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## THE Christian Guardian

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### Notes and Gleanings.

**It is not yet St. Joan of Arc, but it may soon be.** She has not been beatified; but it has been decided by the Congregation of Rites to present her name to a commission for decision as to whether she shall be. Inasmuch, however, as this is seldom done until it is practically decided to carry the project through, it is not improbable but that the beatification will take place in due time.

**The number of Lutheran ministers in the world, according to Rev. J. N. Lenker's new book, "Lutherans in All Lands," is 30,316, with 42,877 churches and 53,080,000 baptized members. Of the churches, 9,727 are credited to America, 22,500 to Germany, 2,514 to Sweden, 960 to Norway, and 1,900 to Denmark. The total of parochial schools is 84,017, of which 61,000 are in Germany.**

**Prof. B. B. Warfield, in an article reviewing Professor McGiffert's inaugural address at Union Theological Seminary, is constrained to say, after studying McGiffert's theory of the development of Christianity, that "Dr. Briggs' inaugural address no longer enjoys the undisputed pre-eminence of being the most startling utterance which has ever issued from a Presbyterian chair."**

**The sudden great accession which the Old Catholics, under Archbishop Vilatte, gained in receiving Kolasinski and his immense church of Poles in Detroit, Mich., has all been lost again, for Father Kolasinski has signed the conditions imposed by the bishop, and has gone into a retreat for penance. The church had been closed, but was reopened last Sunday when Kolasinski made public acknowledgment of error and yielded submission to the bishop.**

**Lord Roberts, the late commander-in-chief of our troops in India, has informed the Secretary of War that the effect of temperance work in that country was, in his opinion, equal to the addition of three efficient battalions to the British army. He has recommended that a yearly grant should be made to the Army Temperance Association, and a separate room be allowed it in every barracks in the United Kingdom.**

**Mr. Murphy, the great temperance revivalist is conducting one of his most stirring and successful campaigns in Bridgeport, Connecticut. There, as elsewhere, he is receiving the cordial support of the best element in the city, and every department of church work has been greatly strengthened. Over seven thousand people had signed the pledge by the close of the fourth week. The Grand opera house was packed to the doors, and at one meeting over two thousand men gathered to listen to his earnest appeal.**

**The New York "Herald's" Shanghai correspondent writes, under date of January 26, as follows: News has just arrived of an outrage on a French missionary in the neighboring Province of Anhwei. He was proceeding to Chinkian when he was set upon by a mob, who knocked him down, tore his clothing off, and attempted to force filth down his throat. He was very badly beaten in the struggle, but eventually escaped with his life, though with the loss of all his property. No redress has been obtained, nor any arrests made. The other day the boat of some English or American missionary was attacked near Soo Chow and plundered of its contents.**

**A London correspondent says: A sensation has been caused in religious circles by the sudden disappearance of Rev. Peter Williams, of the Congregational church in Hackney. Mr. Williams, who is a forcible and eloquent preacher, was frequently an occupant of Dr. Parker's pulpit in the City Temple, and is widely known in Church circles. His disappearance is supposed to be due to financial trouble. Efforts to trace him have resulted in learn-**

ing that he sailed for New York on the steamer *Paris*, and it is supposed that he proceeded on the steamer *Berlin*. He is thirty years old, and left a wife and four children.

**The first steamer to cross the Atlantic burning only liquid fuel was the British steamer *Baker Standard*, a bulk oil carrier, which arrived at Philadelphia last week, from Shields and Dartmouth. The *Baker Standard* sailed from Dartmouth January 20, with petroleum residuum as her only fuel. This residuum is a product of oil of little value and no known use, unless the experiment of using it as fuel should prove successful.**

**King Oscar, of Sweden, has composed a fine pathetic ode to the memory of the late M. Gounod, whose works he greatly admired, his Majesty being himself a composer and distinguished musician. King Oscar, by the way, possesses one of the finest musical libraries in the world, mostly of his own collecting, with a musical librarian to superintend it. It is one of the sights in the royal palace at Stockholm. His Majesty, as Prince Oscar, was the first to introduce church music into Sweden some twenty years ago, till then unknown.**

**Two hundred women and children have been suffocated in a Chinese temple at Ningpo. The occasion was the celebration of the birthday of an ancient hero. While a theatrical performance was proceeding a boy threw a cigarette into the grass fuel and a great conflagration was the result. Rev. Dr. Swallow feared that some of the Free Methodist Mission scholars might have gone to the temple, but found to his delight that the teacher, thinking the celebration idolatrous, had kept the scholars to their lessons. The Mission hospital was put at the disposal of the sufferers.**

**A London paper draws attention to the fact that there are now but three correspondents in London for the entire French press, and remarks: "The contrast between these three solitary gentlemen and the host of English correspondents in Paris, with their offices, their staffs and their special wires, is a painful and suggestive one." The three French journals represented in London are all of Paris—the *Journal des Debats*, the *Soleil* and the *Figaro*. The latter is supplied chiefly with accounts of the theatre, the opera, celebrated trials and the like. The *Soleil* is Orleanist, and exists for the benefit of the Orleans family.**

**Archdeacon Farrar has been for some time engaged on a book to be called "The Life of Christ in Art," or by some similar title, which Messrs. A. & C. Black hope to publish this year. The object of the book, which will be abundantly illustrated, will not be to write a chapter in the history of art, or to enter into technical criticism on the works of the great masters; but to illustrate the manner in which art reflects and expresses the ever-changing phases of Christian opinion on religious subjects. The author's attention will in fact be to show how great paintings illustrate both the character of the painter and the religious sentiments of the age in which he lived.**

**It is well known that the Czar of Russia is a man of enormous strength. Many stories are told of him, the latest of which is that he and his wife, while on a return journey to St. Petersburg, a short time ago, stopped at a small station for luncheon. The daughter of the mayor of the village brought a bouquet of flowers to the Empress, but forgot to dry the stems. The Empress, not wishing to soil her gloves, hesitated a moment about taking the flowers. The Czar, seeing a heavy pewter plate on the table, plucked it up, twisted it into a holder, placed the bouquet in it and handed it to his wife.**

**Among the famous military schools of Europe, there is none more popular for foreigners than the French school at St. Cyr. During the last twenty years more than one hundred foreign cadets are said to have received instruction there, among them being twelve Americans. At present the countries represented are Turkey, Japan, Roumania, Paraguay, Hayti, Burmah, Montenegro, the Argentine Confederation, Peru, Servia, Greece, Persia, Switzerland, Belgium, Spain and England. Indeed, every country may be said to be represented there, with the solitary but natural exception of Germany.**

**Mr. F. C. Selous, the famous hunter and explorer, has returned from South Africa to England. He knows every inch of ground covered by the recent Matabele campaign, and has given a graphic account of the events leading up to the Wilson disaster. He**

believes that nothing is now to be feared from Lobengula. The Matabele king will either cross the Zambezi and form a new kingdom, or return to Baluwayo and submit to the chartered company.—News has come from West Africa of another collision between French and English native troops in the Sofa territory. Little is known about the affair at present. French troops have also annexed a strip of territory bordering on Liberia, and thereby given offence to the Liberians, who had previously taken it from the natives.

**Another fight between English and French forces has taken place in the territory back of Sierra Leone. The reports are so conflicting that it seems difficult to decide which side was the aggressor, and which was defeated. English and French accounts differ. Additional despatches regarding the Warina affair, for which the French were at first blamed, show that neither the English nor the French were culpable, but that a cunning chief had deceived each side into believing that the other was a prowling band of Sofas. Hence the attack, and the vigor with which it was repulsed. The English captured the chief, executed him, and burnt his village.**

**The two last numbers of our contemporary, the *Wesleyan*, have been specially devoted to the approaching plebiscite in Nova Scotia. They have sent forth ringing utterances upon this great question, and our people down by the sea will doubtless respond with alacrity to the call made upon them. Dr. Lathern's editorial in the last issue, "Bring up the Reserves," is a strong and eloquent plea for prohibition, urging the massing of forces and the sinking of differences in presence of the great exigencies now awaiting the popular vote. The next two weeks will be full of meaning for the future welfare of Nova Scotia. Earnest and united effort is called for to the utmost limit of ability. There are cheering signs that it will be given, and that it will be crowned with victory.**

**The experiment of Rev. Dr. Greer, who has opened, in connection with St. Bartholomew's Episcopal church, New York, a loan bureau, a sort of pawnbroker's shop, where loans are made on furniture and other things for the poor at the ordinary rate of six per cent, is a real lesson in applied Christianity, and is worthy of the highest praise. The bureau has been, during the past week, crowded with applicants, and the cases which have been followed up show the pressing need for such provision. We are beginning to see that the Church must do something else for the people besides preach to them. It must do some of those things for the people which are done by their voluntary organizations and unions, for which they have been too often leaving the Church, declaring that the Church cared nothing for them.**

**The Missionary Society of the Methodist Episcopal Church in America has purchased a lot in Rome, on which it is proposed to erect a large and handsome building, to be the headquarters of the society in Italy. The lot is but three minutes' walk from and in plain sight of the royal palace. It is directly opposite the war department, on the Via Venti Settembre. In an appeal recently issued for funds with which to build the new mission house the secretary of the society says the building is needed as a headquarters for publishing, evangelistic and educational interests. It is expected that many of the Italian youth will use the school. The son of Garibaldi has already notified Rev. William Burt, the superintendent at Rome, of his purpose to send his sons to the school. The appeal concludes with the statement that the proposed building will cost \$100,000. This will, without doubt, prove money well invested.**

**Two years ago the Madison Avenue Presbyterian church, New York, resolved to try the experiment of free pews—supporting the church by voluntary offerings. The effort, as shown in a sermon delivered recently by the pastor, Rev. Dr. Charles L. Thompson, has proved to be a remarkable success, notwithstanding the numerous difficulties necessarily arising from such a radical change. The church closed the last year with a considerable amount in the treasury, and starts on a new year full of courage and expectation. Dr. Thompson, in his discourse, says: "But to me, far more than any results that can be put into figures, is the encouragement that comes from the spirit of the people, the appetite for personal service, and an increasing feeling that we have found a mission that justifies our plans, our history, and our best endeavors."**

**Mrs. Isabella Bishop writes of heathen lands: "We are getting into a sort of milk-and-water view of heathenism—not of African heathenism alone, but of Buddhism, Hindnism and Mohammedanism also. When travelling in Asia, it struck me very much how little we heard, how little we knew, as to how sin is enthroned, deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. It is astonishing to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianized nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is an infinite degradation of both women and men." With a few more parliaments of religion and the lowering of the tone of Christianity, the difference between it and the false religions mentioned will not be so marked. Between the real, vital Christianity and the man-made systems denounced by Mrs. Bishop there can be no sympathy or co-operation—no, not for an hour.**

### LIBERALISM TRUE AND FALSE.

The *Union Seminary Magazine*, edited at the old Hampden-Sidney Seminary in Virginia, is still a representative journal. In the January number is a striking article on "Liberalism," from the pen of Rev. Dr. Reed, of Nashville, Tenn.

The Christian, if true to his profession, if loyal to his Master, is a broad and liberal man. His sympathies are unrestrained by sectional lines, unimpeded by national boundaries, and unhampered by race distinctions. They sweep round the world and gather the whole race into one brotherhood. The Christian, who adorns the doctrines of the Gospel, is a big-hearted man. He may be narrow in certain directions, but his heart is as broad as the race. He has room in it for Jew and Greek, Scythian, Barbarian, bond and free. This heart-liberalism is not only enjoined by the Bible, but it is an actual product of the Gospel, as is manifested in the great missionary work of the Christ. The new man in Christ is a broader man than the old. He is lifted out of a narrow circle of selfish interests.

But there is another liberalism, altogether different from that which is enjoined in the Bible. It has its seat not in the heart, but in the intellect, and its achievements lie not in the fields of practical benevolence, but of speculative thought. It extends its energies to advanced thinking, and its breadth is confined for the most part to its own views.

This intellectual liberalism is found within the pale of the Church. It has a great attraction for minds that are ambitious of leadership and who can only hope to get in the lead by leaving the old paths. They have cast off the shackles of traditionalism, renounced their allegiance to dogma, and stand upon that broad platform which "beareth all things, believeth all things, hopeth all things," but "insisteth on nothing." Now the question arises, To what extent can a Christian man, a member of Christ's Church, and thereby proclaiming Christ as his Master, be broad and liberal in his views? This question must be answered by another, Does Christ propose to define and control the views of his disciples? If so, then the Christian man can be broad and liberal only within the limits prescribed by Christ, and it is folly and rebellion in him to claim a breadth and liberalism beyond that. As a matter of fact, almost the only thing that Christ does propose is to define and control the views of his disciples touching all matters of faith and practice, of doctrine and duty. "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven." He demands that we shall prostrate our intellects as well as our hearts before him, and that we shall learn from him what to think and believe as well as what to do. Was he dogmatic in his teaching? Never was man more so.

To scout dogma is to renounce Christ. Never was a teacher more narrow than Christ in certain directions. He limits the pilgrim to one way, and that the "narrow way." The Christian must, therefore be narrow in certain directions, for to preach broadness where the gate is narrow is to betray souls. In some particulars, Christ may be considered intolerant. He uttered woes unto the world because of occasions of stumbling. "If thy hand, or thy foot cause thee to stumble, cut it off and cast it from thee it is better for thee to enter into life maimed or halt rather than having two hands or two feet to be cast into eternal fire." The Christian then must be intolerant in certain particulars. Not in the way of persecution, but in the way of faithful warning. There is dogmatism, and there is narrowness, and there is intolerance—all these hateful and accursed things—adhering to Christianity. They made it offensive to the Romans; they have made it offensive to the world from that age to this.

## FRANCIS PARKMAN.

He rests from toil; the portals of the tomb  
Close on the last of those unwearied hands  
That wove their pictured webs in History's loom,  
Rich with the memories of three distant lands.

He told the red man's story; far and wide  
He searched the unwritten records of his race;  
He sat a listener at the Sachem's side;  
He tracked the hunter through his wildwood chase.

High o'er his head the soaring eagle screamed;  
The wolf's long howl rang nightly; through the vale  
Tramped the lone bear; the panther's eyeballs gleamed;  
The bison's gallop thundered on the gale.

Soon o'er the horizon rose the cloud of strife—  
Two proud, strong nations battling for the prize—  
Which swarming host should mould a nation's life,  
Which royal banner flout the Western skies.

Long raged the conflict; on the crimson sod  
Native and alien joined their hosts in vain;  
The Lilies withered where the Lion trod,  
Till Peace lay panting on the ravaged plain.

A nobler task was theirs who strove to win  
The blood-stained hearth to the Christian fold,  
To free from Satan's clutch the slaves of sin;  
Their labors, too, with loving grace he told.

Halting with feeble step, or bending o'er  
The sweet-breathed roses which he loved so well,  
While through long years his burdening cross he bore,  
From those firm lips no coward accents fell.

A brave, bright memory! his the stainless shield  
No shame defaces and no envy mars!  
When our far future's record is unsealed,  
His name will shine among its morning stars.

—Oliver Wendell Holmes, in *Atlantic Monthly*.

## CHRISTIANITY IN INDIA.

The India Office in London has just issued the first volume of the census taken in British India in 1891, from which it appears that the exact population of that vast and interesting country is 280,000,000. There has been an increase of 30,000,000 during the decade, which is partly to be accounted for by the annexation of Burma, although there is, quite independent of this circumstance, a rapid increase in the population. It is now 350 years since Francis Xavier landed at Goa, and gave a great impulse to the spread of Christianity in the southern provinces of India; but, nevertheless, the increase of Christianity in the whole country has been slow, and out of a population of 280,000,000 the census reports the number of Christians to be but little more than 2,250,000. These Christians are people of all nationalities, languages, and denominations, and include 70,000 European soldiers, for whose ministrations a staff of about 150 chaplains is maintained. The component parts of this Christian population are as follows: The Roman Church, with an extension of three centuries, 1,500,000; the Old Catholic, or Syrian Church in Travancore, said to have been founded by the apostle St. Thomas, 200,000; the Church of England, 300,000; and Nonconformist Christians, 400,000. In the enumeration, 7 persons registered themselves as atheists, 69 as agnostics, and 18 as "no religion at all." The Hindu number 200,000,000, and the Mohammedans more than 50,000,000. There are no Buddhists, registered as such, in India proper, but in Burma, Ceylon and Nepal there are several millions who still belong to the religion of Gautama. The Parsees, who present the religion of Zoroaster, number 80,000, and are chiefly found in the city of Bombay. There are a few thousand Jews. Nine millions of people are grouped together under the head of "Animistic religions," and who worship ghosts, demons, trees, orkmen's tools, etc. The increase of Moslems, during the decade, approaches 10,000,000 of people, and it would appear that the ranks of Islam are rapidly largely recruited from pagans and low caste Hindus.

The result of the census, as far as Christianity is concerned, are not altogether encouraging, and Dr. Albert N. Cust, who was for many years a civil servant in the Punjab, in an article contributed to a *Religious Review of Reviews*, thinks that the slow progress of Christianity among the people of India is largely to be accounted for by the circumstance that the dogmas and practices of Christian life are "right before the people of India" in the most identical, unacceptable, and unattractive form which can be imagined, by an alien and self-asserting European and American agency, despising and even violating the time-honored customs of an ancient people, who were civilized at a time when the Anglo-Americans were still savages."

Dr. Cust thinks that it is a great mistake to suppose that the warlike, intelligent and cultured races of India, with their remarkable history of centuries, will be transformed in some dimly remote future into the form and type of the idle classes of Great Britain and America. He holds that, though the people of India are admitted the highest secular offices of the State, and have testified their admission, after the lapse of a century, native of India is deemed worthy of the office of a bishop, or even of an archdeacon. The strict neutrality of the English Government, with its non-gonious system of education, is taken by the natives of India to imply that the Christian people of England are absolutely indifferent to the spread of Christianity among them. In addition to this there he great "moral barrier" which Protestant Christianity sets as a standard of good living among people polygamous in their social life, and singu-

larly untruthful in their methods of action. It is perhaps this moral barrier which accounts for the fact that after a century of missionary labor there are only about 1,000,000 Protestant Christians in India. But nevertheless there is no lack of testimony from English officials in India to the success of missions in that country.—*The Churchman (Episcopal)*.

## Woman's World.

## Thoughts for February.

Yes, February, the second of the leisure months, is here, and rapidly passing by. I hope you are all enjoying a good rest, as well as an interesting book. I closed my last letter rather abruptly for fear of trespassing on space. I wanted to dwell a little longer on the last-mentioned of my January duties: the replenishing of my bed and table linen. I say bed linen, but I will confess that I greatly prefer twilled cotton for sheets. It is not rumpled as easily as linen, and has not that cold, slippery feeling, that almost takes your breath away, especially when you are stowed away in that spare bed-room, that has known neither air nor heat since the last visitor put in a night of frozen misery between those clammy sheets. Ugh! it makes me shiver to think of some of the spare bed-rooms I have been shown into; everything spotlessly white, correspondingly stiff and starched, and most desperately damp and chilly. Lou. J. Beachamp defines some people's idea of a spare bed as a starting-point for pneumonia, bronchitis and consumption. I have found the best plan is to leave my unoccupied beds without sheets, and when my guests arrive, I ascertain whether they prefer woollen or cotton, and arrange accordingly.

