.

A good work has been done where we were, a good work is still being done. If there are idle ministers among us, they are not found on these missions, neither are murmurers or complainers found there. This ground will always be mission ground, and just as it is to-day, as it is in its arrangement, as it is in its ministers, as it is in its people, it is eminently worthy of our sympathy and support. No one need hesitate on the plea of prudence to give of his means to sustain domestic missions on such work as this.

We had frequently heard it said that the people on these missions did not contribute to the church as they should. We doubted the truth of this statement. We doubt its truth no more. It is a fact, that the people as a rule do not feel their duty in the matter of giving to their own pastor's support—they are, in some places, criminally indifferent—they simply make no effort. This is not the case with all the people, nor in every settlement; there are exceptions, but it is generally the case. We cannot correct this evil by withholding assistance altogether; we cannot have a sliding scale of reduction, which will eventually put them off the Mission Fund, for they can never be wholly put off that fund. This we can do—we can send in among them brethren of standing and influence to exhort them; we might canvass them from house to house. At all events, we can turn our attention definitely to the matter, a thing which has never yet been done, and by looking after it we can correct it.

T. MANNING.

Healthy Newspaper Journalism.

Dear Sir,—In too many of our newspapers an unnecessary pre-eminence is given to reports which cannot but have a demoralizing influence upon the mind of the reader, and especially the younger class. The vices, sins and crimes of humanity receive whole columns of space, and have attractive headings, while the nobler and better side of human life is briefly treated or entirely overlooked. If one in weakness, or in the hour of strongest temptation, commit a crime or wander from the path of rectitude, a prominent place will be found for the story; but if, in the strength of a noble manhood, he do something to bless his fellow-man, nothing will be said about it. An account of a prize-fight, or a clever robbery, will be printed in detail, while a Sunday-school convention will be merely mentioned "for lack of space." It seems as if, in some papers, the wicked, the vile, the sensual, the sentimental, the tragic, the comic, sport, politics, trade, and finance, all take precedence of the noble and the elevating.

If a man wants his picture in every illustrated paper, and his history in every other, let him do some ignoble, mean thing, for the truly great are seldom honored thus. As long

as these papers are what they now are, and until they come into the hands of men with brains and hearts, who will make them what they should be—a blessing—the easiest way for an unprincipled man to win a world-wide fame will be to travel the road, the end of which is destruction.

Some one has called the press "the mightiest of the means on which the arm of progress leans." If the press be corrupt—and many newspapers are corrupt to the very core, so to speak—how can the progress which depends upon it be pure?

The man who edits a paper for no other purpose than as a means of providing for the sustenance of life, or acquiring affluence, is as truly a failure in life as is a dynamo which refuses to generate light, or an engine which will not transmit force. All alike fail to carry out the Creator's purpose. But the man who makes his paper, although he may not know he is doing so, or intend it, one of Satan's periodicals, to encourage his followers and enlist recruits, is worse than a failure. He is a curse to humanity.

The editor's letters, his reports, his stories, his editorials, go into the homes and reach many who are not reached by books, lectures, sermons or church literature. He has a wonderful influence in the community, and it is for him to decide whether it shall be for good or bad.

In the name of God, my brother, and for the sake of humanity, see that your papers have a healthy, strong, pure, noble, elevating influence, and your subscribers will one day bless you for it. Men must have mind-food, and you are the food givers. So be careful that you provide them with that which will nourish and strengthen their minds, and make them better, and not that which would poison them and excite criminal or unholy thoughts.

I do not speak of papers which give expression only to noble thoughts and pure sentiment. We have many such, for which we should be thankful. Our papers are, as a rule, better than those of some other countries, and we have great reason to rejoice in this, but there is still a vast room for improvement, and we trust we may see it.

W. FARADAY.

Lucknow, November 4, 1897.

The Study and the Pulpit.

Dear Sir,—I much appreciated the contributed paper on above subject in Guardian of October 13. One paragraph in particular should be reproduced, and brought prominently before the notice of the different Conferences, in order that action may be taken to remedy what is undoubtedly a weakness, when the General Conference meets next year.

"I have this fault to find with our course of study, that it makes no provision for instruction in homiletics until the fourth year, and yet the Discipline makes it the first duty of a preacher to preach. We also require each year outlines or written sermons from candidates for our ministry. The poor young brethren must make bricks without straw. Is it any wonder if, sometimes, their bricks fall on us as heavy as stones? The first book in the course should be some good work on homiletics, before careless and slipshod habits are formed, which will mar a man's whole ministry."

As a probationer, now in my third year, I can bear testimony to the personal loss, owing to lack of instruction on this line, and in our Manitoba Conference, during the last two years, the truth of the above statement has been more than verified.

Some of the probationers may not feel this loss so much as others, if they happen to be within reach of older brethren, who can guide them on these lines, but as many of us are placed on distant fields, with very few opportunities of meeting together, and then what little time there is is all taken up with other business, it is not surprising that many get low marks in homiletics, and others fail completely, to say nothing of the individual loss from pursuing methods which are not the most approved. A good book on homiletics, to extend over first and second year's course, in place of Wright's Bible Reader's Manual (which would be very little missed), would be a vast improvement.

Having just had the privilege of meeting our Conference examiner on this subject, he expressed dissatisfaction at the present state of affairs, so I feel that the present opportunity should not be allowed to go by without pointing out our need, which, I trust, will help to lead to a better state of affairs for the benefit of future probationers.

H. J. GALLEY.

Estevan, N.W.T., October 22, 1897.

THE WEEKLY PRAYER-MEETING.

Do you attend regularly upon this means of grace? If not, why not? That you need the help which it offers for the development of your religious life, is certain; and that your constant presence will be an inspiration and assistance to the pastor and to your fellow-believers, is equally true. The excuses which are offered by negligent church members at this point are many, but none of them are valid. Suppose the prayer-meeting is a trifle dull and lifeless, could it be otherwise when so few persons condescend to show their faces at it? A full house on next Wednesday evening will make things lively. The proper policy is for everybody to go, and try to develop an interest. Were we more diligent in private prayer and in reading the Scriptures, and more consistent in our daily conduct, we should doubtless have a keener relish for the simple fellowship of the week-night service. It may not be amiss to urge the pastors everywhere to lay themselves out at this point. The holding of a prayer-meeting so as to get the best results out of it is a great art, requiring a higher order of skill than the preaching of a sermon.—Ex.

Class-Leaders.

THE DISCIPLINE AND THE CLASS.

Extracts from a paper read by H. A. Martin, Esq., before the convention of class-leaders for Hamilton District:

Let me first say, that I, with most, if not all, of you, love the institution called the class, even as it is, and yet I am old-fashioned enough to assert, without fear of successful contradiction, that if we would take a step forward, we must go back to, or up to, the lines laid down by our Discipline.

To prepare this paper I began to study the Discipline, as its rules bear upon the class. I was very soon struck with my own amazing ignorance in regard to the subject I had chosen, and felt like the boy who filled his hand with chestnuts in the jar, and could not take them all out, and so, like him, I have had to let go much to get out some. And just here, would it be out of place to ask one or two questions—How many leaders present own an up-to-date Discipline? How many of us have studied it? I will venture this assertion, Not one of us practices its precepts! Not two out of ten practice one-half of them!

My topic would indicate that my paper would present an article of a growling and fault-finding nature, and while it may take the form of some criticisms and comparisons, yet, if such criticisms and comparisons will inspire any one to follow, or even study the Discipline, as I have recently done, an important step will have been taken to satisfy the ends for which it has been prepared. My aim will therefore be, 1st, to show that our mode of class-leading does not sufficiently follow our Discipline; and 2nd, some of the improvements we should have, if a more rigid following were obtained.

We will here refer you to page 19, rule 23: "Whoever, through his private judgment, doth purposely and openly break the rites and ceremonies of the church to which he belongs, ought to be openly rebuked!" Some, or almost all of us, know that our church rites and ceremonies are being violated, but how often have we been a party to having the offender "openly rebuked"? The enforcement of this would remove stumbling-blocks which now become a cause of offence to many of Christ's weak children.

Page 21, rule 29: "Each society is divided into smaller companies, called classes. The leader's duty is to see each person in his class once a week at least, to inquire how their souls prosper!"

The leader is to meet the ministers and stewards of the society once a week, to inform them of any that are sick or any that walk disorderly. I am convinced that if we, as leaders, had the privilege of living up to these articles of the Discipline our class-meetings would soon show themselves to be a live, instead of an almost dead, institution. But some may ask, "What benefit would be derived if this were perfectly carried out?" This part of my paper is not a lecture to leaders, but we can see, as leaders, that if we met our members once a week, we would know, every other part of the week, where they were spiritually, unless they were very deep-dyed hypocrites.

Page 29, No. 57.—Advice is given to ministers, and it applies to us as leaders, and to the general body of the church with equal force, viz., "Do not mend our rules, but keep them"; and a wise man has said, "Keep them and they will keep you." And I declare, without hesitancy, if our rules were always kept, our church would contain the most stalwart Christians on earth!

The annual report of one of our Presbyterian churches states that through "continued absence from ordinances, etc." thirty-nine members were dropped from the roll. Do we need to take a leaf from their rules?

Page 34, Chapter III, says, "Let no one be received into the church until such person has been at least three months on trial, and has been recommended by the leaders' meeting." Also, it says, "Let none be admitted on trial nor receive tickets, but those who have been recommended by one you know, or until they have met three or four times in class." There seems to be a little something conflicting about these two paragraphs, and probably a suggestion from me would not be considered presumptuous to have them so modified that they might conform to the usual mode of "get members" that is practiced.

An old Discipline says, "Strangers are only to be admitted at every other class-meeting, and at love-feasts with great caution." I am satisfied that the stricture on this has been wisely modified.

Pages 38 and 39 is of great importance to all leaders. Less than twenty lines in a book of nearly 400 pages is devoted exclusively to class-meetings. And the leaders, who are "men truly devoted to God," (as required by Discipline), with the co-operation of those who have the charge of the circuit, by closely following those twenty lines, would soon bring the class back to the position it deserves. If we were more particular to inquire how the soul of every member prospered, how soon the members would be convinced that we were in earnest. John Atkinson, M.A., has published a small book, in which he says that it was the custom fifty years ago to ask every member such questions as: Do you pray in secret? How often? Do you read your Discipline? Do you understand our rules? Do you love them? Do you observe fasting?

I would like some one present to correct me if I am wrong, but I am convinced that we are behind instead of ahead of our times. The time of resurrection is at hand, and if we cannot come up-to-date with our modern conveniences and broad experiences, let us resurrect the doctrines of our forefathers.

Deaconess Work.

Motto—"For Jesus' Sake."

Deaconess Home, 23 McGill Street, Toronto.
Miss Scott, Superintendent.

The third annual report of the Toronto Deaconess Home and Training School, is now ready for distribution. Miss Scott will gladly mail a copy to any person making application for it.

We are much in need of supplies to provide Thanksgiving dinners for the people among whom our deaconesses work. Meat, vegetables, fruit, groceries, provisions of all kinds, or money to buy these things, if sent to the Deaconess Home, will greatly aid Miss Scott, our Superintendent. We have not forgotten the liberality of the readers of The Guardian last November, and we hope for an equally generous response this year.

BEFORE THANKSGIVING.

It was a dismal scene for the evening before Thanksgiving in a Christian land. There was absolutely nothing to eat in the house, and there were eight children. Two of them were crying with hunger when the deaconess called. Mothers, can you think what it would mean to hear your child—"your" child—crying for food, and you have nothing to give it?

"I tried to say something encouraging," the deaconess said, "but words seemed so cheap in the face of such misery. I had but fifteen cents, and was five miles from home. I kept five for car-fare, and put the rest into the mother's hand to get some bread, and she put her head down on my shoulder and cried like a child."

The next day they had for dinner, chicken and vegetables, tea, sugar and fruit from the Thanksgiving supplies at the Deaconess Home.—The Message.

"HARD LUCK."

"He's all right," the neighbors said; "he's sober and steady; it's just a case of hard luck."

"Hard luck," it seemed, indeed, to tramp day after day, searching vainly for work, hungry, foot-sore and heavy-hearted; while a white-faced woman, a wailing baby, and a puny, five-year-old girl waited his home-coming, hoping against hope, that he would bring money, honestly earned, for food and fuel.

And when he dragged his steps homeward to meet those eager eyes with a look that forbade questions, the mother would leave him with the hungry children, and go out to beg from door to door the bits of cold victuals that kept them from starving outright. Sometimes the door was slammed in her face; sometimes she was met with, "We don't give to street beggars"; sometimes scraps of food were tossed into her basket with a scornful impatience, harder to bear than hunger—for herself, but there was always Annie and the wasted face of the baby to drive her on.

Once a kind woman gave her ten cents, and she hurried to invest it in coal, for they had had no fuel for days. How they would have enjoyed a rousing fire, and to be thoroughly warm for once, but ten cents' worth of coal was not to be spent wantonly, and hoard it as they might, it would last but a day or two.

When the last coals were smouldering in the dismal little stove, however, a woman called. She had a kind voice, and a pitiful face, with a "Can I help you?" look about it, which, with the simple garb she wore, brought the word "sister," naturally to their English lips. Somehow they thought she was going to help them, but she went away again, only saying, "We'll see what we can do for you," and the hope languished, for they had learned that "We'll see" might mean little or nothing.

The city agent had promised to see about sending them coal, but the cold had crept into their very bones while they waited for their turn to come. So the poor woman proceeded wearily to wring the clothes in the tub from one icy water to another, as she had done every day for a week, hoping each time that something would happen before the morrow, by which she could get a piece of soap, and a fire to finish the task of washing them out. Is it any wonder her limbs trembled, and her heart throbbed, and her throat ached? The kitchen and the tiny windowless bedroom, where the four slept, were dirty and disorderly, but she had neither heart, nor hope, nor strength to institute a reform in the face of such difficulties.

But in the meantime the visitor of the morning was really "seeing about it," and just as evening was coming on, she reappeared, panting and breathless, tugging a heavy basket and sundry small bundles in her arms. Stopping only to rest a moment, she went out again and returned with milk for the baby, and bread and meat. "The coal will be here soon," she explained; "you must have a fire at once." They had already taken from the basket potatoes, dried fruit, meal and sugar, and down in the bottom they found a bar of soap; from the bundles had come warm underclothing for the shivering child. "How did you ever carry so much!" they exclaimed. Words did not come easily, but grateful faces spoke plainly enough. "We didn't mind so much for ourselves, sister," the man said, brushing his sleeve across his eyes, "but it was tough to hear the little 'uns cry with the cold." It was not hard then for the deaconess to speak to them of the Saviour whom she served, and his love for them, and presently they were all kneeling in the little room, and as the stranger's voice arose in earnest prayer, stifled sobs from both father and mother told of hearts softened and won by the ministry of humble service.

Church News.

Montreal Conference.

KINGSTON DISTRICT.

A district convention was held in Pine Grove church, November 2-4. Notwithstanding cold, wet weather, the following brethren attended: Revs. Dr. Jackson, Orser, Curtiss, Johnston, Thompson, Brown, Bates (evangelist), Plettis, Rogers, Grenfell, Lawson and Snell. Dr. Jackson was elected president, his wide reading and matured thought enabling him to take up the subjects assigned to brethren who did not come. Bro. Grenfell came from Kingston at great inconvenience, and spoke to us on the duty of subordinating self to service for the divine Master, who came not to be ministered unto, but to minister. At 7.30 p.m. Dr. Jackson preached to a small congregation in a warm, well-lighted church, while the storm howled without.

On Wednesday, at 9.30, "The Psychology of Sanctification," assigned to Dr. Ryckman (absent), was taken up by Dr. Jackson. The psychology of the schools tells us of body and soul; the psychology of the Scriptures tells us of body, soul and spirit. Man is a trinity, not only of function, but of organization. In the Scriptures "the heart" means both soul and body. Soul and body ally man to the animal, spirit allies him to God. At regeneration the Holy Ghost comes to abide in man, to attest his acceptance with God, and to preside over the new life. Answers to numerous questions asked as the lecture proceeded drew forth from the Doctor to the following effect: God's method is not to take out of man some of his nature, but to bring the whole man into subordination and active obedience to the divine will. There is nothing obtained from God without full surrender; and the person who has been brought up under careful instruction may be entirely sanctified at regeneration. Every Christian has the Holy Ghost, and his administration is better than Christ's presence. At 10.30 a.m. Rev. George Rogers read a very instructive paper on "The Holy Spirit as Empowerment for Service." At 7.30 p.m. Rev. Dr. Jackson preached from Ezek. xxxiii. 30-33. The responsibility of the preacher lies in the faithful and fearless delivery of the message, and then the hearer's responsibility begins. A good sermon calls forth action rather than admiration. That sermon which is spoken of as "a very lovely song," amuses rather than amends, and is a failure. Rev. A. R. Orser led the after-meeting, which brought a delightfully instructive day to a close.

On Thursday, in the absence of the papers assigned for this forenoon's consideration, the convention returned to a discussion of "The Psychology of Sanctification." At 2.30 p.m. Rev. Thomas Brown, S.T.L., preached a very effective sermon from Rom. i. 15, 16. At 7.30 p.m. Dr. Jackson preached from Prov. iv. 24-33. The large congregation listened with seriousness to the tender warnings from the text, and when, in the after-meeting, Rev. A. B. Johnston called upon them to declare whose they would be, a large number declared their intention to live for Christ.

The meetings have been a benediction to us all, both people and preachers. The next convention will be held in Brock Street church, Kingston, in February.—A. B. Johnston.

Bay of Quinte Conference.

Oshawa, Metcalf Street.—Rev. G. W. McColl, B.A., B.D., pastor. W. S. Borden, recording steward, writes: Harvest-Home services were held on Sunday, October 17. Rev. Prof. McLaughlin, M.A., B.D., of Victoria University, was with us, and preached two soul-stirring sermons. Miss James, of Bowmanville, was also present in the evening, and favored the audience with a solo. On Tuesday evening a very successful tea was conducted in the basement, after which a large audience assembled in the church and listened to Rev. J. J. Rae's delightful and instructive lecture, on "Mind Your Own Business." During the past eighteen months the church has been lit by electric light, repaired and beautified at a cost of over eleven hundred dollars, all of which has been paid.

Oakwood.—Revs. S. McCauley and C. H. Shepherd, pastors. Mr. Hogg, the recording steward, writes: There was a very large attendance at the quarterly service held here on November 7. Rev. J. R. Real, of Woodville, preached an eloquent sermon from Matt. iv. 11. At the meeting of the Quarterly Board on Monday, November 8, a resolution was passed, by a unanimous vote, inviting the pastor, Rev. Samuel McCauley, to return for another year, making the fifth year on this circuit. Reference was made to the faithful services of the pastor during his four years' pastorate, and, subject to the approval of the Stationing Committee, the invitation was accepted. Bro. Wm. Lowndsbrough, who has been steward and recording steward on this circuit for thirty-three years, being about to remove to Lindsay, where he has been appointed to the position of Collector of Customs, a resolution was passed thanking him for his services to the church.

Sidney.—J. C. Willmott, M.A., pastor. Special services have just closed at the Aiken church—the oldest Methodist church in this part of the country. A few only of the old members survive, among whom are A. L. Crowter and Emory Flukie, brethren well known by all who have travelled this circuit. These brethren, with many who are younger, faithfully assisted in the series of meetings. God's blessing richly accompanied the labors of his servants; the church is quickened, and upwards

of twenty professed to be saved, and have united with the church on trial. The Wallbridge church has been thoroughly rejuvenated. The ceiling, walls and windows have been artistically painted; the seats varnished and upholstered, the pulpit and communion re-fitted with new cushions and carpet, and hanging lamps. These, with many other details, give the church a cheerful and attractive appearance. The Ladies' Aid has been indefatigable in the assistance given the Trustee Board in making these improvements, costing about \$250. Reopening services were held on Sabbath, November 7, at which Revs. Dr. Cade and Charles E. McIntyre, both of Belleville, "rightly divided the word of truth" to large, appreciative and profited audiences. On the Monday evening following a musical festival was given in the church. The celebrated O'Flynn orchestra, of Bridge Street Methodist Sunday-school, assisted by popular amateurs, rendered a highly appreciated programme. The proceeds of the reopening services will leave only a small sum to be provided for. We are much indebted to the kind courtesy of our Presbyterian friends for the use of their church for a month, while the improvements were being effected.

Fort Stewart.—Rev. R. E. Finlay, pastor. We have just closed a four-weeks campaign in special services. The meetings were well attended, and quite successful. The church is greatly revived, and about a dozen souls have found Christ. Ten or thereabouts will unite with the church. The pastor had no outside help. A few consecrated members in union with the pastor was found to be the best help. To God be the honor and praise.—A. subscriber.

Welcome.—Rev. F. Johnston, pastor. A number of anniversaries have been held, two of which have already been reported. Here are some others: Wesleyville Sunday-school anniversary, October 31 and November 1. Very helpful sermons were preached on Sabbath by Rev. Mr. Howard, of Hampton, to an overflow house, and on Monday a chicken-pie supper was served, and an excellent programme was rendered, consisting of addresses by Rev. Messrs Howard, Jr. and Sen., and by Rev. W. R. Young, Port Hope, chairman of district, who made an ideal tea-meeting speech. A delightful musical treat was furnished by Messrs. Grimsby and Armstrong, of Orono. The whole constituted a delightful and profitable entertainment. Proceeds, over \$63. On November 7 and 8 the friends at Morish held their anniversary. Excellent sermons were preached on Sabbath by Rev. W. R. Young, at 2.30, to a very large audience of most attentive listeners, and in the evening by Rev. Mr. Leard (Presbyterian), Port Hope, to an overflow house. On Monday a fowl supper was served in the hall, followed by a good programme consisting of suitable and interesting addresses by Revs. Mr. Howard, W. R. Young and others, also singing by a quartet, from Port Hope. Proceeds, over \$53. All the anniversaries were eminently successful.

