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THE Christian Guardian

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Notes and Gleanings.

The Vienna correspondent of the *Daily News* says: "Advices have been received from Herat to the effect that the Afghans are beside themselves with joy over the defeat of the English tobacco monopoly in Persia. In some of the Afghan cities anti-English demonstrations followed the reading of the news in the pulpits. Russian merchants declare they never before were so popular or sold goods so quickly or so profitably."

Dr. Morrison lived and labored for twenty-six years of arduous toil and sank into his grave leaving China closed, and with only a few missionaries gathered at Malacca and other parts of the Straits settlement just waiting for it to open. Now there are over forty societies working there with nearly six hundred men missionaries, four hundred wives of missionaries, and over three hundred unmarried women missionaries actually at work in China itself—a total of thirteen hundred.

The Odessa correspondent of the *London Daily News* says that hunger typhus is spreading alarmingly. In the large towns all the hospitals are filled, and private buildings are being converted into hospitals. This is the state of affairs in Moskovshia and Viedomosti. A correspondent writing from Riasan declares that the more fanatical and superstitious portion of the peasantry believe that Count Tolstoi is Antichrist, and decline to accept his bounty, for fear that they will thus commit their souls to perdition.

On the Thursday morning before the death of the Duke of Clarence was known in London, the President of the Wesleyan Conference telegraphed to the Prince and Princess of Wales assuring their Royal Highnesses of the deep and respected sympathy of the entire Wesleyan Methodist Church and of their earnest prayers for the Duke's speedy recovery. At two o'clock the following reply was received:

"TO REV. DR. STEPHENSON,
Wesleyan Methodist Church,
City Road, London:
Prince and Princess of Wales deeply appreciate your kind telegram. It is a sad catastrophe, and their grief is very great."
KNOLLYS."

A despatch has been received at Paris from De Brazza, the explorer, who is in command of the Chari and Lake Tchad expedition in Africa. He says he finds it the wiser plan not to carry out his intention to punish the hostile tribes which attacked Forneau's expedition which set out last year to explore the Valley of Sangha Bayen, Central Soudan and the French Congo, but that he should confine himself to establishing friendly relations with the hospitable chiefs with a view of forming a chain of military posts from the coast to Lake Tchad. Such a course, he adds, would be a great aid in the extension of French influence in all parts of Africa.

The number of orthodox Jews in New York is estimated at from 175,000 to 200,000 and of liberal Jews, from 40,000 to 50,000. Traditional Judaism as exemplified in the first-class is exactly what it was in the days of Christ and his apostles. Some of the reformers repudiate circumcision, intermarry with Gen-

tiles, set aside the difficulties in regard to proselytes to Judaism, institute Sunday services, keep none of the food laws, reject much of the Bible, more of Judaism, all of Christianity, save its spirit and ethics, and occupy the position of polished rationalism. They revere the Old Testament as the divine source of law and doctrine, but decline to acknowledge the supremacy, if not the authority of the Talmud.

The Dean of Rochester, having denounced the semi-religious, semi-secular entertainments promoted by some of the clergy, under the title of "Pleasant Sunday Afternoons," has written a letter, in which he thus explains his objections: "I do not admire the recent invention of 'Pleasant Sunday Afternoons,' because I do not believe in religion made easy; in a Christianity without a cross; with what Mr. Gladstone terms 'depraved accommodations'; in suppressions of 'the truth as it is in Jesus,' for example, of his own teaching as to the necessity and power of his sacraments. I see no similarity between the 'Pleasant Sunday Afternoons,' as means of conversion, and the Apostolic method. I find nothing at all like them in the Holy Scriptures. We have no such custom, neither have the Churches of God."

There is often much ado made over the alleged progress of Roman Catholicism in the United States. Concerning its efforts among the negro population we have no statistics. We notice in one of our American exchanges that a second negro priest has been ordained. The fact is said to be much talked about, though we fail to see much cause for jubilation, if it be true that there are only two Roman Catholic priests in that country. The *Michigan Advocate* says:

"Two colored Roman Catholic priests in this country—one ordained at Rome and one at Baltimore! Thirteen thousand colored Methodist preachers in this country! Oh, how the Romanists are gobbling up the whole country! Protestants should bestir themselves, and save the Anglo-Africans from their Jesuitical wiles!"

A member of the Baptist church, Barrie, recently wrote Rev. Charles H. Spurgeon in reference to his position on the question of Christian fellowship and received the following reply in Mr. Spurgeon's handwriting, which must have been one of his latest deliverances. The note is dated Mentone, January 10th, 1892:

"DEAR SIR.—Nothing gives me more pleasure than to hear of a soul led to Jesus by my sermons. I thank God and take courage. Hold you fast by the good old way and follow the plain word of God. Live near to God and keep out of controversy. I do not quite understand what you mean. The believer should be baptized, and should unite with those who keep the ways of the Lord; but I would not join with a people merely because they were baptized. Spiritual life, Gospel doctrine, simple worship, separation from the world—these are great things and second to nothing. The church of which I am pastor consists only of baptized persons, but we have fellowship with all who are in Christ Jesus. I left the Baptist Union because they have no doctrinal standard whatever except baptism. Follow the Lord in all things and may his grace direct you. Yours heartily,
"C. H. SPURGEON."

In countries where despotic governments exist the progress of liberty is slow. Privileges that are freely recognized as common rights of all men in Canada, Britain and the United States, are not so recognized in Russia or Turkey. It was supposed that serfdom was abolished in Russia, but now we learn that it is to be re-established again. As a remedy for the difficulty which the peasants feel in obtaining land, the Government proposes to allocate to the peasants vast tracts of land, under conditions similar to those of serf tenure. One-third of the harvest is to be stored in the communal magazines for the support of the peasants; one-third is to be sold by the Government for the payment of local debts to the State, and one-third is to be retained for the payment of Government taxes. The peasants will not be allowed to move from their communes, but will be bound to the soil and will be obliged to fulfil their contracts with the

State. A system that apportioned only one-third of the produce of the soil for the peasants can hardly be called liberal treatment. There can be no real development of independent manhood under such a system.

Lady Brooke's attempt to cure the grip-stricken patients in an English district by the distribution of quantities of brandy, was frowned down by the best British medical authority. This is gratifying as an instance of the growing disfavor of alcohol in medical practice. Excellent substitutes for it are found in most cases where it was formerly used. Medical opinion has undergone a great change in this respect during the past ten or fifteen years. We do not know to what extent, or, if at all, whiskey and brandy are recommended for those suffering in this community from grip; but the example of so high an authority as the *British Medical Journal* ought, we think, to carry great weight with our medical men.

A copy of the New Testament in the Motu language of New Guinea—the first New Testament in the language of Her Majesty's latest subjects—was placed in the Queen's hands at Christmas by the Duke of Connaught, at the request of the committee of the Bible Society, conveyed through the editorial superintendent. The version was begun by Rev. J. Chalmers more than ten years ago, and has been completed by Rev. W. G. Lawes. The Port Moresby dialect, in which the version is made, is in the mother tongue of about 5,000 natives, but it is the best known of the various languages along the coast, and the missionaries have resolved to make it the literary language for the entire east of the island from Possession eastward.

There is little doubt that Niagara Falls and our Niagara Peninsula are to play a great part in the future development and material prosperity of the continent. One of the main problems now being grappled with by the engineers and inventors is how to make use of the practically limitless power of the Falls of Niagara. Projects, having behind them immense capital and the best expert opinion, are on foot for the transmission of electrical power, generated at the Falls, to Chicago for use at the coming World's Fair. There are still larger projects for utilizing the transmission of this power to other great cities of the continent. With such immense force for use in manufactures, it would seem that the district in which it is located ought to become some day a great business centre. On the Canadian side there are great facilities for building up a manufacturing community, and if the canals of the St. Lawrence were deepened and widened so as to admit the passage of ocean steamers, they could load and unload at Queenston.

"THE ENEMIES OF THE BIBLE."

The opponents of the higher criticism of the Bible, as it is called, have the advantage over its defenders that they are clear and consistent, honest and straightforward.

They do not beat about the bush and dodge the consequences of their arguments, as the others do, juggle with words, and pretend that unbelief is only a larger and more enlightened belief. They say exactly what they mean in terms which cannot be mistaken. Everybody understands them. The others, apparently, do not want to be understood by anybody, or, perhaps we should say more charitably, they dare not themselves face the consequences of their methods and principles of biblical interpretation. They try to make themselves and other people believe that they are only putting the authority of the Bible on a more rational basis, when in truth they are destroying it utterly, and along with it the supernatural basis of all theology and religion.

As Prof. Green, of Princeton, said last Sunday, there is nothing novel in the attacks upon

the genuineness and truth of the books of the Bible by scholars who have no faith in the supernatural; but these assaults are new because they are made by "Christian scholars who claim to be evangelical in their creed, and to be reverent students of the Word of God." Dr. Briggs, for instance, professes to believe in the "inspiration" of the Bible, but it is a sort of inspiration which would be admitted readily by those who deny the supernatural origin and divine authority of the Scriptures. It is not inspiration, to use the words of Prof. Green, "in its proper and universally accepted sense, as such a divine control over the writers of Scripture as secured their infallibility and guarded them from error." Its theory assumes that they were as liable to error as other men; and it accumulates proofs to show their inconsistencies, contradictions, and discrepancies; or, as Dr. Van Dyke put it in his letter in the *Sun* recently, to exhibit the fact that they were conditioned by their "national and personal peculiarities" and their "natural faculties, intellectual and moral, freely exercised in their production." Undoubtedly, Col. Ingersoll himself would be ready to accept inspiration so defined.

Prof. Green, therefore, stated the issue between the new and the old theories of inspiration correctly when he said that it concerned "the historical truth and Divine authority of the Old Testament from beginning to end," and consequently the authority of the New Testament also, for therein what is assumed by these critics as error is accepted and confirmed as indisputable truth. They deny that Moses was the author of the Pentateuch, and say that some of its writers were not earlier than 500 B.C., though "our Lord and the inspired writers of the New Testament abundantly confirm the claim of the Pentateuch to be regarded as the Word of God, for in so doing they uniformly attach to it the name of Moses." If Jesus and his disciples were deceived as to this point, how can they be believed as infallible in any respect? They also must have been limited by their "natural faculties, intellectual and moral."

Dr. Van Dyke may call that "old-fashioned logic," "purely inductive instead of deductive;" but is it not common sense? So also is the logic of Prof. Green when he says that if in ordinary affairs a legal instrument or a piece of commercial paper, for instance, "is not from the source it claims to be, and the signature attached to it is false, it is not worth the paper it is written upon." If Moses did not write the Pentateuch, and its authorship is purely conjectural, some of it obviously having been produced a thousand years after his time as a record of Jewish traditions, by unknown writers and for the purposes of priestcraft, what remains of the authority of those books or any part of the Bible of the Word of God? If its statements of fact are contradictory and distinct events are confounded, if it is a mere compilation and not an original document, wherein consists its inspiration? If the Bible thus begins with false prefaces, what else in it can be accepted as genuine truth from God any more than the doctrines and speculations of any other book? If the "natural faculties, intellectual and moral," of the compilers of the Pentateuch led them to palm off as the work of Moses four distinct documents which were not his, and which contain duplicate and discrepant statements, and whose diversity of style and matter show they could not have been written by any one man or at any single period—what sort of reliance can we place on such faculties exercised by other writers of Scripture whom we have been taught to believe inspired and infallible? As Professor Green says, what credit would be attached to the Gospels if, instead of being written by well-known apostles and evangelists who were contemporaries of Jesus and eyewitnesses of the facts and events they describe, they were composed centuries after his time by writers whose identity was undiscoverable or purely conjectural?—*New York Sun*.

ANXIETY.

Thou infant sister of more dread Despair,
Oh! visitant of every troubled heart,
Who, stealing on us from we know not where,
Will all unawakened play thy impish part;
Who cometh softly, driving gentle Sleep—
Fair hidden guest who met thee on thy way—
Behind those phantoms called from out the deep
Where direct Future dwells, and where no ray
Of brightness ever shines, nor gleam of opening day.

In vain, we strive to banish from the mind
The scenes thy ghostly fingers every draw,
Where'er we look, surrounding us we find
New visions taken from thy hidden store;
The background may be changed, yet still we see
The same dark shadow hovering ever near:
Pointing to something—something that shall be—
An unknown dread, whose mocking voice we hear
Rising and falling still on changing waves of fear.

As some entangled fly will strive in vain,
When first its fragile wings are lightly bound,
To battle with the thin transparent chain
Which by each effort is more tightly wound;
So dost thou lead us on, with cunning power,
To fiercely argue and with thee contend,
And thus do we more deeply, hour by hour,
Our falling strength in useless effort spend,
To find our minds enthralled more closely at the end.

We would outsoar the aching realms of thought,
And find the region of the lotus-flower,
Where past and future are so softly brought
To mingle faintly with the passing hour,
Where the unconscious mind is free from care,
Sweetly regardless of all joy or pain,
And where the odorous perfume in the air
Might lull into oblivion again
These scenes, that ever pass like phantoms through the
brain.

Weak, hopeless effort; it by conscious might
We strive before the bitter turmoil cease,
To draw between us and the foe we fight
The royal presence of unfettered Peace,
She cometh not, while still our toms arise;
We lift our sword, ten thousand swords are there!
We bid defiance to the threatening skies,
A thousand echoes vibrate in the air,
Filling the trembling heart with its own wild despair.

Then Weariness and chill Exhaustion creep,
With lagging steps, to give their needed aid
To their fair, gentle mistress, banished Sleep,
Who, hovering near us still, has waiting stayed;
And now, with arms outstretched, they freeze the air,
The feverish fancies vanish from the sight,
Struggling through dreamland as they disappear,
Darkening the dreams that meet them in their flight,
Until, with regal calm, Peace rules the hour of night.
—Spectator.

THE CRAVING FOR IMMORTALITY.

That death does not end all—that the grave is not the goal of humanity, but only the gateway to a new existence of vaster range; this is surely the greatest discovery that the annals of the world record. Is it a discovery, or is faith in immortality universal? This is a question which has been much discussed. The truth I believe to be this: The longing for immortality is, like the thirst for knowledge or any other of the supreme wants mentioned to-day, native to human nature; but it does not follow that in all ages, or in all countries, it must have been keenly felt. An instinct may be native to the soul, and yet long be latent; we can tell in what age, for example, and among what race the passion for wisdom first arose. It is not so easy to tell where the longing for immortality first decisively asserted itself. It does not seem, however, to have been in any of the three historical peoples of antiquity already mentioned—the Greeks, the Romans, or the Hebrews. Historians speak rather of Egypt and Persia—two countries lying on the dim borderland between the bright circle of civilization and the surrounding continents of darkness—as the places where man first came to full consciousness of this demand of his nature.

But once having asserted itself, the sense of this want can never die out of the human soul. Now and then, indeed, men may be heard speaking as if mankind might give up this hope, and be perfectly content to die as a dog dieth. In the same way, last century, Rousseau and others advocated a return to a state of nature, in which there would be no more curiosity for knowledge or passion for wisdom than in the minds of savages. It is just as unlikely that the passion for immortality will die out of the minds of men as that the intellectual thirst which first grew keen in Greece will disappear and trouble men no more. And the calamity, if it were possible, would be an even more degrading one.

It requires, indeed, special experiences thoroughly to evoke this longing. It may be invoked by the sense of the inequalities of this life, which a more perfect world needed to redress. Perhaps no one can feel the passion for immortality fully who has not known what it is to love intensely—to love wisdom, or to love moral perfection, or to love another heart. It is as your whole being goes out to an ideal object that it becomes intolerable to think that death is to interpose and end the development which has pro-

duced to be so vast, but has only commenced. Sometimes it is while standing by a deathbed, on which lies one whose physical frame is worn to a shadow and on the verge of dissolution, but whose mind, instead of decaying with the body, seems only to be disengaging itself from obstructions and beginning to expatiate in its native strength, that one is pierced with the conviction that the spirit does not die with the body. But perhaps the most authentic intimation we receive from immortality is from conscience—it is that dread of something after death which accompanies the commission of crime, and gathers round the soul, as on the eve of dissolution it looks back to the unpardoned sins of a lifetime. In that dread hour men know that they have not done with their sins yet, but will have to face them again beyond the veil.

Thus immortality is not only a great hope, but also a great terror. We passionately long for it, and yet at the same time we recoil from it in guilty fear. Who can reconcile this contradiction? Our Bible gives the answer: "Christ is made unto us redemption." He is both our redemption from death, and our redemption from sin in one. In him the great hope of immortality receives its justification, and in him the great terror is transmuted into immortal joy.—*Rev. James Stalker, D.D.*

THE LOUISIANA LOTTERY AND THE POST-OFFICE.

The only real setback to the Lottery has come from the new postal regulations. At various times since 1883, Inspector George A. Dice has done efficient work in obtaining evidence of violations of the postal law, but in every instance the United States Court in New Orleans proved an obstacle to conviction, so liable is the ermine to lose its lustre in a Lottery atmosphere. Finally Congress passed a new law in September, 1890, which made it possible to prosecute for the posting of lottery tickets or advertisements, along the route or at the destination. The day that law was signed, Mr. Dice heard a salute of one hundred guns fired in New Orleans by the anti-lotteryites in honor of their first and only success. Inspector George C. Maynard has since picketed the Gulf district, and in addition to the Louisiana Lottery, has had also to watch the Juarez Lottery, a Mexican concern to which Confederate Gen. John S. Mosby is Commissioner. Mexico is a paradise for gamblers. A traveller who has just returned says that at a watering place in that country he entered a tent in one end of which was a gaming-table for adults, while in the other end was a table for youths; a pawn-shop occupied the centre.

At the New Orleans post-office, in ten days prior to the passage of the new law, the Lottery Company received 30,000 letters: in the same time the New Orleans National, the Lottery bank, received 8,464 registered letters. For ten days in July, 1891, the Lottery received only 534 letters, and the bank only 41 registered letters. One-third of the New Orleans mail formerly went to the Lottery, the receipts of the post-office on that account alone amounting to \$125,000 a year. . . . If necessary, the Lottery would no doubt conduct its carrying business by pony express or even by foot messengers; but just at present it finds the express companies a handy agency, against whom, however, the Postmaster-General is preparing legal warfare. . . . In the past, as at present, the Lottery mail has been the chief source of corruption to the postal employees, and to an extent which official prudence, to aid its detective work, has felt bound to conceal. But the facts are astounding. With the purpose of discrediting the New Orleans post-office, the Lottery bank has recently charged indifference on the part of the authorities, who are obliged to work in quiet, and who have no surveillance over the employees of the bank; for the Lottery mail corrupts alike those that handle and those that receive it. An account of the subterfuges of the Lottery to evade the postal law would fill a volume. Some of their home journals in the Lottery interest are making a desperate assault on the constitutionality of the law, for excluding from the mails newspapers that print Lottery advertisements. The case was argued in November, and in the middle of December the decision had not yet been rendered. That public opinion strongly favors the exclusion of Lottery matter from the mails is indicated, the Postmaster-General says, by the fact that "of the 2,269 newspaper editorials, published in 850

papers, which have come to the notice of the Department during the past year, 2,172 have opposed the use of the mails by lotteries; and 87 have favored it." It would be interesting to know how many of the 87 were printed outside Louisiana.—*C. C. Buel, in February Century.*

GLADSTONE AND THE BIBLE.

The *Record*, the Church of England organ in Great Britain, prints the following letter from Mr. Gladstone:

"Cordially wishing well to your efforts to uphold in full the reverence due to the Holy Scriptures, I feel myself unable to offer any material contribution towards them, since I am not an expert, and therefore disintitled to pronounce any positive judgment on what is termed the higher criticism. Looking to the tone, the methods, and some other incidents of the controversy on the destructive side, I am certainly inspired, not with confidence, but with misgiving, as to such of the foreign 'higher critics' as I have direct knowledge of; but I feel it may be justly observed that misgivings are not in themselves arguments. My mind, too, is perhaps subject to an adverse bias from my protracted observation of a controversy parallel, and analogous in some important respects, on the poems of Homer; for, in that instance, after a long familiarity with the subject, I frankly avow that I am driven to entertain a mean opinion of the negative speculations. My life has also embraced the period in which the battery of destructive criticism was directed, and that by very able hands, against a large portion of the Roman history. But many consider that by the work of Sir George Lewis the destructive criticism was in this case itself destroyed; and I am under the impression that the ancient record has undergone a certain amount of revival in credit and authority. Anything I may have to say in the way of argument on the subject will naturally be sought for in my small book; but there are two remarks which I would venture to offer, especially to those who may be approaching the question for the first time. One of them is, that we must be on our guard against drawing our strength of persuasion or warmth of affection into the field, as if they had the force of arguments; but should, in endeavoring to defend the Scriptures, proceed upon the very same considerations of evidence and of general reasonableness as would govern our mental processes in other matters. The other is, that when the arguments of specialists, pointing to negative conclusions, are pressed upon us by the authority they draw from their several pursuits, we should beware of haste, and should exercise the right of reserving our judgments, even if we yield a provisional assent, until we know that specialism has said its last word, and until we have had the opportunity of comparing their results with the wider considerations belonging to the fields of history, philosophy, and religion, taken at large."

THE BROTHERHOOD OF MAN.

Strange as it may seem, yet it would be true to say that the man is more dependent than the child. Increased knowledge brings increased care. Greater strength brings greater need. The dependence of the child becomes the dependence of the man upon his brothers. Contrast man for a moment with the other creatures in his need of organization, combination, cooperation. What thousands of hands must toil for us that our commonest wants may be met. The grass of the meadow yields a crop for the cattle that sow not nor reap, nor gather into barns; but I cannot eat a crust of bread without being debtor to nearly six thousand harvests. What does that mean? That year after year away down through the misty ages men have toiled at the plough, and have sowed and hoed and reaped and garnered, and that this great host have been working and watching, and waiting and planning to send me on my crust. Go on to think of the fire that baked it; of those that toiled in the coal-mine; of the arrangement for its transfer; of the iron "dug from central gloom" and fashioned and fitted for my use. To how many am I debtor for a crust of bread? I cannot sit down to a cup of tea without compassing two worlds—and here again a thousand hands have wrought that I may be refreshed. This dependence stretches away on every side. Take another matter which the animals find ready-

made—the matter of dress. Another host must toll that I may be clothed. Then go on to think of man's intellectual wants; of his social wants; every want meaning dependence upon others. Think of the city, the nation, the laws—how all the might and wisdom and strength of thousands do minister to us and enrich us. Talk about "an independent gentleman!" No, no; there is but one creature in all the round world that is independent—and that is the wild beast.

And here let us ask: What is the purpose of this dependence? Is not man often hampered and hindered by it? Does it not make possible excess on one side and poverty on the other? Does it not open the door for arrogance and pride, for cruel bondage and slavery? It does, as every good becomes a possibility of ill. But do you not see how by this very dependence man is to learn further the mystery and blessedness of trust? It was dependence that wrought in him the beginning of his nobleness in his love of father and mother; and dependence is to develop the further nobleness that binds men into a brotherhood. The blessedness of the child is to grow into larger blessedness of the family. So the dignity and glory of man are begotten of his trust.—*Mark Guy Pearse.*

HE AND SHE.

They sit together before the fire. They are wrinkled and gray, and both are very tired. He has not been successful in life. She has not been happy. Fortune and death have robbed them of everything that they held dear, and has left them but the one thing for which they do not care—life.

"Do you remember," he asks, "when we were children together? We used to play together every day, and I used to carry your books to school for you and home again, and you would save the greater part of the sweets your mother gave you, for me."

"Yes, I remember," she answers. "We were very happy then."

"And do you remember," he continues, "the day when we stood up together before the altar, you in your white dress, I in my broadcloth? Who would have thought then that I would not have been successful, and that you would not have been happy all your life? I thought that with you by my side I could conquer the world if it were necessary."

"Yes, I remember," she answers. "We were very happy then."

"And do you remember," he says again, "the day that we took our first child to be baptized? We were very happy then, and very proud. And we dreamed that we would spend our old age in the loving arms of our children, wealthy, honored and loved."

"Yes, I remember," she answers. "We were very happy then."