But I have been digressing. I wanted to tell you what I usually plan for February, but am not going to manage to accomplish this month. I try to make some piece of fancy work that I have been aching to do during the busy months of summer and fall, when other duties are pressing too fast and heavy to gratify any such pleasure. I had a toilet set in view, but it is crowded out this time; however, a visit to our fancy goods store will meet my requirements, and my labor saved, and expended, perhaps, more wisely in other directions. I will have this comfort, when February is out I will have settled the matter of table-cloths, napkins and doylies, sheets, pillows, towels, quilts, dusters, dish-towels, even lamp-cloths, for 1894. I just make a business of this once a year, and look forward to it with pleasure. I put everything suitable for my purpose away in a drawer, clean and ironed, until required.

Out of that roller-towel, worn too thin for longer use, I made four dish-towels, and with the remaining old ones, and six new ones, that drawer is equipped. An old print dress and a pair of cheese-cloth curtains furnished lamp-cloths and dusters, while my worn-out red linen table-cloth gave me a mixed supply of needfuls: Out of the corners I made four large table-napkins for the children. Where it was more worn I got five or six toast-napkins, and two oven cloths for baking days, and then a couple of kitchen wash-rags. I replaced it with a nice new breakfast cloth, and a dozen new napkins. The little daughters would enjoy showing their skill as needlewomen by hemming many of the above-mentioned articles, and thus be helpful to mother while improving themselves.

Now, I want to tell you about just two calls out of the many I made during January. One was upon an old woman nearly seventy years of age, and the other was upon an old, old woman, who, if spared until next June, will have attained to the advanced age of ninety-seven. The first dear old lady is almost blind, and lives entirely alone, her family having all gone on before. She has refused offers of a home with many of her warm friends, preferring her own humble little abode, which she declares is as dear to her as any queen's palace. I said she lived alone—and she does, as far as human companionship goes—but the presence of her Saviour never leaves her. Her simple, childlike faith in God and his promises; her constant trust that he will care for her and supply all her needs, and her meek submission to his will, believing that all he does is for her good, inspires me as nothing else does. I always come away feeling that an hour spent with her is worth more to me than gold, for it strengthens my faith and drives away all discontent for many days.

These of you who enjoy old people will be able to understand what a treat it must be to meet and converse with an intelligent old lady, born before our century, and who retains all her mental faculties, and can relate facts as they happened in her youthful days that we quite regard as historical events. Can you fancy her now, just as I picture her to you, answering the door in person; her form straighter than scores of people I know not half so old; her hair lightly streaked with gray, when compared with the gray heads of thirty we so often meet with now; her eyes, not dim and sunken as you would expect, but bright and, better than that, useful? While she talked to us she was doing some mending, and without the aid of glasses, and I noticed her seam was straight and sewing neat. And listen! poor worn-out sisters of any age under fifty, she does all her own work—washing and all—and her son lives with her. "I never worry," was one of her remarks that

"stayed" with me. Is that the secret of her longevity? Is that why her soul looks out of bright, shining windows, and her memory carries her back, away beyond man's allotted time on earth, and she waits death's call as calmly as only a saint as ripe for heaven can.

"You women, nowadays, have too many irons in the fire," she said. And isn't it true? Our duties are piled mountains high, conflicting with all that is peaceable and comfortable, until we are worn out—not with what we do, but with thinking about what is left undone. J. M. S.

Warton.

## Pockets.

It is surely an unjust and uncharitable prejudice that frowns upon the disposition more and more manifested by women to imitate in many things the methods of men, more especially their methods of work, and the ease, comfort and convenience of their apparel. As to their imitating men in their methods of work, what could be more laudable, reasonable and admirable? Have not men the experience of ages to go upon in transacting all kinds of business and doing all kinds of work? Is it not natural and reasonable to suppose that they know the best methods for performing and rendering easy any and every kind of labor? If women must work, pray let it be according to the best methods; and since in their attempts to follow the methods of men, women really pay them a very high compliment, they should receive kind encouragement rather than cold rebuff for so doing.

It is quite common to disparage women as workers, because they have little system and waste a great deal of energy for lack of knowledge. But men generally will not work at all, unless—or rather it is one of the absolutely necessary conditions of good work with them that their tools be in good order and in proper place; that their time be uninterrupted, and that useless waste of power be avoided. For instance, women have for generations groaned over stairs in their houses; but still there are stairs and stairs. Men found that stairs in business houses were a waste of time and energy; hence elevators. By organization and system men accomplish with ease an amount of work that makes women sigh with despair; and it is not to be wondered at that they seek to learn the secret and adopt the methods; and for so doing they should not be deemed unfeminine, but rather as exhibiting the soundest common sense.

In matter of apparel, nearly every advance that has been made in the comfort and convenience of women's clothes has resulted from their adoption of some feature of men's clothing. The comfortable street sack of heavy cloth buttoned to the throat, and of such heavy material as to keep its place without watching, is but an adaptation of the comfortable overcoat. There are sensible, beautiful and comfortable head-coverings for women, but they are so in proportion as they are similar to the hat which man claps on his head and thinks no more about. It is wonderful to think what an amount of mental anxiety must be endured by many ladies as to whether their hats or bonnets are straight on their heads, or, in fact, sometimes, whether they are on their heads at all or not.

Then the dread a lady must be in at reception or ball when for an instant she lets go her train, lest some awkward creature walk up it and endanger the integrity of the whole costume, by breaking it apart in the middle! Good sense and an eye to the propriety of things are, however, ordaining for all occasions the neat, short skirts for ladies. The sight of the well-booted foot and graceful ankle will shortly supersede everywhere that of the dragging train! And now there remains to be added but one more feature of comfort and convenience, and that is pockets.

How amusing to notice as one walks the crowded streets that nearly every lady carries her pocket-book in her hand. But for the well-known fact that they generally have very little money in them, and are mainly stuffed out with receipts for cake, memoranda of articles to be gotten while shopping, bits of poetry cut from newspapers, and such trifles, valuable only to the owners, we can think of no greater temptation to the street thief than to snatch from their slender fingers the lightly held articles. Then, as though women hadn't care enough about their clothes, they generally carry a few small packages besides. It is almost a rarity to see a man go along the street with his arms fettered with bundles; it is almost an equal rarity to see a woman entirely free from them. Hence a walk usually invigorates a man while it fatigues a woman. The main difference is in pockets. Every possible nook and corner in a man's suit that can be so utilized has a neat, safe, substantial pocket in it. He puts his watch, his money, his handkerchief, his ticket, his knife, and all other little personal conveniences, safely away in these, and has no further concern for their safety; he is not constantly asking: "Did I lay down my purse here?" or, "Have you seen my handkerchief?" His clothes are organized, just like his work.

The next step towards woman's comfort and convenience in dress should be pockets. Not those appalling enormities stuck on the sides of their dresses, with wide gaping mouths, showing every article contained, and even more inappropriate and dangerous than the band for carrying purses in, but neat,

numerous, substantial, useful pockets; in fact, as near like men's pockets as possible.—H. E. S., in *Interior*.

## Women of Renown.

There is always a fascination in learning how celebrated people have worked and suffered. This fascination leads interest to a book just published, containing ten sketches of famous women, whose lives were passed chiefly in our own century. Literature, science, music, the drama, philanthropy, and society are all represented. Mr. Smith has not included any living women; he has also left out Jane Austen, Charlotte Bronte, Mrs. Browning and Maria Edgeworth. We miss their familiar personalities; but the author gives as a reason for omitting Charlotte Bronte and Mrs. Browning, that he had already written on them in a book on "Poets and Novelists."

Lady Blessington is chiefly remembered among us on account of her friendship with Byron, whose conversations she recorded, and over whom, according to Moore, she had great influence. N. P. Willis made her name familiar in this country, by the account of her in his delightful "Pencilings by the Way": "Her history is a curious illustration of the growth of a bubble reputation. We watch its expansion and development; we see it glowing with the brightest colors. Then, after a time, it dwindles, and the rainbow hues grow dim; finally it bursts and ends in oblivion." Who now remembers even the names of her novels, "The Two Friends," "The Victims of Society," "Lionel Deerhurst," "Marmaduke Herbert"?

Sydney, Lady Morgan, is a better specimen of a fashionable *bel-esprit*. Her beauty, her art and her novels brought the "wild Irish girl" into fashion, and, after numerous offers of marriage, she accepted Sir Charles Morgan in 1812. She was ambitious and perfectly aware of her own powers of fascination. There are pleasant touches of feminine vanity in her reminiscences quoted by Mr. Barnett Smith. She notes that "poor, dear Jane Porter" had mentioned having been "taken for me the other night, and talked to as such by a party of Americans! She is tall, lank and lean, and lackadaisical, dressed in the deepest black, with rather a battered black gauze hat, and the air of a regular Melpomene. I am the reverse of all this, *et sans vanite*, the best dressed woman wherever I go."

Mary Somerville was a contemporary of Lady Morgan, and is mentioned by her; in fact, the two stars must often have shone simultaneously, as both were acquainted with the best society in London. It was of Mrs. Somerville that her intimate friend, Maria Edgeworth, wrote: "While her head is among the stars, her feet are firm upon the earth." The exquisite voice of Jenny Lind is hushed forever, and no art can recall the triumphs of Rachel; but Mary Somerville's contributions to scientific research are not forgotten. The pillar of fame that she reared so modestly rests on deep foundations. In reading her life, everyone must be struck by her enormous faculty for acquiring knowledge that resulted in such great effects. In her girlhood she taught herself Euclid and algebra, Latin and Greek, botany, geology and astronomy, besides wrestling with mathematical problems, and devoting hours to music and painting. In middle life, her daughter says: "It would be almost incredible were I to describe how much my mother contrived to do in the course of the day. When my sister and I were small children, though busily engaged in writing for the press, she used to teach us for three hours every morning, besides managing her house carefully, reading the newspapers (for she was always a keen and, I must add, a liberal politician), and the most important new books on all subjects, grave and gay. In addition to all this, she freely visited and received her friends." At the age of eighty-two she began a new work, "On Molecular and Microscopic Science," and completed it in seven years. Until her death, in 1872, she was able to continue her favorite studies.

Mary Carpenter devoted her life to social questions, and she is an example of the results that can be obtained by the energy and perseverance of one individual. Lady Hester Stanhope, niece and adopted daughter of the great Pitt, is another specimen of womanhood. She must always be a strangely picturesque figure, in her deserted monastery on Mount Lebanon, where she lived for five-and-twenty years, dressed as a Turk, half-mad, half-mystical, sometimes at peace and sometimes at war with the neighboring tribes, who alike dreaded and revered her as a prophetess. George Eliot and George Sand, Jenny Lind and Rachel, filled up this tale of renowned women.

Miss Constance Fenimore Woolson, the well-known American novelist, died in Venice on January 23.

Mrs. Arthur Davis, who is enrolled this year as a student at the Johns Hopkins University, is a rather remarkable woman. Before her marriage she studied in Columbian College, in Washington, and graduated with honors. She was one of the competitors for a position in the Nautical Almanac office, and passed her examination, making one hundred per cent., while the men, all of them college graduates, were unable to solve the problems presented. She is the author of a Washington-Greenwich table, which is now used in the observatories. She is studying for the degree of Doctor of Philosophy.

SPECIAL ARTICLES—NO. 9.

APPLIED CHRISTIANITY.

BY ROBERT STUART MACARTHUR, D.D.

Christianity that is not applied is not Christianity. The Gospel properly understood and practically applied is the divine specific for all the ills in human life.

Christianity ought to be illustrated in all political relationships. Christian men are citizens of a higher country, even a heavenly; but they are none the less citizens of the country that is here and now.

The nobler the man religiously, the more devoted ought he to be patriotically. The man who thinks so much of the other world that he cannot do his duty in this world, is never likely to see another world as good as this world.

Christianity must be applied in all the relations of the Church with the world. The Church is not a social club, meeting in the winter in the city and in the summer among the mountains or by the seashore.

Christianity must be applied in all the relations between employers and employees. The Gospel of Christ is the harmonizer of all the conflicting interests of human society.

Christianity must be employed in all the relations between nations. It will arrange the world in beauty, and there shall be no discord, and no lamentations any more.

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the enemies of the race. Those who would lift their hand against the Bible, against the Sabbath, against Christ, are the enemies of the best interests of all classes for time and eternity.

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Correspondence.

THE INDIANS OF MANITOBA.

DEAR SIR.—It is to be regretted that the Indians of this country have been so neglected, that there are at the present time in Manitoba alone some twenty-eight bands, numbering from forty to two hundred and sixty each, who are still without either teacher or missionary located among them.

Having a strong desire to visit the Indians on this Turtle Mountain Reserve, I took the train to Deloraine on Saturday, January 20th. Mr. H. L. Montgomery kindly drove me out to the reserve on Sunday.

Service being over, we returned to Deloraine. The day was very cold, but our team was lively, and in a short time we reached the town. By the kindness of Rev. W. Bridgman, the successful pastor of the Methodist church there, I had the privilege of addressing his congregation in the evening on Indian Missions.

The Roman Catholics are displaying greater energy than the Protestants in their efforts to reach the Indians; and if we believe the Protestant form of Christianity to be as necessary to the Indians as it is to us, we should spare no effort to make them acquainted with the Gospel and assist them to make a comfortable living.

Will the readers of this article pray earnestly for God's blessing on the work among the Indians? And will any young man or woman who may feel moved by the Holy Spirit to engage in the noble work of teaching these people, make his or her feelings known to the authorities of the Church or to me.

COMMENTS AND CRITICISMS.

DEAR SIR.—THE GUARDIAN is sometimes like the Bible; you can get what you want in it and make it prove almost anything. Last week one letter in the correspondence was proving Wesley illogical and the Church unreasonable in retaining unscriptural standards; but said letter had one good feature about it, it was the last of the series.

In the same issue was a soul comforting, uplifting and scriptural article on faith, giving the experience of Wesley, Lady Maxfield, and others in obtaining and retaining the blessing of entire sanctification, for which we thank God. Such an article in every issue of the GUARDIAN, even if it were only a selection from some other periodical, or some historical fact in connection with our past history, is eminently calculated to stir us up in spiritual life.

In this week's issue there are some fine things for the humble and old-fashioned people from the pen, or rather from the heart, of J. H. Hiltz, on "Emotion and Common Sense in Conversion," which will, no doubt, do all good.

Paul prayed for the Thessalonians, "The very God of peace sanctify you wholly." Now, there is something definite, pointed, clear, in these prayers, which is not found in the expression "were quickened into closer relationship to the divine life."

"The backslider and the prodigal alike returned repentant." We always thought backslider and prodigal to be terms expressing the same condition of heart and life spiritually, but it seems not. It may mean the backslider is one who has gone back on God, but still continues to attend church, and even receives his quarterly ticket (where the minister has not given up that honored custom and rule of the Church), and a prodigal is one who has ceased to keep up the outward show or form of religion.

The names were obtained of nearly two hundred and fifty persons, who made known their desire to live for Christ, of whom one hundred and fifty have professed conversion. What became of the other hundred? is the question naturally raised in the mind of the reader. There is sometimes manifested by some workers in revival services a greater desire to get people's names, than to get them to decide now for Christ.

DEAR SIR.—Many confidently affirm that these were different, and it is my purpose to briefly examine the arguments which support that opinion. I have before me a tract entitled, "Scripture Baptism," which states that "The personal baptism of Christ did not partake of the nature of the baptism of John the Baptist, because Christ was not baptized unto repentance."

The same writer states that "John's baptism was not Christian baptism, because Christian baptism was not instituted till after the Saviour's resurrection." The author of this statement knows well that between the time of John's baptism and the resurrection of Christ, more persons were baptized by the disciples of Jesus than by John the Baptist.

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Yesterday was the seventy-first anniversary of Bridge Street Sunday-school, and Rev. W. J. Crothers, M.A., of Port Hope, preached an appropriate sermon in the morning from Proverbs viii. 17, "I love them that love me; and those that seek me early shall find me."

BRIDGE STREET SUNDAY-SCHOOL, BELLEVILLE.

Asa Yeomans, Dr. Kellogg, John Booth and J. Elmer. The six ex-superintendents alive are the Hon. Senator Flint, and Messrs. M. Sawyer, R. Richardson, William Reeves, G. G. German (now of Strathroy) and Mr. James Ross (now of Picton). Two gentlemen have superintended the school for fifty-five years—the Hon. Mr. Flint, for thirty-five years, and Mr. William Johnson, for twenty years. Mr. J. B. Flint read a letter from the Hon. E. Flint, regretting his inability to be present, and expressing his attachment to and prayers for the school. Rev. W. J. Crothers met with a kind reception as he was introduced, and he delivered a short, pithy, cheery address. A number of songs were sung with splendid effect, and special prayers were offered for former superintendents, teachers and scholars, for the sick ones, and thanks returned to God for his many blessings to the school.

The statistical report of the school on February 1 was:

Officers and teachers	48
Scholars in Primary Division	130
Scholars in Intermediate Division	262
Scholars in Senior Division	337
Total scholars	739
Total school	837

This is the largest enrolment the school has had, and the attendance yesterday was beyond any previous Sunday by over fifty.

The very large evening congregation was a test of the hold the school has on not only Bridge Street church-goers, but our citizens of other denominations. Rev. Mr. Crothers was again the preacher. His style can truly be described as eloquent, as his diction is graceful and copious and he possesses the magnetism of an orator. He chose for his text Mark xiv. 8, "She hath done what she could." The church choir of twenty-five voices contributed excellent music at both public services.—*Daily Intelligencer, Feb. 19.*

**A QUESTION ABOUT ALBERT COLLEGE.**

DEAR SIR,—I would like to know if Albert College is carried on under the supervision of the Methodist Church of Canada. If so, why are not the examinations taken off at Albert credited in the different Conferences. I refer to the preliminary examination. The college sends out circulars to the effect that they give special attention to this branch. Now, I know a young man who went to Albert College last year for the special purpose of taking this course. He failed on two subjects, entered the ministry under the chairman, and started to take up his first year's work along with the other two subjects. Now he receives word that the examination he took off at Albert will not be credited to him, when he understood all the time that it would. I hope and trust that some of the brethren will explain this seeming inconsistency. ONE WHO IS INTERESTED.

**VICTORIA VERITIES.**

*Acta Victoriana* contains quite a feast of good things. The editorials are timely. The criticism of Miss Pauline Johnson's work is nicely balanced between just appreciation and laudation, and that on Mr. G. A. MacIntosh's article thoughtful and pertinent, especially to men who attend college but for a short time. The "Bob" continues to afford matter for the local column.

The efforts of the college missionary society to sustain a man in Japan are commendable. It is understood that a graduate of '90, at present at Yale, has offered himself for the work.

The courtesy of Dr. Hare and the Faculty of Ontario Ladies' College, in connection with the reception on Friday evening last, was greatly appreciated by the students, to whom the visit was an anticipated, and is now a reflective, pleasure.

Practical joking has still its advocates, and some unwary students were caught by type-written invitations to an "At Home" last Friday evening. Chancellor Burwash sails this week.