Peterboro', Charlotte Street.—Rev. D. O. Crossley, pastor. The Daily Review of the 8th inst. contains the following report of the services in Charlotte Street Methodist church, Peterboro', on Sunday, November 7. "The Charlotte Street church was packed to the doors last evening, every seat, drawn and otherwise, and chairs being used; and numbers could not obtain admittance. It was the occasion of Mr. Crossley's monthly song sermon, and the congregation was much interested in the service. Mr. Crossley's subject was, 'The sea of life, and how to cross it safely.' A special 'coal collection,' to defray the expenses of heating the church, was also taken. The pastor asked for \$100, and received \$111. The total sum placed on the plates on Sunday for all purposes amounted to \$133.47.

Toronto Conference.

Bond Head.—Rev. J. A. Chapman, M.A., pastor. The Rev. John Locke, of Bradford, preached to a large congregation at the quarterly meeting in Bond Head, a sermon of great poetic beauty and spiritual unction, and the love-feast following was attended by precious divine influences. Bro. Locke has come to our aid on many important occasions, and has each time been heard with increasing appreciation. The Sunday-school anniversary at Newton Robinson was held on October 24, and appropriate and interesting sermons were preached by the Rev. J. A. Long, of Rosemount. The plate collections for the day amounted to nearly \$50. This was in lieu of the usual tea-meeting. Bro. James Lennox, our excellent superintendent, and his associates in the good work, are greatly encouraged. It is gratifying to state that the cause of God on the circuit is making substantial progress. There has been a largely increased attendance on the ministry of the Word.

Queensville.—Rev. T. Leonard, pastor. Rev. George Webber preached anniversary sermons at Keswick on Sunday, November 7, to the delight and profit of large congregations. On Monday evening, November 8, he delivered a masterly lecture on "Martin Luther and the Great Reformation" to a deeply interested audience. Mr. J. Davidson, warden of York county, presided, and the choir of the Queensville Methodist church furnished the musical part of the programme in good style.

Orillia.—Rev. R. N. Burns, B.D., pastor. The Sabbath-school anniversary services, November 11, were most successful. The pastor preached most interesting and instructive sermons on the Sabbath, and the school formed the choir for the day, doing, as usual, remarkably well, under the able leadership of Mr. Cole. An open session of the school, addressed by the Revs. Dr. Grant and L. M. Weeks, B.D., was a new

and pleasing feature of the Sunday afternoon service. A strong committee had the Monday evening entertainment in hand, its aim being to present on the programme representatives from each department of the school. It is needless to say success attended their efforts, and a most enjoyable evening was spent, the pastor presiding. The Rev. Canon Greene spoke a few words of congratulation toward the close of the evening, referring in complimentary terms to the fact that two numbers on the programme were the work of the senior scholars of the school.

Bruce Mines.—Rev. E. B. Service, pastor. The Ladies' Aid gave a public dinner in the basement of the church on October 1, clearing \$40. They have also furnished a beautiful matting for the audience-room. The large church, which has been so poorly filled, is now filled every Sunday evening, to hear the old story of the Cross.

Dorset.—Rev. G. S. Smith, pastor. Since we sent our last report of this mission to The Guardian the revival wave has continued to swell, until the entire field has felt its power. Many souls were aroused to repentance and fresh resolves. At present the work is being carried on with great satisfaction, both to pastor and people. Some of the preaching places are crowded beyond their seating capacity. On Sunday, November 7, the Dorset church was dedicated. Rev. Jos. E. Wilson, L.L.B., of Huntsville, preached afternoon and night. The congregations were large and attentive throughout the day. On Monday evening, November 1, a tea-meeting was held, at which the pastor, Rev. G. S. Smith, took the chair. The audience was large, filling the church from pulpit to door, and listened with great attention to a most appropriate and lengthy programme. Among the most pleasant and didactic parts of the programme was an address by the Rev. Jos. E. Wilson, L.L.B., with which the people were highly pleased, and which met with great applause.—N. Langford, Recording Steward.

Owen Sound, West Street.—Rev. I. G. Bowles, B.A., B.D., pastor. We have just closed a series of five weeks' revival meetings, in which God wonderfully blessed us. The church has been greatly revived and strengthened, and many, including several parents, have been brought to a knowledge of the truth through Jesus Christ. We thank God for what he has done, and give him all the praise.

Hornings Mills.—Rev. H. E. W. Kemp, pastor. On Sunday, October 24, Harvest-Home services were held in the Hornings Mills Methodist church. Special sermons were preached by the Rev. John Mahan, of Flesherton, who was pastor on this circuit about twenty years ago. In the morning the church was well filled, quite a number coming long distances to see and hear their old pastor; and in the evening the church would not hold all who came out, being filled half an hour before the time of service, and a large number had to remain outside. On Monday evening, the 25th, the usual fowl supper was dispensed with, and a public meeting held. Addresses were delivered by Rev. J. Mahan, J. A. Trollope, A. C. Miles (Anglican), A. E. Neilly (Presbyterian). The music was given by the Methodist choir, assisted by Mr. and Mrs. Weigand, who have recently moved into this neighborhood. The church upon this occasion was well filled, all going away delighted with the evening's entertainment and this way of raising the needed finances, which were raised by subscription and special collections on the Sabbath, realizing the sum of about \$110.

St. Albans.—Rev. W. F. Campbell, Ph.D., pastor. Sunday, 7th inst., was church anniversary here. Rev. Dr. Wallace, of Victoria, gave very helpful sermons greatly enjoyed by the large congregations. The pastor asked for four hundred dollars for floating debt, and the people responded nobly, the contributions of the day, with a few received later from those not present, aggregating the amount asked. This was exceedingly generous in view of the eighteen hundred dollars subscribed a year ago for church enlargement. With a full church and a generous people zealous for good works, a pastor's work has much that is encouraging in this charge. Not a little of the interest of the day is due to the excellent service of our choir. Monday our anniversary concert was rendered by the Carlton Street Methodist church quartet, and Miss Mabel De Gear, of McCaul Street church, with Miss Brown and Mr. Ryan as elocutionists. "One of the best we have ever had," was the verdict of the people who enjoyed this delightful evening.

Corbetton.—Rev. T. Scott, S.T.L., pastor. Revival services are being conducted by the pastor in the Gravel Road church. Rev. H. E. Kemp, of Hornings Mills, very kindly preached for us twice with great acceptance. After five weeks of earnest efforts on the part of the church we feel like saying, "What wondrous things God hath wrought." Our prayer at the beginning was, "Wilt thou not revive us again, that thy people may rejoice in thee?" and according to our faith God has answered this prayer. We have enjoyed a time of refreshing from the presence of the Lord. Several came to the altar seeking Christ, and went on their way rejoicing. We hope favorable weather will enable us to continue this good work.

Singhampton Circuit.—Rev. W. F. Roach, pastor. God has been reviving his work among us. Bro. McHardy, evangelist, Toronto, labored very efficiently at two of the appointments. As a result of a ten-days' meeting at Madill's his efforts were blessed. In the addition to the church of over forty new members. The place has been wonderfully stirred, and parents have seen their children, Sunday-school teachers their scholars, and the Epworth League, young men and women coming to God.

For this we devoutly praise God. As a result of the union meetings at Singhampton, which closed five weeks ago, over fifty were added to the Methodist Church, while the Presbyterian Church received about as many.

Toronto, Queen Street.—Rev. W. H. Hincks, L.L.B., pastor. Last Sunday night, at a reception service, more than forty persons were received into the membership of the church. The sacrament of the Lord's Supper was afterwards administered with single cups, of which more than two hundred persons partook.

East Toronto.—Our anniversary thank-offering services were held November 7 and 8. The sermons on Sunday, by Rev. W. W. Colpitts, of Manitoba Conference, and Rev. A. C. Courtice, B.D., Editor of The Christian Guardian, were preached to good congregations, who very much appreciated the clear, forceful, practical presentations of the truth. On Monday evening, at the platform meeting, Revs. W. J. Smith, of Agnes Street, and E. E. Scott, of St. Paul's, gave excellent addresses, witty, eloquent and full of suggestions for successful church life and work. Miss Swanzy, of Broadway Tabernacle, assisted the choir at each of the services, delighting all with her solos, and Miss Lola Roman, of Sherbourne Street, favored us with a charming selection Monday evening. The crowning success of the services was the offering. Since the opening of the church the debt had never been reduced, in fact, \$100 had been added thereto. The amount required to wipe out the whole liability was \$500, a very large sum for this church and congregation, but we are thankful to be able to report \$531 tendered, over half of it in cash, the remainder to be paid before Christmas. It ought to be added that the pastor did not personally solicit or canvass a member of the church or congregation. Our people, having done away with tea-meetings, and all such methods for the raising of church funds, are learning the blessedness of giving freely and liberally. We are looking forward to a season of spiritual refreshing and power. May it come in great abundance.

Hamilton Conference.

Dereham Centre.—Rev. J. H. Collins, pastor. November 7 was a red-letter day on this circuit. The quarterly meeting service was conducted by the pastor, assisted by Miss Annie Green, the blind lady evangelist. Her address was very helpful. The congregation was large, the influence rich, and the experiences unusually clear. Our special services, at Mount Elgin, in connection with the Epworth League Forward Movement, resulted in six persons added to the church membership, three associate members promoted to the active ranks, and four added to the associate roll of our League. Good services still follow. At Dereham Centre the work is progressing; three new seekers at the altar last night. Brethren, pray for us!

Hamilton, Wesley Church.—Rev. W. F. Wilson, pastor. Sunday-school anniversary services were held yesterday. That the school is in a healthy condition was shown by the unusually large attendance of children at the morning service, when they sat with their teachers in the gallery, and did the major part of the singing. Rev. W. F. Wilson, the pastor, spoke especially to the children, giving them an illustrated talk. He used a model of a yacht to illustrate his remarks, and chose a ship as his subject. The children answered the questions readily, showing that they easily grasped the ideas presented by the simple but interesting illustrations. In the afternoon there was again a good turn-out of the school at a platform meeting. The scholars, accompanied by the Sunday-school orchestra, and led by Mr. H. A. Martin, sang well. Mr. C. A. Birge, the superintendent, made a few remarks, as did the pastor, Rev. Mr. Wilson. Mr. J. H. Smith, County Inspector of Public Schools, gave a very interesting address to the young folks. Miss Winnifred Macdonald, of Toronto, spoke on the text, "I am the way," and interested the children deeply in a study of how they might find that way. Besides the chorus singing, Mr. Birge and Mr. Martin sang, "Let a little sunshine in." In the evening Rev. Mr. Wilson spoke to a crowded church, on the "Problem of the Cradle."

Guelph, Dublin Street.—Rev. S. Sellery, M.A., B.D., pastor. Mr. B. Rantenberg, a converted Jew, at present attending Victoria College, with a view to evangelistic work, spoke twice in this church Sunday, November 7, and lectured on the Jews on Monday evening. His services gave great satisfaction. In the morning he preached a soul-stirring Gospel sermon. In the evening he held the rapt attention of perhaps the largest audience that was ever in the church, as he told the story of his life and of his conversion to the Christian faith. His lecture on Monday evening was able, interesting and eloquent. Mr. Rantenberg is a young man of fine ability, who has at his command a wonderful flow of choice language. He gives evidence of having had an old-fashioned conversion, and is, no doubt, fully consecrated to God's service. Much interest was given to the services by the singing of his little son, Bennie, a lad of nine years, who possesses a voice of wonderful culture, power and sweetness.

Tara.—Rev. W. S. Jamieson, pastor. Our quarterly meeting services were "seasons of grace and pure delight." A short, earnest, practical sermon by our pastor in the morning was followed with powerful soul-stirring prayer by four of our "fathers in Israel." Their pointed, clear testimonies fully occupied the time allotted, after which a large number partook of the sacrament of the Lord's Supper. Truly, it was good to be there, and a

blessed influence pervaded the service throughout. At the Quarterly Official Board meeting the financial returns were very satisfactory, and considerably in advance of the corresponding period last year. The members of the Board of Stewards were all re-elected, with Mr. W. J. Fawcett as recording steward, and Mr. F. R. Noble, envelope steward.

Walsh.—Rev. Alfred E. Lavell, B.A., pastor. Work progressing; outlook bright. Missionary meetings two weeks ago, conducted by Rev. G. W. Johnson, of Walsingham Centre, well attended, and givings liberal. Sunday-school work looking up. A change in time of holding school at Walsh. Almost double attendance last Sunday. Many deaths, hopeful and triumphant, have occurred lately on the circuit, but God is putting new workers into the field to take the places of those called home.

Salford.—Rev. Albert Kennedy, pastor. Anniversary services were held on Sabbath, November 7. The Rev. T. S. Linscott, of Brantford, preached morning and evening to large and appreciative audiences. The discourses were able presentations of truth, and appropriate to the occasion. A debt of \$500 remained on the church, and only \$100 in the treasury; it was resolved by the Trustee Board to ask for \$400, as a free-will offering, at the morning service. Bro. Linscott took the matter hopefully in hand, and in a short time \$400 were placed on subscription, and \$25 on the collection plate, to the delight and gratitude of our people. We hope that the second visit of this esteemed brother may be not long delayed. Our church is in the midst of a promising revival, which broke out among the young people of the Epworth League, and now extends to the whole congregation. Some twenty have experienced conversion, and others are inquiring the way. Bro. Kennedy is encouraged in his work, and feels that the Lord of the harvest is with him. Under the fostering care of the Ladies' Aid the parsonage has been beautified by repapering the walls, thus adding to the cheerfulness and comfort of its occupants. Regular meetings of the W. M. S. and W. C. T. U. are held monthly, and the reports of the latter's delegates to the Dominion W. C. T. U. Convention at Toronto, were listened to with special interest at our last meeting. Salford is preparing for the coming plebiscite.—H. C. Wilson, Recording Steward.

Hagersville Circuit.—Rev. A. Potter, pastor. On Sunday, October 3, excellent Sunday-school anniversary sermons were preached at Springvale, by Rev. J. A. Jackson, of Harrison, morning and evening, to crowded and appreciative congregations. On Monday evening a tea-meeting was held, when the Rev. Mr. Marsh, Presbyterian minister of Blackheath was present with that marvellous instrument of his own invention, the panaphone, which, with a recitation from Miss Etta Holbrook, furnished ample entertainment. Proceeds of collection and tea, \$60. This will put the Sunday-school in an excellent condition financially. On Sunday, October 31, the Rev. W. E. Pescott, B.A., of Simcoe, preached the anniversary sermons of the church at Hagersville, morning and evening to large and delighted congregations. In response to the appeal made \$81 was put on the plate. This leaves the Trustee Boards of the circuit entirely free from debt.

Brantford, Huron Street.—Rev. C. A. Cavers, pastor. Successful anniversary services on November 7 and 8. Sermons on Sabbath by Revs. R. J. Treleven, of Colborne Street church, and Rev. J. Weiss, of Sydenham Street, to full houses. Free-will offering at both services. On Monday evening the Ladies' Aid gave their annual social and concert. Proceeds much in advance of any previous year. A neat sum realized towards Trust Fund of the church.

London Conference.

London, First Church.—Rev. Dr. Daniel, pastor. A reception service was held November 7, which was attended by a large congregation. Rev. Dr. Daniel preached an able sermon, and received twenty-six new members into fellowship.

London, King Street.—Rev. E. Middleton, pastor. At the anniversary services, held November 7, Pastor Middleton gave some interesting figures regarding the progress of Methodism in this district. In 1854 the Primitive Methodists sent their first missionary to London, and at the first quarterly meeting seventeen members were present, and an income of £18 was reported, £5 of that being a donation from the late Mr. Walker, of Toronto. There was no church edifice, services being held in the Sons of Temperance Hall, the fire hall and other places. In 1856 the mission included twelve appointments, on which two missionaries worked, with a membership of ninety-one. In 1857 they declined to purchase a church on St. James Street, as it was considered too far out of the way. In 1858 the field was divided and McGillivray Circuit was formed, the membership then being 126. In 1859 a small church was erected on Wellington Street, and in 1860 the membership of the circuit was 138, and the income \$70. In 1861 the station was again divided, Caradoc being formed with a membership of 133, and an income of \$80 per quarter. In five years it was found necessary to erect the King Street church, under the ministrations of Rev. Geo. Wood, and two or three years after the Hamilton Road mission was established, which latterly became the Hamilton Road church. The morning services in the King Street church were conducted by the pastor; Rev. Eli Middleton, a large congregation being present. In the evening a platform meeting was held, the speakers being Messrs. L. A. Morrison and John Bowman. The collections morning and

afternoon totaled over \$130, and the evening collection was also liberal. The choir, under the leadership of Mr. Fred. Rossiter, rendered excellent music at all the services.

Staffa Circuit.—Rev. J. C. Nethercott, pastor. We have just closed a very successful series of revival services at Bethel, which lasted over two months, during which time about fifty manifested a desire to live Christian lives, many of whom were converted to God. About twenty-five adults have united with the church, and there should be more to follow. We were ably assisted at different times by T. Chapple, of Woodham; J. Phinnamore, of Mitchell; W. Munro, of Fullerton; Rev. J. Greene, and others. The Trustee Board has been enlarged, and a band of Lady Willing Workers organized, and the contract has been given out for the improvement of the church inside and out.—Salem.—Anniversary and Harvest-Home services were held on September 12 and 13. Rev. S. Bond, of Seaford, preached powerful sermons on Sabbath, which captivated large congregations. The attendance at the supper on Monday evening was larger than usual. Mr. Holby, of Mitchell, presided, and Mr. Bond delivered a very fine address. Messrs. Munro, Cann and Parrish also gave good addresses. The choir of the church sang well at all of the services. Proceeds about \$55.—Zion.—Anniversary services were held on October 10 and 11. The pastor and Rev. J. Greene preached on Sunday, to good congregations, and the people spoke well of Mr. Greene's message. Mayor Hord, of Mitchell, presided on Monday evening. Rev. Mr. Holmes, of Mitchell, and Mr. Phinnamore, gave fine addresses. The choir of the church, and a quartet from Mitchell, did their part well. Proceeds about \$50. A new shed with a hall over it, has been built here.—Staffa.—Thanks-giving services were held November 7 and 8. Rev. Mr. McDonagh, of Stratford, preached two sermons, that will never be forgotten. The church did not hold the people in the evening. I think that much good was done by those powerful discourses, for the people can scarcely talk about anything else. If Mr. McDonagh would come back again, he would draw a larger crowd than any other man in the country. Revs. Mr. Holmes, of Mitchell, Mr. Phinnamore and Mr. McDonagh, gave excellent addresses on Monday evening. A quartet from Hensall, and the Calquhouns, sang beautifully. Our own choir did very well. Altogether it was said by many to be the best entertainment ever held in Staffa. Proceeds, about \$65. We begin special services here with Mr. A. H. Viner (evangelist), next Sunday.

Camlachie.—Rev. W. T. Graham, pastor. A five-weeks series of special services have just been held at the London Road West appointment, and the result has been most favorable. The membership has been quickened and stimulated, and nine have decided for Christ. Before starting the services the majority of the members pledged themselves to read and study the Acts of the Apostles, one chapter each day, and to make special prayer for the conversion of sinners. As it has proven else where, so it has been a blessing here.

London, Askin Street.—Rev. R. Hobbs, pastor. A glorious revival is in progress in the Askin Street church, London. Thirty-one were received last Sunday night, and over a score have started since. We thank God and take courage.

Milvorton.—Rev. E. A. Fear, pastor. A very successful series of special meetings at Millbank have been brought to a close. Quite a number have been blessed and helped on the way Godward and heavenward, notwithstanding the inclemency of the weather and the state of the roads. Our quarterly meeting, which was held in Milvorton, on the 7th, was one of the best in the history of the church. There were a large number of communicants. In the testimony meeting many spoke of God's power on earth to forgive sin. We praise God for his manifested presence. A short time ago very successful services were held in the interests of the Educational Fund. The services were conducted by the Rev. Mr. McDonagh, of Stratford, and Rev. Mr. Noble, of Harmony, along with our pastor, Rev. E. A. Fear. The sermons delivered were delightful and edifying to the large congregations who assembled. The proceeds amounted to double those of last year. At the quarterly official meeting, which was held last Monday, everything was found to be in a satisfactory condition. The work on the circuit is in a prosperous condition, for all of which we give God the praise.

Kerwood Circuit.—Since being sent here our people have purchased for the parsonage a parlor set and other furnishings. The expenses were more than provided for by a series of entertainments, in which the Epworth League took a prominent part. The Harvest-Home festival on September 9 was a grand success. The programme was very interesting, and consisted of recitations, solos and instrumental music. Able speeches were delivered by Revs. J. Wilson, M.A., of Stratford; W. G. H. McAlister, M.A., of Watford, and H. E. Curry, of Brocke. At the Mount Zion appointment, on October 3, able and interesting sermons were preached by Rev. R. F. Irwin, of Adelaide, and on Monday evening, October 4, the anniversary tea was held. After ample justice was done to the excellent repast prepared, a literary programme of unusual merit was rendered, which was said to surpass anything of former years. Proceeds from the series of entertainments were about \$150. The public services are well attended, and considerable interest manifested in them. The Epworth League has a large membership, and is doing a good work. An increased interest is being taken in the prayer-meetings. At the quarterly meeting service on Sunday, November 7, the Spirit of God in mighty power was present at all the ser-

vices, and many hearts were cheered, receiving an unusual blessing. While rejoicing in the measure of prosperity, we are looking forward to an outpouring of God's converting grace, that believers may be quickened, and sinners converted to him.