"But now—now—" he says, and cannot go on, for there is a tear in his eye and a great lump in his throat.

"Now," she answers, clasping his withered hand lovingly in hers, "I am happier than I have ever been before in my life, although until but just now I did not realize it. I am very happy, because God, though he has taken everything else from me, has left me you." —*Tom Hall, in New York Ledger.*

WHEN NIGHT COMES.

It is so easy to say "you must stop worrying," it is so hard to get away from the cares that chafe and cut into our souls. Every man bears his own burden; most men are weighted with the burdens of their brother drones. "If you did not worry you would feel better," is good advice, but just as practicable for the average man as "If you do not breathe your lungs will heal," to the man suffering from hemorrhage. Breathe he must until death releases him, and worry men will until the wearisome tasks are forever laid down. The people who say "I never worry" are simply untruthful, so happily placed that they have no cause for anxiety, or in supreme selfishness load their worries on someone else. One thing you can do. Though the days of your life be filled with trouble, harassment and annoyances, lay them away at nightfall. When darkness rests upon the face of the earth say "here we rest," or as the Indians more euphoniously phrased it, Alabama. And to your wearied soul shall be fulfilled the promise of old—"at evening time it shall be light."—*Selected.*

The Mission Field.

CANADIAN METHODISM IN CHINA.

I. THE TRIP.

Canadian Methodism has planted her banner amongst China's millions. May that banner, blessed of God, be entangled ere long in many a dale and plain where now idols are worshipped.

A week of great interest was spent in Japan visiting missions. The sister missions of the East are already warmly united in spirit. The missionaries received us with open arms.

The overland route from Tokyo to Kobe afforded us an opportunity of seeing the "gardens of the world"—Japanese farming districts. Several mission centres were visited. At Shizuoka we spent a most profitable and enjoyable Sabbath.

On Tuesday we left Shizuoka, and passed through the district which, eighteen hours later, was a scene of almost utter desolation.

An invitation from Arthur Beall, B.A., and Rev. Harper Coates, B.A., to visit Kyoto, the former capital of Japan, was gladly accepted.

Saturday we sailed through the Japan inland seas. New and inspiring were the scenes that every turn of the boat afforded.

The Methodist Episcopal Church is doing excellent work in Yagasaki. A pleasant Sabbath was spent here. Monday we crossed China Sea.

We were ploughing through the sediments and refuse of hundreds of Chinese cities and towns. At last we reached the beginning of the end of our journey. We were in the Yang-tse-Kiang waters.

N.B.—Letters addressed to me at Shanghai, in care of the Presbyterian Mission Press, will reach me all right.

MONTHLY SUMMARY OF THE JAPANESE RELIGIOUS PRESS.

In current Christian literature a notable event has been the declaration of faith published by Mr. Uchigura (the minister whose letter on the Sendai schools appeared lately in these columns).

DESTRUCTIVE FIRE IN SHIZUOKA, JAPAN.

Four times within six years has this city been disfigured and weakened by sweeping conflagrations; and this last seems the most severe of all.

risks and labor will increase that two or threefold. Could we have built last year, we would have been happy indeed. Fortunately, we are able to use our English school for services for the present.

APPROXIMATE ASSETS. Old property.....Yen 500 Grant from Board....." 2,000 To be raised by the Shizuoka people....." 1,000 Total.....Yen 3,500

WEAT WE REQUIRE. A church to hold five hundred. A house for the Japanese pastor. A cheap building for the Sabbath-school, etc. Fencing and improvements on the lot.

Shall we cut down the plan we had adopted for a fairly respectable church, or shall we attempt to go on, at the risk of coming out a few hundred yen short? In consultation with Dr. McDonald, we have decided not to spoil our undertaking by cutting down in size or in general plan.

Shizuoka, January 13th. F. A. CASSIDY. P.S.—Two subscriptions of £5 sterling, each from Mr. T. Eaton, of Toronto, came to hand, and have been most timely in helping us in our time of need. F. A. C.

Correspondence.

REGENERATION AND SANCTIFICATION—THEIR RESPECTIVE SPHERES.

DEAR SIR.—We have read in the GUARDIAN of January 20th, the letter of Bro. T. L. Wilkinson on the subject stated above. It does seem unfortunate that the simple, precious truth of the doctrine of holiness has been so often obscured and mystified behind a controversy about words.

1. All sin is in self-will. Where there is no consent of the will to oppose the will of God there is no sin.

2. In every case of genuine conversion there has been a full surrender of the will to God, or the individual could not have been converted. (See Luke xii. 26, 28; xviii. 22-23; Mark viii. 34-35; ix. 49-47.)

3. The young convert does receive the baptism of the Holy Spirit. (See Acts ii. 38, and x. 44; John iii. 5, and Titus iii. 5.) Regeneration is not a partial work (Eph. iv. 22-24). The young convert does enjoy full salvation, and there is nothing in the Divine economy to prevent him from continuing to enjoy it to the end of life.

4. But while the young convert's will has been surrendered, it has not yet been tested and disciplined by the trials and temptations of life. It has not yet been brought, through experience, into a state of absolute and final subjection to the Divine will. After conversion clearer views of the Divine law will be received, new duties will occur, new sacrifices will be called for that were not thought of at conversion, and in the vast majority of cases self-will begins to assert itself again, either consciously, in which case it must be repented of and forsaken, or the justified relationship cannot be retained; or, unconsciously, in which case self-will often takes refuge behind erroneous opinions about personal duty or Christian privilege, maintains an unseen and unsuspected life, and fights to the bitter end against that mortifying and self-crucifixion which the apostle describes as the condition of attainment to the highest type of Christian character. (Gal. ii. 20; Col. iii. 5-15.) On account of this assertion of self-will the Holy Spirit is grieved. His influence is partly, at least, withdrawn, and natural depravity begins to assert itself again; and hence we have the doubts and fears, the ill temper, the worldly conformity, the fondness of earthly honors, the littleness of spiritual power that are characteristic of many Christians to-day. These evils do not exist because Christ is unable to save, but because of human self-will.

5. In the experience of the growing believer there comes a point at which self-will is definitely and finally abandoned, and the soul reigns itself entirely and eternally to the will of God, to suffer or to serve, to wait or to work for him. This point is usually preceded by a period of deep reflection, heart searching, and conviction, in which self-will is detected and repented of, and with a view to this, Providence often sends the baptism of sorrow. (John xv. 2 and Heb. xii. 10.) This point is followed by a deep soul-rest, an inward peace unshaken by outward circumstances; an abiding joy compatible with grief; a love to everybody. This is the result of the constant indwelling of the Holy Spirit, the Heavenly Comforter, as promised in John xiv. 16-17; xvi. 7; Luke xiv. 49; compare also Eph. v. 18 and Gal. v. 22, 23. The enjoyment of this state is conditional upon the continued submission of the will, the use of prayer, and the study of the Word of God.

6. In the experience of many saintly individuals—such as John Fletcher, William Carvosso, Frances Ridley Havergal, Alfred Cookman—the point at which this final and undebating acceptance of the will of God was reached, the point at which the life of perfect trust began, was a crisis as striking in its outward features as the event of their conversion itself, although really the inward change was not so great, because conversion—i.e., regeneration—is a passing "from darkness unto light" (Acts xvi. 18), whereas entire sanctification is a passing from a dim to a clearer light.

7. If it is asked, "Why does it require two operations to thoroughly save us from sin?"—in other words, Why does not God bring a soul to the state referred to above by one crisis instead of

two?—we might also ask why does not God bring the grain to maturity in summer by one crisis, instead of two? And we answer that the Divine method, both in nature and in grace, is the method of development, in the process of which there are crises; and so we have the first crisis in which the tender blade breaks through the covering of soil, and the second crisis in which the immature green ear breaks through the environment of leaves. "First the blade, and then the ear" (Mark iv. 28). And Jesus spoke of this of the growth of the kingdom in the individual heart (Wh'don).

8. After conversion there is, indeed, growth in knowledge, in wisdom, in grace; but self-will is not finally eliminated except by a definite and final abandonment such as we have described, and such as Paul refers to in his address, not to unconverted people, but to believers, in Romans vi. 18 (Rev. Var.). "Neither present your members unto sin as instruments of unrighteousness, but present yourselves unto God as alive from the dead." (See also Romans xii. 1.) A young child does not grow out of self-will. If he is not thoroughly subdued he will become more self-willed than ever. And so it is in the case of the believer.

9. After "the rest of faith" is entered, the soul will still grow on, in love and light, forever; for the worst impediments to its growth will have been taken out of the way. And we conclude that the doctrine of holiness, which is not only a doctrine, but the distinctive doctrine of the Methodist Church, may require a somewhat different mode of statement from that of Wesley's time, but it is nevertheless scriptural and right, and nothing is needed more than the clear, definite, and judicious preaching of it to-day. THOMAS VOADEN.

THE REV. ROBERT AITKEN.

In his interesting book "From Death Into Life," Rev. Wm. Haslam says, p. 55, "Oh, what tremendous scenes we witnessed whenever Mr. Aitken came to preach at Baldhu. The church, which was built to hold six hundred, used to have as many as fifteen hundred packed into it."

Rev. Dr. Gregory, the very able Editor of the Wesleyan Methodist Magazine, London, gives a graphic description of Mr. Aitken's visit to Woodhouse Grove, 1888-84: "Robert Aitken was blessed with a stalwart, muscular physique; he had lionine looks and lionine lungs. He seemed surcharged with earnestness and spiritual force; full of power by the Spirit of the Lord. He had an air and tone of awe-inspiring immediateness. A great revival of religion followed. For some months Woodhouse Grove presented a spectacle which would have made the heart of Wesley dance for joy. The whole establishment, boys, masters, servants, were intent on living thoroughly Christian lives."—Wesleyan Methodist Magazine, 1886, p. 786.

It was my privilege to be personally acquainted with Mr. Aitken. When a youth I heard him preach in Addingham, my native place, on a week-day evening. He had travelled by post-chaise all the way from Appleby in Westmoreland, and had barely time to put on his gown and bands, before the commencement of the service. His text was: "What doest thou here, Elijah?" The sonorous voice, melting earnestness and searching words of the preacher made a great sensation. Men, hitherto apparently spiritually inaccessible, knelt at the communion-rail during the subsequent prayer-meeting. As he happened to be my father's guest, I regarded our visitor with great interest. During supper, a gentleman from an adjoining circuit rather abruptly said: "Mr. Aitken, did you not disappoint such a congregation," naming the place. The person addressed fixed his eagle eye upon the speaker, and with a strong, decisive intonation, exclaimed, "I never disappointed a congregation since I knew God, sir."

Next morning, those not being railway days, I had the honor of accompanying our guest to Hkley, three miles distant, to take the Leeds coach, he riding my father's horse with his carpet-bag in front of the saddle, and I walking by his side. In conversation, reference was made to the new theological institution of which Dr. Bunting was the first president, and I conclusively gathered that Mr. Aitken would have accepted Dr. Bunting's position had it been offered him—and accepted from the purest of motives. The spiritual and evangelistic element in the young men in his charge would not in the slightest degree have suffered from the relation.

This remarkable man, formerly an unconverted Manx clergyman, when changed by God's grace, became in the hands of the Spirit "a new sharp threshing instrument having teeth." He held successful revival services in many of the great Methodist centres in England, and I have heard would have permanently identified himself with Methodism, had the Conference been willing to give him a free evangelistic commission—a department of service now well known on both sides of the water, but in those conservative days not regarded with much favor. Mr. Aitken, not finding in the Methodist Church the sphere he coveted, organized the Christian Society, of which at the first General Convocation, held in Liverpool, October 27th, 1836, he was chosen President. "Wesley's Sermons," and the "Notes on the New Testament," were adopted as the doctrinal standard of the new organization, and the need of greater spiritual life and converting power than other Churches had, its raison d'être. Hope Street chapel, Liverpool, was the principal appointment, and there the President was stationed. How long the Christian Society lived I don't know definitely, probably ten or twelve years; but eventually a deputation from Liverpool waited upon Bishop Sumner, of Chester, and requested him to admit Mr. Aitken into the Episcopal Church, and in 1849 he was sent to the "remote parish" of Pendeen, in Cornwall. This was three years before the conversion of Mr. Haslam, in which cardinal event Mr. Aitken was a prime instrument. Here the good man worked for twenty-four years, occasionally leaving his post for

rousing evangelistic work in other parts of the kingdom until 1873, when, in his seventy-second year, he fell dead in Paddington station, London, on returning from a brief tour to the Continent.

As specimens of Mr. Aitken's spirit and style, possibly I may give at another time extracts from an "Address to the Clergy," which he published in 1852. The pamphlet, which is in two parts, is full of faithful, burning words on conversion and conversion work—applicable both then and now.

H. F. BLAND

CHRISTIAN LICENSE COMMISSIONERS, ATTENTION.

Part of the machinery of the Ontario Liquor License Law, and, I suppose, of the license laws of other Provinces as well, is the appointment of a Board of License Commissioners, without whose consent no license can be issued permitting anyone to sell intoxicating liquors for beverage purposes. The Government generally seeks out some of the best citizens in each county and city to form said boards. It is desirable, if possible, that one or more of these men be a professing Christian in good standing in some branch of the Christian Church. In this country such men are fortunately numerous enough to be easily obtainable, and are in most cases only too willing to get the office.

To have Christians amongst these officials serves several purposes, both for the Government, the law and the liquor sellers. For the Government: It shows that the Church, in the persons of these officials, is in accord with the law by sanctioning the appointment of some of its best members upon license boards. For the law: It gives a good character to the traffic. For, if it were such a terrible business as some say, these men would not attach their names to the licenses. For the liquor sellers: They can always show their licenses with the names of elders, deacons and class leaders upon them. A Christian license commissioner carries the consent and sanction of the Church of which he is a member to the license system, thereby helping to make it respectable, and its perpetuation surer. These are great points gained for this unholy traffic. Another thing it does, so far as these men represent the blessed Christ, it seeks to make him a consenting party. Christians act either with or without Christ. If with him, when they sign a liquor license, then he must consent and approve; if without him, then they commit sin. "For whatsoever is not of faith is sin" (Paul). Nearly every Christian Church teaches that the liquor traffic is evil, only evil, and that continually, and none of them teach that "it cannot be licensed without sin." We are compelled to the conclusion that Christians acting upon these license boards bring their Churches into responsibility jointly with others for the evils and crimes resulting from the trade thus licensed. Brother License Commissioners, permit me to reason with you on this state of things.

Do you think you are doing a brother's part to a brother when you write your permission to sell liquor? You surely know that your names unlock gateways opening into paths which lead to hell. If it is right for you Christians to give your permission to open a liquor bar, by what logic can it be shown to be wrong, that I, another Christian, may not buy and use the goods sold in that shop? Has the users of these wares any more sin than you? How? Why? But you say you do not, as private citizens, license dram-shops, only as officials of the Government. Am I to understand then, that you do in the capacity of Government officers, what you would not, could not, conscientiously do as private citizens? How is this?

Again, you say, the law says it shall be done, and you are acting for the law, and it is unfair to hold you responsible. Surely as Christian men, you do not think your actions, which mean so much, carry no moral responsibility with them. Must we shut out morality from all actions of Government officials? If in your case, why not in all cases? This is secularism with a vengeance. Morality in human life is a dream, and the man becomes a Government machine. A man, a Christian man, as a public officer or private citizen, should do nothing that is not approved by his judgment and sanctioned by his conscience. Do your consciences sanction liquor licenses? Do your judgments approve of them? "No!" you say most emphatically. Then, you do an act that is legally right which your Christian conscience says is morally wrong. But, again, for the plea that it is the law that sanctions the license and not you, let me ask, Are you impersonal, a machine, "that, and nothing more?" Again, What do you mean by law? You mean of course the will of the majority, as represented in the Legislature, that is, the Government; that is, again, the party whose mouthpiece the Government is, and of whom you are the agent. You say you are not responsible for the license law. Who is, if you are not? You, with others forming the majority, are responsible, and the law is yours. The Government is your agent, and appoints yourselves to carry out the provisions of your own law. You surely know that no man has an inherent right to sell intoxicating liquors for beverage purposes. No man has a moral right to sell them. But a license law makes it legal to do so; therefore a license law is immoral, and you are willingly consenting parties in the administration of a statute which makes it legal to do an immoral thing.

No people have the right to give the power to any Government to make a law which barbers the health, virtue and morals of any number of citizens and the social order of the State, for any price, high or low, all of which a liquor license law does. Your action as officers of the Government commit your consciences to its approval, and seeks to commit the Church of which you are members to the same thing. This is an UNHOLY LEAGUE, which you ought at once to destroy. A portion of the price of every glass of rum sold goes by your action into the public treasury. The people of Canada are thus made partners of the liquor trade, and are so quoted by the traffic. A Christian man's name on a liquor license, hung up in a bar over the bottles from which is poured the drunkard's drink, is a contradiction which I trust you will take the first opportunity of remedying.

The true Christian conscience declares the liquor traffic to be a sin against God and a crime against humanity. Refuse for Christ's sake, and for the sake of your weak brother, any and every

offer of any Government to take an official part in legalising the greatest curse of modern times. Let Christian men everywhere resent all such unholy alliances, and the fast growing sentiment against liquor would be vastly accelerated.

D. L. BRETHOUR.
Burlington, February, 1892.

CROSSLEY AND HUNTER IN VICTORIA, BRITISH COLUMBIA.

DEAR SIR,—No doubt the many hundreds of your readers who follow with interest all the movements of our beloved brethren, Crossley and Hunter, will read with interest a short account of their work in this city. We had hoped to have had the evangelists with us when they visited the Coast a year ago; but there were difficulties in the way, and we were fain to let them depart, with the promise that they would return during the present season. For many reasons the months of November and December are the most favorable of the year for evangelistic work. During these months a large number of fishermen, sealers, miners, and others whose work takes them from home at other seasons, are in the city spending a few weeks of enforced idleness. It is the rainy season, and outdoor attractions are reduced to a minimum, while in many departments of trade it is the slack time of the year. For months the people of God had been praying for a revival, and no sooner had the union services begun than it was manifest to all that their prayers were to be answered. Our brethren opened their work in the First Presbyterian church on Sunday, November 22nd, continuing there for a week. Then for a week in St. Andrew's Presbyterian church, of which Rev. E. McF. McLeod is the popular pastor. At the end of a week the growing crowds could no longer find accommodation even in this large church, and the meetings were transferred to the new Pandora Avenue Methodist church, where they were continued without intermission until December 22nd, when it was intended to bring them to a close. However, so strong was the pressure brought to bear upon the evangelists that they consented to defer their visit to Nanaimo for one week, and returning on December 27th, closed what has undoubtedly been the greatest revival that has ever visited this city, or perhaps this province, on New Year's night, 1892.

From the very first meeting it was blessedly apparent that God was with his people. Every service was crowded to the utmost, many being unable to gain admission to the church during the first week, and sinners in dozens and scores turned to God. No meetings could have been quieter, but an intense seriousness pervaded the congregations from first to last. All classes of the community were reached. Many business men, and hundreds from all ranks of life—old, middle-aged, young, and little children—crowded the enquiry-room, earnestly asking, "What must I do to be saved?" Of these, the vast majority are able to rejoice to-day in a knowledge of sins forgiven. Many most interesting conversions occurred among the sealers. Some of these dear brethren have already sailed, and others are preparing to start upon their nine or ten months' cruise rejoicing in the Saviour's love. As the work progressed denominational lines almost entirely disappeared, and Episcopalians and Baptists, Presbyterians and Methodists, worked side by side as though they had been brought up together. Only eternity can reveal all the results of the services. Statistics can only imperfectly indicate the scope of the work. Over 500 adults and 100 boys and girls professed conversion. Of these the great majority have been gathered into the various churches, the three Methodist churches alone receiving over 250 new members. Since the evangelists left us our churches have been crowded at all the regular services as never before, and conversions are still taking place every week. To God be all the glory and praise forever.

JAMES H. WHITE,
Secretary Evangelistic Committee.
Victoria, B.C., Jan. 1892.

ACKNOWLEDGMENT.

DEAR SIR,—Would you kindly insert in the GUARDIAN the following subscriptions towards the boat *Glad Tidings*: Morden Sunday-school, Ont., towards new boiler, \$19; Wellesley school, Toronto, per G. H. Armstrong, \$5.

For Boys' Boarding school, Port Simpson: Miss M. Trimble's Sunday-school class, Calgary, Alta., \$5. Also from E. S. Bean, Glen Farm, Chalmers Basin, Qua., for Girl's Home, \$5.

We do hope that others will do likewise to help us in our work; and we do trust our little ship will soon be at her work. T. CROSSY.
Port Simpson, Jan. 15th, 1892.

WHO WILL HELP?

In connection with the Gore Bay Mission there is an appointment on Barrie Island which needs a little help and encouragement in Sunday-school work. The people are very poor, and many of their homes are undeserving of the name. If some Sunday-school, whose library is past service to them, will donate the same to us, it would be the means of doing great good, and strengthening the cause at this point. Any school or person desiring to assist us will kindly communicate with the missionary, HENRY A. FISH.
Gore Bay, Ont.

ERIN CIRCUIT, GUELPH CONFERENCE.

Sermons in behalf of the trust funds of Erin church were preached December 27th by Rev. Dr. Hanna, of Guelph. The Doctor delivered two solid, pointed, impressive, and practical discourses to good congregations.

The annual tea, which was held on New Year's day, was well attended. After tea an entertainment was held in the church, consisting of singing (not by an imported choir as usual), recitations, dialogues, and kindergarten exercises by the children of the Sabbath-school, interspersed with singing by the choir. Addresses were given by Revs. J. Harris, Erasmus; H. Moore, Grahamsville, and resident ministers. The Misses Conboys, Miss Dyer, Miss Sutton, and Rev. W. H. Graham deserve credit for the way in which the children were trained. Receipts of anniversary, over \$67. During the past two years and a half about \$100

(outstanding debts) have been paid off; a note of \$105 on new organ taken off; \$300 on a \$400 note paid; church re-insured for three years, leaving a small balance yet in the treasurer's hands.

Ballfountain Sabbath-school entertainment was held Christmas eve. The Christmas tree was well laden with presents for the children, teachers and friends. The children did well both in reciting and singing; the choir of the church also rendered efficient service. The Sabbath-school in this place is prospering. Receipts of anniversary satisfactory.

Ballinfad Sabbath-school anniversary was held on New Year's eve. After tea a public meeting was held in the church. The pastor occupied the chair. Eloquent and appropriate addresses were delivered by Revs. W. H. Graham, assistant pastor; Ems (Presbyterian), Ballinfad, and J. Edge, Acton. The Acton Methodist choir rendered good service. Receipts about \$45.

J. BALL AND W. H. GRAHAM, Pastors.

WOODSTOCK DISTRICT.

SABBATH-SCHOOL AND EPWORTH LEAGUE CONVENTION.

The Woodstock District Convention of Sabbath-schools and Epworth Leagues in connection with the Methodist Church, was held at Beachville on Tuesday last. Notwithstanding the disagreeable weather there was a fair attendance and great interest was manifested by the delegates present in discussing the following subjects:

1. "How best to secure attendance of children who do not attend Sabbath-school," led by Rev. Chas. Deacon, Salford.
2. "How best to retain the older scholars in our Sunday-schools," led by Rev. W. H. Garnham, Bright.
3. "How may Prohibition be promoted through the young people of our Church," led by Rev. D. W. Snider, Ingersoll.
4. "The best methods of management in the Sabbath-school," Rev. J. Stewart, Ayr.
5. "The advantages of the Epworth League in our Church," E. S. Hogarth, B.A., Woodstock.
6. "How best to promote Bible study among adults," G. C. Field, M.D.

As the various subjects came up the following ministers of the district took part in the discussion and left little to be said on the various questions: Rev. Messrs. Elliott and Snider, Deacon, Garnham, Stewart, Carpenter, and Messrs. White, Hogarth, Dr. Field and others interested in the work.