Q. T.

**CROSSLEY AND HUNTER IN BROCKVILLE.**

DEAR SIR,—Rev. Messrs. Crossley and Hunter came here two weeks ago from Hanson Place church, Brooklyn, N.Y., where their labors were so successful. From the commencement of their services here the attendance has been marvellous. The Wall Street church is packed every night and hundreds go away, unable to get even standing-room. Every night scores of people flock to the inquiry-room, and a very large number of conversions are reported. Brockville has never been moved in this way before.

Mr. Hunter is a man of marvellous power. His scathing denunciations of sin, in plain, burning terms, is at times appalling, the multitude being struck as with catalepsy. Mr. Crossley is one of the sweetest singers of Israel, and his expositions of Scripture are clear and convincing; his manner impressive, and his delivery elate and winning.

All classes are being moved. All denominations co-operate. It is a beautiful sight every night to see the earnest workers of the various churches laboring and rejoicing together over reclaimed souls, and on the streets the common expression is, "We have never seen it after this fashion."

J. B. SAUNDERS,  
Pastor Wall Street Church.

**OTTAWA DISTRICT CONFERENCE.**

Rev. W. S. Griffin, D.D., preached in Dominion church on Sunday morning, 18th inst., and in the Eastern church in the evening, in the interest of the Superannuated Ministers' Fund. The services were full of interest and profit in both churches, and the genial and gifted doctor has left fragrant memories in many hearts at the capital, besides placing the important connexion interest with which he is charged upon a firmer basis in the confidence and loyalty of all who heard him. The collections, of course, were very satisfactory. On Monday morning ministers and laymen from the district assembled for an informal conference, pursuant to invitation of the chairman, Rev. George McLitchie, who, by acclamation, was elected to preside over the conference. The happy and conclusive way in which Dr. Griffin answered all questions as to the fund was appreciated by all, and the proceedings throughout were characterized by the utmost freedom of discussion and unity of purpose. Much valuable information was given, and the treasurer's cheerful confidence as to the future of this fund was so contagious that all gained courage and inspiration. The following resolutions were adopted:

1. That this district conference is of opinion that it is not wise to require our ministers to contribute to the Superannuated Ministers' Fund one and one-half per cent. of their salaries in addition to the annual subscription of \$12 each.

2. That we believe it desirable that the assessment of amounts to be contributed by circuits to the Superannuated Ministers' Fund should be based upon the item of salary alone, in the following proportion, viz., six per cent. of the amount raised for salary up to \$600, and one-half per cent. more for each additional \$200 salary, thus avoiding the taxation of connexional generosity and reaching practically the same financial result as by the present method.

3. That our cordial thanks be presented to the Rev. Dr. Griffin for the able and satisfactory way in which he has answered all our questions; that we hereby assure him of our sincere pleasure in learning from him of the satisfactory state of the Superannuated Ministers' Fund, and further, that we desire to record our hearty approbation of the plan inaugurated by Dr. Griffin of district visitation by treasurers of connexional funds.

Rev. A. Lee Holmes, of Stanstead, was also present, and enlisted hearty interest in his heroic and commendable scheme for the speedy extinguishment of the debt which has so long encumbered Stanstead Wesleyan College. After a full discussion of the subject it was resolved, "That having heard Rev. A. Lee Holmes concerning Stanstead Wesleyan College, we approve the plan proposed by him for the entire liquidation of the debt before July 1, 1894, and affirm our determination to aid him to the fullest possible extent. To this end we appoint as a committee, to co-operate with Mr. Holmes and to arrange the details for a canvass of the district, Revs. Geo. McLitchie, J. M. Hagar, Manly Benson, D.D., J. E. Mavety and Geo. S. Clendinnen, with Messrs. W. C. Bowles and W. A. Lloyd."

Geo. S. CLENDINEN, Secretary.

**MONTREAL NOTES.**

All last week the interest in the Mills evangelistic meetings increased rather than diminished. Even in the cold days hundreds stood at the door of St. James' church waiting for the doors to be opened. It is not so easy as in the old-fashioned protracted meetings, but there is good ground to believe that the influence is wide and deep. Some of the churches have arranged to take advantage of the religious awakening by continuing evangelistic services. Two lady evangelists, Misses Birdsall and Mason, have been engaged by the East End churches. It shows the high esteem in which the late Dr. Douglas was held, that on Sunday evening, the 18th inst., in the French Methodist church, corner of Craig and Elizabeth Streets, a memorial service was held for him. Addresses were delivered by Revs. T. Ladueur, Barnabas and E. DeGruchy, the pastor of the church.

The Grand Council of the Royal Templars meets in the city on the 27th and 28th. The meeting is expected to be one of great interest.

**THE MORAVIANS—AN ACKNOWLEDGMENT.**

Rev. Dr. Potts acknowledges, with thanks, for the Moravian Fund the following sums:

Rev. J. S. Williamson	\$1 00
John Palmer	5 00
Rev. A. K. Sharp	1 00

Rev. G. R. Turk, of Winnipeg, Man., writes as follows: "Yours of January 1st to hand re clothing for the Moravians. I would say they need clothing, and it would be most acceptable. But two things must be borne in mind: (1) The clothing should be in fairly good condition, and the children remembered, and (2) the clothing should be shipped by the donor not to you, but direct to Rev. A. Lilje, Winnipeg, Man., and freight paid. If the friends will do this, clothing of all kinds for men, women and children will be most acceptable; otherwise, better not send it."

**Brief Church Items.**

**BAY OF QUINTE CONFERENCE.**

LINDSAY, *Queen Street*.—Rev. Newton Hill writes: We are having a gracious revival in connection with the Queen Street church, Lindsay. The pastor, Rev. N. Hill, is being nobly assisted in this gracious work by Evangelist Rogers, who is a most earnest and faithful man of God. May the good work continue.

ELDORADO CIRCUIT.—Rev. R. Mallett, pastor, writes: Our Sabbath quarterly service was a time of great blessing, liberty and power. Many of the testimonies were very clear and bright. At our business meeting four candidates were unanimously recommended for the work of the holy ministry; one of them was my eldest son, given to God at his birth for this glorious work. The Board unanimously asked the pastor to remain the third year. Our revival services at McCoy's, begun December 21, continue with increasing power and blessing. The Lord is forgiving sinners, sanctifying his children, and ending with power for this holy work. Praise his name!

BLOOMFIELD.—Rev. O. R. Lambly, M.A., pastor. The February Quarterly Meeting was the largest and one of the best ever held in the history of the church. The old-time Methodist fire and fervor glowed in the hearts of God's people, and poured forth in prompt and grateful testimony and joyous song. A number of probationers were received into full connection, and six persons received on trial. Through the blessing of God there have been additions to the church at every quarterly service during the present Conference year. In the evening the pastor preached to a full house, addressing his remarks to the young women of the congregation.

LINDSAY, *Cambridge Street*.—Rev. T. M. Campbell, pastor. The Sunday school anniversary services of this church were held last Sunday and Monday evening. Rev. J. F. Oakley, pastor of Trinity church, Toronto, preached on Sunday morning to the children a unique and happy sermon, and in the evening a thoughtful and able sermon to the adult portion of the church. Both discourses were very much enjoyed by the large congregations. Monday evening was the stormiest of all the winter, and a perfect blizzard, yet a large congregation assembled to see and hear the children and the young people. They were all in it, from the little tots of three years to the young ladies of the senior classes. The whole

entertainment was full of heart and happiness, and everybody was delighted. Miss Hillock's class of young ladies very finely rendered a selection entitled "Liberty," and Miss Hillock's own part was filled with queenly grace and dignity. The genial and whole-souled superintendent, Mr. Boxall, was chairman, and managed the meeting well with his eyes on everybody and everything.—*Lindsay Warbler, Feb. 18, 1894.*

**TORONTO CONFERENCE.**

TORONTO, *Parkdale Church*.—Rev. E. E. Scott, pastor. The young people of the Sunday morning and afternoon classes in this church held their second annual "At Home" on Tuesday evening, 13th inst., in the parlors of the church, over two hundred and fifty members and friends being present. During the evening an address was read and a beautiful banquet lamp presented to Mr. and Mrs. Blackwell by the members of the classes.

TORONTO, *Perth Avenue*.—Rev. C. Fish writes: The annual missionary meeting of this church was held on Sabbath afternoon, February 18. Stirring and appropriate addresses were delivered by the chairman, Mr. Edward Gurney, and Revs. William Burns and Dr. Parker, president of the Conference. The people showed a lively interest in the meeting, so that we are looking for a considerable advance on the amount raised last year. Our worthy mayor (my old friend of many years) gave us an excellent sermon in the morning. Praying and believing for the richer baptism of the Holy Ghost, our motto is "Onward."

WILLOWDALE CIRCUIT.—Rev. W. B. Booth, pastor. The saving and sanctifying power of God is being graciously manifested on this circuit. The membership has been renewed in spiritual strength, and some unseparated ones have been converted to God. The class and prayer-meetings have been greatly increased in divine life and power, as well as in numbers. The blessing seems to be an abiding one, and there are clear indications that many more are on the point of decision for Christ. We held eleven weeks of revival services, in most of which we were assisted by evangelist George Reid, who proved himself to be a true man of God, "a man full of faith and of the Holy Ghost." We do not know how to thank our loving heavenly Father sufficiently for the spiritual uplift and ingathering.

SAULT STE. MARIE.—Rev. Dr. Barrass writes: I have now been here six weeks, and so far I am well pleased. There are many worse appointments than this. The people are exuberant in their kindness, and many of them occupy good social positions. I have visited a few of the missions, and there are several things which have given me much pleasure. The brethren, as you know, are mostly young, but they are very devoted to their work. A new parsonage has been erected at Bruce Mines, and preparations are being made for the erection of a church in the country. There is a prospect of a new mission at Ophir Mines. Arrangements are being made to build two churches at Port Findlay Mission. I think some of the missions will become independent in the near future. A few Sabbaths ago we took the educational collections at Sault Ste. Marie, and they were nearly one hundred per cent. in advance. The weather is intensely cold. Those who have been stationed in the Province of Quebec will best understand this; but the atmosphere is dry and healthy. I have slept better since I came than I have done for two years past. Brethren need not be afraid to travel here. The difficulty felt in getting ministers for this section of our work has made against its prosperity. More anon.—Will you correct one slight mistake in your issue of the 14th inst? It was the members of the Masonic lodge who gave Mrs. Hicks \$300. Of course, several of our church contributed, but the largest contribution was from a member of another denomination.—A glorious revival is in progress on the American side of the river. Some hundreds are said to have been converted.

DAVENPORT.—Rev. C. E. Perry, pastor. On Tuesday evening, February 20, the Sabbath-school anniversary was held in this church. Mr. Fawcett, editor of the *Leader*, presided. On a raised platform at the front of the lecture-room were seated scores of bright-eyed, intelligent-looking children, while the pews were packed with probably one of the largest and most intelligent audiences which have ever assembled within the walls of that sacred edifice. The chairman was introduced by the pastor in a neat and graceful little speech. The programme consisted of some ringing choruses, appropriate recitations, dialogues, etc., by the children of the school, under the efficient direction of Mr. Drewitt and our genial friend, Mr. Townsley, the superintendent. Miss Townsley presided at the organ with grace and dignity. The children acquitted themselves very creditably, the choruses being especially fine.

TORONTO, *Bathurst Street*.—Revs. A. Langford, and F. Langford, B.A., B.D., pastors. On invitation of the League, about seventy of the young people of Parliament Street Epworth League in the East End, went by electric car to Bathurst Street Epworth League in the West End, on Thursday, February 23. The visitors gave a musical and literary entertainment of a highly elevating character. Rev. F. Langford, President of Bathurst Street League, filled the chair with much satisfaction. Refreshments were served during the evening by hospitable Leaguers. There were many pleasant introductions and hearty hand-shaking between visitors and entertainers. Such gatherings wonderfully help to break the stiffness that exists between some of our churches. There is also a Junior Epworth League in connection with this church, having a membership of seventy, with Thomas Green as president. J. R. L. Starr, LL.B., is superintendent of the flourishing Sunday-school; while Mrs. (Rev.) F. Langford is the genial president of the Ladies' Aid Society.

SEAGRAVE.—Rev. George H. Kenney writes: I found the society at Seagrave in a very bad condition, on account of strife among the members. I at once declared my policy to be one of neutrality and impartiality, with a purpose to do my duty, without fear or favor, in reference to all contending parties. I have been treated with the utmost respect and kindness on all hands. Things have wrought smoothly and God has favored us with his presence and blessing. In October I held revival services for two weeks at Layton, in which five professed conversion and the church was refreshed. I then held a meeting at Shaw's for two weeks. Two professed conversions there. In December I organized an Epworth League of Christian Endeavor in Seagrave, which has now a membership of twenty-nine and is doing good work among the young people. Rev. B. Leing gave us a phonograph concert, which was a success. Early in January we commenced revival services, which were continued for four weeks. We had the presence and

blessing of the Master, and the power of the Gospel was realized in the conversion of five souls and great refreshing to the church. The members promised to bury their differences and dwell together as brethren. I believe this meeting will be a great blessing to Seagrave.—A parlor social has been held at Brother Town's for the benefit of the parsonage, to be followed by a number of others. Subscriptions of over \$100 have been taken toward clearing off the remainder of the debt on the parsonage. Seagrave Sunday-school anniversary was a success, realizing about \$40 for the funds of the school. The financial depression is greatly felt here, and that, with our circumscribed condition, is cause of discouragement; but we are trying the effect of the divine injunction and promise, "Trust in the Lord," etc.

**MONTREAL CONFERENCE.**

LAWRENCEVILLE CIRCUIT.—Rev. J. C. Irvine, pastor. A blessed revival of God's work has been going on in the Zion appointment, on this circuit, for some time. We had a four weeks' meeting, during which forty services, conducted by the pastor, without any outside help, were held. The results, upon the whole, have been very encouraging. From the first meeting it was evident that there was a very deep and widespread conviction of sin existing. This was clear from the fact that all those attending the meetings came freely to the altar of prayer, and what is seldom ever seen, none remained behind. Eighteen at least have professed conversion, and this does not include a number of young people who stand up in our fellowship meetings and testify for Christ. Backsliders have been restored, three professed to have obtained the blessing of entire sanctification, and a spirit of harmony and love has been created not existing hitherto. Many others are continuing to seek for full salvation. May God sanctify wholly every one of his people and anoint them with pentecostal power. Glory to God for what he has accomplished! Yet still we solicit the prayers of God's people that we may achieve greater victories for God, and for personal, inward, living, flaming, shining and powerful religion that will take the world for Christ.—The annual examination of Mr. and Mrs. William Beers' Sabbath-school was held on Thursday, the 15th inst. The first class has completed their work in committing to memory the Methodist Catechism No. 2. They have been three years at this work, and can now repeat it from beginning to end, and all the teacher requires to do is to name book, chapter and verse, and they will give verbatim the Scripture texts. The second class is following fast after the first. I have never met anything so successful. At the close, prizes were distributed, but it was found that more prizes were required than had been provided for, which was made up for in cash and handed to the successful competitors.

MONTREAL, *Centenary Church*.—Rev. J. Tallman Pitcher, pastor. Hope chapel, a branch of Centenary church, was formally dedicated for public worship on February 18. The service was conducted by Rev. Dr. Jackson, of Perth, president of the Conference, who preached an eloquent sermon from the words, "What shall we do with Jesus, which is called Christ?" At the conclusion of his sermon, Dr. Jackson appealed to the liberality of the audience to help the trustees to defray the expenses of the building. After the arrival of Rev. Mr. Pitcher and friends from Centenary church, who assisted in the dedicatory ceremony, Mr. Pitcher explained the object of the chapel as a branch of the above church. The chapel will give accommodation to the families living in the vicinity, especially the little ones attending the primary class of the school. Services will be held in the chapel every Sunday evening, the pulpit being supplied by local preachers of Centenary church. A regular Sunday-school has been arranged for under the superintendency of Mr. Alfred Mills, a hard-working teacher and a staff of assistants. The chapel, which is situated on Ryde Street, is 40 x 65 feet. A class-room and library are provided, and there are apartments for the caretaker at the rear. The whole building is lighted by electricity. Its seating capacity is about four hundred. The cornerstone was laid just three months ago (November 18) by the late Dr. Douglas, his last public act. The chapel is intended to relieve the pressure on the Centenary church, especially in the Sunday-school, and will be chiefly a workingmen's church.—*Montreal Witness.*

**NIAGARA CONFERENCE.**

BRIGHT.—Rev. W. N. Vollick, pastor. The revival meetings continue up to this date (February 16). Ninety altogether have presented themselves at the altar for salvation. The Spirit of God is felt in mighty power. The first night that some attend the meeting they are stricken down with the Spirit. The whole neighborhood is wonderfully wrought upon. We are looking forward to still greater blessings. Our prayer is that what we have seen and felt may be just the droppings before the shower.

GLANFORD CIRCUIT.—Rev. J. H. Kennedy writes: Our Sabbath-schools on this circuit have all held their Sabbath-school anniversaries, and they all passed off successfully. Mount Hope Sabbath-school held its entertainment about Christmas. It consisted of a cantata, which was well rendered by the whole school. A number of recitations and dialogues were given, besides some musical selections. The entertainment was good, and the financial result about thirty-five dollars. Mr. A. Davidson, superintendent of the school, occupied the chair, and Miss L. Duffield, church organist, presided at the organ. The Glanford Sabbath-school held their entertainment a little later. The tables were spread in the Temperance Hall, and when that part was over the audience repaired to the church to enjoy the concert. The committee secured the services of an orchestra from Hamilton (fifteen or twenty instruments), under the leadership of Professor Jones. The people were delighted with the music. The church was well filled. Addresses were delivered by Messrs. N. Awrey, M.P.P., James Shaw, superintendent of the school, and the pastor, Rev. J. H. Kennedy. Proceeds about sixty-five dollars. Salem Sabbath-school held its anniversary about New Year's, and it passed off successfully. All our Sabbath-schools are in a good condition, are doing a good work, and they patronize our own Book-Room when they order supplies. Rev. E. H. Dewar, D.D., Editor of the *GUARDIAN*, preached the anniversary sermons at the Mount Hope church, on Sunday, February 11. The morning congregation was good, and the evening congregation was very large. The people were delighted, and the religious interest in both services was very marked.

HAMILTON, *Hannah Street*.—Rev. G. W. Kerby, B.A., pastor. The annual concert in connection with the "mite box" movement was held on Monday evening, February 19. Mr. J. C. Taylor read

the report, showing that 200 boxes had been returned, yielding \$768.42, with thirty boxes yet to be returned, which would bring the grand total up to \$868.42. As soon as the report was read, the pastor undertook the work of placing the boxes for another year. In a short time over 200 boxes were put out. The principle of this movement is a cent a day, and the object of it is the payment of the debt on the church. The meeting on Monday night was one of the largest and most successful yet held in connection with this work.