Victoria College Notes.

The meetings of the Y. M. C. A. are held every Wednesday at 5 p.m., and are hours profitably spent. The interest is increasing, each week, and all are now looking forward for an outpouring of the Spirit during the week of prayer, commencing November 15. The officers of the society for the year are, Mr. M. W. Shepherd, President; J. R. D. Simpson, Vice-President; Mr. Daniels, Corresponding Secretary; R. Emberson, Recording Secretary; S. Tucker, Treasurer.

The college Missionary Society has been re-organized for the year, with the following officers: Mr. M. D. McKichen, President; Miss Cooper, Vice-President; H. L. Partridge, Secretary; J. R. D. Simpson, Treasurer. This society holds its meeting on the third Wednesday of each month, and for the present college year offers an interesting programme.

In connection with the meetings of the specialists' class a series of lectures have been arranged for to be given every three weeks. The initial lecture was given by Rev. Prof. Wallace last Tuesday, entitled, "For the Work of the Pulpit," and the hearty applause of the large attendance was an evidence of its appreciation by all. The second of the series of lectures is to be given by Rev. Mr. Allen, M.A., of Sherbourne Street church.

Among the notable events of Victoria to be held shortly, are the "Bob," and "Conversat." The former is to be held in Victoria's large hall, on Friday evening of this week, and is to be a monster.—The Bob of all Bobs. The "Conversat" Committee are sparing nothing to make the conversazone to be held December 3, the most successful of all in "Victoria's" history.—More anon.

The Central Lodging-House Association of Toronto.

At the commencement of the eighth year since the opening of the House, the directors desire again to thank the citizens of Toronto for their assistance in maintaining this institution. During the year 23,000 beds have been supplied and paid for. By means of the work orders and employment bureau, work has been obtained in 1,494 instances, thus showing that many of the men are willing to work when an opportunity is given for them to do so.

The Directors are pleased to announce that they have arranged with the manager of the Victor restaurant to provide a good bowl of hot soup with bread for two cents, so that for the small sum of twelve cents a man can get a good, clean, warm bed and something to satisfy his hunger. In addition to this an excellent meal is provided at the restaurant for ten cents.

By thus supplying good lodgment and meals, affording means for personal cleanliness, procuring work, if possible, encouraging the men to attend divine worship every evening in the reading-room, and surrounding them with influences for good, the Directors feel they are accomplishing something in the way of helping and elevating them.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Morden, 464 Nellie Avenue, Winnipeg.

MATERIAL IMPROVEMENT ON THE ROLAND CIRCUIT.—PROGRESS AT FORT WILLIAM, WOLSELEY, BRANDON, PROSPECT, MACLEOD AND ELSEWHERE.

On the Roland Circuit, Rev. Henry Lewis, pastor, extensive improvements are about to be made upon the church property. Grace church, Pomeroy, was built last year under the superintendence of Rev. C. Teeter. The entire property, completed, cost a trifle over \$1,200, which whole sum was covered by a subscription list. This fall, all the money that was subscribed has been paid, excepting two dollars, which was more than made up by extra contributions. At Pomeroy, Bro. Lewis says, we have now a pretty church, an enthusiastic people, a live membership and a vigorous Epworth League. On November 5 a social was given, with an interesting programme, in which the children took part under the tuition of Miss E. A. Bell; it was a success. The social was a kind of family gathering; the trustees gave a report, which was read by Mr. Andrew Graham. The League reported progress; the Sunday-school also reported good things. The only fund not yet clear is the organ fund, the debt on which, under the management of Mrs. Jos. Sutton, is within sight of liquidation.

At Bethel, another appointment, plans are just being laid for an expenditure of over \$500 on church improvements. A gathering of the people last Thursday resulted in the hauling of sufficient stone to build a wall under the church. The people are determined to complete the work without going into debt.

At Zion, Roland, an old debt of \$425 is now being wiped out, and it is expected that in December a sum will be raised to improve the church property extensively.

At present the people are paying off an old debt on the parsonage, and making improvements about the building, a stone foundation being one of the items.

The pastor hopes to commence revival services in Roland in another week.

ITEMS FROM VARIOUS POINTS.

The sixth anniversary of the opening of the Fort William church will be held on Sunday, November 21, and on the following day an anniversary dinner will be given. The foundation-stone of the edifice was laid July 20, 1891, and the opening took place on Sunday, September 19 of the same year.

Last Sunday was the opening day of the new church at Greenville, Wolseley Circuit. The preachers for the occasion were Rev. James Woodsworth, Superintendent of Missions, and Rev. T. B. Beynon, B.A. A tea-meeting was to follow, the speakers to be Revs. J. Hoskin, J. H. Burrow, B.A., A. A. Thompson, B.A., and T. E. Holling.

The Trustee Board of the Brandon church asked for a special collection on Sunday, October 31, and in response to the appeal over \$500 was placed upon the plates during the services of the day.

Revival services were continued last week on the East Prospect Circuit, Rev. T. G. Bethell, B.D., pastor, and Mr. Zeigler in charge. Rev. S. O. Irvine, of Burnside, also assisted.

The Daily Herald, of Calgary, announces in its issue of the 4th inst., that word has been received that the wife of J. W. Butler, former principal of the McDougall Orphanage at Morley, died after reaching her old home in England, on October 4, at the age of thirty-six years.

The friends of Rev. F. M. Fini, of Portage la Prairie, were pleased to read, a few days ago, an announcement that he had been appointed chaplain of the provincial penitentiary of Manitoba, located at Stonewall.

The Annual Conference Missionary Committee met at Brandon on Tuesday, the 2nd inst. There were present, Revs. T. Lawson, president of the Conference; Prof. Stewart, O. Darwin, T. Argue, F. B. Stacey, W. Somerville, G. W. Dean, Dr. Maclean, A. B. Hames, T. B. Beynon, T. Ferrier, W. A. Vrooman, J. Dyke, and James Woodsworth, Superintendent of Missions; also, Messrs. J. Jackson, of Hartney; F. G. Lewis, of Birtle; John Dobbin, of Regina, and G. Bawden, of Brandon. Rev. Dr. Maclean was elected secretary. The meeting was a very satisfactory one. The grants generally were larger than for many years past. The total granted to this Conference this year by the General Board is \$29,810, of which \$14,215 is for home missions, and \$15,595 for the Indian missions. The meeting of the Missionary Committee was followed by a session of the Conference Special Committee.

MACLEOD, ALBERTA.

Mr. William Ruthven, who is employed on the Crow's Nest Pass Railway, and has been an attendant at the services held by the Rev. C. F. Van Norman, writes as follows of the work on the Macleod Circuit: On Friday, October 29, an "At Home" was given in the Methodist church of this place, which proved to be a decided success. The interior of the building was decorated in a manner which suggested a home to many of us. Pictures hung upon the walls, and curtains draped the windows; white beautiful flowers exhaled their fragrance to all parts of the crowded room. Rev. C. F. Van Norman opened the entertainment with a few well-chosen remarks, following which Bro. Young, our popular druggist and choir leader, and his choir, assisted by friends from other churches, entertained most successfully the attentive audience with an excellent programme of vocal and instrumental music. Refreshments were served during intermission. If pleasant social intercourse, generous applause, and excellent order are an indication of success, this entertainment must have been very much enjoyed. Much credit is due to all who labored so indefatigably to make this affair a success, and who, in this way, sought to reach the many strangers in town who are far from their own firesides and the grateful influence of their own church and people. It gives me pleasure to testify to the good work done by Bro. Van Norman among this people. His sermons are rich in thought, while the truthfulness of his life, and his genial disposition make him popular and beloved among all classes.

MOODY IN WINNIPEG.

The five days spent in Winnipeg by Mr. D. L. Moody and his singer, Mr. J. H. Burke, will be long remembered in our prairie capital. No such gatherings have ever been held here before for religious purposes; the only crowds that have compared with them are those which have assembled during the heat of some election contest, and on the occasion of the visit of some Dominion Cabinet Ministers, or other political leaders. No church in the city being large enough, a large skating rink, affording seats for three thousand people, and standing room for several hundreds more, was secured and fitted up. On several occasions hundreds have had to go away after all the room inside and available places near the windows without were occupied. Fortunately the weather throughout has been everything that could be desired. As all who have heard Mr. Moody will know without being told, he has shown the way of salvation very plainly. He is an intensely practical man; and those who go to his meetings with other ideas than the of business for Christ, are quite likely to be disappointed. He is a business man, whose line is gaining souls for the Master. Many of his illustrations and incidents related from his own observation and experience are exceedingly interesting, taken along with the purpose he has in view; but they can hardly prove entertaining to people who dislike Gospel truth. Last night Mr. Moody announced that the meetings would close this evening in the rink but he trusted they would then begin in all the churches. A good many have risen to indicate their desire for salvation. Mr. Moody goes to Brandon to-morrow morning, to spend two or three days.

Winnipeg, Tuesday, November 9.

The Family

NOTES FROM NEWFOUNDLAND.

The Rev. Mr. and Mrs. Fenwick, and Miss Stidstone, who were representatives to the League convention recently held in Toronto, brought back a good report. Their visit has been the means of stimulating the Epworth League work in Newfoundland.

On Monday, September 6, an Epworth League convention was held in Gower Street church. The meetings, both afternoon and evening, were well attended, and the representatives, with the Rev. G. J. Bond, B.A., who was on a visit to his native land, gave stirring addresses.

At the close of the evening meeting, Mr. Bond submitted the "Forward Movement in Evangelistic Work and Bible Study," which was unanimously adopted. Sermons on the Holy Spirit were preached by the ministers in all the city churches on Sunday, September 26. On Sunday, October 10, special sermons were preached to the young people, and the evangelistic campaign was conducted in the different churches during the week. These services were very well attended, and resulted in quickening the spiritual life of our churches and the conversion of a few souls.

In the midst of this the president of the Conference, the Rev. H. C. Hatcher, B.D., returned from the Missionary Board, and brought with him the Rev. Dr. J. Henderson, Assistant Secretary of the General Board. A grand united missionary campaign was organized. Sunday, October 17, was Missionary Sunday in all our churches. Special sermons were preached in Alexander Street church by the president of the Conference, and the Rev. T. H. James, chairman of Twillingate District; George Street church, Rev. Dr. J. Henderson and Rev. James Pincock, chairman of Bonavista District; Gower Street church, Rev. T. H. James and Dr. Henderson; Cochrane Street church, Rev. L. Curtis, B.A., and the president of the Conference. All the services were blessed seasons.

The missionary meeting on Tuesday night was held in Cochrane Street church. The chair was occupied by C. P. Argue, Esq., who spoke of the great duty of the church to evangelize the world. The Rev. G. E. Heal followed, with an address dealing with the need, success and policy of our missionary work.

The Rev. Dr. Henderson, in a very able manner, treated the question of missions as a matter of business. The questions, "What does Christianity cost us?" and "What does Christianity give us?" were most ably discussed.

On Wednesday evening the meeting was held in Gower Street church, and was well attended. The Hon. J. J. Rogerson presided, and gave an earnest address on missionary work. The president of the Conference spoke of his visit to the Missionary Board. He reminded us that, as disciples of Wesley, we must proclaim universal salvation from sin, its guilt and in-being. He forcibly contrasted the conquests of Christ with those of Alexander, Caesar and Napoleon.

The Rev. Dr. Henderson followed with a very eloquent address, dealing with the true missionary idea which dominated the early Christian church, and which, under the Wesleys and Whitefield, was again made prominent, and that is to-day becoming world-wide. The question, "Who ought to pay into missions?" was most clearly answered, proving that every man and woman is under obligation. He showed, in a most eloquent manner, what Christianity has done—raised a woman, sanctified marriage, put the teachings of Christ into our business relations, etc. He also described what Christian missionaries had done for geography, discovery, philology and scientific knowledge.

On Thursday evening the meeting was held in George Street church. There was a good attendance, and a very good feeling prevailed. Dr. Burns presided, and spoke of the need of greater earnestness in missionary work. Men are enthusiastic in other matters, and the church needs to be filled with holy enthusiasm in this great work. The president of the Conference gave a very earnest address, and pleaded for an advance all along the line. The Rev. Dr. Henderson spoke about the Young People's Forward Movement. He divided the history of Methodism into periods. This part of his address was thoroughly enjoyed, particularly when he dealt with what he was pleased to call the rhetorical period. The names of Robert Newton, Dr. Beaumont and

Dr. Punshon were mentioned as belonging to this period. It occurred to many that this period has not yet passed away, and cannot, so long as men like Dr. Henderson are spared to Methodism. The Doctor spoke also of the mottoes that he had seen on the walls in connection with the recent League Convention in Toronto. These furnished him with matter for much practical and profitable instruction. He made a very earnest appeal to the young people on behalf of missions. We would like to reproduce many of the choice sayings which fell from the lips of the eloquent Doctor during his sermons on the Sunday, and the addresses above noted, but space will not permit.

On Friday morning Dr. Henderson left for Brigus, from whence he proceeds to Harbor Grace, Carbonear, Blackhead, and will leave by way of Placentia for Sydney. The visit of the Doctor has been thoroughly enjoyed, and it has been the means of rousing the missionary spirit in all our churches. The collections are in advance of last year's, and when the collection is made in the spring we hope to show a good increase in all our city circuits.

Dr. Henderson paid a visit to our college one afternoon, and addressed the students. The returns for the past year's work recently came to hand. For the London matriculation only one candidate was sent from our college, viz., Hubert Atkinson, son of the Rev. T. W. Atkinson, of our Conference, and he obtained a first-class certificate. This is especially creditable, as out of eleven candidates for this examination from Newfoundland, only two passed. This year we hope to send eight, half of whom are girls.

The college has the most efficient staff it has ever possessed. All the teachers are full of zeal for the good of the college. The new drawing and French teacher (a Frenchman) is doing efficient work. All our boys who have passed into the medical and engineering department of McGill University, are doing well. All have passed their examinations, and all take high places on aggregate and separate subject lists. We append the higher education results. The list shows that we have the largest number of passes from any institution in the country in every grade.

There are three grades, viz., associate, senior and junior.

1. Of associate passes we have five, including the first three places. This is the highest grade, and is only a little below the London University matriculation. Only fourteen out of twenty-nine candidates were successful.

2. Senior grade. We had forty passes. This number is twice as many as those shown by the next two institutions combined.

3. Junior grade. Fifty-six passes were obtained by our scholars.

A large number of prizes and scholarships were won by college pupils, viz., seven scholarships and thirty-one prizes. This is about fifty per cent. more than any other institution obtained.

The following, slightly altered, is taken from The Enterprise:

SUMMARY.

The following is a summary of the scholarships and special prizes. In this summary a scholarship or a first or second-class prize in a subject, to which not less than 600 marks are assigned in the aggregate, is considered a major distinction. A first or second-class prize in a subject to which not more than 500 marks are assigned, in the aggregate, is considered a minor distinction. Those schools only which have succeeded in obtaining one or more of either kind of those distinctions, are included in this summary:

	Mag.	Mm.	Total.
Methodist Coll., including girls	22	16	38
St. Bonaventure's	21	5	26
St. Patrick's Hall and Holy Cross	1	18	19
St. Bride's, Littledale	2	7	9
High School, Burgeo	3	0	3
Presbyterian Convent	1	1	2
Meth. School, Harbor Grace	3	1	4
R. C. School Holywood	1	0	1
Meth. School, Pouch Cove	1	1	2
R. C. Elementary College, Carbonear	2	0	2
Bishop Field College	1	0	1
Methodist School, Fortune	1	1	2
Bay Roberts Academy	0	1	1
Open Hall Catholic School	0	1	1
Heart's Content High School	0	1	1
St. Peter's High School, Twillingate	0	1	1

Our outport schools have also done very well. Including the above, we have over 200 scholars who have passed. We congratulate Prof. Holloway, who is worthy of the honor which the college has won, and great praise is due to him and his staff. Special mention should be made of Miss Edith Allison, who succeeded in passing twenty-eight out of a class of twenty-nine pupils. These successes have roused our young people, and the honor of our college we believe will be maintained this coming year.

The political struggle between parties is being waged, and the poll will take place on the 28th inst. Both parties expect to win. The day shall declare it. J. T. NEWMAN.

HENRY GEORGE.

Not since the murder of President Garfield has a more tragic event occurred in the history of American politics than the death of Henry George. Just at the close of an election which was attracting more public interest the world over than any other municipal election ever held, the first election under the charter which makes the Greater New York, one of the candidates, the one best known to the world by his writings, the one most passionately loved by his supporters, the head of a school of economics, one who felt sure that he would be elected, died suddenly, stricken by apoplexy, died in the front of service for the cause to which he had given all his life, and for which he now gave it up indeed.

We have never believed in the doctrine of Henry George's "Progress and Poverty." We do not mean to say that the imposition of all taxes on land alone until all land that could not bear the taxes should come into possession of the State, and the rental of these lands by the State, would be an evil and wrong serious enough to destroy, or greatly injure the social or industrial system. All taxes are unequal, never quite just; and wherever taxes are put, whether on land only, or on incomes, or on property of any sort or all sorts discoverable, there will be much inequality, and not a little seeming injustice. But values and burdens would, in the end, be pretty fairly adjusted in a great social system in which values and burdens, as in the sea, will seek their level. But it was not equal taxation that Henry George sought to secure, but the abolition of poverty; and this is a quite inadequate remedy for that great evil. Under the present system some poverty is caused by ill-adjusted laws and conditions; but most poverty is caused by the lack, in some way, of character. It may be a lack of strength of will, by a feeble power of application and purpose, if not of apprehension; or it may be a lack of moral character. The feeble-minded and the vicious remain with us under all conditions yet attained; and no economic changes can give brains to those who have them not, or take the devil out of the heart of those who would rather prey on society than work. The incompetent and the vicious, the lower submerged tenth, must be supported by individuals or public charity in their homes, in hospitals or in prisons. The single tax will not kill or cure them.

But if Henry George's economics were inadequate, the man was noble. He saw clearly and sympathized deeply with the evils of poverty. He had himself been a poor man. He had received but a child's schooling, and as a boy he had supported himself by a trade he picked up for himself. He had suffered from poverty, and had tramped the roads, not to beg food, but to seek work. He had thought much on the problems of society, and his writings had made him, if not a serious authority with economists, at least an author of immense influence with the masses, and whose theory must be dealt with by every student. But best of all was the deep philanthropic purpose which controlled his life. In a hot and bitter conflict no one had any word but of personal admiration for Henry George. The workmen turned to him because, they said, he was a man whose purpose they could trust. It was amazing what a following he had. Said a brewer in this city, who employed thousands of men, "Of course, our interests are with Tammany, and our men will talk Tammany with me; but I know that they will vote for Henry George." When he died the leaders of all the opposing factions vied with each other in expressions of respect for his memory. His funeral was the most imposing ceremony of the kind seen in New York since the death of General Grant, not in magnificence, but in the throngs of people that gazed and wept over his body. Men loved him because he loved men; and right or wrong, the common people heard him gladly.

We have fallen on a phrase first applied to our Lord. It is the privilege and duty of every man to be like his Master; and in his devotion to the common people, whether mistaken or not in his methods, George was like Christ. As he grew older he gave, perhaps, less prominence to his one panacea. In the campaign which was fatal to him, but which gave him almost a martyr's crown, he talked single tax very little, and he denounced bossism a great deal. The bosses he called robbers, and promised, if elected mayor, to do all he could to send the two to prison. Thus he appealed to those who

had no faith in his fad, but who honored his great and honest heart. He died in battle, battle for good government, by the people, and by no ring, or self-constituted ruler. His theory may be forgotten, but its purpose will survive and prevail. Henry George, printer, sailor, tramp, dreamer, philosopher, has deserved well of the Republic, and has taught a lesson to the Christian.—The Independent.

ISLAM AWAKENING.

A CALL TO UNITED PRAYER.

Months are passing into years; and yet the Sultan of Turkey reigns and continues his intolerable career. The "Concert of Europe" up to the present moment has failed to compel the acceptance of the common principles of humanity in the administration of his Government. Neither can one see any hope for the "reform" of the Turkish Government. Those of us, at least, whose work has compelled us to deal with Mohammedans, and to become acquainted with the principles of their religion, know that such hope is a vain dream. The Mohammedan Government which should allow to Christians the common rights of humanity, would, by that very fact, have become apostate from Islam. The one hope for Turkey, under God, as also for other lands under Mohammedan rule, is the total abolition of Mohammedan political power.

I write, therefore, to suggest that all Christians, under whose eyes these words may fall, unite in daily concert of importunate prayer that God would be pleased in his great mercy to bring about swiftly the total and final downfall of Mohammedan political power in Turkey, as also in Persia, Morocco, and wherever else such power exists.

Ministers and ambassadors, even with the best intentions, may fail in relieving the present situation. But God is almighty. To the Lord Jesus Christ has been given "all authority in heaven and on earth." He has promised to do whatever even two or three in united prayer may ask of him. He has often done this, even in such political matters, where the interest of his church was at stake.

I remember to have heard a striking illustration of this in connection with Turkish affairs, from the lips of that veteran missionary, the Rev. Dr. Hamlin, long of Constantinople. It was many years ago, under an earlier Sultan, that an edict went forth from the Porte to close all mission schools in the Empire. Some one came and told one of our missionaries, then laboring in Turkey, this sad and alarming news. But instead of expressing concern and alarm, he simply answered, "The great Sultan of the Universe can change all that very quickly." Within a few weeks, the Sultan who issued this firman, designed to end mission work in Turkey, was dead; and the edict was never carried into effect!

