

# The Christian Guardian

Volume LXIV. No. 7.

TORONTO, WEDNESDAY, FEBRUARY 15, 1893.

Whole No. 3302.

## THE Christian Guardian

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

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REV. WILLIAM BRIGGS, D.D., Book Steward, Publisher.

### Notes and gleanings.

**Ballington Booth, Commander of the Salvation Army in America, is planning to inaugurate the colonization scheme, which in operation in England, for the benefit of the destitute of New York and other large cities of the United States.**

**General Booth has stated that his financial plans for the support of his Darkest England scheme have been received with acclamation wherever they have been announced and understood. If "outside" friends of the General intimate that he will have to fall back on his own dear soldiers.**

**The Rt. Rev. John J. Keane, rector of the Catholic University of America, Washington, has been appointed to arrange the general committee in charge of the Parliament of Religions, to be held in Chicago, for the proper and adequate presentation of the Catholic doctrine on the questions coming before that parliament.**

**One thousand conspicuous Protestants in the Rhine provinces have signed a call for a mass-meeting of West Germans to be held in Barmen to protest against the return to Germany of the Jesuit order, which Chancellor von Caprivi is reported to be ready to take back into the Empire if the clericals in return will vote for the Army Bill.**

**The remains of John Newton, the poet, were removed recently from the crypt of St. Mary Woolnoth, London, for re-interment in the churchyard of Olney. The fact will interest all those to whom the hymn, "How sweet the name of Jesus sounds," "Though troubles assail," "Glorious things of thee are spoken," and others of equal power and sweetness, are precious.**

**Queen Victoria has commanded the execution of extensive repairs in Holywood Palace, Edinburgh. Queen Mary's audience-chamber and supper-room, with the adjoining corridor, are to be thoroughly cleaned and restored, as well as the staircase and picture-gallery. It is interesting to remember that a clean sweep of Rizzio's blood was made at the last renovation of the castle.**

**Dr. Wilbur F. Chapman has been conducting special evangelistic meetings in Reading, Pennsylvania. Thousands have been in attendance, and the rink was crowded to overflowing. For the first time in the history of the place the business houses were closed at half past three one afternoon that the employees might attend the meetings.**

**A despatch from England says: The Hon. Edward Blake's help as a speaker at the by-elections now in progress continues to be much in demand. On the 7th inst. he spoke at Pontefract, on behalf of Mr. Beckitt, the Liberal candidate, dealing in detail with the programme of the ministers as outlined in the Queen's speech. The Leeds Mercury says: "Mr. Blake was listened to with rapt attention by a large audience, who frequently cheered him heartily."**

**The "Globe" of February 7 contains the following special cable, dated at London, February 9: Sir Charles Tupper, who returned from Paris last night, tells me that the Canadian-French treaty was signed on behalf of all the contracting parties on Monday afternoon at the French Foreign Office. The treaty will be submitted forthwith to the French Chamber, and the English Foreign Office will forward this week a duplicate copy for submission to the Canadian Parliament. Sir Charles Tupper says the Imperial authorities gave him an entirely free hand**

in urging Canada's view, at the same time rendering him the utmost possible assistance. He speaks in specially high terms of the Marquis of Dufferin's warm co-operation as joint plenipotentiary.

**The Jewish Colonization Association, formed to aid settlements for the Russian Jews, has issued its first annual report. The association has acquired, through Baron Hirsch's liberality, five or six considerable estates in the Argentine Republic, and has spent \$380,000, with which sum 1,000 families have been already settled. Each receives 100 acres, and about \$180 for buildings and plant, which they are expected to repay in ten years.**

**A correspondent of the "British Weekly" says: In Methodist circles in the Midlands it is confidently anticipated that at the next Wesleyan Conference Rev. D. J. Waller, D.D., will be elected to the Presidential chair. Dr. Waller has been secretary of the Conference for some years, and has several times received a large number of votes in the election of President. Dr. Waller is the secretary of the Wesleyan Education Committee.**

**The Roman bank scandals are gradually assuming a more and more serious aspect. Two ex-Ministers and seven deputies have been found by the examining magistrate to be implicated in the scandals, and before long they will probably be formally arraigned before the courts for trial. It is evident that in Italy, as in France, there has been a forbidden amount of official and legislative corruption, and that both countries need to go about a thorough house-cleaning before undertaking anything else of importance.**

**A despatch from Constantinople says that the United States Legation here has learned that a Moslem mob burned the American Girls College in Marsova, because the director, Dr. Harriek, was believed to be the instigator of an offensive political agitation. Political placards have been posted on the walls of the college, but Dr. Harriek had explained to the Governor that this was done without his consent. The Governor was either unable or unwilling to protect the college, for he made no effort to defend it against the mob.**

**Rev. Dr. George F. Pentecost and his wife have taken their letters from the Tompkins Avenue Congregational church, Brooklyn, of which Dr. Pentecost was formerly pastor, to the Marylebone Presbyterian church of London, England, of which he has accepted the pastorate. Dr. Pentecost had provisionally accepted this call before that of the Park Street church, Boston, was offered to him, and although he would have liked to remain in the U.S., he felt bound to go to London, where he preached in the Marylebone church before he went to India on his mission.**

**The Queen will send several sketches of Balmora, taken with her own hand, to the Chicago Exhibition. Princess Louise and Princess Beatrice will also send paintings, and Princess Christian will contribute some specimens of art needlework. Princess May will exhibit in the nursing department of the Exhibition a "hygienic teapot" of her own invention. Above the pot a vessel is placed large enough to contain tea for one person. The hot water is poured through the leaves, and thence finds its way into the pot below, when the upper vessel is removed and a lid put on in its stead.**

**The current belief that the regular search of the vaults under the British House of Commons before the beginning of each session is a relic of the Guy Fawkes' gunpowder plot, is declared, on the authority of the Historical Manuscripts Commission, to be a popular error. The custom is not so old as the Guy Fawkes' incident by nearly a century. In 1690 an anonymous letter was received by a peer, disclosing an alleged "second gunpowder plot." A search of the vaults was then made, but nothing was found to confirm the letter. The search has been regularly made ever since.**

**According to an article in a Danish Church paper, the activity of the Danish Bible Society during the past year has been the greatest in its existence of almost a century. Bibles, New Testaments and copies of the Psalms were distributed to the number of 23,975, an increase of about 2,000 over the previous year. Since 1837 the increase has been not far from sixfold. All the**

works are sold below cost, while 1,169 copies were distributed free among the poor, and 1,298 at half price during 1892. The principle feature of the year was the publication in May of the so-called Bredal Bible, in celebration of the King and Queen's golden wedding, the first copy being appropriately presented to their majesties.

**Professor Borden P. Bowne in a recent issue of the N. Y. Independent says: You ask me for a word on the conflict between science and religion. There is no such conflict. The conflict which does exist is between scientists and religionists, and at the root there is ignorance. When the scientist understands his science, and the Christian understands his religion, the conflict will disappear of itself, and until such understanding is reached, we shall continue to be afflicted with those two rather unpleasant and unprofitable beings, the magazine scientist and the panicky Christian.**

**Sir William Harcourt takes the lead of the House of Commons in the absence of Mr. Gladstone, and will probably succeed him in the premiership for a time. But Lord Roseberry is regarded as the real coming Liberal Premier. The Review of Reviews says: "That Lord Roseberry is the natural and necessary successor of Mr. Gladstone is almost universally recognized. It is, indeed, so well recognized that even his most enthusiastic supporters can submit without impatience to a Harcourtian interregnum."**

**The London "Freeman" (Baptist) says: The Wesleyan Methodists in Great Britain number 478,692 members and 2,803 ministers, while Baptist churches report 384,168 members and 1,811 pastors in charge. A division sum shows that these figures give 207 members for every minister among the Wesleyans, and one pastor in charge to every 181 members among Baptists. It is somewhat suggestive that of late years the tendency has been in Wesleyan Methodism to become more Congregational in its methods, and among the Baptists to be less Congregational, and to adopt more and more the circuit system.**

**The English Presbyteries are considering the draft of the "Directory of Public Worship," which provides set forms of service for baptisms, marriages and funerals, and provides something in the shape of an optional liturgical service for ordinary use. It has been more than once before the Synod, and was the pet idea of the late Dr. Donald Fraser. The London Presbytery (South) has expressed its disapproval of the use of the Apostles' Creed provided for in the "Directory," and has passed a resolution deeming it inexpedient and unnecessary to provide liturgical forms of prayer for any public service. The matter will come before the Synod in the spring, and is likely to be warmly debated.**

**It is better to read of Buddhism in the glowing pages of "The Light of Asia," than to contemplate it from too near, says Mr. E. F. Knight, describing a visit to Tibet in *Black and White*. As it exists in Tibet it is a most degraded system of idolatry. The priests themselves have long since forgotten the meaning of the many complicated ceremonies and symbols of their religion, and have corrupted the beautiful teachings of Prince Siddhartha into an unmeaning superstition. Piety here appears to have nothing to do with morals; it is merely a question of the multitudinous turning of wheels, waving of flags, and mumbling of syllables that have no sense.**

**The beautiful island of Zante has been the scene of a sad calamity by which many lives have been lost, much property destroyed and hundreds rendered homeless. An earthquake more severe than has been felt for many years seemed to cross beneath the surface of the entire island; not only in the town of Zante but in every village throughout the island the same consternation was felt, the same wave of destruction engulfed many of the inhabitants and destroyed their dwellings. The earthquake at Zante was accompanied by a great tidal wave which did much damage to the craft lying in the harbor and submerged the lower part of the town. The occurrence of a tidal wave at the same time as an earthquake has been frequently observed.**

**An Australian correspondent of the Methodist Times says: Our solution of the great class-meeting difficulty continues to work admir-**

ably. All the ordinary weekly classes remain in existence, but there is added to them a monthly church meeting, in which all join, and which persons attend whose names are not on any ordinary class-book, but simply upon the general church roll. This monthly church meeting has the enthusiasm which is generated by numbers, and it brings to a focus all the scattered fire of the various classes. It is, moreover, a form of fellowship which does not tax the modesty of the most timid. Under this system the class-meeting difficulty has vanished from our horizon, and our membership has greatly increased, and this without any relaxation of discipline. You in England might study with advantage our monthly church meetings with their roll of membership.

**The London "Christian World" says: "Complaint is made by the Chief Inspector of Canadian prisons in his annual report of the numerous class of 'Cookney sneak-thieves and pickpockets,' added of late years to the Dominion penitentiaries. The Inspector alleges that these criminals, collected from East London slums, after short terms of so-called probation in certain notoriously mismanaged refuges, are periodically shipped to Canada as immigrants deserving encouragement and support." The Dominion chaplains look on them as hopeless cases. "It would be advisable," says the Inspector, "that if actual means should be adopted to prevent mistaken philanthropists, abroad and at home, from aiding and encouraging the transportation to Canada of exotics unsuited to the soil and moral atmosphere of the Dominion. Who are the 'mistaken philanthropists,' and what are the institutions referred to?"**

**The directors of the Lane Seminary held a meeting last week. Professor Smith tendered his resignation. Acceptance of the same was refused. The Board, however, agreed to relieve the Professor from teaching at the close of the current seminary year, until such time as his case shall be decided. The board reaffirmed its loyalty to the Scriptures and the standards, and pointed to the fact that no one had charged that these had been contravened by any teaching in the Seminary, and concluded with the following resolution.**

**"Resolved, That the Board of Trustees asserts for the members of the Lane faculty that reasonable liberty in Bible study and confessional interpretation that has been exercised from the beginning of the institution—this, too, in full confidence that this liberty will continue to be used in supreme loyalty to the Bible as the inspired Word of God."**

### WORK FOR THE CHURCHES.

**The Church is too much in the habit of thinking of the vicious classes as being beyond its legitimate sphere of work. We talk a great deal, it is true, about caring for the poor, and so the Church does care for the poor of a certain class. But when degradation and criminality are added to their poverty, the average church seems to think that they are not of its parish. It cares for those who come within its own sphere, the children of its members and others who voluntarily come to its services; but it is certainly not the universal practice for them to go outside of this sphere into the highways and byways to compel people to come in.**

**The Church ought not to regard any class of people as hopeless subjects of Gospel work. There was a time when it was believed that the Hottentots and some others of the most degraded heathen had not sufficient intelligence, or soul capacity, to be reached by the Gospel; but experience has long ago shown the falsity of this idea, and we know that we have no warrant for believing that any living soul ever falls so low as to be beyond the reach of the saving power of the Gospel. This is indeed a part of the theoretical belief of the Church, but it does not always control the activities of the Church.**

**It is in some sense a reproach to Christianity that it should be surrounded by large classes of population which are living in infidelity, immorality and dense religious ignorance. The Gospel may not be forced upon any individual; it must ever remain a matter of choice with every one, whether he will or will not accept of Christ. But there is no necessity that large classes of individuals should be allowed to live in a condition destitute of all religious influences. The Church has it to-day within its power to reach these classes and to save at least some of each.—New York Independent.**

HENRY GEORGE'S LAND SCHEME.

The proposition for the advocacy of which Dr. McGlynn was punished, was one which he borrowed from Mr. Henry George, relating to the ownership of land. Mr. George asserts, and Dr. McGlynn adopts the assertion, that the earth, and all that is in it by nature, belongs in common to the entire human family, and that each member of that family is entitled to a share in it. Hence, the appropriation of any part of the earth's surface, or of its mineral riches, by one individual to the exclusion of all others, without their consent, is a violation of their rights, and they may justly claim from him a compensation equal to the rental value of the portion of land he has appropriated, to be paid into the common treasury for the common benefit. Mr. George contends that if this were done, not only would no taxes be needed for government purposes, but that revenue thus produced, besides being sufficient to pay all public expenses, would leave a surplus to be expended for the relief of the poor and the sick, and for the general promotion of the happiness of mankind. Dr. McGlynn and his followers improve upon this by declaring that Mr. George's scheme would abolish poverty altogether, the one great cause of it being, in their opinion, the monopoly of land by private owners under existing laws. Both Dr. McGlynn and Mr. George unite in declaring that every human being who comes into the world has a right to food, clothing and shelter, and that if he does not get them it is because others of his fellow-beings unjustly withhold them from him, or at least withhold from him the means of procuring them. In a word, in their view, poverty is not a misfortune, but the result of a crime, and when that crime is suppressed poverty will be suppressed with it.

Neither Mr. George nor Dr. McGlynn have ever taken the pains to cipher out in dollars and cents exactly how much the rental value of the land in any particular locality amounts to. They content themselves with asserting in general terms that it is enough to meet all the expenses of government and leave a surplus. As a matter of fact the revenue now collected in this city by taxes upon real estate far exceeds in amount the rental value of the mere land within the city limits, apart from the improvements upon it, which, it is not disputed, are the rightful property of their owners. If from the full value of the real estate in this city were to be deducted the cost of the buildings alone, a ground rent upon the remainder at the usual rate of five per cent. per annum would barely equal the two per cent. now imposed upon the land and buildings together. If, further, we deduct the money which has been spent upon the land in paying for grading, sewerage, paving, laying out public parks and the like, with interest on these expenditures during the time the land lay idle, waiting for occupancy, an annual charge of five per cent. upon the residue would not yield so much revenue as is produced by our present system of taxation. More than this, our present system already goes as far as Mr. George and Dr. McGlynn demand it should, and even further. It not only taxes the improvements, as well as the land upon which they are made, but it taxes both land and improvements to any amount that the people, through their representatives, may see fit to impose. The right, too, which the community already asserts to appropriate for the common good the possessions of individuals is far broader than that which Mr. George and Dr. McGlynn advocate. It extends to the products of individual industry, and it embraces as much of them, be the amount more or less, as may be deemed necessary for the public welfare.

So far, therefore, as their practical working is considered the anti-poverty doctrines preached by Dr. McGlynn are unimportant. What makes them mischievous, and what probably drew down upon them the disapproval of Archbishop Corrigan, was the assumption upon which they rest, that every human being has a right to a comfortable living, and that if he cannot obtain it by his own exertions he may use for the purpose the property of his fellow-men. For, if the rental value of the land may justly be collected by taxation and distributed among the poor, so may any other species of property, and if every human being who comes into the world has a right to share in the riches of the land, he has also a right to share in all other riches. The distinction between the land as the work of God, and other wealth as the work of men,

is purely arbitrary, since men are but God's instruments, and for what they do he furnishes the skill and the strength. — Cor. New York Sun

JEWISH MISSION SOCIETIES AND THEIR WORK.

In recent months and years there has been excellent progress made in the work of Christianizing the Jews. One general movement deserves special prominence, namely, the establishment of new centres of activity in the heart of the great Jewish settlements in Galicia, Roumania and southeastern Europe, in which depots for the distribution of Hebrew translations of the New Testament occupy a prominent part. These have been established, particularly in Russia, by the Mildmay Mission of London. A bird's-eye view of the whole field shows that countries of Western Europe, the Orient, Persia, India and Northern Africa are in general well supplied with workers of this kind, while Russia, northern Austria, the Danube countries, and North America still stand in need of laborers.

Head and shoulders above all other nations in this work stands Great Britain, and here, again, the leader among the agencies is the London Society for promoting Christianity among the Jews. Its last annual report states that the income was 791,000 marks. It has in its employ twenty-one ordained, twenty-three unordained missionaries, two physicians, forty colporteurs and assistants, forty-four teachers (male and female), or a total of 130 laborers at thirty-four stations. As the grand total in all the fifty-five Jewish mission societies is 399 workmen, at 127 stations, with an annual income of 1,935,325 marks, it is seen that the London Society represents about one-third of all the activity evinced in this line.

The work of this society is representative of that of all other similar organizations. In fact, it has been largely a model for all the rest, with the possible exception of the Leipzig Association, which, under the leadership of the late lamented Delitzsch, and by the establishment of the only theological school in existence devoted exclusively to the education of young men for this special sphere of mission work, as also by its zeal for the spread of Delitzsch's Hebrew Testament in Eastern Europe, has shown a remarkable energy and independence. In addition to the London Society there are in England eight other similar associations, several of them, like the British Society and Mildmay Mission, being strong bodies. Scotland reports six societies, and Protestant Ireland one. This makes a total of sixteen societies for Great Britain, which employ together 334 men at eighty-four stations, and have an annual income of 1,602,100 marks. This leaves indeed thirty-nine societies for the rest of Protestant Christianity on the Continent and America (for the work of the Catholic Church is not included in this estimate), but only fifty-five laborers at forty-three stations, and an annual income of 333,225 marks. Of this remainder Germany reports thirteen societies, with twelve workmen at eight stations, and 62,475 marks income. Switzerland has one small society, the Netherlands has three, France has two, Sweden and Norway have four, Denmark has one, Russia has four, the United States has eight, Palestine has two, and Australia has one.

The Gospel is now being proclaimed to the Israelites in every nook and corner of the globe. The table of mission stations shows that the messengers of these societies are laboring in England, Scotland, Ireland, Germany, Austro-Hungary, Switzerland, the Netherlands, France, Italy, Sweden, Russia, Roumania, European Turkey, Asiatic Turkey, North Africa, Abyssinia, Persia, India, North America, Australia.

One very valuable feature of the work is the publications issued in its interests. The two most thorough journals of this kind, discussing the theory and practice of Jewish Mission work, are the quarterly *Saat auf Hoffnung*, of Leipzig, edited for a quarter of a century by Professor Delitzsch, and the *Nathaniel*, a bi-monthly of Berlin, edited by Professor Strack. A Hebrew monthly, the *Eduth le-Israel* is published by a German society. The *Instituta Judaica*, or student mission societies, established at nearly a dozen German and Scandinavian universities, publish excellent series of brochures and even large volumes on the subject. The majority of the Jewish missionary

societies have organs in which they publish their reports. — Dr. Gustav Dalman, in *Literary Digest*.

FAR AND NEAR.

Out of the depths that are to us so deep,  
Up to the heights so hopelessly above,  
Past storms that intervene and winds that sweep,  
Unto thine ear, O pitying Lord of love,  
We send our cry for aid, doubtful and half afraid  
If thou, so very far, canst hear us or canst aid.

Out of the dull plane of our common life,  
Beset with sordid, interrupting cares,  
And petty motives and ignoble strifes,  
We dimly raise our hesitating prayers,  
And question fearfully if such a thing can be  
That the great Lord can care for creatures such as we.

Up from the radiant heights of just-won bliss,  
Achieved through pain and toil and struggle long,  
We raise our thanks, nor fear that God will miss  
One least infection of the happy song.  
Heaven seems so very near, the earth so bright and dear,  
The Lord so close at hand, that surely he must hear.

But the great depth that was to us so dark,  
And the dull place that was to us so dull,  
And the glad height where, singing like a lark,  
We stood, and felt the world, all beautiful,  
Seen by the angels' eyes, bent downward from the skies,  
Were just as near to heaven and heaven's infinities.

So out of sunshine as of deepest shade,  
Out of the dust of sordid everyday,  
We may look up, and, glad and unafraid,  
Call on the Lord for help, and give him praise;  
No time nor fate nor space can bar us from his face,  
Or stand between one soul and his exhaustless grace.

SUSAN COOLIDGE.

DENIAL OF FRATERNAL RECOGNITION.

It so happens that many thousands Christian ministers, upon whose character and work the Master's seal of approbation has been set, are men as thoroughly educated, conscientious, consistent, capable, godly and successful in every line of ministerial work whatsoever the wide world over, as are or have been any men, who by their talents and virtues have distinguished themselves as God's servants in connection with the Episcopal Church. These thousands of erudite, scholarly, godly men are not to be presumed to be ignorant of the history or tenets of Episcopacy, nor devoid of profound and firm convictions of the tenability of the position they themselves take with reference to the Christian Church, its ministry and its sacraments. These convictions are as based on one side as on the other, and the preponderance of convictions is, of course, with those who constitute the vast majority of the ministers of Jesus Christ. If Christ recognizes, honors and rewards them as his ministers, as shepherds of his flock—and who dare say that he does not?—then the non-recognition of them by the Episcopal hierarchy, the total refusal to let them minister at that Church's altars, the treatment of them as not on a par with her clergy, is a violation of that charity, the absence of which is an effectual bar to that union which is professedly desired and confessedly in accord with the mind of Christ.

If, according to the Bishop of Springfield, the Episcopal clergy are waiting for assaults of exegesis, logic, rhetoric, etc., to dislodge them from their position and compel them to suffer their attitude towards the ministry of the Christian denominations of to-day to experience a genuine metamorphose, they may have to wait a long time. Mohammed had best go to the mountain and not wait for the mountain to come to him. Majorities are not always right; in the present case, however, more likely to be so than the minority.

Dr. Van Dyke, referring to the Lambeth Conference and the Historic Episcopate, as a condition of uniting all believers, says: "We give them full credit for sincerity, and freely admit that if their claim could be sustained by Scripture, which contains all things necessary to salvation, we should be bound joyfully to accept their proposals. But before the tribunal of God's Word we dare not do so. And our hesitation is greatly confirmed by the admissions and contradictions of their own best writers in their interpretation of Scripture on this subject." — B. Parson, in *Observer*.

A guilty conscience is more terrified by imaginary dangers than a pure conscience is by real ones. Such a conscience is the devil's anvil on which he fabricates all those swords and spears with which the guilty sinner pierces himself. Guilt is to danger what fire is to gunpowder; a man need not fear to walk among barrels of powder if he have no fire about him. — Selected.

ALMA COLLEGE DEBT.

Pursuant to notice, a special meeting of the London District of the Methodist Church was held in the Board Rooms, Wesley Hall, yesterday afternoon, to take further steps to obtain, if possible, the amount needed to place Alma Ladies' College on a sound financial basis. The following persons were present: Rev. Messrs. J. E. Gundy (chairman), J. G. Scott (President of the Conference), Dr. Antliff, W. Godwin, C. Smith, C. E. McIntyre, Jas. Ward, W. Rigby and Marshall S. McVittie, and Messrs. McOormick and John Friend, also Rev. E. Clement, Principal Atsain, and Mr. John McAusland, of St. Thomas, representing Alma College. After devotional exercises, Rev. W. Rigby was then appointed secretary of the meeting. On request of the chairman, Principal Austin read the minutes of the late meeting, held between the college advisory board and the Methodist ministers of the city.