HAMILTON, Wesley Church.—Rev. John Philp, D.D., pastor. The service held in this church in memory of the late Rev. Dr. Douglas, of Montreal, was very largely attended, many representatives of the different Methodist congregations in the city being present. The pastor of the church conducted the service and preached the memorial sermon, his text being Philippians 1:21—"To me to live is Christ and to die is gain." No more appropriate words, he said, could be found in referring to him in whose memory they had gathered. Life is a glorious thing, but the death of the follower of Christ is his own gain. In these days when the question, "Is life worth living?" is so often asked, it is worth while considering the two aspects of the text, life and death—aspects so far apart and yet so closely connected that they cannot be separated. If there is to be gain in death there must be Christ in life. Christ must be the supreme subject of every believer's life's study as he was the supreme study of Dr. Douglas' life. Dr. Philp's sermon was an eloquent and affecting tribute to the great departed. The musical portion of the service was particularly appropriate. The choir sang "Who Are These in Bright Array," Mrs. Stickle and Miss Walton taking solo parts, and at the close of the sermon Mrs. Stickle, Miss Walton, Mr. T. Davies and Mr. George Kent sang "Days and Moments."

INGERSOLL.—Rev. J. S. Williamson writes: We are in the fourth week of revival meetings, and God is wonderfully pouring out his Spirit upon Charles Street church. The membership has been greatly benefited, and over sixty have presented themselves as seekers, besides a large number of the scholars in the school. Rev. W. G. Brown, M.A., a former pastor, was with us two weeks, and did grand service for the Master. His many friends here greatly rejoice at his marvellous restoration to health.

LONDON CONFERENCE.

CENTRALIA.—Rev. W. H. Butt, pastor. We have just closed a series of revival meetings, which have resulted in the conversion of a number and a general quickening of the church. Mr. James Delgaty and Revs. W. McDonagh and G. Jackson have rendered valuable assistance. The church is in a flourishing condition and the congregations large.

KERWOOD.—Rev. M. Griffin writes: The revival services at Kerwood closed on the 16th inst.; about one hundred profess conversion. As our services were conducted on the old-time Methodist plan we expect permanent results. The interest continued to increase from start to close. To God we give all the praise. Bro. G. Chivers gave us valuable help. He is an earnest worker, and our people esteem him very highly for his work's sake. Never in the history of the circuit has there been such an awakening. The Epworth League, organized last fall, contributed much to the success of the work. I know now how to value a live Epworth League. Pray for us.

ROTHEM CIRCUIT.—Rev. S. Salton, pastor. Our church reopening services were eminently successful. Rev. G. F. Salton, Ph.B., of Stratford, preached morning and evening to large congregations. All were delighted with his masterly presentations of the Word of God. After the morning service he asked for \$300 to cover the remaining indebtedness, and in twenty minutes he had over \$400. This leaves our beautiful church with seats in amphitheatre style, and our grand, new parsonage entirely free of debt. To God be all the praise. On Monday night Mr. Salton delighted his audience with his popular lecture, entitled "The Mission of Laughter."

QUELPH CONFERENCE.

ATBURN CIRCUIT.—Rev. W. Bantz, pastor. The Westfield appointment, we are happy to say, has manifested some signs of divine life during the first half of this Conference year. Our anniversary services, held in October, were a complete success, netting us about \$140; while the phonographic concert held in November, and the box social held on New Year's evening, gave us about twenty-six dollars. A new shed, 50 x 60 feet, capable of sheltering about twenty-four teams, has been built, costing about \$300. A special revival service was held for a few weeks, when between forty and fifty presented themselves at the altar as seekers of salvation. Thirty-three have already joined the Church. At these services we were much aided by the earnest exhortations, wrestling prayers, and house-to-house visiting of our good brother, Adam Rattle, of Ripley. God is making him a grand blessing in these revival services. We have here very large congregations, a thriving Sunday-school, a live Epworth League, and an energetic, money-raising Ladies' Aid Society. We can say, as an appointment, "the Lord of hosts is with us."

CORRETTON CIRCUIT.—Rev. E. B. Service preached the anniversary sermons at Riverview, February 11, to good congregations. The annual tea meeting was held on Monday evening. Addresses were delivered by Rev. Dr. Campbell, of Dundalk; Rev. E. B. Service and Rev. Mr. Marston. Proceeds, \$51.

MITCHELL, Trafalgar Street.—Rev. J. S. Colling, pastor. Very successful missionary services were recently held in this church. Though the weather was not very favorable the attendance was good. Dr. Willoughby, of Listowel, was the speaker in the morning, and Rev. R. W. Woodsworth, of Hamilton, in the evening. Their addresses were able, appropriate and excellent. In the afternoon the Sabbath-school was addressed by the superintendent of the school, J. Phinamore, the pastor, Rev. J. S. Colling, and Dr. Willoughby. The service was most excellent. The report was read at the morning and evening services by Mr. I. Hord. The contributions were liberal. The prospects are that they will equal, if not exceed, those of last year, and last year's contributions exceeded those of the preceding year by twenty per cent. The contributions of the day were about \$200.

DRAYTON.—Two weeks ago Rev. Mr. Stafford announced from the pulpit that the congregation would be asked to place a cash donation on the plates the next Sabbath of \$135, to be applied to the Trust Fund, and some outside minister would be invited to preach the anniversary services. In the

latter, however, no arrangement could be made, consequently the pastor conducted the services himself to the satisfaction of all, and the donations exceeded the sum asked by \$44.45, making a total of \$179.45, so that the services were not only well attended, but a very profitable time was spent. The finances, so far, are in a very flourishing condition and the year promises to be one of the best in the history of Methodism here. The revival services that were held during the past four weeks were to be brought to a close on Tuesday evening, something over seventy new members being added to the church, besides about thirty who have professed religion, but so far have not identified themselves with any church. However, on an invitation being extended to any who had not yet decided to come forth, nine young people made their first start, and the whole tenor of the meeting was such that it was found necessary to re-enter a series of meetings, consequently services will be held each evening this week at least. The pastor is greatly encouraged, though wearied from the hard work, and the church members are hopeful of a glorious downpouring of the Holy Spirit.—*Drayton Advocate, Feb. 15.*

DUNGANNON.—Rev. D. Rogers, pastor. We have not been without evidences of the divine favor during the year. Two series of revival services resulted in the quickening of the membership, restoration of backsliders and additions to the church. Our Sabbath-schools have never been so full and the interest so great in this work as at the present. Additions have been made to our shed accommodation at each appointment, and the same has been paid for. The fifteenth Sunday-school convention of the Nile and Dunganon Circuits was held at Nile January 31. Good addresses and suggestions were made to large and deeply interested congregations.

MANITOBA AND N. W. CONFERENCE.

RED DEER.—Rev. E. S. Barker, pastor. Our missionary meetings have been held, showing an increase in receipts of 100 per cent. over last year. Prospects are good for self-support in a few years. At the missionary meeting at Red Deer, Rev. Leo Gaetz, and Rev. R. B. Steinhauer, of the Industrial School, gave exceedingly interesting addresses. Bro. Steinhauer also assisted with the singing. Quite frequently he has delighted our people with his excellent voice.

Personal Items.

At the last regular meeting of the Official Board of the Methodist church, Prescott, Montreal Conference, a kind, strong, and very complimentary resolution, touching the present pastor, Rev. S. J. Hogher, M.A., was unanimously passed. It was also resolved by a unanimous standing vote of the Board that he be requested to return for the third year, and remain as long as the Conference will permit. The recording steward, Mr. G. E. Johnston, was instructed to send the invitation, on behalf of the Official Board, to the Stationing Committee of the Montreal Conference.

The Quarterly Official Board of the Avon Circuit, London Conference, at their February meeting, by a unanimous vote, invited their pastor, Rev. Robert Thompson, to remain for the third year.

At the last meeting of the Quarterly Official Board of the Unionville Circuit, the pastors, Revs. R. J. Fallis and J. Garbutt were unanimously invited to remain another year. A complimentary resolution was passed expressing great appreciation of their labors.

At the last Quarterly Meeting of the Alma Circuit Rev. Thomas Gee and Rev. J. H. McBain, B.A., were unanimously invited to the pastorate of that circuit for another year.

At the last February Quarterly Meeting of the King Circuit the Board expressed their desire that Revs. R. Large and R. J. D. Simpson be returned another year.

At the last meeting of the Quarterly Official Board of the Westmorland Avenue Methodist church a resolution was passed extending a hearty and unanimous invitation to the pastor, Rev. J. R. Aikenhead and his wife, to remain for the ensuing year, and also assuring them of the esteem and affection in which they are held by the Board.

At the last meeting of the Methodist Quarterly Board here, Mr. W. Stafford, son of Rev. C. E. Stafford, was recommended for the ministry. Mr. Stafford is a young man of superior gifts, devoted and accomplished, being an undergraduate of two years' standing in the university. His ministerial career promises to be exceedingly bright, and we trust the Stationing Committee may have a vacancy for him at no great distance from Drayton.—*Drayton Advocate.*

At the last meeting of the Thessalon Quarterly Official Board, Rev. H. Lee was, by unanimous vote, invited to remain as pastor for the ensuing Conference year.

The Quarterly Board of the Perth Avenue church in this city have passed a resolution heartily thanking their late pastor, Rev. Dr. Barrass, for his valuable services while filling the pastorate. Dr. Barrass was very successful in his efforts to reduce the church debt.

At the last meeting of the Quarterly Board on the Richmond Hill Circuit a resolution was passed expressing a deep sense of the loss sustained by the Board and the circuit in the death of Bro. George Leaf, who has been a local preacher for over a quarter of a century, and a class leader for more than twenty years. Bro. Leaf was a devoted and consistent Methodist worker, ever faithful and loyal to the Church of his choice. His Christian character earned the esteem and respect of all who knew him. Deep sympathy with his widow and family were expressed by the words of the resolution.

At a joint meeting of the Quarterly Official and Trustee Boards of the Central Methodist church, Sarnia, held on Thursday evening, 15th inst., a unanimous invitation was given to Rev. J. Learovd to continue in the ministry of that church for the third year, commencing in June next.

Rev. E. Medd has been cordially invited by the Harrow Official Board to remain for a third year.

From the Port Hope Weekly Guide of February 16 we condense the following: On Wednesday evening of last week about thirty five of the Wesleyville friends assembled at the home of Mrs. S. Bee, Bible-class teacher of the Wesleyville Sabbath-school, where young and old seemed to enjoy themselves to the fullest extent. When all the guests had assembled,

and Mrs. Bee had recovered from the complete surprise, she was presented with a beautiful hanging-lamp and a highly appreciative address. Mrs. Bee made a very appropriate reply, after which the guests repaired to various parts of the house to enjoy themselves as they thought best. When the junior pastor, Rev. Mr. Ross, had arrived from the special services at Port Britain, the refreshment part of the programme began, and was richly enjoyed by all present. The occasion was a very pleasant one.

There was quite a stir around "The Dowry" last Wednesday evening, Mr. and Mrs. E. Jackson having invited a number of friends to enjoy the fortieth anniversary of their wedding. Supper was scarcely over when the trustees of the Methodist church assembled in a body, and asked for an interview. The pastor, Rev. Jos. Odery, stated that they had a little urgent business to transact, it being the evening of the regular meeting, and called upon Mr. H. S. Cane to state the nature of it. Mr. Cane said that he had a very pleasant duty to perform, and proceeded to read a highly appreciative and complimentary address, accompanied by a handsome gift. Mr. Pearson made the presentation, and Mr. Jackson was taken so completely by surprise that he scarcely knew what to say. However, he is not often at a loss for words, and in a short reply expressed his appreciation of the gift, which was a gold-headed cane, suitably engraved.—*Condensed from Newmarket Era, Feb. 5.*

At the February meeting of the Atwood Quarterly Board Rev. J. S. Fisher was unanimously invited to remain another year. He is highly esteemed by every member of the Board, and very popular throughout the circuit.

Rev. A. Brown has been unanimously invited by the Orangeville Quarterly Official Board to remain for the third year, and has accepted, subject to the Stationing Committee.

The Quarterly Official Board of Wilfrid Circuit have extended a unanimous invitation to Rev. J. S. Ivison Wilson, B.A., of Brechin, to accept the pastorate of their circuit the coming Conference year. Bro. Wilson has accepted, subject to the mandate of the Stationing Committee.

At the February Quarterly Meeting of the Lambeth Circuit, the pastor, Rev. T. W. Blatchford, was cordially and unanimously invited to remain for the third year.

We take the following from the Golden Crusader of Montreal: Mr. Spence, of Toronto, than whom few are better worthy of the magnificent audience which greeted him in Erskine church on Monday evening, the 23rd ult., is one of the most earnest advocates of Prohibition, and to his efforts is largely due the enthusiasm which the meeting, under the auspices of the Dominion Alliance, has infused in the temperance movement in Montreal. Mr. Spence will, we trust, be again heard here in the cause he so eloquently supports.

At the February meeting of the Quarterly Official Board of the Brownsville Circuit, Rev. J. Veale received a cordial invitation to remain another year on the circuit to complete the usual term of three years.

From the Mission Rooms.

Table with 2 columns: Name and Amount. Includes entries for ORDINARY FUND and SPECIAL.

Table with 2 columns: Name and Amount. Includes entries for SPECIAL.

TWO GOLDEN WEDDINGS.

On Wednesday, February 7, a very pleasant evening was spent at the residence of Mr. and Mrs. W. M. Howell, Ancaster township, by their sons and daughters. The occasion of their visit was to celebrate the fiftieth anniversary of their father and mother's wedding. For half a century Mr. and Mrs. Howell have lived and wrought side by side on the farm—where, over seventy-three years since, Mr. Howell was born, as was also his father—which his grandfather over a hundred years ago received as a grant from the Government for fidelity and loyalty to the British crown during the dark and stormy years of the American Revolution. After the company had done ample justice to the viands provided, Rev. C. W. Cosens, pastor of the Zion Hill Methodist church, of which Mr. and Mrs. Howell are honored and respected members, read an appropriate address, accompanied by a large easy chair, to Mr. Howell and a handsome rocking chair to Mrs. Howell. Mr. and Mrs. Howell thanked their children for their expression of their love towards them. After spending a few hours very pleasantly together, the company returned to their several homes.

On New Year's Day, Robert and Rachel Livingstone, of Bourg Louis, celebrated their golden wedding. The occasion was not so joyous as it otherwise would have been, as they were both, with their son and his wife, very sick with la grippe; yet they were very thankful to God for all the mercies of fifty years of wedded life. They were brought to

see their lost condition under the labors of Rev. James Mathewson, who came out from Ireland during the great revival there over thirty years ago, and he preached the Gospel with the Holy Spirit sent down from heaven. Previous to his coming religion was at a very low ebb. The Sabbath was spent in fishing, hunting and visiting. Religious services were only held occasionally; but listening to the heart-searching preaching of Mr. Mathewson, Bro. Livingston was led to see his lost state, and after a short struggle with his conviction, was enabled to cast his soul on the atonement made by Christ, and was made very happy in the enjoyment of a sense of sins forgiven, and he could not help telling to all around, even to Roman Catholics, what God had done for his soul. He at once joined the Church; and their house has been the home of nearly all the single men stationed on the mission, and it is still open for the preaching of the Gospel. They have one daughter, gone before to be forever with the Lord. Many of the ministers who have labored on the mission will remember Bro. Livingston as a very happy Christian. He is waiting patiently for the Master to call him and his partner home. WM. MARCHAL.

FISHER RIVER ORGAN APPEAL.

Table with 2 columns: Name and Amount. Includes Mrs. E. H. Mallett, Eldorado, Ont., W. J. Corbett, Creemore, Ont., Mrs. W. J. Corbett, Creemore, Ont., A. Lonsley, Souris, Man.

W. P. MCHAFFIE, Treasurer. Fisher River, via Icelandic River, Man.

Woman's Missionary Soc'y.

MISSIONARIES WANTED. Lady missionaries for Japan and Port Simpson, B.C. General qualifications—Teacher's certificate; experience in teaching and Christian work; knowledge of vocal and instrumental music. Also, medical missionaries for China. Apply to the corresponding secretary of the Branch in which the applicant resides, or to Mrs. E. S. Strachan, 163 Hughson Street, N., Hamilton, Ont.

The General Treasurer acknowledges, with many thanks, \$15 for hospital work in China from "A Friend of Missions."

Mrs. Briggs acknowledges, with thanks, the receipt of \$10 for the McDougall Orphanage from Mr. W. H. Doel, Eglington.

SIMCOE DISTRICT CONVENTION.

The fifth annual convention was held in the Methodist church, Port Dover, on Wednesday, February 15. The attendance was good, although several of the delegates were kept away by the almost impassable state of the roads. Mrs. Kitchen, District Organizer, presided at the morning and afternoon session with marked ability, and did much to inspire all present with her own earnest missionary spirit. The reports were of a satisfactory and encouraging nature; and the discussions profitable. Miss Henderson, on behalf of Port Dover friends, read an address of welcome; and fraternal greetings of sister societies were read by Miss Scofield, of the Episcopalian church, and Mrs. Dr. Jolly, of the Presbyterian church. In the evening the congregation was large, the church being well filled. The chair was taken by Mrs. Cookman, and very interesting addresses were delivered by Mrs. Kitchen and Miss Lund. A few congratulatory and encouraging remarks were made by Rev. C. Cookman, pastor of the church, and by Rev. Wm. Pugsley, of the Baptist church, after which the convention, which all felt had been a very successful one, was brought to a close. The influence of it is already bearing fruit in the increase of the membership of the Port Dover auxiliary. The next convention will be held in Hagersville.

REPORTS FROM THE HOME WORK.

WOOLER.—Our society was organized here last November with a membership of fourteen, and though since that time our members have not increased as we would wish, we are glad to find an increasing interest manifested in our monthly meetings. We have distributed among our members eight mite-boxes and twelve Monthly Letters, and have also eight subscriptions for the Outlook. We had an open meeting last month, which was well attended, indicating the enthusiasm of our members and the interest which they are awakening in behalf of the Society. We are just entering this great work, and we believe that the blessing of God will rest upon our united, consecrated efforts. COB. SEC.

NEW MISSION BANDS.

The following mission bands have recently been organized on the Belleville District: One at the Kingston Road church (in connection with Belleville North), with the following officers: President, Miss E. Black; Secretary, Miss Frost; Treasurer, Miss H. Murphy. One at Sidney Crossing, with twenty-six members and the following officers: President, Miss M. Fletcher; Vice-President, Mrs. M. Finkle; Recording Secretary, Mr. Harry Spafford; Corresponding Secretary, Miss D. Gerow; Treasurer, Mrs. Geo. Cox; Auditor, Mrs. S. Vandervoort. The organizer has also, during the last quarter, revived one delinquent auxiliary and addressed five public meetings with gratifying results. Altogether the outlook is favorable, and we are praying and expecting that our report this year will be in advance of any previous one. To God be all the praise. (MRS.) L. MASSEY, Dist. Organizer of Belleville District, Wallbridge, February 7, 1894.

CHEAPSIDE.—A mission band was organized in connection with the Methodist Sunday-school of this place by Mrs. Awde, Vice-President of the Jarvis auxiliary. The following officers were elected: President, Miss A. Weidrick; First Vice-President, Miss Fanny Awde; Second Vice-President, Miss Nora Long; Corresponding and Recording Secretary, Miss F. G. Sherk; Treasurer, Miss Clara Awde; Committee of Management, the Misses Weidrick, Thompson, Awde, Reade, Long and Sherk; Organizer, Miss H. Reade. The name chosen by the new society is "The Harvesters." FLORENCE G. SHERK, Cor. Sec.