The following resolution, moved by Rev. W. H. Garnham, B.A., and seconded by Rev. E. J. Elliott, was carried unanimously:

"Whereas, at the last session of the Dominion Parliament many numerously signed petitions were sent in, asking for the prohibition of the liquor traffic, and whereas an amendment to a motion in favor of the prayer of the petitioners was carried by a small majority, authorizing the appointment of a commission, to make inquiry with regard to the injurious effects of the manufacture and sale of intoxicating liquors, and also with reference to the effects of prohibitory measures in various parts; and whereas to the best of our knowledge no action has yet been taken by the Dominion Government to put the said resolution into effect.

"Resolved, That this convention of Sabbath-school, Epworth League and Temperance workers of the Woodstock District of the Methodist Church, in Beachville, Ont., February 22nd, 1892, respectfully urges upon the Dominion Government the necessity of appointing such commission at an early date, and by so doing to show a desire to meet the honest wishes of a very large section of law-abiding citizens of this Dominion."

The ladies of the Beachville congregation entertained the guests with a magnificent dinner and tea, served in the lecture room of the church. The pastor of the church, Rev. George Carpenter, was especially happy in looking after their interests and comfort. Those fortunate enough to be present will not soon forget this most pleasant and profitable convention of the season. Rev. J. S. Ross, M.A., Chairman of the District, occupied the chair.—*Sentinel-Review*, Feb. 4th.

DYER'S BAY MISSION, GUELPH CONFERENCE.

On the north-east side of the Indian peninsula, on the Georgian Bay, four miles below Cabot's Head, may be found a scattered settlement known as Dyer's Bay. For some ten years this place has been settled by an industrious, hospitable people, who have had many privations in cutting out of the forest a home for their families. Amongst these people the missionaries of the Methodist Church have labored for many years, and now the people have shown their appreciation of these labors and gratitude to the Father of mercies, by building a house to the glory of God. Last September the foundation was laid in faith, for only half of the money necessary was promised—and the people had done all they possibly could—and the building was reared.

On Sabbath, January 17th, 1892, the church was formally dedicated to the service and worship of Almighty God. Rev. G. R. Turk, Chairman of the Owen Sound District, preached in the morning, after which the beautiful dedication service was gone through, he being assisted by Rev. E. J. Tyler, of Tobermory. The administration of the sacrament of the Lord's Supper ended a most blessed service. If the morning service was one to be remembered, the evening meeting was more so. For one-hour Bro. Turk held the large congregation spell-bound, as he faithfully and lovingly told the "old, old story of Jesus and his love." At the close an old-fashioned prayer-meeting was held, when invitations were given for Christians to come forward for re-consecration. There was a mingling together around one common mercy-seat—Methodists, Presbyterians, and others, all out for re-consecration to God and service. But the best of all, God was with us in mighty power, convincing of sin, the result being that several precious souls stepped out of darkness into the marvellous light and liberty of the glorious Gospel of Jesus Christ. It was a service never to be forgotten. The hearts of some old soldiers of the cross were rejoiced, as was evident from their earnest prayers, their loud hallelujahs and tearful eyes. All praise to our God.

On Monday, January 18th, a tea-meeting and entertainment was held, but owing to the storm

we were disappointed in not having with us our esteemed superintendent and friends from Lion's Head; yet everything passed off well. The good ladies had made ample provision for the body; other friends provided entertainment for the mind. Mr. Galloway, the missionary in charge, occupied the chair, and thanked all those who so kindly, by their money and also by their sympathies, helped him to bring the building thus far toward completion. As this was his first station, he would always look back to Dyer's Bay with interest, and the remembrance of that day and its associations would help him in his work. Addresses were given by Rev. E. J. Tyler and Rev. George E. Turk, who in his address spoke encouragingly of missions, and of the missions on the peninsula in particular. Speaking of the debt remaining on the building, he made a certain offer, provided a specified sum was subscribed for at that meeting. A list was started, and in a few minutes the amount necessary to secure the offer was raised. The people have raised the money without any outside help, and have done all they possibly can; but we still have a debt of \$75 remaining. That will complete the church, and we are desirous of clearing it from debt by May 1st, and we would earnestly ask for assistance from any friends who may feel disposed to give. The building is of frame, on a stone foundation, 24 x 36; seating capacity, 150; painted and plastered, and dedecated to the Methodist Church. We are also in need of a small organ to assist our choir in leading the songs of praise to the glory of God.

Our thanks are due to our kind friends in Norfolk Street church, Guelph, for various articles toward furnishing the pulpit, etc.; to Mrs. and Miss Dena Webster, of Lion's Head, for their valuable services as organist, and leader of song, and we go forth into our remaining six months with renewed zeal and earnestness, praying that the God of love may be present at our every meeting, and that the seeds of a glorious revival, sown on the dedication day, may grow up speedily into a glorious harvest.

J. W. GALLOWAY.

Brief Church Items.

NIAGARA CONFERENCE.

SILKIRK MISSION.—A correspondent writes: "In view of the great need of a new church here, and the inability of raising sufficient funds, the young people of the church have organized a 'praying and working band,' and have sent circulars to their friends in the Methodist Church to be copied and re-sent, and asking each for the small sum of ten cents. We would like a word of explanation to any who have or may receive circulars. A number of circulars have been received by Rev. J. M. Wright, leader of the band, bearing his own signature, instead of that of the party sending it out. In that case the party receiving it does not know of its being sent by a friend, supposing it to be sent by Rev. Mr. Wright, a stranger. There has also been mistakes in numbering. For instance, a party receiving a circular numbered three, has sent out three circulars numbered four, five, and six, instead of all being numbered four. In that case the chain soon runs out to number eight, the desired number, involving serious loss to the enterprise. We sincerely thank all who have copied circulars and contributed, and wish to state that the money, as fast as received, is being banked in order to accumulate as much as possible until the time it is required."

THOROLD.—The anniversary sermons by Rev. Mr. Lambely on Sunday last were such as only that gentleman could preach, and were intently listened to by large congregations. His morning discourse was from the incident of Christ expelling the merchantmen from the temple, the evening theme being the woman of Samaria. The plate collections were most liberal. After various expenditures during the last few months of a special nature the church was under a floating debt of some \$400; this sum was asked for at the anniversary, and was placed on the plates between the two collections on the anniversary Sunday. The friends had but recently contributed \$100 to purchase a library for the Sunday-school, and \$710 was raised for missions, making in all over \$1,100 raised by this church the last three months outside of regular expenses. It stands third in the Conference for missionary effort, all of which is a very creditable showing.—*Thorold Post*, Jan. 29th.

HAMILTON, Zion Tabernacle.—A good deal of interest is being aroused in the Tabernacle special services. A goodly number were forward last night and professed to receive God. Dr. Clark conducts his meetings along old Methodist lines.—*Times*, Feb. 3rd.

WOODSTOCK, Central Church.—The special services in this church are meeting with considerable success. Last evening's meeting was the best in attendance of any yet held, and perhaps most indicative of good results. Rev. J. S. Ross, pastor, assisted by Rev. Messrs. Ames and Kennedy, conducted the meeting. An excellent feature of these services is the good attendance of Sunday-school scholars. This affords great hopefulness to the officers of the Sunday-school, as this is one of the most important objects aimed at in holding these services.—*Sentinel-Review*.

MANITOBA AND N. W. CONFERENCE.

WINNIPEG, McDougall Mission.—The annual festival of the McDougall Mission was held last evening in the McDougall Memorial church. It was quite a remarkable gathering in many respects. Besides the children and adults, who attended the Sunday-school, there was a considerable attendance of Germans who had just arrived from Russia after a four weeks' journey, and who were thus tendered a sort of welcome social. There were also some of the German Baptist friends of Rev. F. A. Petaroff's church present, his special services having been withdrawn for the evening. Tea was served between six and eight o'clock in the school-rooms of the church. When the guests had partaken of the hospitalities provided, they retired to the main audience room of the church, and spent the interval in conversation and singing English and German hymns. At eight o'clock Mr. D. D. Aitken took the chair. The children, having gone through their portion of the programme, a few words of congratulation and encouragement were spoken by Rev. John Hogg.

Rev. John Semmens and Mayor A. McDonald, in English; and by Mr. Almanoffsky in Russian, many of the Germans present understanding that language, having resided in Russia previous to coming to Manitoba. Rev. Mr. Semmens added to the variety of languages heard during the evening by giving his speech in Cree, afterwards interpreting it in English. An interesting addition to the programme was the presentation by Mr. Aitken, the chairman, on behalf of Miss Dollie Maguire, to the trustees of McDougall church of a handsome silver communion service. The young lady secured the service as a premium for obtaining a large number of subscribers to the CHRISTIAN GUARDIAN. During the evening, the attention of all present was directed to two Christmas trees, one on each side of the platform, which were handsomely ornamented and laden with useful articles, toys and numerous bags of candy. Santa Claus having made his appearance by proxy, Mr. Riley wearing his uniform and acting for him, the presents were distributed with lavish hands. The singing of the hymn, "God be with you till we meet again," and benediction pronounced by Rev. Mr. Stafford, then concluded the entertainment. - Winnipeg Free Press.

TORONTO CONFERENCE.

ANGUS CIRCUIT.—Rev. George Clark writes: "We have just closed a three weeks' special meeting held at Angus, preceded by a four days' meeting, at which we were ably assisted by Rev. J. McD. Kerr, pastor of the Berean Methodist church, Toronto. During the progress of the four days' meeting showers of blessings came upon the members of the church. Some who had been living in a state of carnal security, went home to pray all night, and to return rejoicing in Christ as a personal and present Saviour. A number renewed their consecration to the Lord, and have been raised to a higher plane of spiritual power and usefulness. At our last three meetings our highly esteemed brother, Rev. G. W. Stevenson, of Creemore, did us good service. Sermons have already joined the Church, with more to follow. The quarterly love-feast on Sabbath last, was a most blessed season of grace, said to be the best for many years. This circuit has four churches and sheds, an excellent parsonage furnished, and all free from debt."

ISLINGTON.—The anniversary services of this church were held last Sabbath. Large audiences greeted Rev. W. J. Barkwell, M.A., a former pastor, in the morning, and Rev. Dr. Briggs in the evening. We were highly gratified and profited by the services of these brethren. On Tuesday, January 24th, the Ladies' Aid gave a tea, which was followed by an excellent concert rendered by the choir of the Sherbourne Street Methodist church, who, on this occasion, sustained, in a first-class manner, their well-deserved reputation for fine singing. Miss Bertha Sargent, who was present with the choir, gave, with good taste, several recitations, which were heartily enjoyed. Miss Sargent has a very bright and promising future. Every person spent a most enjoyable evening and went away greatly pleased.

TORONTO, Carlton Street.—Another success was scored by the fine choir of this church in their service of song on Wednesday evening, 8rd inst. The church was crowded to the doors, and although the programme had to be changed to some extent owing to the illness of several of the soloists, the entertainment appeared to give entire satisfaction. The chorus singing by the choir was unusually fine; indeed, it is doubtful if the "Hallelujah Chorus" has ever been better sung in the city by a small body of singers. Mrs. Scrimger-Massie gave an excellent rendering of the solo in the "Inflammatus." Miss Maud Snarr sang up to her best form in "I Know that My Redeemer Liveth," and Mrs. D. E. Cameron sang "He Was Despised" in a very sympathetic manner. Organ solos were played by Mr. W. H. Hewlett and Mr. T. A. Blakely. These monthly services of song in this church are becoming very popular. It is the intention to give one or two more during the winter. - Globe.

TORONTO, Queen Street.—At the morning service in this church yesterday Rev. Manly Benson preached an eloquent and eminently practical sermon "to young converts" from Acts xxiii, 28, and in the evening Rev. Dr. Berry, of Chicago, discussed, in his usual interesting style, the work and aims of the Epworth League. At the close of the evening service the quarterly reception and sacramental services were held by the pastor, assisted by Rev. Dr. Berry and Dr. Withrow, resulting in the addition of over sixty to the membership of the church, making this an aggregate accession of 574 so far during Mr. Benson's pastorate. The record is one of the contemplation of which, gratifying as it is from the standpoint of desirable results, intensifies in a corresponding degree the feeling of regret with which the congregation anticipates the removal, a few months hence of their greatly esteemed pastor. - Globe, Feb. 8th.

QUELPH CONFERENCE.

TILSONBURG.—A correspondent writes: "We are having good times in Tilsonburg. A few weeks ago we were favored with two sermons from Rev. Mr. Snyder, of Leamington, when the pastor, Rev. R. Hobbs, asked the congregation for \$100 for the Superannuation Fund, and we have more than realized it. Two weeks ago the Chairman of the District, Rev. W. Kettlewell, was here in the interest of the Missionary Society, when the pastor asked for \$500 this year. A number doubled their subscriptions, and allowing those who were absent through sickness the same as last year, we shall go about \$30 above the \$500. We are now in the midst of a blessed revival. A goodly number of souls are turning to the Lord. We were greatly helped and blessed under the ministry of Rev. S. Bond, of London, who spent a week with us. Bro. Rudd, of Niagara Falls South, also rendered us good assistance. We thank God and take courage."

BLUEVALE.—A correspondent writes: "The beautiful new church dedicated about a year ago is now, together with the shed and fence, nearly free of debt, between \$700 and \$800 only remaining unpaid. The payment of subscriptions due this winter is being made, and we hope and expect it is only a matter of short time when the sanctuary will be free from all encumbrance. All feeling that the success of the grand enterprise is,

under God, due largely to the tact and ability of our beloved pastor, Rev. I. B. Wallwin, the members and friends, at a social held on January 19th, presented him with an address expressive of their gratitude and love, together with a fine black fur coat; and also Mrs. Wallwin, who has been a faithful co-worker, with a beautiful hanging-lamp. Pastor and people are earnestly and devotedly united in the work of God. A series of evangelistic meetings are just commenced, in which Miss Sadie Williams, the evangelist, is assisting, and all are praying for the outpouring of Divine power."

BAY OF QUINTE CONFERENCE.

WELLINGTON.—Rev. President Lambly, pastor. The third Quarterly Meeting of this Conference year was held on Sabbath, January 31st. The presence and blessing of the Master were realized in all the services. Added interest was given to this occasion by the reception of thirty-one persons into membership with the Church on profession of their faith in the Lord Jesus Christ. A number of these were heads of families; several were young men; whilst the majority were members of our Sunday-school classes, from ten to seventeen years of age. The pastor and Christian workers in the congregation are greatly cheered by this accession of precious souls to the fold of the good Shepherd.

BOWMANVILLE.—Rev. T. W. Jolliffe, pastor. This congregation has just issued its report of the finances for the year and a-half since the union of the two Methodist congregations in this place in July, 1890. The success of that union is very manifest in the results set forth in the report, which consists of twenty-four pages, including a complete directory of the Sabbath and week-night services, an address to the members; an official directory of the church, Sabbath-school and other societies; a detailed statistical statement of the individual givings of the members and adherents to the several schemes of the Church; detailed statements of the Trust and Quarterly Boards, building fund, and other societies, concluding with a general statement of the assets and liabilities, and a recapitulation of money received from all sources. The income for the eighteen months includes receipts from pew rents, \$1,118 87; subscriptions to building fund, \$5,903 17; dedication and opening exercises, \$666 44; Ladies' Aid Society, \$380 58; special anniversary offering, \$587 46; Sunday envelope contributions, \$2,967 12; Sunday-school collections, \$804 26; Poor Fund, \$29 09; Epworth League, \$400; missionary contributions, \$665 95; Educational Fund, \$66 70; Women's Missionary Society, \$58 68; Superannuation Fund, \$51; and sundry other sources, making the total receipts \$12,548 87. The cost of the enlargement and fitting up of the new church edifice was \$16,955 91; other improvements, \$607 94. Total cost of improvements, \$17,563 85. The liabilities are \$18 085, which includes a loan of \$15,600 and a former mortgage of \$2,585; while the assets represent a value of about \$35,000. The membership is upwards of 500, and an average congregation of about 800. The officers are aiming at paying off \$1,000 of the debt annually, besides the interest and running expenses. The lives of five young men are insured in the interest of the church, and the Trust Board pays the premiums.

BRIDGEWATER.—Rev. E. A. Sanderson, pastor. Since coming to this charge we have paid off the balance of debt on the organ at Bogart; have paid balance of debt on repairs at Parks' church; have raised the church at the fourth line from its old foundation, and set it up where it can be seen; have repaired outside with new siding and shingles, and the inside with new pulpit, new lamps, and altar and aisle carpeted. All the wood-work has been painted (two colors), walls kalsomined; also a new chimney and door. We are now engaged here in special services, assisted by E. Woodcock, a former pastor, now superannuated. A number have started to live a better life. At Bridgewater village we have had two Christmas-trees in connection with the Sabbath-school, well loaded with good things. A fifty-five dollar 'coon coat for the pastor, and a very valuable coat for the minister's wife; hanging lamps, parlor lamps, books and toys for the Sunday-school children, etc. Special services have been held here. At German church also a special meeting was held last summer, resulting in quite an addition to the membership. A Sabbath-school was organized, which has not been closed for the winter. We are planning repairs here also, so that when these have been made, we will have provided comfortable and respectable churches on this charge.

MONTREAL CONFERENCE.

GANANOQUE.—The Gananoque Reporter of week before last has the following items: "On Wednesday evening last the leaders of the different classes were called together. The object was to present Mr. Alfred Cozier, the esteemed leader of the Tuesday evening class, with an address and a beautiful oak chair, nicely upholstered. The address, on behalf of the class, was given by the pastor, Rev. S. J. Hughes. Mr. Cozier made a very touching reply, expressing his determination to live and work and die among those whom he loves so well. — Rev. S. J. Hughes, pastor of Grace church, has been holding special services for the past two weeks. The attendance has been increasing and the interest growing. Good is being done. The people have a mind to work."

Rumor has it in England that General Booth of the Salvation Army will designate his own daughter as his successor in command. By the constitution of this organization he is permitted to bequeath his office to whomever he pleases. His son is already his chief of staff.

The Emperor of Germany is about to publish the religious addresses he made to the officers and men of his yacht while cruising on the North Sea and along the coast of Norway. The work is entitled "The Voice of the Lord on the Waters." The preface is written by Army Chaplain Dr. Richter, who says, "It is the father of the household who speaks in these meditations, using his priestly rights in the absence of a clergyman." We saw these sermons, which by an unusual stroke of journalistic enterprise appeared in the New York World. They do not amount to much.

Personal Items.

Bishop Vincent is compiling a monograph entitled, "My Mother," in memory of his mother, who died just forty years ago in February.

We regret to say that the Hon. Alexander Mackenzie, ex-Premier of the Dominion, lies in a critical condition, owing to a heavy fall he received last week.

Elizabeth Stuart Phelps has been one of the victims of the grip, and she will refrain from all literary work until next summer, taking a complete rest in the meanwhile.

At the last Quarterly Meeting of the Official Board of Woodgreen Tabernacle, in this city, Rev. R. N. Burns, B.A., was unanimously invited to remain for the second year.

Rev. Edward Olivant, of New Hamburg, has been unable to take his work for the past three Sundays. Two weeks of la grippe has been followed by a severe attack of rheumatism.

Hon. Oliver Mowat delivered a remarkably able lecture in the St. James' Square Presbyterian church, in this city, last Friday evening, on the subject, "The Influence of Christianity."

A note from a friend in Orillia informs us as follows: "Rev. J. B. Armstrong, of this town, is very low, and is rapidly sinking. He cannot linger with us long; but he is bearing a clear and joyful testimony to the power of God's grace to sustain and comfort him in his affliction."

The Campbell's Cross Official Board, at its meeting on February 1st, unanimously invited their present pastor, Rev. John Goodman, to remain on that circuit a third year. Mr. Goodman appreciated the warm and unanimous vote, and expressed his willingness to stay, subject to the Stationing Committee.

By the death of Rev. William Cather, in his eighty-ninth year, the Irish Conference has lost one of its oldest and most esteemed ministers. He entered the work in 1829, and uninterrupted continued his active ministry for forty-five years, after which, as a supernumerary, he took charge of a congregation for five years.

Rev. A. Martin and Mrs. Martin, of Queensboro, are both down with the grip. Many families of the village are afflicted with this subtle disease. Miss Martin, their daughter, has been since July on a visit to her sister, wife of Rev. Mr. Hambly, of the Minnesota Conference. She was summoned by despatch to the sick-bed of her parents, but had to leave her sister prostrated with the same disease. Mrs. Martin's case was considered very critical by the doctor, but the symptoms have somewhat improved.

Grace church parsonage, Trenton East Circuit, was the scene of a most pleasant and complete surprise on the evening of January 30th. While the pastor, Rev. F. B. Stratton, was engaged preparatory to the Sabbath, without the slightest intimation, a raid was made on the house by a large number of friends, and when order was restored, a most excellent address was read by Prof. A. C. Crosby, M.A., congratulating the pastor upon reaching his fifty-fourth birthday anniversary and upon having fully regained his former vigor. The address throughout was most complimentary and encouraging. During its reading, Mrs. P. Lott presented the pastor with a fine sum of money, as a token of the esteem in which he is held, with the request that a portion of it should be devoted to the purchase of a suit of clothes. After a suitable reply by the reverend gentleman and the partaking of luxuries provided by the company, and pleasant converse, the company dispersed.

We regret to have inadvertently overlooked the well-deserved tributes to our friend, Mr. John N. Lake, which was given him in the shape of a beautifully illuminated address at the meeting of the Trustee Board of the Sherbourne Street Methodist church, in this city, on Thursday evening before last. Mr. Lake has been the treasurer of the church for twenty years—ever since the trust was formed—has handled all the cash, and acted as chairman of the building committee of the first church; when that was pulled down to give place to the present magnificent building; Mr. Lake was again chosen as chairman, and was honored with a silver trowel with which to lay the corner-stone of the new edifice. He has not only worked for the church, but has been one of its most liberal supporters, and will be greatly missed by it. Mr. Lake is dividing his time, we understand, between New York and Toronto, giving about half to each. His many friends will be sorry he cannot find a field broad enough in Canada, but wherever he goes the people will find an honorable business man.

From the Mission Rooms.

Table with columns for names and amounts under 'ORDINARY FUND' and 'SPECIAL'. Includes names like Davenport, Rev. Dr. Pirritte, Ashton, Rev. G. McRitchie, etc.

Woman's Missionary Soc'y

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

LONDON DISTRICT CONVENTION.

DUNDAS CENTRE CHURCH, LONDON, MONDAY, FEBRUARY, 15TH, 1892.

PROGRAMME.

AFTERNOON SESSION—3 O'CLOCK. Opening hymn No. 743. Scripture Lesson, Mrs. Evans. Prayer, Rev. A. C. Courties. Reports from Auxiliaries, Rev. A. C. Courties. "There is a Fold Where None Can stray," Mrs. Graham. Reports from Mission Bands, Led by Mrs. Dickson. Missionary Convocation, Miss Stephenson. Solo-Selected, Miss Stephenson. Workers' Conference, Led by Mrs. Burns, St. Thomas. Duet—"Abide With Me," Mrs. Graham and Miss Stephenson. Business Methods of Conducting Meetings, Mrs. Thornley. Invitations and Closing Exercises.

EVENING SESSION—8 O'CLOCK. Public Meeting. Hymn—"All Hail the Power,"—No. 108. Prayer, Rev. A. C. Courties. Chairman's address, Rev. A. C. Courties. Trio and Chorus—"Be Thou, O God, Exalted High," Misses Stevenson and Gott; Mr. Belcher and Choir. Report of District, The Organizer. Recitation—"So Much to Do at Home," Miss Allen. Chorus—"O peaceful evening," The Choir. Address—Rev. Alex. Sutherland, D.D., Miss See Collection.

Duet—"Come Holy Spirit," Mrs. Graham and Mr. Carroll. Doxology. Secretaries are requested to come prepared to report for their auxiliaries and circles. Circuits, where there are no auxiliaries, are urged to send their pastor's wife and at least one other delegate. Billets will be provided for all wishing to remain over night. Tea will be served in the lecture-room during the intermission between the sessions.

We have been requested to publish the above programme in full, as it may be that some of our friends who intend holding district conventions may gather some hints which will greatly aid them in their work.

AUXILIARIES.

ST. JOHN'S.—The members of the Arva Auxiliary gave a missionary tea at the residence of Mr. W. E. Westlake on January 15th. A good programme was rendered by the members, and refreshments were served; proceeds \$4.80. Interested in missionary work, our members are becoming more. MINNIE HAWKINS, Cor. Sec.