It was then moved by Dr. Antliff, seconded by Rev. C. E. McIntyre, and resolved, "That, whereas, the Conference of 1892 decided that an effort should be made to reduce the debt on Alma College; and, whereas, the Executive Committee of the college, and the Advisory Committee, which met in London on January 27, 1893, decided that it was highly important that a total of \$25,000 be raised during the ensuing year, cash or subscriptions, payment of which may be extended over four years; and, whereas, the said meeting apportioned the various sums to the several districts to make up the grand total, \$8,000 has been apportioned to this district; we, in special district meeting assembled, accept, so far as we can, the apportionment, and take steps to divide the apportionment equitably amongst the several circuits on the district."

The apportionment adopted was as follows:

Queen's Avenue church	\$2,000
Dundas Street Centre	1,150
Wellington Street	700
Askin Street	650
Colborne Street	210
King Street	221
Centennial	800
Hamilton Road	100
London West	325
St. Johns	310
Siloam	320
Thornvale	350
Lambeth	210
Dorchester	420
Westminster	410
Delaware	230
Total	\$8,000

Mr. John McAusland, a member of the Executive Board, expressed his gratification at the encouragement given by the London Conference to put this connexional property on a sound financial basis.

It was resolved that the chairman and secretary be authorized to prepare a circular to send to the various circuits, so that this matter may be put clearly before the various Quarterly Boards.

Rev. Dr. Antliff then moved, seconded by Rev. Chas. Smith, "That as Rev. Joseph Philp, B.D. is about to take an extended tour in the east, we desire to assure him that we wish him a very pleasant voyage, and shall follow him with interest in his journeyings, and trust that he may have a safe return to his home and his work."

The motion carried and the meeting adjourned at 4.30. Rev. J. G. Scott pronouncing the benediction. — *Advertiser*, Feb. 2.

PICTON METHODISM.

The celebration of the centennial of Methodism in Pictou, which was referred to in our last issue, came off enthusiastically and successfully. Pictou and the surrounding district is historic Methodist ground.

The sermon for the occasion, preached by Rev. S. J. Shorey, Chairman of the Napanee District, and formerly pastor of the Sherbourne Street church, in this city, was full of interest, and we have pleasure in giving it below. The text was Ecclesiastes vii. 10: "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this."

That period of our life when the imagination is most luxuriant and hope is brightest is the period of life which is afterwards cherished most fondly, and is in reality the period of life that is referred to by those who speak of the "good old days" of the past. At every stage of the world's history there are people who are standing at the threshold, and, looking forward, they refuse to believe that there are no better things for them. They have faith in themselves, faith in the world; and there are those, too, standing by their sides, who are now looking back to the periods of the past, to the days of youth, to the days of luxuriant life, with all their fulness and joy. Now, we want this afternoon to enquire, without prejudice—to take our stand upon the facts, and look at matters, not simply from the standpoint of the youth whose life is hopeful, nor yet from those who are the aged, but to take our stand upon the facts, without prejudice, and say: Is the world growing better or worse? Were the former days better than these? I am an optimist. I unhesitatingly say that the former days were not better than these. In the realm of the State, without any hesitation at all, we must say that the facts of history unite with the facts of revelation; then say not what was the cause that the former days were better than the latter. They are not better; they are not to be compared with them. Who is the man now who would be willing to go back fifty years and have things as they then were? Then, former days were not better than these in the realm of science. From the temple of civil and religious liberty, the facts of history cry out with the facts of revelation, "Say not thou, What is the cause that the former days were better than these." They were not better. In the realm of science and art, they were not better. The scientific world has reached a point of activity and usefulness that the world scarcely dared to dream of.

In the realm of the Church the former days were not better than these. They spoke in those days of the coming Saviour. Our Saviour has come to this world, and brought hope and delight to the hearts of the children of men. We are gathered together to-day, in the history of other days, to celebrate the one hundredth anniversary of the first Methodist class in this place. Then there was indeed but one Methodist church, and that was the old

Adolphustown church—but one Methodist church in this Dominion; and now we have 4,000. There were perhaps two ministers in this country, now there are 1,800. There were then from four to six leaders, where now we have 7,000 class-leaders; then from fifty to one hundred members, now 240,000. In those days there were no Sabbath-school officers and teachers, and there are now about 24,000 officers and teachers and 292,000 Sabbath-school scholars. Then, perhaps (in 1793), from \$500 to \$1,000 possibly was raised for the Church in this land, and now we are raising \$2,000,000 a year for the purposes of Methodism in this fair Dominion! Then, perhaps the value of all our Church property was \$500 or \$600, and now we have property valued at \$12,000,000! All this has been accomplished in one hundred years. Yet, there are some who may feel like saying that "the former days were better than these." I do not mean to say but that there might have been some things in the past that we might have kept with advantage till to-day. I do sometimes—whether it is in my best or worst moments, I do not know—I do sometimes long for a revival of the old heavenly piety that marked the lives of the old fathers. But we have become refined and thoughtful, and I suppose more intelligent in our piety. I would not find fault with that; but I do believe that the old heavenly fire, if you please, that burned in the hearts of those zealous people has placed Methodism on its present footing. May this fire never die out!

When I came to this church eighteen years ago—it will be in July—when I was sent here as a young man, I looked over this congregation and noticed a very large number of aged persons. Almost the entire list have since passed away. One hundred years from to-day, if some one recall the past; if some one heaps up before him the statistics that mark the progress of the Church for the past one hundred years, I wonder what they will be? I could tell, if I knew what kind of men and women were going to live. In our Church to-day, if I knew that the young people who are taking the places of their fathers had the same spirit, the same trust in God, the same valor in his service, then I would know that the history of the Church in the next one hundred years would be one of increasing and mightier prosperity than in the past. All the earth, it seems to me, would be won for God.

### Correspondence.

#### THE HOLINESS CONVENTION AT INVERARY.

DEAR SIR,—I have been requested to write a letter for the GUARDIAN giving an account of the above convention, and also setting forth the position of the "Holiness Association for Eastern Ontario."

Our last convention at Inverary closed on January 20, and was a decided success in every particular. The weather was beautiful, the roads good and the attendance very large. The best of order prevailed throughout, and the kindness of the people of Inverary was unbounded. The twelve subjects treated were somewhat the same as those mentioned in my last letter, and were treated by eight different speakers, among whom I can only mention, Rev. Dr. Griffith, Chairman of the Kingston District, who gave us a fine address on "Holiness as Taught by Rev. John Wesley," and Rev. D. Winter, who gave us two masterly addresses, one on "Consecration," the other on "How are We to Know when We have Holiness (Entire Sanctification)?" Many other workers and other ministers also took part, some of them holding evening meetings, as the church would not hold the crowds in attendance. As many as six of these were held simultaneously. But "the best of all was, God was with us." He was with us from the first, and many precious souls were soundly converted to God, many backsliders reclaimed, and a large number of believers wholly sanctified. Among the number blessed at the meetings were a number of promising young men, two of them being students of Queen's College, Kingston. During the whole meeting there were no unkind references made to those who were absent, or to members of other Churches who are not of the same opinion as those of the Association. All present thought they had better work to do. I am sure the impetus given to the cause of God and the fruits of the convention will be felt throughout eternity.

As regards the Association, it has only been formed about four months, and contains several hundred members. Its object is to spread scriptural holiness throughout the land, and is managed by a committee of management, with president, vice-president, secretary and treasurer. The terms of membership are as follows: All persons believing the doctrines of Christian perfection as taught by Rev. J. Wesley in his plain account, and are either enjoying the blessing or are anxiously seeking after it, are eligible. Persons may be members of other Churches; it does not interfere with their church membership. We claim that those of us who are ministers said that we believed the doctrines of Methodism as taught by Mr. Wesley when we entered the ministry, and that we would preach them, and we must do so, or be untrue to our vows. Mr. Wesley says, "There is such a thing as Christian perfection, for the Scriptures again and again assert it. It is not as early as justification, for justified persons are to go on unto perfection. It is not as late as death, for Paul speaks of living men who were perfect." So we find that Mr. Wesley taught perfection as a second distinct blessing, to be obtained instantaneously by faith, but which is both preceded and succeeded by a gradual growth in grace.

This is the way we teach holiness at our conventions, and this is the way, by the blessing of God, we will continue to teach it. We shall endeavor to guard against everything which Mr. Wesley guarded against, and keep to the Bible and to the standards of the Methodist Church. It is not true that the Association ignores the office and work of the Holy Ghost. It is not true that the Association places any confidence in "visions or dreams." It is not true that the Association places any particular stress on "physical manifestations," although we believe, with Mr. Wesley, that many

of them are wrought by the "mighty power of God."

We are certain that many of our dear people are very much misrepresented in some quarters, because they are entirely misunderstood. I believe, Mr. Editor, I am in as good a position to speak for the Methodists of Eastern Ontario as any man in our Conference. Having spent twenty-nine years in the Methodist Church, twenty-four of which I spent in the ministry; having attended a large number of camp-meetings, revival meetings, conventions, etc., I believe I am in a position to judge, and I believe I have never been considered an "extremist" by persons who are fully acquainted with me. Again quoting the words of Mr. Wesley: "That there have been a few weak, warm-headed men, is no reproach to the work itself, no just ground for accusing a multitude of sober-minded men, who are patterns of strict holiness. Yet the opposition is great, the helps few." I am certain that the great majority of the persons represented in the Association are sincere, self-denying, consecrated members of the Church of Christ. They abstain from all superfluities of dress, from "tobacco, snuff and drama," and are very strict in observing the Sabbath. Many of them have family prayer three times a day and spend much time in private devotion, and are strict in attending the ordinances of religion; and but for them, in many places the prayer-meetings would die out. I enter my solemn protest against the unbecoming epithets that are applied to these people from certain quarters, such as "fanatics," "cranks," etc.

In conclusion, Mr. Editor, I wish to refer to Camp Circuit, as it has been asserted, again and again, that it has been destroyed by "extremists." I wish to say, there is not a circuit in the Conference more united and where there is more spirituality. As to the way the people support the cause of Christ by their means, let the published documents speak. J. FERGUSON, Camp, February 1, 1893.

#### CANADA HOLINESS ASSOCIATION.

DEAR SIR,—I notice in your issue of the 1st inst. a short report of what we are supposed to believe took place at the recent convention held by the association named the "Canada Holiness Association." I presume, Mr. Editor, that any number of persons have the right to band themselves together, draw up a constitution and call themselves a body by what name they choose; but I believe that the teachings of the above named association are about as far away from what the name would lead you to believe, as it is possible to get.

I have read the reports of the late convention of the Canada Holiness Association as given in the daily press of this city, and I have no doubt but that the person who wrote them claims to have been guided by the divine Spirit as to what part of the proceedings to give to the public through the press. What has impressed me has been the great difference between the reports given to the press (which may have been true as far as they went), and the reports of those who were at the meetings of the convention.

I do not want to take up your space by giving your readers what took place at the convention, but I think it is time the public, and particularly the Methodist public, knew that the teachings of the Canada Holiness Association are not according to the Bible, nor in accord with the teachings of any Christian Church. In fact some of the members, as you are aware, deny the divinity of Christ; others say they do not need the Bible and do not need to pray. To believe others is to make God a liar. When one member gets up and says that he was guided by the Spirit to say or write one thing, and another member guided by the same Spirit, says or writes the opposite, they certainly would have you believe that God was a liar. The president, it would seem, is not satisfied with trying to overthrow truth by preaching error, but tries to ridicule the work of Christian ministers and evangelists, mentioning at one of their meetings the names of some of the most successful that we have in the Methodist Church of Canada.

I do not believe (and I think that there is quite a number that agree with me) that any person knowing the teachings of the Canada Holiness Association, both through their conventions and their organ called the *Expositor of Holiness*, can honestly hold their membership with the association, and at the same time hold their membership in the Methodist Church; especially does this apply to the ministry.

Church trials are not pleasant, and will not be necessary on this subject if those who believe the teachings of the Canada Holiness Association would be honest enough to withdraw from the Methodist Church.

BRANTFORD METHODIST.

Brantford, Feb. 9, 1893.

#### FITTED FOR SERVICE.

DEAR SIR,—On reading the address of Rev. Mr. Torrey, of Chicago, before the Y. M. C. A. of Montreal, on "The Baptism of the Holy Spirit," as reported in the *Daily Witness* of Monday last, the impression left on my mind was, that Jesus Christ was not fitted for his ministry until after his baptism by John. He is reported as saying: "The incarnate Son of God himself did not begin his ministerial work until after the Holy Spirit descended upon him." I think the reference, in its connection, was unfortunate. The speaker was trying to show that the baptism for which he was contending was a separate thing from the regenerative work of the Holy Spirit, and in his zeal to accentuate a particular doctrine, he was unwittingly playing into the hands of those who seek to uncrown his Master. He is also reported as having said that no believer was fit for service until he had been baptized in this sense. Now, John's baptism was "unto repentance," a first step towards a reformed life, and could not be one with the second baptism for which Mr. Torrey is pleading, and without which, he would have us infer, Christ was not fitted to enter upon his ministry. The story of Christ's baptism, as told by Matthew, is very simple. John naturally forbids it, but Jesus requests him to let it be so now, as it became them to fulfil all righteousness. It was a ceremonial observance, popular just then with the people, and had a spiritual significance. It was one of the golden links in that chain which en-

circled the public actions of Christ. John, the evangelist, gives us the clue to the transaction, when he informs us that the Baptist was divinely informed of the sign by which he would recognize him, "who baptiseth with the Holy Ghost." He does not lead us to infer the absurdity that the Holy Ghost baptized himself. It has been my belief that Christ's was the one spotless human life, wearing the perfect robe of innocence; that he was harmless and undefiled, and separate from sinners; that in him dwelt all the fulness of the Godhead bodily, and that in his manhood he always did those things which were pleasing to the Father; that Mr. Torrey should drag in this sacred character to cap a climax, seems to me unpardonable.

As to no believer being fitted for service until after a separate baptism of the Spirit, differing from that Spirit's regenerative work in the human soul, it becomes me, not being a theologian to say but little. We all have our denominational fads, which often carry us to extremes. Indeed, I have heard a holiness evangelist affirm that you might possess the knowledge of the Divine forgiveness, and of your acceptance with God, but, if you died before obtaining the "second blessing," or that "baptism" of which Mr. Torrey speaks, you would go to hell. It is not to be supposed that Mr. Torrey would countenance such pernicious teaching, and yet I am led to question the latter clause of the following sentence: "Every believer was born again of the Spirit; but he was not fit for service until he had been baptized in this sense." Now, if any man was ever thoroughly fitted for the work which he had to perform, it was the Apostle Paul. Where do we find any record of a second baptism from that recorded by St. Luke, in the ninth chapter of the Acts? where he informs us that Ananias put his hands upon Saul that "he might receive his sight, and be filled with the Holy Ghost." It was immediately after this operation that he arose and was baptized. This account reverses Mr. Torrey's order of things, nor can it be pleaded that he may have received the "second blessing" during his baptism. St. Paul himself sets us right in this matter, and gives us the words used by Ananias, "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Of course, it may be urged that we are not acquainted with all St. Paul's spiritual experiences, and that his "second baptism" may have come to him during those three years' retirement in Arabia, while he was bracing himself for the coming struggle. Perhaps so, but we are not dealing with "a perhaps."

The most objectionable feature in Mr. Torrey's utterances was the manner in which he minifies the regenerative work of the Holy Spirit in a man's conversion. He, and others of this school, lay their rash hands upon him, who is the "brightness of the Father's glory," and virtually say to him, "your 'new birth' is proving itself but an abortion, and requires to be supplemented by a distinct, a sudden, and more powerful change." St. Paul does not seem to have thought so. From the moment of his conversion he considers himself "in Christ," and proclaims the sweet assurance, "If any man be in Christ he is a new creature." But the life of this new creature is conditional on his abiding in Christ. That new life can only be sustained by that "daily bread," which we are all taught to pray for; and the outcome of that new life depends, not upon spasmodic efforts, but upon a "patient continuance in well doing." R. L.

Calumet, Feb. 1, 1893.

#### CONVICTIONS VOICED.

DEAR SIR,—From patriarchal times men have not viewed correlated questions in the same proportions and relations. The views presented by voice and pen have been rather kaleidoscopic. But there have been clear-cut limitations; trunk lines have been laid expressing an accepted harmony of faith. Verdicts of censure have been passed against those who have switched off the great main lines; while others, in honesty of purpose, have pulled out the pin which united their car to the train, and jumped the track, taking their private car with them. If this course involves a risk, it has the merit of being honorable.

In the judgment of an overwhelming majority of Methodist ministers, the conductor of one of these private cars should jump the track. He seems to welcome parcels of Unitarianism, and other kinds of goods, for distribution. Along this line he mediates and preaches, although possibly not affixing his name and seal to every parcel handed in. The great prerogatives of the Holy Spirit in administering Redemption—the Divine-abiding helper in all goodness and truth—may not have received due recognition by many expositors of the Word of God. But in an effort to correct this omission by a monthly *Expositor*, admitting purity of motive, if there is a marked divergence from the main line of Methodist standards, it seems to me that the responsible one should not even try to claim the status of a Methodist minister. The Church may place obstacles or tests on the path leading in, but the way out to any minister tending towards old or "new departures" in doctrine is clear. And Christian ethics indicate that the onward stepping, in such cases, would be the honorable course to take.

When, as recently, we are treated to repudiations and protests against teachings so far from "Methodoxy" that our connexional press forecloses a business contract for the safety of its doctrinal character; and when the responsible head of the monthly fails to condemn "an attack on the divinity of Jesus Christ," the offense is glaring, silence is not justifiable, and an attempt, to hold on to the status of an orthodox Methodist minister is questionable. It is not enough for such a one to claim that what comes from his own pen accords with Methodist doctrine. It is well known that by constructive argument, supported by charity and hair-splitting evidence, this can hardly be done. A special attempt in this direction may be seen in the *Holiness Expositor* of December, 1891. There is a good deal about "A New Departure"—from the holiness movement in the United States. Under the guidance of the Holy Spirit the departure goes on to a statement that the Wesleys were baffled in an effort to teach how to perpetuate justification and a repudiation of a higher state than that of justification. But, strange to say, while on this track of departure, there are claims

of "Methodoxy" as if both lines were parallel or blended into one. Of course, all the essence of Methodist doctrine is not eliminated; but there seems to be an effort to claim a harmony with Wesley while clearly on another line. This trend as from rather than with "Methodoxy," supplemented by the "broad platform" of the *Holiness Expositor* as recently given in the *CHRISTIAN GUARDIAN* by the editor himself, produces the burning conviction that an early resignation of present ministerial status should be handed in. The refuge that the magazine is undenominational puts an unpleasant taste on the tongue. Behind it, a recognized Methodist minister may shoot almost any kind of doctrinal arrows. It tastes of quibbling to defend the right—presumed and assumed—to teach anything, even while wearing the livery of the sacred calling. If this permission lies in the terms of our ordination, I and many others confess we have not so understood the case. E. S. RUPERT.

Milverton, January, 1893.

#### THE UNION CHURCH RELIEF FUND.

The committee met on Tuesday evening, January 24, at eight o'clock, in Wesley Buildings, Toronto, and a full statement of all matters connected with the fund was presented by the treasurer, showing all grants made in detail, the amounts paid on the same, and the amounts still due to each; the amount of collections since 1887 (when the fund was organized); the sources whence money has been borrowed, etc. The following are the principal points of value to the Church generally:

STATEMENTS FROM THE COMMENCEMENT OF THE FUND IN 1887 TO JANUARY 23, 1893.

Appropriations.	
Made to trusts, and original note.....	\$48,795 98
Paid on the above.....	29,595 98
	\$25,200 00
Money Borrowed.	
From Sundry persons.....	\$18,215 28
Paid on the above.....	5,227 00
	\$ 2,988 28
Receipts and Expenditure.	
Collections.....	\$24,116 81
Borrowed (as above).....	18,215 28
Paid on appropriations, including original notes.....	\$23,595 98
Repaid borrowed money.....	5,227 00
Paid interest.....	14,115 87
Paid expenses.....	681 40
Cash on hand and in bank.....	750 16
	\$44,330 11
	\$44,330 11
Present Liability.	
Unpaid balance of borrowed money.....	\$12,988 28
of appropriations.....	25,200 00
	\$38,188 28

The committee expressed regret that no effort was made by the Church at the centennial of Canadian Methodism to wipe out at least a portion of the debt as it could have been done so easily. The report shows over \$10,000 has been paid off, besides paying over \$14,000 of interest on the appropriations made to these various trusts, helping them in their great need, and that without anybody feeling the amount given, as the collections were so small generally. If the ministers would only urge our people to give to this fund, the whole debt of \$38,000 remaining could be easily paid off in five or six years. But many, we are afraid, simply announce the collection and say nothing about its object. We trust those who have not taken the collection yet this year will read to their congregations the above financial statement, so our people may see what has been done and what remains to be done.

The treasurer brought up the question of the treasurer'ship, as he is now residing in New York; but the committee concluded that as the treasurer had not connected himself with any Conference in the United States, it was not necessary to make any change at present, as all the business requiring special attention was done by correspondence, and could therefore be done from one place as well as another. Collections can be sent to Box 444, Toronto, as formerly, or in the care of the Superannuation Fund, Wesley Buildings, Toronto, and will be credited in the GUARDIAN from time to time. JOHN N. LAKE, Secretary-Treasurer.

#### CHURCH OPENING ON HIGH BLUFF CIRCUIT.

While the friends at Poplar Point East decided to present their building as a Christmas offering to God, the congregation at Poplar Point West (Gowler's) decided to commence anew their church life by dedicating and opening their new church on New Year's day and Monday, January 2.

This is also one of Dr. Young's first appointments, although the church at this point was not erected until later. For many reasons it was apparent that we could not afford to build in the usual way; therefore the plan adopted at Poplar Point East was also carried out here. Subscriptions were solicited sufficient to pay for the material, and the rest was done by the people. Amid much suffering from cold and discouragement from other sources, the building commenced and went on to completion, by voluntary labor chiefly—only that here it was found necessary to employ a skilled hand to direct the forces. The opening was appointed for New Year's day, and by working night after night far into the "small hours," the matter was accomplished and the building opened.

On Sunday, Rev. A. W. Ross preached the dedicatory sermon, which will long live in the minds and, I trust, bear fruit in the lives of the people; and at 7 p. m. Rev. F. M. Finn delivered one of his characteristically powerful discourses to an appreciative congregation. Both services were powerful, and the blessed presence of the Master was realized.

On Monday, the ladies provided an excellent New Year's dinner, after partaking of which an enjoyable time was spent in listening to stirring and thoughtful addresses from Rev. Messrs. Ross and Finn.

The building is the same in dimensions and plan as that at Poplar Point East, and is well built and neatly finished. An estimate by practical men showed the lot, building and furnishings to be worth over \$1,000. The amount having been so much reduced by the voluntary building, donation of lot, etc., and the friends responding liberally to the appeal for subscriptions, it was found

unnecessary for the trustees to make any appeal for further contributions on the night of the opening, and the building was opened with all its financial burden satisfactorily provided for.

We have now a well-equipped church at each appointment, and trust they will become, during this year and the future, the birthplace of many souls. We shall have a further report soon re parsonage renovation.

W. P. GOARD, Pastor.

REV. NELSON BURNS AND HIS TEACHINGS.

The readers of the CHRISTIAN GUARDIAN are no doubt aware that the above-named minister has written a book entitled, "Divine Guidance; or, the Holy Guest." This volume is filled with the rankest Antinomianism, and kindred errors. In our humble judgment it is calculated to do a great deal of harm.