## The Christian Life.

### "IN THE UNITY OF THE SPIRIT."

Spirit of truth and grace,  
Come from above;  
Rest on us tenderly,  
Peace-speaking Dove;  
Cherish our holy life,  
Banish our carnal strife,  
Fill us with love.

Show us Christ's lowly heart,  
Humble our pride,  
Bring us in penitence  
Close to his side;  
Bring us around his cross,  
Counting our gain but loss,  
There to abide.

Show us his bleeding wounds,  
Pierced for our good;  
Show us our scarlet sins  
Washed in that blood;  
Drowned all our bitterness,  
In that sweet cup we bless,  
Filled with his blood.

Show his transfigured face,  
Bright as the sun;  
Show his transforming grace,  
In us begun;  
Make us his likeness bear,  
Answer his holy prayer,  
Let us be one.

Show us the ransomed throng,  
Sealed as his own,  
Out of all tribes and tongues  
Circling his throne;  
Help us with them to sing,  
Jesus our glorious King,  
Jesus alone.

Hail, blessed Saviour, now  
Whilst here we meet,  
Loving and loved, in thee  
Union is sweet;  
Brighter our love shall glow  
Sweeter our song shall flow,  
Here at thy feet.

—H. J. Van Dyke, D.D., in *Reformed Church Messenger*.

### THE BIBLE OUR GUIDE.

Behold the Christian traveller! He is on a journey from earth to heaven. He is travelling a road that he has never travelled before and will never travel again. He has started to go to the city of everlasting light. Many of his nearest and dearest friends are there. He cannot tell whether the journey will be long or short. His heart beats with tender emotion when he thinks of meeting loved ones who have gone before. The Christian traveller is beset with enemies, and dangers all along the way. The world, the flesh, and the devil, three powerful enemies, all combine to hinder the Christian from gaining his long-desired rest. Many false paths and false lights are presented by Satan to turn the feet of the Christian from the holy path which leads to the city of the living God. In mercy and goodness God has given us the Bible, his holy word, his revealed will, to be our comforter and guide from earth to heaven. Oh, what a precious gift! The Holy Bible is God's best gift to man. It is "a lamp unto our feet and a light unto our path." The prayerful study of the Bible brings the true child of God in close contact and deep sympathy with Jesus. It expands the intellect, and purifies the mind, and brings the soul in precious communion with Jesus. The man who is mighty in the Scriptures, who has his soul washed and made white in the blood of Jesus, is God's most powerful instrument for doing good in the Church and in the world. Think of the thousands of great and good men who have made the world wiser and better by the purity of their lives, and have done much to hasten the glorious reign of Christ on earth. They have all been men who have taken the Word of God for their guide.

Martin Luther, the great reformer whose words shook the world, drew his wonderful inspiration from the study of the Word of God. It is said of this great man that he fed upon the Word of God. If we will look around us in the humble walks of life we will see scores of noble men and women who are battling bravely against the many temptations with which they are surrounded—men and women who are opposed to everything that is wrong, and will not turn aside from the path of duty. Such inspiration comes alone from the prayerful study of the Word of God and the gift of the Holy Ghost. The Holy Bible is the book which the good Christian mother gives to her son when he is leaving home to seek his fortune in a far distant land. She says to him, "Take this Bible, my son, it is a mother's best gift." Let it be thy daily companion; follow its teachings, and though I may never see your face again on earth, I shall hope to meet you in that glorious land where sorrow and separation never come. The world would be a thousand times better off than it is if every nation under heaven was governed by no other law but the Bible. It fully meets the demand of all God's creatures.

The Bible is not only our guide to the heavenly land, but it is also the book of comfort. In the Word of God we find sure and abiding comfort. It

is written, "As one whom his mother comforteth, so will I comfort you." God commands that his people shall be comforted. "Comfort ye, comfort ye my people, saith your God." When God's dear children are groaning under the weight of deep and sore afflictions and sad bereavements which cause the heart to bleed, when no human sympathy can remove the burden of grief from the crushed and bleeding heart, it is then that the child of God goes to the rock of comfort, and there on its sacred pages he finds peace and comfort which are all his own. The grandest words of comfort that were ever spoken fell from the lips of our blessed Redeemer, when he told his sorrowing disciples of his Father's house of many mansions, and that it would be their home when the labor and sorrow of this life should be past.—T. H. Clinton.

### THE POWER BEYOND THE LIFE.

To the casual observer of men they appear to be very much alike, that in general they act very much alike, are prompted by similar motives for the accomplishment of similar ends. But a closer scrutiny, a more careful examination of motives prompting action and of the ends sought by the effort put forth, develops a wide difference in the ruling influences back of all the outward activities. Here is where men often mistake and greatly misjudge each other. The apostle Paul exclaims, "It is a very small thing that should be judged of you or of man's judgment."

This same apostle was a grand illustration of the idea we would bring out. In early life, self-righteous, ambitious, a violent, maddened persecutor. In after life a zealous disciple of him whom he had despised, counting all things but loss for Christ Jesus. Outwardly the same energetic man, but in the power unseen back of the life, O what a change! In one case, moved by the spirit of persecution and death; in the other, obedient to the heavenly vision.

See the same difference in men in the busy round of daily life as you meet them; apparently much the same, yet how different! One devising schemes of self-indulgence, self-aggrandizement, mischief, iniquity and wrong; the other, plans of benevolence, deeds of pity and compassion, love to God and love to man—such are the forces back of the visible life. Such is the Christian life, often unrecognized, despised and rejected; but it is there, silently working out unnumbered blessings in the dark ways of sin and sorrow.—*Religious Herald*.

### RELIGIOUS CONDITION OF COLLEGE STUDENTS.

A certain college in this country contains about four hundred students. Of these two hundred and eighty-five are professing Christians; of these many are consecrated, growing daily in the grace of Christ, and honoring his name. But "very many are careless regarding the duties and privileges of the Christian, while some have drifted far from the Saviour." One hundred and twenty-five of the students have not yet publicly accepted Christ.

It is greatly to be feared that the very many who are careless, and those who have drifted far from the Saviour, will counteract the influence of those who are consecrated, over the one hundred and twenty-five. The college pastor and the Committee on Christian Work ask the friends of the college to pray for a stirring of conscience among professing Christian students, more outspoken and loyal devotion by Christian men to the work of Jesus Christ, and more constant application of the teachings and spirit of Christ to the daily details of Christian life.

Professed Christians in colleges will do great good or great harm. It is impossible for their influence to be inactive. Especially are those who are known as students for the ministry, helpful or harmful to other Christians and to the unawakened as they live cheerful but consistent lives, or in an indifferent and dissipated way. Said one: "Students for the ministry in my college class destroyed my religious feeling. I know I was to blame, but I never have been able to get it back." A lady who was a student in a co-education Methodist boarding-school said, years afterward, that some such students did more harm than any other class.

Are the colleges of the Methodist Episcopal Church awake to the importance of this subject? When twenty students in one class can truthfully say that during the time (three years) that they have been in the institution not a word has been said to them on personal religion by president or professors, there is something wrong. When members of a faculty say that they recognize no responsibility for the moral or religious character of the students or their habits, if they attend classes and recite passably—except in cases of gross immorality which may scandalize the college—the question arises, Why denominational colleges at all? especially, why Methodist colleges?

No State or other university could do less or risk so much; for it would be safer to send the son or

daughter of earnest spiritual parents to an institution avowedly disconnected with evangelical religion than to one professedly founded and supported by a denomination whose very life depends upon the doctrines, the spirit, the usages, and the discipline of evangelical Christianity, if those elements are there ignored. In the former case the student knows where he is and may be incorporated with the Church life of the town; in the latter, he may congeal into sleep, supported by the example and spirit of the college or university.

We shall be happy to chronicle earnest efforts and successes in this field in our academies and institutions of higher grade.—*Christian Advocate*.

### RELIGIOUS TRAINING.

More and more there is growing a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of! I do not say that there may not have been folly in another and an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess—not, I apprehend, very frequent or very harmful—without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's Word, God's house and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And that they may do this more effectually, give them, I entreat you, that mightiest teaching, which consists in your own consistent and devout example.—*Bishop H. C. Potter*.

### DAVID, THE KING.

There was a time when a great change came into David's life. From being a brave shepherd boy, "faithful over a few things," God made him "ruler over many things," by choosing him to be king over Israel. The Bible tells us that from that time the Spirit of God came mightily upon him; and the best thing we know about him is that always he had a strong trust in the care of God, and that he wanted God to lead him in everything. That is the greatest and best change that can come into our life. That will make each one as truly a "king" in God's way of thinking as ever David was.

The life of David is as interesting as any story book we can read. We might talk about him for a lifetime without yet knowing half there is to be told. Wherever he was—in the cave where he hid from his enemies, planning battles, in his palace, when he was glad, and when he was sorry—he seemed always to keep God in mind. All that happened seemed to suggest these blessed psalms, and that is the reason they suit everybody. The glad and the sorrowful, and even the little children, love them, and so we call him the "sweet singer of Israel." Repeat, for example, the Twenty-third Psalm. How sweet to close our eyes in slumber at the end of each day, saying with David, "The Lord is my Shepherd; I shall not want."

It is a great blessing to be able to stand firm and true amidst the pressing engagements of active life. The courage that David had we all need. His reliance upon the strong arm of God is an example for us. His devotional habits we may well imitate. Nothing is found in the faithful Scripture records concerning him that will fail to furnish us useful lessons, if we read those records by the aid of the Spirit.

### WATCH THE FOUNDATION.

"Dig deep and lay your foundations well!" These solemn words from the lips of a powerful preacher produced a profound impression on me during my youth, and I have rung them in the ears of many an awakened sinner since. They are in the same line with our divine Lord's appeal to his audience at the close of his Sermon on the Mount. He exhorted them to build for eternity, not on the shifting sand and gravel, but upon the solid rock.

Just now there are many awakened souls in every community, and no counsel we can offer touches their case more exactly than the words above cited. Before the lofty stone piers of the magnificent Brooklyn bridge were reared, the engineers went down several feet under the surface of the river bed, and threw out the mud and gravel; this was done in order to reach the base-rock. In like manner you must do some excavating of your sins. You are a sinner; unless you accept that truth you cannot be saved. Repentance of your

sins must come first, and this means both honest confession of guilt before God and renunciation of your sins. As the person who is suffering from a bilious fever cannot recover until the "bad humors" are purged out, so you must get the sin out of you before you can be cured. To do this you need the Holy Spirit. He is now "striving" with you; co-operate with the Spirit. Entreat him to do a thorough work upon your conscience, even if it costs you distress and mortification, and self-reproach and tears. The deeper you let him dig the better. *Subsoil repentance makes honest Christians.* Sighing over sin, and the self-flattery that you are no worse than other people, will only delude you; such tears soon dry off and leave your heart harder than before. The Holy Spirit is pressing you to repentance, and that involves more than sorrow for past sins; it involves hatred of present sinfulness, and a turning from it with an honest endeavor to obey Jesus Christ. The more you loathe your sins, the more will you realize your need of a Saviour.—*Rev. Dr. Cuyler*.

### DECISIONS FAR-REACHING.

During a season of awakening in Yale College two young men were awakened at the same time. They both agreed one evening that they would go and call upon one of the professors and ask his counsel. When they reached the professor's gate, one of them, an amiable young man, leaned over the fence and said, "I believe that I won't go in." His companion, who had been somewhat wild, replied, "You can do as you please; but as for myself, I feel that I need all the counsel that a man of experience can give me; I am resolved to go in." They parted at the gate; and they parted for eternity! The same chance came to both; the one flung it away and the other grasped it. The student who opened his heart to his kind teacher, decided for Christ, and from being a frolicsome youth, became a faithful Christian, and afterwards a successful minister. The other young man quenched the Holy Spirit, became hardened, fell off into vicious ways, went off in after years to the West Indies, and died a miserable inebriate! Human life has its pivot-hours, when decisions reach into eternity. Those two young men made their decision that evening, and Jesus Christ took them at their word. It was the young ruler and beggar Bartimeus all over again. The judgment day will unfold millions of just such decisions as that youth made when he went back to his room and locked Christ out of his heart.—*Theodore L. Cuyler, D.D.*

### ANOINTED SPEECH.

Under the anointing of the Holy Ghost the humblest child of God is qualified to preach the Gospel and reap its glorious fruits. How this turns ordinary conversation to account, giving it just the direction and savor it needs, and without any attempt to make it "holy conversation" or "talking to people on religion." In a natural, unobtrusive, spontaneous way it will yield abundant fruit. A Christian woman sat in the midst of a company of friends after an evening tea. In an artless, unaffected, unpremeditated manner she spoke of her Christian experience—some of God's providential dealings with her, and the answers to prayer given. She seemed unconscious that she was doing anything for souls, but tears were in many eyes—light came to hearts. When the social interview was over, one had found peace, another had returned to God, while all seemed to have been lifted up nearer to God. She had preached the Gospel to the meek without knowing, and it was, as the Gospel always is when accompanied by the Spirit, the power of God unto salvation.—*Dr. S. A. Kien, in "Divine Life."*

### FULNESS OF TRUST.

Perhaps the greatest hindrance to faith is a lack of personal consecration to God. We are taught this in the twelfth of Hebrews, where, in order to look to Jesus as the "beginner and perfecter of our faith," we are to lay aside every weight and the easily besetting sin. Just as long as there is defect in our consecration, there will be corresponding defects in our faith. We can trust God only to the extent that we are given up to him. Your risk in a bank is up to the limit of your deposit. Consecration puts us right on believing ground. Consecration is cutting the shore lines, and faith is launching out into the deep. So the real question is, not Why should I trust all to God? but Why should I doubt anything of him? Have his promises ever broken down? Has he ever disappointed or deceived us? True, he often tests our faith, but at the last moment, in the worst extremity, his train of infinite mercy and provision has arrived on schedule time, and the finale in many a psalm of life has been, "Blessed are all they that put their trust in him."—*Geo. D. Watson, D.D.*

## Our Young People.

### A WARNING.

There was a fat and greedy boy  
Who never tried at all  
To curb his appetite, but ate  
All things, both large and small,  
That could by any chance digest—  
His name was Heavy Paul.

He ate six hearty meals a day,  
And munched a way between  
On candy, cookies, pies and tarts,  
And apples—mostly green,  
His cheeks were quite the fattest things  
That ever had been seen.

His parents and his other kin  
To him did oft remark,  
"You are too fat for beauty, grace,  
Or health." He would not hark  
To their advice, but ate right on  
From dawn till after dark.

But one cold night he had a dream:  
A spectre tall and grim,  
With features of an wholesome cast,  
Was sitting down on him  
As on his peaceful bed he lay,  
Within his chamber dim.

"Oh, pray get up," cried Heavy Paul,  
"And take another seat!"  
"My name it is Dys-pep-si-a,"  
The spectre growled: "Repeat  
And spell correctly, if you please."  
Paul trembled 'neath the sheet.

He stumbled o'er the syllables:  
The spectre prompted once  
By sitting on him harder still  
And calling him a "dunce;"  
Accompanied by grisly grins,  
And most unpleasant grunts.

And when at last the "spell" was done,  
The spectre slowly rose:  
"I'll favor you each night," he said,  
"Until you learn to close  
Your mouth, and leave a thing or two  
Outside of it. Now doze!"

He vanished, Heavy Paul awoke,  
And perspiration's beads  
Were standing over him in clumps.  
He thought on mighty deeds  
Of teeth and jaw in days gone by—  
Of fearful, monstrous "feeds."

He rose next day an altered boy:  
At breakfast took no pie;  
At nine o'clock refused a tart,  
Though with a wistful eye;  
At ten a pound-cake and a peach  
He sturdily passed by.

That night he scarcely slept a wink,  
And never from that day  
Has he consumed above four meals  
Per diem. So, "He may  
Yet have a tasty, slimish form—  
Our Paul!" his kindred ray.

—Elizabeth L. Gould.

## THE MONCASKET MYSTERY

AND

### How Tom Hardy Solved It.

By SIDNEY MARLOW.

#### CHAPTER XIV.—Continued.

"I'll tell you what I am willing to do, Mr. Silverstein," said Tom, after another period of silence.

"Suppose we consult Judge Conner, and have him draw up a written agreement. We won't say anything about the sentence, but as he will know exactly what you have done to make things right, he may take it into consideration in your favor and not be so hard on you."

"Dot vas von splendid idee, Dthomas, von elegant plan—all bud apout having der Schuge draw ubb dem papers. Dem lekal papers vas mighty expensive. Suppose I gifea mine promise, und safe der lekal charges, und you explain to der Schuge how it vas all right und bleasant?"

"No, sir. I want a written agreement, and it must say that you will send Lea to school, and take better care of him hereafter. About the wages, I will just leave that to the judge to fix as he thinks fair. You can tell him about how I sold the winter apples," and Tom showed his first evidence of amusement since the beginning of the interview.

The school question rose up before Jacob like a dreaded ghost.

"Oh! but Dthomas, dot vos gruel to make a man dreet his own son dot vay. Perhaps, Dthomas, you vas not know id, bud Leander's constitution vas nod very strong. Lea, mine poy," and for the first time Jacob addressed his son, "you would not like to haf to go oud to dot nighd sghule on dem colt vinter nighds, mid der rain, und schleed, und ice, und schnow, now would you, mine son? For course you would nod."

And the old fellow shivered at the inclement weather that he himself had conjured up; nor was he warmed by Lea's prompt assurance that nothing would suit him better.

Indeed, as the full financial horror of Tom's demand dawned upon the old miser, he almost concluded to return to the justice's office and

announce his readiness to receive his sentence. Had it not been for his dense ignorance as to the probable punishment which would be meted out to him, he would undoubtedly have adopted that course. As it was, however, he rallied and made one more effort to move his inexorable clerk.

"Dthomas und Lea," he began, in a voice of husky pathos, "I vas an olt man und I don't lif a long time more. When I vas ded und gone avay you two younk shentlemens vill haf all dot brofitable fruit pusiness, all mit yourselves alone. You vill be great und successful merchants, und I would nod be at all surprized if sometime you vas owned von big railroad—nod von bit surprized. No, sir, nod von bit. Subbose, Dthomas, ve make dem vages eight dollars a week commencing right avay now, und say nodings spout der sghule. Ust think of dot plan."

But Hardy was immovable.

Just then Jacob was startled by the snapping of the constable's watch, as that officer closed it after ascertaining that the twenty minutes was almost gone.

The reader has probably discovered by this time that Jacob was not exactly a man of iron nerve, and the near approach of his uncertain fate made it impossible for him any longer to even pretend to consider other matters.

"Ust von minute, mine goot frient," he beckoned to the constable, who immediately came to him.

"Say, iv you please, Mr. Gonstable. What you think dot Schuge vill make der sentence for dose unfortunate accident? Now ust iv you please."

"Oh! I dunno," responded the officer, with a yawn, that indicated he did not feel it any part of his official duty to extend sympathy to his prisoner.

"Let's see, though. Assault upon a defenceless little boy, with a deadly weapon, upon the public highway. That's about the size of it. Oh! I suppose," he concluded, with great deliberation, and a sly wink at Tom, "he'll sentence you to be drawn and quartered in the county jail."

"What?" gasped the trembling Jacob, whose utterance was rather visible than audible.

To him the declarations of the constable and the justice were about equally official and solemn. While he but imperfectly understood the literal meaning of the officer's words, they nevertheless had an appalling sound in his ears.