VANKLEUX HILL.—An auxiliary was organized here last May by Mrs. (Rev.) T. G. Williams, of Montreal. The annual meeting was held in September at the residence of Mrs. Keough, and the officers all re-elected, as follows: President, Mrs. J. B. Keough; Vice-President, Miss Gibson; Recording Secretary, Miss Alicia Keough; Corresponding Secretary, Mrs. W. M. Eagleton; Treasurer, Miss Mary A. Tweed. We have increased our membership to twenty-six, and hold our meetings on the first Thursday in the month, when a good interest is always manifested in the work. A social in aid of the funds of this auxiliary was held on January 18th at the residence of Mrs. Gibson, and the sum of \$3 was realized. An able sermon was preached on Sunday morning, January 8th, by Rev. William Philip, B.A., B.D., on the work of the W. M. S., and a collection of over \$6 was handed to the treasurer. We are now taking seventeen copies of the Missionary Outlook, which number we hope soon to increase. MRS. W. M. EAGLETON, Cor. Sec.

MISSION BANDS.

LONDON.—The regular monthly meeting of the Young Ladies' Mission Circle of Queen's Avenue church was held on Tuesday evening, January 5th, in Wesley hall. The attendance was good. The President, Miss Chapman, occupied the chair. After disposing of the usual business, a good programme was carried out, which consisted of instrumental selections, readings, and an interesting paper on Japan by Miss Fowler, which awakened a deeper interest in missionary work in the minds of those who heard it. The circle is in a flourishing condition. Twelve new members were enrolled. We have adopted the plan of systematic giving this year. We gave a missionary "at home" in December, at which we realized \$50. MARY NELLES, Cor. Sec.

DOUGLAS MISSION BAND.—Our membership, although it has increased since last year, is still small, having just reached twenty-one. However, we are striving to follow in the footsteps of him who went about doing good. At each regular monthly meeting two of the members are deputed to superintend the sewing class at the French Methodist Institute, Montreal, while two others are appointed to give lessons in drawing. The institute is the subject of most of our efforts. At Thanksgiving time the members of the band spent an evening in playing games with the pupils, and provided for them a supper of coffee, cake and candy, which they highly appreciated. Later in the year we decided to have an old-fashioned tea, in order to raise the fifty dollars necessary to support a little Indian girl at the institute. Dressed in old-time costumes, the members of the band waited on the tables and took part in the programme, and, to judge from the remarks of all present, as well as from the financial receipts, the evening's entertainment was a great success. Christmas was rapidly approaching, and we were spurred to fresh effort to provide the usual Christmas-trees for the institute. Aided by the donations of many kind friends, we had the joy, on December 29th, of gladdening many hearts by the sight of two blazing Christmas-trees laden with oranges and bags of candy, and also by the more substantial presents, these having been distributed by old Santa Claus. After a number of songs and recitations by the pupils, a very pleasant evening was thus brought to a close. E. G. HALL, Cor. Sec.

Our Family Circle.

A WORKMAN'S CONFESSIONS.

By Emile Souvestre.

CHAPTER VI.—Continued.

Mother, who was at the door, recognized my voice and did not omit to say that she had seen me. Since the darkness of night had shut her in all her pride lay in not appearing blind. Genevieve aided her without having the appearance of it. She had surrounded the house, outside and in, with a thick cord which formed a leading-string and directed the blind one. A knot served to inform her when she approached a door, a piece of furniture, a step. A rattle, shaken by the wind, indicated to her the location of the well. Recognizing signs had likewise been placed in the garden-paths. Thanks to Genevieve, in short, Bois Riant was a veritable topographical chart which one could read by feeling the way. The dear woman was always moving about, found everything because they had put everything under her hand, and boasted of it each time as if it were a proof of her clear sight. Everybody in the house respected her error and felt an innocent pleasure in keeping up the deception. She was like a spoiled child there who made all smile and appeared welcome.

Mauricet, who had rejoined me according to his promise, understood immediately the position which Madeleine held by the kindness of her hostess.

"You have not always had your due in comfort and happiness," he said to her, "but it seems to me that now the arrears are being made up to you."

"The country is certainly agreeable," replied the good woman, who did not like to avow too loudly her contentment.

"Yes," replied Mauricet; "but these are nice people who make the country so pleasant, and you have fallen here upon a colony of Christians of a kind not too common."

"I do not complain," observed Madeleine.

"And you are right," continued the master-mason. "These good hearts have made up to you that which chance has taken away. That is why I advise you to thank the ailment which has brought you so many servants and friends. If you still had your eyes—"

"What, what! my eyes!" impatiently interrupted the old mother. "Do you imagine, by chance, that I am blind?"

"It is true—you are cured," replied Mauricet, smiling.

"And the proof is that I see you," continued Madeleine, who heard the noise of the forks. "You are at table with Peter Henry. Ah, ah! just now you have asked for bread, and you have cut it. Ah, ah, ah! there is nothing which escapes me, and there are still more than one with the eyes of fifteen years who could not do that which I do here."

Mother Rivion came to the support of what Madeleine said by reporting all that she left to her care in the house. The excellent woman had comprehended that for the infirm person who still retains courage the hardest trial is the feeling of uselessness. Genevieve outdid her mistress. When we were on the way back, Mauricet remarked to me this good understanding of all the family to make Madeleine contented.

"They say, though, that the world is wicked," he added, with warmth; "that the good people have become, like white blackbirds, impossible to find; but those who say so, you see, do not seek for them, and, more often, do not care to. For my part, I have never passed a day without receiving from someone a good word or a good service. Unhappily, there are people who only make account of the evil done them, and who receive the good as a delayed payment. It is almost always because one is too content with himself that he is discontented with everybody else."

Some months passed without anything special happening. I made many journeys to the Bois Riant, and Genevieve often brought me news of the old mother. The excellent girl came to Paris as often as she could to see her nephew Robert, placed by her in apprenticeship. Robert was then seventeen years old, and worked in a shop where imitation jewellery was made, but with the airs of the son of a well-to-do family. His master, whom I went to see one day on behalf of Genevieve, declared to me that he would never become more than a bungler who makes threepenny trash.

"He wishes to be a perfumed fop," he said to me; "but he has not the heart nor the hands to work."

In truth, Mr. Robert resembled rather a senator's son than a jeweller's apprentice. Genevieve gave him her last son, and when they blamed her she always told how her brother had recommended the child to her on his death-bed, how she had promised to be everything to him, and then, when the great tears came into her eyes and rolled down her cheeks, no one had the heart to say anything more. Mr. Robert knew her weakness and did not fail to abuse it. He had a pretty little pink face, the white hands and soft voice of a young girl. One would have said that he was a lamb to be led with a ribbon; but in reality nothing could turn him against his will, and a mad dog had been more easy to lead. I afterward came to know this to my great damage. For the time our intercourse was limited to short conversations. It appeared to me that the little nephew was not enchanted with the acquaintance of his aunt. Indeed, our friendships and our occupations were far removed from each other. Mr. Robert sang romantic songs, made the rounds of the restaurants, and frequented the balls at night.

As for me, I lived by myself more than ever. The affair with Faroumont had intensified my distaste for the lodging-house, and I had rented a little room under the roofs. A chair, a trunk, a cot-bed formed all my movables; but at least I was alone. The space comprised between the four walls belonged only to me. They came not, as in the lodging-house, to breathe my air, trouble my quiet, interrupt my song or my sleep. I was master of that which surrounded me, and that is the only means of being master of one's self. This, at first, appeared to me so good that I only thought of enjoying it. I was like a shivering man who, once buried in the bed-clothes, is loth to leave them. I doted upon my new liberty, and I no more quitted my mansard after work-hours. Mauricet complained two or three times of seeing me no more.

"You are getting in the habit of living on the sly," he said to me. "In the world, as in the army, you see, it is good to be elbowed a little by your neighbor. You are too young to turn snail and withdraw yourself into a shell. Come and see your friends. It is healthy for the heart to take the air."

I had responded nothing; only I continued to cling to my ways. I might have been able to utilize this kind of retreat by resuming my interrupted studies; but no one urged me, and I did not feel the taste for it. I can hardly say what passed within me. I was like one numbened in my supineness. I rested entire hours without thinking precisely of anything, but going from one thing to another like a man who strolls without aim. I had need of a shaking to draw me out of this waking sleep. The malice of Faroumont prepared one for me upon which I had not counted.

We had not seen each other for many months, when I encountered him at a building we were completing in the Rue du Cherche Midi. He came to place the great irons of the timber-work. In recognizing me he had interrupted his work with a wicked laugh.

"Well, then, cursed dog, so you are botching here!" he demanded with his usual insolence.

I responded briefly in mounting a window, cut through the wall as an after-thought, and which I came to finish.

"Ah, the scaffold is for you!" he said, and his glance turned toward the plank which hung from the height of the gable. I went below and left my vest and lunch-basket; then I climbed toward the new window. The scaffold was strongly suspended by two ropes that I had myself attached to the timbering; but scarcely had I placed my feet upon it than the evil face of "the convict" showed itself above between the joists; at the same instant a cord was unknotted, the plank swung, and I was thrown from a height of forty feet upon the rubbish below.

I cannot say how long a time I remained senseless; the pain brought me to consciousness at the moment they wished to move me. It seemed to me that the earth on which I was extended made a part of myself, and that they could not take me away from it without tearing me. Some comrades went to look for a doctor and a stretcher, while the others, among whom was Faroumont, continued to surround

me. I suffered cruelly, but it seemed to me that my wounds were not mortal.

The doctor, who arrived soon after, said nothing. He gave me some preliminary attentions and had me put upon the stretcher and carried to the hospital.

I recall only confusedly what passed for some days. My first distinct recollection was the visit of Mauricet. He informed me that I had lain there a week; that they had despaired of my life, and that now the head doctor would answer for it. The brave man was rejoiced at the news, and yet a little angry at me. When he had asked the cause of the accident they had told him of a cord badly tied, and he reproached me energetically for my negligence. I justified myself with trouble by relating to him what had passed. He recoiled and smote his hands together.

"Here is the key to the charade!" he exclaimed. "Name the club that I would not doubt! Since 'the convict' was there one can wager that the devil would be mixed in it. Have you already spoken of it to anyone?"

"To no one."

"And there was no witness?"

"We were alone at the top of the building."

"Then hush! Not a word!" he said, after a moment's reflection. "Accusing an enemy without proof will not rid you of him, but will envenom him. If you say nothing 'the convict' will, perhaps, consider your account squared and trouble you no more, while in talking about it you will oblige him to begin again. What has happened to you has happened to many others in our condition. I myself have made a false step of two stories by the malice of a companion who owed me forty crowns of which he hoped thus to acquit himself. There were only we two who knew the thing; I whispered not a word. I let time do justice to the rascal, and six months after two of his fellows clubbed him like a dog to steal thirty sous from him."

I comprehended the prudence of Mauricet's advice, and yet I submitted myself to it only with repugnance.

My fall kept me more than two months at the hospital. I was desperate sometimes, the cure was so slow; but I had a neighbor who gave me courage.

He was a poor old man, bent with suffering, and who called himself, I believe, Pariset. They only called him here by the number of his bed, which was twelve. This bed had already received him thrice for three long sicknesses, and was thus become in some sort his property. "Mr. No. Twelve" was known by the doctor-in-chief, the students, and the attendants. Never a gentler creature walked beneath the heaven. When I say walked, it was so no more, alas! for the brave man, that was only a recollection! For nearly two years he had lost almost completely the use of his limbs. Still, in the meantime he lived by copying law-papers. He was not much disconcerted, he said, and he continued to draw up his lists on the stamped paper. A little later the paralysis attacked the right arm; he then practised writing with his left hand. But the evil grew; it was necessary to carry him to the hospital, where he had had the happiness of finding his own bed again free; and this had almost consoled him.

"Bad luck is only for a time," he said on this occasion; "every day has its to-morrow."

Old man Number Twelve had taken possession of his bed with emotion. The hospital, where staying seems so hard for some people, was for him a house of pleasure. He found there everything to his liking. His admiration for the least comforts proved what privations he had until then supported. He went into ecstasies over the cleanness of the linen, over the whiteness of the bread, and the richness of the soups; and I was no more astonished when I was told that for twenty years he had lived upon army bread, herb soup, and white cheese. He could not enough praise the munificence of the nation which had opened such retreats for the sick poor. Besides, his gratitude did not stop there. It embraced all. To hear him, one would suppose that God had for him particular favor; men showed themselves full of kindness, and things always turned to his advantage. As the doctor said, No. Twelve had "the fatuity of happiness"; but this fatuity only gave us esteem for the brave man and encouragement for one's self.

I believe I see him yet, sitting up in bed with his little night-cap of black silk, his spectacles, and the old volume of verse which he ceased

not to read. His bed received in the morning the first rays of the sun, and he never saw them without rejoicing and thanking God. To see his gratitude, one would have said that the sun arose especially for him. He kept regularly informed of the progress of my recovery, and always found something to say to give me patience. Of that he was himself a living example, which said more than words. When I saw this poor body without movement, those distorted limbs, and above that smiling face, I had neither the courage to be impatient nor to complain.

"It is a bad moment to pass," he said at each crisis; "the solace will soon come; every day has a to-morrow."

This was the word of Father No. Twelve, and he returned to it ceaselessly. Mauricet, who in coming to see me came to know him, never passed before his bed without saluting him.

"He is a saint," he said to me; "but he gains paradise not alone for himself, he makes others gain it too. Such men ought to be placed on the top of a column, to be seen by everybody. When one looks at them it makes him ashamed of being happy, and that gives one the wish to merit it."

Toward the end of my stay at the hospital the strength of Father No. Twelve diminished rapidly. He lost at first all movement, then his tongue itself became confused. There were only left the eyes, which still smiled at us. One morning, however, it appeared to me that his eyes were dimmer. I got up and approached to ask him if he wished to drink; he made a movement of the eyelids which thanked me, and at this moment the first ray of the rising sun gleamed upon his bed. Then his eyes brightened, like a light which sparkles before going out; he had the appearance of saluting this last gift of the good God. Then I saw his head fall back on one side; his brave heart had ceased to beat, and there were no more to-days for him; he had begun the eternal to-morrow.

(To be continued.)

THE RELIGION OF CHILDHOOD.

There is a religion which finds the world unsatisfying, and so turns longingly, wistfully, pathetically, wearily, to God. There is another religion which finds the world more wondrously beautiful and good, yet always suggesting something more beautiful and better than itself, and this religion, too, turns to God, but glowingly, springingly, hopefully. The first religion starts from a sense of sin, and comes to love God for forgiveness; the second religion starts in a thankful joy, a sense of promise, and comes to God for fulfilment. The first starts with disgust at self, and so comes to love for God; the second starts in admiration of God, and so comes to forgetfulness of self.

It is needless to say that both these religions meet in the fullest religious experiences; but it is evident which of them most naturally belongs to the experience of a child. You cannot teach a child that hatred of himself, you cannot fill him with that sense of sin, that sends the worn and weary sinner with his load of sins staggering up to cast them down before the cross. The attempt to create such experiences in children either kills them with morbid misery, or makes them dreadful little hypocrites.—*Phillips Brooks.*

HONOR THE DEAR OLD MOTHER.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, but is she not sweet and beautiful now?

The lips are thin and sunken, but those are the lips which have kissed many a hot tear from your childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it grows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms, and tell you of all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly and cheer her declining years with holy devotion.—*Exchange.*

Our Young People.

THE BATTLE OF LIFE.

"Go forth to the battle of life, my boy,
Go while it is called to-day;
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

"And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of their falling feet
Going down to the river where two worlds meet:
They go to return no more.

"There's a place for you in the ranks, my boy,
And duty, too, assigned,
Step into the front with a cheerful face;
Be quick, or another may take your place,
And you may be left behind.

"There is work to be done by the way, my boy,
That you can never tread again—
Work for the loftiest, lowliest men—
Work for the plough, plane, spindle, and pen—
Work for the hands and the brain.

"The Serpent will follow your steps, my boy,
To lay for your feet a snare;
And pleasure sits in her fairy bowers,
With garlands of poppies and lotus flowers
In wreathing her golden hair.

"Temptations will wait by the way, my boy—
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in heaven might wear,
Will lure you to deadly sin.

"Then put on the armor of God, my boy—
In the beautiful days of youth;
Put on the helmet and breastplate and shield,
And the sword the feeblest arm may wield
In the cause of right and truth.

"And go to the battle of life, my boy,
With the peace of the Gospel shed,
And before high heaven do the best you can
For the great reward and the good of man,
For the kingdom and crown of God."

JENNIE F. WILLING.

WHAT THEY DID.

"O, mamma!" cried Carrie Edwards, as she entered the dining-room, where a bouquet of choice flowers stood upon the centre table, "where did they come from?"

"They are yours, my dear," her mother answered. "Your father called at Mr. Brown's greenhouse this morning, and he sent them to you. He said that last winter when his little boy was hurt at school, you cared for him till help came from home. It seems he never forgot the act, and so he has sent you this bouquet, with his kindest regards."

Carrie's face flushed with pleasure.

"I had almost forgotten about it," she said. "Little Willie Brown fell from his sled while coasting, and his arm was broken. I only picked him up and held him till the others came. But these flowers are such beauties! It seems a pity that all their sweetness should be wasted on me. There, mamma, I have it! I met the minister on the street a moment ago, and he looked so sad. Frank is still very sick, they say, and takes scarcely any notice of what is going on about him. He is so fond of flowers, you remember, mamma. Last summer, when he called with his father, my pink rose-bush was in full bloom, and I gave him one. He was delighted with it, and I saw him, when he thought no one was looking, caress it lovingly. May I share my flowers with him?"

"Yes, dear, if you like. They are yours to dispose of as you please."

A little later, the minister's wife said, coming into her boy's room: "Frankie, darling, see what Carrie Edwards has sent you."

The lad opened his eyes, and a smile of joy lighted his face.

"For me?" he whispered.

"Yes, dear," Mrs. Voorhees answered; "the man who brought them said Miss Carrie sent them."

The boy held them to his lips and inhaled their sweetness with a pleasure his mother rejoiced to see.

"Don't take them away," he whispered.

"You shall have them right here, dear."

Then he closed his eyes, and, with his face buried in the flowers, lay for a long time so quietly that his mother thought he had fallen asleep.

"Mamma!" he suddenly whispered.

"Yes, Frank."

"I have been thinking of Tommy Brown around the corner. You know he has to sit all day long in that little smoky room while his mother washes, for he cannot walk a step. May I share my flowers with him?"

"If you wish."

Tommy Brown sat by the window, in his mother's bare little room, gazing at the noisy scene across the street. His mother had been busy washing all day, and was tired and cross. Tommy could scarcely see through the window

panes, so thickly were they covered with smoke and dust. The scene outside could not be called an interesting one, but there was so little to divert Tommy's mind that he strove his best to keep watch of what went on in the street. But it was hard work to peer through the steamy, grimy window. He sighed, then took his little hand and tried to clean the dirt from the pane. What he saw made him forget the smoke and the boys across the street, for he got a glimpse of a man bearing in his hand a bouquet of flowers.

"O!" he gasped, "how glad I am I saw them. I wonder how they happened to come down this street?"

A knock sounded at the door.

"For Tommy, from Master Frank," said a voice.

"Not the minister's boy?" cried Mrs. Brown.

"The same, ma'am. He had a gift to-day, and he was always one to share a blessing with others."

"O, mother!" was all Tommy said. Then he sat very quietly for an hour or more very carefully fingering each tiny blossom, with his eyes full of untold happiness. After all, it was such a good world to live in when he was remembered by a sick boy, and such a boy as Frank Voorhees. When Frank had passed the window in the old days before his illness, he always turned to smile on him before the broken pane. Frank was a Christian, the boys said. He never swore nor said bad words, like some of the others. Frank was very sick now, and if he should die, Tommy wondered if he should ever see him again. And then came a longing to be a better boy. "I don't believe Frank is cross when little things trouble him." A moment later he cried: "What was that? O, yes, I know; it is little Bessie, upstairs. She has been alone all day while her mother is out working, and she is growing tired I reckon. Why couldn't I spare her half of my flowers? I ought if Frank Voorhees could spare them for me."

"Mother," Tommy said, "would you mind going upstairs to little Bessie's room with part of these flowers?"

Tommy's mother would easily have minded such a trip as this very much, but the gift of flowers had softened her heart. A few moments later Mrs. Brown stood by little Bessie's cot, where the child was wasting her strength in tears.

"Here's some flowers Tommy sent to you, and the minister's sick boy, Master Frank, sent them to him."

The child gave a cry of joy and gathered the flowers to her bosom. "I never saw such beautiful flowers before," she said.

Only a few flowers! But what little missionaries of love they proved!—*Young People's Weekly.*

"FAID OF THE DARK."

There were two little girls in the Crofton family, Anna and Julia. Both from babyhood had been timid children, and always particularly "afraid of the dark." The mother had tried from the beginning to make them fearless, overcoming by a force of will hitherto impossible her own timidity born of frightful stories told by an ignorant nurse in her own childhood.

No servant ever came into the Crofton family after these little girls came that was not promised instant dismissal if anything was ever said or done to frighten these little ones.

The children had been told over and over that there was nothing in darkness of which to be afraid, but there seemed to be an unconquerable fear, especially in the mind of the younger.

One night, when Julia was about three and Anna five, the mother awoke and found the little one sobbing as though her heart would break.

"It's so 'fraid!" sobbed the child.

"'Fraid! There's nothing to be afraid of, little one," replied the mother.

"Yes, there's the dark, and I'm so afraid of the dark," Julia answered between her sobs.

"But God is here in the dark," said the mother, as soon as her petting had somewhat soothed the nervous terror of the child. "God is here in the dark just exactly the same as he is in the sunshine. God is always right here and loves you and cares for you. You can't see mamma, but you know she is here. You can't see God with your little eyes, but he is here. He is in the darkness just as real as in sunshine."

"O-h!" came with a trembling gladness from the child, after a moment's silence, "O-h! God is down in the sunshine in my heart."

"Yes, my dear baby," said the mother, a new idea of God's presence coming to her with the child's explanation, "yes, my dear; God is always in the sunshine in your heart."

"Then it don't matter if it is dark outside. God can see if he always has sunshine;" and baby sobs were hushed, baby fears were banished, and she sweetly slept, trusting the great Shepherd of Israel, who never slumbers nor sleeps.

From that time Julia lost all fear of darkness or storms. She goes into any part of the house after dark as fearlessly as at noontime. God stays with her in the sunshine down in her heart, and she sheds that sunshine wherever she goes.

IN DEMAND.

One day Tommy had been asked to do several "chores" about the house. He was wanted to bring in wood, hunt eggs, run errands, etc. He grew tired of it at last, and upon some new request he said, half impatiently, half jokingly: "Well, I think here's a boy that is in pretty good demand to-day."

"Good articles are always in demand," replied one who heard him.

"O yes; I s'pose so!" said Tommy, as he marched off to do this favor also, evidently thinking it was a little tiresome. The demand seemed to press a little hard upon the supply.

Yes, Tommy, "good articles are always in demand." This is true the world over. People like to choose the best they can find; not only the best things, but the best men. Good lawyers, good doctors, good teachers, good merchants, good mechanics, good farmers, good editors, good preachers, will all find that the great world has plenty for them to do. They are in demand.

But worthless things have poor sale. They may go a-begging. Men don't want them. The lazy, discharging, and the careless are not often asked to do much, when better hands may be had.

KNEW TOO MUCH.

It is a good thing to keep eyes and ears open, and to know what is going on about you. Observation is a faithful teacher. But even this good habit may be overdone. This is in point:

A Southern planter hired a negro, says an exchange, and put him into his field to work. After awhile the planter came along, and accosted the new hand:

"Did you see a coach go down the road awhile ago?"

"Indeed I did, boss. One ob de hosses was a gray hoss, and de odder was a roan and lame in his off leg."

"I thought I heard some hunters over there on the edge of the woods."

"Yes, boss; one ob them was Colonel Jones; he was de tall one. De second one was Major Peters; and de third one was Tom McShifter. Colonel Jones had one ob them new-fangled breech-loadin' guns that break in two."