To help counteract the pernicious doctrines of Mr. Burns' work, we will send from one to two dozen copies of this pamphlet gratis, so long as present stock lasts, to any reader of the GUARDIAN who will send sufficient to pay the postage on them, and who will faithfully distribute them among the people.

REV. A. SIMS, Uxbridge, Ont.

CHURCH DEDICATION AT GORRIE.

Sunday, January 22, 1893, will long be remembered by the Methodists of Gorrie and vicinity, on account of the auspicious circumstances under which their new church was opened for the worship of God.

For several years past the thought of building was in the mind of quite a number, but it was not until about the month of March last that the enterprise began to assume definite shape.

The church is red brick, with gothic structure, 42 x 66 feet, with tower fifteen feet square, and about eighty feet high. The entire length, including tower and choir alcove, is eighty-two feet, and all covered with an excellent slate roof.

The weather on Sunday was very favorable, and the congregations overflowing. Many could not get in for the evening service. Rev. Dr. Kelly, of the M. E. Church South, Chester, Pa., preached morning and evening, and Rev. James Livingstone in the afternoon.

On Monday evening the church was literally packed to hear a splendid lecture (free), by Rev. Dr. Kelly, on "The Winning Forces of Manhood."

The services on January 29 were conducted by Rev. S. Sellery, B.D., Chairman of Wingham District, and Rev. W. H. Hinks, LL.B., of Owen Sound, and were full of interest and spiritual blessing.

On Monday evening, January 30, there was a very largely attended and enjoyable tea-meeting. I feel I cannot speak too highly of the unanimity and self-denying labors of the trustees and building committee, of the generosity of the congregation, and of the efficient services of the choir.

Dr. Kelly's visit will long be remembered with pleasure. Here he lived and worked for several years, and from this place was sent out into the ministry thirty-three years ago in company with Bro. George and W. W. Leech, who had been his companions in successful evangelistic labors.

We are grateful to God for the presence and efficient services rendered by each of the brethren (several of whose names are not mentioned), and above all for the gracious manifestations of God's presence and power during the whole proceedings.

DYERS BAY MISSION.

During Bro. J. Galloway's term our people succeeded in erecting a neat little church at a total cost of about \$500; of this amount nearly \$200 still remained to be paid, besides making up of the apportioned salary, and the keeping up of the Sabbath-school, by an exhausted treasury and an over-taxed people.

sider those encumbrances in a backwoods place, with in all between only twenty-five or thirty families, and a church membership of only twenty, then alone can we realize the true situation. At this point our present pastor, Bro. H. Currie, entered on his season of labor, and going bravely to work he has succeeded, by the blessing of God, in accomplishing a work which we believe has surpassed the expectations, or even hopes, of any of our former pastors.

Further, Mr. Currie's success has not only been in the soul saving interests, but we are also greatly indebted to him for the undaunted courage manifested in the efforts he has put forth regarding our financial difficulties. He has already succeeded in getting \$105 more subscribed toward the church debt, \$75 of which has been collected and paid; also half of the minister's salary has been collected, and, no doubt, if the Stationing Committee saw it fit to let our beloved brother remain with us for another year, the debt would be entirely wiped out and much good accomplished.

THE "NELSON LIBRARY."

To thank the donors and to avoid duplication, I beg to acknowledge the receipt of the following books in response to my appeal, published in the GUARDIAN of December 21: Anglo-Israel; Mick Tracey; English Scenery; Life of Christ; Whedon's Commentary on the New Testament; Witness of History to Christ; International Sabbath-school Lesson Notes; Godet's Commentary on St. Luke; Elliott on St. John; Central Truths; Pentateuch and Hebrew; One Thousand Gems; The Mission of Christianity; Biblical Helps, etc.; Before an Audience; Bible Talks; Strange Tales; The Brook Family; Early Methodism; Christ Crowned Within; Temperance Lesson Book; Biblical Treasury; Rifle Shots, etc.; Moody's Anecdotes; Longfellow's Poems; and Religious Life.

We fear to tax your valuable space by sending names of the kind donors of the above books. The givers will recognize the safe arrival of their gifts and accept sincere thanks. Let the many who have not contributed to Bro. Nelson's library, but intend to do so, kindly forward at once, in case they forget how just and urgent is the claim.

Several small sums received by registered letter have been sent direct to Mr. Nelson, who will personally acknowledge. LEO. GAETZ, Red Deer, January 25, 1893.

ACKNOWLEDGMENT.

I have much pleasure in acknowledging the receipt of five dollars from "M. E. O." toward rebuilding our parsonage and the two churches destroyed last summer by forest fire. We are very grateful for the little sympathy which has been shown us. We still need a very handsome sum to complete the undertaking. We have each building under way again, and hope to finish them this year. Will any other lover of our common cause help us? JOHN FYE, Shoal Harbor, Random, Newfoundland, January 20, 1893.

Brief Church Items.

LONDON CONFERENCE.

CHATEAU, Victoria Avenue.—Rev. W. H. Butt, pastor. The Young People's Literary Society of Victoria Avenue Methodist church is increasing, both in members and interest. At each weekly meeting lately there has been an attendance of over one hundred. The society held a "pronouncing" match in Wesley hall last night, which was quite instructive.—Daily Planet, Feb. 4.

LONDON, Queen's Avenue.—Concerning a recent sermon by Bro. Browning in this church, the London Free Press says: Rev. Arthur Browning, the celebrated Methodist evangelist, conducted both services, morning and evening, and large crowds were present at each service, especially in the evening, many being seated in the aisles of the church. The oldest member of this old church says he never saw such meetings at any time during the history of the church as are now being conducted by Mr. Browning, who opened the evening service by reading the first Psalm, on which he made some pointed comments. After that he preached from Deut. xxxii. 31, "For their rock is not as our rock." During the delivery of the discourse the vast audience were so quiet that the preacher thanked them for their marked attention. After the sermon he invited seekers of salvation to come to the front and seek Christ. In answer to his stirring appeal the altar and front pews were filled with church members and others.

FAIRFIELD PLAINS.—A correspondent writes: I beg to write to you of our great revival season at Fairfield Plains Methodist church. This is the fourth week of their faithful labors—Rev. Wray Smith and Mrs. Smith, aided by that noble Christian worker, Miss Torrence, of Hamilton. Full results are not yet known, but I know the old Christians have been revived and blessed. The services of song are especially drawing, old and young attending each evening. Our hearts burn within us with joy. All is good order and hushed attention. It is our precious harvest time at mid-winter.

LONDON WEST.—Rev. W. Godwin, pastor. A true Christian welcome was extended to Rev. J. W. Saunby and wife, and his sister, Mrs. Cassidy, in the London West Methodist church, on Tuesday,

January 31. In the afternoon deputations from the city auxiliaries of the Woman's Missionary Society met at the church at three o'clock. The chair was occupied by Mrs. (Rev.) Fife, President of the local auxiliary. Mrs. Jos. Herriage announced the hymn, and devotional exercises were conducted by Mrs. Evans and Mrs. (Rev.) W. Godwin. The programme consisted of the following: A song of welcome, composed for the occasion by a member of the London West auxiliary; an address of welcome by Mrs. E. Greene, the presentation of an autograph quilt to Mrs. Cassidy, by Mrs. John Herriage, on behalf of the local auxiliary, sold by Mrs. W. Henderson, of Colborne street church, duets by Mrs. Cochill and Miss Herriage, and addresses by Revs. J. W. Saunby, J. R. Gundy, Mrs. McMechan, Mrs. Cassidy and Mrs. Saunby. A social tea was served in the lecture-room, which was much enjoyed, and the evening meeting opened at eight o'clock, Rev. W. Godwin, the pastor, presiding. Rev. Jos. Ward led in prayer. Music and singing were furnished by the choir, Mrs. Cochill presiding at the organ. Addresses of welcome were given by the chairman and Mr. C. Gillespie, after which Rev. J. W. Saunby answered the questions relative to the work in Japan, that had been sent up in the afternoon, and proceeded to give an account of his life and labors for the past six years in that far-away island. The audience was large and enthusiastic, and went away with a deeper interest in the conversion of the world for Christ.

TORONTO CONFERENCE.

TORONTO, Berkeley Street Church.—The members of Parliament Street Methodist Epworth League paid a visit to the young people of Berkeley Street Methodist church on Monday evening, February 6. The object of their meeting was to spend a sociable time together, and thereby bring themselves into closer Christian fellowship. Several of the officers of the visiting League were formerly connected with Berkeley Street church. The entertainment was provided by the young people from Parliament Street, and consisted of solos, recitations and musical selections, all of which were creditably rendered; after which refreshments were served by the young people of Berkeley Street. A few remarks were made by Mr. W. Ramsey, assuring the visiting League of the great pleasure it gave to all to meet under such favorable circumstances. Mr. C. Edmonds, of the Berkeley Street Epworth League, occupied the chair. A very enjoyable evening was spent.—Star.

ORILLIA.—The recent concert by the Methodist church choir was most successful from all points of view. The entertainment was not at all of the ordinary type; it was a grand presentation of the best in musical and literary lines, and proved a treat as rare as it was welcome to the large audience present. The choir, in the rendition of "The Heavens are Telling," from Haydn's "Creation," did justice to the theme and the music, and the several selections rendered by the ladies and gentlemen of the choir separately were such as to fully sustain their reputation. The piano solos by Miss Tynon and Mr. E. A. Deollette, commanded appreciative attention from the audience. Miss Wilson, of Whitby Ladies' College, was received so enthusiastically as to indicate that former experience had caused her hearers to be confident of a treat; nor were they disappointed. The duet by Miss Wilson and Mr. E. C. Wainwright, "I feel thy angel spirit," was especially pleasing. Miss Nichols, also of Whitby College, appeared before an Orillia audience for the first time, and charmed all by her graceful and natural manner in the recitations given.

PORT CARLING MISSION.—The Recording Steward writes: On Sabbath, February 5, the combined anniversary and Quarterly Meeting services were held. Our esteemed chairman, Rev. A. Richards, rendered us good service, preaching twice on Sabbath to delighted congregations, sermons of profit and instruction. On Monday tea was served in Victoria Hall by the ladies of the congregation, after which a most enjoyable evening was spent in the church. One item of interest was the financial report, showing that all the indebtedness was met and a surplus on hand, for which, as a congregation, believing in the command "Owe no man anything," we are thankful. Addresses were delivered by Rev. A. Richards, Chairman of the District, who quite captivated the large audience, and Rev. W. A. J. Burt, resident Episcopalian minister. The music rendered by the choir and local talent could not have been more appropriate or more highly appreciated. We have commenced the New Year with bright prospects and stronger confidence in the great Head of the Church.

ST. JOSEPH'S ISLAND.—Rev. W. J. Morrison, missionary, writes: I have just closed a two-weeks' campaign at Kaskawan school-house, not without hard work and earnest, faithful dealing. The Holy Ghost was with us in power throughout the campaign; sinners were pricked to the heart, and about nine souls found peace through Jesus Christ as their Saviour, and all Christians were blessed. We now go forward in this great work rejoicing. Praise the Lord, I think what we need in our churches to-day is more earnest prayer. Christians are sure to grow cold without constant watchfulness. "Watch, lest ye enter into temptation." Let us see that we do not lose our relish for private prayer. It is the unbelief of the Church that is hindering the power of God to-day! When he gives us a promise of doing great work, let us believe him. We must believe that he will do the work through us. If we have no faith, he will not do the work. He lays down the conditions for us to go by. Blessed be the name of the Lord for his glorious promises.

TYRONE CIRCUIT.—A correspondent writes: Rev. Harvey A. J. Strike was recently presented with a costly fur coat, and an eulogistic address. On Friday night, January 18, upwards of 125 guests arrived at the beautiful home of Mr. W. E. Clemens, to honor Harvey A. J. Strike, the popular young pastor of Tyrone Circuit. The affair was carried to a successful issue by the young folk, whom this able young divine is held in very high esteem. Only three out of the six of the appointments were invited to take part in this pleasant surprise. On this Tyrone Circuit we have five Epworth Leagues of Christian Endeavor, all doing excellent work, having a membership of

over 230. At the Long Sault appointment, and at Providence appointment, we were engaged in special work, and God abundantly blessed us, and many have been added unto the Church.

EAST TORONTO, Hope Church.—Rev. C. Langford, pastor. On Sabbath evening, February 5, one adult and one child were baptized during the public service, and forty new members were publicly admitted to the fellowship of the church. The entire service was very impressive and inspiring to pastor and to people.

MONTREAL CONFERENCE.

CARLETON PLACE.—Carleton Place Methodist church congregation recently celebrated their twenty-fifth anniversary by special Sunday services, at which there was an extra large attendance. Interesting addresses were delivered. The splendid growth in the past and bright prospects for the future are a source of congratulation. The C.P.E. having kindly placed a special car at the disposal of a party of ladies and gentlemen from Ottawa, a large number took advantage of it and enjoyed the pleasant reunion. Over five hundred partook of the annual tea provided by the ladies. Rev. Messrs. McNair and Scott, Presbyterians, the resident Baptist clergyman, and Rev. Dr. Manly Benson, of Ottawa, addressed the large gathering, and the choir gave an excellent programme of appropriate music. The special collections amounted to over \$500.

OTTAWA Dominion Church.—The large congregation which assembled in the Dominion Methodist church recently included many members of Parliament. Rev. Dr. Benson's discourse was a forcible appeal to do what was "right in the sight of God." Rev. Dr. Benson's lecture on "Men Wanted," recently given in the lecture-hall of this church, was well attended. The lecture was instructive and interesting, and was highly appreciated by the large audience present. Mr. LeSueur presided, and a hearty vote of thanks was accorded to the eloquent lecturer. Two ladies and a gentleman were received into the church Sunday morning before last, by baptism, previous to the commencement of the sermon. In the evening over three hundred partook of the sacrament at the quarterly communion services. Among them were thirty-three new members. The figures given are unusually large, and an evidence of the spiritual prosperity of the church. The Normal students were given a very pleasant reception on Monday evening by the Epworth League of the church. The reception was held in the main lecture room, and fully two hundred and fifty persons were present. Rev. Dr. Benson presided. He gave a short address of welcome, and was followed by Dr. Hanna with brief but pointed remarks. During the evening songs were rendered by Miss Parlow and Mrs. and Miss Brennan. Refreshments were served.

BILLINGS' BRIDGE.—The Methodist church at Billings' bridge held its anniversary tea on Tuesday, January 31, and after a splendid repast the large audience enjoyed a good programme, the choir being captivated by Mr. Reed. Rev. G. McRitchie spoke on "Getting, Saving and Giving;" Rev. Wm. Timberlake on "Character;" Rev. G. Glendinning on "Eyes;" Dr. Mark on "Inquisitive Women;" and a short address from the pastor, Rev. J. Elliott, B.A. Vocal music was given by Miss Mark, Darcy Mark Mrs. J. Kerr, and Mr. Cole; cornet solo by Mr. William Cheney, and a whistling solo by Mr. Woodruff.

MONTREAL, East End Church.—Sunday, Jan. 29, was the children's day in the East End Methodist church, and they turned out in full force, seemingly determined to show the people that they were very important factors in the composition of the church, and that they knew it. Rev. Dr. W. J. Hunter in the morning, and Rev. A. C. Courico, M.A., B.D., in the evening, preached special sermons, filled with loving counsel for both teacher and scholar. Both speakers are adepts in the art of gaining and keeping the attention of children, and they succeeded on the occasion, for they were closely followed from first to last. But the best part of the anniversary day was the afternoon gathering at three o'clock, when the space allowed for the children proved too small, and they overflowed into the side seats. Mr. J. Flowers, the superintendent, presided, and addresses were given by Mr. J. H. Garson and Rev. Dr. S. P. Rose. In return, the children sang heartily, the singing of the infant class, in charge of Miss Hinchoff, being excellent, and much appreciated. The number of scholars at the end of the year was 316, with an average attendance of 2.6. The school raised \$410.79, and gave \$300.75 to missions, an average of one dollar per head, a good showing for this school, the only school in the city with such a high average, with the exception of Dominion Square Methodist church. On Monday evening the scholars had their annual tea-meeting, and a good programme was gone through with.

POWASSAN.—Rev. J. Webster writes: Our Christmas entertainments at Powassan and English Line were very good. We are having pews put in the church in Powassan, and a shed built. Our missionary contributions will more than double any previous year in the history of the mission. There are many difficulties, nevertheless by the blessing of God we are succeeding.

SMITH'S FALLS.—The anniversary services of Methodist church were held on Sunday last, when the late pastor, Rev. Mr. Blair, preached both morning and evening. His sermons were able, earnest and helpful, and the message he brought was all the more gladly received because so many of those who heard it bore such love for the messenger. The singing of the choir, under the leadership of Mrs. Dulmage, was exceptionally fine. The pastor, Rev. Mr. Huxtable, had previously impressed on his people the fact that the Board of Trustees of the church wanted another one-thousand-dollar collection this year to apply on the church debt, and by the time the anniversary day had come around the congregation were pretty well seized with the idea that \$1,000 had to be forthcoming. It was forthcoming, and not only so, but \$1,228.76 in cash was actually put upon the plates at the two services. This was not subscriptions or promises or anything of that sort, but a cold cash collection, and was so far as we know, the largest collection ever taken in town. Of the amount the Ladies' Aid contributed \$210. On Monday evening following the ladies of the congregation furnished an excellent tea in the basement, of which between two

and three hundred partook. Afterwards there were brief addresses in the church by Rev. Mrs. Nixon, Weeks, Lett, Blair, with the pastor, E. V. Mr. Huxtable, presiding. Rev. Mr. Cooke, of St. Andrew's church, sent regrets. During this meeting Mr. E. W. Siscoy read a statement of the church finances, which showed that after Sunday's collection was applied on the debt it would be reduced to \$3,200 on the church, parsonage and all, so that a couple of years more will probably see the Methodists free of debt.—*Bible Record.*

**PRESCOTT.**—Rev. David Savage writes: We have been three weeks campaigning in Prescott, and have had a pleasant reunion with Rev. S. J. Hughes, M.A., with whom I labored in Danville seven years ago. The Prescott people have taken him to their hearts; and a hopeful future is before pastor and flock, for souls are coming to Christ as "doves to their windows," a beautiful company of young men, "obedient to the faith." Brother McParson, Principal of the High School, is Sabbath-school superintendent. With a full heart and streaming eyes he took part in the blessed work of pointing the young people of his charge to the "Lamb of God, who taketh away the sin of the world." I had delightful intercourse with the old historic families of Prescott, including the Coates and Hecks; kissed a great-grandchild of Barbara Heck. Nor do these dear people forget former pastors. The name of McBituate Mansford, Brock Hall and others were lovingly mentioned. God bless dear old Prescott, which I had to leave all too soon.

**OTTAWA, Bell Street.**—The revival services now in progress at this church are being largely attended, and the workers express themselves as gladdened by the prospect of many persons likely to be brought to a higher and a better life.

**OTTAWA, Eastern Church.**—The choir and a number of friends enjoyed an oyster supper on Thursday evening, 20 inst., which was served at the residence of Mr. W. H. Hurdman, on Augusta Street, and was given as a welcome to their organist, Mr. C. G. Hampshire, who has just returned from a trip to England. The evening was spent by the merry party, over thirty in number, in listening to solos and recitations, a most pleasant evening being enjoyed by all. Rev. W. Timberlake and the organist vying with each other in relating past experiences.

#### NIAGARA CONFERENCE.

**HAMILTON, Hannah Street Church.**—Monday night, February 6 was one long to be remembered in the history of the Hannah Street Methodist church. It was the occasion of the anniversary of the "mite-box" movement for the payment of the debt on the church. The movement was started during the pastorate of Rev. Mr. Elliott, and has been steadily growing until it has reached the present magnificent proportions, the results being almost double that of previous years. There were over 200 boxes out during the past year. Reports were given of 169 boxes, netting in solid cash \$761.71, with thirty-six boxes yet to bear from which will bring the total up to over \$800 in cash. As soon as the report was made, the pastor, Rev. Mr. Kerby, said: "Now for next year," and then called for 200 boxes. In a very few minutes 220 were promised, and enough more in sight to bring the number up to 250. Rev. Mr. Douglass, assistant pastor, acted as secretary, and was kept busy recording the names of those taking boxes. Notwithstanding the stormy night, there was a large crowd present, and all enjoyed the splendid program.

**THOROLD.**—Rev. Messrs. Crossley and Hunter brought their evangelistic services in this place to a close on Thursday evening last, when every inch of room was occupied and many had to go away. Quite a number were present from St. Catharines. During the evening Mr. Hunter stated that 424 persons had professed their conversion, and he felt greatly encouraged by the result of their labors. The singing of Mr. Crossley was, as usual, a feature of the evening.

**BRANTFORD, Colborne Street.**—The services in this church on Sunday, 5 inst., will be long remembered by those who took part. In the morning the pastor, Rev. Richard Hobbs, preached from Isaiah xxv. 8, 9, 10. After the sermon there was a baptismal service. In the evening, the pastor preached with great earnestness and power from Numbers x. 29, "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." After the sermon a reception service was held, when seventy-five persons were received by letter and on profession of faith. Immediately after the reception service the sacrament of the Lord's Supper was administered to the large number that remained. It was one of the largest sacramental services ever held in the church. There were large congregations both morning and evening.—*Brantford Expositor.*

#### QUELPH CONFERENCE.

**CHESELEY.**—A very successful tea-meeting was recently held in the Methodist church here. Tea was served in the vestry, and from all accounts the lady members of the congregation are to be congratulated on the excellency of the spread provided. The pastor of the church, Rev. W. H. Moss, acted as chairman. The speaker of the evening was Rev. Mr. Nugent, of Palmerston. He delivered a very instructive address on "Making the Best of It." The other speakers were Rev. Messrs. Smith (Elmwood), Truax (Edengrove) and Buggin (Tara). Miss Scott, of Owen Sound, eloquentist, gave two selections in her usual pleasing style, which delighted the audience. The singing, by Mr. and Miss Smeltie and the church choir, was highly appreciated. Receipts, \$65.

**DOBBINTON.**—The dedication services of the new Methodist church at this place were held on Sabbath, January 29. The new church, which is of red brick, was commenced only three months ago, and to-day it stands a beautifully-completed edifice, a monument to the untiring efforts of the pastor, Rev. E. B. Service, and the many liberal-hearted workers and givers on the Dobbinton Circuit. Though the greater amount of the funds necessary for the completion of the church was forthcoming from Dobbinton and vicinity, several generous donors towards the erection of the sanctuary are not connected with the circuit. The opening services in the church were conducted by Rev. George Buggin, Chairman of the Western District, who preached in the morning and even-

ing. Rev. W. H. Moss preached in the afternoon. There was a crowded house for the afternoon and evening services. The tea on Monday evening was served in the spacious hall over Mr. Douglas' store, the church being reserved for the speaking. After supper the large assemblage repaired to the church. The aisles were full and every available place was utilized as a seat. The pastor acted as chairman. Next and appropriate speeches were delivered by Rev. Messrs. Buggin (Tara), Moss (Chesley), Smith (Elmwood), Gilpin (Arkwright), and Mr. Triffin, a student preacher. Music was furnished by the choir of the Chesley Methodist church, for the services on both Sunday and Monday. They received a hearty vote of thanks for their services. The receipts of the tea-meeting were \$129.15; at the social \$44 was made; Sabbath collections and donations, \$75. The special appeal after the tea-meeting resulted in \$52 being given, making in all \$315. There has been subscribed over \$1,000. The church will cost in the neighborhood of \$1,800. The two appointments, Dobbinton and Clements, have been amalgamated, forming what is known as the Dobbinton appointment.