Things look dark enough, not only within the Turkish Empire, but wherever Mohammedans are found. In North Africa, as here in North India and Afghanistan, and also in the Mohammedan populations of the Straits Settlements, Moslems are waking up, since the blood-thirsty triumph of the Sultan over the Armenians and the Greeks, like the tiger when it catches the scent of blood; and are pouring out fanatical threatenings against Christians in such a manner as the present generation has not seen. Our hope in this alarming situation is not in the Concert of Europe, but in the living God. Let all Christians, therefore, not once or twice, but constantly, day after day, even till the answer is given, pray the Lord that he would be pleased, right speedily, to destroy off the face of the earth the political power of Islam in Turkey and elsewhere. For some 1260 years now, it has maintained its terrible rule. But "the great Sultan of the Universe can change all this very quickly." God grant that not a twelve-month may roll round before Mohammedan government, in Turkey at least, shall have ended, and that forever. (Luke xviii. 7, 8.)

S. H. KELLOGG.

Landour, North India, August 29.

He who says I will struggle against sin hereafter, instead of saying I will struggle with it now; he who is content to fight with it in fancy "in the green avenues of the future," not in fact in the hot plains of to-day, will proceed to make excuses for it, will come at last not even to feel its horror. To put off repentance is to court ruin; to postpone the season is to perpetuate the sin. Even to hesitate is to yield; even to deliberate is to be lost.—Canon Farrar.

When the service of the Lord seems hard, it is because we are but imperfectly performing it.—L. P. Mercer.

Children's Corner.

LOST, THE SUMMER.

Where has the summer gone?

She was here just a minute ago,
With roses and daisies
To whisper her praises—
And every one loved her so!

Has any one seen her about?

She must have gone off in the night!
And she took the best flowers
And the happiest hours,
And asked no one's leave for her flight.

Have you noticed her steps in the grass?

The garden looks red where she went;
By the side of the hedge,
There's a goldenrod edge,
And the rose-vines are withered and bent.

Don't you fear she is sorry she went?

It seems but a minute since May!
I'm scarcely half through
What I wanted to do:
If she only had waited a day!

Do you think she will ever come back?

I shall watch every day at the gate
For the robins and clover,
Saying over and over:
"I know she will come, if I wait!"

—R. M. Alden, in *Intelligence*.

THE WAY TO INDEPENDENCE.

"Come, Charlie, I want you to drive a few nails in the shed for me," said Nettie to her brother the other day.

Charlie was splitting wood at the time, and her father, overhearing the request of his daughter, said:

"Why not drive them yourself?"

"Because I can't," she replied.

"Because you can't!" he responded.

"Why, McCarty says there's no such word in the book. Come here, and I'll show you how to drive nails."

With a hammer in one hand and nails in the other, he went into the shed, drove a few into the door, and then gave the remainder to Nettie. She found it an easy thing to drive the nails, and felt quite proud of her achievement in the mechanical art. She having completed the work, her father said:

"Now, my girl, that lesson makes you independent. Some of these days I'll teach you how to drive a horse, sharpen a knife, and whittle, too, without cutting your fingers. Don't let the doors creak on their hinges for want of an oiled feather; or the little children's shoes, or your own shoes, get hard in the winter time for want of a little grease.

"And as for you, my boys," said the father, turning to Charlie and his little seven-year-old brother, you ought to learn how to make a bed, sweep a room, or sew on a button. A little cooking will not hurt you. Many a beefsteak and fish have I cooked in my day, and my mother told me when I was a boy that I could beat any boy making a pot of coffee. There is no telling what your lot may be, or where you will be cast sometime during life. The most helpless people I have met with were those who could only do one kind of work. All you boys and girls should learn some one thing very well, and make that your dependence for a living. Add to it as much skill as you can, for it costs nothing to carry knowledge, and it enables you to pave your way to independence."—Maine Farmer.

A SELF-MADE MAN—WHOM HIS MOTHER MADE.

A wealthy business man not long ago paid a short visit to his native town, a thriving place, and while there was asked to address a Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say except that industry and honesty win the race," he answered.

"Your very example would be inspiring if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I've heard all about your early struggles. You went into Mr. Wilson's office when you were only ten—"

"So I did, so I did. But my mother got me the place; while I was there she did all my washing and mending, saw that I had something to eat, and when I got discouraged, told me to cheer up and remember that tears were for babies."

"While you were there you educated yourself—"

"Oh, no, not at all! My mother heard my lessons every night, and made me spell long words while she did her work. I remember one night I got so discouraged I dashed my writing-book, ugly with pothooks and fangers,

into the fire, and she burnt her hands in pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you saved a little money you bought some fruit and began to sell it at the railway station?"

The rich man's eyes twinkled and then grew moist over the fun and pathos of some old recollection.

"Yes," he said, slowly, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday-school good. The second lot of apples that I bought for sale were specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. That night, after I discovered that they were unfit to eat, I crept down to the cellar and filled my basket as usual.

"They looked very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and as soon as they are gone, I'll get some sound ones."

"Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen and was upon me.

"Ned," she said, in her clear voice, "what are you going to do with those specked apples?"

"Se—sell them," stammered I, ashamed to advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "Oh, to think that you could dream of such a sneaking thing as that!" Then she cried and I cried, and I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles, but I wish you would remind your boys and girls every Sunday that their mothers care more for them than they do for themselves. Tell them, too, to pray that their mothers may live long enough to enjoy some of the prosperity they have won for their children, for mine didn't."—Episcopal Recorder.

A little girl, who had been reading the seventh verse of the second chapter of Genesis, was standing near a window, looking at the dust as it blew in clouds along the street. When asked what she was looking at, the little creature said: "I thought perhaps God was going to make somebody, and was just getting the dust ready!"

Memorial Notices

Memorial Notices must be brief, or they will be returned for condensation. A limit of about 300 words is suggested in all ordinary cases. These notices should not be religious histories, but characteristic notices of the deceased, and must reach the office within three months of the person's death.

REV. WALTON PRESTON.—Many of the senior brethren, who were in the "active ministry" of the reconstructed Methodist Church of Canada in 1874, have passed away. Nearly all the leading spirits of the Wesleyan Church in Canada, and also a large number of those in the New Connexion, have been gathered to the fathers. A few of the elderly men still linger, like the lone leaf, which, for a time, bids defiance to the autumn blasts and winter frosts, and tenaciously clings to the branch which gave it life and existence. These facts emphasize the exhortation: "Redeeming the time." Rev. Walton Preston was born in 1823, in Darlington, England. His father was an officer in the British army, whose only children were the subject of this sketch and a daughter. Being a member of the Established Church, he was anxious that his son should "take orders" therein, but in this he was disappointed, for Walton was converted under the heroic labors of the Primitive Methodists, at the age of thirteen, and from that moment he felt that his life must be devoted to the preaching of the Gospel. By earnest application to his studies for a few years, in the best educational institutions available to him, he laid the foundations of a sound education, and being all his life a diligent student, he gained the mastery of the languages in which the Scriptures were originally written, and had his mind richly stored with intellectual treasures. At the age of eighteen he was appointed assistant preacher, and labored with the Primitive Methodists in Berwick-on-Tweed and Sunderland. He came to Canada, and was stationed one year in Toronto, then at Niagara Falls. Removing to Bowmanville he there became acquainted with Miss Hoar, to whom he was united in marriage. The fruit of this union was four sons and two daughters, all of whom are living, and all respectable avocations in life, and, we hope, are serving the God of their father, whose death they, with their widowed mother, now mourn. In 1847 Mr. Preston offered himself to the New Connexion ministry, and was accepted, and in this relation he labored faithfully. Some of the fields he occupied in early days were hard and remuneration inadequate, but he never refused

an appointment, or flinched from duty. About eight years ago increasing physical infirmities compelled him to superannuate, settling at Port Lambton, where he died. He was a man of lofty ideals, polite and gentlemanly in his bearing; kind and sympathetic in his disposition; exceedingly sensitive to the rights of others. His ministerial life was characterized by a steady, uniform, consistent piety, and ardent devotion to his work. As a preacher he was clear, sound in doctrine, instructive, evangelical. No intelligent Christian could sit under his ministrations without intellectual and spiritual profiting. On all his circuits Christians were "built up in their most holy faith," and in several places gracious revivals accompanied his labors—notably on the Brock mission, where hundreds were reported as being converted to God. Amidst all his excellencies our dear brother had a constitutional difficulty in an extremely nervous temperament, a modest, self-deprecating nature—a diffidence, amounting to bashfulness—a want of confidence in his abilities, which he could never fully overcome, and which sometimes kept him from reaching his best capabilities on platform or pulpit, and caused him to approach strangers with a degree of reserve, which, with those unacquainted with him, was sometimes misconstrued as evidence of a cold and repellant nature. This apparent coolness wore away upon closer acquaintance, and those who knew him best loved him most. During the last six years of his life he was totally blind, which was a great affliction to him, as it interfered with his reading and his loved literary pursuits; but he bore it with patient submission to the divine will, and God graciously revealed himself to his direct consciousness in the effulgent light of his Holy Spirit, and the happy sufferer did not complain. During the last six months of his earthly existence he sometimes spoke in exultant language of his "time growing short, and his certainty of soon going to a world where there is no night." That longed-for transition arrived under painful circumstances. On September 10 last, when coming down-stairs alone, he fell a distance—it is supposed in an apoplectic fit—and instantly expired, life being extinct when his friends, who heard the fall, reached him. A funeral service was held by Rev. G. W. Henderson, chairman of the Sarnia District, after which his remains were removed to Bowmanville, and interred in the cemetery there. W. Tindall.

REV. WILLIAM SHANNON was born January 20, 1821, at Kincullue, Sligo, Ireland, and died very suddenly, at a cottage prayer-meeting, in Sault Ste. Marie, Ont., August 6, 1897. He was raised in a Methodist home, and was early taken to class, of which he became a member at fourteen years of age. At eighteen he was converted to God, and was immediately made class-leader. In 1850 he moved to Canada, and was received on probation for the Methodist ministry in 1854. He continued in the active work of the ministry for thirty-five years, superannuating in 1889. Since then he lived in Orangeville, Toronto and Sault Ste. Marie, having moved to the last-named place in June of this year. His marriage with Sarah Adams, of Hastings county, Ont., was a congenial and happy alliance. She and five children survive him, of whom Dr. J. A. and Dr. George Shannon are successful in the practice of dentistry and medicine respectively, while Arthur, Thomas and Annie are equally honorably employed, and are a credit to the father whom they revere. The death of two of his children some years ago was an affliction hard to bear, and which still saddens the widow's heart. Father Shannon was a man of strong convictions, and one who always had a reason for the views he held. A man of sound judgment and sympathetic nature, he commanded both the respect and affection of those who knew him. He was very humble, upright and unassuming, and ever impressed one as being a man who walked with God and enjoyed a rich Christian experience. His preaching was evangelical and scriptural. In familiarity with the Bible, and acquaintance with Methodist theology he had few equals. C. E. M.

WALTON.—Isaac Walton was born in England, and emigrated to Canada fifty-seven years ago, and settled in the township of Albion. After being here about five years he gave his heart to God; and about the same time his future wife was also converted, and they joined the Methodist Church together. Within a short period afterward they became man and wife, and lived together in holy wedlock fifty-two years, love sanctifying their home, and practical religion producing in each case a blameless character. For many years Bro. Walton was a successful class-leader in Bolton, and was much esteemed by those who knew him best. His custom was, as a class-leader, to take a day occasionally, and go from house to house, among the membership, and inquire into their spiritual welfare. This practice gave him much influence for good. On the night of October 13, 1897, after retiring in his usual health, he was seized with a paralytic stroke while asleep, after which consciousness never returned, and before morning he was not, for God had taken him, at the age of seventy-four years, fifty-two of which he had sustained an uninterrupted membership in the Methodist Church. He leaves a widow aged ninety-four years, whose sanctified soul awaits the Master's call. Geo. Wood.

HICKEY.—Mrs. Zenas Hickey, whose maiden name was Dillah Elizabeth Empey, was born in the township of Osnabrock, April 3, 1830. Before she was seventeen years of age she was united in holy matrimony to Mr. Zenas Hickey, and for more than fifty-one years they lived happily together. Soon after the celebration of their golden wedding, September 8, 1896, she was taken seriously ill, and was confined to her bed until the day of her death, Septem-

ber 22, 1897. For many years she was a consistent member of the Methodist Church, living at Port Hope, Kingston, Montreal, and Morrisburg. During her long illness she manifested great patience. Though her religion was not of the demonstrative type, there was the most humble confidence in Christ, the most comforting assurance of his love, and the clear, bright hope of being with him after death. For her, death had no terror, indeed, if she had a choice at all, it was to depart and to be with her Saviour. With all possible calmness she made arrangements for her funeral, and at last peacefully fell asleep in Jesus, beloved by her family, and highly respected by all who knew her. W. Timberlake.

HARDY.—When I came to the Warkworth Circuit last June, I found Bro. William Hardy, one of the stewards, confined to his house by affliction. For some time he had been incapacitated for active work, yet he appeared to bear his affliction patiently. Whilst able, he had been very active in the work of the church. In the early part of October I saw him. There was no indication of the near approach of death. Two days after this time he was found to be dying. There were no farewell words. The end came so suddenly that no dying testimony could be given. His life was the only testimony. His affliction, though laying him aside from the activities of life, was not thought likely to prove fatal. Whilst he could, he endeavored to work for God. Thus suddenly the lamp of life went out. His family and friends are cheered with the thought that the Saviour whom he trusted in life was his support in the last hour. We hope to meet him in our Father's house. J. W. Totten.

COAD.—Mary Gertrude Elliot, wife of Bro. Thomas Coad, of Cameron appointment, Cambridge Circuit, born in the State of Ohio, died in Fenelon, August 21, 1897, after a brief illness, caused by a stroke of paralysis. She was a good woman, a true helpmeet, a devoted mother, a loving wife, a capable manager, careful and prudent, ruling her household in love, and is sorely missed by her bereaved husband and family. She joined the church many years ago under the ministry of the Rev. Jesse Whitlock, Oakwood Circuit; lived a quiet, consistent Christian life; married to Bro. Coad in December, 1872, and has left a family of five children. Bro. Coad has been sorely tried this year; losing his barns, by fire, caused by a stroke of lightning. Doubtless the worry and anxiety, with the extra work, brought on a fatal sickness, which took away the faithful partner of his life. His eldest son was badly hurt in raising the new barn. Yet, notwithstanding all this, he can say, "It is the Lord, let him do what seemeth him right." "All things work together for good to them that love God." T. S.

GILBERT.—In the strength of manhood, in the flush of a brightening hope for the future, and in the twenty-eighth year of his age, after a very short illness, Albert Gilbert died in the triumphs of faith, just two short months ago. For about six years Bro. Gilbert "adorned the doctrine of God his Saviour in all things." He was a good neighbor, a true friend, a worthy citizen, and an affectionate husband and father. He was quiet and unassuming in manner, and had more than ordinary influence, because he lived a life of deep, earnest, vital piety. He hated sham, humbug and bigotry, but loved the sincere, the true and the good. He was faithful to the church of his choice; the family altar was not neglected, and his closet devotions were to him a source of delight. Many have said since he died, "Why do we miss Albert so much?" And this in view of the fact that he was of a retiring disposition, and very fond of his own home. He is missed by his wife and child, and by his friends and neighbors, because he was a good, true man. His earnest, self-denying, Christian life is bearing fruit. J. Holt Murray.

SHEPHERD.—"Grandma Shepherd" is gone. A "mother in Israel" has fallen "asleep in Jesus." Many of the men who travelled the old "Dudswell mission" will, no doubt, remember Saunders and Lydia Shepherd, as faithful followers of Christ. Sister Shepherd survived her husband by some fifteen years, and lived with her son-in-law, his wife, and a widowed daughter, who did all they could to make her last days happy and bright. It was her sweet delight to join in praising God in the sanctuary, but she was seldom able to attend, owing to her affliction. She brought up her family in the way they should go, and, if I mistake not, they are all walking in mother's footsteps, the path of the just. In her illness she delighted in the reading of the Bible, and in prayer by her pastor; she was always greatly refreshed from on high. On October 15, sitting in her chair, without a struggle or a groan, her spirit went to be with God. Another of the old pioneers is gone from among us, but her memory is sweet and forcible with the benedictions of a beautiful Christian life. J. Holt Murray.

OLIVER.—Almira Oliver, beloved wife of John Oliver, was a member of the Methodist church at Dartford, on the Warkworth Circuit. In early life she had given her heart to God, and united with the church, and remained a devoted member till the Master called her home. She was taken suddenly ill, and notwithstanding all that medical skill and kind friends could do, she passed away, September 28, in the forty-sixth year of her age. She expressed to me her firm trust in Jesus, and hope of heaven. She spoke of Christ as a shelter in the time of storm. Her family are, in their sudden bereavement, comforted with the hope of meeting her in that land where death and separation are unknown. J. W. Totten.

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MAN'S SIN.

"All have sinned and fall short of the glory of God."

The Gospel of our Lord Jesus Christ, of which we treated last week as the power of God unto salvation, is a very bright and strong display of Divine Righteousness and Love, but it has a very dark background in Man's Sin. When Paul writes of Sin in his letter to the Romans, he treats it as a fact first—a fact of individual consciousness, a fact of history, a national and communal fact, and only afterwards does he deal with it doctrinally as to its origin and relations. Our Lord, too, in his ministry, deals with sin more as a fact. Preachers of the Gospel, especially, and teachers of theology, too, will increase their power and efficiency by getting on the solid basis of fact taught in the Bible and attested by consciousness, science and history. The testimony of consciousness is not that sin is "a natural growth of an undeveloped condition" or that it is "a survival of brute instincts" which were once useful in the animal condition, but are now "worse than useless in the progress of the human condition. There is a weakening of human responsibility and of moral freedom in such views that is contradicted by the experience of mankind. The best men and the average men do not mourn with grief of soul over imperfections or "instincts," but over guilt and wrong choice.

The testimony of consciousness is to a clear sense of responsibility and of guilt, grounded in two simple facts—first, that men know the right, and, secondly, that they do it not. Our Lord lays the solid basis for this, and the apostles build on it. His words are:

"This is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

The basis of responsibility is the presence of sufficient light for right choice and true action, and the fact of sin is the fact of false choice and wrong action. Paul drives these truths home both over the Gentile and over the Jewish world in the first and second chapters of Romans. He uses a very strong phrase in the eighteenth verse of the first chapter, when he says that men "hold the truth in unrighteousness." The force of the phrase is only expressed by the translation that they "hold, and hold down the truth in unrighteousness." The two thoughts of possession and repression are enforced. Men possess the truth, but fail to practice it, and the repression is by ungodliness and unrighteousness, or in other words, by irreligion and immorality.

If the question be asked, Where is the evidence that the truth is possessed and repressed? then we must look out into the facts of history, where there is abundant revelation of truth, and at the same time abounding sin. In this

larger view sin takes on somewhat of a communal or national character. The individual is dealt with according to the light which exists in the community where he lives, or in the nation of which he forms a part. The sin is still the sin of the individual, but it takes on a color which is determined by the light against which he sins. Science, by its emphasis on the law of heredity, opens the widening influence of sin from one generation upon another, and makes clear the widespread existence of depravity. What we know of ourselves, and what we know of mankind by observation, compels the admission:

"He finds a baseness in his blood.
At such strange war with what is good:
He cannot do the things he would."

The fact of depravity compels attention. Extravagant words may have been used about "total depravity," as if all men were equally bad, and every faculty altogether depraved. Such is an exaggeration. While the law of heredity seems to take off some of the responsibility from the individual in the look backward at his ancestors, it puts it all on again with telling force in the look forward at his descendants. I may not excuse myself in any sin, because my forefathers put a taint in my blood, for by the same awful law I would intensify the evil to generations yet unborn. Men cannot shield themselves under, but must tremble before the law of heredity. Facts such as these, giving a communal character to sin, led Paul to treat the Gentile sinners in the light of the truth they had received, and the Jewish sinners in the light of the oracles of God. As many as have sinned without the written law or the covenant promises shall be judged also without the law, but as many as have sinned under the written law shall be judged according to the law. Sin deepens in its dye, and guilt increases in its burning force as the light of truth increases. There is a stage of human life which precedes the awakening of moral consciousness; there is a higher subsequent stage where moral consciousness is thoroughly awakened, and where the royal attributes of reason and conscience are enthroned to speak and possibly to rule, and where the light of nature leads to nature's God; there is a still higher stage of human life, where the light of special revelation shines upon the mind and where covenant promises strengthen the heart; there is finally the stage of supernaturally quickened and Christianized consciousness where, by the light of Christian teaching and life, and by the inbreathing of the Holy Ghost, the soul is brought to the high standpoint of Christ to decide for or against God.

Under the first stage there is generic sin, somewhat like ignorant sin, and we can hardly say any strong degree of guilt. Jesus said, he that knew not the Master's will, and did things worthy of the stripes, shall be beaten with few stripes. Under the second stage there is personal sin and personal guilt—conscious violation of the light of reason, and the imperative of conscience. Under the third stage there is specific sin and aggravated guilt. Some sinners sin against more light than those did who perished in Tyre and Sidon, in Sodom and Gomorrah. Under the highest stage of light where the Holy Spirit illumines and presses the claims of God's love in Christ, there is the sin against the Holy Ghost. "The sin against the Holy Ghost is the climacteric, the supreme sin." It is the deepest guilt. Past this there is no hope.