"Perhaps," continued the now obliging constable, "perhaps he won't put you in the jail at all—only just let you hang around the outside."

Jacob hastily turned toward Tom, and the latter saw that he was speaking. He guessed what he was trying to say.

"Shall I ask the judge to draw up the agreement?"

His employer nodded his head in the affirmative, and Justice Conner was soon summoned.

The whole matter was fully explained to him, and without delay he wrote out the desired document.

In it Jacob Silverstein covenanted and agreed to permit his son to attend school for nine months each year, and expend a certain named amount during each three months for the boy's clothing and other necessaries. As to Tom's wages, the justice remarked that as Jacob had already testified that his clerk's services were worth eight dollars a week, it would seem like doubting his sworn testimony to now fix any smaller sum. So Tom Hardy's wages were raised from five to eight dollars a week, which change by no means hurt his feelings, while Jacob was left to vainly regret his own high reputation for truth and veracity. We must say, however, that Tom's satisfaction over the improvement in Lea's prospects far outweighed any thought as to his own good fortune.

At length the formidable document was completed by the signatures of the three parties, each adorned with an imposing red seal. It was left with the justice for safe-keeping, as well as for any future action that might be needed for its enforcement.

During the time occupied in the preparation and execution of this paper Mr. Silverstein's nervousness did not decrease. He had suffered so many severe surprises during the last two hours that he was afraid to so much as imagine himself safe. He had been indulging a hope, so secret indeed, that he had scarcely dared to take a good look at it even in his own mind; that as the twenty minutes originally fixed for its imposition had now expired, he was protected by some great constitutional principle from the dreaded sentence of the law. This budding hope was so rudely nipped that the old fellow was thrown into still deeper consternation.

"Bring the prisoner up for sentence," directed the justice, as soon as the matter of the agreement had been disposed of. There was nothing in his manner that suggested he had any personal knowledge that would at all interfere with the infliction

of the full penalty. Indeed it seemed to Jacob, as he stood grasping the back of a chair for needed support, that the justice had already forgotten him as the person who had just paid him well for drawing a contract, and remembered him only as the man who chased small boys with the bloodthirsty hatchet. To his excited imagination there was a most portentous deliberation in the judge's manner as he again addressed him. Perhaps, thought Jacob, the whole matter of the contract had been only a well-devised plan to trap himself into a formal admission of his own wrong. Each word came upon him like a blow: "Jacob Silverstein, you have been arrested for a very serious attack upon this little boy, and your offence is increased, in my opinion, by the fact of your relationship. After what has transpired, it is not necessary that I should now repeat the testimony upon which I have reached my judgment. Taking everything into consideration, I have decided to suspend you—"

"Oh! please, goot Mr. Schuge, id vas nod so bad as dot. Thomas und Lea, please shpeak quick mit der Schuge, und asg him to be nod so hart on der old mon vhat means nodings wrong."

"I have decided," resumed the justice, when the firm grasp of the constable upon the prisoner's trembling shoulder had restored silence, "to suspend your sentence for the present, and I trust that this experience will be useful to you in the future. You may go home now."

The day had been so eventful, and Jacob's transformations from positions of comparative safety to those of the most extreme peril had been so sudden that it was some little time before he could comprehend his final liberation. Even after he had left the justice's office he was constantly glancing back over his shoulder, lest there should have been some mistake about his release. No such error was discovered, however, and he gradually acquired his customary composure.

That "suspended sentence" hung over Jacob long after he had become reconciled to the increased wages, and even to sending Lea to school—for he did, at last, become reconciled to both.

It was fully a year before he would meet Justice Conner face to face, when he had any reasonable chance to avoid the encounter. To Jacob it was very clear that the sentence that weighed so heavily upon his own mind must be an exceedingly uncomfortable burden to the magistrate. Suppose he should suddenly conclude to relieve his mind and terminate his responsibility some fine morning by buttonholing the culprit upon the street corner, and there imposing the awful sentence. It was not wise, in Mr. Silverstein's judgment, to subject him to any unnecessary temptation.

We have said that the day was an eventful one to the father, but it was of far greater importance to the son. To understand how great a change it made in the fortunes of Lea Silverstein we would have to look many years beyond the limits of this narrative.

The boy was bright, and eager to learn, but brightness unaided by education cannot transform itself into character. If the years of his early boyhood had passed without schooling, his native ability would surely have sunk into that form of shallow cunning which had made his father such a pitiable object.

We need scarcely say that Jacob Silverstein did not carry out his part of the agreement so unwillingly formed without many remonstrances and much lamentation. For weeks he overwhelmed the boys with novel propositions for setting aside the agreement and returning to the old order of things. He offered to make his will, and provide for the most thorough education of Lea after his own decease. In fact, he was willing to promise almost anything in the future, if the terrible drain on his finances would only be suppressed for the present.

As a last resort, he went early one morning with a pathetic appeal to the janitor of the school building—whom he mistook for the principal of the school—to refuse to receive Lea as a pupil. That quick-witted son of Erin was not slow in discovering and appreciating Jacob's mistake, and he promptly made up for his own unfortunate want of authority in the matter, by the liberality of his promises. In consequence of this interview Jacob had two hours of pleasant, but delusive anticipation, in awaiting Lea's enforced return from school.

To all direct propositions Hardy was inflexible. He fully understood the value of the victory which chance and good management had given him, and he did not intend to have it lost through Mr. Silverstein's diplomacy.

Lea went to school regularly, and soon earned the good-will of his teachers and companions. He was behind other boys of his own age, but his active mind and his genuine kindly feeling toward those with whom he came in contact made everybody glad to assist him over the rough places in his intellectual highway. But it all cost money.

"Und you galls id der lant mit liperty!" exclaimed Jacob, as he watched Lea depart for the school one morning after he had come to realize that he must bow to the inevitable.

### CHAPTER XV.

#### At the Great Fair.

So far, the events of our narrative have confined us to one diminutive spot upon the map of our great country, the very pretty little New England town on the Massachusetts coast. Nor need we desire more agreeable surroundings. With its comfortable homes and ample gardens, its cozy little bay, with the towering rock standing sentry at its gate, and the old ocean ever in full view beyond—with all these tempting us to linger, nothing but fidelity to our history could lead us away.

We cannot forget, however, that it was the year of the great Centennial Exposition. The historic city by the Delaware was holding a reception, to which the whole world had been invited. With the advance of time, the march of improvement, and the ever new triumphs of invention, there will doubtless be grander exhibitions upon the same plan in the future, but they will all owe their possibility to the success of our first national birthday party, given by Philadelphia in 1876.

It is interesting to recall the hearty good-will with which the other nations of the earth accepted our invitation. How France, opened her magnificent portfolio and brought forth pictures enough to crowd the walls of the huge gallery that we had built for all the world, and which our own newspapers had ridiculed as needlessly large even for that purpose. How, doubtless stimulated by the unusual degree of mortal enthusiasm displayed on every hand, Dame Nature herself seemed to become interested, and insured the warm reception of our visitors by supplying the hottest weather experienced within a score of years.

It is not surprising that this powerful magnet, heavily charged with attractions for youth, should have exerted its influence upon some of our own acquaintances, and among others, upon Conrad Morgan. Yet Conrad, deterred by the reports of hot weather in the Quaker City, had postponed his sight-seeing until late in the month of October, when the exhibition was rapidly nearing its end.

When at length he said good-bye to Hardy and his other friends, he announced that it was for "two weeks certainly, and probably until the end of the show." He promised to send back a full account of his experiences for the benefit of some of his companions who were not so situated as to afford the luxury of such a journey. He was never in jollier spirits than on that bright morning when he stood, gripsack in hand, upon the platform of the car; and ceremoniously doffed his hat to the half-dozen comrades who were on hand to see him off. It is not necessary that we should accompany him on his pleasure jaunt, but we will be interested in his own account of at least a portion of his exploits.

It was on the afternoon of the fourth day after his departure, that Tom Hardy was gratified to find a letter upon the desk addressed to himself, and undoubtedly in Morgan's hand. He opened it promptly, and, as there were but two or three lines, took in its contents at a glance. At first he thought he must have gotten hold of some old letter, and he examined the envelope with greater care. Now he noticed that it was without a stamp, and must have been delivered by a messenger during his own absence from the store.

The language of the brief note was certainly not bewildering, but the boy's astonishment arose from the fact that it was dated at Conrad Morgan's residence in Moncasket, instead of at his hotel in Philadelphia. It merely asked our hero to call early in the evening, and in the meantime "not to mention the matter to anyone."

He very wisely construed the "matter" which he was not to mention as including the fact that Morgan had returned to town, and therefore did not speak of the note or its contents to anyone. We need hardly say that Tom found himself the victim of a most powerful attack of curiosity as to the meaning of Conrad's singular action. After giving the subject his most careful consideration, he concluded that Morgan must have been made the victim of some dishonesty, based upon his want of experience in city ways, and been obliged to return home for financial repairs.

With this impression on his mind, he approached the Morgan residence, prepared to offer a little consolation and have a good deal of fun.

Conrad was at one of the windows, apparently on the watch, and hastened in person to admit him. As the boys shook hands it was too dark for Tom to observe his friend's countenance, but there was a nervousness noticeable in the clasp of his hand.

"Come right along up to my room, Tom. It's a better place to talk," and without any further greeting, the returned traveller led the way to his own pleasant apartment.

(To be continued.)

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

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, the REV. E. H. DEWART, D.D., 53 Richmond Street West, Toronto.

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TORONTO, WEDNESDAY, FEB. 23, 1894.

SPECIAL NOTICE.

We assume that subscribers, who have not given notice that they wish to have the "Guardian" stopped, mean to have it continued. Will the ministers please do their utmost to have the subscriptions of this class sent on before their names are struck off our list? To those who have not paid for 1894, we say: Don't let the paper be stopped. Send on your subscriptions at once.

THE MISSION OF THE SPIRIT.

The work and gifts of the Holy Spirit occupy a prominent place in the Acts of the Apostles and the Epistles of St. Paul. This is the dispensation of the Spirit foretold by the prophets. To the agency of the Holy Spirit the regeneration of the heart is ascribed. This is indicated by such expressions as "born of the Spirit," and the declaration, that we are saved "by the washing of regeneration and renewing of the Holy Ghost." He gives the assurance of sonship. "The Spirit himself beareth witness with our spirit that we are the children of God." He is pre-eminently the Spirit of Holiness. Believers are elect "through sanctification of the Spirit." In the early Christian Church the gifts of power, by which the divine character of the apostolic ministry was vindicated, are constantly ascribed to the Holy Spirit. Paul declares that the Gospel preached by him was accompanied "by mighty signs and wonders, by the power of the Spirit of God." The revelation of the truths contained in the Holy Scriptures is ascribed to the Spirit. St. Peter tells us that holy men of old "spoke from God, being moved by the Holy Ghost"; and our Lord said, "David himself said a Psalm, and prophesied of the Holy Spirit," etc. He is the promised Comforter, who was to guide the disciples into all the truth, and bring the words of Christ to their remembrance. The power to vanquish spiritual enemies and do the will of God comes through the aid of the Spirit. Paul prays that the Ephesians may be "strengthened with might by his Spirit in the inner man." In the Epistle to the Corinthians he tells us that "there are diversities of gifts, but the same Spirit." We cannot study the work and gifts of the Holy Spirit, as described in the New Testament, without feeling that Christians do not receive sufficiently prominent recognition to the agency of the Spirit in their worship and religious teaching. If it is the mission of the Spirit to enlighten, new, sanctify and comfort, he should be the object of our grateful praise and trusting love. It is a suggestive fact that in the writings of St. Paul greater importance is ascribed to the work of the Spirit, in transforming and producing conformity to the mind of Christ, than to the wonderful spiritual gifts that were given in the apostolic age. We are greater than special revelations, or miraculous gifts. In enumerating the fruits of the Spirit, it is not knowledge that puffeth up or prophecy, or Christliness of character; that St. Paul sets forth as the mark of being led by the Spirit. This ought to be strikingly presented by Prof. A. B. Bruce, in a recent article in the Expositor. He says: "What an immense step onwards in the moral education of the world, this doctrine that love and kindred graces are the best evidence that man is under the inspiration of the Holy Ghost, that only they who love deserve to be called spiritual! In the Epistle to the Galatians, love, peace, long-suffering, gentleness, goodness, lowliness, meekness and self-control are set in antithesis to the works of the flesh as the proper fruit of the Spirit. It is an instructive contrast; but even more significant, because more unexpected, is it to find the Apostle in effecting these virtues in contrast to the charisms, saying to the Church of his time, 'the true fruit of the Spirit is not the gift of healing, or working of miracles, or of speaking with tongues, or interpreting tongues; it is love that suffereth long and is kind, that envieth not and boasteth not; that beareth all things, believeth all things,

hopeth all things, endureth all things." There is no sign in St. Paul's writings on this great subject that he considered it to be one of the fruits of the Spirit, that believers could claim to be as holy as Christ and to know the will of God as perfectly as he did.

ROYAL TEMPLARS' CONVENTION.

The twelfth annual convention of the Grand Council of Ontario, Royal Templars of Temperance, was held in this city on Tuesday and Wednesday of last week. Grand Councillor Kettlewell presided at the opening session. There was a very large attendance of delegates, nearly every council in the Province being represented. After the appointment of the various committees, the Grand Councillor gave an interesting address, in which he stated that the past year had been the most fruitful of all the years of temperance reform, instancing the plebiscite victory. The order had not gained remarkably in membership during the year, but this was owing to its intense activity in aggressive work, in which routine and missionary effort had been subsidiary to the exigencies of the campaign. The Grand Secretary's report stated the membership to be in round numbers 15,000. Of these, 5,000 were parliamentary electors. The total receipts for the year, exclusive of the benefit department, were \$12,123.36, and there was a balance on hand, after all expenditure was covered, of \$1,292.46. There were also reports from the treasurer and auditors, the missionary superintendent, and from various district and provincial deputies. The reports showed that every county and district of the Province contained a local society of the order. At the afternoon session several committees reported, among the things noticed being the teaching of scientific temperance in the public schools. In the evening a well-attended public meeting was held in Cooke's church, Rev. W. Patterson presiding. A number of addresses of welcome to the Royal Templars were made by Messrs. B. J. Ferguson, F. S. Spence, J. Brooks, Mrs. Scott and others. Warm words of eulogy were spoken in regard to the efforts of the Royal Templars during the late campaign.

At the morning session of the second day a number of reports of committees were submitted and considered. A resolution was unanimously passed advising the Union Prohibition Committee and the Dominion Council of the Royal Templars to endeavor to effect the nomination and election to both the Legislature and the House of Commons of independent candidates. It was also resolved to urge upon the Provincial Government the placing of further legislative restrictions upon the liquor traffic during the time the decision of the courts, as to the constitutionality of prohibitory legislation in this Province, is being awaited. A deputation composed of Rev. A. M. Phillips, B.D., Mr. W. W. Buchanan, and Dr. D. Robertson, ex-M.P., waited upon the Government in the afternoon and, according to the resolution passed in the morning, asked for further changes in the license laws. Sir Oliver Mowat informed the deputation that the changes proposed would be considered in Council. Several committees also reported in the afternoon, and a resolution was passed protesting against the ratification of the French treaty by the Dominion Government. Resolutions of sympathy and appreciation were passed with regard to the late Rev. Dr. Douglas, the late Mr. W. H. Howland, and the late Rev. J. H. Simpson, of Brucefield. At the evening session the officers for the ensuing year were elected; among them are Rev. W. Kettlewell, Paris, Grand Councillor; Dr. C. V. Emory, Hamilton, Grand Secretary; F. Buchanan, Toronto, Grand Treasurer.

THE REVIVAL IN MONTREAL.

The evangelistic services held in Montreal by Rev. B. Fay Mills have awakened great religious interest in that city. The preaching of Mr. Mills seems to have fully justified the opinion expressed in the letter of Dr. Douglas which we published last week. Mr. Mills' sermons were very fully reported in the Montreal papers, and thus the revival spirit has been widely diffused. An interesting address by Mr. Mills, entitled "The Evangelistic Church," will be found on our tenth page to-day. The following description of one service, held on the afternoon of Thursday the 22nd inst., taken from the Witness, will give some idea of the interest awakened.

It is safe to say that never in the religious history of the Protestant population of Montreal was there such an afternoon gathering as that which assembled in St. James' church yesterday. Commodious as that church is, it would have needed to be half as large again to accommodate all who sought seats. Had it been half as large again every seat would have been occupied.

The doors were besieged by hundreds before the opening hour. The waiting people reached to the sidewalk in a solid mass on St. Catharine Street. At the rear doors there was a regular blockade. The crush was so great that, once in the thick of it,

there was no moving either forward or backward. When the doors were opened the press was extraordinary. It seemed but a few minutes till every seat was occupied. The draw-seats were employed, and seats were placed in the aisles, along the communion-rails, close to the rear doors in the shadows. The platform was thronged. The stairs leading to the gallery were thick with people; and in spite of every effort at accommodation, large numbers stood in the aisles and against the walls for two hours.

The demonstration of interest and spiritual awakening was unique in the history of the meetings. Several employers gave their employees the afternoon. Hundreds came in from the Eastern Townships. Ministers of every denomination were present on the platform and mingling with the people in the body of the church. The spirit that prevailed was one of singular impressiveness and tenderness, and at the close hundreds rose to testify their desire to be fully consecrated to the Saviour.

It is a serious mistake to imagine that the conclusions accepted by advanced critics, like Wellhausen, Kuenen and Cheyne, are matters for learned theologians only, that do not concern common people, or disturb the grounds of their faith. The truths recorded in the Bible are the foundation of Christian belief. But if the evolutionary theory of the Scriptures is accepted as true, then they are not a revelation from God in the sense which they claim, and in which the Christian Church of all past ages has held them to be. We must accept what is duly attested, whatever may be the consequences; but the consequences which logically follow the acceptance of any premises generally furnish strong presumptive evidence of their truth or falsehood. At any rate, we are under no obligation to accept speculations which involve bad results, until they are fairly proved by conclusive evidence. It is a grave error for anyone to be so anxious to have the credit of being abreast with new ideas, as to renounce his religious beliefs, in order to make way for speculative opinions of others, which he does not really understand, and for which he has no proper evidence.

The American Journal of Politics for February contains an interesting article, entitled "Canada and Political Reunion," by Mr. W. Sanford Evans, president of the Canadian Club, Hamilton, in reply to an article by Mr. F. W. Glen, which had previously appeared in that periodical. Mr. Evans shows that the word "reunion" is misleading. We have said the same of the Anglican use of this word, in reference to Methodists who never belonged to the Church of England. Mr. Evans corrects several of Mr. Glen's statements. He shows that there is no such feeling for annexation in Canada as Mr. Glen represents. To speak of Goldwin Smith and Mr. Mercier as leaders with a large following, is to say what is utterly contrary to the facts. Even Erastus Wiman, who has sometimes been called an annexationist, is quoted by Mr. Evans as saying: "To advocate annexation for years to come would be the ruin of any politician, the ruin of any party." Mr. Evans finds a good many points in Mr. Glen's article requiring correction, which he duly administers. He shows an intelligent grasp of the subjects he touches, and writes in a way that is alike creditable to his patriotism and to his literary ability.