**GALT.**—Sunday, February 5, will be a day long to be remembered by many in connection with the Methodist church here. Our Quarterly Meeting was held on that day, when nearly six hundred partook of the sacrament of the Lord's Supper. At the evening service our pastor Rev. Dr. Griffin, administered the rite of baptism to twenty-six adults, and received one hundred and thirty new members into the church, with more to follow—the blessed fruits of the special services held by our pastor, assisted by the Misses Hall, of Guelph. We were not in the best shape financially when the Doctor came, about eighteen months ago; but matters have taken a turn for the better. At the Quarterly Official Board Meeting, held on Monday evening, the sum of \$150 was voted to be paid the Trustee Board to assist in paying their liabilities, which makes \$700 since Dr. Griffin came that the Quarterly Board have paid to the Trustee Board. We are very sorry that the flat has gone forth that the Doctor will have to leave us at the end of this Conference year, but congratulate the Church on its choice for the office he was elected to fill, and pray that he may long be spared to serve the Church. At the Quarterly Board all the officials were urged to subscribe for the GUARDIAN, Dr. Griffin remarking that he took quite a number of religious papers, but the GUARDIAN stood at the head of them all.—*Com.*

#### BAY OF QUINTE CONFERENCE.

**MARKHAM.**—The recent anniversary of the opening of Locust Hill Methodist church was very successful. Rev. Joseph Young, Chairman of the District, preached in the morning, and Rev. G. W. Dawsey, of Sunderland, in the afternoon and evening. The church was well filled on each occasion, and the visiting choirs rendered the various hymns and anthems in a most acceptable manner.

**WELLINGTON.**—Rev. O. R. Lambly, M.A., pastor. The third Quarterly Meeting of the present Conference year was held on Sabbath, February 5. In spite of the intense cold it was one of the largest and best quarterly services of the year. The testimonies of God's people were of a cheering and helpful character, and promptly given. The Willing Workers of the church recently gave an old-fashioned supper, which was a complete success. The trustees have just paid the first half of the \$1,000 debt on the parsonage, and the balance is provided for. The Epworth League of the church is in a most prosperous condition. About thirty new members have been added since Christmas, there being now ninety-four on the roll. The weekly prayer-service of the League, has been specially interesting of late. During the past month a number of the associate members have taken the active member's pledge; and others are giving their hearts to God. Thus our young people are greatly cheered in their work for the Master.

**CONSECON.**—The tea-meeting on Tuesday evening of last week in the Methodist church was a grand success. Proceeds, \$85. Good for Consecration!

**CRESSY.**—A gracious religious awakening is being realized here, and many persons have sought and found salvation through faith in our Lord Jesus Christ. The meeting is still in progress in the Methodist church.

### From the Mission Rooms.

#### ORDINARY FUND.

Toronto (Parkdale), Rev. J. F. Garman	\$22.00
J. W. Hozarth for 1892—anonymous	15.00
Newington, Rev. J. B. Robeson	35.00
Vernon, Rev. R. Hassard	40.00
St. Catharines District, Rev. A. E. Ross	10.00
Toronto (St. Albans), Rev. J. E. Reditt	18.71
Strathroy (Front Street), Rev. J. Graham	42.40
Carp, Rev. J. Ferguson	50.00

#### SPECIAL.

Request of the late Margaret Brown, of Wellesboro, per Messrs. Nott & Martin, executors: 199.47

**NIAGARA FALLS.**—From Rev. T. Albert Moore, pastor, we learn that earnest and telling sermons were delivered by Rev. J. T. Bell, B.D., while Miss H. Lund gave a capital address at the evening service. Collections and subscriptions last year, \$191.47; this year, already, \$225.75. The people gave cheerfully, and rejoiced greatly over the advance made. A like increase all around would give us \$800,000.

**CENTRALIA.**—Rev. S. J. Allin, pastor, writes: Last year we succeeded in inducing the friends here to make voluntary offerings to the missionary funds, and the result was a very considerable advance over former years, and every dollar was received without the aid of a collector, excepting the amount by the juvenile collectors. This year we have followed the same course, using the envelopes, and the receipts will be at least fifty per cent. in advance of last year, and more than two-thirds of the amount paid in cash on the day of the meetings.

General Booth will probably visit the United States and Canada during the year, and will make his annual tour of Europe in June.

### Personal Items.

The health of Rev. Dr. Deems, of New York, is steadily improving.

Rev. J. Reid Howatt takes the place of the late Dr. Donald Fraser in the editorship of the *Review of the Churches.*

George W. Childs has educated about 300 young women, sending some of them abroad to study painting, sculpture, or music.

There were one hundred and seventy-five seekers of religion at the Thamesville revival, conducted by the pastor, Rev. J. E. Moore, who possesses extraordinary power to arouse, move and control an audience. Mr. Moore is being urged by some of the leading ministers of the Methodist Church to devote the whole of his time to evangelistic work.

We are sorry to learn that Rev. James White, of Hespeler, has been prostrated for some time by a severe illness. Lung trouble and general debility is the cause. We sincerely hope that he may soon recover.

The Metropolitan church, in this city, has invited Rev. James Allan, M.A., of the Centenary church, Hamilton.

The *Christian World* says: "We regret to state that Rev. W. L. Watkinson is still in a very critical condition, suffering from a severe attack of pneumonia. He remains in Hull, unable to remove to London, and the latest news is to the effect that he is attended by two medical men, who are of opinion that the greatest attention is necessary for the recovery of their patient."

Rev. Professor Clark, of Trinity College, will lecture on "Books" in the Y.W.C.A. Hall, 18 Elm Street, in this city, on Monday evening, 20th inst. The chair will be taken at eight o'clock by Mr. J. J. MacLaren, Q.C. There will be a silver collection at the door. A cordial invitation is extended to all.

Rev. Dr. Joseph Angus, the eminent Baptist minister of Regent's Park College, London, announces his retirement in June next from that institution, after forty-four years of active service.

The members of the Quarterly Board of the Methodist church at Alliston, having heard while in session of the death of the Rev. D. F. Gee, a former pastor, passed a resolution expressing deep sympathy with the widow and bereaved family. Brother Gee was much beloved and esteemed on the Alliston Circuit.

At the last meeting of the Quarterly Board on the Manilla Circuit a resolution of condolence was passed expressing a sense of the loss sustained by the death of Mr. John Coone, recording steward, and deep sympathy with the widow and bereaved family. Bro. Coone was a faithful and zealous church worker and was much esteemed by a large circle of friends.

Mr. B. Murdoch, recording steward on the Duncannon Circuit, is about to remove from the circuit, and the Quarterly Board evidenced their appreciation of his character and labors in church and Sunday-school by unanimously passing a resolution expressing esteem and regard for him.

The Swedenborgian Church has suffered a loss in the death of its most eminent theologian, Rev. Rudolph Leonard Tafel, D.D., of London.

Pere Hyacinthe, in a recent interview, stated that his church in the Rue d'Aras, Paris, though closed temporarily, would be opened again. A committee of laymen is to be formed to relieve him of the financial burden. Pere Hyacinthe spoke most hopefully of his work on the continent.

At the February meeting of the Official Quarterly Board of the Walter's Falls Circuit the Rev. H. D. Moyer received a unanimous invitation to remain, as pastor for another year. Several members of the Board spoke of their high appreciation of his services for the past two years.

The Rev. F. A. Reed, of Danville, Que., Dr. Withrow's "esteemed friend and companion in travel through Palestine," has been recently presented with a valuable fur coat and a well-filled purse by the people of his circuit.

We learn that Mr. Robert Simpson, of Chesley, who is said to be engaging in evangelistic work, has been excluded from the Methodist Church for propagating views contrary to its doctrines, and misrepresenting the Church.

The following ministers have received cordial and unanimous invitations to remain for another year on their respective circuits: Rev. Dr. Williams, of Mount Forest; Rev. W. L. Scott, of the Westmoreland Avenue church, in this city; Rev. A. Bedford, of Schomberg; Rev. H. S. Magee, junior pastor at Georgetown; Rev. J. E. Howell, M.A., of the North Street church, Goderich; Rev. Dr. McDiarmid, of the First Methodist church, Picton; Rev. W. H. Shaw, of Charing Cross; Rev. J. W. Savage, of Columbus, and Rev. W. H. Harvey, of Hespeler.

James S. Judd succeeds his father as editor of the *Orange Judd Farmer*. He has been specially trained for this work and has been the practical editor of the paper for more than a year.

The Quarterly Board of the Georgetown Circuit have extended a unanimous invitation to Rev. David A. Moir, of Alma, to become their pastor for the next Conference term. This invitation has been accepted, subject to the approval of the Stationing Committee.

Rev. Joseph Philip, D.D., of London, Ont., is among the cabin passengers on the *Faldo*, which is now en route for Genoa.

Rev. O. H. Kelley, the very able and successful Wesleyan Book Seward in London, has been elected to the Vice-Chairmanship of the London Wesleyan Council.

A despatch from Aurora says: A rather remarkable incident occurred here one day last week. A lady, closely veiled and unknown in the neighborhood, entered the office of Mr. J. E. McNally, of this place, and left two envelopes addressed respectively to Rev. G. J. Bishop, President of the Toronto Conference, and Rev. H. S. Matthews, pastor of the Methodist church here, ex-President of the Conference. The envelope addressed to Mr. Bishop proved to contain \$15,

while that addressed to Mr. Matthews contained \$30. Neither gentleman has any idea from whom the donations came, and they have been the subject of a good deal of conjecture. No note of any kind accompanied the gifts, but they are supposed to have come from one who has been benefited by the ministrations of Messrs. Bishop and Matthews.

The Book Steward preached church anniversary sermons last Sunday at the Methodist church on Norwich Circuit, of which Rev. W. Kettlewell is pastor. The congregations were large and the collections liberal.

Mrs. Gooderham and Mrs. Carman addressed a largely attended platform meeting on behalf of our Woman's Missionary Society last Sunday evening in the Broadway Tabernacle in this city.

Rev. James Woodworth, Superintendent of Missions in the Northwest, favored us with a call last week. Bro. Woodworth has high hopes of the future of that country.

Mr. and Mrs. W. E. H. Massey on Tuesday evening before last entertained the members of the Quarterly Board of Central Methodist church and their wives at their home on Jarvis Street. Rev. Mr. Maxwell was present, and received the hearty congratulations of all present on his restoration to health.

The homes of two of our friends were visited by death last week. "Valda," little daughter of Rev. J. S. Ross, passed away on Saturday. "Nora," daughter of Mr. H. H. Fudge, of Sherbourne Street, died on Wednesday last. To both families we tender our sincere sympathy.

### Woman's Missionary Soc'y.

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

Will treasurers of auxiliaries, whose books of quarterly returns have not more than four pages remaining, kindly report the same to Miss Oden, Room 20 Wesley Buildings, by postal card, so that the Literature Committee may have some idea of quantity that will be required?

#### AUXILIARIES.

**EXETER.**—Our auxiliary held a very interesting and successful public meeting on November 25, when Miss Wintemute, a returned missionary from Japan, addressed the meeting, which was very instructive. The audience showed their appreciation by their good attention and liberal collection. We sent a large box of bedding and clothing out to the hospital at Port Simpson, B.C., the first week in December, valued at \$40. We have quarterly teas, from which we realize a nice sum of money during the year. We still hope to press on and do greater work for the Master.

**MRS. W. H. PARSONS, Cor. Sec.**  
**KINGARDINE.**—Since September our auxiliary has increased in membership and interest. To-day we number twenty-four members. In December we were favored with a visit from Miss Wintemute, who gave a very interesting address concerning the work in Japan. We all feel that the lecture was an inspiration to keep on this grand work. Before Christmas we sent a box of comforters and some clothing to the Munsey mission.

**MRS. DAVID COLLINS, Cor. Sec.**  
**FERGUS.**—This auxiliary, having been defunct for some time, was reorganized in November with a membership of ten. The officers are as follows: President, Mrs. G. A. G. Ford; First Vice-President, Mrs. Swann; Second Vice-President, Mrs. McNamarrow; Recording Secretary, Mrs. E. H. Perry; Corresponding Secretary, Miss S. E. Reed; Treasurer, Mrs. M. Beatty. We have made up a club for the *Outlook*. Several of the members take the *Leaflet*. We have distributed quite a number of mite-boxes, and are hoping for success.

**MISS S. E. REED, Cor. Sec.**  
**PALMERSTON.**—On the regular day for our January monthly meeting an at-home was given by our president, Mrs. Hamilton, at her residence. There was a large attendance, and interesting and suitable readings were given by Mrs. (Rev.) Casson, president of the Harriston auxiliary, Mrs. Jones and Mrs. Robbins. A delightful tea was provided by Mrs. Hamilton, with her usual generosity and hospitality. Five new members were enrolled, making a total of twenty-four.

**MRS. C. G. PEARCE, Cor. Sec.**  
**NEW RICHMOND, TORONTO.**—We are glad to be able to report an increase of eight members in our auxiliary since the annual meeting, and a very much deeper interest in our monthly meetings. We hold a missionary prayer-meeting on the last Wednesday evening of the month, and take up a collection. In December we had a very helpful Bible-reading, conducted by one of our members, and in November an exceedingly interesting address from Mrs. Lillie, a Baptist lady, and two solos from another lady.

**A. B. WOOLLINGS, Cor. Sec.**  
**ALLANDALE.**—We deeply regret to have to announce the death of our corresponding secretary, Mrs. Jos. Beatty, which took place January 22. Mrs. Jos. Kreits will fill her position for the balance of the year. Address as before, Allandale.

**PETERBORO.**—The interest of the December meeting of the George Street Auxiliary was largely increased by the presence of Miss Lund, who led a conversation on missionary work in Japan. At the evening service she addressed a large and attentive audience on the same subject, showing, on the map, the location of the churches and schools, and giving much useful information regarding the work done by missionaries. A liberal collection testified to the interest felt in the cause.

#### COR. SEC.

### ST. JOHN'S METHODIST RELIEF FUND.

Previously acknowledged	\$3,220.77
Rev. A. L. Russell, for Rev. E. Redmond, Birm. Circuit	8.87
W. W. Leach, Londonboro	8.54
John Garvin, Avonmore	8.00
W. P. Brown, Mono Mills Circuit	15.00
Total	\$3,255.14

WILLIAM BARRETT, Book Steward,  
Treasurer.

THE BONDS OF PEACE AND LOVE.

My soul is looking forward to the long predicted time,  
When the nations shall be resting, all, in amity sub-  
lime;  
And the holy bells of heaven shall be ringing out the  
chime  
Of eternal peace and love!

The Lord of Life is rulling out the deeds of hate and  
wrong;  
His countless hosts are moving sublimely true and  
strong.  
The banners of Jehovah are streaming mid the throng,  
Advancing peace and love!

The vanguards of redemption are crossing land and sea;  
The day of God is bringing sweet hope to you and me;  
For grace and truth are moving to set all nations free  
In the joys of peace and love!

And who the cause would hinder which bringeth help  
to all?  
Beware! for help derided involves in deeper fall.  
Be helpers with the gracious who obey the heavenly  
call  
In the spread of peace and love!

Let us live to hasten forward the grand predicted day,  
When all that hinders human weal shall wither and  
decay;  
The new blest age must enter as the old things pass  
away  
In the light of peace and love!

From the glory of the Father came the Son to set us  
free!  
Let earth like heaven be ringing with Christian me-  
lody;  
For the glory of redemption the whole round world  
shall see  
In the power of peace and love!

Come forth thou Kingly Ruler, born of Virgin and of  
God,  
And lead thine armies forward, baptized with fire and  
blood,  
Till earth's remotest nation is found beneath thy rod  
In the bonds of peace and love!

THOMAS CLEWORTH.

Smithfield, Ont., Dec. 8, 1892.

LIGHT AND JOY.

I want to show how the work of God does create a joy-making people. As soon as ever we are converted, what is one of the first things that come of it? Why, joy. The morning I found Christ it snowed very hard. The snowflakes fluttered around me, like white doves, as I went home; and I felt just as light as those, for my soul was washed whiter than snow. It was not a gloomy winter's day to me; but all nature wore her bridal dress in sympathy with my delight. Was it not so with you on the day of your new birth? Were you not as happy as ever you could be when you first found the Saviour? So far, you see, the Lord creates joy; and it is better still farther on. When the creation of God goes on, and a man is helped to conquer sin, when the work of grace in his soul grows and increases, he cries! "Thanks be to God, which giveth us the victory;" and he gets increased joy in his soul over every conquered sin. When you and I see sin subdued, do we not feel happy? Whenever the news comes to me that a man has been reclaimed from drunkenness, or a woman is saved from the streets, or when I hear of a hard-hearted sinner repenting, I rejoice in the Lord. Conversion days are our high holidays; revivals are our jubilees. Thus the Lord gives us opportunities for joy and rejoicing as his new-creation work proceeds stage by stage. Better days are in store, it may be; and I trust that in years to come we shall more and more behold God working, and shall rejoice therein. But by-and-bye there will be a still greater joy. We shall enter into heaven, and there will be joy among the angels and joy in our heart over God's new-creation work, which will proceed at a glorious rate. Then the nations will be converted to God. I know not when nor exactly how, but the day shall come when Christ shall reign from pole to pole. And what a joy that shall be! We shall indeed be glad in that which God creates, as the islands of the sea shall ring out his praise! Then Christ the Lord will come, and what joy and rejoicing there will be in that day when he has fully fashioned the new earth and the new heavens! His ancient people, the seed of Abraham, shall be gathered in with exultation. We will clap our hands when the long wandering nation shall turn unto the true God, and own the rejected Messiah, of the house of David; the Gentiles will not be jealous. They will rejoice as the Jew comes in; and then will the Jews rejoice over the Gentiles, as they see them worshipping Abraham's God. Everything that is to come in the eternal future flashes light into the eyes of believers, and calls upon them to rejoice in anticipation. Nothing prophesied should be

dreaded by us. There is nothing foretold by seer or beheld in vision that can alarm the Christian. He can stand serenely on the brink of the great eternity and say: "Come on! Let every event foretold become a fact! Pour out your vials, ye angels! Fall, thou star called Womanhood! Come, Gog and Magog, to the last great battle of Armageddon!" Nothing is to be dreaded, nothing is to be feared, by those who are one with Jesus. To us remains nothing but joy and rejoicing; for God hath made his people a rejoicing; yea, his people a joy.—C. H. Spurgeon, in *Metropolitan Tabernacle Pulpit*.

THE DEACON'S EXPERIENCE.

Deacon Lee was waited upon by a person who was laboring to create uneasiness in the church, especially to drive away the minister. He refused to endorse the plan, and gave his reasons as follows:

"I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness, I fancied it a small thing to remove one of the stars which Jesus holds in his right hand, if thereby my ear could be tickled by more flowing words, and the pews filled by those who turned away from the simplicity of the Gospel. We flattered ourselves that we were doing God's service when we drove that holy man from his pulpit and his work. We groaned because there was no revival, while we were gossiping about and criticizing him, instead of upholding his hands by our efforts and our prayers—the very instrument at whose hands we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with half-a-dozen of us hanging as dead weight to the wheels. He had not the Spirit, as we thought, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into covert to die. Scarcely had he gone when God came among us, by his Spirit, to show that he had blessed the labors of our poor rejected servant. Our own hearts were broken and our wayward children converted; and I resolved, at a convenient season, to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed, had now sprang up. But God denied that relief, that he might teach me a lesson that every child of his ought to learn: that he who touches one of his little ones, touches the apple of his eye.

"I heard my pastor was ill, and, and taking my oldest son with me, set out on a twenty-five mile ride to see him. It was evening when we arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said (and her words were like an arrow to my soul), 'He may be dying and the sight of your face may add to his anguish.' Had it come to this, I said to myself, that the man whose labors had through Christ brought me into his fold; who had consoled my spirit in a terrible bereavement, and who had, till designing men alienated us, been to me a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done?' I confessed my sin to that meek woman, and implored her, for Christ's sake, to let me kneel before his dying servant and receive his forgiveness. What did I care then whether the pews by the door were rented? As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor!' Then, raising his white hand, he said, 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said, 'I freely forgive you; but my children, who enter deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded from that coffin and from that grave. When I slept, Christ stood before my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' Those words followed me, till I fully realized the esteem in which Christ holds those men who have given up all for his sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very

extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget its cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you in the scheme which brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's efforts to get a minister who could make more of a stir.—*Christian Messenger*.

WHITTIER WITH THE CHILDREN.

One of the most interesting and touching articles we have read in a long time, is "Whittier with the Children." It is the leading article in the *Wide Awake* for January. It is written by Margaret Sidney, who knew him intimately from the earliest days of her childhood. She writes of the poet's pets at Oak Knoll and Amesbury as follows:

The Amesbury life of Whittier was made especially delightful by the coterie of young friends who flocked around him. The children of the old town called him "the man who owns the parrot." The bird was the "Charlie" who inspired the poem, "The Common Question."

One day a member of that class of human beings called "bores" was seated to stay with Mr. Whittier. After some time had elapsed, "Charlie" got down from his perch with great decision, and sidled along the floor till he got well back of the guest, when he gave a good nip at the leg nearest to him, then sidled back again, his duty well done. The man took the nip, the hint and his hat.

One day when I was greatly excited I was relating to him some real or fancied injury—I have entirely forgotten the cause—I brought down my foot smartly on the floor and exclaimed, "I hate him!" Mr. Whittier hastily came to me, put his hand upon my shoulders, and earnestly said, those great lambent eyes full on my face, "Child, thou must hate nothing but sin."

The pets at Oak Knoll were many and varied. There was Friday, the squirrel, who, brought in by the gardener one day, had his cage in Mr. Whittier's study, and early ingratiated himself, by some trick handed down by his squirrel ancestry, into favor with the poet. He used to take liberties with Mr. Whittier's coat collar and his sleeves, while as for pockets, they were all at Friday's disposal. Here he would hunt for nuts he was sure would be placed there by kind fingers, and, drawing them forth with industrious little paws, he would perch on the benefactor's shoulder, and leisurely crush and eat his spoil in the poet's very face.

And with most unbecoming diligence, Friday would ransack the bureau drawers, disputing Mr. Whittier's right to go there, chattering with glee when his bright eyes espied the object of his search snugly hidden in a dim corner, the poet's glee matching his own when the nuts were pounced upon and triumphantly dragged forth. And then there was David, "the sweet singer of Israel," the mocking bird. David had pretty manners when the occasion required. He was very fond of singing out "Whit-ti-er, Whit-ti-er," in the sweetest of calls, clear and distinct, when he desired his master's attention. And he would chirrup to the horses, so that they would stamp their feet, and long to be off, until they found out the little rogue.

STORIES ABOUT ROYAL PEOPLE.

In the *Young Man* for January, there is a good story of Prince George, the eldest surviving son of the Prince of Wales, told by one of the young man's most intimate friends. While commanding the *Thrush* the Prince observed a young bluejacket who was being conveyed to undergo sentence for the last of many offences on another ship. Prince George, seeing seeds of good in him, took the young man, on the fulfilment of his punishment, on to his own ship, put him in the first class for leave, and gave him a clean sheet as regards his past offences. He exacted no promise as to future behaviour, but cautioned the young man as to the consequence of further offending. Then giving him a sovereign, because his pay had been stopped, he concluded his speech with, "God help you to do the right and keep you

from the wrong." The young bluejacket changed his ways and became a good and honest man. Prince George, as commander of the *Thrush*, was in the habit of conducting prayers and Sunday services. His favorite hymns were those he had been accustomed to sing at home with his brothers and sisters, to his mother's accompaniment on the piano.

The London *Daily Telegraph* tells a story, the leading personage in which is supposed to be the Duchess of Teck. As a costermonger was beating his donkey near Barnes, so the story runs, a smart equipage, containing two ladies, drove up from an opposite direction. One of the ladies instructed the coachman to pull up, and after vainly expostulating with the costermonger, commanded her footman to descend and take the stick from him. The footman obeyed, and the lady then lectured the brutal donkey-driver. The man became abusive, declaring that he would summons the coachman for assault, and also the lady for aiding and abetting. In an insolent tone he demanded the name of the woman, and on learning that she was the princess he fell on his knees and implored forgiveness, declaring, "so help his taters," that he would never ill-use his donkey again.

A DAILY DUTY.