The sin of the Gentile world is against the revelation of God that is found in the works of creation and in man. Nature is revelation. "The heavens are telling." The heavens declare the glory of God, and the firmament sheweth the work of his hands. Man is revelation. The light of reason, the loftiness of imagination, the imperative of conscience, the strength of will, the power of emotion—all these exemplify the powers of personality and reveal God. Paul

shatters the agnostic position in one stroke when he says "that which may be known of God is manifested in them." (Rom. i. 19.) The awful course of Gentile degradation alongside of this revelation is described in the first chapter of Romans. It is irreligion descending through fanciful mythologies to low and degrading idolatries, and it is immorality descending from sensuality to the absence of the most simple and natural virtues until men and women are without purity, without respect for parents, without sense of right, without sense of honor, without natural affection, and without pity. Dr. Stiffer, of Crozier Theological Seminary, says that he has been assured more than once by missionaries from China and India, that when the first chapter of Romans was read to intelligent natives, they have hesitated to believe that it was from the missionary's sacred book, suspecting that the missionary had written it himself as a description of what he had seen and learned among them. Dr. Burwash, also, in his work on Romans, says: "The best commentary on these verses is the historical study of both the poetry and the philosophy of the Greeks. The process of moral decline, and of intellectual darkening through the influence of both myth-forming fancy and philosophical speculation may be clearly traced. The original heritage of truth was still rich in the days of Aeschylus and Socrates, but from that time it was rapidly repressed. We cannot in our own day, judge of the vast body of Greek culture from what remains to us. The stream of time is a wonderful purifier, and only the noblest and purest products of art and philosophy now remain. The dining halls, baths and dormitories of the Roman cities, buried ten years after the date of this letter, and so sealed up and preserved to our time, show us how culture was prostituted. The accusation of Paul is not against philosophy merely, though the popular epicureanism justifies his strong language, but against poetry, painting, sculpture and music as well."

The sin of the Jewish world was formality and ceremonialism in religion, and immorality in life. The outward security of natural relationship and ceremonial life, under the covenant, was substituted for the inward security of a true heart and a right life. Hence Paul sweeps away their legal righteousness when he says:

"He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God."

The true Jew is one whose heart is right with God, and true circumcision is that which cuts off the heart from all evil. The question arises whether the honest-minded and humble-hearted Jew could understand this spiritual truth from his reading of the Old Testament writings. We must answer, Yes. The mission of the prophets was largely to save the people from ceremonialism and immorality. Jeremiah says (iv. 14):

"O Jerusalem, wash thine heart from wickedness, that thou mayest be saved."

How pathetically, poetically and powerfully Isaiah pleads with the sinners of the Jews:

Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

When ye come to appear before me, who hath required this at your hand, to trample my courts?

Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you;

yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land;

But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.

How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

Thy silver is become dross, thy wine mixed with water;

Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.

The Jew had all the light that was necessary to show him that "wickedness and worship" could not combine without awful hypocrisy and equally awful sin and guilt.

If the case of the Gentile and the Jew be such, what shall we say of ourselves who live under the light of nineteen centuries of Christian teaching and living. The deliberate rejection of the teaching and claims, of the truth and life of Christ, when these are made intelligible, credible and forcible by the Holy Ghost, is really the supreme sin. It is a sin against the Holy Ghost—the sin that hath no forgiveness. Certain biblical incidents and teachings come to mind at once.

"Wherefore," said Jesus to the Pharisees on one occasion, "all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii. 31, 32.)

The passage in Mark is similar, but more forceful: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is guilty of an eternal sin; because they said, He hath an unclean spirit." (Mark iii. 28, 29.)

The warning words of the loving apostle John are relevant here: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death." (1 John v. 16.)

The most judicious comment on these passages that we have read is in the words of Dr. Dornier. He says: "Those whom Jesus warned had attributed his works to the evil spirit, and had thereby calumniated Christ, just as they afterwards crucified him. For all that he says: Blasphemy against the Son of Man may be forgiven, but not blasphemy against the Holy Ghost. With their sin against Jesus, therefore, the sin against the Holy Ghost was not essentially committed, although they were to be warned of the near danger into which they were about to fall. In the commencement of his self-revelation he might be rejected in that ignorance for which he prayed on the cross. But if the Holy Spirit, who takes of the things of Christ, and brings Christ inwardly near to the heart, is blasphemed; that is, if this work within, the divine impression of the Person of Christ which he arouses in man, is despised, is characterized as falsehood, there is no forgiveness more. For this sin, therefore, intercession is not to be made." Forgiveness and intercession are blocked, not because God is unmerciful, but because the persuasion of the mercy of God in its utmost strength by the Holy Spirit, is rejected and despised. "Eternal Sin! What a thought! What a possibility! Again, we say to our readers, as we did last week, Repent and Believe the Gospel."

Personals.

Frederick Fairman.

Montreal Methodism in general, and St. James' church in particular, has suffered a severe loss in the death of Mr. Frederick Fairman, which occurred early on the morning of Sunday, 14th inst., after a few days' illness. Mr. Fairman, who was a prominent figure in the commercial life of Montreal, was a trustee, and also a steward, of St. James' for many years, and received the respect and esteem of those with whom he came in contact. His being taken away leaves a gap which it will not be easy to fill, but God can care and provide for his work. His widow and four children have the deep sympathy of the community.

Rev. E. A. Fear, Milverton, has been requested to remain a fourth year.

Rev. M. J. Bates, Conference evangelist, is assisting Rev. Thomas Brown at Seeley's Bay.

Rev. A. R. Orser has been sent to Sharbot Lake, as Rev. A. W. Mills has gone to Bluff Hill.

Rev. W. H. Hincks, LL.B., has been invited to the Central church, Toronto, at the next Conference.

Rev. C. Inwood, one of the Keswick brethren, commenced evangelistic services in Guelph, on Sunday last.

Rev. A. H. Ranton has commenced a three weeks' course of special services in McCaul Street church, Toronto.

Rev. Dr. Griffin preached in Norfolk Street church, Guelph, last Sunday, in the interest of the Superannuation Fund.

Rev. C. O. Johnston has been requested to assume the pastorate of Queen Street church, Toronto, next Conference.

Rev. C. W. Finch, B.A., B.D., has been requested by Cookshire Quarterly Board to remain there a fourth year.

Rev. A. Hamilton, B.A., B.D., has received a cordial invitation to become pastor of Paisley church at the next Conference.

Rev. S. McCauley has been invited to remain a fifth year at Oakwood, and has agreed to do so, if the Stationing Committee approve.

Rev. Alfred Brown, Owen Sound, has been requested to remain a fourth year, and has accepted, subject to the action of the Stationing Committee.

Rev. G. W. Kerby, Brantford, is preaching on "Where Sermons are Picked Up," 1. Among the poor. 2. In the factory. 3. On the market. 4. In the home, and 5. On the farm.

Chancellor Burwash preached last Sunday in Paisley Street church, Guelph, on behalf of the trust funds. On the following night the Chancellor delivered his lecture on "Bricks and the Bible."

Messrs. McKim.—There are five brothers, all over seventy years of age, they are all Methodists, and none of them either smoke or drink. On a recent Sunday, they all worshipped in the same church at Nanawee.

Mr. J. H. Colborne, a student in the Wesleyan Theological College, and a probationer of the Montreal Conference, has joined the Northern New York Conference of the M. E. Church, and is stationed at Ava and West Leyden, Ulster District.

Rev. C. E. Perry has been spending some time in Parry Sound District. Reports have come to hand respecting Sabbath sermons and week-evening lectures. One paper says, "All Mr. Perry's lectures have been well attended, and the audiences were well pleased with his addresses."

Mrs. Demill.—Our readers will be sorry to learn of the death of this estimable lady, the wife of Rev. A. B. Demill. The deceased lady died at Demill's college, St. Catharines, on the 12th inst. The funeral took place on Monday afternoon. Mr. Demill will have the sympathy of a large circle of friends.

Mr. Geo. L. M. Brown, son of the Rev. G. M. Brown, St. Clarens Avenue, Toronto, who is teaching in the English High School, Palermo, Buenos Ayres, Argentine Republic, is the first person in South America who has become a subscriber to The Christian Guardian and Methodist Magazine.

Rev. Joseph Philp, B.D., who is filling his fourth year at Ridgetown, where he is chairman of the district, preached last Sunday in St. Mary's. Mr. E. Mackey, editor of the Ridgetown Plaindealer, says: "The Methodists never had a man here who has done so much good in so many ways. He is a prodigious worker," etc.

Mr. D. A. Weese, who has long been a member of the Official Board of the Tabernacle Methodist church, Belleville, having removed to Kingston, the Board adopted a resolution expressing their regret at the loss they have thus sustained, and assured him that they sincerely trust that he will be abundantly useful in Christian work in Kingston as he has been in Belleville.

Attention is drawn to the advertisement in another column of Prof. A. H. Welch, phrenologist. Many Methodists in Toronto, who have known Prof. Welch for years, among them Rev. E. E. Scott, and Mr. Warring Kennedy, testify to the Christian sincerity and Methodist loyalty of Prof. Welch. If our people have any dealing with phrenologists, it is well to deal with the most reliable Christian men.

Among the provincial presidents of the W. C. T. U. for Canada who were present and active at the World's W. C. T. U. Convention were Mrs. May R. Thornley for Ontario, Mrs. McClung for Manitoba, wife of Rev. J. A. McClung, of Stonewall; Mrs. A. W. Strong for Prince Edward Island, and Mrs. Chesley for Nova Scotia, wife of Judge Chesley, of Lunenburg. Our Methodist women are active promoters of the W. C. T. U.

Miss Annie Green, the "Blind Lady Evangelist," is well fitted for evangelistic work. Her addresses are calm, forcible presentations of the Gospel, but she is very successful in dealing with seekers, and bringing them face to face with Jesus Christ. She goes to Lynedoch next week, to assist Rev. R. B. Rowe in special work, followed by the prayers and good wishes of her numerous friends on the Dereham Centre Circuit.

Miss Macdonald, of Toronto, delivered an address in the Centenary church parlor, Hamilton, November 8, on "Christ Feeding the Multitude." A correspondent says: "There are few young women so eminently fitted for evangelistic work as Miss Macdonald. In addition to her knowledge of the Scriptures, she possesses that rare personal charm of magnetism which enables her to hold the interest of the audience, making her addresses very effective."

Mr. George Harvey Falconer.—The Streetsville Quarterly Official Board, at its late meeting, of which Mr. Falconer was for many years a member, adopted a resolution expressive of its high appreciation of his uniform Christian character, and also tendered to the bereaved widow and family their heartfelt sympathy in the loss they have sustained by the death of husband and father. The prayer of the Board is, that all may follow him as he followed Christ.—Thomas Campbell, Chairman; J. F. Switzer, Recording Steward.

Rev. J. Henderson, Sheddon, who was bereaved of his wife a few weeks ago, called at our office on Friday. He was on his way to Montreal, where he will remain for some time, and intends to spend Thanksgiving with his parents, who reside in that city. His Quarterly Board has adopted an appropriate resolution with him in his sore bereavement, and has also granted him a few weeks' vacation, in order that he may recruit his energies after the severe affliction which he has been called to endure in the loss of his now sainted wife.

Mr. R. Brown, who for many years was a member of the Official Board, and a local preacher of Appin Circuit, having been called to his reward, at the late meeting of the Board, Mr. Macfee moved, and Mr. W. Down seconded, a resolution, which was unanimously adopted, expressing regret for the loss the church has sustained in the death of their beloved brother. The meeting expressed its sympathy with the bereaved family, and prayed that they might feel that the grace of God would be abundant to them in their bereavement.—W. Baugh, pastor.

Travelling Arrangements for the Theological Conference.

Reduced rates for travellers to the Theological Conference of Victoria University have been secured. The conference begins on November 29, and continues until December 3. Tickets may be purchased three days before the opening of the conference, and upon presentation of the certificate signed by the secretary, return tickets may be bought for three days after its close. Will all who intend spending time at the conference please secure a standard certificate at the starting point?

We believe that in the coming conference the richly varied programme to be presented will be the most stimulating and profitable that has ever drawn the brethren together. We trust a very large number of our ministers and laymen will do themselves the pleasure of joining in this feast of reason, that they may distribute the blessing throughout the land.

S. D. CHOWN.

Spiritual Reading.

THE POWER OF THE GOSPEL.

BY REV. A. R. SIMPSON.

The Gospel contains, in the nature of things, a message full of power. The truths which it unfolds are fitted, when understood and believed, to influence the heart and life with intense force. It literally means, "Glad tidings." Now, there is great power in either ill or good tidings. I have seen a person swoon away under bad news, and I have seen the face shine as with the light of heaven, and the life renewed and restored, by good news.

The Gospel is the best news a sad and sinful world ever heard. First, it is good news of deliverance. It tells of escape from danger and doom, from the curse of sin, the power of Satan, and the dark shadow of the eternal future. Surely, there is power in such tidings as these. Is there inspiration and cheer in the glad message to the shipwrecked crew, that rescue is at hand? Is there joy and hope in the tidings of pardon to the long-imprisoned convict? Does it quicken the pulse, and flush the cheek with the glow of glad encouragement, to know that the crisis of disease is over, and that the sufferer at last is convalescent? Oh, how much better the tidings that guilt is cancelled, God is reconciled, and heaven is won; that death is robbed of its sting, and sorrow turned into everlasting joy, through His salvation! Some men are sinking through discouragement and despair. Beloved, if you

would only believe the good news, your hearts would rise with enthusiasm to a nobler and a better life. It is said that once a skilled artisan in the employ of an Oriental king, had become almost useless at his daily tasks, his hand had lost its cunning, and his work was marred by constant failure. The king sent for him and asked him what had caused the surprising change. "Ah!" said he, "it is my heart that makes my hand unsteady. I am under an awful cloud of calamity and discouragement. I am hopelessly in debt, and my family are to be sold as slaves. I can think of nothing else from morning to night, and as I try to polish the jewels and cut the facets in the diamonds, my hand trembles, and my fingers forget their wonted skill." The king smiled and said: "Is that all? Your debt shall be paid, your family saved, and your cares dispelled. You may take the word of your king, and go to work again with a free and a fearless heart." That was enough, and never was work so skilfully done, never were such exquisite carvings and cunning devices in precious gems as the hand of this happy artisan devised when set at liberty from his fears and burdens. This is the way we can come into true service of God. We must first be saved and set at liberty, and then our work must be the glad and grateful return of ransomed souls. The Gospel brings the glad news that all this has been done for us, and the moment we believe it we are saved, and the very consciousness of our deliverance has the power to lift us to a love, a purity and a devotion, that nothing else could have accomplished.

Again, the Gospel is the good news of love. There is a strange power in the consciousness of being loved. It will bring sunshine to the face of a child, or cover it with clouds and gloom, to know or doubt a mother's love. It is said that one of the most distinguished statesmen of the times of the American Revolution was once a hopeless drunkard. He had been engaged to a beautiful girl, but his dissipation had compelled her to break the engagement, and sever herself from his influence, which was dragging her down. She had not ceased to love him, or to pray for him. One day she was passing along a suburban road. She saw him lying intoxicated by the sidewalk, his face exposed to the broiling, blistering sun, and swollen with drink and exposure. Her tender heart was deeply moved, and as she passed by, she took her handkerchief and gently spread it over his stupid sleeping face. An hour or two later, he awoke, and saw the handkerchief, and her name upon the corner of it. He sprang to his feet, and a glad thrill of hope and courage came to his heart. "She loves me still," he said, "all is not yet lost. For her sake I will redeem my life." And he did. The love of that woman saved him. There was power in that single name and the glad message which it expressed, to rescue that lofty intellect and that gifted man from the depths of a drunkard's grave. Oh, how much more power is there in the love of Christ to save lost men from despair, if they can only believe that he loves them! And how can any doubt it, who will look at the story of his birth and his cross, and think for a moment how he has followed you through all your sinful career and your worthless life, longing to save you, ready at any moment to rescue you, and undertake the infinite burden of your future existence? Yes, if you can only believe that he loves you, and will love you forever, it will lift you out of anything. Paul says of that love, that it made him beside himself, and constrained him, like a great torrent shut up between restricting shores, until it swept with resistless current over all its banks in tides of power and fulness. This was the secret of Paul's mighty life, the consciousness of the love of Christ, and a sublime and heroic devotion to his person and his service. And it is the strongest force that can come to any human life. It may be yours, if you will believe the glad tidings of the Gospel.

The Gospel is also the glad tidings of help. When the garrison at Lucknow was beleaguered in that awful enclosure, with famine threatening them within, and the Sepoys waiting without, for carnage and outrage, the last hope of the garrison was the coming of Havelock and Sir Colin Campbell with reinforcements. And yet they came not. As the days and the weeks went by, the supplies diminished, the heat increased, the cannonade grew fiercer, and the rebels more defiant, until at last it seemed that they must surrender. One morning, a Scotch lassie, listening with her well-trained ear, thought she heard in the distance the sound of the Highland pipes. She cried out: "They're coming! They're coming! Dinna ye hear it? It's the pibroch and the slogan!" No body else could hear it, but her ear was not mistaken, and ere long they knew that the Highlanders were marching on Lucknow, and that help at last had come. It was a thrilling sight to look at those old Residency walls, a few months ago and read once more the story of those heroic days, and think how that message of help had power to save the beautiful city of Lucknow, and the lives of those women and children from horrors worse than death. But there is a better message of help for sinking souls. Over the waste of life's wreck-strewn sea, over the years that have been lost and cursed, there comes the sweet-voiced message not only of forgiveness for the past, but of power to save to the uttermost, and keep from sin and Satan the most crushed and hopeless lives. Oh, can't you hear it? Like the music of heaven, to some of you like the memory of cradle songs and childhood hymns. "He is able to save to the uttermost." "I will put my Spirit with you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." He is able to keep us from stumbling, and to present us faultless before his presence with exceeding joy. It is glad

tidings for helpless hearts, for ruined lives, for wills that have lost their strength, and lives that have been bound by the chains of habit in the bondage of Satan and despair. Yes, even if your body be wrecked with disease and sin, the power that saved Augustine from the effects of a dissolute youth, and gave him both holiness and health, with sixty years of glorious service, can rescue you, restore you, and enable you to recover all the years that the locusts have eaten.

Once more, the Gospel is good news of hope. There is immense power in a well-founded hope. Ambition is the inspiration of millions of lives, and even a false ambition has often lifted an ignoble life into something like lives. Oh, can't you hear it? Like the grandeur. The Gospel gives us a sure hope, and a hope as glorious as it is certain, and it is fitted to elevate and inspire us to the noblest of heroisms. Believe it and rise to meet it, and let the powers of the world to come draw you with their holy magnetism from selfishness and earthiness to the high and holy capacities of a consecrated life.

THE WILL OF GOD.

"Thy will be done."

I worship thee, sweet Will of God!
And all thy ways adore,
And every day I live I seem
To love thee more and more.

Thou wert the end, the blessed rule
Of Jesus' toils and tears;
Thou wert the passion of his heart,
Those three and thirty years.

And he hath breathed into my soul
A special love of thee—
A love to lose my will in thine,
And by that loss be free.

I love to kiss each print where thou
Hast set thine unseen feet;
I cannot fear thee, blessed Will!
Thine empire is so sweet.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

I know not what it is to doubt;
My heart is ever gay;
I run no risk, for come what will,
Thou always hast thy way.

I have no care, O blessed Will,
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine.

And when it seems no chance or change
From grief can set me free,
Hope finds its strength in helplessness,
And gaily waits on thee.

Man's weakness, waiting upon God,
Its end can never miss;
For men on earth no work can do
More angel-like than this.

Ride on, ride on, triumphantly,
Thou glorious Will, ride on!
Hath's pilgrim sons before thee take
The road that thou hast gone.

He always wins who sides with God—
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his costs.

Ill that he blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be his sweet will.

—Faber.

TWO ADVANCE STEPS.

BY F. E. CLARK, D.D.

I think that you will be glad to know that the Christian Endeavor movement in all parts of the world has taken with much earnestness two advance steps, which, I think, will bring universal blessing to the societies, and to the church at large.

These efforts are the systematic giving of money and time to God. The first is embodied in, and made concrete by the Tenth Legion, which is simply the enrollment of those who will promise to give not less than one-tenth of their income to God. This has already been entered into by many thousands, and is rapidly winning its way. If it is generally adopted (or even by Christian Endeavorers alone), as I believe it will be, it will solve many difficult problems of church and missionary finance, lift every cloud of debt, and immeasurably advance the kingdom of God.

The Christian Endeavor movement asks note of this money for itself, but it will all be given through the church and denominational boards for the spread of the kingdom.

The other effort, for the giving of more time to God, is made concrete by the quiet hour of personal communion with the Unseen, in order that all the activities of Christian Endeavor may be based upon spiritual life—that the doing may be balanced and inspired by being. The advance step is being taken by thousands of young people, and already, in consequence, the Christian Endeavor movement is quickened by spiritual life which it has never before known. The recent conventions and multitudes of letters I receive, and the many testimonies of pastors prove this.



"For Christ and the Church."

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

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

J. W. FLAVELL, Esq., General Treasurer, cor. Front and Beacall Streets, Toronto.

CHANGE OF NAME.

The Golden Rule has changed its name to The Christian Endeavor World, which is a much more suitable appellation for the organ of world-wide Christian endeavor. The able editors, Rev. Dr. Clark and Prof. Wells, will still remain at the helm. We wish the paper great success under its new name.

UNIFORM TOPICS.