"Did you see those wild pigeons fly over just now?"

"See 'em! Guess I did! Dare were nineteen ob 'em. Dey lit in dat old cornfield down yonder."

"Well, you see too much for a man that is hired by the day. Here's your wages. When I want a man to keep watch of what is going on, I'll send for you."

A KNOWING DOG.

There is a Newfoundland dog, Lion by name, which gives daily proof of his comprehension of what is said to him. A lady called on his mistress the other day. During her call, Lion came in rather slyly, lay down on the parlor carpet and went to sleep. The conversation ran on, and the visitor said finally:

"What a handsome Newfoundland you have?"

Lion opened his eyes.

"Yes," said his mistress, "he is a very good dog, and takes excellent care of the children."

Lion opened the other eye and waved his tail complacently to and fro on the carpet.

"When the baby goes out he always goes with her, and I feel perfectly sure that no harm can come to her," his mistress went on.

Lion's tail thumped up and down violently on the carpet.

"And he is so gentle to them all, and such

a playmate and companion to them, that we would not take one thousand dollars for him."

Lion's tail now went up and down, to and fro, and round and round, with great and undisguised glee.

"But," said the mistress, "Lion has one serious fault."

"He will come in here with his dirty feet and lie down on the carpet, when I have told him time and time again that he mustn't do it."

Here Lion arose with an air of the utmost dejection and humiliation, and slunk out of the room with his lately exuberant tail totally crestfallen.—*New Orleans States.*

DO GOOD NOW.

Dr. Johnson wisely said: "He who waits to do a great deal of good at once, will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railways built? By one shovelful of dirt after another; one shovelful at a time. Thus drops make the ocean. Hence we should be willing to do a little good at a time, and never "wait to do a great deal of good at once." If we would do much good in the world we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next, and the next, and so keep on doing. This is the way to accomplish anything. Thus only shall we do all the good in our power.—*Epsworth Herald.*

COURTESY REWARDED.

The Germans have a story about a little girl named Jeannette, who once went out to see a grand review. She found a capital place from which to see the soldiers pass; she noticed a poor old woman in the crowd trying very hard to get where she could see.

Jeannette said to herself: "I should like to see the soldiers march; but it isn't kind of me to stay in this nice seat and let that old woman stay where she can't see anything." So she called the old woman, and, placing her in the nice seat, fell back among the crowd. There she had to tiptoe and peep and dodge about to catch a glimpse of the splendid scene which she might have seen fully and easily if she had kept her place.

A few moments later a man, covered with lace, elbowed his way through the crowd, and said to her:

"Little girl, will you come to her ladyship?"

She could not imagine who her ladyship was, but she followed the man to the platform within the crowd. A lady met her at the top of the stairs, and said:

"My dear child, I saw you yield your seat to the old woman. You acted nobly. Now sit down here by me. You can see everything here."

Thus Jeannette was rewarded for honoring old age.

WITHOUT HIM YOU CAN DO NOTHING.

A little boy once said, "How hard it is to do right. I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said, "Why, I have been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a colored man can make himself white! How foolish I have been not to ask him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse, until you ask Jesus to give you a new heart.—*Selected.*

STILL GOING.

One day a lie broke out of its enclosure and started to travel.

And the man who owned the premises saw it after it had started and was sorry he had not made the enclosure lie-tight.

So he called his swiftest truth and said:

"A lie has got loose and will do much mischief if it is not stopped. I want you to go after it and bring it back or kill it!"

So the swift truth started after the lie.

But the lie had one hour the start.

At the end of the first day the lie was going lickety-split. The truth was a long way behind it and was getting tired.

It has not yet caught up.

And never will.—*Chicago Tribune.*

ALL LETTERS CONTAINING PAYMENT FOR THE CHRISTIAN GUARDIAN, METHODIST MAGAZINE, S. S. BANNER, PLEASANT HOUSE, AND OTHER PUBLICATIONS, OR FOR BOOKS, SHOULD BE ADDRESSED TO THE BOOK STEWARD, REV. WILLIAM BRIGGS, D.D. TORONTO.

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THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, FEB. 10, 1892.

CHARLES HADDON SPURGEON.

The greatest preacher of this generation has passed away in the person of Charles H. Spurgeon. As the events of his life have been already widely given to the public by the daily papers, I will confine myself to a brief statement of some personal impressions and reminiscences of his character and influence as a preacher. I remember when his name first attracted attention in this country, as "the Boy Preacher," and have been an interested observer of his career from that time till his earthly course was finished. I have heard him preach several times, and had the privilege of a personal interview with him on the occasion of both of my visits to England. Others may have been more learned, profound, or thrillingly eloquent; but as "a preacher of righteousness" he was peerless. The pulpit was his throne, from which he spoke with the power and authority of a divinely commissioned ambassador of Christ. Punshon clothed his thoughts in language of greater finish and beauty; Beecher had a broader range of thought and greater wealth of illustration; Liddon built up the arguments with which he sought to convince the gainsayers with greater logical coherency; Simpson stirred the emotions with a more direct magnetic touch; Stanley was richer in historical and ecclesiastical lore; but I never heard any preacher who presented the practical truths of the Gospel of Christ with such originality, sustained piquancy, and impressive power as Spurgeon. I heard the great Baptist preacher first in 1873, when he preached on the ministry of reconciliation. All disposition to criticize died out as he went on. My prevailing thought was, "That's the way a preacher ought to preach." After the service, in company with Dr. John Hall, of New York, I went into the vestry to speak to him. He said he was ill all the time he was preaching, and that he had recognized Dr. Hall, and it occurred to him he might have to call him up to conclude the service. In 1881, after hearing Mr. Spurgeon preach a powerful sermon on holiness, Mrs. D. and I went into the vestry to shake hands with him. We meant to retire immediately, but he compelled us to sit down. He spoke very sympathetically of the loss Methodism had sustained in the death of Dr. Punshon, and counselled me in the kindest and most brotherly manner as to the best means of securing the restoration of my health. He made us feel that a common faith dissolved denominational barriers.

The main elements of his strength as a preacher were the rare mental gifts by which he vividly apprehended the facts and doctrines of the Gospel, and his intense belief of the reality and truth of what he preached. The vast congregation seemed to be borne up on the wings of his mighty faith, so that, for the time being, even those who differed widely from him were made to feel the reality and power of his message. Mr. Spurgeon was much more than a popular preacher, who drew a crowd to hear him. He was a most effective organizer of social and religious work. He possessed in an eminent degree the faculty of inspiring others, and enlisting them in Christian service. In organizing and maintaining a number of institutions, in addition to his heavy pastoral work, he undertook more than any one man could do, and his physical health broke down from the strain of over-work. But though he did not enjoy length of days, he achieved a large measure of usefulness. He preached to a great congregation, but thousands read his sermons who never saw him nor heard his voice.

In the early years of his ministry he gave a somewhat defiant prominence to Calvinistic views. Without any change of creed, in later

years in preaching he kept close to the great central truths which are held in common by all evangelical Christians. During the last few years of his life, he was deeply grieved at the rationalistic drift in the Protestant Churches of England. He may have exaggerated this tendency, but there is no doubt that the danger he deprecated is a real one. He was, however, too indiscriminate in his condemnation of "modern thought." It is an interesting fact in his religious history, that he was led to a saving knowledge of Christ through the preaching of an obscure Primitive Methodist preacher. CHARLES H. SPURGEON is an inspiring example of what great natural gifts can accomplish when fully consecrated to the Master's service. E. H. D.

THE GERMAN EDUCATION BILL.

The Kaiser is learning his first lesson in the field of democratic resistance. Acting under his instructions, Chancellor Caprivi recently introduced a bill in the Reichstag compelling parents throughout the Empire to have their children educated in the principles of some State-recognized creed. The religious denominations which the Emperor proposes to recognize are Lutherans, Roman Catholics, Moravians, Jews, Quakers, Greeks and Anglicans. Even in this varied list of religious societies, however, there are left outside the pale the Methodists, Unitarians and Old Catholics. Besides these, there are the Agnostics and Deists, all whose children are to be turned over to religious teachers in some one of the denominations approved in the Emperor's bill. No wonder German Liberalism is roused to the utmost pitch of defiance. By this measure, the ambitious young monarch has killed whatever confidence there was in him among the more discerning and progressive statesmen of Europe. The history of European wars, in which he is supposed to be well versed, might have taught him the extreme danger of interfering with the religious conscience of his people. His disposition to do briefly what ought to be done only after the most careful, protracted and varied discussion shows a strange ignorance of the complexities of political questions, and a temper which proves his dismissal of Bismarck to have been only the substitution of one despot for another. The effect of his bill has been to unite into one solid body the varied sections of Liberals which were divided by the craft of Bismarck. The main cause of opposition to the measure is the fear that clerical interference will be revived. A bill to suppress atheism by force is as much out of place in the present age as a bill to propagate any particular kind of religious belief by force. The paternalism which assumes to care for the moral and religious welfare of the subject is liable to change into the absolutism which knows and cares chiefly for its own will and caprice. Kaiser Wilhelm does not recognize any such thing as ministerial responsibility; but it is not difficult to see what the outcome of the Liberal attitude will be. They will have to give up their convictions, or he will have to give up his bill. Judging by the news from Berlin, the former is less probable than the latter.

TEMPERANCE LEGISLATION.

Those who speak of Temperance reformers as cranks, who are adopting questionable methods for the removal of imaginary evils, would do well to remember, that the problem which Prohibitionists are trying to solve is one that has arrested the attention of statesmen and philanthropists in every civilized country in the world. Sweden, Switzerland and every country in Europe have legislated in some form about the traffic in intoxicating liquors. All these forms of legislation assume that there are evils, arising from the sale and use of intoxicating liquors, which it requires some kind of legislative remedy to lessen or remove. Whether the remedy which Prohibitionists propose is the best or not, is a proper subject for discussion and argument; but that great evils have resulted from the sale and use of intoxicants is beyond all question. Nor can it be shown, that any measure has been adopted in any country, which has effectively arrested these evils. This being the case, it is only reasonable that those who are impressed with the poverty and crime which have been produced by the traffic in liquor, and the resulting use, should demand the adoption of more radical and effective meas-

ures, than any that have been yet put in force.

One of the latest movements to deal with the evils of strong drink has been put forth in Germany. The Emperor William regards himself as the father of his people, responsible for everything which concerns their welfare. He has attempted to deal with socialism and intemperance. Whether his methods are always the best may be questioned. No doubt, a perfectly wise and good autocrat would in most cases be better than our democratic forms of government. But that does not show that it is best to have an erring mortal, who is influenced by all the prejudices and passions of humanity, invested with supreme power. The Bill now before the German Reichstag, at the instigation of the Emperor, for the prevention of drunkenness is of a most sweeping character, and in all probability it will be carried. The most notable of its provisions is that which would give power to local authorities to confine all persons known to be habitual drunkards until such time as they should be certified to be cured. The spread of habits of intoxication is said to be serious in many parts of Germany; and the Emperor says it shall be put a stop to by the strong arm of the law, just as shop-lifting, or rioting, or burglaries have to be dealt with. In every civilized country drunkenness is a social offence. The Emperor would make it a legal one. This scheme may be worth trying; but it is not the form of remedy which commends itself to the English speaking people. If the harm and ruin drinking habits have brought upon the victims of intemperance do not deter men and women from drinking, it is not likely that making drunkenness a legal crime will accomplish much. In this case "an ounce of prevention is better than a pound of cure." Those who say that this is not a matter which belongs to the province of legislation at all, should remember that, in our license laws, legislation has already dealt with this matter; and it is perfectly right for those who deem the result a failure, to demand that law shall not throw its sanctions around a traffic that is so inimical to all the best interests of society.

"HUMAN PROGRESS: PAST AND FUTURE."

Dr. Alfred Russell Wallace has written for the January *Arena* an article whose conclusions will have great interest for students of social problems. A consideration of human progress from the scientific standpoint is there given. Dr. Wallace limits the discussion to the mental and moral nature of man, and distinguishes them from the material progress which is merely cumulative, each generation inheriting and profiting by the results gained by the generation preceding. He contends that the great men of old, and the literary, scientific, and military achievements of antiquity, viewed as exhibitions of intellectual power, are quite equal to those of modern times. Not only so, but there is good ground for maintaining that the intellectual high-water level of humanity, as distinguished from the average level, has sunk rather than risen during the last two thousand years.

He thinks, however, that the mean, average elevation of humanity has been going on during past time, and that it is higher now than ever before, both intellectually and morally. This conclusion seems a truism; but as the opinion of one who looks at the question in its broadest phases, weighing the evidence of science and history, it is interesting. The main question is, however, why this heightening of the average level of humanity has not been accompanied by a proportionate heightening of that higher level indicated by the achievements of the greatest minds. In other words, are the great men of the future to exceed in intellectual power the great men of the past? In answering this question Dr. Wallace criticizes and rejects some current theories of heredity. He holds that heredity does not necessarily transmit acquired character or capacity, so that education and training, highly beneficial as they are, are not the causes which, though they may help to elevate the average level, will necessarily produce more gifted individuals in the future than in the past. Briefly, he believes that this result will be due to the process of elimination, by which violence, vice and recklessness so often bring about the early destruction of those who are addicted to them—"whatsoever a man soweth, that shall he also reap;" and in the next place, that progress

will be secured by "that mode of selection which will inevitably come into action through the ever-increasing freedom, joined with the higher education of women." A better, broader system of education than that which now prevails will, Dr. Wallace thinks, be highly instrumental in promoting such elimination and selection. Vice, violence and recklessness will be left to their own punishment, the gradual destruction of their power of perpetuation. The highly organized in body and in mind will naturally seek in marriage those nearest their ideal of beauty, goodness and mental power, and these causes "continuing at work for successive generations will at length bring the average man to be the equal of those who are now among the more advanced of the race." This strongly resembles the late Dr. Horace Bushnell's theory of Christian nurture.

NEGATIVE CRITICISM NOT HARMLESS.

All lovers of truth should independently seek to know the truth, whatever consequences their discoveries may involve. Our unfavorable forecast of the evil consequences, that we think will result from accepting certain theories or opinions as true, may not follow. There are many instances where things once deemed dangerous have been generally accepted, without producing the bad consequences that were predicted. In making the final decision to accept or reject any theory or opinion, everything should turn upon whether the proof is adequate and conclusive. Where direct proof is impossible, the theory which is in harmony with all the facts has strongest claim on our belief.

But all this does not preclude us from giving due weight to the presumptions which lie against any theory. Much less does it disprove the propriety of duly considering the consequences that we have good reason to believe would follow the general acceptance of certain views, or the adoption of certain measures. Good statesmanship largely consists in a wise forecast of the consequences of proposed measures. If some things, once deemed questionable, have not produced the bad consequences which their opponents have anticipated, many other things, in both Church and State, have had evil results which fully justified the unfavorable apprehensions of those who opposed them. When, therefore, we are told that this or that view of the authorship, or date, of the books of the Bible does not affect any Christian doctrine, it is as well to remember, that the partisan advocate of any conclusion is not the best judge of its consequences. This is a matter respecting which every man should think for himself. These assurances of the advanced critics awaken suspicion rather than confidence. A theory may not deal directly with questions of doctrine, and yet it may undermine the foundations on which our belief in doctrine rests. We have adverted to this matter elsewhere; but these thoughts are suggested by some interesting correspondence on the higher criticism in recent issues of the *London Record*. One communication from the Rev. Principal Moule furnishes a striking illustration of the use which unbelievers will make of the negative theories of the evolutionary school of critics. He says:

"A few months ago I received a letter from a gentleman in a Midland town, who had been reading a little essay of mine on 1 John 1. 7. It was very far from eulogistic of my discussion; but this I mention only to introduce some sentences of the writer's on a subject infinitely more important than any argument of mine. I had referred to Leviticus xvi. as to a passage of Divine authority in the question of propitiatory sacrifice. What does my friend say to this?"

"You 'wallow,' he writes, 'in the dregs of materialism. You do not know that the Levitical code was no more given by Almighty God than the ritual of Juggernaut. It first appeared a thousand years after Moses, brought from Babylon by Ezra, the fabrication and forgery of priests, of whom the fanatical Ezra was the chief. See his inhuman and base conduct—"

"1. In regard to the wives and children whose abandonment he demanded;

"2. In regard to the Samaritans, between whom and the Jews he carefully sowed the seeds of eternal enmity.

"He was the author and promulgator of the Levitical code, impiously ascribing it to God.

"Wellhausen has proved all this. But the Evangelicals, the dullest and most retrograde of all Christian sects, still adhere to Pagan conceptions of religion."

"In a second letter occurred the following sentences:

"The doctrine of sanguinary atonement rests wholly on the Pentateuch. Disprove the Mosaic origin, and down tumbles the whole structure. The date of Leviticus, etc., is vital."

"In this last sentence I agree with my candid friend.

"How shall we meet such words? By apology? By surrender? By a greater fear to be labelled

'unscholarly' than to be ashamed of the words of Christ, who certainly did not agree with my friend either about Leviticus or about Propitiation?"

PRESIDENT AND PRINCE.

All who had the privilege of attending the sessions of the Ecumenical Methodist Conference at Washington, were impressed with the effective way in which Dr. T. Bowman Stephenson, President of the Wesleyan Conference, performed his part on all the public occasions when he preached or spoke. In the opinion of some he was unduly pressed to the front on almost every important occasion. It was thought that the office which any member held in his own Church should not have been the supreme consideration in that representative gathering. But whatever might be thought on this point, no one could deny that Dr. Stephenson always rose to the demands of the occasion. We have been reminded of this fact by reading a brief report of his remarks on the death of the Duke of Clarence. Of all the tributes we have read on the death of the young Prince, none has seemed to us more graceful, eloquent and felicitous than his words in Edinburgh, where he was in the discharge of his duty at the time. As reported in the *Methodist Times*, Dr. Stephenson said:

"We cannot forget that we meet to-day under the shadow of a national bereavement. In our old island story many tragedies have occurred more terrible, and many laden with graver political consequences than this, but so far as I know, never one more pathetic. The heart of the nation has not been so deeply moved since that Sabbath morning, thirty years ago, when, from a thousand pulpits, the death of the Prince Consort was announced. To-day the very fact, that no grave political complications are likely to arise from the young Prince's death leaves the mind of the nation free to dwell upon the purely domestic aspect of the sad event. It is pleasant to remember to-day that he who lies dead yonder was not only a prince in rank, but a pure and simple gentleman where he was known best. For his own sake we mourn the loss of a simple-hearted and pure-minded gentleman. But our sorrow is more for others than for him. We cannot forget the parents whose hearts are wrung with a grief as real and deep as though they were of rank less illustrious. We think of the mother and sisters, from whose intimate love he was not removed by barriers of rank, and to whom he was not the heir-presumptive, but 'brother Eddie.' We think of the venerable Queen, whose hold upon the nation is not only the statesmanship which will make her one of the remarkable women of history, nor respect for the Constitutional system of which she is the honored head, but even more the life which she has led amid all the splendor of her great position as true daughter, true wife, true mother. And not least does the heart of the nation move in sympathy towards the bonnie and gentle girl, one short week ago occupied with all the pleasant excitements of her anticipated happiness, and now widowed in heart before the marriage blessing had been pronounced upon her life."

Let all our friends remember that this is the time to canvass for new subscribers, and to secure the renewal of all old subscribers. Herein fail not.

Though the presidential election in the United States does not come off till next fall, party agitation has already begun. The Republicans generally have been satisfied with the administration of Mr. Harrison; his administration though not brilliant has been safe, and open to no grave charges. Mr. Blaine is, however, recognized as the real leader of the Republican party, and it is generally felt that if he wishes he can secure the nomination of his party. If he declines it is strongly probable that Mr. Harrison will be the Republican candidate. The Democrats are somewhat divided. They are not at one on the free silver coinage question, nor yet on their candidate for the presidency. Senator Hill, late Governor of New York, is regarded by himself and his friends as the coming man. They have called a convention this month for the State of New York, to elect delegates to the general convention. This has given offence to a section of the party. With many Democrats, Grover Cleveland, the former President, is the favorite candidate; but others think some new man should be chosen as the Democratic candidate, and this will probably be done. The latest news is that Mr. Blaine has declined to be a candidate.

In the current *Century* magazine there is an article on the Louisiana lottery, which gives a history of its original formation and its growth into the immense power for evil which it now is. We once talked with one of the leading stock-holders in this concern, and were amused at his quibbles and desperate arguments to defend his position and the work of the lottery.

The mock-benevolence by which a certain proportion—and a very small proportion—of the lottery's earnings is devoted to public charities, is no longer allowed to hide from view the real object. The article shows that the profits of the past few years have been from 110 to 150 per cent., and that the amounts given to the various charities are niggardly in comparison with the profits enjoyed by this monster monopoly. The question over there is fast growing into a national one, and outside help, in the shape of funds, speakers, and every legitimate moral and Christian influence, is being loudly and successfully asked for in the struggle against the lottery.

The end of the Chilian embroglio is remarkable for the great number of discussions and opinions concerning the general question of war. These opinions reflect the best sentiment in the United States, and are a token of its prevailing power. Portions of the people were doubtless bellicose, and must have had a corresponding effect upon some members of Congress, with which body lay the responsibility of confirming, or rejecting any message the President might send. In this connection, a remark of Von Moltke has been quoted by the *Chicago Advance*: "A declaration of war, so serious in its consequences, is more easily carried by a large assembly, of which none of the members bear the sole responsibility, than by a single man, however high his position; and a peace-loving sovereign is less rare than a parliament composed of wise men." In such a case, it is most fortunate that the Christian forces which make for peace and moderation are strong enough to leaven public opinion, which in turn exercises a wholesome, restraining effect on its representative assemblies.

Protestants in England and America cheerfully acknowledged the great gifts and piety of Cardinal Newman; and when he died there were many appreciative tributes to his memory by those who dissented entirely from his views. But the project recently started in Oxford for the erection of a statue of him has called forth decided protests from Churchmen and Nonconformists alike. It is one thing to admire the genius of a great man, or to credit him with purity of motive; it is another to endorse his religious course or, by a public testimonial, recommend it to the imitation of the nation. But it would be specially inappropriate to allow the erection of a statue to Cardinal Newman in one of the historic places of English Protestantism, where the ashes of martyrs were the seed of a purer religion. Newman left the faith of Ridley and Latimer for that of Alva and Torquemada; and although infinitely superior to both of them, he exerted all his influence to restore the faith which they professed.

Most of our readers are aware that Rev. Dr. Pentecost has for some time been doing preaching and evangelizing work in India. He has made it his business to observe the present religious condition of that country, and to note what effect Christian missionary work is having on the status of the old religions. What he says, in effect, is that Christianity has been slowly, but surely, disintegrating the religious and social systems of India. The schools of the Brahmins are no longer crowded, and many of the temples are in a state of decadence. The burning of widows, religious suicide, self-torture, and child-murder have almost entirely ceased. While English rule is responsible for this, it represents simply the Christian conscience of Europe and America acting upon the Government.

The English Royal Labor Commission is at present collecting evidence of the most important character as to the economic and social condition of the masses. Various kinds of expert opinion are brought before it, and opposing views are given a hearing. That well-known friend of sailors, Samuel Plimsoil, M.P., recently appeared before the Commission and gave the results of his observation in regard to the present condition of British shipping. He stated that the loss of life on British ships is four times as large, proportionately speaking, as that of any other nation. The selfishness of ship owners leads them to send insecure ships to sea, having at the same time over-insured them—a fact which shows that capital is being made out of the sufferings and loss of life among the sailors. Not only so, but he showed that large numbers of sailors perish through not being supplied with sufficient nourishment

during long voyages. It is believed Mr. Plimsoil's powerful advocacy of his reforms in reference to this subject will be soon rewarded with success.

A Methodist missionary union in the foreign mission field is strongly urged by the Rev. Dr. Wenyon, of China, in a recent issue of the *Methodist Times*. He says that the Roman Catholic missionaries of different nationalities derive great advantage from being under one directorate and being called by a common name, "The Church of the Heavenly Lord." We gather from Dr. Wenyon's letter that the sectarian animosities which prevail at home are manifesting themselves in the foreign work. He thinks the Methodists should lead the way in some form of union. There would be economy and an increase of strength in uniting the forces of Methodism in this way. Probably the chief difficulty in the way of such a movement is the desire of each Church to have the control of its own missionaries. At any rate, something might be done in the way of a federation of forces.