No Christian should allow a day to pass without having a quiet little talk with the Master. Just as you go to your mother, and as the twilight falls, sitting by her knee, tell her all that has occurred during the day, all your hopes, joys, fears, wants, disappointments, tell him. Just as lovingly and interestingly as she listens, will he. Oh, even more so. A mother's love pales beside his; and the love of our heavenly Father is so much greater than the protecting love of our earthly father.

He wants to hear all. He wants you to have that confidence in him, and that nearest to him. He wants to be right in your life, your all and all. Though nothing is hidden from him, yet he loves to have you tell him. He does not want to stand without, almost a stranger in your heart; there he would take up his abode, making your sorrows, joys and pleasure his. The more you commune with him the nearer he will draw to you; but if you allow the world and your own self to stand, an "earth-born cloud" to hide him from your sight, gradually you will find yourself going further away from him till at last he is not in your thoughts at all.

So, dear Christians, you who desire to grow daily in grace, determine that, no matter how busy you are, you will every day have this quiet little talk with your Lord. Remember how he loves you, and then tell him everything. Tell him about your friends and their needs, just what you want for them. In his own great needs the generous soul never forgets the needs of others. Tell him upon whose heart, you would have him plentifully pour out his Spirit, and whose wandering feet you would guide into the paths of peace. Tell him, too, you want to see some of those loved ones who are far away. Don't let it stop with loved ones. Tell him about some who maybe care very little for you, that have injured you in some way, perhaps. Remember the desires of their hearts when you are talking to the Lord.

Tell him about your failings; how you are so weak just where you want to be strong. Tell him how earthly you are in all your wishes and true and real, and how you find yourself weak and false and trying to appear what you are not. He knows your faults, only he wants you to tell him about them, then he will send you strength to conquer them. He will make you all you want to be.

Tell him all your plans, how ardently you desire their success; tell him the disappointment it would be if they are overthrown. Tell him about your health, your finance, your need of money, maybe, or of some influential friend. Tell him of the situation you want, the education you cannot get, the home you desire, the love you crave, the companion you need. Tell him what you fear; tell him if the clouds seem to be gathering darkly, or if the sun is shining in a clear summer sky. Tell him your temptations, every peculiar little one, sure that his strength will be sufficient for you. Tell him about the work you want to do for him, and what hinders you. Yes, tell him everything, resting assured that he is as near to you as the very nearest, infinitely nearer; and that this daily communion with him will bring him every day more near to you, and you will grow more near to him as you grow in strength.—*Christian at Work*.

MICHAEL AND THEODORA

A RUSSIAN STORY.

By AMELIA E. BARR.

CHAPTER VI.—Continued.

Every day he became more frantically brutal. The sharp, never-to-be-mistaken sound of the lash cracked upon the frosty air every day; and the cries of the slaves, tortured for the most trifling offences, made Mr. Cecil and Michael sick and dumb with terror. Both felt that they were in the power of a madman. Several times they fled from his approach, and remained in hiding until he had drunk himself into insensibility. The days were terrible; the nights still more so; even Mr. Cecil wept sometimes,—wept with that sad impatience which feels that its misery comes from the neglect of those it has trusted.

For why did no one come to their relief? Count Vasil must know that, as soon as Prince Sergius discovered the loss of the letter, their lives would be intolerable, and not even safe. He regretted now that he had not gone himself with the Countess Vasil back to St. Petersburg. He would have moved heaven and earth ere this for Michael's relief. Theodora and her aunt had so many womanly pleasures! They would not hurry, or press the matter.

Then, again, they assured themselves of Theodora's love. She knew all they would suffer. Was it likely she would take any pleasure while they were in mortal peril? Could her own safety make their misery to be forgotten? No, no! a thousand times no! Michael was as sure of his sister's love and fidelity as he was of his own existence.

One afternoon, after fifteen days of this anxiety, Mr. Cecil said to Michael, "My dear boy, we must try and escape. Death is better than such a life of terror. I have a pair of pistols. I will load them well. If we are overtaken, what shall I do, Michael?"

"If you love me, dear teacher, slay me. Suffer them not to touch me. My uncle will bring me back and flog me to death. A bullet through my heart will be a great mercy."

Mr. Cecil drew the child to his breast and wept bitterly. But he whispered, "You are quite right, Michael. We cannot fall into the hands of Prince Sergius. It will be far better to trust to the love of the Merciful One. Still, it is only in extremity that we must dare such an act. I still believe that God, the hearer of prayer, will send us help."

"But if it comes to the worst, how shall we escape? Without a swift horse and a sledge, the idea is an impossible one."

"I know. Last night, after you slept, I went downstairs. Your Uncle Sergius was insensible; the serfs were sleeping or drinking; no one noticed me as I passed through the house and went to the stables. It is true, the dogs growled, but I spoke to them, and they recognized my voice and were satisfied. Your uncle's own horse and sledge will be most convenient. The sledge is an extremely light one; the horses are swifter than any other in this district."

"But there are men in the stables all night long!"

"There were two hostlers on duty, but they were so drunken that I easily filled two bags with oats and hid them away; for we must take food for the horses with us, as we shall not dare to stop at any inn within a hundred miles of Bazaroff."

"Yes, sir, I understand."

"And for ourselves, also, I have put aside some bread and meat. But until it is surely necessary to save life, we will not run away. If that pinch comes, then, my dear Michael, it will be our duty to fly."

"All seems possible, dear teacher, that you have planned, if the servants in the stable should be in a deep sleep. But if they should awaken, what then?"

"I alone will enter the stable. If the men awake, I shall say, 'This is a case of life and death. The Prince is insensible. I am going for help. Haste with the swiftest horses and a sledge.'"

"The men may go at once to Prince Sergius."

"We shall not leave until the Prince is unconscious; and when he does awaken, they

will fear to be the first to tell him. They will hesitate and consult and lose much time."

"Then, perhaps, the poor men may suffer in our place."

"I am glad you thought of that possibility, Michael. It shows you have a kind and considerate heart. I have also thought of that likelihood and made some inquiries. The men will not suffer. It is the habit of the servants to excuse all their faults by asserting that they came to Prince Sergius about any wrong matter, and that they found him too 'busy' to listen to their information, or to give them any orders. And the Prince knows that 'busy' is a considerate way of saying 'drunk,' and he is prudent enough to reflect that the estate would soon be in chaos if he punished the servants for his own drunkenness."

"I wish, then, that God would visit us here, or even one of the least of his holy angels. Why does not help come? Has God forgotten to be gracious? I think that this house is like hell. Perhaps, indeed, no good angel can enter it."

"Though we make our bed in hell, even there God is with us; and thou knowest, Michael, that in the valley of the shadow of death he has promised to comfort us. It is true, I have been talking to thee, poor little one, of running away; but indeed I surely think the God of salvation will visit us here."

Then there fell a great silence between them. It was snowing heavily outside, and it was dreary and chill beyond expression within the large desolate dwelling. Suddenly there was a faint, unusual noise—the noise of a far-off sledge, and the soft tingle of the bells, and the beat of the horse's feet on the frozen snow, came nearer and nearer. Michael rose and went to one of the windows overlooking the court. The vehicle was just entering the gate. He turned like a flash and touched the master, who was bending disconsolately over the stove.

"Master! Master! Here is Matrina at last! Thank God!"

"Thank God, Michael! Remember, my boy, what Matrina's simple presence here means. It means that the letter is delivered; that all is well; that God has visited us in our affliction! When did he ever break his promise? When did he ever forsake those who trust in him? Jehovah is a very present help in time of trouble."

He kept softly repeating such blessed promises, and Michael's heart echoed them, but further they could not talk. They had passed beyond speech. They were listening and waiting; and hour after hour went by and there was no change. Michael's face settled hopelessly.

"I have been mistaken," he said. "I will go to bed. To sleep a little while and to forget, that is all now possible."

He was interrupted by the faint echo of a voice singing. The sound was unusual; the voice was Matrina's. She was singing to let them know of her presence. But ere they could certainly say, "It is Matrina singing," they heard Prince Sergius speak in an angry tone. A door was violently closed, and the singing ceased.

"Nevertheless, it is Matrina," said Mr. Cecil. "Go to bed, my dear Michael. I will watch for her visit. She will come when Prince Sergius has lost the power to prevent her coming."

Mr. Cecil was right. Towards the midnight Matrina softly opened the school-room door. Her face spoke the glad tidings before her tongue. Mr. Cecil called Michael very softly, and the boy came. Matrina took him in her arms.

"We are all saved, my Prince!" she said. "The letter has been read by the Czar himself. The ukase making the most noble Prince Ivan a grand marshal of the empire is given already, and the officers of justice to arrest Prince Sergius follow quickly in my footsteps. A few days—even a few hours—and the trouble will have gone away forever!"

She spoke rapidly, throwing her hands downward with every word; and her face, though but the flat, plain face of a Russian peasant, was irradiated with a great light from her rejoicing heart.

"Why have you kept us waiting so long, Matrina? To-night I went to bed broken-hearted."

"Ah, my little one, could I help it? Prince Sergius, having read the letter which I brought

from Count Vasil, suddenly turned very suspicious. 'It is a little thing the Count sends you back for,' he said, with a frown. 'Is this all? Speak thou, and speak the truth, or the lash shall whip it out of thee.'

"How did you then pacify him?"

"I said, 'It is not quite all, my Prince. I was very miserable in the great city. I wished to come back to my companions. The Count Vasil said there was a call for the papers, and it would be well for you to prepare them.'"

"But then," he asked, "why a call now, after all these years? It is most unlikely." Then he questioned me very sharply about the lost letter, and I was afraid."

"O Matrina! You surely did not tell?"

"How could you think it possible? No, no! I declared most truly that I saw no such paper at Bazaroff. He asked me if the Countess Vasil was his enemy, and I answered that in my presence she had not spoken of him, either good or bad. But he is uneasy, and he has been drinking hard. In the morning he will be a monster; there is no doubt of that."

"But," said Mr. Cecil, "there are ten hours ere he will come to himself, and in ten hours God may bring many good things to pass. While we are sleeping, those who are appointed to come will come swiftly."

And Matrina answered, "I will now go away, because my orders from Prince Sergius were strict in this matter. He said, 'If thou but speak to the boy Michael, or give him the least sign or message, I will make thee to weep for it to thy dying day.' See, then, in what danger I am."

So Matrina went away, and Michael and Mr. Cecil put out the solitary candle and sat in the dark, whispering comfort to each other. They could not sleep, their hearts were so full of hopes and of fears. They could not help speculating as to what Prince Sergius would do when he was arrested. They tried to make some plan to be out of his way, for they knew well it would be a most critical moment.

And that night Prince Sergius could not sleep either. He had been taken to his bed by his serfs when he was no longer sensible enough to resist them; and they had left him alone to sleep off his debauch. About ten the next morning they supposed he would open his heavy red eyes and call for brandy and coffee. But long before that hour, in the bitter chill and deep darkness which precedes the dawn, Prince Sergius awoke in a great terror—a terror so great that it quite sobered him. He was in a sweat of agony, and he cowered among the bed-clothes like a frightened child. He rung bell after bell with a frenzied force, and he called every servant in the palace. He wanted light and company. He wanted his servants to talk to him, and they were afraid. Then he sent for Mr. Cecil.

"I am a fool, sir," he said with a forced laugh. "I have had a dream—a very bad dream! It has terrified me. I know not what to think of it; I have been drinking very hard, I suppose?"

"You have been drinking very hard indeed, Prince," Mr. Cecil answered.

"But why should I be afraid of a dream? It is indeed folly."

"Sometimes the Great and Holy One speaks to the children of men in dreams. If he speaks, then even the kings of the earth tremble. What did you dream?"

"I cannot tell you—a dream of horror—of evil for evil—of death without mercy. I cannot rid myself of it—I cannot drink it away—I am afraid to drink. Something is going to happen. Mr. Cecil, I have always been kind to you?"

"Yes, Prince."

"Then do not leave me. What is coming to me? Is it death? If I am sick, send to Moscow for a physician. Spare no expense. Care for me with your own hands. I can trust you. When I am well, I will make you rich. I swear it! But it is not sickness—it is— Oh, Mr. Cecil, what is it?"

"I know not, Prince."

"And I know not—some nameless terror. I wonder if it be possible to fly from it! I will go to Moscow, to St. Petersburg."

Then he became silent, and walked up and down the room in an agony of apprehension. Frequently he glanced behind him as if he was followed, as indeed he was, by the memories of his many crimes. He did not talk to Mr. Cecil, yet he begged him to stay by his side.

(To be continued.)

TEMPERANCE ALPHABET.

A stands for Alcohol; deathlike its grip,  
 B for Beginner who just takes a sip,  
 C for Companion who urges him on,  
 D for the Demon of drink that is born,  
 E for Endeavor he makes to resist,  
 F stands for Friends, who so loudly insist,  
 G for the Guilt that he afterward feels,  
 H for the Horrors that hang at his heels,  
 I his Intention to drink not at all,  
 J stands for Jeering that follows his fall,  
 K for his Knowledge that he is a slave,  
 L stands for Liquors his appetite craves,  
 M for convivial Meetings so gay,  
 N stands for No that he tries hard to say,  
 O for the Orgies that then come to pass,  
 P stands for Pride that he drowns in his glass,  
 Q for the Quarrels that nightly abound,  
 R stands for Ruin that hovers around,  
 S stands for Sights that his vision bedims,  
 T stands for Trembling that seizes his limbs,  
 U for his Usefulness sunk in the slum,  
 V stands for Vagrant he quickly becomes,  
 W for Waning of life that's soon done,  
 X for his Exit, regarded by none,  
 Y outh of this nation, such weakness is crime;  
 Z ealously turn from the tempter in time.

THE STREET ARAB'S TRUST.

The following pathetic story is told by John B. Gough:

A story is told of a street boy in London who had had both legs broken by a dray passing over them. He was laid away in one of the beds of a hospital to die, and another little creature of the same class was laid near by, picked up with famine fever. The latter was allowed to lie down by the side of the little crashed boy. He crept up to him, and said:

"Bobby, did you never hear about Jesus?"

"No; I never heard of him."

"Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you died, and you'd never hunger any more, and no more pain, if you axed him."

"I couldn't ask such a great big gentleman as he to do anything for me. He wouldn't stop to speak to a boy like me."

"But he'll do all that if you ask him."

"How can I ask him if I don't know where he lives; and how can I get there when both of my legs are broken?"

"Bobby, they told me at the mission school as how Jesus passed by; teacher says as he goes round. How do you know but what he might come round to this hospital, this very night? You'd know him if you was to see him."

"But I can't keep my eyes open. My legs feel so awful bad. Doctor says I'll die."

"Bobby, hold up your hand, and he'll know what you want when he passes by."

They got the hand up; it dropped. They tried again; it slowly fell back. Three times he raised the little hand, only to let it fall. Bursting into tears he said:

"I give it up."

"Bobby, lend me your hand," said the other little fellow; "put your elbow on my pillar; I can do without it."

So one hand was propped up. And when they came in the morning the boy lay dead, his hand still propped up for Jesus. You may search the world, and you cannot find a grander illustration of simple trust than that of the little boy who had been to mission school but once.—Selected.

PRESENCE OF MIND.

Some one has wittingly said that a better thing than presence of mind in danger is "absence of body." But we cannot always be absent from danger, and fortunate indeed is anyone whose friends are present in body when he is in danger and needs help. Here is an account of how two boys, by presence of mind and rare good sense, saved the life of their father:

In Maine, lately, two boys went out to the woods with their father to see him cut down trees. Through a mistake in calculating how a tree he was cutting would fall, the father was caught and pinned to the ground, the tree lying across his body. At the fearful sight the boys did not lose their presence of mind, but set to work with energy to save their father. Some boys would have exhausted their strength in vain efforts to remove the tree; others would have run and screamed for help, and meantime the father would have died. The boys did neither of these things. They commenced digging a hole immediately under their father, and in a very short time released him from his awful situation. Their coolness and wisdom were the means of saving his life.

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

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, the REV. E. H. DEWART, D.D., 23 Richmond Street West, Toronto.

## THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, FEB. 15, 1893.

### RELIGION IS FOR BOTH WORLDS.

It is a serious mistake to separate religion from the practical business of life, or to regard it only as a preparation for the future life. All will agree that religion should be a principle pervading the whole life. Yet there are many who seem to think of religion as something apart from their secular doings. They act like Adam Clarke's great uncle, Rev. John MacLean, who, when he was provoked to fight with a man, took off his coat, saying, "Lie there, divinity," while John MacLean attended to the business in hand. Such persons seem to think that religion consists in prayer and devotional exercises, and that business and work have nothing to do with piety.

The true idea of religion is that it is something which transforms the character and makes the individual a different person. If the tree is made good, its fruit will be good. If the heart has been renewed, and the life a man lives is by the faith of the Son of God, this experience will exert an influence upon every act of his life. The man who has received a new conception of God's character, a new idea of his relationship to his fellow-men, and a loftier ideal of the object of life, cannot do the work of life in the same earthy spirit as before this change in the ruling love and faith of his heart. Even the common drudgery of daily toil becomes ennobled when it is done "as unto the Lord." If a man's religion does not extend to and hallow his secular work, it is not true religion. Religion should make the father and mother faithful and patient in guiding and training their children. It should make the merchant honest and fair in his dealings. It should make the mechanic thorough and conscientious in doing his work. It should make the master just and considerate in dealing with those in his employment. It should impel the servant to serve, not with eye-service as men-pleasers, but with singleness of heart. It should be a living, fruitful power in all circumstances and conditions. It should teach the rich to be just, generous and compassionate, and the poor to be hopeful and patient. In a word, it should prompt all to do justly, love mercy, and walk humbly with God. A religion that exerts no helpful and ennobling influence upon this present life, is not the kind of religion that gives a hope that maketh not ashamed respecting the life to come. No matter how men may glorify creeds and ecclesiastical genealogies, that is the best kind of religion which produces the best type of manhood and womanhood.

It is of the utmost importance to cherish this conception of piety as an all-pervading principle in secular life. It will prevent men from waiting for some great occasions for the exercise of their religion. Every hour of our lives presents opportunities for exercising the virtues and graces of a Christian character; and the need is commensurate with the opportunities. It is true, godliness has the promise of the life that is to come. Heavenly mansions are for the saved. But the way in which true religion is adapted to afford consolation and strength, in all the sorrows and conflicts of this present state, proves that it is a divine provision to enable us to fulfil the purpose of our being. Besides, a religion that stands the strain of daily burdens and trials, and manifests a Christy spirit at all times, impresses the unbeliever more powerfully than the loudest professions of faith, or the most logical arguments in defence of Christianity. This thought is in St. Paul's words to the Philippians: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

### CHRISTIANITY NOT A FAILURE.

Robert Buchanan, the English poet, in a recent lengthy poem, has made a bitter and unjust attack upon the Christian religion. In its spirit and language it is not far behind Ingersoll's recent assault on the character of Christ, in an American magazine. As Mr. Buchanan has never won any great popularity by his poetry, it may be that he has adopted this method of securing a wider circle of readers. However this may be, a discussion in the *Daily Chronicle* on the question, "Is Christianity played out?" has attracted widespread attention, and called forth some able replies. The ablest of these, that we have read, is Hugh Price Hughes' first sermon on the subject, which we hope to publish in next week's *GUARDIAN*. In the meantime, we offer a few words on the allegation that Christianity is a failure, though we have not space to present the counter evidence.

The method of Mr. Buchanan, and other assailants of the Christian religion, is to portray all the evils that are still in the world, and enumerate all the bad things which have been done in the name of religion, as proofs of the failure of Christianity. We frankly admit that much persecution and wrong-doing have been wrought in the world in the name of Christianity, by men who were called Christians. But we maintain that this wrong-doing and cruelty have not been the result of accepting Christian teaching, but have taken place in violation of the teaching of Christ and his apostles. Christianity cannot justly be charged with the conduct of those who disregard its principles and precepts.

So, it may be admitted, there are many forms of wrong in the world, which Christianity has not removed. But this is not because the religion of Christ is not adapted to remove these evils, but because the children of men have not accepted Christ as their Teacher and Saviour. Parched fields and wilted vegetation do not prove the inefficacy of rain; they show the need of rain. Those who refuse a medicine cannot be examples of its being valueless. The practice of partially gathering up all that is bad, and offering this array of evil, as if it were the whole evidence in the case, is utterly unfair and misleading. There may be painful facts; but there are also balancing facts, which should be fully recognized. This is frequently not done. But to allege, as Mr. Buchanan does, that Christianity came as a blight and deprivation on a better state of things, is to falsify the indisputable facts of history.

### RELIGIOUS THOUGHT IN JAPAN.

Current notions about the religions of Japan are largely derived from secondary sources. Missionaries and travellers have within the past two decades given the English-speaking world many accounts of the religious thought and customs of Japan; but native writers of that wonderful country are now coming forward to correct misapprehensions which, they claim, are being widely disseminated by those who do not really understand the Japanese mind and character. It will be observed that no intentional misrepresentation is imputed; but whether or not the missionaries have given accurate descriptions, it will scarcely be doubted that Japanese writers of ability have a right to the most respectful attention on this question. In the current *Arena*, Mr. Kinza Hirai asks for a better understanding of the religious thought of his countrymen. He claims that the notion that the Japanese are heathen or idolatrous is false. The shrines and symbols which play apparently so important a part in the national religious life are merely aids to a better apprehension of spiritual realities. Another common error is made in classing the natives as adherents of this or that religion. The intelligent and conscientious Japanese is not so often a Buddhist, Shintoist, or Confucian as he is a believer in doctrines appropriated from the three systems. In other words, religious syncretism, or the construction of an eclectic creed, is a prevailing habit. If Christianity is opposed and disliked by certain of his countrymen, Mr. Hirai thinks it is because it was at one time the cause of a revolution, and has earned a political unpopularity which has prevented a dispassionate consideration of its principles. Otherwise, he thinks it would have been now one of the systems from which are taken the good and edifying, while the bad and useless are discarded. It will be seen that the Japanese critic looks upon Christianity as having a

chance with other religions provided it has that real potency and vivifying influence which can assume the leadership. His view implies, what our missionaries there well know, the necessity of keen scholarship and argumentative ability in explaining and enforcing Christian doctrine, as well as the Spirit of the Master exemplified in practical life. It would be a serious mistake to send the Gospel to the Japanese without a well-filled armory of its intellectual weapons. The natives of that country, and especially the influential classes, need to be convinced of sin and the coming judgment; but many must be persuaded into a mood of respect before they show a readiness to welcome the true faith. This at least is implied in the opinion of men like Mr. Hirai. But it cannot be that the souls of men, in Japan or any other country, will remain satisfied with abstractions and ceremonies in which only the husks of religion are found. There, as in all other lands, they need the light and healing of the true religion, and will in time gladly receive it.

### COURTS OF ARBITRATION.

Labor and capital have from time immemorial fought their battles and won or lost without responsibility to any authority which was at the same time just and final. The recent strikes and struggles, such as that at Homestead, have been entered upon blindly, without the slightest certainty of any issue other than that gained by the greatest craft, physical force or power of money. To-day we see a vast body of contending interests without the pale of that legal and orderly procedure which determines the settlement of individual rights. We see individual men deprived of the right to settle their disputes by force; but we see nothing to prevent a labor union and an incorporated company of capitalists assuming an attitude of hostility which makes bloodshed imminent. In connection with this the question is sure to arise, can law interfere beneficially with the power of contract between employer and employed, or can it deal adequately with such questions as the rate of wages or the times of work? Many thinkers would maintain that it cannot on account of the unforeseen conditions and complex interaction of economic principles. But on the other hand, society is bound to protect itself by doing away with what is little better than anarchy among a large number of its interests. Which shall prevail—the continued arbitrament of force, or the decision of justice? We believe that opinion is ripening in favor of compelling labor organizations and employers to settle their disputes by fixed rules enforced by courts of arbitration; for in grave cases arbitration is no remedy without such power of enforcement. Already boards of arbitration, established by consent of the contending parties, have done such good work that the way of solving this question has been pointed out. If successful thus far, the method might be enlarged and varied to suit ever-growing difficulties. The principle which has worked so well thus far is surely capable of further application. In spite of the objections urged against it, there have arisen new conditions which seem destined to produce additional disturbance in the economic world, unless speedily removed or improved. Labor-saving machinery has minimized the industrial importance of the laborer. As a factor in production he often ranks little higher than the machine which he serves. He is nothing more than one of the many human units which contribute to the manufacture of a single article. In these days the captain of industry often rules his employees with a foresight and command of resources which make them helpless in his hands and cut off hope except in the success of brute force. The workmen can combine, but they cannot prevail. Employers can circumvent and crush, and they can live well while doing so. Hatred and a sense of injustice burn too deeply in the minds of the former; a sense of their vantage ground and the command of the labor market take away from the latter the need of conciliation. Over both of them there should be courts able to grant redress and enforce justice.