A committee from the Board of Control of the Epworth League of the M. E. Church, met with the Christian Endeavor officers in Boston last week, and adopted joint prayer-meeting topics for 1899, and also recommended a list for 1900. Owing to previous engagements, we were not able to attend this meeting, but Dr. Schell states that they had a most delightful coming together, with the best of feeling prevailing. We rejoice in this satisfactory arrangement, and trust that it may be permanent.

SCRIPTURAL.

About fifty inmates of the Home for incurables were entertained by the Epworth League of Parkdale Methodist church to an "At Home" in the school-room recently.

This is in accordance with Luke xiv. 13, "But when thou makest a feast, call the poor, the maimed, the lame and the blind." We should be glad to hear of more of our Leagues doing this kind of thing.

BAY OF QUINTE CONFERENCE LEAGUE.

The Conference Executive met at Whitby on the 4th inst., the honorary president, Dr. McDiarmid, presiding. It was decided to hold the convention on February 23 and 24. The place has not yet been decided upon, but there will be no difficulty in getting a place, as it was resolved not to ask the convention church to billet any free, except those who take part in the programme, all other delegates being directed to hotels and boarding-houses, a list of which, with rates, may be seen by all delegates on their arrival. Any town, therefore, which has sufficient accommodation, would be glad to get the convention. Peterboro' and Port Hope are both mentioned as likely places; and the first to offer will likely get it.

It was resolved to discontinue the practice of getting stationery printed for Conference League officers. W. Benj. Tucker, Secretary.

A NEW PLAN.

The Executive of the Bay of Quinte Conference League have inaugurated something in the way of an experiment. Finding some difficulty in securing a place in which to hold the Annual Conference Convention, principally on account of the responsibility of billeting, it has been decided to do away altogether with the free entertainment of delegates, and only billet the speakers. We are sorry that this action has been found necessary, but the tendency for some time has been in this direction, and the great multiplication of conventions seems to have precipitated it.

We trust that this arrangement will not in any way interfere with the success of the Bay of Quinte gathering. Let every League send a delegate, providing for entertainment expenses as well as railway fare. After all, this is the more independent way.

THE READING COURSE.

Rev. R. J. Treleven, of Brantford, writes: "The Reading Circle takes with our League. Look out for a large order in a few days."

Rev. J. H. Hazelwood, president of the Hamilton Conference League, says: "I think the Course is just the thing for our young people. While it is a good, substantial bill-of-fare, it is not too heavy for the average Epworth Leaguer to thoroughly digest. I wish all our young people would read these books."

Here is Rev. S. T. Bartlett's testimony: "The best way I have found to form a Reading Circle, is to show the books. My set has gained fourteen sets; This makes sixteen for Madoc. The literary vice-president says: 'Not one person who has looked over the books has refused to purchase.' Good for Madoc!"

Rev. G. W. Henderson, of Sarnia, writes: "Last night we organized our Reading Circle. Thirteen members, with more to follow. The four books are excellent, a wiser selection could not have been made." We are particularly

pleased with the practical manner in which Mr. Henderson closes his letter. He says: "Please send to my address seven additional sets of the Course."

Crystal City is a little village in Manitoba of two or three hundred inhabitants, but members of the League there have ordered fifteen sets of the Reading Course. For its size Crystal City certainly takes the palm.

Rev. S. A. Laidman thus characterizes the four books of the course:

In "Architects of Fate," representative men of all ages are made to pass before us and declare the secrets of their successes.

"The Law of Service," taking as a viewpoint Christ's law of love with its Godward and manward aspects, beautifully explains the relationships of life.

"With the Poets"—gems selected by a master-hand from the polished treasures of the ages—beautiful settings for memory's coronet.

"Our Lord's Teaching"—not the biased speculation of theologians, but the great Teacher's own explanation of himself and the kingdom of God.

Such a Reading Course becomes an inspiration, a bond of sympathy and a source of strength to both pastor and people.

AMONG THE LEAGUES.

Oakville Epworth League called in the neighboring Leagues to spend an evening with them a short time ago, and a very profitable time was spent, with Rev. John Kay in the chair.

The Epworth League of Newton Robinson, organized two years ago, is laying plans for a successful winter's work; and a new League has been formed at Sutherland's, with a membership of about forty, and promises well for the future. Our young people at Bond Head are showing commendable zeal in the Master's service.

The Bell-Town League.

By Nina Samuels.

CHAPTER VIII.—A SOCIAL EVENING.

The Henson family were very popular in Bell-Town. They almost controlled the social air of the middle class. Mr. Henson, the father, had made a very comfortable living by a successful career in the soap industry, and Henson's soaps were an indispensable to every toilet. He had a married son now managing the business, and Fred was book-keeper. The firm was Henson & Sons. There were three daughters and three sons in the family. Mrs. Perrin was the eldest daughter, and had been a widow for two years, being now only twenty-eight years of age. She had an income of her own sufficient to live upon with care. She had no children; and so, after the death of her husband, she came home to her father's house to live.

Maud was attending the Collegiate Institute, and expected to finish in the spring; she strongly contemplated going to Germany for music. Her father was not favorable, but she always said, "I'll manage papa," with a confidence that showed she knew his weakness under her persuasions.

Lizzie and Ernie, the younger daughter and son, were both yet at school. Lizzie was attending the Institute, and Ernie, thirteen years old, was expecting to follow in the spring. They were a good looking family,—tasty, artistic, musical and friendly. Their home was always lighted up at night; and almost always the scene of some little gathering.

Mr. Henson was a good man. He was not very demonstrative as a Christian, because he was not so in temperament. He was honest, and he was sympathetic. He was quiet in company except where the laugh came in; and then, he—well, he just roared at a good joke. But he never told one himself. While he made no active factor in the recreations of his family, he was a warm sympathizer with them, and loved their company.

Mrs. Henson was active. She, too, loved her children, and had a keen perception of the influence of her family on others. Naturally she was proud of it. But, as a Christian woman of the age, she felt the responsibility of it. She seemed to say, "I can make the morals of this whole town through my children, if I can keep them where they are; i.e., uppermost in their sway over the young people they associate with."

She never seemed to think about getting her children up into the "higher grade" of society—as many women do. She seemed to enjoy the condition of things where so many looked up to and loved her own. Instead of having her family dragged at the tail of aristocracy, she encouraged them in being the leaders of such a wholesome class as those with whom they had been brought up. This gave her a family of fine spirit. They felt they had something more than others, which others could share without any loss to themselves. And in thus making themselves generally agreeable they had a very happy social life.

Such a family would be a great power in a church. If they were loyal to God and the work of the church, they would be a great blessing. If they were disposed to trim between the church and the world, they would be a constant source of annoyance to the pastor and the workers in winning souls.

Mrs. Henson's strength of character saved the family, and became a tower of strength to the Methodist Church. There had been two or three times of crisis when the young Hensons would have "sold their birthright for a

mess of" society's "pottage"; but their mother stood in the way of the sale, and kept them from the humiliation that would assuredly have followed.

The League was a capital institution for the Hensons. It could help them in every sense. It gave them opportunities of using their gifts to a higher end and a broader application. It kept them busy in direct contact with church life. Busy they would be, any way, somewhere! The church now opened a sphere for it.

When the League was spoken about the previous winter, it was abandoned because the Hensons were otherwise engaged in connection with Mechanic's Institute work, and wouldn't give it up, because of the interest accrued in it. It seemed about useless to try and keep up any young people's gathering, while the Hensons were assembled somewhere else. They always gathered so many others around them. But, this year, through the pastor's early solicitation, and Mrs. Henson's motherly persuasions, and a talk that Miss Cranswick incidentally had with Mrs. Perrin at its inception, the Hensons threw themselves right into the League work.

Since Fred's appointment at the head of the Social Department, and Mrs. Perrin's at the helm of the Entertainment Committee, the whole Henson house talked over their work, and how to do it well. The fact was, they wouldn't do anything other than well. They couldn't afford to do so.

Already they had organized a musical club, to assist at cottage meetings, and this had brought a few new young persons to the front as singers and players. Then, they had a strong friend in Mr. Burns. It was under his influence they were induced to take up the singing at the cottage meetings. Mr. Burns and Mrs. Perrin were evidently fond of each other's company; and it was sometimes whispered that Mrs. Perrin might some day be Mrs. Burns.

With Mr. Burns in evangelistic work, and the Hensons in social work, the two generally conflicting interests were grandly blended. It worked splendidly.

The Social Committee, which numbered about thirty members, had met already some three or four times; generally at the Hensons' house. At every meeting they had ways and means for social progress and elevation before them.

Now, they were to provide a social evening. On Tuesday it was to come off. Nobody had the least apprehension that it would be any other than a success.

The evening came. Mrs. Perrin and a band of young ladies had been decorating all afternoon. The falling leaves of October lent them material for impressive festooning. The electric light globes were covered with all colors of tissue paper. On the walls were extemporized mottoes—or more especially, directions. The first to greet the eye on entrance was, "Shake hands." On each of the walls could be read such as, "What is your name?" "Where do you live?" "Make yourself at home."

Also, at Mr. Burns' suggestion, could be read, "The deaf hear," and "The dumb speak" and "The lame walk."

Each of the Social Committee wore a badge made of card-board—like a railway baggage cheque—hanging to a ribbon. On the card was, "My name is — (name filled in). What is yours, please?"

At the hour for commencement of evening exercises, the president took the chair and conducted the regular devotional services.

He then announced that the League prayer-meeting would be held on Sunday afternoon at 4 p.m., in the body of the church. The topic cards had been distributed. Any person not furnished would get supply from Miss Free-land. He was pleased to say that they had a large attendance last Sabbath. He wished also to announce that the cottage prayer-meeting on Friday evening would be held in the show-room of the Bell Foundry, at the east-end. It was expected that a lot of the workmen and their wives would be present, as Miss Cranswick and her "Lookout Committee" had been "looking out" in that community during the past week. He then said:

"The Social Committee have charge of this evening's proceedings. You will already see that busy hands and loving hearts have been at work in preparing for the joy of the hour. I will ask the popular vice-president of the Social Department to come forward and take the charge."

Fred Henson came forward; and as the president was about to retire, he said: "Mr. President, I want you here. I want you for two reasons. One is, I am so much woven into the work of the programme that I need a chairman. But the other is, that this is a League social, and we want our president to preside over us. We like him! We like him as president! We like to see him where we have put him, i.e., at our head." Mr. Johnston made no reply, but cheerfully accepted the situation, and took the programme from Mr. Henson's hand, and announced:

"The first number is an instrumental quartet." Mrs. Perrin and Maud played piano, and Mr. Joseph Frost violin, and little Ernie Henson violoncello. It was Ernie's first public effort. Mr. Frost had taught him how to manage these simple airs. The music was a selection of familiar Gospel tunes, arranged by Mr. Fred Henson himself, for this combination and this occasion.

Then the president said, "I am now to introduce to you again the head of the department—Mr. Henson—to offer greetings."

Fred came up smiling, and justified his handling over the chair to the president, and then spoke to the audience:

"Every word I say to you to-night I say in the name of the Social Department. The Social Department speaks in the name of the

League. The League speaks in behalf of the Methodist Church. The Methodist Church speaks in the name of the great Christian church, of which it is a branch. The Christian church speaks in the name of Christ the Saviour. We are to-night to cultivate a fellowship of spirits. If we have no taste for it, we are out of line with the constructive character of the Gospel we represent. We can best know our own salvation, by this test. 'We know that we have passed from death unto life, because we love the brethren.' 'Everything that is right is righteous. And righteousness is the sum of all goodness, and is pleasing indeed to God.' 'We are here to-night to have a right good time. We are going to be richer than when we came. All richer, and nobody poorer.' That's the kind of commerce—where both are enriched by exchange! Now, see! We want to be thoroughly acquainted with each other. You noticed that the members of the Social Committee have each a badge like this one I wear. This one reads:

"Bell-Town League, Social Department.

My name is:

Fred Henson.

What is yours?—Please."

"Any one wearing this badge with the blank side out indicates thereby that he does not desire your acquaintance. But where you see one approaching you with the name declared, it is an offer of friendly relations, and a solicitation of your acquaintance and friendship. We have two hours together to-night. The first hour is to be taken up with a programme of music, and such exercises as we have already enjoyed. At nine o'clock the exercises vary. We are to have fifteen minutes for conversation. Five minutes for Christian Endeavor work pure and simple. Then five minutes for literary work. Then five minutes for the missionary work. The bell will ring announcing the lapse of the five minutes. It is to be hoped that you will faithfully keep to the text. Moreover it is expected that at each ring of the bell you will address your conversation to another member of the company. At 9.15 the formal character of the programme will be abandoned. Three rooms will be thrown open. One will serve refreshments to any one who desires them. You will be welcome to what is there, but you must be your own waiters. In the north classroom Mr. Burns has arranged some of his school apparatus, and will give some interesting experiments in chemistry and electricity. In the south classroom Mrs. Perrin and two other young ladies will exhibit some fancy work, and teach the stitch of any pattern upon sample pieces, to any of the young ladies who desire to learn. The pastor will hold a reception in his vestry, and would like a call from any of us who want a better acquaintance. At ten minutes to ten the bell will ring, and we will all come together again and give thanks with joy, and receive the benediction. Now, I have forestalled the whole programme, and all we have to do is to play our parts well. I wish you all a very happy evening."

Miss Cranswick and Mrs. Perrin sang a duet. The musical club—eight in number—sang two selections.

Miss Lockwood, the leading soprano in the church choir, sang a solo. She was seldom at home during the week, so she had not previously been at a League meeting. Her presence was greatly appreciated. Harry Graham gave a very excellent rendering of Macaulay's "Henry of Navarre." Fred Henson, Charlie Morse, Frank Atherly, and Joseph Frost, sang a male quartet unaccompanied. This concluded the first part of the evening's entertainment.

Then came the intermission for conversation. Talk about Christian work was announced! A stranger looking on would have noticed how this seemed to perplex quite a few. How strange for Christians not to be able to talk about their work! Yet there were only a few who seemed nonplussed. The bell rang.

"Change places and topics, please! The literary work must have our interest for five minutes!" the chair proclaimed.

This passed rapidly, and "the Missionary Department" was announced.

When this was over, a general disintegration took place. The doors of the class-rooms were opened up, and soon Mr. Burns was experimenting, and Mrs. Perrin and Mattie Cranswick and Sophie Snowdon were interesting the young ladies in fancy work. An announcement was also made that Mr. McBroom had a camera here, and would take snap-shots of individuals or groups, for ten cents a snap, proceeds to go to the "Mercy and Help" Department.

The half-hour was delightfully taken up in these variations; and the pastor had quite a few calls at the vestry. At 9.50 the bell rang. The pastor came in with several of his callers, and in a few minutes the air was ringing with a solid chorus of voices and instruments, with two ladies at the piano, all chiming out.

"And if our fellowship below,

In Jesus be so sweet;

What heights of rapture shall we know

When round his throne we meet."

Mr. Graham pronounced the benediction, and all said, "We had a good time."

(To be continued.)

DISTRICT CONVENTIONS.

CAMPBELLFORD DISTRICT.

The following officers have been elected for the Campbellford District: Honorary President, Rev. T. M. Campbell; President, S. J. Abernethy, Campbellford; First Vice-President, Miss McCamus, Keene; Second Vice-President, Jos. Anderson, Hastings; Third Vice-President, J. G. Keefer, Norwood; Fourth Vice-President, Miss May Hamilton, Warkworth; Fifth Vice-President (for the Junior Department), Mrs. C. Denike, Havelock; Secretary, Mrs. W. H. Ash-

ton, Campbellford; Treasurer, Miss Clara Martin, Stirling; Conference Delegate, Rev. J. A. Jewell; Executive, Miss Cryderman, Norham; Mr. Armstrong, Keene; Miss Olive Totten, Warkworth; Mr. Davidson, Trent Bridge; Mr. C. Denike, Havelock.

MOUNT FOREST DISTRICT.

The annual gathering of the Mount Forest District League at Mount Forest, was a decided success, both in attendance and enthusiasm. The election of officers resulted as follows: Hon. President, Rev. Dr. Williamson; President, Rev. C. M. Marshall, Conn; First Vice-President, Rev. J. W. Kitching, Varney; Second Vice-President, Miss M. Ker, Mount Forest; Third Vice-President, Rev. J. W. Magwood, Kenilworth; Fourth Vice-President, Miss Moore, Arthur; Fifth Vice-President, Miss N. Williamson, Mount Forest; Secretary, Miss Eva Gilroy; Treasurer, Miss Stephenson, Arthur; Representative to Conference, Rev. C. M. Marshall.

PICTON DISTRICT.

The third annual convention of the Picton District was held at Rednersville, and was the most successful ever held. Nearly every League in the district was represented, and the people of the immediate neighborhood turned out in large numbers. The Business Committee reported the following officers for the ensuing year, and the report was unanimously adopted: President, Mr. E. A. Morden, Picton, re-elected; First Vice-President, C. E. Department, Miss Olive Huyck, Consequon; Second Vice-President, Missionary Department, Mrs. T. J. Raynor, Rosehall; Third Vice-President, Literary Department, Mrs. J. M. Jory, Bloomfield; Fourth Vice-President, Social Department, Mr. E. F. Case, Picton; Fifth Vice-President, Junior Department, Miss Jessie Arket, Picton; Secretary, Mr. I. E. Marsh, Picton, re-elected; Treasurer, Mr. D. T. Stafford, Rednersville, re-elected.

PRAYER-MEETING TOPIC.

Topic for November: The Church of Paul.

NOVEMBER 28.—THE DIVINE PANOPLY.

Eph. vi. 13-18.

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

"Paul lay in prison at Rome, bound with a chain to the Roman trooper, who watched him day and night. He employed part of his prison hours in writing. It was very natural that his language, like his thoughts, should be colored here and there by the objects around him; and we find that, whilst writing this circular letter to the Ephesians, his eyes had been actually resting on the soldier to whom he was chained. And he saw in the outfit of the Roman legionary the supernatural dress with which the Christian may be equipped." And thus we find a martial note, says Schell, in the final chapter of this epistle. The occupants of the heavenly places in Christ Jesus are bade to maintain the honor of their high calling, and the wealth of their religious estate, and fight for their spiritual lives. They are to beat back the invaders, and defend every avenue of assault upon their souls.

1. The Christian's defensive armor. Defensive armor is that by which the warrior defends or protects his life while in battle.

(a) The girdle of truth. "Having your loins girt about with truth." The military girdle was the belt with which the warrior braced himself around the waist, to tighten and keep every part of his armor in its proper place, that there might not be anything loose and trailing about him to encumber his movements. So says Barlow, whose clear comments on this passage we have appropriated. Everything must be tense and firm, that he may be prepared to receive the attack of the enemy, however suddenly and powerfully made, and to act with decision and concentrated energy.

So the Christian must be strengthened and sustained with the girdle of truth. The truth of the Gospel must be known and conscientiously embraced, so that we may detect the numerous foes that Satan and error are constantly letting loose upon us, and be able to attack and conquer them. For to know the existence and strength of a foe is half the battle. To cast away our girdle is to incapacitate ourselves for the conflict, and to expose ourselves to wounds and defeat. If we keep the truth, the truth will keep us, and we shall not be tossed to and fro, and carried about with every wind of doctrine. The soldier of Christ must have sure knowledge, definite and decided purposes—a soul girdled with truth.

(b) The breast-plate of righteousness. "And having on the breast-plate of righteousness." The military breast-plate or cuirass was the chief piece of defensive armor. It consisted of two parts or wings; one covered the whole region of the thorax, and protected the vital organs of the body, and the other part covered the back as far down as the front part extended. As the breast-plate guarded the vital functions of the body, so righteousness—the life of God in the soul of man—defends everything on which the spiritual existence and triumph of the Christian warrior depend. Righteousness, conscious integrity of character, the result of the life of God in the soul, is an impenetrable wall, from which the missiles of the enemy fall pointless.

(c) The greaves or foot-guards. "Your feet shod with the preparation of the Gospel of

peace." The military greaves, or brazen boots, covered the shin or front of the leg. A kind of shoe was often used, which covered the sole and laced about the instep, preventing the foot from being wounded by thorns or rugged ways, and giving firmness and security to the foot-hold. Thus shod the warrior would take his stand with safety, or move with alertness over all sorts of ground. Being "shod with the preparation of the Gospel of peace," indicates that the Christian soldier is ever ready to move with expedition and willingness in publishing the good tidings of peace. The Israelites were commanded to eat the passover with their feet shod, to show that they were ready for the journey. Christ commanded his messengers to be shod with sandals, that they might be ready to go and proclaim the Gospel wherever they were sent. The Christian warrior is on his way through a hostile country, and should be every moment, not only prepared to proceed, but be every moment in actual progress, proclaiming peace on his way to the land of eternal rest. Every believer should be ready to witness, as often as opportunity affords. The knowledge of Christ's peace qualifies him to convey its message. He brings it with him into the strife of the world. We preserve the truth by spreading it, and the best defence against the enemies of the truth is to persuade them to accept the Gospel of peace.

(d) The shield of faith. "Above all, taking the shield of faith." The shield meant here is not the small round buckler or target of the light-armed man, but the oblong door-like shield, measuring four feet, by two and a half, and curved to the shape of the body. Joined together, these large shields formed a wall, behind which a body of troops could hide themselves from the rain of the enemies' missiles. These military shields were made of wood, covered on the outside with thick leather, which not only deadened the shock of the missile, but protected the frame-work from the fire-tipped darts used in ancient artillery. So faith is the shield of the Christian soldier, defending him from the fierce attacks of the foe, from within and without. This shield cannot be pierced or destroyed by the fiercest fires of hatred or malice. The arrows of the wicked, flaming with cruelty, are caught on this shield, blunted and extinguished.