Rev. Dr. Berry, Editor of the *Epworth Herald*, is visiting this city in connection with the Methodist Young Peoples' Convention, which opened at the Metropolitan church last Monday evening. Dr. Berry preached with much power and eloquence in the Metropolitan church last Sunday morning, and in the evening at the Queen Street church. On both occasions his sermons were deeply spiritual and helpful to large congregations. Dr. Berry is a Canadian by birth, and the son of the late Rev. Francis Berry, one of our best known ministers. The Young Peoples' Convention at its opening meeting was addressed by Rev. Dr. Garman, General Superintendent, Rev. Dr. Withrow, Rev. A. C. Courtice, of London, Mr. Warring Kennedy, and Mr. G. Tower Ferguson. We will have an extended report in our next issue.

Singularly enough it has been proposed to hold a Canadian celebration in honor of Shelley, and to get up a memorial volume by Canadians. This proposal will be a surprise to many; as it is those who have been benefactors of their race to whom such tributes of regard are generally paid. Shelley had certainly great gifts as a poet, and his poems evince rare creative imagination. But neither his principles nor his conduct entitle him to be held in the grateful remembrance of any people who have a high regard for morality and religion. Of course, those who deem his sentiments and conduct worthy of admiration, must see the matter in a different light.

Mr. Snow, in the *Contemporary Review* for January, pleads that the time has come for the Broad Church party to seek a distinct recognition as an organized party in the Church. He thinks Broad Churchmen should have some kind of organized association, with educational institutions and missions of its own to propagate its principles. It would be one aim of such an association to treat Nonconformist ministers as fellow-Christians. It seems to us this would be merely organizing a sect within the Church in a way that would promote disunion. Besides, there are different grades of latitudinarianism within the Broad Church party which would not readily combine.

We direct the attention of our readers to the advertisement of the Union Loan and Savings Company in another column.

New Books and Periodicals.

—An Introduction to the Literature of the Old Testament. By S. R. Driver, D.D. New York: Charles Scribner's Sons.

This is the first volume of a new international series of theological works to be brought out under the editorship of Prof. G. A. Briggs, and Prof. S. D. F. Salmond. Dr. Driver wishes his readers to note that this work is simply an introduction to the Literature of the Old Testament, not to the Theology, History or even to the Study of these ancient Scriptures. Yet in his introduction to the different books, he discusses briefly nearly all the burning questions of Old Testament criticism.

This volume was not needed to prove the eminent Hebrew scholarship of Dr. Driver. His previous writings had amply demonstrated this. He is candid and courageous, never being consciously partisan or unfair. And yet, he is another illustration that the bent of a writer's mind, and his constitutional sympathy with conservative or progressive ideas, as the case may be, have more to do

with determining his position on these questions than the facts which his learning has discovered. Two scholars may be equally familiar with all the facts bearing on a question, and yet they may not come to the same conclusion. Everyone who has read Dr. Driver's previous writings could tell beforehand, without reading his reasons, the position he would take in the controversy about the Pentateuch, Isaiah, Daniel and the date of the Psalms. On all these points he follows in the wake of Wellhausen and Kuenen. Driver, Cheyne, and Robertson Smith in England may be said to be attempting the task of advocating the critical theories of these eminent German critics, without accepting the negative conclusions to which these theories have led them, respecting the inspiration and authority of the Bible. In the opinion of many able Biblical scholars, this is an impossible task, as the acceptance of the premises of these critics must lead to the acceptance of their conclusions. In this work Canon Driver squarely commits himself to the side of the school of destructive criticism. He does this, not so much by combatting and rejecting the views of the orthodox theologians, as by assuming that important passages have only a temporary meaning and application that empty them of the divine and spiritual signification which made them words of power and authority.

Dr. Driver asserts, in reference to the theories of the "higher criticism" respecting the date and authorship of the books of the Bible, that "they are only opposed in the present instance by some theologians because they are supposed to conflict with the requirements of the Christian faith." Surely this statement is too strong. It is true, indeed, when Dr. Driver and his school say: These critical conclusions "do not touch either the authority or inspiration of the Scriptures of the Old Testament," many other scholars do not accept their *ipse dixit* on such a grave point. They properly enough undertake to show, as one argument, that these theories do seriously affect faith in the authority and inspiration of Holy Scriptures. Those who state the contrary must use the terms "authority" and "inspiration" in a low and misleading sense, and not in their ordinary meaning. But the leading scholars, who oppose the extreme theories of the analytical critics, combat these theories on critical and historic grounds, as not proved and as contrary to important facts bearing on the question. This is certainly true of such scholars as Prof. W. H. Green, Professor Bissell, and Principal Cave. With all the light thrown on many questions, and the display of learning and ingenious and acute speculation which are presented by the advanced critics of this school, it seems to us that they deny or ignore a large proportion of the characteristics that have given the Bible its unique pre-eminence and its power over the consciences and lives of men.

—*Out of Darkness into Light.* By Joseph F. Hess. This book gives the record of a most convincing triumph of the power of Divine grace in the rescue of a sinner. The author, Joe Hess, as he likes to style himself, was once a prize-fighter, and saloon-keeper, an active agent of evil in some of its most debased forms. We cannot help believing, however, that there was a deep vein of generous goodness in Mr. Hess' nature, overlaid though it was in early years by a career of vice. But this in no way lessens the remarkable significance of his conversion, since it is those of generous and kind disposition who are peculiarly liable to temptation. But Mr. Hess was converted thoroughly and soundly, and has since led a life of faithful, strenuous service for the Master whom he once rejected. He is now widely-known as a Temperance lecturer and worker. The reading of this book cannot fail to do great good. It deserves a wide circulation. It is for sale at our Book Room.

—*The Treasury for Pastor and People* for February has many articles of great value and of general interest. The sermons are first-class in sentiment, style and variety. The leading thoughts of five of them will afford excellent seed-thoughts for preachers. They are by Rev. N. Boynton, Rev. H. D. Williamson, Rev. J. L. Harris, President Gates, of Amherst College, and Professor Fisher, of Yale University. There are also several articles. The Sabbath-school lessons are ably expounded by Dr. Moment, and editorials on interesting vital topics are vigorous and timely. Yearly subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

—*The Homiletic Review* for February brings its usual supply of good things. It opens with a paper on "Inerrancy of Scripture," by Principal Alfred Cave, D.D., of London, the author of the famous work upon that subject. Prof. R. Ogden Doremus, the well-known microscopist of New York, contributes an interesting and valuable description of the microscope. President W. DeWitt Hyde, of Bowdoin, writes upon "Athletic Virtues." "Protestantism and Romanism as Factors in Civilization" is discussed by Professor George H. Scholde. The sermonic section is unusually able, as are also the exegetical articles. Funk & Wagnalls Co., New York City, and 86 Bay Street, Toronto.

The Sermon.

RELIGION FOR TO-DAY.

By REV. DR. TALMAGE.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

When the apostle, in this text, sets forth the idea that so common an action as the taking of food and drink is to be conducted to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In all ages of the world there has been a tendency to set apart certain days, places, and occasions for worship, and to think those were the chief realms in which religion was to act. Now, holy days and holy places have their importance. They give opportunity for especial performance of Christian duty, and for regaling of the religious appetite; but they cannot take the place of continuous exercise of faith and prayer. In other words, a man cannot be so much of a Christian on Sunday that he can afford to be a worldling all the rest of the week. If a steamer put out for Southampton, and go one day in that direction and the other six days in other directions, how long before the steamer will get to Southampton? It will never get there. And though a man may seem to be voyaging heavenward during the holy Sabbath day, if, during the following six days of the week, he is going toward the world, toward the flesh, and toward the devil, he will never ride up into the peaceful harbor of heaven. You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behaviour on great occasions are no apology for lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic; does not go by fits and starts. It toils on through heat and cold, up steep mountains and along dangerous declivities, its eye on the everlasting hills crowned with the castles of the blessed.

I propose, this morning, to plead for a religion for to-day.

In the first place, we want to bring the religion of Christ into our conversation. When a dam breaks, and two or three villages are overwhelmed, or an earthquake in South America swallows whole city, then people begin to talk about the uncertainty of life, and they imagine that they are engaged in positively religious conversation. No. You may talk about these things, and have no grace of God at all in your heart. We ought every day to be talking religion. If there is anything glad about it, anything beautiful about it, anything important about it, we ought to be continuously discussing it. I have noticed that men, just in proportion as their Christian experience is shallow, talk about funerals, and graveyards, and tombstones, and deathbeds. The real, genuine Christian man talks chiefly about this life and the great eternity beyond, and not so much about the insignificant pass between these two residences. And yet, how few circles there are where the religion of Jesus Christ is welcome! Go into a circle, even of Christian people, where they are full of joy and hilarity, and talk about Christ or heaven, and everything is immediately silenced. As on a summer day, when the forests are full of life, chatter, chirrup, and carol—a mighty chorus of bird-harmony, every tree-branch an orchestra—if a hawk appear in the sky, every voice stops and the forests are still; just so I have seen a lively religious circle silenced on the appearance of anything like religious conversation. No one had anything to say, save, perhaps, some old patriarch in the corner of the room, who really thinks that something ought to be said, under the circumstances; so he puts one foot over the other, and heaves a long sigh, and says, "Oh, yes; that's so, that's so!"

My friends, the religion of Jesus Christ is something to talk about with a glad heart. It is brighter than the waters; it is more cheerful than the sunshines. Do not go around groaning about your religion, when you ought to be singing it or talking it in cheerful tones of voice. How often it is that we find men whose lives are utterly inconsistent, who attempt to talk religion and always make a failure of it! My friends, we must live religion, or we cannot talk it. If a man is cranky, cross, un congenial, hard in his dealings, and then begins to talk about Christ and heaven, everybody is repelled by it. Yet I have heard such men say, in whining tones, "We are miserable sinners"; "The Lord bless you"; "The Lord have mercy on you"—their conversation interlarded with such expressions, which mean nothing but canting; and canting is the worst form of hypocrisy. If we have really felt the religion of Christ in our hearts, let us talk it, and talk it with an illuminated countenance, remembering that when two Christian people talk God gives especial attention, and writes down what they say. Malachi iii. 16: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written."

Again I remark: we must bring the religion of Christ into our employments. "Oh," you say, "that is very well if a man handle large sums of money, or if he have an extensive traffic; but in my thread-and-needle store, in my trimming establishment, in the humble work in life that I am called to, the sphere is too small for the action of such grand heavenly principles." Who told you so? Do you not know that God watches the faded leaf on the brook's surface as certainly as he does the path of a blazing sun? And the moss that creeps up the side of the rock makes as much impression upon God's mind as the waving tops of Oregon pine and Lebanon cedar; and the alder, crackling under the cow's hoof, sounds as loud in God's ear as the snap of a world's conflagration. When you have anything to do in life, however humble it may seem to be, God is always there to help you to do it. If your work is that of a fisherman, then God will help you, as he helped Simon when he dragged Gennesaret. If your work is drawing water, then he will help you, as when he talked at the well-curb to the Samaritan woman. If you are engaged in the custom-house, he will lead you, as he led Matthew sitting at the receipt of customs. A religion that is not good in one place is not worth anything in another place. The man who has only a day's wages in his pocket as he certainly needs the guidance of religion, as he who

rattles the keys of a bank, and could abscond with a hundred thousand hard dollars.

There are those prominent in the churches who seem to be, on public occasions, very devout, who do not put the principles of Christ's religion into practice. They are the most inexorable of creditors. They are the most grasping of dealers. They are known as sharpers on the street. They fleece every sheep they can catch. A country merchant comes in to buy spring or fall goods, and he gets into the store of one of these professed Christian men who have really no grace in their hearts, and he is completely swindled. He is so overcome that he cannot get out of town, during the week. He stays in town over Sunday, goes into some church to get Christian consolation, when, what is his amazement to find that the very man who hands him the poor-box in the church is the very one who relieved him of his money! But never mind; the deacon has his black coat on now. He looks solemn, and goes home talking about "the blessed sermon." If the wheat in the churches should be put into a hopper, the first turn of the crank would make the chaff fly, I tell you. Some of these men are great sticklers for Gospel preaching. They say, "You stand there in bands and surplice and gown, and preach—preach like an angel, and we stand out here and attend to business. Don't mix things. Don't get business and religion in the same bucket. You attend to your matters, and we will attend to ours." They do not know that God sees every cheat they have practiced during the last six years; that he can look through the iron wall of their fire-proof safe; that he has counted every dishonest dollar they have in their pocket, and that a day of judgment will come. These inconsistent Christian men will sit on the Sabbath night in the house of God, singing, at the close of the service, "Rock of Ages Cleft for Me," and then, when the benediction is pronounced, shut the pew door, and say, as they go out, "Good-bye, religion; I'll be back next Sunday."

I think that the Church of God and the Sabbath are only an armory where we are to get weapons. When war comes, if a man wants to fight for his country he does not go to Troy or Springfield to do battling, but he goes there for swords and muskets. I look upon the Church of Christ and the Sabbath day as only the place and time where and when we are to get armed for Christian conflict; but the battle-field is on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. "St. Martin's" and "Lenox," and "Old Hundred" do not amount to anything unless they sing all the week. A sermon is useless unless we can take it with us behind the plough and the counter. The Sabbath day is worthless if it last only twenty-four hours.

There are many Christians who say: "We are willing to serve God, but we do not want to do it in these spheres about which we are talking; and it seems so insipid and monotonous. If we had some great occasion, if we had lived in the time of Luther, if we had been Paul's travelling companion, if we could serve God on a great scale, we would do it; but we can't in this every-day life." I admit that a great deal of the romance and knight-errantry of life have disappeared before the advance of this practical age. The ancient temples of Bona have been changed into store-houses and smithies. The residences of poets and princes have been turned into brokers' shops. The classic mansion of Ashland has been cut up into walking-sticks. The groves where the poets said the gods dwell have been carted out for fire-wood. The muses that we used to read about have disappeared before the emigrant's axe and the trapper's gun, and that man who is waiting for a life bewitched of wonders will never find it. There is, however, a field for endurance and great achievement, but it is in every-day life. There are Alps to scale, there are Hellespontos to swim, there are fires to brave; but they are all around us now. This is the hardest kind of martyrdom to bear. It took grace to lead Latimer and Ridley through the fire triumphantly when their armed enemies and their friends were looking on; but it requires more grace now to bring men through persecution, when nobody is looking on. I could show you in this city a woman who has had rheumatism for twenty years, who has endured more suffering and exhausted more grace than would have made twenty martyrs pass triumphantly through the fire. If you are not faithful in an insignificant position in life, you would not be faithful in a grand mission. If you cannot stand the bite of a midge, how could you endure the breath of a basilisk?

Do not think that any work God gives you to do in the world is on too small a scale for you to do. The whole universe is not ashamed to take care of one little flower. Plato had a fable which I have now nearly forgotten, but it ran something like this: He said spirits of the other world came back to this world to find a body and find a sphere of work. One spirit came and took the body of a king, and did his work. Another spirit came, and took the body of a poet, and did his work. After a while Ulysses came, and he said, "Why, all the fine bodies are taken, and all the grand work is taken. There is nothing left for me." And some one replied, "Ah! the best one has been left for you." Ulysses replied, "What's that?" And the reply was, "The body of a common man, doing a common work, and for a common reward." A good fable for the world, and just as good a fable for the Church. Whether we eat or drink, or whatsoever we do, let us do it to the glory of God.

Again, we need to bring the religion of Christ into our commonest trials. For severe losses, for bereavement, for trouble that shocks like an earthquake and that blasts like a storm, we prescribe religious consolation; but, business man, for the small annoyances of last week, how much of the grace of God did you apply? "Oh!" you say, "these trials are too small for such application." My brother, they are shaping your character, they are souring your temper, they are wearing out your patience, and they are making you less and less of a man. I go into a sculptor's studio, and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click! I say, "Why don't you strike harder?" "Oh!" he replies, "that would shatter the statue. I can't do it that way; I must do it this way." So he works on, and after a while the features come out, and everybody that enters the studio is charmed and fascinated. Well, God has your soul under process of development, and it is the little

annoyances and vexations of life that are chiseling out your immortal nature. It is click, click, click! I wonder why some great providences does not come, and with one stroke prepare you for heaven. Ah, no. God says that is not the way. And so he keeps on by strokes of little annoyances, little sorrows, little vexations, until at last you shall be a glad spectacle for angels and for men. You know that a large fortune may be spent in small change, and a vast amount of moral character may go away in small depletion. It is the little troubles of life that are having more effect upon you than great ones. A swarm of locusts will kill a grain-field sooner than the incursions of three or four cattle. You say, "Since I lost my child, since I lost my property, I have been a different man." But you do not recognize the architecture of little annoyances that are hewing, digging, cutting, shaping, splitting and interjoining your moral qualities. Bats may sink a ship. One lucifer-match may send destruction through a block of store-houses. Catherine de Medicis got her death from smelling a poisonous rose. Columbus, by stopping and asking for a piece of bread and a drink of water at a Franciscan convent, was led to the discovery of the new world. And there is an intimate connection between trifles and immensities, between nothings and everythings.

Now, be careful to let none of those annoyances go through your soul unarranged. Compel them to administer to your spiritual wealth. The scratch of a six-penny nail sometimes produces lock-jaw, and the clip of the most infinitesimal annoyance may damage you for ever. Do not let any annoyance or perplexity come across your soul without its making you better.

Our National Government did not think it belittling to put a tax on pins, and a tax on buckles, and a tax on shoes. The individual taxes do not amount to much, but in the aggregate to millions and millions of dollars. And I would have you, O Christian man, put a high tariff on every annoyance and vexation that comes through your soul. This might not amount to much, in single cases, but in the aggregate it would be a great revenue of spiritual strength and satisfaction. A bee can suck honey even out of a nettle; and if you have the grace of God in your heart, you can get sweetness out of that which would otherwise irritate and annoy. The only way to get prepared for the great troubles of life, is to conquer these small troubles. And I have to tell you, O Christian man, if you cannot apply the principles of Christ's religion on a small scale, you will never be able to apply them on a large scale. If you cannot successfully contend against these small sorrows that come down single-handed, what will you do when the greater disasters of life come down with thundering artillery, rolling over your soul?

Again, we must bring the religion of Christ into our commonest blessings. When the autumn comes, and the harvests are in, and the governors make proclamation, we assemble in churches, and we are very thankful. But every day ought to be a thanksgiving day. We do not recognize the common mercies of life. We have to see a blind man led by his dog before we begin to think ourselves of what a grand thing it is to have undimmed eyesight. We have to see some wounded man hobbling on his crutch, or with his empty coat sleeve pinned up, before we learn to think what a grand thing God did for us when he gave us healthy use of our limbs. We are so stupid that nothing but the misfortunes of others can rouse us up to our blessings. As the ox grazes in the pasture up to its eyes in clover, yet never thinking who makes the clover, and as the bird picks up the worm from the furrow not knowing that it is God who makes everything, from the animalcula in the sod to the seraph on the throne, so we go on eating, drinking and enjoying, but never thanking, or seldom thanking; or, if thanking at all, with only half a heart.

I compared our indifference to the brute; but perhaps I wronged the brute. I do not know but that, among its other instincts, it may have an instinct by which it recognizes the Divine hand that feeds it. I do not know but that God is, through it, holding communication with what we call "irrational creation." The cow that stands under the willow by the water-course, chewing its cud, looks very thankful; and who can tell how much a bird means by its song? The aroma of the flower smells like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive! Yet who thanks God for the water that gushes up in the well, and that foams in the cascade, and that laughs over the rocks, and that patters in the showers, and that claps its hands in the sea? Who thanks God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer's day? Who thanks God for this wonderful physical organism—this sweep of the vision—this chime of harmony struck into the ear—this soft tread of a myriad delights over the nervous tissue—this rolling of the crimson tide through artery and vein—this drumming of the heart on our march to immortality? We take all these things as a matter of course.

But suppose God should withdraw these common blessings! Your body would become an inquisition of torture, the cloud would refuse rain, every green thing would crumple up, and the earth would cease its healthful circulation, pestilence would swoop, and every house would become a place of skulls. Streams would first swim with vermin, and then dry up; and thirst, and hunger, and anguish and despair would lift their sceptres. Oh, compare such a life as that with the life you live with your families. Is it not time that, with every word of our lips, and with every action of our life, we began to acknowledge these every-day mercies? "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Do I address a man or a woman this morning who has not rendered to God one single offering of thanks?

I was preaching one Thanksgiving day, and announced my text: "Oh, give thanks unto the Lord; for he is good; for his mercy endureth forever." I do not know whether there was any blessing on the sermon or not; but the text went straight to a young man's heart. He said to himself, as I read the text: "Oh, give thanks unto the Lord; for he is good—Why, I have never rendered him any thanks. Oh, what an ingrate I have been!" Can it be, my brother, that you have been fed by the good hand of God all these

days—that you have had clothing and shelter and all beneficent surroundings, and yet have never offered your heart to God? Oh, let a sense of the Divine goodness shown you in the every-day blessings melt your heart; and if you have never before uttered one earnest note of thanksgiving, let this be the day which shall hear your song. What I say to one, I say to all this audience. Take this practical religion I have recommended into your every-day life. Make every day a Sabbath, and every meal a sacrament, and every room you enter a Holy of Holies. We all have work to do; let us be willing to do it. We all have sorrows to bear; let us cheerfully bear them. We all have battles to fight; let us courageously fight them. If you want to die right you must live right. Negligence and indolence will win the hies of everlasting scorn, while faithfulness will gather its garlands, and wave its sceptre, and sit upon its throne, long after this earth has put on ashes, and eternal ages have begun their march. You go home to-day, and attend to your little sphere of duties. I will go home and attend to my little sphere of duties. Everyone in his own place. So our every step in life shall be a triumphal march, and the humblest footstool on which we are called to sit will be a conqueror's throne.

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—IX.

[FIRST QUARTER.]

SUNDAY, FEB. 28, 1892.

JEREMIAH PERSECUTED.

Jer. xxxvii. 11-21.

GOLDEN TEXT.—"I am with thee, saith the Lord, to deliver thee."—Jer. i. 19.

TIME.—B.C. 590.

PLACES.—Jerusalem and its environs.

EXPLANATORY.

11. "When the army of the Chaldeans was broken up"—When they withdrew temporarily from the siege of Jerusalem to meet Pharaoh-hophra, who was Zedekiah's ally.

12. "Went forth"—Jeremiah wishes to use the time while the roads are free to do some business in the land of Benjamin, where his home was.—Nagelsbach. "To separate himself thence"—This is an inaccurate rendering, and the margin is as wrong. It should read "to claim his share thence." If, as has been supposed, this was a sabbatical year, there was probably just then a re-allotment of communal lands. "In the midst of the people"—That is, arranged with the representatives of the families who had an equal right to allotments with himself. The phrase "in the midst of the people" proves that he did not slip away clandestinely. The scarcity and high price of provisions may have made necessary some such action as this. Hemenway explains that Jeremiah had gone back to the fields in which he had an interest, to obtain much-needed supplies of food. Doubtless there was a sudden rush of all classes for the gates and the open country; and the military commanders of the city would watch closely to prevent desertion.

13. "The gate of Benjamin"—This gate pierced the northern wall of the city. It is mentioned in Jeremiah xxxviii. 7 and Zechariah xiv. 10. Dr. Strongs says it led through the territory of Benjamin to that of Ephraim, and hence was sometimes called "the gate of Ephraim" (2 Kings xiv. 18; Nehemiah viii. 16; xii. 89). "A captain of the ward"—Literally, "of the oversight," the commander of the watch at that gate.—Hemenway. "Thou fallest away"—That is, "Thou deserteest." His well-known views made Jeremiah a suspected person, and probably he was intensely unpopular with the army. Thus Irijah was glad to arrest him, though the charge was absolutely groundless.—R. P. Smith.