Switzerville Methodist church, a new building on the site of the old historic church built in 1826, and in which the first ordination to the Methodist ministry in Canada took place, was opened last week.

### EDITORS IN COUNCIL.

The annual meeting of the Ontario Press Association met in this city on Thursday and Friday of last week. The President, H. P. Moore, of the *Acton Free Press*, occupied the chair. Mr. J. E. Atkinson, of the *Globe*, is the Secretary. There are two important objects at which this association aims, and which, to a great extent, it has achieved. First, to promote a more cordial and kindly feeling between those who direct the public journals of the country; secondly, to diffuse information on practical points of common interest. It is scarcely possible for editors of different parties to come together in a friendly exchange of thought, without this acquaintanceship tending to prevent bitter personalities in the future. As to the second point, we do not think there is a member who has not learned something adapted to help him in the conduct or business management of his paper. The association has secured some important changes in the law of libel, and others, which are deemed desirable, are being vigorously pressed upon the attention of the Government. Mr. King, of Berlin, has rendered important service in pushing these reforms. A circular had been sent to the newspapers of the Province, asking them to adopt the following rules: (1) All subscriptions shall be paid in advance only; not more than one month's overtime to be allowed. (2) Twelve months only shall constitute a year's subscription. (3) Commission to agents shall not exceed twenty-five cents on each subscription. A large number of favorable replies had been received. Dr. Ryerson, the oculist, gave a suggestive address on the care of the eyesight in newspaper reading and work. Mr. E. Jackson, of Newmarket, read an interesting paper on the pioneer press of this Province. "The Influence of the Press in Forming Public Opinion" was discussed by Mr. E. E. Shepherd; "Foreign Advertising," by Mr. Roy Somerville; "Patent Medicines," by Dr. Playter; "Counting-Room Management," by Mr. Diggman, of Stratford. The annual dinner at Webb's on Thursday evening passed off pleasantly; Lieut.-Governor Kirkpatrick, Sir Oliver Mowat and others gave interesting addresses. Mr. Pirie was elected President for 1893.

### THE SHIZUOKA CALAMITY.

The burning of our fine mission church at Shizuoka, Japan, is a misfortune to be deplored. There are peculiar circumstances in connection with it which call for prompt and vigorous action. This is the second time our work there has been interrupted by fire, the old church having been destroyed on the 8th of January, 1892, and the new one having been in use only thirty-three days. It was burned on the 14th of last December. Deep gloom and discouragement have fallen temporarily upon our devoted missionaries who have charge of the cause there; but they do not intend to relax their faith or allow their hold on the work to weaken. That work was progressing splendidly when the calamity came, we may judge by the following extract from the appeal of the trustees addressed to the Mission Council in Japan: "We were putting forth special evangelistic efforts and making such an impression on the community that distinguished people, and many who had never before set a foot on our premises, were beginning to come to hear the Gospel. At every service new faces were seen, and with tears of gratitude we watched the progress of the work and waited for greater things in the future."

The appeal mentioned, together with a statement of the facts prepared by Rev. F. A. Cassidy, M.A., Chairman of the Shizuoka District, has been transmitted to our Mission Rooms. The action of the Mission Council in Japan was speedy. The Executive Committee considered the whole matter, and passed the following resolution: "That the re-building of the Shizuoka church be proceeded with at once, and that funds requisite be borrowed as they are needed." To re-build the church and parsonage 4,000 yen will be needed. As exchange now is, that amount will be covered by \$2,700 gold. The main facts of the case are now before the Church, and it will be seen that the need is great. Prompt and liberal help should be at once forthcoming. Doubtless the course of the Missionary Board will be dictated by loyalty to the Methodist cause in Japan, and with the utmost generosity possible. But in the meantime let this appeal fall upon will-

THE DYING MISSIONARY.

[Lines suggested by an incident related by Rev. Dr. Henderson in a sermon delivered at the Carlton Street Methodist church, on the evening of December 4, 1892.]

Listen, brother, closely listen,  
For my wife is growing weak;  
Of my child in far-off England,  
'Tis of her that I would speak.  
Listen, while I tell the story,  
How my heart with zeal did glow  
To unfurl the Master's banner,  
Christ, the way, to heathen show.

And I chose a distant mission,  
On this island of the sea,  
To proclaim the love of Jesus—  
Boundless as eternity.  
And my wife, her memory blessed,  
Shared my zeal and came with me,  
A few short months, then I laid her  
'Neath the shade of yon palm tree.

And she left me, sad and lonely,  
With our little daughter fair,  
Breathed her wisecracking gently,  
This to me her dying prayer:  
"Take to England little Mary,  
Leave her in some friendly care,  
Then return, and in this vineyard  
Work while God your life shall spare."

Then I went to good old England,  
Found a home for Mary there,  
Kneelt beside her bed when leaving,  
Breathed to God a father's prayer,  
When I thought that she was sleeping,  
Softly from the room I stole,  
While to others farewells speaking,  
Grief was welling in my soul.

Her little feet I heard them patter  
Down the stairs, along the way;  
Sobbed as though her heart was breaking:  
"Papa, papa, with me stay,  
Mamma's gone—Oh! do not leave me,  
Do not leave me, papa dear."  
Broken-hearted, could I leave her  
For the sake of heathen here?

How paternal feelings awoke me;  
Should I not my Master serve?  
Would affection for my daughter  
From my duty make me swerve?  
Then there came a power supernatural  
To support and strengthen me,  
From the throne of God eternal,  
Making duty plain to see.

Again I left my native England  
For this island of the sea,  
Here for years I've taught the heathen,  
How that Christ had made them free.  
Now I hear my Saviour saying,  
"Faithful thou hast been to me;  
Come, no longer shalt thou tarry  
On the island of the sea."

Take this ring, and send to Mary,  
It is one her mother wore;  
Tell her that we both await her  
On fair Eden's heavenly shore.  
Dear brother, hear my last request:  
'Neath the shade of yon palm tree,  
Where I laid my wife to rest,  
There, I pray thee, bury me.

Hark! I hear seraphic music  
Falling sweetly on my ear,  
Ist I can you not hear it, brother,  
Drawing nearer, nearer here?  
See, the angels, too, are coming  
In their beauty yet untold,  
To convey me through the valley,  
Safe into the Shepherd's fold.

O. W. DENNIS.

Toronto, Ont.

CREEDS AND DOCTRINES: ARE THEY ESSENTIAL?

At a meeting of the London Wesleyan ministers held at City Road, Rev. W. J. Marris read a paper on this subject to the following effect: At the present time two strong tendencies were apparent in the religious opinion and life of this country. The one was in the direction of a strict observance of articles of Religion and Theological Confessions, and an exclusive form of faith and worship which ran especially, but not exclusively, through Roman Catholic and Episcopal Churches. The other was in the direction of degrading creeds and ignoring standards of faith and forms of religious worship, and rejecting ecclesiastical symbols and standards and discipline as unbearable fetters for a free conscience and a thoughtful mind. The latter tendency had been greatly accelerated by such men as Coleridge and Maurice and Thomas Carlyle; and yet further by such organizations as Plymouth Brethrenism, the Salvation Army, and similar popular movements. One might perhaps safely say that this was an age of license in religion. Anyhow, extreme toleration was claimed for every kind of opinion and for every kind of practice, from the genuflections of a priest to the flags and tambourines of a Salvation Army. Art was very precise. Education was conducted with skill and care. In science men drew the most positive inferences, sometimes from data the most slender and precarious. But to be exact in Christian doctrine, to be positive in theology—even in matters which had stood the test of ages and the scrutiny of the keenest intellects, and to be regular and decorous and devout in Christian worship was branded by many as dogmatism or bigotry or lifeless formality. Divine truth was emasculated; creeds were held loosely, if at all; doctrine was expressed indefinitely, and often with the appearance of incoherence. Great tenets which were the precious heritage of Christ's Church were disparaged as being antiquated and no longer serviceable. The life was said to be everything. They had no need now to inquire into the connection of faith and morals, and whether a loose faith or no faith at all was not commonly followed by a loose life. Nor whether those who were loudest in their denunciation of Christian dogma were not among the most dogmatic and intolerant of mankind. Creeds and doctrines—what were they? A creed was a confession of faith for public use, a summary of Christian doctrine subordinate to the Bible. And doctrines were the clear, definite, fruitful articles or principles of their faith which they believed to be contained in the Bible and summarized in the creed. Creeds, therefore, might be revised as the Churches' increased knowledge of the Bible might permit or demand, in order to make them a true, adequate and scientific expression of the Christian faith. Creeds were essential to the definiteness, the maintenance, and the manifestation of Christian doctrine; and doctrine was essential to the distinctness, unity, faith and strength of the Christian Church; and to invest it with authority, just as her laws regulated her government, and as her liturgy and hymn-books regulated her worship. Doctrines ought to be preached. But by doctrinal preaching he did not mean abstract theological essays nor long, dreary, uninteresting

sermons; nor did he mean that doctrinal preaching should exclude all other subjects, but that it should have its justly invited place in the pulpit. Such preaching was said to be unpopular, and it was difficult to resist the spirit of the age. But how much depended upon how it was done! With the Bible as his text-book and the doctrine as the pith of his sermon the preacher might illustrate and enforce it with anecdote, incident and story until the truth gleamed with light and the doctrine was all aglow with warmth and beauty and gladsome life.

Popular or unpopular, doctrinal preaching was absolutely essential for the following reasons: 1. The truth itself demanded it. 2. The people greatly needed such definite views of truth, young people especially. 3. The spirit and tendencies of the age and the extensive and varied literature in ceaseless circulation, much of which was skeptical and pernicious, enforced this need. 4. The fierce historical and scientific controversies concerning the books of the Bible and the very existence of God made it necessary. The spirit of the times and the circumstances of any given age would always necessitate the special presentation of certain aspects of truth, and the emphasizing of particular doctrines, such as justification through faith, the witness of the Spirit, and Scriptural holiness. There were some doctrines which "criticism" could never require them to reconstruct, and which must have in all times and places great prominence in preaching: doctrines concerning man—his total depravity and guilt; the conditions of personal salvation and the certainty of retribution; doctrines concerning Christ in his Person and mediatorial work; and doctrines concerning the Holy Spirit as the administrator of the great scheme of human redemption. For a preacher to air his doubts in the pulpit and to express his beliefs indefinitely or with the appearance of incoherence or to seem to doubt certain doctrines which he professed to hold, or which were held by the Church to which he belonged, was to discredit his creed and to shake the people's faith in his consistency. Creeds and doctrines were essential in the religious instruction and training of children. The Roman Catholic and Anglican Churches were alive to this, and so ought Methodists to be. But he feared that in their own churches and Sunday-schools it was greatly neglected.

APOSTOLICAL SUCCESSION: ITS UNCERTAINTY.

BY ARCHBISHOP WHATLEY.

As there are some persons who are too ready to separate from any religious community on slight grounds, or even through mere caprice, "to heap up to themselves teachers having itching ears" it has been thought—or at least maintained—that the only way of affording complete satisfaction and repose to the scrupulous, and of repressing schism, is to uphold under the title of "Church principles" the doctrine that no one is a member of Christ's Church, and an heir of the covenanted Gospel promises, who is not under a ministry ordained by bishops descended in an unbroken chain from the apostles.

Now, what is the degree of satisfactory assurance that is thus afforded to the scrupulous consciences of any members of an Episcopal Church? If a man consider it as highly probable that the particular minister at whose hands he receives the sacred ordinances is really thus apostolically descended, this is the very utmost point to which he can, with any semblance of reason, attain; and the more he reflects and inquires, the more cause for hesitation he will find. There is not a minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree. The sacramental virtue (for such it is that is implied, whether the term be used or not, in the principle I have been speaking of) dependent on the imposition of hands, with a due observance of apostolical usages, by a bishop, himself duly consecrated, after having been in like manner baptized into the Church and ordained, namely, deacon and priest, this sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one. For if a bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinations are null; and so are the ministrations of those ordained by him; and their ordination of others (supposing any of the persons ordained by him to attain to the episcopal office); and so on, without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent.

INFORMALITY COMMON DURING THE DARK AGES.

And who can undertake to pronounce that during that long period usually designated as the Dark Ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and of practice and gross superstitions that crept in during those ages, we find recorded descriptions not only of the profound ignorance and profligacy of life of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of bishops consecrated when mere children; of men officiating who barely knew their letters; of prelates expelled, and others put into their places by violence; of illiterate and profligate laymen and habitual drunkards admitted to holy orders; and, in short, of the prevalence of every kind of disorder and reckless disregard of the decency which the apostle enjoins. It is inconceivable that anyone even moderately acquainted with history can feel a certainty, or any approach to certainty, that amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to, by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one not duly consecrated or ordained was admitted to sacred offices.

Even in later and more civilized and enlightened times, the probability of an irregularity, though very greatly diminished, is yet diminished only, and not absolutely destroyed. Even in the memory

of persons living, there existed a bishop concerning whom there was so much mystery and uncertainty prevailing as to when, where and by whom he had been ordained, that doubts existed in the minds of some persons whether he had ever been ordained at all. It is not say that there was good ground for the suspicion; the actual or even conceivable contingencies of circumstances such as to manifest the possibility of such an irregularity is sufficient with a view to the present argument.

Now, let anyone proceed on the hypothesis that there are, suppose, but a hundred links connecting any particular minister with the apostles; and let him even suppose that not above half of this number pass through such periods as admit of any possible irregularity; and then, placing at the lowest estimate the probability of defection in respect of each of the remaining fifty, taken separately, let him consider what amount of probability will result from the multiplying of the whole together. The ultimate consequence must be that anyone who sincerely believes that his claim to the benefits of the Gospel covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this again on perfect Apostolical Succession, as above described, must be involved, in proportion as he reads, inquires, reflects and reasons on the subject, in the most distressing doubt and perplexity.

It is no wonder, therefore, that the advocates of this theory studiously disparage reasoning, depreciate all exercise of the mind in reflection, deprecate appeals to evidence, and lament that even the power of reading should be imparted to the people. It is not without cause that they dread and lament "an age of too much light," and wish to involve religion in "a solemn and awful gloom." It is not without cause that, having removed the Christian's confidence from a rock, to base it on sand, they forbid all prying curiosity to examine their foundation.

FALLACY OF COMPOUNDING TOGETHER THE APOSTOLICAL SUCCESSION OF A BODY OF MEN AND OF EACH INDIVIDUAL.

The fallacy, indeed, by which, according to the above principles, the Christian is taught to rest his own personal hopes of salvation on the individual claims to "Apostolical Succession" of the particular minister he is placed under, is one so gross that few are thoughtless enough to be deceived by it in any case where religion is not concerned; where, in short, a man has not been taught to make a virtue of uninquiring, unthinking acquiescence. For the fallacy consists in confounding together the unbroken Apostolical Succession of a Christian ministry generally, and the same succession, in an unbroken line, of this or that individual minister. The existence of such an order of men as Christian ministers continuously from the time of the apostles to this day is, perhaps, as complete a moral certainty as any historical fact can be; because (independently of the various incidental notices by historians of such a class of persons) it is plain that if, at the present day or a century ago, or ten centuries ago, a number of men had appeared in the world professing (as our clergy do now) to hold a recognised office in a Christian Church, to which they had been regularly appointed as successors to others, whose predecessors, in like manner, had held the same, and so on, from the time of the apostles; if, I say, such a pretence had been put forth by a set of men assuming an office which no one had ever heard of before, it is plain that they would at once have been refuted and exposed. And as this will apply equally to each successive generation of Christian ministers, till we come up to the time when the institution was confessedly new, that is, to the time when Christian ministers were appointed by the apostles, who professed themselves eye-witnesses of the Resurrection, we have (as Lewis has remarked) a standing monument in the Christian ministry of the fact of that event, as having been proclaimed immediately after the time when it was said to have occurred. This, therefore, is fairly brought forward as an evidence of its truth.

But if each man's Christian hope is made to rest on his receiving the Christian ordinance at the hands of a minister to whom the sacramental virtue that gives efficacy to those ordinances has been transmitted in unbroken session from hand to hand, everything must depend on that particular minister; and his claim is by no means established from our merely establishing the uninterrupted existence of such a class of men as Christian ministers. "You teach me," a man might say, "that my salvation depends on the possession by you—the particular pastor under whom I am placed—of a certain qualification; and when I ask for the proof that you possess it, you prove to me that it is possessed generally by a certain class of persons of whom you are one, and probably by a large majority of them!"

How ridiculous it would be thought if a man laying claim to the throne of some country should attempt to establish it without producing and proving his own pedigree merely by showing that that country had always been under hereditary regal government!

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bonner is a true and honest man;" but when there is no need to express an opinion, let poor Bonner alone. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And, as far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciation, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows; but it is not the mission of every young man or woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—Dr. John Hall.

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—IX.

(FIRST QUARTER.)

SUNDAY, FEB. 26, 1893.

READING THE LAW.  
Neh. viii. 1, 12.

GOLDEN TEXT.—"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm cxix. 18.

DATE.—About 445 B.C., in the month of October.

EXPLANATORY.

1. "All the people gathered themselves together as one man"—They came from all the surrounding country. The numbers present have been variously estimated at from 20 000 to 50 000. The congregation was made up of "men and women, and all that could hear with understanding" (ver. 2), i.e., parents brought those of their children who were old enough to understand. They were eager to learn their duty, for they asked Ezra to bring the book of the law. "Into the street," or wide, open square, or court. "That was before the water gate"—The place of assembly was the open space south of the temple, called Ophel, lying between the temple-wall and the city-wall. "They spake unto Ezra the scribe"—This is the first mention of Ezra in the present book, and the first proof we have had that he was contemporary with Nehemiah.

2. "Ezra the priest"—He was priest as well as scribe. "First day of the seventh month"—(See date above). "Both men and women"—Both have equal need of studying God's Word. It is a great wrong that our Sabbath congregations are apt to be composed of twice as many women as men.

3. "He read therein . . . from the morning until midday"—Or, "From daylight" "Attentive"—Literally, "to the book;" the people's eyes and ears were fixed on Ezra.

4. "Upon a pulpit"—Literally, a "tower." Probably a platform raised so high that the reader could be seen and heard by the multitude. "Beside him stood"—Some have supposed these thirteen persons to have been the priests then employed in the temple service. They were more probably representative men of Jerusalem—not exclusively priests or Levites. They added to the moral influence of the service by their presence, and perhaps by turns relieved Ezra in the reading. The names of some of them occur in the list of those who afterwards with Nehemiah took a solemn pledge.

5. "Opened the book"—Unrolled the scroll. "All the people stood up"—The multitude had been sitting upon the ground, in oriental fashion; now all arose as a sign of reverence for the Word of God. (See Judges iii. 20.) They probably sat down again immediately, and stayed seated during the six hours that Ezra's reading lasted.

6. "Ezra blessed the Lord"—Ezra began by a formal ascription of praise to Jehovah, like David (1 Chron. xxix. 10), like the Levites (Neh. ix. 5)—Rawlinson. He may have repeated a psalm of praise. "All the people answered, Amen, Amen"—The repetition marks intensity of feeling.—Pulpit Commentary. "Lifting up their hands"—Pointing toward the heavens, as calling upon God to witness. This was an ancient custom in worship (Psalm xxviii. 2; lxxiii. 4; cxxxiv. 2; 1 Tim. ii. 8; Lam. iii. 41). "Bowed"—In a posture of supplication.

7. "And the Levites"—Or, "even the Levites." The names of this verse are names of Levitical families, not of individual Levites.—Rawlinson. "Caused the people to understand"—The old Hebrew, in which Ezra read, was obsolete, as Chaucer's English would be to a modern American audience, and these Levites acted as interpreters, rendering it into Chaldean, which was the dialect of the returned Jews. They probably explained, also, the more difficult passages. "The people stood"—The word "stood" is not in the original. They remained throughout the reading and exposition without quitting their places.

8. "So they read"—This verse states precisely what should be the aim of every Sunday-school teacher and of every preacher.

9. "Nehemiah, which is the Tirshatha"—Hitherto Nehemiah has called himself "pehah" (Neh. v. 14, 15, 18), which is the ordinary word for "governor." Now for the first time he is called "the Tirshatha" (a more honorable and reverential title for "governor"). The new title is among the indications that this portion of the book is from another hand.—Cook. "This day is holy unto the Lord your God; mourn not"—Mourning was unsuitable for a day of high festivity, the opening day of the civil year and of the sabbatical month, itself a sabbath or day of rest, and one to be kept by blowing of trumpets (Lev. xxiii. 24, 25; Num. xxix. 1-6)—Pulpit Com. "For all the people wept, when they heard the words of the law"—They realised how different their lives had been from the lives commanded by God. They had failed in personal duty. They

ing ears among our people, and the third church at Shizuoka will soon be an accomplished fact. We cannot afford to falter one moment in the performance of the duty which this well-begun work in Japan imposes upon us. Let there be a quick and generous response to the urgent claims of this case.

**TO MINISTERS AND SUBSCRIBERS.**

The time has come when the paper must be discontinued to all who have not renewed their subscriptions for 1893.

All our readers know that the CHRISTIAN GUARDIAN has been for years conducted on the principle of cash-in-advance. After waiting a few weeks, to give all a chance to renew, the paper is discontinued to all who have not renewed, until they do so.

We assume that all who have not ordered their paper to be discontinued mean to take it for next year. Now, the pressing matter is to get those who have not yet renewed to do so before their names are struck off. Will those who have not renewed, please do so at once? Will our brethren kindly give their attention to this matter, without slackening in their efforts to obtain new subscribers?

**THE LATE REV. D. F. GEE.**

The announcement of the death of the Rev. D. F. Gee, of Newcastle, has caused sorrow among a wide circle of friends on all the various circuits where he labored. The news came too late last week to allow of more than a brief statement of his death, which took place on the morning of the 6th inst. A note from Rev. T. W. Jolliffe says: "He was ill just one week. Preached three times on Sunday, January 29th. The cause of death was a severe attack of cholera morbus." Bro. Gee was fifty-three years of age, and entered upon his ministerial career in 1864. He was faithful and successful in his work, and highly esteemed by his brethren. We take the following from a second note from Bro. Jolliffe:

"It is cheering to know that he was ready. In answer to a question by his colleague, Brother Brown, Mr. Gee replied, 'Heaven was never nearer nor Christ more precious than now.' The esteem in which he was held was evinced by the great number who attended the funeral services. All the ministers on the district were present excepting Bro. Brown, who was ill, at the time, and two others, who were unavoidably detained. There were also present the President of the Conference, Rev. E. B. Berts, Revs. W. Buchanan, J. T. Caldwell, G. Edwards, R. D. Fraser, M.A., Mr. McKee, W. Allan—sixteen in all.

"A large deputation came up from Trenton. Mr. Gee's former charge, and laid beautiful floral offerings on the casket. Bro. Roberts conducted the service in the house and Rev. T. W. Jolliffe, assisted by Revs. W. J. Jolliffe, Watch, Allan and Fraser, in the church, which was crowded to its utmost capacity, and never was it our lot to speak to a more deeply affected people. The remains were taken by train to Marham to be interred. Mrs. Gee, with her three sons and two daughters, have the sympathy of the entire community in their sore bereavement."