(e) The helmet of salvation. "And take the helmet of salvation." The helmet was the armor for the head. On the top of it was the crest or ridge, adorned with several emblematic figures, either for ornament or to strike terror. The hope of conquering every adversary, and surmounting every difficulty by the salvation of the Gospel, is a helmet that protects the head, and is of such firm texture as the blow of the battle-axe cannot cleave. Salvation guards the understanding from being confused by the subtle attacks of Satan, or the sophisms of unbelief. Salvation guards the whole man, the head and heart, and is both helmet and shield.

2. The Christian's offensive armor. Offensive armor is that by which the warrior makes an attack, and presses upon the foe.

(a) The sword of the Spirit. The military swords were of various sizes, and in the earliest times were made of brass. The swords of Homer's heroes were all of this metal. Great dexterity was acquired in the use of the sword, and an expert swordsman was an antagonist greatly dreaded. The Word of God is the offensive weapon wielded by the Christian combatant. It is called the sword of the Spirit, because it comes from the Holy Spirit, and receives its power in the soul through the operations of the Holy Spirit, who alone can make it effective. Knowing the Word and using the Word enables the spiritual warrior in times of temptation and trial to cut in pieces the snares of the adversary, as Christ did (Matt. iv. 1-11). There are times when the Christian soldier must not only stand on the defensive, but must lead the attack with unflinching bravery on the forces of evil.

3. The Christian's source of courage. "Praying always with all prayer." The believer is armed from head to foot with the girdle, the breast-plate, the greaves, the shield, the helmet, and the sword, no weapon of offence or defence is wanting. The one essential now is the spirit and courage to fight, to use the spiritual weapons with dexterity and effect—and the power to do this is secured by prayer. Prayer should be constant, the soul should ever be in a praying mood. Supplication is needed also, that earnest entreaty which should be used in the special emergencies which occur in the battles of life.

"That having all things done,
And all your conflicts past,
Ye may overcome through Christ alone,
And stand entire at last."

WHAT THE BIBLE SAYS.

Eph. i. 19; Gal. i. 11; Eph. iii. 16; Rom. xlii. 12; 2 Cor. vi. 7; 1 Thess. v. 8; Isa. xl. 5; 1 Pet. i. 13; Isa. lix. 17; Rom. x. 15; Isa. lli. 7; 1 John v. 4; Heb. iv. 12; Rev. i. 16; Luke xviii. 1; Col. iv. 2.

THOUGHTS BY THE WAY.

Appoint a week in advance, as many members as there are pieces of armor, each to give the ancient use and spiritual meaning of the part of armor assigned. See foregoing exposition for suggestions.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

—Whittier.



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

LESSON 9—NOVEMBER 28.

SALUTARY WARNINGS.

1 Pet. iv. 1-8.

Golden Text.—"Be ye therefore sober, and watch unto prayer."—1 Peter iv. 7.

Home Readings.—Sunday, John xxi. 15-22. Monday, Acts ii. 14-24. Tuesday, Acts v. 3-11. Wednesday, Acts ix. 32-43. Thursday, 1 Peter i. 1-12. Friday, 1 Peter i. 18-25. Saturday, 1 Peter ii. 17-25. Sunday, 1 Peter iv. 1-8.

EXPOSITORY.

1. "As Christ hath suffered for us"—Christ had this willingness to suffer, on account of our sins. He made a great sacrifice for us; so then we ought to be ready to make some sacrifice for him—to be armed with a similar mind or disposition, to deny ourselves harmful things, and to lead a life of purity.

2. "No longer . . . to the lusts of men"—When one gives himself to God, he is then to follow no longer the passions and desires of men, but the will of God. He is no longer subject to Satan, the world, nor to self, but he is a servant of God, and seeks to know what God wants of him, and stands ready to render instant obedience.

3. "We walked in lasciviousness, lusts"—It was not a temporary instance, now and then, of being overcome by these temptations; not spasmodic indulgences; it was the daily practice, the usual habit; we walked in them; they were companions, society, the very atmosphere of our life. What a horrible picture does this give of worldly indulgences! The distinctions of this fleshly life were, lasciviousness, the many forms of impurity and uncleanness, and is used with reference to gross sins; lusts, the hidden desires which are manifested in the outbreaks of lasciviousness, the inner spring of unholiness; excess of wine, drunkenness, immoderate use of intoxicants; revellings, wasting of time in hilarious company, merry-makings at the expense of the sober demands of life, what is called in our day, having "a jolly good time," banquetings, drinking bouts, carousals, where there is also excess of gluttony, all excesses of unwholesome food and intoxicating drink, after which the participants were accustomed to roam the streets with maudlin songs and frolicsome shoutings and misconduct; abominable idolatries, the sometimes atrocious and always impious practices which were inseparable from many of the chief rites of the heathen religion. "Wherein they think it strange," etc.—The chaste and abstemious life was a reproach to the Gentiles, inasmuch as it was such an opposite to their own life-long manners and customs. There are people now who think it odd and unfashionable for Christians to avoid hilarity, questionable amusement and excess of living, and these are intensely worldly in thought and life. "Excess of riot," is a strong term, really "a flood," as the breaking forth of evil conduct. "Speaking evil"—Contemptuously, as when men now call sedate and pious persons "Puritans," or "Pharisees," thus reviling them for practicing a higher standard of morals and religion than their own. Let these persecutions, multiplying, should have influence to weaken their determination to resist unto suffering, Peter interposes a wise reminder of that account which shall be exacted of all men. This present life is not all. The time is coming when these revilers who insist upon working the will of the Gentiles must stand the review of their actions by him whose will they have despised; he was prepared, even then, to judge the quick and the dead, meaning those who had already died and those still living, not a distinction between the spiritually alive and dead. There is nothing more to be done to qualify the Lord for a rendition of a perfect and righteous judgment; no need of further witnesses, or for any argument in pleading. The case is already made up. Remark that Peter in many places writes as if the coming of the Lord was an imminent matter.

4. "For this cause was the Gospel preached also"—For this reason was the Gospel preached. "To them that are dead"—Different views are held in reference to the meaning of this difficult passage. One is that Jesus Christ himself, in the interval between his death and his resurrection, went to Hades, and there preached the Gospel to the men who had died before his appearance on the earth, thus giving them an opportunity to accept or reject it. One forcible reason has been urged in favor of this view, namely, that the opportunity must be given to men, before they can receive or reject it. Another view is, that by the "dead" are meant the spiritually dead. The objection to this view is that the word "dead" in this verse is taken in a different sense from that in verse 5. The context evidently requires the word in both verses to be taken in the same sense. A third view is, that the Gospel was preached to those who lived under the old covenant, but who had died before Christ had come into the world. It is true that there was some Gospel preached during the Old Testament time; and in favor of this view is also the fact, that the word dead

is taken in its literal sense as in verse 5. There are objections to all the views advanced. Now, whatever may be meant by the word dead, one thing is clear, that the Gospel was preached that the dead might be judged according to men in the flesh, but live according to God in the Spirit. That is, in the same way.

7. "The end of all things is at hand"—Peter meant that the final judgment was near. In this he was mistaken, as we know; but in the wider sense, that all things earthly are to pass away, and that soon as regards our own relation to them, they are fully true. "Of sound mind"—Sensible in your attitude toward the problems of life. "Sober unto prayer"—Take so serious a view of life that you recognize the need of prayer in all circumstances.

8. "Have fervent charity"—Cultivate the intensity of a brotherly love, which is indicated by the expression, "among yourselves." That is the sign of the vitality of Christian faith (James ii. 15, 16; John xiii. 35). The force of "fervent" requires the love to be positive, not a negative agreement of fellowship, but an actual engaging in service and ministration. Thus the proverb quoted (Prov. x. 12), has its significance. "The multitude of sins" are those of our brethren. There is an extravagant notion that the exercise of charity, the bestowment of goods upon the poor, has an effect to remove or atone for one's personal sins. Nothing can be further from the truth. Only the blood of Jesus Christ can remove sins. Love is a result of divine forgiveness, and not the cause of it. It hides the sins of its objects, refuses to behold them, puts generous construction upon the acts of brethren, and bears with sins committed against the person, tenderly forgiving (see 1 Cor. xiii. 7). Peter might here be thinking of his own interview with the Lord on this question of forgiveness, as recorded in Matt. xviii. 21, 22.

PRACTICAL APPLICATIONS.

1. He indeed must have a hard heart who feels no sense of obligation on account of what Christ has done for him.

2. When one is willing to suffer for Christ's sake, that is pretty good proof that sin no longer has dominion over him.

3. If one never has decided to live for Christ, let him ask himself if the time past is not sufficient to have lived in sin. How much more does he intend to spend in that way?

4. The vices which still are exhibited in our civilization take hold upon our lower natures. They are such as are a shame even to the heathen.

5. Mutual love will remove every stumbling-block in the way of the Christian walk of others.

UNIQUE S. S. ANNIVERSARY.

The anniversary services of Bridge Street Sunday-school, Belleville, this year, were of unusual interest, the occasion being the seventy-fifth anniversary. Mr. William Johnson, who is one of the best superintendents in Canada, has reason to feel greatly gratified with the success that has attended this school. He has seen it grow from a membership of 373 to over 1,000.

The anniversary sermons were preached by two old pupils of the school, Rev. Dr. Rose, of Montreal, and Rev. S. G. Bland, of Smith's Falls, who also delivered addresses in the afternoon.

At the latter service greeting and congratulations on the school attaining its three-quarters of a century were read from the following pastors of the past: Rev. Chancellor Burwash, Toronto; Rev. James Preston, Brantford; Rev. H. F. Bland, Smith's Falls; Rev. Dr. Briggs, Toronto; Rev. Dr. Willoughby, Exeter; Rev. J. B. Clarkson, M.A., Montreal; Rev. John Learoyd, St. Mary's; Rev. Dr. J. M. Hodson, New York; Rev. E. N. Baker, B.D., Chatham.

Next were read letters from those who had been scholars in the school, and were now clergymen, telling of how much the school had to do with their choosing that profession, and of the gratitude they felt for the instruction and spirit of the school. Some of these were, Revs. W. J. Smith, Toronto; George Nickle, Ivanhoe; W. D. Harrison, Bridgenorth; F. B. Spafford, Toronto; F. W. Hollinrake, Washington; B. Greatrix, Trenton; E. E. Marshall, Port Colborne; H. B. Kenny, Grafton, and Gerald Willoughby, Aylinton.

A Sunday-school has to wait a long time for an event of this kind, and does well to make a big celebration of it. We trust that Mr. Johnson may be spared to see the one-hundredth anniversary of this school.

The Sunday-school of the M. E. Church, South, at Pleasant Grove, Tex., is composed, with only six exceptions, of one family—that of Henderson Williams, with his nine living children, and his 112 living grandchildren and great-grandchildren. Forty-seven of his family are church members, and all the rest are church-goers. One son and one grand-son are preachers.

It is a mistake to suppose that the leaves fall because they are frost-bitten. They fall because they are ready and ripe to fall. So death is no accident; it is but an episode in life. There is a truth in what the Moslems say, that every man has his time written on his forehead. It is never too soon, never too late. No life is incomplete; however it may seem to us. When the summons comes, it is high time to go.—D. J. Burrell, D.D., in "The Golden Passional and Other Sermons."

News of the Week.

Monday, November 15.

The financial crisis in Venezuela is so acute that trade has practically ceased.

Major John D. Hay, of the wholesale grocery firm of Davidson & Hay, died suddenly.

The new Lord Mayor of London, Mr. H. D. Davies, M.P., was formally installed at Guildhall.

Sir Wilfrid Laurier and Sir Louis Davies left Ottawa yesterday for Washington to be present during the session of the conference.

The tenth annual winter meeting of the Geological Society of America will this year be held in Montreal, commencing on December 28.

As a result of Gen. Weyler's policy of driving the women and children of the insurgents into the cities of Cuba, thousands are dying of starvation.

A man named Dreyfus, living in Paris, who recently suffered losses on the Bourse, his wife and three young daughters, all committed suicide.

The petition for the release of W. A. Grenier, convicted of libelling the Minister of Public Works, has been received by the Secretary of State at Ottawa.

Mr. D. M. Fraser, barrister, of Almonte, was wounded while shooting at Burns Lake, and died from exhaustion and loss of blood after walking back to camp.

It has been decided to appeal to Europe and America to raise the sum of one hundred thousand dollars, with which to relieve the terrible distress existing in Greece.

The Pope informed Archbishop Brochelet, at an audience, that he would shortly publish an encyclical to the Canadian episcopate vindicating the right of Catholics in Manitoba to religious teaching.

Tuesday, November 16.

The Prince of Wales celebrated his fifty-sixth birthday.

The bridge over the Ottawa River from Nepean Point to Hull, is to be commenced forthwith.

Hon. W. S. Fielding expects to sail for Canada on the Parisian on November 18.

The announcement that Chinamen would be placed in the mines of the Northern Illinois coal field, has caused an immense amount of excitement in the district.

The report that a native officer and 85 Sikhs, belonging to the Kanran column, had been intercepted by tribesmen in a ravine and slaughtered, was officially confirmed.

The appointments of Senator McInnes as Lieutenant-Governor of British Columbia, and of Mr. Templeman of Victoria, to his place in the Senate, was signed in Ottawa by the Governor-General.

The Pope has despatched two special agents to convey instructions to the French electors, enjoining them to frankly accept the republic, and to oppose monarchical aspirations in the approaching elections.

The coroner's jury found the following verdict in connection with the Londonderry railway accident, in which Dr. Weay, of Nanawee, was killed: "That deceased came to his death by the colliding of trains, which collision would have been prevented by an operator here, and that the Grand Trunk was criminally negligent in not supplying sufficient help to manage the trains."

Wednesday, November 17.

An important discovery of fire clay has been made in Nipissing on the farm of Mr. Thomas Whittaker, of London.

Mr. Charles McArthur, Conservative, was elected for the Exchange Division of Liverpool by a small majority.

A large female seal passed through Montreal on its way from Portland to Chicago. The seal is being presented by Mr. George B. Reeve, General Traffic Manager of the Grand Trunk Railway system, to Lincoln Park, Chicago.

Another serious reverse is reported to the British forces on the India frontier. A column under General Westmacott was retiring from the summit of Saran-Sar Mountain, when it was attacked by natives sheltered behind the rocks. In this guerilla warfare the British suffered loss of one lieutenant killed, one missing and three wounded, and fifty men killed.

Thursday, November 18.

With the exception of suffering from slight facial neuralgia, Prince Bismarck is enjoying good health.

Mr. Whitney, the leader of the Ontario Opposition, was given an enthusiastic reception at Galt yesterday.

The Dana estate, which is valued at a million dollars, is left almost in its entirety to Mrs. Dana.

The eruption of Mount Vesuvius is increasing in activity, and the lava flow is threatening the adjacent towns.

The Liberals of East Elgin held a convention yesterday at Aylmer, and nominated Mr. D. McIntyre, reeve of Yarmouth, as their candidate at the coming provincial elections.

Mr. Darby, secretary of the Arbitration Alliance, has presented to Lord Salisbury a memorial with more than sixty-four thousand signatures in favor of an Anglo-American arbitration treaty.

The Department of Railways and Canals has taken over the contract on the Saulanges canal held by Mr. Archie Stewart, of Ottawa, and the work is being carried on under the control of the Government.

Miss Frances E. Willard, president of the W. C. T. U., announces that she will contribute three thousand dollars of her own money to start the fund of three hundred thousand dollars which the temperance people need to hold control of the Temple property in Chicago.

Friday, November 19.

Dr. Nansen, the Arctic explorer, visited McGill University.

Eleven persons perished on Thursday in a burning mine in Silesia.

A Washington despatch says the ratification of the Hawaiian annexation treaty by the United States Senate is assured.

The Lancashire cotton operators have consented to submit the questions in dispute between themselves and the employers to arbitration.

The office of the Canadian Express Company at Trenton, Ont., was entered on Thursday night, the vault opened, and \$2,500 in cash, money orders, and cheques stolen.

Owing to sudden frosts the ports in the Sea of Azof are freezing, and consequently a considerable quantity of grain, which was prepared for export cannot be shipped.

According to weekly commercial reports from New York changed climatic conditions during the past few days have helped materially to improve the general trade conditions.

Saturday, November 20.

People in Winnipeg are enjoying sleigh rides.

Official returns show that French imports and exports for the past ten months have increased.

Irrigation by artesian wells in the Bourke district of New South Wales is proving a great success.

An opinion handed down in the United States Court of Appeals holds that the boycott is not a legal weapon.

Dean Hole attributes the election of a Tammany mayor in New York to the irreligion of the city, resulting from instruction in godless schools.

Thirty British army officers, started last week from Liverpool for Lagos, on the west coast of Africa, and thirty more are expected to leave this week.

Mr. Gladstone has in contemplation a work embracing the lives of most of the modern divines, but his physical health is rapidly breaking up. He has been ordered to the Riviera for the winter.

The Russian Embassy at Constantinople has notified the Porte that the Greek war indemnity must be applied to the liquidation of the Russian war indemnity, and not spent on naval armament.

Ex-Mayor Stewart, of Ottawa, who left Liverpool for New York, announces that his business in connection with the completion of the Ottawa and Georgian Bay canal, has been finished successfully.

The report of Mr. Justice Wentele, who presided at the Grenier trial, has been received by the Department of Justice. It is understood to be favorable to the petition for Mr. Grenier's early release from prison.

It is reported that Newfoundland will claim the right to be represented at any reciprocity conference between Canada and the United States on the ground of the treaty of 1890, which was disallowed at Canada's request.

The Liberal candidate, Mr. Lavergne, was successful in the election in Drummond and Arthabaska for the Dominion Parliament, his majority over Mr. Noel, the Conservative candidate, being 1,338, about one hundred more than at the last election.

At the conclusion of Dr. Nansen's lecture in Toronto, he was tendered a reception at the Canadian Institute, at which their Excellencies the Governor-General and Lady Aberdeen were present. Dr. Nansen was afterwards entertained at supper at Government House.

A MINISTER'S STATEMENT

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Science.

MODIFIED MILK FOR INFANTS.

In a paper, read by Dr. Thomas Rotch, of Boston, before the New York Academy of Medicine on the "Uses of Modified Milk in Health and Disease," he said that he had never seen a child carefully fed on modified milk for the whole of the first year, who had not entered upon its second year with good, sound flesh, and in whom dentition had not occurred normally. In the feeding of premature infants there was special necessity for modification of the milk. The gastro-enteric tract is undeveloped in size and in its functions, and hence, the functions are easily overtaxed. Thus, for a child born at the seventh month, the best percentages would be ordinarily: fats 1, sugar 3 or 4, and proteids .35, instead of fats 3, sugar 6 or 7, and proteids 1 or 1.5. These facts he had demonstrated clinically, and they showed that while nature provided a suitable food in the mother's milk for a child born at term, she did not do the same for those born prematurely.

Many a premature infant, in his opinion, had been killed by taking the milk from its mother's breast. The following figures represented, in a general way, the changes in the percentages that would be required in the first six months of life: At first, fats .50, sugar 4 and proteids .25; then fats 1, sugar 5 and proteids .51; then fats 1.5, sugar 5.5 and proteids .76; then fats 3, sugar 6 and proteids 1; then fats 3.5, sugar 6.5 and proteids 1.5; and at about the sixth month, fats 4, sugar 7 and proteids 2. The percentage should be slowly changed until the milk assumes approximately the composition of unmodified cow's milk—i.e., fats 4, sugar 4.5 and proteids 4. In infant feeding we should always remember three important factors, viz.: (1) Quantity; (2) equality; (3) idiosyncrasy. The last element was of great importance. Recently, he had had under his care twins, and these infants did not thrive until each one had been given a differently modified milk.

While he would not say that he believed the commercial infant foods should never be given, he thinks that they should be condemned, if for no other reason, than that the laity frequently try one after another of these foods in succession, until the child's life is endangered or actually lost. He also believed in weaning slowly and scientifically by accurate changes of the percentages. He had found that when the milk was good, children would sometimes not digest the food because it was given at too high a temperature.

Dr. L. Emmett Holt, commenting on the above, said: "The best infant food, in his opinion, was, of course, a good specimen of breast milk, and the nearer we could approach this standard, where artificial feeding must be resorted to, the better. In cow's milk, we had the necessary elements, but in improper proportions; hence, all cow's milk required some form of modification."

SPRAINS.

Sprains are sometimes fully as painful and disabling as fractures, and like fractures they should not be made the object of unnecessary meddling. No injury is more frequent with the summer tourist than the sprain, particularly of the ankle. The mode of vacation life, with its admixture of athletic sports and unaccustomed exercise, particularly predisposes to this accident. The laity should learn to avoid arnica, turpentine, and other abominations in favor of immediate immersion in hot water for a considerable period, followed by elevation of the extremity and gentle retention of the parts by a bandage, the material for which may well consist of elastic bandage—Med. Rec.

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TENDERS FOR SUPPLIES, 1898.

The undersigned will receive tenders for supplies up to noon on MONDAY, Nov. 23, 1897, for the supply of butcher's meat, butter, dairy and creamery, giving price of each, flour, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1898, viz.:

At the Asylums for the Insane, Toronto, London, Kingston, Hamilton, Mimico, Brookville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penitentiary, the Institutions for the Deaf and Dumb, Belleville, and the Blind at Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had by making application to the Burgers of the respective institutions. N.B.—Tenders are not required for the supply of meat to the Asylum in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Mercer Reformatory, Toronto.