14, 15. "The princes"—These were no longer the noble men trained in the days of Josiah, who twice already had proved themselves Jeremiah's friends (xxvi. 16; xxxvi. 19); they probably had been carried captive to Babylon with Jehoiakim. These princes had had their character formed in bad times, and probably remembered with spite the description given of them in chapter xx. 4. Assuming, therefore, that the accusation was true, they first scourged Jeremiah and then imprisoned him.—R. P. Smith. "The house of Jonathan the scribe"—This was the prison for political offenders, and Jonathan may have been a sort of "secretary of state," attached to whose house would very likely be the state prison. Eastern prisons are not public buildings erected for that purpose, but are parts of the houses in which the criminal judges dwell; for the governor of a town or the captain of the watch imprison in their own houses such as are accused, and choose for the jailer the most proper person they can find of their domestics.—Ghardin. The word "prison" here refers to a subterranean cell. This was the first link in a chain of providences which preserved the prophet's life.

16. "Into the dungeon, and into the cabins"—Dungeon is literally "house of a cistern" or pit, and thus was evidently underground. In this cistern-like excavation were several cells or arched vaults. The word for "cabins" does not occur elsewhere in Hebrew, but in the cognate dialects it means shops. In one of these vaults, with little

light and less ventilation, Jeremiah remained "many days"—that is, a long time. From the recent systematic examination of Jerusalem we learn that the whole plateau on which the temple and palace stood is honeycombed underneath with works of various kinds. Captain Warren describes thirty-four such excavations, some of which are cisterns and others passages. One of these extends about one hundred and fifty feet from north to south, and nearly as much from east to west, and its roof is supported by massive rude piers, which give the place a look of elephantine strength.—B. P. Smith.

17. "Then Zedekiah the king sent, and took him out"—The Chaldeans had returned to the siege after defeating the Egyptians, during the "many days" Jeremiah was confined in the prison (ver. 16). The danger was so pressing that Zedekiah felt impelled to ask Jeremiah, "Is there any word from the Lord?—He did this 'secretly' because virtually 'powerless in the hands of his court, the phantom ruler dared not consult him openly. Weak and irresolute, he could not brave its anger by acting, even in so small a matter, as became his office."—Geikie. "And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the King of Babylon"—Jeremiah was as courageous as ever; not even to save himself from dungeon and death would he change the word of the Lord. Zedekiah was a dull scholar in God's school. He would not learn the lesson that there was no door of escape except through repentance and obedience to God (xxxviii. 17, 18). He was too weak, and too wicked, and too faithless to take the right stand. He chose death, when he might have had life.

18. "Moreover Jeremiah said unto King Zedekiah"—The prophet was indignant at the injustice of his treatment, and applied to the king for redress.

19. "Where are now your prophets?" etc.—The event had proved Jeremiah to be the Lord's prophet, and those on the other side to have been false.

21. "Commit Jeremiah into the court of the prison"—Or of the guard, the quarters of the sentries who guarded the palace. This greatly improved Jeremiah's circumstances. While he would be under guard, he would be in a light and airy place, with company and food. "Bakers' Street"—Persons in the same business commonly reside in the same street in cities in the East.—J. F. and B.

The Righteous Dead.

MRS. MACCALLUM.

Mary, beloved wife of the late Rev. Joseph W. MacCallum, was born in the county of Fermanagh, Ireland, on June 13th, 1820, and died at her home in Toronto, Nov. 1st, 1891, at the age of seventy-one. She was the daughter of Henry and Mary Allingham-McBrien, who were among the earliest and most highly respected settlers in the township of Whitby. Her parents were members of the Church of England, and in that faith she was baptized and confirmed. Of a thoughtful and deeply religious cast of mind, she was led to feel the necessity of heart piety and a personal knowledge of the Saviour. She was induced to attend Methodist services which were conducted by her future husband, and under his earnest and powerful preaching she received divine light, and seeking the Lord with her whole heart she was soundly converted. She had many doubts and misgivings, and asked a sign of the Lord, who, at a morning Sabbath service, gave her a marvellous revelation of his presence; a manifestation which left its impress upon her whole after life, giving her the sweetest assurance of her acceptance in the Beloved.

Two years after this change of heart and life she became the wife of the now sainted Joseph W. MacCallum, and for more than forty years she was his true helpmeet, laboring side by side with him and fighting together the battle of life. Of fine personal appearance, possessing sound judgment, an intellect quite above the ordinary; of cultured heart, and devoted to the interests of the Church, she exerted an influence that was ever most helpful to her husband's ministerial work. In the home and private life she was a counsellor of whom he was wont to say that in all their married life he had known but two occasions on which he thought his judgment was better than hers.

She was on all the circuits an active Christian worker, and when Mr. MacCallum superannuated, and they came to reside in Toronto, she at once became identified with church and charitable work. She had a genius for doing good, and was active in the City Relief Society, a member of the Board of the Aged Women's Home, and especially devoted to the work of the Woman's Missionary Society, holding at the time of her decease the office of president of the Central church auxiliary.

Mrs. MacCallum never fully recovered from the shock of the death of her husband, who preceded her to the heavenly world but four months; yet her children, to whom she was tenderly devoted, hoped that her valuable life would be spared yet many years.

About the middle of October last she was taken ill, and throughout her illness, which lasted sixteen days, though not anticipating death, she was in a most triumphant frame of mind. On one occasion one of her daughters read at her request the twenty-first chapter of Revelation—a chapter which she had read every day since her husband's translation. Enraptured with the description of the New Jerusalem, she exclaimed, "Glory to God! He alone, he alone is worthy to be praised! He is my God, I know no other. He has most marvelously revealed himself to me many times

during my life. Lately I have not been able to think much. My mind has seemed confused; but I have just had to give myself to him, and ask him to take and keep me just as I am." Her daughter said, "Mother, he has done it." "O, yes," was the reply, "God never requires an impossibility." Like the Apostle, she was "in a strait bewit two, having a desire to depart and be with Christ," yet feeling it to be needful, if it were God's will, to live a little longer for her children's sakes. When she saw them weeping about her, she said, "Oh, why should you cry? If I am going to die, I am only going to Jesus and to my dear husband!" After resting quietly for some time she opened her eyes, and said, "I am all ready. He doeth all things well." These were the last words of the seraphic Mrs. James, the author of "Fifty Years' Walk With Jesus," "My Body, Soul and Spirit," and other sweet hymns: "I am ready." They were among the last words of this mother in Israel. The summons came, but found her ready. One of the daughters repeated, "Thanks be unto God, who giveth us the victory." Then her voice faltered; but the mother finished the verse, "through our Lord Jesus Christ;" and added, "Thanks be to God, which always causeth us to triumph in Christ," "Glory to God in the highest!" When scarcely able to articulate, the loved ones about her could catch the words, "Glory! Glory!" And with rapture her freed spirit ascended to the skies.

HUGH JOHNSTON.

MRS. JOSHUA ADAMS (Sarnia).

Harriet Amelia Carman, wife of Mr. Joshua Adams, was the daughter of Mr. William Carman, Prothonotary of the Province of New Brunswick. She was born at Chatham, N.B., June 6th, 1831, and in early life was led to a saving knowledge of the truth as it is in Jesus. During a series of special services held in Sarnia by Rev. G. N. A. F. T. Dickson, she was led to a more complete consecration to the service of Christ, and to the work of the Church. She was united in marriage to Mr. Adams in 1869, and at the same time became a member of the Methodist Church, and for a period of more than twenty years she gave her best energies to the building up of the Church and the promotion of the happiness and well-being of those around her. In every department of Church work her zeal and energy were manifested. In the Ladies' Aid Society, the Woman's Missionary Society, the class-meeting, the prayer-meeting and the Sunday-school, her active interest was always realized, and in the homes of poverty and affliction she came as an angel of mercy, bringing relief and comfort to the needy and suffering.

In January, 1890, she had an attack of la grippe, from the effects of which she never fully recovered, and in January, 1891, cancer developed, and made constant and rapid progress until September 6th, 1891, when she was released from her sufferings.

During her affliction she enjoyed very much the visits of her minister and others. She took special delight in the reading of God's Word and prayer, and on two occasions, when the choir of the church came and sang some soul-inspiring hymns, she was greatly edified and encouraged. A short time before her death she expressed a desire to again commemorate the sufferings and death of the blessed Lord. A few intimate friends assembled in her room, with her husband and her only son, and the solemn service was observed amidst sobs and tears, for it was felt that it was the last time she would partake of the Lord's Supper until she would drink the wine new in the kingdom of heaven. About a week before the end she was troubled for a short time with doubts and fears. These clouds soon disappeared, and she was able to look calmly and joyfully on her approaching end. About an hour before her spirit took its flight she asked those near her to sing "Book of Ages," and tried as best she could to join in the singing. Then came a brief space of quiet, and without a struggle she passed peacefully away.

The funeral service was conducted in the Sarnia Methodist church, which had been suitably draped, and which was filled with a large congregation of sympathizing friends. The service was conducted by the pastor, Rev. J. E. Gundy, assisted by Rev. T. E. Davis, of the Episcopal Church, of which our sister was formerly a member. Suitable references were made to her untiring zeal in the various departments of the work of the Church, and especially among the poor of the town, many of whom were present to take a last loving look on the face of one who had been their friend in times of greatest need. "She rests from her labors, and her works do follow her." J. E. GUNDY.

JAMES GUEST DAY

Was born in the township of Kingston, April 27th, 1833, and resided in the same township (following the occupation of farming) until the year 1876, when he removed to the village of Odessa and entered into mercantile life, in which business he continued until his death, which took place December 10th, 1891, leaving a widow and two children to mourn his departure. On Saturday, the 12th, all that was mortal of Brother Day was conveyed to the Cataract cemetery to await the resurrection of the just. The funeral service was held the day following in the Odessa Methodist church, and was very largely attended. The writer improved the occasion from the text, "The righteous hath hope in his death."

Bro. Day was a man of an excellent spirit; he was led to decide for Jesus at the old Ebenezer camp-ground after hearing a sermon preached by the late Dr. Punshon in the fall of 1868, and he and his wife were received into the Church together by Rev. G. Case, who was then pastor of the Cataract Circuit. For twenty-three years he faithfully followed the Master. He was of a quiet, unassuming disposition, but of upright life and strict integrity of character, very regular in his attendance upon the means of grace. For many years he was a representative of the Official Board, filling the office of chapel steward. A man of few words, but one in whom all people who knew him had implicit confidence. He was kind and liberal to the poor, and will be greatly missed from the community in which he lived. For the past two years he had been in failing health, suffering a great deal from attacks of malaria, which ultimately developed into typhoid fever. At times, when conscious, he would speak of his confidence in God. There was no doubt as to his assurance; no anxious care or thought as to the future.

The great business of life had been settled years before, and the anchor of his steadfast hope was cast within the veil. The closing experience of his life is expressed in the scriptural statement, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." W. L.

MRS. JOSEPH DARLINGTON.

This excellent Christian sister departed this life during the night of January 4th, 1892. Her death was like her life—quiet. She retired about ten o'clock, after spending a very social and happy evening with visiting friends, and in the morning she was not, for God had taken her. Her daughter-in-law, as was her custom, called her to prepare for breakfast. Receiving no answer, she went up to her room, and, thinking she was still sleeping, laid her hand upon Mrs. D.'s arm and then upon her head, to arouse her, when to her great surprise she discovered that it was the "sleep of death." The cause of her death is supposed to have been heart failure. Her usual position in the bed and her natural look, as in sleep, led all to believe that she passed away without a struggle. Her sudden death was a great shock to the family, but being Christians themselves, and knowing that hers is a most glorious change, they are all able to say, "The Lord's will be done."

Mother Darlington would have been eighty-seven years of age had she lived till April 8th, 1892. Her maiden name was Martha Bates—sister of Bro. Nathaniel Bates, of Wolford. She was born in Ireland; came to this country when about twenty-three years of age; lived in Montreal for a few years; was united in marriage to her late husband about fifty-nine years ago; resided in the neighborhood where she died (George's Lake and vicinity) from the time of her marriage till her death; and lived in widowhood twenty-two years. She had a family of six children, four of whom are living—Robert, Peter, William, and Mrs. James Erratt—all exemplary Christians and most faithful workers in the Master's vineyard. She was a Methodist on coming to this country, and has remained a loyal one ever since. Her house was the preacher's home; her hearty welcomes were genuine. She was one of those rare ones of whom it can be said, "They are loyal, and yet not bigoted." She had no unkind words to say of other Churches or ministers; yet her own Church and ministry were the dearest to her soul—she was ever loyal and true to her Church-home. Some of the older ministers of whom she often spoke are Elder Jones, D. Chalmers, John Wilson, W. S. Blackstock, John Carroll, A. Doree, etc. She had been a constant reader of the CHRISTIAN GUARDIAN and a liberal supporter of the Church of her choice. She was an exemplary Christian, a kind neighbor, a loving mother, and a true friend. What was somewhat significant, on the day before her death, as the family were absent attending divine service, she had her little grandson play on the organ while she sang a favorite composition, in which the worshipping friends are solicited to remember her in their prayers, and, at the same time, the thought of departure and separation being wonderfully prominent.

Her funeral was largely attended, the church being crowded with kind neighbors and mourning friends, while the writer improved the occasion in a discourse on practical Christianity, "Following Christ." G. A. BELL.

MRS. JOHN ALLEN.

Martha Emily Fraser, wife of John Allen, was the daughter of the late Mr. Daniel Fraser, of the township of Ernestown. She was born June 22nd, 1835, and departed this life in the triumphs of the Gospel on September 21st, 1891. Having an experience like Timothy, from a child she "had known the Holy Scriptures, which are able to make wise unto salvation." At the age of fourteen years, with five other members of the family, she was converted to God under the faithful labors of Rev. Charles Taggart, in the old Albert school-house; and from that time until her death retained her connection with the Methodist Church.

Hers was a life of great care and responsibility, being the mother of ten children, nine of whom (seven daughters and two sons), with the father, are left to mourn their loss. She manifested a spirit of untiring devotion to her family; and although subject to great trials and afflictions, was never known to complain, but bore them all with patience and resignation. In her was exhibited the truth of the passage of Scripture which says, "Tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts."

The esteem in which she was held was evinced by the large number attending the funeral. Services were conducted by the writer at the family residence. The sermon was upon the words of the Apostle, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Mr. Chown, of Kingston, offered some remarks at the close, bearing testimony to the excellency of the character and life of the deceased. W. L.

MRS. RALPH KENNY (Morewood).

Whose maiden name was Jane Eley, was born in the now city of Hull, county of Ottawa, February 19th, 1818. Her parents were godly, and were members of the first Methodist society in the county. Sister Kenny was converted to God when she was but fourteen years of age, under the ministry of Rev. Alva Adams and ever afterwards exhibited a beautiful Christ-like spirit. She was united in marriage to her now-bereaved husband July 14th, 1841, by Rev. John Carroll. She was the mother of ten children, two of whom, happy in Jesus, passed on before her to the home of the blessed, in the twenty-second year of their age. How many of the living are pious I have not heard but the two living near Morewood are members of our church, and the son at the homestead, having married a devoted member of the Methodist Church, bids fair to be a worthy successor of a noble mother. Our sister died October 6th, 1891, in the seventy-fourth year of her age. During her last illness she was remarkably patient, resigned and hopeful, always looking on the bright side of everything. She calmly fell asleep in Jesus. May God comfort the bereaved, especially the aged one, whom we trust is ripening for glory. J. E. R.

GARRIE E. TEEPLE

Died near Middleport, October 5th, 1891, aged twenty-four years. In her early years, as a tender orphan, she had been kindly adopted into the family of Mr. J. Book. A little more than a year ago la grippe undermined an already delicate constitution, and consumption seized her trembling frame. Every attention and indulgence proved in vain to arrest the rapid progress of that insidious disease, which laid her low in the bloom of youth. For several years she had professed faith in Christ, and through the precious blood of Jesus continued faithful unto death, enjoying a clear sense of pardon and peace, and conscious salvation from all sin. Our visits during her illness were seasons of edification. The sweetness of her resignation, the clearness of her testimony, the triumphant character of her overcoming faith were all calculated to inspire the utmost confidence in her readiness for the great change that awaited her. To Sister Armstrong, her loving guardian, she clung with all the endearments of affection. She would say, "O, Beccie, sing 'The Great Physician now is near,'" and added, "I want that sung at my funeral," which was accordingly done. Her remains were conveyed to the White Brick church, Ancester, where a suitable discourse was preached by the writer from Jer. viii. 22, and we laid her in her early grave with the dear kindred dust of departed loved ones, to await the glorious resurrection of the just. R. DUFF.

WILLIAM DIXON.

The subject of this notice was born in the township of Vaughan, March 4th, 1851. When three years of age Bro. Dixon's parents moved into the township of Markham, and settled on the fifth concession, where the deceased lived until about two years ago, when he moved to Cashel. He was married eleven years ago last May to Miss Johnson (daughter of the late Thomas Johnson, Esq.), York, who, with three children, survive him. Two years ago this winter he took la grippe. From this he partially recovered, but in October last his health, under a paralytic stroke, gave way, and on the 5th he died. Under the labors of Rev. J. Egar, Bro. Dixon sought and found the Lord, and for twenty-one years he was a professed Christian. When his health permitted he was regular in attending the church, and gave liberally of his means towards the church. J. E. R.

LABAN V. WALTERS

Was born in the township of Colborne on May 4th, 1869. He was a young man of steady, industrious, moral habits; regularly attended the house of God, and always showed great respect to sacred things. About a year ago, in a personal interview with his pastor, he declared the fact of his conversion and determination to lead a Christian life, and sought admission to the membership of the Methodist Church. From that time he maintained a steady attendance upon all the means of grace, including the class-meeting. On March 26th, 1891, he was united in marriage with Miss Ada M. Thomson. The union seemed to be a singularly happy one. Their home, near the town of Wingham, gave bright promise of being a happy Christian home, when, alas! on July 9th, without an instant's warning, he was summoned to the eternal shore. The lips that spoke the sweet good-bye in the morning, were unable to utter the loving salutation at noon. How, day and night, we should walk hand in hand with God! JOHN SCOTT.

WILLIAM J. MOELROY,

When three years old, came with his father's family from the old country to Chesterville. Shortly afterwards the family removed to Matilda township. On March 26th, 1869, he was married to Hannah Smith by Rev. E. B. Harper. About a year afterwards he bought a farm near Chesterville, moved on to it at once, and made it a beautiful home. He was a thrifty and successful farmer, a kind-hearted man, and was generally well liked. He joined the Methodist Church under the ministry of Rev. A. W. Knowles, but never professed conversion until a few months before his death. He was born November 12th, 1838, and died August 29th, 1891, of cancer of the bowels. During his illness, which was not very painful, he was submissive to the divine will. Clinging to the cross of Christ, he was enabled to rise above the fear of death, and at times was very happy in Jesus. In his death we have lost a good supporter of our Church.

He leaves a widow, four daughters and three sons to mourn their loss, and also an aged mother, a pious soul, who feels keenly the loss of her beloved son, but expects shortly to meet him heaven, and join with him in the song of redeeming love. May God prove himself to be a husband to the widow and a father to the fatherless. J. E. R.

JOSEPH PAGE (of Mountsberg)

Was born at Tedford, Lincolnshire, October 5th, 1808. He came to Canada in 1831, and settled in East Flamboro' about the year 1859. He was married in 1841 to Miss Ann Bevell, and under the labors of Rev. Emerson Bristol was converted and joined the Church in 1848. His parents were Methodist in the Old Country, and he never forgot their pious admonitions. About fifteen years ago he visited his native place, and returned much refreshed and cheered from having viewed again the scenes of his boyhood. His last illness was short—scarcely ten days. He passed quietly away on New Year's morning, having attained the ripe age of nearly eighty-four years. We missed him but once from his usual place in the class-meeting until called to attend his funeral. His last testimony was full of faith and hopefulness. At his funeral the pall-bearers were Thomas Haines, Aaron and Ralph Hewins, Archibald Campbell, and John and William Wingrove. The writer preached from the text, "Thou shalt be missed, because thy seat will be empty." 1 Samuel xx. 18. One sister survives him, Mrs. Cottrill, of Carlisle; also two sons, Charles Page, of Lynden; Albert Page, of Mountsberg, and one daughter, Mrs. Wm. Foster, of Mountsberg. May they all, with the sorrowing widow, and all composing the vast concourse of mourning relatives and friends who gathered at his funeral, meet him in the haven of eternal rest, the mansions of heavenly bliss, prepared for all the faithful in Christ Jesus. B. L. COHON.

News of the Week.

Mayor Goldie, of Guelph, died last Thursday morning.

The factions in Brazil are still quarrelling and serious trouble is expected.

The McCarthyite section of the Irish Parliamentary party met at Dublin.

Miss Bridget McCafferty died at Bridgeport, P., last Friday, aged 110 years.

Many people were burned to death in a hotel fire in New York last Sunday.

The Manitoba separate school question is again before the courts in Winnipeg.

The Nova Scotia Legislature will meet for the despatch of business on March 8th.

The British warship *Victoria*, which went ashore a few days ago, has been floated.

Sir Morrell Mackenzie, the distinguished English physician, died last Thursday.

The Danube River has overflowed its banks in the Pesth district, causing serious floods.

The Judge of Crimes at Valparaiso, Chili, has passed judgment in the *Baltmore* assault case.

The Mayor of Moscow says the reports of suffering from the Russian famine districts are exaggerated.

Despatches from Chili state that a more friendly feeling towards Minister Egan now exists in that country.

The popular agitation against Germany's Sectarian Education Bill is spreading throughout the empire.

Business failures in Canada last week numbered thirty-four, against forty-four last week and fifty-eight a year ago.

Wild excitement prevails at Cripple Creek, Col., over the discovery of gold ore which yields about \$15,000 a ton.

Portugal has refused to consider the proposal to sell the Portuguese colonies to relieve the country's financial distress.

Rev. George Phillips, D.D., Principal of Queen's College, Cambridge, and ex-Vice-Chancellor of the University, is dead.

Cardinal Manning's will shows that he possessed less than \$100, which was in consols, and a valuable collection of books.

There are 16,516 volumes in the Hamilton Public Library. The total number of books loaned during the past year was 210,104.

An affliated family in Germany received an anonymous gift of 100,000 marks. It now transpires that Emperor William was the donor.

Mr. James G. Blaine has written a letter to the chairman of the Republican National Committee, stating that he is not a candidate for the Presidency.

The Chinese Government is paying all the indemnities demanded for the killing or injuring of foreigners during the recent outbreak in north-eastern China.

The President of the United States has issued his proclamation promulgating a reciprocity treaty with the West Indies, Trinidad, Windward and Leeward Islands.

The reports from Rome that the Italian Government contemplates the immediate re-establishment of full diplomatic relations with the United States are discredited in Washington.

The schooner *Lucy Jones*, of New York, was sunk by the steamer *City of Savannah* while the letter was en route to Savannah from Boston. The entire crew of the *Lucy Jones*, except the captain and one man, were drowned.

Two bye-elections took place last Thursday, one in Prince Edward and the other in Lennox, and both were won by the Government. Prince Edward takes no political change, but the election in Lennox is a clear Government gain.

The Ontario Central Farmers' Institute concluded its annual meeting last Wednesday. The incident of the day was the formulation of a demand on the Dominion Government for the equalization of the duties on pork for home consumption. A resolution during its session was also passed in favor of free trade.

Medical.

"How are you?"
"Nicely, Thank You."
"Thank Who?"
"Why the inventor of
**SCOTT'S
EMULSION**
Which cured me of CONSUMPTION."
Give thanks for its discovery. That it does not make you sick when you take it.
Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.
Give thanks. That it is such a wonderful flesh producer.
Give thanks. That it is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds.
Beware you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.
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LINIMENT
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LA GRIPPE.