We have received several communications in the form of inquiries respecting certain kinds of amusement, and exercises that have been carried out in connection with some of our Methodist churches or Sunday-schools. Judging from the reports of the programmes of some of these entertainments they run very close to the line of the questionable, if they do not cross it. We do not, however, feel that it is the duty of a Church paper to exercise critical supervision over the conduct of persons or local societies, especially when the whole case is not known to us, and the accused parties have no opportunity of saying anything in explanation or defence. Those who make the inquiries seldom need any answer from us, for they generally write about something which they deem wrong. But though we cannot undertake to pronounce judgment on particular cases, about which we have only partial information, yet we are fully convinced that there is great need to guard against conformity to the world, in the matter of entertainments and amusements.

This is the season of missionary anniversaries. The annual appeal is being made to our people to sustain the missionary operations of our Church. The fact that there is considerable financial stringency in the country makes it the more necessary that the friends of missions should put forth special efforts to prevent any falling off in the receipts this year. We have sent out missionaries to China, Japan, the Northwest and the Indians. It would be a calamity and a wrong if, because there is a temporary scarcity of money, those who have gone out into these fields in good faith should be allowed to suffer. If some are from temporary causes unable to give as much as usual, those within whose power God has placed it to "devise liberal things"

should increase their givings. We cannot allow the cause to languish abroad, without suffering loss and failure at home. The givings of Christians for missionary work should be in proportion to the need of the world and to their faith in the commands and promises of God.

The Canadian Temperance League of Toronto has rendered valuable service to the cause of Temperance and Prohibition, by maintaining its Sunday afternoon temperance meetings. In no other cities in Canada, so far as we know, are there such well-attended and enthusiastic temperance meetings as those held on Sunday afternoons in the Pavilion. The League has secured for these meetings the services of several of the most eloquent and popular temperance speakers on the continent. We like these gatherings, because they keep up temperance, reformatory and educational work on the old lines. Last Sunday we had the Rev. C. H. Mead, D.D., of New York, and his Silver-Lake Quartette, of which he is one himself. The Pavilion was packed, and a great many could not gain admission. The singing of the quartette was very effective. Dr. Mead's address was pointed and racy, eloquent and thrilling. It stirred the vast audience like the blast of a trumpet. Dr. Mead preached in the same place in the evening to a large audience. We strongly advise the organization and holding of such meetings in all the towns of the country.

A curious case came up recently for decision in the court in Montreal. Mr. Sauvalle, editor of the Canadian Review, brought an action against Mr. Tardival, editor of La Verite, for damages for calling him a Methodist. One would suppose that to call a man a Methodist was not libellous. There are plenty of respectable people in Canada, who deem it no discredit to be called Methodists. But it is easy to see, that a man brought up in a Roman Catholic neighborhood as a Roman Catholic, and depending upon French-Canadian patronage, would be damaged in his business, by becoming a Methodist, or by it being reported that he had so become. Doubtless, there are Protestant localities where it would not help a man in business to become, or to be accused of becoming, a Roman Catholic. It is not likely that Mr. Sauvalle will gain anything by going to law, as it was proved that his wife is a Protestant, and that the children have been brought up in their mother's faith. As the conditions imposed by the Church in the case of mixed marriages, does not seem to have been observed, according to the evidence of the Rev. Canon Archambault, it looks as if the plaintiff might almost as well be a Methodist, as to have a Protestant wife and children. Judgment is reserved.

We are glad to see that Prohibition unions are being formed in various counties, and that the good work of organizing and unifying Prohibition opinion for continued practical work goes on. This shows no desire on the part of our temperance workers to rest on their laurels; on the contrary, it indicates the recognition of the plebiscite victory only as a step, though an immensely important one, towards the final result. Last Thursday the Executive Committee appointed to put in force the decisions resolved upon at the recent convention met at the office of Mr. F. S. Spence, and arranged for a deputation to wait on the Dominion Government next session to ask for a measure of Prohibition and to protest against the ratification of the French treaty. It was also arranged that a deputation should wait on the Ontario Government to ask for a measure of woman suffrage.

The Catholic Register favors the CHRISTIAN GUARDIAN with a lengthy article criticising our moderate remarks on the Manitoba School Question. The GUARDIAN'S position is that in countries like Canada, which enjoy political freedom and responsible government, the majority must be allowed to rule. The views of the minority cannot be made the law of the land in opposition to the convictions of the majority that this would not be best for the country. Strangely enough, the Register holds that this principle would justify the Spanish Inquisition, and the revocation of the Edict of Nantes, by which cruel disabilities and sufferings were inflicted upon Protestants on account of their religion. There is no parallel between the cases. To say that the minority in a country cannot be allowed to embody their views on questions of public policy in the law of the land, against the will of the majority, is certainly very different from saying that the majority is justified in persecuting and punishing the minority on account of their religious belief.

The Anarchists of London and Paris evidently have not been terrified by the execution of Vaillant, nor by the repressive measures recently put forth. Recently a manifesto was put forth in London that in England, the asylum of the order, life and property would not be endangered by dynamite; but extreme Anarchists have broken this promise. There is scarcely any doubt that

the man Bourdin, who was recently killed while carrying a bomb, intended to injure Woolwich Arsenal, or some other public building. This has led to serious doubts as to whether the policy of comparative lenience which England has sanctioned with regard to Anarchists may not be changed, temporarily at least, to one of more severe repression. The fiery editorials of some Anarchist editor one of these days may incite some villain to an act of appalling destruction.

Last Friday evening a large excursion party of about one hundred and twenty left the Union Station to attend a reception at the Ontario Ladies' College, Whitby. The party was mainly made up of undergraduates from Victoria College, who were returning the visit of the young ladies of the Ontario College to the annual conversazione of the Victoria students. There was also a number of ladies and gentlemen from Toronto, besides the students. The party was received with a hearty welcome at the college by Dr. and Mrs. Hare and the members of the Faculty. A fine orchestra rendered first-class music for the evening. This was supplemented by songs from the young ladies. The spacious parlors and halls of the college proved to be well adapted for promenading—a fact of which practical appreciation was shown. Refreshments in the form of an excellent repast were provided for the visitors. Those who visited the college for the first time were greatly impressed by the fine accommodation, the large number of healthy and intelligent-looking young ladies in attendance, and the signs of prosperity which the institution presented. The party reached Toronto a little after midnight, grateful to Dr. and Mrs. Hare, and Mr. R. C. Hamilton, of this city, to whom the chief credit is due for affording the large company a most enjoyable evening's entertainment.

Last Sunday was Missionary Day in Sherbourne Street church in this city. This event derives special importance from the fact that this church takes the lead of all our churches in missionary givings. The Rev. Dr. Carman, General Superintendent, preached a forcible and impressive missionary sermon in the morning, the central thought of which was, that nothing but the salvation offered in the Gospel of Christ can raise and restore fallen humanity. In the evening a platform meeting was held, at which Mr. J. W. Flavelle presided. An appropriate musical programme was effectively rendered by the choir. The chief interest of the service was the address of the Rev. J. W. Saunby, a returned missionary. He dwelt mainly on the progress of missionary work in Japan, and was heard with deep interest by the large audience. The pastor conducted the devotional services. The congregations were large, and the collections and subscriptions were a liberal earnest of what this church will do this year. We are confident that, as in the past, Sherbourne Street will set a good example to the whole Church.

OUR PAPER.—There are a number of good things in this issue. Dr. Carman contributes an appreciative article on Dr. Douglas. Dr. MacArthur's article on "APPLIED CHRISTIANITY" is able and timely. An eminent Methodist minister in a city in the United States, in a note just received, kindly says: "I take this opportunity of saying that I read the GUARDIAN every week with pleasure and profit, and find much in it that is helpful to me in my work." We think the complaints of croakers and the unjust disparagement of unfriendly critics receive the best reply and refutation in the contents of the GUARDIAN from week to week. As a general rule, the thing that is recommended we have already been doing. Read the paper through, and then show it to some neighbor who does not take it.

The first legislative step has been taken towards the consolidation of Brooklyn, Hoboken, and several other towns and villages within a radius of eighteen miles, with New York City. The bill has passed the New York Legislature by a large majority, and will be voted upon soon by the various municipalities proposed to be included. If the consent of these should be gained, the population of greater New York will be 3,000,000, and it will rank second among the cities of the world. One thing the proposed change is likely to do; it may remove the centre of power from Tammany Hall, and cause a better distribution of the powers and opportunities of municipal government. Too long the corrupt Tammany ring has had things all its own way. With the broadened area and new municipal life, resulting from the coming change, the reproach of New York ring rule may be taken away. The recent elections showed how strong is the spirit of reform in this direction.

A communication by Rev. G. R. Turk, of Winnipeg, which recently appeared in the GUARDIAN in reference to the Moravians, has doubtless attracted the attention of many of our readers to the claims put forth in behalf of these deserving people. As

will be seen by reference to another column, those claims are very urgent at present, and our readers will kindly note what Mr. Turk has to say on this point.

The Western Christian Advocate, speaking of the late Dr. Douglas, says: "A self-educated man; he reached ripe scholarship; apprenticed to a trade, he became a workman of the Gospel who needed not to be ashamed, rightly dividing the word of truth. A Methodist of the Methodists, the scope of his Christian catholicity was so broad as to reach and affect all denominations. Blind, he had the poetic vision of a Milton and the rhetorical power of a Demosthenes. Conscious of his strength, he was simple as a child, uniting the gentle courtesy of a Christian with the absolute fearlessness of a champion of truth and righteousness."

The report of the Western Assurance Company in our advertising columns shows the Company to be in a good position financially, and worthy of the high standing it has attained in the confidence of the business world. The old Board of Directors were unanimously re-elected, and Mr. A. M. Smith and Mr. Geo. A. Cox elected President and Vice-President, respectively.

After going to press, the painful intelligence was received that the Rev. W. J. Maxwell died this (Tuesday) morning. We telephoned last evening, before closing the paper, and the reply was that there was no change. This death will cause widespread regret and sorrow.

We deeply regret to learn that Rev. J. S. Clarke, chairman of the Brighton District, was stricken with apoplexy on Monday morning, the 19th inst. His condition was serious at first, but he has since rallied. His medical attendants have every hope of his recovery.

GEORGE DOUGLAS.

The mighty Douglas is dead. So, clearly there is no discharge in that war. There is no favoritism in the grave, or such a soul had secured it. There are no partialities in death, or he had won them. There is no effectual resistance, or his intrepid spirit had beaten back the last enemy. Yet dead, he liveth evermore; evermore to be sure, to our joy and blessed hope of reunion, in the city where there shall be no more death; but evermore, as well, to our strength and inspiration, in the Church on earth, especially in our militant Methodism. Enshrined in our memories, glowing in our history, quickening in our movements, uplifting in our aims, and guiding in our institutions, his spirit is still with us in our march into conflict, and in Christianity's widely extended campaigns for the subjugation of the world to righteousness, reason and religion. We will be unworthy the impulse and satisfaction of such a life among us unless there be the swing of victory in the tread of our battalions. His, under God, was a spiritual force, a moral energy. "It is not by might, nor by power, but by my Spirit," saith the Lord. Truly, our Douglas was great in his manhood; a great man. Still, I write not to praise the man, but to magnify the grace of God in him; and, offering a humble tribute to his precious memory, to stir up our minds to some kinship to his noble words and deeds. It is not so important that the good man continue upon the earth, as that his works increase in beneficence as the ages roll on.

God gave this man the very elements that make the orator—quick penetration, deep insight, limitless outlook, fervid imagination, pure sympathy, high integrity, genuine humanity, sensitiveness to the divine touch, keen sense of honor, and flaming indignation against oppression and wrong. While his style was inimitable to most orators, and suitable likely to but few, it was unquestionably the best for himself and his modes of thought, with happy adaptation to voice and utterance, and gave him undisputed sway over the vast and learned assemblies that were electrified and enriched by his eloquence. This eloquence was not the quiet stream, wending its way through the lovely vale; but it was the rushing river, pouring over the battlements of the mountains, and forcing its channel through rocky barriers in resistless volumes to the sea. With thought and sentiment, leaping like the forked flames, he swept the enrapt listeners as with a whirlwind of argument, sentiment and passion; or, at times, quieted the audience as with the tenderness of the still, small voice, that the roll of the coming tempest should be the more tremendous. And this great power was all the Lord's; it belonged to right, to liberty, to humanity and God. He seems to have been saved from the self-consciousness that weakens and overthrows many a would-be pleader for truth, and to have poured forth, without stint, the riches of mind and soul to achieve the lofty purposes that stood clear in his vision.

What could be the propriety, the benefit of praising the man, if we observe not his time, his generation, his opportunity, his toil, his success, his rich reward on earth and in the heavens. The best praise would be to work to the pattern set, to imitate his daring for righteousness, his faith and ceaseless labors. The best praise is to perpetuate and augment the good influences he started, to carry on his approved life's task to perfection. Did he plant a tree? let us nurture it to fruit-bearing. Did he open a pure fountain? let us keep its waters sweet and bright to gladden the earth. The best praise is to nurture the institution he founded, to uphold the enterprises that commanded his princely talents, his loyal devotion, and to which he consecrated his exalted aspirations and immortal energies. Who will say his life was a failure, and the chief work of his life an imposition and an error? Surely, after all, it was not a mistake, that he and his fellow-laborers founded the Wesleyan Theological College in Montreal. Now, after all with him here is over, who shall say that in God's good providence he came not to this time, and was not designated to this royal aim and achievement? Who shall say he was not made the prisoner of affliction and sorrow for this very purpose?

What, perhaps, speaking after the manner of men, could not have been accomplished in any other way, was brought about by the sympathy and hearty co-operation of loyal brethren; noble, liberal men, with the sorely-stricken, majestic Douglas. It was fitting that such a man should found such an institution in such relationships as are afforded by the city of Montreal. It was just like the man, heroic, and daring all obstacles with unflinching faith in God and the future. What better monument to his memory?

The clearest stamp of Wesleyan orthodoxy is required in that commercial metropolis of our Dominion, that seat and throne of medieval ecclesiasticism, and, as for that matter, is required everywhere else—and in the steadfast Douglas, thank God, the lines were sharp, and the features of evangelical Wesleyanism bold and impressive. He has struck a keynote which I pray may never be lowered. He had no "ifs," or "ors," or "ands" inside Holy Scripture. God's revelation was to him a revelation from God, of God, for God to men; and God, who had committed his integrity and veracity to the Book, was no speculator or enterpriser of the truth; but knew the truth, knew what he wanted to say and how to say it and keep it, and he said it and kept it. What do we want of mists and clouds on a sky like that? What do we with inventing doubts and difficulties when it comes to instructing young men for the ministry? A clear apprehension of the truth, a firm trust in it, and ardent love of it; a passion to save men from sin, and an immovable conviction that the truth of God in our hands, and that alone, will do it; these, then, are the radiant lines for the schools of the prophets. That is the safest steel that has been proved in the conflict. And if Methodism is anything to-day, it has clef't its way by the sword of the Spirit in the doctrines of sin, condemnation, conviction, repentance, faith, justification, regeneration, sanctification, experience and power. And these doctrines, with their endorsement of the historic Scriptures to which our Lord and his holy apostles pledged their character, and which they attested by their assertions, their sufferings and their death, have been the armor of Methodism, as of true Christianity, from the beginning. With such weapons our Douglas fought, and he has left a clear field; no covert of speculation, no ambush of criticism, no pitfall of hidden error. The rising sun scatters the mists, and it is of no great use for a school of meteorology, directly or indirectly, to cast doubts either on the agent, the energy, the facts or the processes. If Methodism is to maintain her spiritual force and achieve the victories of her primitive evangelism, the schools of the prophets must give no uncertain sound on the integrity and validity of Holy Scripture, as prophets, Christ and apostles left it; and on the distinctly superhuman divine character and infinite superiority of revealed religion—a superiority not graded or developed, unto, but imparted, commanded and authenticated by God from heaven. A man of such persuasions, as I understand him, was our revered Douglas; and he has a holy, triumphant companionship in the Church of God. Such a man was Elijah the Tishbite, a theological professor of the olden time, with no imported opinions, fearless in the face of Ahab, Jezebel, and their retinue of foreign priests and politicians. Such a man was Elisha the ploughman, his successor, who with Elijah's mantle, smote and divided the Jordan in the name of the Lord God of Elijah. All myth indeed! Then we had bet'er stop deceiving ourselves and humbugging the people. These men stood for God, country and truth—sublimest, intensest realities—and never dreamed they were playing up mazes and puzzles for curious teachers in coming ages. Such men were John Wesley himself and George Whitefield, wielding the sword of the Spirit, not giving the book of God to the doubters, nor betraying its unity, integrity and divinity into the hands of assailants, but holding its long-attested history intact, and demonstrating it as we demonstrate the growth of British parliaments and courts and the growth of civil liberty in present and even in personal realization. Established on such a foundation, which itself is built on the rock of eternal ages, I trust the Montreal Theological College is given us to abide in like spirit and purpose forever; a witness to sincere truth and the power of God; a witness to the unimpeachable integrity of Holy Scripture and to the indestructibility of our faith against the onsets of professed friends or open foes.

Scripture's history is the background of Scripture theology, the golden setting of diamond truth; and solid in fact as theology in covenant, presents the spiritual religion in bold outline and vivid colors. The divine record of biblical facts holds out the biblical doctrine to reader, apprehension and plainer view. If there is deceit in one, why not delusion in the other? Be it known that through this man is preached unto you the forgiveness of sin; and be it known the doctrine of God was not intended to hang out on nothing, to be wafted simply on a spiritual essence to a sentimental admission. To human minds and in human concerns the woof of facts is indispensable to the warp of ideas, or you have no fabric. From the first Adam to the second Adam, one as real as the other; from the tragedy of Cain's murderous stroke to the tragedy of Pilate's soldiers' hammer blows on Calvary; from the dire desolation of Noah's flood to the overthrow of Egypt, Babylon and Assyria; from the burning of Sodom and Gomorrah to the pillage of Jerusalem and desecration of the temple; from Jonah in the sea to Christ in the sepulchre; from the burning bush to the Pentecostal baptism; from Abraham's faith to Stephen's fidelity; from the serpent that beguiled Eve to the devil who tempted Jesus; from Adam's fall to Paul's Christian perfection; from Esau's hate to John's perfect love; from Enoch's translation to Christ's transfiguration and ascension; from Abraham's offering up Isaac to the Eternal God's offering up his only Son; from man's expulsion from the garden to man's invitation to Paradise restored through accomplished reconciliation; from Moses leading out the Israelites from bondage to the proclamation of pardon purchased for all by a risen, enthroned Christ; all, all, and all of their kind, solid, mighty facts; all, all displaying the same God, and his government, and the same human race and its recovery. The facts, records, are the columns and pillars and walls of the glorious temple of divine knowledge and doctrine, up-rearing the vast dome from which the truth, the saving truth, shines resplendent, beaming over the nations afar. The lamp-stand is as much of a fact as the lamp, though it be not seen in the distance. The cannon is as much of a fact as the ball, though it may not go crashing through the armor-plate. The facts of God and the doctrines of God stand or fall together. If I understand George Douglas, so he taught, so he lived and labored.