**INFORMATION NEEDED.**

However clever and bright newspaper reporters are in reporting political doings, some of them get badly out of their depth when speaking of ecclesiastical affairs. In reporting sermons or church doings they often fail to grasp the meaning, and unintentional misrepresentation results. We noticed a curious blunder in the telegraphic reports of the services at Mr. Blaine's funeral. It was said: "The Rev. Dr. Hamlin, of the Church of the Covenant, standing beside the casket, in a low tone delivered the Presbyterian prayer for the departed soul." The *Christian Advocate*, referring to this mistake, says: "The reporter obviously knew more of the Roman Catholic liturgies than of Presbyterian prayers." We had to correct a similar mistake with regard to the prayer at the funeral of a Methodist minister in Toronto. The *Advocate* mentions a somewhat similar mistake which appeared some time ago in a New York paper. The corner-stone of a new Methodist church had been laid in Newark; the ceremonies were well described, and concluded thus: "The Right Reverend Bishop Harris, of the Diocese of New York, blessed the stone!"

Some reporters can make bricks without straw. The last number of the Nashville *Christian Advocate* furnishes a case in point, in which ignorance and invention were combined in an uncommon degree: "At the recent dedication of the First Methodist church in Memphis, Bishop B. K. Hargrove was down on the programme for a Sunday evening sermon, but

found it impracticable to be present. The intelligent reporter of the *Appeal-Avalanche*, however, was determined that the programme should be carried out at all hazards, and accordingly informed the readers of that able journal on the next morning that the Bishop was really on hand, spoke of him as 'being in charge of one of the richest and most influential Western circuits,' and then gave a professed synopsis of his sermon that would make him turn pale if he should see it." In the good time coming, when we shall have training schools for journalists, no doubt, some attention will be given to ecclesiastical phraseology.

**THE PICTON CENTENNIAL.**

The chief historic facts connected with the beginning of Methodism in Picton were given in our issue of January 11. In our last week's issue we inserted a short account of the celebration, and in this issue, on another page, will be found extracts from a sermon preached by the Rev. S. J. Shorey. The First Methodist church, of Picton, had its nucleus in a class organized on January 27, 1793, by the Rev. Darius Dunham, a name forever to be revered in Canadian Methodism. The names of the thirteen who composed this class were Andrew and Mary Johnson, Henry and Elizabeth Johnson, Alexander and Mary Peterson, David and Sarah Yeomans, John and Susanna Low, Martha Johnson, Nicholas Peterson and Samuel Wright. They were the fruit of a revival that had taken place shortly before at the old Hay Bay church in the township of Adolphustown, whose centenary celebration over a year ago excited so much interest in Methodist circles. This was the foundation of Methodism in Prince Edward county. To-day, as was stated in the address by Rev. Dr. N. A. McDiarmid, the pastor, there is a membership of 800 in the two Methodist churches of Picton, and it is within the mark to say that at present eighty per cent. of the total church membership of the county is Methodist. The consecration meeting held in the morning was a time of thankful testimony, especially that given by the older members of Mr. Johnson's class; and during the afternoon, in addition to Rev. S. J. Shorey's sermon, addresses were delivered by Mr. George Johnson, of Belleville, and Mr. W. H. R. Allison. A love-feast was also held during the afternoon. In the evening an excellent supper was served in the lecture-room, after which a public meeting, presided over by ex-Mayor Porte, was held in the auditorium of the church. Addresses were delivered by Mr. E. B. Mastin, Mr. H. C. McMullen, Mr. H. M. Johnson, and by Revs. W. Tomblin and A. D. Miller. These addresses were deeply interesting, and contained many facts of early Methodist history. Letters were read from Mrs. Letitia Yeomans, Rev. Drs. Sanderson and George Young, and Rev. J. N. Lake, now of Brooklyn, N. Y. Among those ministers present, whose names have not been mentioned, were Rev. O. R. Lambly, Wellington; Rev. W. Briden, Bloomfield, and Rev. G. Horton, Adolphustown. The facts of progress during a century of Methodism in Canada are indeed wonderful; and in that consecrated energy and devotion which, under the divine blessing, have done so much to make our Church what it is in this country at the present time, the early founders and supporters of the cause in Picton can claim an honorable share. In those early days of heroism and self-sacrifice were laid the foundations, deep and strong, on which the position and power of Canadian Methodism stand to-day.

**TO CORRESPONDENTS**—We greatly desire that our correspondents would send us brief, pithy letters on topics of current interest. Lengthy articles, essays or sermons, are far less likely to be read, and it is always difficult, sometimes impossible, to make room for them. One lengthy account of circuit doings may crowd out three or four short items of equal interest. Two or three pages of foolscap is not a "brief church item." These items ought to be of nearly uniform length. With the wide field from which we gather church news, obituaries, and correspondence, we cannot possibly get all into the paper, unless our friends will condense. Use the postal card. Re-write and strike out the padding. The readers complain of lengthy articles, or leave them unread. With regard to obituaries, if our friends will not condense them, we must abridge what we deem too lengthy. We want to please every-

body. We want to publish everything worthy of insertion. But, unless our correspondents act on our suggestions, this cannot be done. At best, we cannot find place for everything that we receive. We exercise our best judgment in this matter. And yet, it may be that some things go in that some think should be left out; and that things are left out that they think should be inserted.

Under the title of "A Heresy Hunt," the Bradford correspondent of the *Methodist Times* mentions the fact, that Professor Duff, of that town (formerly of Canada), had been charged with heresy, in a memorial presented before the governing body of the Independent College. The memorial made reference to statements in Dr. Duff's "Old Testament Theology," noticed in the *GUARDIAN* some time ago; but the chief charges were based upon his alleged utterances respecting the Sonship of Christ, his miracles, resurrection, etc. The memorial was referred back to those who presented it, for more specific charges. There is no need of "a heresy hunt" in the case of Professor Duff. He has openly avowed and published views respecting Christ and Old Testament teaching, that are a wide departure from the historic theology of the Evangelical Churches. But the majority of English Congregationalist ministers are very Broad Church theologians.

Though the Panama investigations have revealed unprecedented corruption and bribery of public men, it cannot be denied that the investigation has been thorough, and that the judge has been fearless and impartial. M. de Lesseps, in his eighty-eighth year, and his son Charles have been sentenced to imprisonment for five years each. Fontaine, Eiffel, and Cottu have been sentenced for two years each. Ex-Minister Rouvier and some other accused politicians have been acquitted. On the whole the Republican government has stood the shock of these exposures better than was at first supposed. However guilty some Republican politicians may be, the enthronement of the Royalists in power would not have made things any better.

Further notices of Dr. Carman's work in the Maritime Provinces appear in the last *Wesleyan*. In conjunction with Dr. Allison and Rev. Dr. Lathern he made a two days' visit to Yarmouth in the interests of the Mount Allison Semicentennial Fund. Although Yarmouth is suffering just now from business depression, the large sum of fifteen hundred dollars was raised. Dr. Carman also preached at Moncton in behalf of the same fund. He has done a good deal of effective and highly appreciated service among our eastern brethren, and has everywhere been received with loyal enthusiasm.

We call the attention of our readers to the report of the Union Church Relief Fund Committee, in another column. A good work is being done by that fund, and might be greatly hastened if the collections were a little larger. They have only averaged about \$4,500 per year, and could easily be doubled.

Rev. Chancellor Burwash delivered the second lecture in the Saturday afternoon series at University College last Friday. There was a good audience. The subject was "The Moral and Religious Spirit of the Greek Drama," and the lecture able.

Rev. Dr. J. L. Edmunds, Canton, Ohio, preached missionary anniversary sermons with great power and acceptance last Sunday in the Metropolitan church, in this city. There were very large congregations, and liberal subscriptions and collections.

**New Books and Periodicals.**

—*Through Christ to God.* A Study in Scientific Theology. By Joseph Agar Beet, D.D. New York: Hunt & Eaton. Toronto: William Briggs. Dr. Beet's able and scholarly commentaries on St. Paul's Epistles have won him a front place among expositors of Scripture. The author states that this volume is a statement, in part, of the Gospel of Christ and of his teaching about himself and God. It is a work in which systematic theology and apologetics are blended. In other words, he finds in the theology the proof of its truth. There is a good deal of originality in the method. They are lectures that have been delivered to his students. This volume deals with the fundamental doctrines of the Gospel, and is largely argumentative. The second volume will give an account of "The New Life in Christ," the third volume

is to be on "The Church of Christ," and it is hoped there will be a closing volume on "The Last Things." If Dr. Beet carries out his idea as he has begun, his work will rank with the best productions of Methodist theologians.

—*Bible Studies.* A Series of Readings from Genesis to Ruth; with familiar comment. By Henry Ward Beecher. Edited from unpublished stenographic notes of T. J. ... by John E. Howard. New York: Fords, Howard & Hulbert. Garnet cloth, \$1.50. Whether one agrees with Beecher's views or not, there is an attraction in his style and way of putting things, which all who are familiar with his sermons have felt. His theology was heresy, but his faculty of illustration and poetic instinct were rare gifts.

—*This Canada of Ours and Other Poems.* By J. D. Edgar, M.P. Toronto: William Briggs. This dainty little volume is creditable to Mr. Edgar's poetic gift. The first song, "This Canada of Ours," is musical and patriotic. It ought to become a popular Canadian song. Every piece has a genuine Canadian flavor. "The White Stone Canoe" is a long poem in the metre of Longfellow's "Hiawatha." We welcome this little book of rhythmic melodies as a worthy contribution to the promotion of a Canadian national sentiment.

—*Criminology.* By Arthur Macdonald. New York and Toronto: Funk & Wagnalls, Publishers. The subject of criminology is one that concerns every civilized community. Without a knowledge of the causes of crime, we cannot be successful in arresting its growth, or dealing with it in any way. In this book the whole subject is scientifically discussed by one who has made it for years a special study. A good deal is said respecting the criminal "type." This idea may be carried to a point that does not fully recognize will power and responsibility. Whether one agrees with the author on every point or not, all readers will agree that the work throws a very instructive light on the whole subject of crime and criminals.

—*Notable Sayings of the Great Teacher,* and other Biblical Studies. Fifty-two Bible Readings. By Henry Thorne, evangelist. Stirling: Drummond Tract Depot. Toronto: Methodist Book and Publishing House. Price 70 cents. This volume of over 250 pages small type contains a good deal of suggestive expository reading.

We have received the following attractive books from the London Tract Society, for whose publications our Book Room is agent. We do little more than name them here, hoping to give some of them a fuller notice in future.

—The bound volumes of the *Leisure Hour* and *Sunday at Home* for 1892. These volumes are handsomely illustrated, and well filled with interesting and wholesome stories and sketches, and able articles on popular topics.

—*Handbook of the Grammar of the Greek Testament.* This work is intended for those who may be precluded by circumstances from a complete mastery of the Greek classics, and yet desire to read the New Testament in Greek. The grammar and vocabulary are adapted to the New Testament, so as to be a sufficient guide to the knowledge of New Testament Greek to those who have not studied the classical languages. The work is well adapted to its intended purpose.

—*Ten Years' Digging in Egypt, 1881-1891.* By W. M. Flinders Petrie. This volume gives an interesting account of the revelations that have rewarded Mr. Petrie's researches in that ancient land. It is amply illustrated, and its information will surprise those who have not specially studied the history and results of these and similar excavations.

—*The Heroes of the Goodwin Sands.* By Thomas Stanley Treanor, M.A. This volume is made up of graphic sketches of the brave deeds of those who have risked their lives to aid ships wrecked on that famous dangerous coast.

—*Letters to My Children From the Holy Land.* By Henry A. Harper.

—*Path Healing.* By Alfred T. Sholfield, M.D. A thorough and impartial discussion of this subject.

From A. D. F. Randolph & Co., New York, we have received the following books, through the Upper Canada Tract Society, Toronto:

—*Godiva Burleigh.* By Sarah Dixie. This is an interesting story of domestic life.

—*Missionary Landscapes in the Dark Continent.* By Rev. James Johnston, A.T.S. Full of valuable information about Africa.

—*Our Father's Brother.* Thoughts for every Sunday in the year, from the life and words of Jesus of Nazareth. By Sarah E. Baker.

—*Prince Dimple on His Travels.* By Mrs. George A. Parull.

—*Up and Down the House.* By Anna Warner.

—*A Tiff with the Tiffins.* By Frances I. Currie.

—*Aunt Lissy.* By Annie T. Blosson.

—*The Last Day.* By Imogen Clark.

—*Daily Steps Upward.* Selected Readings for Every Day in the Year.

—*The Wonderful Counsellor.* This little volume contains all the recorded sayings of the Lord Jesus, arranged in lessons for every day in the year.

—*Men's Thoughts for Men.* Written and arranged by Rose Porter.

had failed in the public worship of God. They had failed as a nation.

10. "Go your way, eat the fat, and drink the sweet"—These were expressions of joy, and aids to joy. "For the joy of the Lord is your strength"—Joy, one of the "fruits of the Spirit," is commanded to us with a fulness and frequency in the Word of God, which may well make us ask ourselves whether we are not negligent in this matter.

12. "Went their way"—To their homes. "To make great mirth"—"Rejoicing," rather than "mirth" in the sense which the word now commonly bears.—Rawlinson. Now for the first time they clearly "understood" God's will.

### The Righteous Dead.

#### JOHN A. CARMAN

Was born on July 4, 1810, and at the age of sixteen years was apprenticed to the harness business in Prescott, Ont. After the completion of his term of apprenticeship, he conducted business in Prescott, Cornwall and Brockville, but his failing health compelled a sojourn of several winters in the South. Returning to Iroquois early in the forties, he devised the plan of instituting a seat of learning, and in connection with Messrs. Mathew and James Coons, he established the Iroquois high school, the Messrs. Coons giving the land and Mr. Carman erecting the building thereon, in which scores of Canada's best men have been educated. This was in 1846, and immediately he entered into mercantile business, with Mr. William C. Bailey as a partner. On April 28, 1850, he was married to Sarah A., daughter of the late Judge Bailey, of Canton, N.Y. Their family consists of James A. Carman, B.A., headmaster of the Iroquois high school; Ansel B., merchant tailor; Dr. J. B., of Detroit, Minn.; Julia E., who resides at home, and Mary E., who died in infancy. In 1861 Messrs. Carman & Bailey sold out their business, and in 1866 a new firm, composed of John A. Carman and the late William Elliott, was founded, which partnership continued for several years, when his son, Ansel B., succeeded Mr. Elliott. In 1877 the junior member of the firm retired, and was succeeded by James A. Carman, the eldest son. Some years they continued in partnership, when it was decided to close the business as thus conducted, and the senior member of the firm completed the task, and the store has since been occupied by Mr. A. B. Carman, as merchant tailor.

In addition to being an earnest worker in the interests of education, and a most thorough and zealous business man, Mr. Carman was an active Church member, and for many years, and up to the time of his death, was a member of the trustees board of the Methodist church. He was a member of the Methodist Episcopal Church before the Union, and was an earnest advocate of union; and after its consummation he was a powerful factor in preventing friction and keeping oil on what otherwise might have been very rusty machinery. He was also for some years a trustee of Albert College. In politics he was a sterling Liberal, and all through life adhered firmly to his principles.

His death came very suddenly, yet it found him ready for the change. On Sunday morning, January 22, he was in his pew at church, and all day was in apparent good health, in which state he retired at his accustomed time. In the night he was stricken, and before medical aid could arrive the spirit was gone, and "Uncle John," as he was familiarly called, passed into rest after a life of conscientious toil and consistent activity. What more can be said? What need be said? In business his life was a model of unending activity, yet scrupulous honesty; and of his unswerving loyalty to God, the church and his country, there was never a shadow of doubt. His record was clean, his death peaceful, and relying on the promise, "As a man soweth, so shall he also reap," he swept through the gates with an abundant entrance into the celestial city.

The funeral took place on Tuesday, January 24. The students of the high school showed their sympathy for the principal, and paid a fitting tribute to the man who is fitly styled as the founder of the Iroquois high school, by forming in procession and escorting the remains to the church, and afterwards to the cemetery. The pastor, Rev. George Rogers, took charge of the services, assisted by Rev. J. E. Mavety, Chairman of the District; Rev. William Blair, M.A., a former pastor; Rev. W. E. Reynolds, of Cardinal, and Rev. J. McAnister, B.A. (Presbyterian). Rev. Mr. Rogers gave a brief but earnest discourse from John xi. 25, 26 at the conclusion referring to the quiet, unostentatious character of the deceased, naming him as the donor of several liberal sums lately generously given to Christian and philanthropic purposes. Rev. Mr. Mavety followed, outlining clearly a few of the distinguishing characteristics of the man—his sterling uprightness, his fearless pursuit of the right, and the clearness and definiteness of his Christian experience. Rev. Mr. Blair was very much affected; referred to his long acquaintance with the deceased, and spoke of the noble traits of character already mentioned. The church was filled to overflowing with the relatives and sympathizing friends from far and near.

COM.

#### JOHN B. CUNNINGTON

Was born in Lincolnshire, England, April, 1859 and passed triumphantly away on November 24, 1892, at the age of thirty-three. When a lad he came with his father's family to this country, and about twelve years ago found his way to this city. While boarding in the home of a consistent and devoted class-leader of Wesley church, he became deeply convicted of sin and was soundly converted to God. From this time onward, to his death, his life was a steady, consistent, faithful one, a clear and bright light "shining more and more unto the perfect day."

In April, 1885, he joined the Toronto police force, and shortly after was united in marriage to Mahala J., only daughter of Mr. and Mrs. Henry Edworthy. They had first met together in class, and the acquaintance ripened into an affection which shall be perpetuated in the heavens. He

was a loving husband and a tender father; faithful in duty, taking the Word of God as his daily companion and guide.

After his departure, when the inspector opened his cupboard at the station to give it to another, there lay his well-worn Bible, which he had made his constant friend.

About a year ago he had a severe attack of *la grippe*, from which he did not fully recover. In October last his little daughter, five years of age, was taken down with diphtheria, and for two weeks he watched her night and day until her recovery. Returning to his duties, the first night he went out he was wet through; took a severe cold, soon developing into diphtheria of the worst type. He fought bravely with the disease, but had to succumb. His great struggle was to give up his precious wife and two little children; but he cheerfully accepted the divine will, came out gloriously into the sunshine, and all his prayers were turned into anthems of praise. He would ask for his favorite passages of Scripture and say to his wife, "Mark that! mark that!"

On the morning of his death I saw him last. He was suffocating; but the smile was on his face and the praises of God on his lips. His last words were to his loved ones, "God bless you! meet me in heaven," and he passed upward into light.

HUGH JOHNSTON.

#### JAMES RUTHERFORD

Was born in the county of Monaghan, Ireland, in the year 1818, and died December 19, 1892, at the age of seventy-four. His father emigrated to Canada when he was ten years old, settling near Peterboro', where a few years later he experienced a change of heart, and realized that he was made a new creature in Christ Jesus. Later on he settled in Wellesley, and on this mission rendered great service to the Church, living in the confidence and affections of the people, and filling the official positions of trustee, steward and class-leader. His house was always looked upon as the ministers' home. In 1850 he was united in marriage to Miss Margaret Elliott, by whom he had a large family of sons and daughters. Some years later he settled in the county of York, where he lived until two years ago, when, largely in the interests of his children, who are literary in their tastes and occupations, he came into the city.

Six years ago he was attacked by rheumatism, from which disease he was a constant sufferer until God called him home. During the most violent paroxysms of suffering he was never heard to complain; he never for a moment doubted the goodness of God, and cheerfully submitted to the will of his heavenly Father. As the gold is refined by the fire, so the flame of affliction refined his nature, and made him the pure gold of the kingdom, meet for its place in heaven. As the end approached he longed for the Master's coming. He knew that "to depart" meant for him rest, freedom from pain, and the blessing of the Saviour's presence. In his own home, surrounded by his dear ones, his devoted wife, grown-up sons and daughters, hearing his farewell blessing, and with the words "Meet me in heaven," his spirit passed upward to the brighter and better home.

HUGH JOHNSTON.

#### MRS. JANE VIVIAN

Jane James was born in the parish of Bosch, Cornwall, England, March 25, 1818. She was married to John Vivian, of the same place, in 1845. For two years they lived there, when they emigrated to America. After a tedious passage to Quebec, they proceeded to Cobourg, where they lived a few years, and then undertook a long journey, at that time, as far as Goderich; then came by water, in a small scow, with their furniture, down Lake Huron, until they arrived in the township of Bosanquet, about four miles from where the present town of Forest now stands, then a wilderness. Here they passed through great hardships, yet by dint of hard labor, unconquerable perseverance, they turned the wilderness into a garden, and made it blossom as the rose. After a time, they built a beautiful brick residence, where, in comfort, they spent their remaining days, honored and respected by a very large circle of friends, entertaining them with the greatest of hospitality, as they lived not far from the lake, and with interesting accounts of past experiences, as Mrs. Vivian had the happy faculty of making everyone feel perfectly at home. The husband was the first to go, just after the union of all the Methodist churches in one, when she, her two sons and daughter, lived together, having a home modelled after the one in Bethany, where Jesus delighted to dwell, and where ministers were treated like princes out of a large-hearted English hospitality, and always made welcome. She had a family of eight children; one died in Cobourg, and another died in the Lord some twenty years ago, three are at home, and the other three have been married, and do not live far from the parental home. Jane James was converted to God, when quite a young girl, among the Wesleyans. After her marriage she became a Bible Christian, but when they came to Bosanquet there was no church for a long time until the Primitives established an appointment, of which they became members. She entered heartily into the union, always having had a loving attachment for the Wesleyans who were in the United Church. She assisted in building the old Primitive Methodist church, in which grand service has been done for God and his people; and then gave largely to the building of the new brick one since the union, a model of neatness, comfort and beauty of appearance, and none rejoiced more than she when it became free from incumbrances. She was a liberal supporter of the institutions of the Church, and felt it a privilege to do so, as she was a cheerful giver. With her welcome one of our best members in a class which is a very small one. She was no pessimist, but an optimist—always looking on the bright side. She was regular in her attendance on the ordinances of God's house when able to go. She lived near to God, studied his Word, and made it the guide of her life. Her experience in class was always cheerful, and an inspiration to other people, during her sixty years in the Church of God. She was a grand and devoted follower of the Lord Jesus. She died in her seventy-fourth year, Dec. 18, 1892. She was in her usual state of health when she retired the night before, after reading God's Word later than usual, the last act of her life. The next morning she was not, for God had taken her to himself. The heart-breaking family

saw her breathe her last, but she did not recognize them as they sorrowed, most of all, they should see her face no more here. She died suddenly, as did her husband, and her father and mother in the same neighborhood a few years before. She is gone. Her death was improved by Rev. E. Fessant from 1 Samuel xx. 8, "There is but a step between me and death," to a large, sorrowing congregation of relatives and friends, who did not expect to see her like again. A large number of carriages followed her remains to the cemetery on the shores of Lake Huron, and there we laid all that was mortal of her, amid the moaning wind in the open grave, to remain until the dead shall rise. She was a most estimable woman, a fine social companion, a good specimen of an English matron, an excellent wife, an affectionate mother, a loving sister and helper of the poor, and a careful reader of the GUARDIAN, whose weekly visits she prized next to the Bible. Her children rise and call her blessed. They feel their loss is irreparable, yet they are not inconsolable; they expect to meet her in the saints' abode. We sympathize with them in their great loss, and pray that God may help them to walk in her footsteps, and serve their mother's God forever. E. FESSANT.