O. G. RICHARDS & CO.:
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It is worth while to see our Ordinary Life Policy before insuring in any Company.
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The next Term will begin on February 2nd.
Full course with diploma in Literature, Music, Art, Elocution with Delsarte, Book-keeping, Shorthand, Typewriting. The Music Director is a *Mus. Bac.*, and will prepare pupils for that degree. His assistants have had the advantage of residence and instruction in Leipzig, Berlin and Paris. The Art Director is the Art Master. The College has University affiliation, and, of its large faculty, four members have University diplomas. As this College has no agents soliciting pupils, for terms, etc., address the Principal,
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Superior advantages in Music and Fine Art under teachers of thorough training in the best Conservatories and Art Schools of Europe.
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Rates of passage from Portland or Halifax to Liverpool or London—Cabin, \$40 to \$50; Return, \$80 to \$110. Second Cabin, \$25; Return, \$55. Steerage, \$20. Special discount to clergymen and their families.
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Statement of Business for 1891:
Insurance in force \$94,087,750 00
Increase for the year 21,558,750 00
Emergency or Surplus Fund 808,311 45
Increase for the year of Surplus Fund 197,085 28
Total membership or number of policy-holders 28,651
Members or policies written during the year 7,312
Amount paid in losses \$1,170,828 88
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The policy is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one-half the face of the policy is payable to the insured during his lifetime, if he becomes totally and permanently disabled.
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Fall wheat per 157 lbs	84 15 to 84 30
Extra	0 00 4 05
GRAIN, F. O. O.	
Fall wheat, standard	0 88 to 0 89
Red winter, No. 1	0 88 0 89
Spring wheat, standard	0 00 0 00
Barley, No. 1, per 48 lbs	0 53 0 54
" Extra, No. 2	0 48 0 49
" No. 3	0 45 0 46
Oats (Canadian) per 54 lbs	0 31 0 32
PRICES AT FARMERS' WAGGONS.	
Wheat, fall, per bush	0 00 to 0 90
Wheat, red, per bush	0 00 0 90
Wheat, spring, per bush	0 00 0 87
Wheat, goose, per bush	0 79 0 80
Barley, per bush	0 48 0 50
Peas, per bush	0 34 0 35
Oats, per bush	0 21 0 22
Dressed hogs, per cwt	5 75 5 85
Chickens, per pair	0 40 0 45
Butter, per lb. rolls	0 30 0 32
Eggs, new laid, per doz	0 24 0 28
Parsley, per doz	0 15 0 20
Cabbage, per doz	0 25 0 30
Celery, per doz	0 40 0 45
Radishes, per doz	0 00 0 20
Lettuce, per doz	0 20 0 25
Asparagus, per doz	0 00 0 40
Onions, per bag	1 00 1 25
Potatoes, per bag	0 45 0 50
Turnips, yellow, per bag	0 30 0 35
Beets, per bag	0 60 0 70
Carrots, per bag	0 40 0 50
Apples, per barrel	1 25 1 00
Hay, timothy	15 00 15 00
Straw, sheaf	9 00 10 00

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Odds and Ends

A tune appropriate for any sea song - Neptune.

Hobson's Choice. - "Going to Europe?" "Yass." "How?" "By watah."

Lovers are said to be blind, but they often make a pair of spectacles of themselves.

The people who would have done so and so, if they had been there, never get there.

A bare foot is a good tacks-collector; but the owner groans as the iron enters his sole.

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

However other people may look down upon it, the chimney-sweep's business just suits him.

"All's well that ends well," as the bee said when he saw the boy's eye closed as the result of its sting.

"Have you heard the eight-year-old German boy violinist?" "Oh, yes; twelve years ago, in Berlin."

Jones (after a delightful waltz) - "And now, Miss Brown, let us go and seek some refreshment for man and beast."

Ikey (slipping a ring on her finger) - "Now we're engaged, Rebecca, ain't we?" Rebecca - "Not till fader examines the ring, Ikey."

The humorist may cudgel his brain in vain to earn the laugh which any ordinary man can raise by falling down a slippery walk.

Messenger Boy - "Call, sir?" Cadsby Seadde - "Yass. Just step across the room there, and touca the electric button. I want me valet."

A blind carpenter took his hammer and saw. A dumb wheelwright picked up a hub and spoke. To which may be added that a deaf farmer drove in his flock and herd.

"Look here, George, I am positively tired of you talking love to me in this way every time you call." "Marry me, then, and I'll never speak another word of love to you as long as I live."

"Is this man charged with profanity?" asked the judge. "I don't think he is, your honor," replied the policeman. "He may have been, but O! think most as it must have escaped by this time."

Wool - "Have you heard anything of the demand of Chicago for another Bible revision?" Van Pelt - "No; what do they want changed?" Wool - "They insist that the star was seen by the wise men of the West."

"Paw," said little Tommy Figg, "I heard Mr. Watts say that great men's sons never did any good. I ain't a great man's son, am I?" Up to a late hour, Mr. Figg's mind had not found a sufficiently diplomatic answer.

Mr. Emerson Bean - "O, yes, I've written poetry, of course, but I never have tried to have any of it published." Miss Waldonia Hubb - "Now, why don't you send it to some of the magazines? I've seen some frightful stuff in them lately."

Wife (to nurse) - "Do you think my husband will live till to-morrow?" Nurse - "I am afraid not, madam, and I would advise you to order a mourning dress at once." Wife (wringing her hands) - "This is terrible. How would you have it trimmed?"

"James, how much is four plus eight plus one?" asked the teacher. "Don't know," said James. "Well suppose I gave four apples to Harry, eight apples to Charlie, and one to you, what would it be?" "A cold day for me," whimpered James.

Excited Citizen - "I hear a hundred foreign battleships are approaching our coast." American Statesman - "My goodness! We must notify the life-saving service. If the wind should veer around to the Eastward, the poor ships would be dashed to pieces."

Maud - "I don't know what I am ever going to do!" Ethel - "Why, what is the matter?" Maud - "Why M. Fears, of Paris, was talking very earnestly to me in French last night, and I didn't quite understand him; and he spoke so impetuously, and I replied 'Oui, oui,' several times. It has just occurred to me that perhaps he was proposing."

THE MANUFACTURERS' LIFE

Fifth Annual Meeting of the Company.

The fifth annual meeting of the Manufacturers' Life Insurance Company was held at the head office, corner of Yonge and Colborne Streets, Toronto, on Thursday, 28th ult. A large number of stockholders and policy-holders were present, among others Messrs. George Gooderham, A. F. Gault (Gault Bros. and Co., Montreal), Robert Aroher, President Board of Trade, Montreal; Wm. Ball, Guelph; S. F. McKinnon, Frederick Nicholls, Samuel May, O. D. Warren, B. L. Patterson, Dr. Jas. F. W. Ross, Robt. O'Leary, Alex. Manning, G. J. Lannox, T. G. Blackstock, Henry Lowndes and others. Mr. George Gooderham occupied the chair, and Mr. John F. Ellis, managing director, acted as secretary. At the request of the chairman the secretary read the annual report, which was as follows:

The Fifth Annual Report of the Directors of the Manufacturers' Life Insurance Company.

The directors have much pleasure in again meeting the policy-holders and shareholders and laying before them a statement of the transactions of the company for the year 1891.

During the year 1573 applications for insurance, amounting to \$2,277,600 were received. Of these 1454, for \$2,093,100 were approved and policies issued; 86 for \$106,500 were declined, 7 for \$40,000 were withdrawn, and 26 for \$86,000 were held over.

On the 18 applications, for \$35,000, held over from 1890, nine policies were issued for \$18,000, while four applications (for \$17,000) were declined, making a total issue for the year of 1463 policies, for \$2,111,100, not including 21 paid up policies for \$6,478.

The total business in force at 31st December last amounted to \$7,413,761, under 4,468 policies. The total cash receipts for the year were \$207,486 49, and the total expenditure, including death claims, amounted to \$124,734 43. The assets of the company were increased during the year by \$86,219 16, making the total assets at 31st December \$437,959 11.

CASH ACCOUNT. 1891. To cash on hand and in bank at January 1, 1891, \$2,307 54. To cash received for premiums, 194,129 85. To cash for interest and rents, 13,437 14. To investments and advances repaid, 59,418 68. \$296,812 99.

1891. By salaries, commissions, rents, taxes, medical fees, and other expenses of management, 77,024 87. By death claims, 85,203 62. By surrendered policies, 2,343 78. By re-insurance premiums, 2,343 78. By investments, 139,293 74. By profit and loss, 10 percent, written off office furniture, 435 30. By cash on hand and in bank, 31,784 47. \$295,812 99.

BALANCE SHEET. Assets. 1891. By Dominion bonds, \$83,000 00. By municipal debentures, 46,822 40. By call loans on security of bank stocks (Dominion and Imperial Banks), 25,000 00. By mortgages on real estate, 200,253 84. By life interest, 447 00. By reversion, 3,582 00. By bills receivable, 2,451 14. By loans on policies, 2,153 85. By office furniture, 4,577 75. By agents' balances, etc., 3,258 47. By outstanding premiums, 45,441 94. By deferred premiums, 16,854 54. By interest due and accrued, 5,389 25. By cash on hand and in bank, 31,784 47. \$437,959 11.

The report was received with much satisfaction and was unanimously adopted, the president observing that the progress in the past year was a matter for congratulation, and that the company was on the high road to prosperity. Messrs. Townsend and Stephens were appointed auditors, Mr. George Gooderham was re-elected president and Messrs. W. Ball and S. F. McKinnon vice-presidents for the year.

WANTED - Canvasers, Men and Women. Permanent positions with good pay, weekly. Can devote whole or part time. Peculiar advantages to beginners. Facilities unparalelled. Nurseries both in Canada and United States. Outfit free. BROWN BROTHERS COMPANY, Nurserymen, Toronto.

AGENTS who work for us make money fast. Send your address on postal card for particulars. THE ROYAL SILVERWARE CO., Windsor, Ont.

THE UNION LOAN AND SAVINGS COMPANY.

Twenty-Seventh Annual Meeting.

The twenty-seventh annual meeting of the stockholders of the Union Loan and Savings Company was held at the Company's offices, 28 and 31 Toronto Street, on Wednesday, the 27th day of January, ult., at three o'clock p.m., and was largely attended.

James McGee, President, in the chair. The Manager, Mr. Maclean, read the notice convening the meeting, as also the Directors' report, showing that after paying two half-yearly dividends at the rate of 8 per cent. per annum and providing for all ascertained losses, a balance of \$140,259 59 remained to the credit of revenue account, and had been applied as follows:

Two half-yearly dividends at the rate of 8 per cent. per annum, Nos. 53 and 54, \$59,811 40. Debenture interest, 43,045 33. Deposit interest, 15,597 11. Office expenses, direction and management, 11,189 49. Debenture expenses, 4,150 09. Municipal tax, 881 97. Commission to agents and valuers, 1,004 91. Reserve fund added this year, 10,000 00. Contingent accounts added this year, 689 70. Total, \$140,259 59.

ASSETS. Mortgages on real estate, etc., \$2,867,240 49. Other securities, 6,431 07. \$2,873,671 56. Real estate (company's buildings), 61,322 93. Office furniture, etc., 1,289 14. Bonds outstanding and accrued, 378 77. Cash in Dominion Bank, 41,368 72. Cash in hand, 143 37. \$2,478,289 52.

LIABILITIES. To the Public: Deposits including interest, \$408,150 19. Debentures, sterling, \$955,719 12. Debentures, currency, 134,967 46. \$1,100,986 58.

To Stockholders: Capital stock subscribed, \$320,000 00. New stock subscribed, 400,000 00. Amount paid up (original), \$599,680 00. Amount paid up (new), 79,880 00. \$679,560 00.

Reserve fund, last year, 235, 00. Reserve fund, added this year, 10,000 00. \$245,000 00.

Contingent account, last year, \$16,919 85. Contingent account, added this year, 689 70. \$17,609 55.

Dividend No 54, payable 7th January, \$6,383 30. \$2,478,289 52.

The following directors were elected unanimously: James McGee, Walter B. Geikie, M.D., Francis Richardson, James Crooker, Hugh Moore, George Boyd, William N. Eastwood. At a subsequent meeting of the board Mr. James McGee was elected president, and Dr. Walter B. Geikie vice-president. Full reports containing the proceedings of the meeting will be sent to each stockholder, and can be had on application at the Company's office. W. MACLEAN, Manager.

Births, Marriages and Deaths.

Notices of Births and Marriages are chargeable at the rate of 25 cents each - sent to the Book Steward.

MARRIAGES. LEECH-HALL - On Jan. 27th, by Rev. J. Woodworth, assisted by Rev. T. W. Pickett and Rev. W. W. Colpitts, in the Methodist church, Brandon, R. B. A. Leech, Esq., to Miss Jennie Hall, both of the city of Brandon.

DUNPHY-STONSPELLOW - On Jan. 27th, by Rev. Mr. Stonspellow, George Willie Dunphy, V.S. of Quincy, Michigan, to Miss Jennie Stonspellow, daughter of the officiating minister.

VOKES-PRICE - On Wednesday, Jan. 15th, by Rev. J. Philip, M.A., at the residence of the bride's parents, 163 Markham Street, Millcote, youngest daughter of John Price, Esq., to William Vokes, all of Toronto.

CRUICKSHANK - BANWELL - On Wednesday, Jan. 24th, by Rev. J. B. Kennedy, at the residence of the bride's uncle, Mr. George Little, Sandwich East, Mr. William Cruickshank, of Moore, Lambton county, to Miss Sarah Banwell, of Sandwich East, Essex county.

MCENTIRE-RICHARDS - On Feb. 3rd, at Brookville, Mr. John McEntire, of Kingston, to Miss Sarah A. Richards, of Harlem, county of Leeds.

DEATH. WADE - On Saturday, Jan. 23rd, at Dunelm, Harry Bond, District, Ada Jane, beloved wife of Dr. W. R. Wade, and daughter of Mrs. Macklin, of Plainville, in the 27th year of her age.

Miscellaneous.

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Health and Disease.

THE NOSE.

The old maxim that wherever there is poison there is an antidote is very true in connection with the loss of the nose, for even the Egyptian priests in prohibitory times were wont to repair, renew, and re-shape noses that had suffered judicial or other mutilation; but they carried the secret of their method with them to the dread realms of Isis, whence it has never returned.

The Hindus, however, retain their methods down to the present day, although they are said to eclipse all others in antiquity, having been practised from time immemorial by certain castes, particularly the Koumas or pottars. They renew the nose by cutting out a suitably shaped flap of skin from the forehead, which they twist downward, mould into the form of a nose, and stitch into the proper position with some modifications and improvements; this is, moreover, the most approved method in vogue at the present day in civilized countries.

In Italy, noses of wax and of silver were resorted to until, in the sixteenth century, one Gassaro Tagliacozzi, a Bolognese professor and chief surgeon to the Grand Duke of Tuscany, wrote a book describing the methods employed by himself and certain of his predecessors in the art, from which the operation of making a new nose was long known as the tagliacozian operation. Tagliacozzi obtained his flap of skin from the patient's arm, which was bound immovably to his head until the flap had grown fast to the face, when the limb was liberated and the new nose moulded into position in its new location.

The plan even of taking the flap from another person was not wholly unknown to the Italians. In his satire of Hudibras, Butler tells how, from a porter, "learn'd Tagliacozius"

"Cut supplemental noses, which Would last as long as parent breath; But when the date of nook was out, Off dropped the sympathetic snout."

Butler's story was derived from one of the yarns of that arch-quack and prince of mendacity, Van Helmont, who states that a citizen of Brussels, who had lost his nasal appendage, received a new one from Tagliacozzi, obtaining the material from the arm of a Bolognese porter. About thirteen months afterward, as he was walking in Brussels, the nose suddenly became cold and putrefaction rapidly ensued, until the new nose dropped off. It turned out that at the moment when the manufactured nose grew cold and began to decay the porter died in Bologna. It is hardly necessary to remark that this is one of the most preposterous of the fables with which Van Helmont was wont to regale his credulous readers. For transplantation of skin from others is now one of the most frequent of operations, the grafts not only being obtained from the living but from the dead, provided too great a time has not elapsed since the exit of life. Even dogs and frogs furnish skin to excoriated humanity in the nineteenth century. One of the writer's patients is now travelling along the Mexican border with nine or ten square inches of puppy skin doing excellent service upon his back in place of the same amount of his own cuticle.

It must not be thought that these manufactured noses are in any respect equal to those produced in Nature's workshop. They are but mere makeshifts, to be endured only because the original has been lost. The most skillful expert in plastic surgery is but a bungler compared with Nature.

There are certain cases, however, in which art undertakes to improve upon Nature when she has nodded at her work. Who does not remember the struggles of Miss Alcott's "Beth" in her effort to train her skyward-pointing nose into straightness and symmetry. Dr. Roe, of Rochester, recognizing that "pug-nose" was a real deformity, determined, after careful study, that it was due to the disproportionate size of the end of the nose. After arriving at this conclusion it was but a natural deduction to decide that proper proportion could be secured by removing the superfluous material. This he does after rendering the parts insensible to pain by cocaine. In some cases the out-

ting operation alone is sufficient to produce the desired cosmetic effect, but in others it is necessary to mould upon the nose a saddle of the proper shape during the healing process. In still others, where the trouble is due to misshapen cartilages, he operates in still another manner, but with the same result.

There is much to say about the nose, for, although it is not the source of all our woes, as was recently announced by a German savant, it may become, when properly treated, the source of much pleasure; or, when neglected and abused, the source of great discomfort and acute suffering. In several papers we shall from time to time consider it from all these standpoints.—N. Y. Christian Advocate.

Medical.

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ROLLS.—At night scald one half pint of milk and let it get cold. Take one quart of flour and rub in thoroughly a desert-spoonful of lard and a little salt. Add a table-spoonful of sugar and one-fourth cup of yeast to the milk, and pour into the middle of the flour without mixing at all. Let it stand until morning; then mix and let it stand until noon. Then knead very thoroughly, and roll out as for biscuit. Cut them out, roll the edges together, and stick with a bit of butter. Set away in a cool place until tea-time, and bake in a quick oven.—Th. Home-Maker.

POTATO PUFFS.—To two cupsfuls mashed potato add two table-spoonfuls melted butter and beat to a cream, then add three eggs, beaten separately, a cupful of cream, pepper and salt to taste, and a table-spoonful of chopped parsley. Beat all well together, pour into buttered tins, and bake in a quick oven.

FISH CROQUETTES.—To cold fish "left over," after freeing it from skin and bones, add butter, pepper, salt, a little mace, and a few bread-crumbs. Form into small balls, dip in beaten egg and cracker flour, and fry in boiling lard. Drain, garnish with fried parsley, and serve.

RINGS.—A dozen small brass or steel rings is a good investment. Put one on each holder, one on the handle of the dish-cloth, and one on anything that has a flexible loop to hang it up by. Then you will not have to fumble with wet or dry fingers to open the loop to hang things up. These rings save time and patience.

HINTS TO THE FARMER.

WINTER CHURNING.—This is often attended with many difficulties—cold rooms, chilled cream, and cream from cows long in milk—that make the work tedious. The addition of water to the cream when the churn is started is often recommended, and good results usually follow. Professor J. W. Robertson says that if twenty-five per cent of water at seventy degrees is added to the cream when taken off from the milk, instead of delaying until the churning begins, the effect is much better. The water should be added before acid begins to form in the cream in any event. Where water at seventy degrees is added to fresh cream, the after-ripening is much more thorough, and prevents, to a large extent, the different qualities of cream often found in mixed cream. In churning, the friction causes the substance which surrounds the globules to "break," and the globules unite. The professor thinks that when the butter grains are half as large as clover seeds, another ten per cent of water should be added to the churn, and the size of the globules increased by slow churning to the size of wheat, when the buttermilk should be drawn off and its bulk replaced with water at fifty-five degrees. When the last wash water is removed, the butter should be allowed to drain at least a half hour, when it may be salted either with brine or dry salt, to the extent demanded by the consumer, but as a rule about three-fourths of an ounce to the pound.

SOW OATS EARLY.—Under this heading, a writer in an exchange says that oats are not half appreciated by the majority of people. Nothing will give strength to mature animals like oats, or growth to young stock. Arrangements ought to be made early to procure seed of extra quality for the spring sowing. No section appears to be too cold for the crop, which actually does best in a cold, wet season. Oat hay is a superior feed, and oat straw and chaff are worth but little less than fair common hay in the nutriment they contain. Fed with a little wheat bran they winter stock equally well. Horses given oat straw, out and wet with three pints of oil meal or cotton meal, will be fat and strong in spring. To harden them up for work, a gradually increased ration of oats and corn should be added a month before ploughing begins.—N. Y. Christian Advocate.

Medical.

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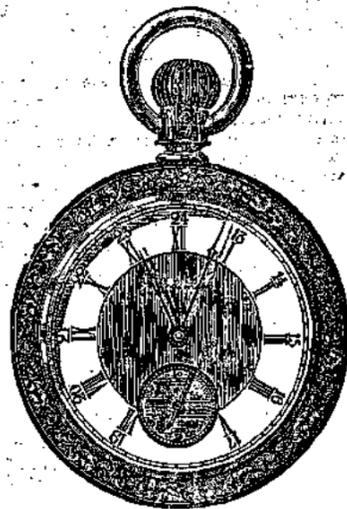
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Book Steward's Notices.



TEMPUS FUGIT

Time flies, and the 25th March will soon be here. This is the day that our Watch Competition will cease.

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Any person, agent or subscriber, minister, layman or lady, may compete. It is open to everybody who complies with the terms of the competition printed below.

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This is required in order that a perfectly correct and mutually satisfactory starting place may be decided on.

Subscriptions must be for ONE YEAR. Two six months' subscriptions will count as ONE yearly. Subscriptions for LESS than six months will not be counted. It is intended to report in the GUARDIAN, when the competition has fairly started, the position of the respective competitors, and to show, from time to time, the advance of the competition until the prizes are awarded.

Subscriptions posted or telegraphed to us, and bearing the date of March 25th, will be allowed; but nothing posted or telegraphed after that date will be considered.

This rule is necessary to avoid any preference being shown to any participant, and to put those from a distance on the same terms as those close at hand. Subscriptions will not be received at the office counter after the 25th March to count in the competition.

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Connexional Notices. REV. DR. POTTS' ENGAGEMENTS - 1892. Feb. 14 - Toronto - 11, Carlton; 7, Metropolitan. 17 - Salford. 18 - St. Catharines. 21 - Toronto - 11, Broadway; 7, Parkdale. 23 - Port Hope. 23 - Parkhill. 28 - London - 11, Colborne Street; 7, Wellington.

DR. SHAW'S ENGAGEMENTS. Feb. 14 - Toronto. 17 - Salford. 18 - St. Catharines. 21 - Toronto. 23 - Port Hope. 23 - Parkhill.

VICTORIA COLLEGE MISSION. VOLUNTEERS WANTED FOR JAPAN. The Missionary Society of Victoria College has decided to send a missionary to Japan, and to provide for his support while there.

DISTRICT MISSIONARY CONVENTION, STRATFORD. The Methodist churches in Stratford will hold their Missionary anniversary on Feb. 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and March 1st.

UNION CHURCH RELIEF FUND. RECEIPTS. Port Findlay \$3.00. Lakeside \$3.00. JOHN M. LARK, Treasurer. For James Gray.

DEDICATION. The new Centenary Methodist church in the village of Oil Springs will be dedicated to the worship of God on Sunday, February 21st, when services will be held as follows: 6:30 a.m. prayer meeting; 10:30 a.m. dedicatory sermon by Rev. B. Clement, President of the London Conference; 3 p.m. Rev. Dr. Stone, of Meaford; 7 p.m. Rev. B. Clement. Collections taken at each service in aid of the Building Fund.

THE TORONTO METHODIST PREACHERS' MEETING. The next Methodist Preachers' Meeting will be held in the Board Room, Wesley Buildings, on Monday morning next, Feb. 15th, at 10:30. The discussion on "The Position of Methodism in Toronto" will be continued. Rev. R. N. Burns, B.A., having moved the adjournment, will reopen the subject "Visiting brethren always welcome."

MINISTERS' ADDRESSES. Rev. A. E. Geoffroy, Masham-Dundas, county - Ottawa, P.Q.

SPECIAL NOTICES. For Clearing the Voice Brown's Bronchial Trochus are highly esteemed by clergymen. "Pre-eminently the best." Rev. Henry Ward Beecher. "I recommend their use to public speakers." Rev. E. H. Chapin. "Of great service in subduing hoarseness." Rev. Daniel Wise, New York. "A valuable medicine." Rev. C. S. Vander, Charleston, S. C.

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