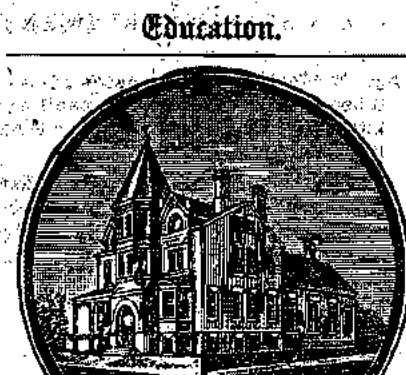
The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it. (Signed) E. CHAPMAN, T. F. CHAPMAN, Dr. JAMES NOXON, Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, Nov. 15, 1897.

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Oats, per bush.....	0 25	0 26
Rye, per bush.....	0 45	0 46
Buckwheat, per bush.....	0 34	0 35
Turnips, per lb.....	0 09	0 10
Ducks, per pair.....	0 45	0 46
Chickens, per pair.....	0 30	0 31
Geese, per lb.....	0 05	0 06
Butter, in lb. rolls.....	0 16	0 17
Eggs, new laid.....	0 16	0 17
Potatoes, new, per bag.....	0 45	0 46
Beans, per bush.....	0 75	0 76
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Hay.....	3 00	3 01
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Lamb, carcass, per lb.....	0 08	0 09
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Odds and Ends.

An Argyllshire elder was asked how the kirk got along. He said, "Aweel, we had 400 members. Then we had a division, and there were only 200 left; then a disruption and only ten of us left; then we had a heresy trial; and now there is only me and ma' brither Duncan left, and I ha' great doots of Duncan's orthodoxy."

Mr. Dumbleton, who is too economical to keep any extra collar buttons on hand, and who devotes a good share of his matin moments to hunting for these wayward essentials of male attire, startled his wife the other morning by a more than usual overflow of emphatic language. "What's the matter, now?" she exclaimed. "Matter enough," he returned, with a series of paralytic gasps; "I've swallowed my collar button." "Thank goodness!" snapped out Mrs. Dumbleton; "for once in your life you know where it is."

One of our young ministers, now in the United States, in delivering one of his early efforts, dilated on the omnipotence of God, said, among other things: "He made the monstrous whale that founders through the deep, and he made the little fly. He made the ponderous mountain, the head of which is bathed in eternal sunshine, and he made the minutest atom in matter. He made the giraffe, and he made the mouse. He made me, and he made a daisy." It was hard for the younger and less grave portion of the congregation to repress a smile.

A guileless old Scotch minister one day told some boys of the lesson he was to read in the morning. The boys, finding the place, glued together the connecting pages. The next day the preacher read to his astounded congregation that, "when Noah was one hundred and twenty years old, he took unto himself a wife who was" (then turning the page) "one hundred and thirty cubits long, forty cubits wide, built of gopher wood, and covered with pitch in and out." He was naturally puzzled at this. He read it again, verified it, and then said, "My friends, this is the first time I ever read this in the Bible; but I accept it as evidence of the assertion that we are fearfully and wonderfully made."

A correspondent found this in one of his secular papers, and sent it to the New York Observer: A preacher in the neighborhood of Hartford, Conn., not undeservedly popular, had just finished an exhortation strongly recommending the support of a certain meritorious institution. The congregation was numerous, and the chapel was crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher made this short address to the congregation: "From the sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is one thing that I am afraid of, that some of you may be inclined to give too much. Now, it is my duty to inform you that justice, though not pleasant, should always be a prior virtue to generosity; therefore, as you will be immediately waited upon in your respective pews, I wish to have it thoroughly understood that no person shall think of putting anything into the plate who cannot pay his debts." We need not add that this produced an overflowing collection.

HE GOT THE GOLD.

A good illustration of Irish shrewdness is furnished by the following incident from an English paper: A poor Irishman went to the office of an Irish bank, and asked for change in gold for fourteen one-pound Bank of Ireland notes. The cashier, at once replied that the Cavan bank cashed only its own notes. "Then would ye give me Cavan notes for these?" asked the countryman, in his simple way. "Certainly," said the cashier, handing out the fourteen notes as desired. The Irishman took the Cavan notes, but immediately returned them to the official, saying, "Would ye give me gold for these, sir?" And the cashier, caught in his own trap, was obliged to do it.—Golden Rule.

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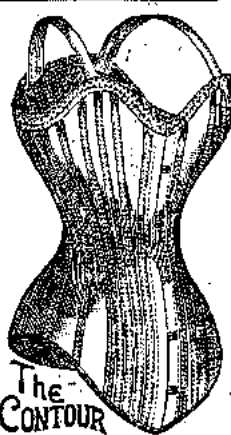
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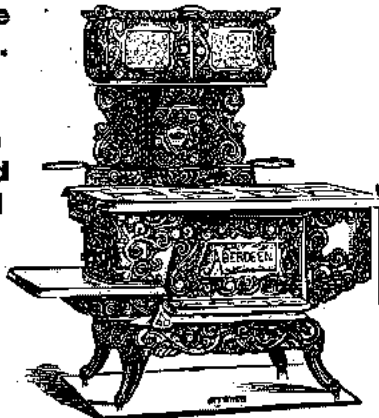
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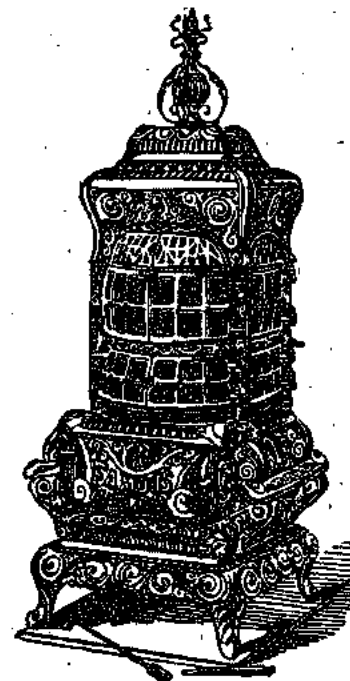
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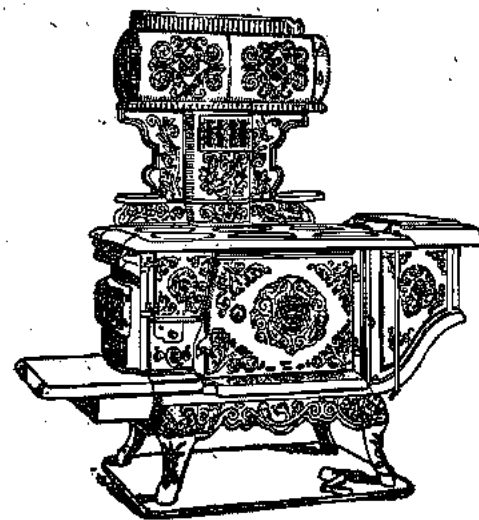
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7 cents each.

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AND FARM
SALT
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CANADA SALT ASSOCIATION
CLINTON, ONT.

The Farm.

PREPARATION OF SHEEP FOR THE WINTER.

An old saying among sheepmen that is applicable in all parts is, that a sheep which goes into the winter season in good flesh, is half wintered. While this saying may have been more true in olden days than it is now, yet it may serve to draw the attention of farmers to the condition of their flocks. If the sheep are thin in flesh, an effort should be made to secure a surplus of flesh on them before they go into winter quarters. See that they have good pasture, if that is not to hand, then give them a little extra feed, for as likely as not the sheep are hunting for something to eat on bare pastures, and losing flesh every day. Feed a few turnips or a little grain, so that if the sheep do not gain any weight, they at least do not fall away as they are almost sure to do if left to forage for themselves on poor pastures. This is the season of the year when a piece of rape comes in very handy. If you have not got a piece for this year, be sure you make preparation for a suitable piece next season. If not done already, make a thorough inspection of the flock. Examine all the ewes, and cull out those that have poor mouths, defective udders, or that are very thin in flesh, or that, from any other cause, will not make profitable animals to keep over winter. Get rid of them to the butcher, or in other ways. Give those ewes that are coupled this fall all the requirements which will help to develop for you a healthy good lamb. See that you have proper shelter for them when the cold rains come on. The change from grass to hay should be gradual. Another important item to attend to before the cold weather comes on, and one that should not be postponed, even if it is a busy time—you cannot afford to feed sheep ticks or lice all the winter. Therefore, select a suitable day, and dip all the sheep. It is not yet too late, if proper precautions are taken to guard against the sheep taking cold. It will pay you to do it.—Farming.

WE BE BRETHREN.

A city man, writing to The Ohio Farmer on the misunderstanding which exists between the farmer and the city business man, says: "Merchants, bankers, laborers, and, in fact, all men engaged in mercantile and professional life in cities, as well as the man engaged in manual labor, are dependent in a large measure upon the tiller of the soil for their financial success; while, on the other hand, the farmers, in just as large a measure, are dependent on the cities. The farmer supplies the city with much its inhabitants need, and the city supplies the farmer with much that he consumes. "I would like the farmer and his sons and daughters to get out of their heads the idea that when they enter our presence, or we theirs, we are thinking only of the difference in the quality and cut of our clothes. The conditions of city life require that those whom he meets in the city should dress as well every day in the week as their circumstances will allow, while the conditions of country life require the farmer to dress in such manner as will permit him to do his work with the least annoyance. "Again, while the farmer is receiving less money for the product of his farm than formerly, the fact that he is now receiving more for his money than ever before should be taken into consideration. And I am firmly of the opinion that the farmer who has been using his mind as well as his plough, in the last ten years, is not suffering at present from hard times any more than the balance of mankind. We are all—for the time being—between the upper and the nether stones. We can accomplish no good by quarreling with each other on account of our occupation or residence."—Selected.

PROTECT LIVE STOCK IN WINTER.

C. S. Plumb, of the Indiana Experiment Station, writes to The American Agriculturist as follows: "Food is fuel to the animal body. It requires more fuel to keep up steam in a boiler when the weather is intensely cold, than it does when it is mild. In the same manner, other things being equal, it requires more food to sustain an animal freely exposed to the chilling blasts of winter, than it does one given protection. "In experiments conducted at the Indiana Station, milch cows exposed to all sorts of weather in winter, but

provided with night shelter, made a very unfavorable showing as compared with those given the shelter of the stable, excepting for a brief airing when the weather was suitable. The exposed cows ate the most food, lost slightly in weight and also in milk yield. The sheltered ones gained in weight, and otherwise made a better showing than the exposed lot.

"At the Kansas Station hogs kept in conditions of winter exposure did not produce pork so economically as those given reasonable shelter, although the same kind of food was fed to each lot. In reporting the feeding experiments with steers at the same station, Professor Georgeson says that steers, to give the best returns when being fed for beef, should be provided with shelter. Warm, low, open sheds in the feed lot give comfortable shelter to steers.

"While live stock should be protected from the inclemency of the weather, it is important that the stable should be well ventilated and not too warm. Disease propagates easiest where the air is stagnant and impure. Without doubt, tuberculosis is more prevalent among cattle closely confined in stables where the ventilation is bad, than it is where the air is good. Live stock should certainly be allowed outdoor exercise when the weather is mild and comfortable, but if it snows or rains, and the air is chilling, the animals should be given stable protection.

"It is also important that the stable should not be too warm in winter. A temperature of forty degrees is a very satisfactory one. When it is as high as sixty degrees in the barn, stock turned from this into a freezing atmosphere, to water, are very apt to be severely chilled and take cold. If the stable is at forty degrees, animals are not so easily chilled when turned from the stable. Every stable should have a thermometer as a guide in keeping the temperature of the room as uniform as possible."

STRAWBERRIES.

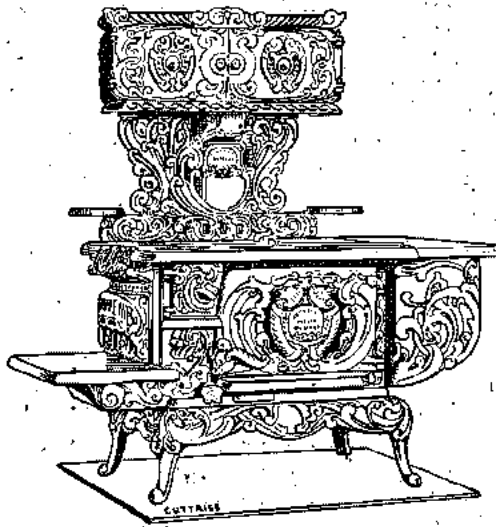
C. F. Currie, in The Scientific American, tells of some remarkable strawberries he raised during the past season. They were the "Bowler" variety. Some single berries measured seven and eight inches in circumference. "It was a common thing to pick berries all through the patch that measured five and a half and six inches. Unlike most large berries, they are solid, sweet and fine flavored, also fewer seeds than most berries. I took great pains in making the bed on which these berries grew. Last July I took 1,000 two-and-a-half-inch flower-pots to my old bed, set them in ground flush with surface and filled them with native earth. I then laid the runners on top, securing them by placing small stones or chips, which over happened to be handiest. About the last of August I took a pair of scissors and clipped them from the parent vine. I then took up the pots and carried them to where I wanted to plant them. After first wetting the ground, I dug a hole sufficiently large to place them, then tapped the bottom of the pots. There was a solid ball of roots in every pot. After placing the roots in the ground I packed the earth solidly around them. The plants never showed any evidence of the change. About the first of December I covered all the plants with a good coat of stable manure. I would also state that, before I placed the plants in ground, I sprinkled about a tablespoonful of bone meal around each plant. I have raised a great many berries, but never saw so many grown on one stem before."



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Miss Burkholder, Whitby 5.00
J. W. Morrow, Peterborough 5.00
Joseph Warren, Charing Cross 1.91
\$373.26

Connexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.

Nov. 21—Dundas.
28—St. Thomas.
Dec. 5—Strathroy.
12—Guelph.
19—Listowel.
26—Little Britain.

DR. HENDERSON'S ENGAGEMENTS.

Nov. 6—Bain de Verte.
(a) Tryon.
21—Charlottetown.
22—Cornwall.
23—Moncton.
24—Nashua.
25—Gibson.
26—Fredericton and Marysville.
30—Milltown.
Dec. 1—Saint Stephen.
2—Hampton.
3—Fairville.
6—St. John, Queen's Square and Centre.
6—Carleton.
12—Quebec.
13—Quebec District.
19—Montreal, Sherbrooke Street and Westmount.

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

Nov. 21, 22—Mitchell.
24—Prince Albert.
28—Guelph, Dublin Street.
Dec. 5, 6—St. Mary's.
7—Centralia.
9—St. Catharines District Convention.
12—Brantford, Wellington Street.
13—Mount Pleasant.
14—Welland District Convention.
15—Cambridge.
19—London, Colborne Street.
26—Orangeville.

DR. POTTS' ENGAGEMENTS.

Nov. 21—Barrie.
26—St. Thomas.

METHODIST MINISTERS' MEETING.

The Methodist ministers of Toronto and vicinity will meet in the Board Room, Wesley Buildings, on Monday the 22nd inst. A paper will be presented by Rev. W. R. Hassard, B.A., on "Methods of Church Finance."

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Cobourg District Epworth League, 53.48.
Wickitt, 31.00.
Fullerton, J. Greene, 50.00.
Fullerton, Epworth League for Campaign Fund, for year ending Oct. 1, 50.00.
St. Catharines, St. Paul Street, F. A. Cassidy, 81.60.
Morris, E. S. Shorey, 10.00.
Iroquois Epworth League, Mrs. W. A. Bowen, 5.45.
Hillsdale, Juvenile offerings, B. Strang, 9.75.
Nova Scotia Conference, S. F. Huestis, 125.00.
Parkdale Sunday-school, F. L. Beecroft, 20.29.
Aurora, Geo. W. Dewey, 32.00.

MISCELLANEOUS.

Toronto West District Epworth League, per Miss C. Louck, for Chinese Mission, Westminster, 41.08.
C. O. Evans, Rotawell, for Japan, 2.00.
Conscience Money, Windsor, N.S., 1.00.
Epworth League, Vankleek Hill, per Ernest F. Arnold, support of child in Boys' Home, Port Simpson, 10.00.
League Apron Fund, per Miss D. H. Moore, Toronto, 43.47.
Late John Hunter, Owen Sound, on account of legacy, per Bishop & Middleboro, 100.00.
Late Hannah Briggs, Prescott, 100.00.
Pogwash, N.S., Sunday-school, for Dr. Bolton's Hospital, 7.47.
Zion Epworth League, Staffs, for Foreign Missions, 5.50.
Bradford District Epworth League, Miss Fox, 1.97.
Bowmanville District Epworth League, Miss Osborne, 65.35.
Sarnia, Solomon, St. Lawrenceville, 100.00.
Brantford District Epworth League, C. A. Gillespie, 55.97.
S. H. Bath, for Rev. F. H. Wright, Windsor, N.S., 1.00.
Wesley College, Missionary Society, Winnipeg, Prof. Stewart, 100.00.
Oakwood Epworth League, S. McCauley, 11.00.

On page 221 of the Annual Report for 1896-7, under the head of "Statistics," for "Rev. J. W. Humphreys, toward expenses of Dr. W. E. Smith to China, \$100.00." Donation per Rev. J. W. Humphreys, etc.

TEMPERANCE COLLECTION.

Permit me to call the attention of superintendents of circuits throughout the Hamilton Conference to clause 1 in the Report of the Temperance Committee, as found on page 51 of the Conference Minutes. As Sunday, November 23, will be extensively observed as Temperance Sunday, would it not be well on that day to take up the collection ordered by the Discipline of our Church?

R. W. WOODSWORTH,
President of Hamilton Conference.

PULPIT EXCHANGES—TORONTO WEST DISTRICT.

Trinity—Dec. 12, E. S. Rowe, Jan. 9, C. O. Johnston, Feb. 13, J. T. Morris.
Kitch Avenue—Dec. 12, Dr. Tovell, Jan. 9, G. M. Brown, Feb. 13, Dr. Campbell.
Wesley—Dec. 12, R. McKee, Jan. 9, E. C. Laker, Feb. 13, A. J. Toye.
Parkdale—Dec. 12, Dr. Campbell, Jan. 9, W. R. Barker, Feb. 13, J. T. Caldwell.
St. Alban's—Dec. 12, J. A. Rankin, Jan. 9, J. T. Caldwell, Feb. 13, E. S. Rowe.
Bathurst—Dec. 12, T. P. Perry, Jan. 9, Dr. Tovell, Feb. 13, E. R. Young, Jr.
Clinton—Dec. 12, C. O. Johnston, Jan. 9, E. R. Young, Jr., Feb. 13, S. D. Chown.
Centennial—Dec. 12, E. C. Laker, Jan. 9, J. T. Morris, Feb. 13, E. S. Rowe.
St. Clarens—Dec. 12, W. R. Barker, Jan. 9, E. S. Rowe, Feb. 13, R. McKee.
Epworth—Dec. 12, E. R. Young, Jr., Jan. 9, R. McKee, Feb. 13, E. C. Laker.
Crawford—Dec. 12, E. I. Hart, Jan. 9, W. A. Rodwell, Feb. 13, J. Milner.
Westmoreland—Dec. 12, S. D. Chown, Jan. 9, J. Milner, Feb. 13, T. P. Perry.
Zion—Dec. 12, J. Milner, Jan. 9, S. D. Chown, Feb. 13, Dr. Tovell.
Perth—Dec. 12, W. A. Rodwell, Jan. 9, E. I. Hart, Feb. 13, G. M. Brown.
Davenport—Dec. 12, A. J. Toye, Jan. 9, T. P. Perry, Feb. 13, C. O. Johnston.
Toronto—Jan. 9, G. M. Brown, Jan. 9, J. A. Rankin, Feb. 13, W. R. Barker.
Mimico—Dec. 12, W. Booth, Jan. 9, Dr. Campbell, Feb. 13, J. A. Rankin.
Lambton—Dec. 12, J. T. Morris, Jan. 9, W. Booth, Feb. 13, E. I. Hart.
Islington—Dec. 12, J. T. Caldwell, Jan. 9, A. J. Toye, Feb. 13, W. R. Barker.
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NOTICE TO MINISTERS.

I am now open for further engagements. References given. Address, Evangelist Bennett, London, Ont.

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Births, Marriages and Deaths.

BIRTHS.
SHARP—At the Methodist parsonage, Map's Ridge, B. C., on November 2, a daughter to the wife of Rev. A. K. Sharp.
SALTON—On the 6th of November, at the Methodist parsonage, Centralia, the wife of Rev. S. Salton, of a son.

MARRIAGES.
BEAVERS—RODD—On October 27, at the Methodist parsonage, Kirkton, by the Rev. Thomas J. Snowdon, Ph.B.; Mr. Joseph M. Beavers, of Blanchard, to Miss Alice Rodd, of Osborne.

HORNING—STEWART—By Rev. Geo. Ferguson, at the Methodist parsonage, Elmbrook, on November 2, 1897, Mr. William A. Horning, son of Mr. Edmund Horning, of Glanford, to Miss Minerva Stewart, daughter of Mr. William Stewart, of Salford, all of Westworth county, Ont.

DEATH.
TEASDALE—On November 8, 1897, Mrs. Hannah Teasdale, of Walkerton, aged 58 years, 5 months, 23 days.

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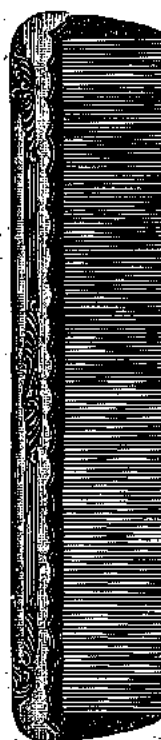
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Solicitors, MOSE, HARTWICK & FRANKS.

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