#### RICHARD FORD

Was born on December 5, 1817, in Aynho, Northamptonshire, England. When he was fifteen years of age he came to Ontario, and settled in the township of Wilmot, where he was converted to God under the ministry of Rev. George Ferguson. He was shortly after this appointed a class-leader, which office he held during the greater part of his Christian life. In 1841 he was united in marriage to Miss Elizabeth Moore, by whom he had four sons and two daughters. During the year 1846 he removed to the township of Woolwich, where he remained until 1874, when he retired from farming into Pilkington and Elora. He was married the second time, to Miss Francis Howard, in 1858, by whom he had two daughters. He passed away suddenly, at the residence of his son-in-law, John Latson, on September 8, 1892. A large company of friends followed his remains to the Elora cemetery. An appropriate sermon was preached in the Bethel church, by Rev. W. W. Sparling, from Luke xx. 36. In his disposition he was kind and gentle, a loving father, a faithful friend, simple and unassuming in his manner. True to the cause of God, and generous in the support of the Church of his choice, he will be missed as one of the fathers in Israel. May his family and classmates so follow Christ that they will meet him within the beautiful gates of pearl.

DAVID A. MOIR.

#### RACHEL MASLEN

Was born at Manton, Wiltshire, England, January 11, 1826 and united in marriage to her now sorrowing husband, H. Mansbridge, in 1850. To them were born four sons, three of whom preceded her to the better land. Mrs. Mansbridge was converted in 1858, at the time of the great revival in England. The family came to Canada in 1869, and lived at Cookestown for eight years, and then moved to Sandville, where God gave them great spiritual and temporal prosperity. She was a loyal Methodist and a devoted follower of Jesus, and bore her last illness with lamb-like patience, and in triumph passed over the river to the promised land. Blessed are the dead who die in the Lord; they rest from their labors.

D. CATTANACH.

#### MRS. DUNLOP

Whose maiden name was Annis Pollock, was born in Belfast, Ireland, in the year 1848. Her father was a man of considerable influence in the Capital, a gifted and earnest local preacher, who trained up his children "in the nurture and admonition of the Lord." Annie was a member of the Church from childhood. She came to this country in September, 1870, and was united in marriage to Thomas Dunlop, who had preceded her by a few months, the ceremony being performed by Rev. Dr. Cochran, on Monday of Japan. The larger portion of her married life was passed in Port Eglis. While faithful to her Church duties, her religious life shone brightest in the family sphere. She always labored earnestly to make her home God's peculiar dwelling place. She was always sweet and patient, ready at all times to deny self for the good of others. At family worship she would often join with her husband, and pour out her heart in prayer. Four years ago the family moved to Toronto Junction. Here came financial troubles, but in her husband's despondency she would say: "Thomas, I wonder at you. Look at the children. They are all spared to us. We have health. We shall always have sufficient. Why worry and fret?" In February last she was stricken down with a fatal illness. But her confidence in God was still unshaken, and she showed herself the patient sufferer, the trusting Christian, the ripening saint. Removing to North Toronto a few months before her death, she impressed all who visited her with her mature Christian character and her complete submission to the Divine will. She said: "I would gladly have lived longer for my husband and for my children's sake. But I am satisfied. I have no tears for the future. The Lord will take care of them. I am going to be with him where he is." On Saturday evening, December 17, she sank into unconsciousness, and on the following Monday night she passed quietly away. Her funeral was attended by Rev. T. Bartley, pastor of Davisville church, who had been a playmate and companion in childhood.

HUGH JOHNSTON.

#### JANE MCKNIGHT

Seldom have the words "precious in the sight of the Lord is the death of his saints" been more beautifully illustrated than in the case of the subject of this notice. After a few weeks' illness, in which she suffered little, and leaning, simply as a child, on the arm of the Saviour, she passed to a glorious immortality from the residence of her son, Colonel McKnight, of Stratford, in the eighty-fifth year of her age, leaving with the old year on December 31, 1892. Born near Belfast, Ireland, in 1807, she came to this country with her husband and son in 1846. After a residence of two years in London, Ont., the family removed to the township of Blanshard, then a wilderness. Mrs. McKnight was a zealous member of the Wesleyan Methodist Church, and the first Methodist service that was

held in that part of the country was conducted in their home, the minister being the late Rev. Mr. Gundy—I think the father of Revs. James and Joseph Gundy, of the London Conference. Her husband died in 1860, since which time she has resided with her children. Her death was the close of a life of blessed testimony to the sustaining power of divine grace, and of her unswerving fidelity to God. In keeping with such a life were the last words she uttered, "O, Lamb of God, I come!" J. W. H.

#### ANNIE LESTER

Daughter of Richard and Annie Lester, of Ottawa city, died in the sixteenth year of her age. In very early youth she opened her heart to the Saviour, and united with the church of her parents. Her piety imparted to her naturally amiable disposition a sweetness which made her a favorite among her young companions, and proved that a Saviour's love, so far from dimming the brightness and joyousness of youth, only added to its happiness and attractiveness. The disease which caused her death was lingering and often acutely painful; but she bore all with a resignation and faith in her Father's wisdom and love in permitting her affliction, which I have never seen surpassed, and seldom equalled in the case of aged saints. Through the long weary months of her decline and distress she never uttered a complaining word. She begged her parents and sisters not to mourn for her, for God knew best, and was doing right. And in this victorious faith she quietly fell asleep in Jesus. In her we see a conspicuous example of the possibility and blessedness of childhood religion.

J. M. H.

#### PETER TEMPLER HOWELL

Died on October 14, 1892, at his residence Wilmot, Waterton county, in the seventy-seventh year of his age.

Father Howell was born on April 22, 1816, near Jerseyville, of a family that has given many sons and daughters to Methodism, and was married in 1849 to Catharine Elliott, of Cheltenham, England, who to-day feels sadly her loss. His surviving children are, J. Gordon (on the homestead), James E., of Preston, Mesdames John and Isaac Green, of Wilmot, and Mrs. Plumb, of Brussels. In 1855 Father Howell moved to Wilmot. Four years later he was converted to God under the ministry of Rev. T. Natrass, of London Conference, and joined the Primitive Methodist Church. His disposition was quiet and reserved rather than demonstrative, but there were few more regular attendants at the means of grace and none more attentive. We visited him several times during his sickness, and always found him trusting in Christ. One visit we will not forget. His disease—a heart trouble—had rendered him wandering in his mind; vague, strange notions of times possessed him. He seemed continually in strange places and among strangers, and he scarcely knew his son or aged wife. But we spoke to him of Christ, and the name seemed to soothe and quiet him. Christ alone seemed left to him; all else had lapsed its hold. We laid away his body on Monday, October 17, near the church where he had so long worshipped. Rev. W. H. Garnham, B.A., his late pastor, preached from Numbers xxiii. 10, "Let me die the death of the righteous, and let my last end be like his."

By a somewhat curious coincidence, Rev. T. Natrass, under whom Father Howell had been converted, was present, and took part in the services. T. W. KELLY.

#### MINNIE MAY REID

Minnie May, daughter of Harry Reid, late conductor on the M., T. and Q. Railroad, was born at Kingston, Ont., on March 19, 1881, and died on January 30, 1893. She was the first child baptized by Rev. C. E. Flanders, now of Montreal, but at that time stationed at the Depot Methodist church, Kingston. Though always a weak child, and almost totally blind from her birth, she bore her affliction without a murmur; and being fond of music, and gifted in that direction, she soon learned a number of simple airs, her favorite one being "Sate in the arms of Jesus." She loved the Sabbath-school, and the sight of her wistful, upturned face often touched the heart of her teacher. From her tenth year she had been subject to heart-disease, and at last succumbing to it, she passed painlessly into the presence of the Friend of children, there to await the coming of those she loved on earth. The funeral services, which in spite of the extreme cold were largely attended, were conducted by the writer, assisted by Rev. Mr. Sturgeon (Presbyterian). We laid her in the grave "in the sure and certain hope of the resurrection to eternal life."

P. A. JOURDAN.

#### JANE ATKINSON

Died of pneumonia at the residence of her son, Mr. S. Atkinson, Grand Crossing (a suburb of Chicago), Ill., on December 28, in the sixty-seventh year of her age. Her remains were interred in Stratford the last day of the year 1892. Mrs. Atkinson's maiden name was Sheridan; she was born in Belfast, Ireland, in 1825. We have no information as to the exact date of her coming to this country, but in early life she lived with the family of the late Rev. Dr. Rice as a domestic. She was for thirty-six years a consistent member of the Methodist Church. Subsequent to her marriage her home was in Stratford, where the family lived for many years, until her husband's decease, about three years ago. In her frequent afflictions, which were sometimes very severe, she manifested the utmost submission. When asked by the writer, "Do you see any advantage in such sore trials as you have?" She replied, without hesitation, "I can trust my heavenly Father, who will make all things work together for my good." "Do you really believe that?" was asked. Her reply was, "With all my heart." During last summer and fall her health was sufficiently restored to enable her to visit her children—a daughter, Mrs. Flight, in Toronto, and her sons in Chicago. It was while at the latter place that she was prostrated by a severe attack of pneumonia, from which she did not recover. Her end was great peace. Of four children who survive her we are glad to learn that three of them are members of the Methodist Church. J. W. H.

# News of the Week.

James Shaw died recently in Kempton, Ont., aged 104 years.

It is stated that Buenos Ayres will again be placed under a state of siege.

The coffee and cocoa crops in Ecuador have failed, and a famine is threatened.

The water is now receding in Brisbane, Queensland, and awful revelations of ruin are coming to light.

A bill favoring woman suffrage is to be presented at the present session of the Manitoba Legislature.

The Paris newspapers denounce the Government for allowing the alleged Panama Canal boodlers to escape.

Hon. Arthur Stanley, second son of the Governor-General, is so ill in London that his recovery is doubtful.

In the house of Commons the Government has announced that they intend to have a revision of the voters' list this year.

Judge Walter Graham, of Chicago, is reported to have accepted the office of Secretary of State in the Cleveland administration.

Bradstreet's last week reported 45 business failures in Canada, as compared with 51 the week before and 68 in the corresponding week a year ago.

Advice from Honolulu state that U. S. Minister Stevens has established a protectorate over Hawaii, pending the negotiations at Washington.

Live stock importers at Montreal have received definite word from Washington that Canadian cattle will not be permitted to be sent direct through the United States for export to Great Britain.

Four thousand people in Concordia and Cataboula parishes, in the northern portion of Louisiana, are on the verge of starvation. The floods of last summer destroyed their crops.

The Allan Line steamer *Pomeranian*, from Glasgow, January 27, via Moville, for New York, has returned to Glasgow, after losing twelve of her crew and passengers in a heavy storm.

At the annual meeting of the Canadian Packers' Association it was declared that the keenest of competition had caused prices to fall 25 per cent. below those of the United States.

In the Senate Chamber at Washington the electoral votes for President and Vice President were finally announced: Cleveland and Stevenson, 277; Harrison and Read, 145; Weaver and Field, 22.

Olephas De-beane, blacksmith, of Alexandria, died very suddenly under suspicious circumstances the other day. It is thought he was poisoned, and an inquiry is being made by a coroner's jury.

Sir A. D. Hayter, Gladstonian, was elected to the Commons in Walsall, England, last Thursday. In the last general election a Conservative was elected. In Halifax a Liberal, Thomas Shaw, was also elected.

It is reported that the conferences between United States officials and the Hawaiian delegates at Washington have led up to a point at which formal negotiations may be commenced on the subject of annexation or a protectorate.

The Russian War Department has rejected half the output of new small calibre rifles in 1902. Knowledge of this state of affairs is said to have influenced the Czar to assume a more friendly attitude towards Germany.

The Italian Ministry of the Treasury announced on Saturday that the Government proposes to establish a petroleum monopoly, which will realize \$3,600,000 yearly, and a monopoly of alcoholic liquors, which will yield \$2,400,000 yearly.

Two negro boys who confessed to having robbed and burned a store at Dickey, Amite county, Miss., were hanged by a mob of citizens Wednesday night last. Five other negroes implicated in the affair were rescued by a sheriff's posse.

At the seventh annual meeting of the Short-horn Breeders' Association, a resolution was passed recommending the Dominion and Ontario World's Fair commissioners not to make any cattle exhibits at Chicago unless the recently imposed quarantine relations are relaxed.

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**Births, Marriages and Deaths.**

**BIRTHS.**  
DAFOE—On Tuesday, Jan. 17, at Madoc, the wife of Dr. W. A. Dafoe of a daughter.  
LANGLEY—On Friday, Jan. 27, at 23 Elm Grove, Toronto, the wife of H. Geo. Langley of a daughter.  
HUNTER—On Thursday morning, Feb. 3, at 113 Wellington Street, St. Thomas, to Rev. and Mrs. J. E. Hunter, a daughter.

**MARRIAGES.**  
BOURDON—BROWN—On Jan. 28, at Alpine Grove, Hudson, Que., at the residence of the bride's brother-in-law, by Rev. J. A. Dorion, of Montreal, David Bourdon to Isabella G. Brown, youngest daughter of the late A. G. Brown, both of Montreal.  
FINDLAY—McBRIDE—On Jan. 18, at Fitzroy Harbor, by Rev. Geo. C. Poyser, Alfred Findlay to Miss Milla Jane McBride, all of the township of Fitzroy.  
LOVELAND—ELLWOOD—On Jan. 18, at the residence of Mr. W. O. Naylor, by Rev. J. A. Lawson, Mr. James Loveland to Mrs. Ellwood, all of Compton, Que.  
HOSMER—DYCE—On Jan. 31, at the residence of Mr. John Montgomery, friends of the bride, by Rev. J. A. Chapman, M.A., Mr. Albert Edward Hosmer, of Toronto, to Miss Mary Dyce, of Elora. The bridal trip is to England.  
GATZ—TANSLEY—On Jan. 26, by Rev. Thos. Athos, at the residence of the bride's mother, near Carlisle, Emma, seventh daughter of the late Samuel Tansley, to Halley H. second son of Rev. Leonard Gatz, of Red Deer, Alberta, N.W.T.  
HENDERSON—HARDEN—On Feb. 3, by Rev. A. K. McLeod, at the residence of the bride's parents, Mr. Newton Henderson, of Fleisher-ton, to Miss Flora Harden, of Brighton, Ont.

**DEATHS.**  
COGSWELL—On Monday, Jan. 9, Mason E. Cogswell, aged 75 years.  
RICHARDSON—On Jan. 31, at Belleville, Frances E. Richardson, beloved wife of Robert Richardson, manager of the Bank of Montreal.  
BELL—In this city, on Feb. 4, at her late residence, No. 538 Ontario Street, Matilda, dearly beloved wife of Robert Bell, Esq., in the 63rd year of her age.  
SMITH—On Feb. 1 at Durham House farm, New-tonbrook, Frederick James, only child of F. J. D. Smith, Jun., and Annie U. C. Smith, aged 2 years, 7 months and 16 days.  
EVERETT—On Sunday, Feb. 5, at the residence of her daughter, Mrs. John Henley, Burlington, Catherine Temple, 21st of the late Zenas Everett, of West Flamboro', Wentworth County, in her 79th year.  
ROSS—On Feb. 11, at the Central Methodist parsonage, Woodstock, Valda Marie, second daughter of Rev. J. S. Ross, M.A., aged 4 years and 4 months. "Be shall give the lambs with his arm, and carry them in his bosom."  
STACEY—On Feb. 8, in Moosejaw, Assn., Charles Arthur, youngest child of Rev. F. B. Stacey, aged 15 months. "The shadows that we feared so long are all alive with light."

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Odds and Ends.

Lantern-jawed people can't always throw light on a subject. The man with plenty of fat mortgages lives on the lion of the land. There is one thing about a house which seldom falls, but never hurts the occupant when it does. That is the rent.

By serving ox-tail soup at the beginning of dinner and providing calf's-head jelly for dessert, a hotel-keeper can manage to make both ends meet.

Literary Aunt—"Are you fond of Crabbe's tales, Eliza?" Edna—"Don't know, Aunty. I've never eaten 'em; but I love the meat in lobsters' legs."

Chappie—"I want a ring—an engagement ring." Jeweller—"Here's something we're handling a great deal. The diamond setting can easily be removed, and is ready mounted for use as a shirt stud."

"I never turn out for scoundrels," said a bully, meeting a Quaker and stepping up squarely before him to inaugurate a quarrel. "I do," said the Quaker, and placidly took the other side of the way.

Wife—"It's raining, and Mrs. Good-soul wants to go home. I have no umbrellas to lend her except my new \$10 one. Can't you lend her yours?" Husband—"Great Scott! The only one I have has her husband's name on the handle."

Comparative.—A class in grammar was reciting, and one of the younger boys was asked to compare "sick." He began thoughtfully, "Sick," paused while his brain struggled with the problem, then finished, triumphantly—"sick, worse, dead."

A student of philosophy once said to Rev. Dr. Wayland, President of Brown University, "Doctor, I don't believe I have any soul." "Possibly not—possibly not, young man," said the doctor. "You ought to know, I have one. Good-day, sir."

Employment Agent—"Why do you leave a place in which you have worked so many years?" Domestic—"Well, you see the missus died last month." "The house is lonely now, I suppose?" "Tain't that; but now the missus is dead, the master blames everything on me."

"What is troubling you, deah boy?" "Maud says I must ask her father's consent, and I don't know how to manage it this time of year. If I leave the deah open when I go into his office I'll let in a draught and make him angry; but if I close it I'll cut off my wetweat."

A brave young Manchester school-mistress, who noticed that a factory next to the school-building was on fire and the tall chimney threatened to destroy the school-house, quietly ordered the pupils, nearly two hundred in number, to run into the yard at once, without stopping to collect their slates or books. They were scarcely out of the house, when the chimney fell with a tremendous crash, burying the empty building under tons of smoking brick.

His Head All Right.—An English lady who visited America many years ago used to tell the following story: On the voyage she was one day shocked by seeing a ship's officer knock down one of the crew who was inclined to mutiny. So much did the sight affect her that she retired to her cabin, and did not again appear on deck until land was sighted. Then she perceived at the wheel the man who had received the blow. Approaching him she asked, with deep sympathy: "How is your head, now?" "West-and-by-nor, ma'am," was the answer.

It is becoming the custom among the younger Episcopal clergymen to speak of bishops by the name of their diocese. The effect is rather ludicrous in the case of dioceses having compound names. As for instance: "Nevada and Utah had been suffering from a cold, and so he asked New Mexico and Arizona to take some of his appointments; but as New Mexico and Arizona had another engagement, Nevada and Utah was in despair until he finally thought of writing to Wyoming and Idaho, who kindly helped him out."

Medical. WORTH A GUINEA A BOX. BEECHAM'S PILLS CURE SICK HEADACHE, Disordered Liver, etc. They Act Like Magic on the Vital Organs, Regulating the Secretions; restoring long lost Complexion; bringing back the Keen Edge of Appetite, and arousing with the ROSBUD OF HEALTH the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World. Covered with a Tactless & Soluble Coating. Wholesale Agts. Evans & Sons, Ltd. Montreal. For sale by all Druggists.

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PRUNE PUDDING.—Scald a pound of prunes of good quality; when soft remove the seeds, spread on a dish, and dredge with flour. Make a batter of a pint of flour, six eggs, a quart of milk, a teaspoonful of salt, and a teaspoonful of baking powder sifted with the flour. Add the prunes a few at a time, pour into a pudding dish, and steam two hours. Serve with sweet sauce.

How to MAKE SCOTCH CAKES.—Two quarts of flour sifted, with a teaspoonful of salt. One cup of fresh, good yeast, three cups of fresh milk, and three eggs. Mix three-fourths of the flour (three pints) into a batter with the eggs, milk and yeast, and beat it well. Into a clean, dry tin bucket sprinkle half of the remaining pint of flour; over this pour the batter. Sprinkle lightly over it the remainder of the flour, and set it by to rise. Do this about dark, and at nine o'clock the batter will have risen up through the flour. Empty the contents of the bucket into a tray bowl, and mix and knead it well. Put it back into the bucket and let it rise until morning. Then work into the dough a large tablespoonful of nice butter. Mould into large-sized circles, flatten with the rolling pin to nearly an inch in thickness. Grease a pan and put them in to rise again; when light, bake in a quick oven, and serve at once. A delicious bread for breakfast.—Ladies' Home Journal.

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THE METHODS OF GOOD MILKERS.—Do not wet the hands or teats in milking. Milk dry; it is neater and cleaner, and, in cold weather, much better for the cow. A quick, faithful worker, who is not inclined to slight the cow, or leave her half milked when hurried, saves more than his wages as compared with a poor milker. It is not possible to prevent cows becoming fat and worthless for the dairy, if there is any carelessness in the milking. It is a job that can rarely be trusted to boys, and never to these very young; for they have not strength in hands or arms to milk rapidly. Long practice in milking, especially at early ages, cultivates strong muscles in the hands. A milkman's "grip" is therefore always a strong one. It is perhaps as distinguishable to one who belongs to the guild as if he were a member of a secret organization. A good milkman milks eight or twelve cows, and does not have the muscles of his fingers so tired as to slight his work. It is important that the milkman milk fast and without any interruption till the close. If this rule is not regarded, the milking capacity of the cows will rapidly deteriorate.—Country Gentleman.

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Connexional Notices.

COMMITTEE ON TRANSFERS.

The Transfer Committee (Discipline, paragraph 119, pages 42, 43), is hereby called to meet in the Board Room, Wesley Buildings, Toronto, on Thursday, April 8, at 10.30 a.m. A. GARMAN.

NOTE.—Any correspondence not forwarded in time to overtake me in Halifax, care of Rev. S. F. Huestis, our Book Steward there, by February 10, should be addressed to me at Belleville, to await my return (D.V.) early in March. A. C.

METHODIST MISSIONARY SOCIETY.

GENERAL SECRETARY'S ENGAGEMENTS. Feb. 19—Bowmanville. " 20—Collingwood. Mar. 5—Toronto, Queen Street. " 12—Napanee East.

MISSIONARY ANNIVERSARIES.

DR. SHAW'S ENGAGEMENTS. Feb. 19—Elora. " 20—Wetzeloc. Mar. 5—Brussels. " 12—Toronto, Gerrard Street. " 19—Campbell's Cross. " 26—Brantford.

REV. DR. POTTS' ENGAGEMENTS, 1893.

- Feb. 19—Ottawa, East and Dominion. " 20—Millbrook and Cavan. Mar. 3—Louisville. " 5—Chatham. " 12—London, Aikin Street and Wellington Street. " 19—St. Mary's. " 26—Kincardine. Apr. 2—Woodstock, in both churches. " 9—Galt. " 16—Oakville. " 23—Barrick. " 30—Belleville, Tabernacle and Bridge Street. May 7—Streetsville. " 14—Thorold and St. Catharines. " 21—Toronto, St. Albans and Bathurst Street.

REV. J. WOODSWORTH'S APPOINTMENTS.

Feb. 19—Windsor. " 22—Wesleyan Theo. College, Montreal. " 26—Cobourg. Arrangements are not yet complete for week-night appointments.

MONTREAL CONFERENCE.

REV. WILLIAM HARRY'S ENGAGEMENTS. Feb. 19—Ottawa, McLeod St. and Billing's Bridge. " 20—Ottawa West. Mar. 5—Carp. " 12—Ottawa East and Nepean. " 19—Ottawa, Dominion Church. " 26—Aylmer. Apr. 9—Montreal, Dominion Square. " 16—Montreal, Mountain Street. Home address—438 St. Catherine Street, Montreal.

GUELPH CONFERENCE.

The Secretary of the Board of Examiners requests the attention of all concerned to p. 152, sec. 4, Discipline, 1892: "Superintendents of Circuits shall report to the Secretary of the Board of Examiners, immediately after the third quarterly meeting, the names and addresses of all candidates coming up for examination in the preliminary course." The Secretary also wishes to know if the candidates hold certificates which will exempt them from examinations on all except the theological subjects, or otherwise. E. A. CROWN, Secretary, Drayton, Ont.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

ALMA MATER ASSOCIATION. In keeping with the constitution of the above society, I hereby give notice of motions for the amendment of the constitution, to be presented to the next annual meeting. The motions will be: 1. To reduce membership fees to five members absent from the annual meeting a vote in the management of the association to provide for current expenses. W. H. HARRIS, 438 St. Catherine Street, Montreal.

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