Here, then, I take it, is the obligation resting on us, not to praise the mighty Douglas, but in his

spirit to prosecute his work. It cannot be that his life was all a mistake, his instruction a delusion and a snare. It cannot be that his grandest achievements were fruitless and farical. Should not such a soul leave some memorial, erect some monument? And what more fitting memorial than a school of the prophets, solid in the faith of the Gospel and fiery with its evangelism? And to what land is it better suited than to our own good sister Province of Quebec, so well and so providentially planted in the high places of our Dominion? And what brethren more deserve it in their midst than the faithful men that have so long sustained the noble Douglas amid the immense difficulties that encompassed this enterprise, the pet child of his head and heart, his intelligence and piety? We may not soon again see his like in all regards; but we can honor his memory and the cause of our Christ by vigorously maintaining and faithfully perpetuating the work of his hands. A. CARMAN.

New Books and Periodicals.

—Anti-Higher Criticism, or Testimony to the Infallibility of the Bible. Edited and compiled by Rev. L. W. Munhall, M.A. New York: Hunt & Eaton, Toronto: William Briggs. This volume is made up of addresses delivered by several divines at the Inter-denominational Bible Conference held at Asbury Park in 1893. Ten different writers contribute essays or addresses. These essays discuss the Pentateuchal question, Messianic prophecies, the date and authorship of the Psalms, Isaiah, Daniel and the gospels, and nearly every question raised by the higher critics in regard to both the Old and New Testaments. All the essayists defend the conservative or historic conception of the Scriptures, and oppose the theory of the analytic critics, who regard the Bible as the product of evolution. Whether one agrees with every position taken or not, it cannot be denied that weighty and forcible objections are urged against this theory and its logical results.

The papers by Prof. W. H. Green, Prof. Osgoode and Dr. Chambers are specially valuable contributions to the defence of the Bible, against those speculations which undermine its authority as a revelation from God. Dr. Green's two essays on the Unity and Mosaic origin of the Pentateuch squarely grapple with the arguments of the critics whose views he opposes. Prof. Moorehead, in his essay on Messianic Prophecies, shows that the prophet is one who receives a message from God and delivers it to the people; but the word prophecies, in this connection, is to be understood as equivalent to "the predictions of the Old Testament, touching the advent, person, offices, work and glory of the Messiah." The prophet is more than a preacher to his times when he unveils and foretells future events.

Some of the essayists speak in terms of undue contempt of those critics whose views they deem erroneous, and are not sufficiently discriminating in their condemnation of modern criticism. It would have been better if there had been a juster recognition of the good, as well as the evil, results of modern criticism. Every critic who has in anything departed from the historic views of the Bible does not deserve to be stigmatized as an infidel. Men like Delitzsch, Orelli, Sanday and Davison, whether we agree with them or not, cannot be justly placed in that category.

But because these writers are all conservative, and some of them denunciatory, it must not be supposed that they present no strong arguments. Dr. Brooks, in arguing for the unity of Isaiah, puts two or three points with greater force than ordinary. He shows (1) that every other prophecy gives the name of the author; (2) that it is unreasonable to think that so eminent a prophet as the author of the last twenty-seven chapters was some unknown and unnamed person; (3) that the denunciations of idolatry in this part of Isaiah are adapted to an earlier time, rather than to the time of the Exile; (4) that it is in this latter part that Jehovah vindicates his claims, because he knows and foretells future events, and in this connection refers to his having called Cyrus from the North, in proof of this power; (5) that able and independent Hebrew scholars still maintain the unity of the book; (6) that the argument from style is weak and inconclusive; (7) that the theory originated in a rationalistic quarter, and that the authority of the New Testament is overwhelmingly against it. Without endorsing every opinion of every writer, we can commend this book to our readers, as well worthy of being bought and carefully studied. It is only fair to bear what the orthodox side has to say for itself.

In addition to editing a magazine, and writing so many books, Annie S. Swan (Mrs. Burnett) is contributing a new story, entitled "The Lost Ideal," to the Sunday Magazine. The first two instalments are full of promise. Good Words, edited by Dr. Donald McLeod, has also begun the year with a promising story, entitled "Kitty Alone," by the well-known author, S. Baring-Gould. Both these magazines are published by Isbister & Co., London, at sixpence a number. They are good value for the money. The February number of the new series of the Wesleyan Methodist Magazine is an improvement on the first issue. It is tasteful and attractive, and contains a number of articles, combining interest and instruction.

The following books have been received, but must be held over for future notice:

The Schools of England and Germany. By George W. Ross, LL.D., Minister of Education.

Penny Stories. By Virge Reese Phelps. Boston: A. I. Bradley & Co.

Our New Hymnal, for general use and special services. By Phillip Phillips, sen., and Phillip Phillips, jun. New York: Funk & Wagnall.

## The Sermon.

### RUBIES SURPASSED.

By REV. T. DE WITT TALMAGE, D.D.

"Wisdom is better than rubies."—Proverbs viii. 11.

You have all seen the precious stone commonly called the ruby. It is of deep red color. The Bible makes much of it. It glowed in the first row of the high priest's breastplate. Under another name it stood in the wall of heaven. Jeremiah compares the ruddy cheek of the Nazarites to the ruby. Ezekiel points it out in the robes of the King of Tyre. Four times does Solomon use it as a symbol to extol wisdom, or religion, always setting its value as better than rubies.

The world does not agree as to how the precious stones were formed. The ancients thought that amber was made of drops of perspiration of the goddess Ge. The thunderstone was supposed to have dropped from a storm-cloud. The emerald was said to have been made of the fire-fly. The lapis lazuli was thought to have been born of the cry of an Indian giant. And modern mineralogists say that the precious stones were made of gases and liquids. To me the ruby seems like a spark from the anvil of the setting sun.

The home of the genuine ruby is Burmah, and sixty miles from its capital, where lives and reigns the ruler called "Lord of the Rubies." Under a careful governmental guard are these valuable mines of ruby kept. Rarely has any foreigner visited them. When a ruby of large value was discovered it was brought forth with elaborate ceremony, a procession was formed, and with all banners, military guard and princely attendants, the gem was brought to the king's palace.

Of great value is the ruby, much more so than diamond, as lapidaries and jewellers will tell you. An expert on this subject writes: "A ruby of perfect color weighing five carats is worth at the present day ten times as much as a diamond of equal weight." It was a disaster when Charles the Bold lost the ruby he was wearing at the Battle of Graddon. It was a great affliction when Rudolph the Second of Austria inherited a ruby from his sister, the Queen Dowager. It was thought to have had much to do with the victory of Henry the Fifth, as he wore it into the Battle of Agincourt. It is the pride of the Russian court to own the largest ruby of all the world, presented by Gustavus the Third to the Russian Empress. Wonderful ruby! It has electric characteristics, and there are lightnings compressed in its double six-sided prisms. What shall I call it? It is frozen fire! It is petrified blood! In all the world there is only one thing more valuable, and my text makes the comparison: "Wisdom is better than rubies."

But it is impossible to compare two things together unless there are some points of similarity as well as of difference. I am glad there is nothing lacking here. The ruby is more beautiful in the night and under the lamplight than by day. It is preferred for evening adornment. How the rubies glow, and burn, and flash as the lights lift the darkness! Catherine of Arragon had on her finger a ruby that fairly lanterned the night. Sir John Mandeville, the celebrated traveller of four hundred years ago, said that the Emperor of China had a ruby that made the night as bright as the day. The probability is that Solomon, under some of the lamps that illumined his cedar palace by night, noticed the peculiar glow of the ruby as it looked in the hilt of a sword, or hung in some fold of the upholstery, or beautified the lip of some chalice, while he was thinking at the same time of the excellency of our holy religion as chiefly seen in the night of trouble, and he cries out, "Wisdom is better than rubies."

Oh, yes, it is a good thing to have religion while the sun of prosperity rides high and everything is brilliant in fortune, in health, in worldly favor. Yet you can at such time hardly tell how much of it is natural exuberance and how much of it is the grace of God. But let the sunset, and the shadows avalanche the plain, and the thick darkness of sickness, or poverty, or persecution, or mental exhaustion fill the soul, and fill the house, and fill the world; then you sit down by the lamp of God's Word, and under its light the consolations of the Gospel come out; the peace of God which passeth all understanding appears. You never fully appreciated their power until in the deep night of trouble the divine lamp revealed their exquisiteness. Pearls and amethysts for the day, but rubies for the night.

All of the books of the Bible attempt in some way the encouragement of misfortune. Of the one hundred and fifty Psalms of David, at least ninety allude to trouble. There are sighings in every wind, and tears in every brook, and pangs in every heart. It was originally proposed to call the President's residence at Washington "The Palace," or "The Executive Mansion"; but after it was destroyed in the war of 1814 and rebuilt, it was painted white, to cover up the marks of the smoke and fire that had blackened the stone walls; hence it was called "The White House." Most of the things now white with attractiveness were once black with disaster. What the world most needs is the consolatory, and here it comes, our holy religion, with both hands full of anodynes and sedatives and balsams, as in Daniel's time to stop mouths leonine; as in Shadrach's time to cool blast-furnaces; as in Ezekiel's time to console captivity; as in St. John's time to unroll an apocalypse over rocky desolations. Hear its soothing voice as it declares, "Weeping may endure for a night, but joy cometh in the morning"; "The mountains shall depart and the hills be removed, but my loving kindness shall not depart from you"; "Whom the Lord loveth he chasteneth"; "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears from their eyes." The most wholesome thing on earth is trouble, if met in a Christian spirit. To make Paul what he was it took shipwreck, and whipping on the bare back, and penitentiary, and pursuit of wild mobs, and the sword of deception. To make David what he was, it took all that Athithophel and Saul and Absalom and Goliath and all the Philistine hosts could do against him. It took Robert Chambers' malformation of feet to make him the literary conqueror. It was bereavement that brought William Howarth, of Wesley's time, from wickedness to an evangelism that won many thousands for heaven. The world would never have known what heroic stuff Ridley was made of had not the fires been kindled around his feet, and, not liking their slow work, he cried, "I cannot burn; let the fire come to me; I cannot burn." Thank God that

there are gems that unfold their best glories under the lamp-light! Thank God for the Ruby!

Moreover, I am sure that Solomon was right in saying that religion, or wisdom, is better than rubies, from the fact that a thing is worth what it will fetch. Religion will fetch solid happiness, and the ruby will not. In all your observation did you ever find a person thoroughly felicitated by an encrustment of jewels? As you know more of yourself than anyone else, are you happier now with worldly adornments and successes than before you won them? Does the picture that costs you hundreds or thousands of dollars on your wall bring you as much satisfaction as the engraving that at the expense of five dollars was hung upon the wall when you first began to keep house? Do all the cutlery and rare plate that glitter on your extension dining-table, surrounded by flattering guests, contain more of real bliss than the plain ware of your first table, at which sat only two? Does a wardrobe crowded with costly attire give you more satisfaction than your first clothes-closet with its four or five pegs? Did not the plain ring set on the third finger of your left hand on the day of your betrothal give more gladness than the ruby that is now enthroned on the third finger of your right hand? If in this journey of life we have learned anything, we have learned that this world, neither with its emoluments nor gains, can satisfy the soul. Why, here come as many witnesses as I wish to call to the stand to testify that before high heaven and the world, in companionship with Jesus Christ and a good hope of heaven, they feel a joy that all the resources of their vocabulary fail to express. Sometimes it evidences itself in ejaculations of hosanna; sometimes in doxology; sometimes in tears. A converted native of India in a letter said: "How I long for my bed! not that I may sleep—I lie awake often and long—but to hold sweet communion with my God." If so mighty a worldly joy that Julius the Second, bearing his armies were triumphant, expired; and if Talva, bearing that the Roman Senate had decreed him an honor, expired; and if Dionysius and Sophocles, overcome of joy, expired; and if a shipwrecked purser, waiting on the coast of Guinea in want and starvation, at the sight of a vessel bringing relief, fell dead from shock of delight; is it any surprise to you that the joys of pardon and heaven-rolling over the soul should sometimes be almost too much for the Christian to endure and live? An aged aunt said to me, "DeWitt, three times I have fainted dead away under too great Christian joy. It was in all three cases at the Holy Communion." An eminent Christian man, while in prayer, said, "Stop, Lord, I cannot bear any more of this gladness; it is too much for mortal. Withhold! Withhold!" We have heard of poor workmen or workwomen getting a letter suddenly telling them that a fortune had been left them, and how they were almost beside themselves with glee, taking the first ship to claim the estate. But, oh, what it is to wake up out of the stupor of a sinful life, and through pardoning grace find that all our earthly existence will be divinely managed for our best welfare, and that then all heaven will roll in upon the soul. Compared with that a spring morning is stupid, and an August sunset is insane, and an aurora has no pilled splendor, and a diamond has no flash, and a pearl no light, and a beryl no aquamarine, and a ruby no ruddiness. My gracious Lord! My glorious God! My precious Christ! Roll over on us a few billows of that rapture. And now I ask you, as fair-minded men and women, accustomed to make comparisons, is not such a joy as that worth more than anything one can have in a jewelled casket? Was not Solomon right when he said, "Wisdom is better than rubies?"

There is also something in the deep carmine of the ruby that suggests the sacrifice on which our whole system of religion depends. While the emerald suggests the meadows, and the sapphire the skies, and the opal the sea, the ruby suggests the blood of sacrifice. The most emphatic and startling of all colors hath the ruby. Solomon, the author of my text, knew all about the sacrifice of lamb and dove on the altars of the temple, and he knew the meaning of sacrificial blood, and what other precious stone could he so well use to symbolize it as the ruby? Red, intensely red, red as the blood of the greatest martyr of all time—Jesus of the centuries! Drive the story of the crucifixion out of the Bible and the doctrine of the atonement out of our religion, and there would be nothing of Christianity left for our worship or our admiration. Why should it be hard to adopt the Bible theory that our redemption was purchased by blood? What great bridge ever sprung its arches; what temple ever reared its towers; what nation ever achieved its independence; what mighty good was ever done without sacrifice of life? The great wonder of the world, the bridge that unites these two cities, cost the life of the first architect. Ask the shipyards of Glasgow and New York how many carpenters went down under accidents before the steamer was launched; ask the three great transcontinental railroads how many in their construction were buried under crumbling embankments, or crushed under timbers, or destroyed by the powder-blast. Tabulate the statistics of how many mothers have been martyrs to the cradle of sick children. Tell me how many men sacrificed nerve, and muscle, and brain, and life in the effort to support their households. Tell me how many men in England, in France, in Germany, in Italy, in the United States, have died for their country. Vicarious suffering is as old as the world, but the most thrilling, the most startling, the most stupendous sacrifice of all time and eternity, was a bluff back of Jerusalem, when one Being took upon himself the sins, the agonies, the perdition of a great multitude that no man can number, between twelve o'clock of a darkened noon and three o'clock in the afternoon, purchasing the ransom of a ruined world. Dive in all the seas; explore all the mines; crowsbar all the mountains; view all the crowned jewels of all the emperors, and find me any gem that can so overwhelmingly symbolize that martyrdom as the ruby. Mark you, there are many gems that are somewhat like the ruby. So is the cornelian; so is the garnet; so is the spinel; so is the balas; so the gems brought from among the gravels of Ceylon and New South Wales; but there is only one genuine ruby, and that comes from the mine of Burmah. And there is only one Christ, and he comes from heaven. One Redeemer, one Ransom, one Son of God; only "one Name given under heaven among men by which we can be saved." Ten thousand times ten thousand beautiful imitations of that ruby, but only one ruby. Christ had no descendant. Christ had no counterpart. In the lifted-up grandeur, and glory, and love, and sympathy of his character he is the incomparable, the Infinite One! "The Only Wise God, our Saviour." Let all hearts, all homes, all times, all eternities bow low before him! Let his banner be lifted in all our souls.

In olden times, Scotland was disturbed by freebooters and pirates. To rid the seas and ports of these desperadoes, the hero William Wallace fitted out a merchant vessel, but filled it with armed men, and put out to sea. The pirates, with their flag inscribed of a death's head, thinking they would get an easy prize, bore down upon the Scottish merchantman, when the armed men of Wallace boarded the craft of the pirates and put them in chains, and then sailed for port under the Scotch flag flying. And so our souls assailed of sin and death and hell through Christ are rescued, and the black flag of sin is torn down and the striped flag of the cross is hoisted. Blessed be God for any sign, for any signal, for any precious stone that brings to mind the price paid for such a rescue!

I like the coral, for it seems the solidified foam of breakers; and I like the jasper, for it gathers seventeen colors into its bosom; and I like the jet, for it compresses the shadows of many midnights; and I like the chrysolite, for its waves of color which seem on fire. But this morning nothing so impresses me as the ruby, for it depicts, it typifies, it suggests "The blood of Jesus Christ that cleanseth from all sin"; "Without the shedding of blood there is no remission." Yes, Solomon was right when he said "Wisdom is better than rubies."

To bring out a contrast that will illustrate my text, I put before you two last earthly scenes. The one is in a room with rubies, but no religion; and the other in a room with religion, but no rubies. You enter the first room, where an affluent and worldly man is about to quit this life. There is a ruby on the mantel, possibly among the vases. There is a ruby in the head-dress of the queenly wife. On the finger of the dying man there is a ruby. The presence of these rubies implies opulence of all kinds. The pictures on the walls are heirlooms, or the trophies of European travel; the curtains are from foreign looms; the rugs are from Damascus or Cairo; the rocking-chairs roll backward and forward on lullabys; the pillows are exquisitely embroidered—all the appointments of the room are a peroration to a successful commercial or professional life. But the man has no religion; never had, and never professed to have. There is not a Bible or one religious book in the room. The departing man feels that his earthly career is ended, and nothing opens beyond. Where he will land, stepping off from this life, is a mystery, or whether he will land at all, for it may be annihilation. He has no prayer to offer, and he does not know how to pray. No hope of meeting again in another state of existence. He is through with this life, and is sure of no other. The ruby on the mantel and the ruby on the wasted finger of the departing one say nothing of the ransoming blood which they so mightily typify. Midnight of utter hopelessness drops on all the scene.

Another room of mortal exit. Religion and no rubies. She never had money enough to buy one of these exquisite. Sometimes she stopped at a jeweller's show-window and saw a row of them incarnadining the velvet. She had keen taste enough to appreciate those gems, but she never owned one of them. She was not jealous or unhappy because others had rubies while she had none. But she had a richer treasure, and that was the grace of God that had comforted her along the way, amid bereavements, and temptations, and persecutions, and sicknesses, and privations, and trials of all sorts. Now she is going out of life. The room is bright, not with pictures or statues, not with upholstery, not with any of the gems of mountain or of sea; but there is a strange and vivid glow in the room—not the light of chandelier, or star, or noonday sun, but something that outshines all of them. It must be the presence of supernaturals. From her illumined face I think she must hear sweet voices. Yes, she does hear sweet voices—voices of departed kindred; voices apostolic and prophetic and evangelic, but all of them overpowered by the voice of Christ, saying, "Come, ye blessed of my Father, inherit the kingdom." From her illumined face, I think she must hear rapturous music. She does hear rapturous music, now soft as solos, now thunderous as orchestras; now a saintly voice alone, now the hundred and forty and four thousand in concert. From her illumined face, I think she must breathe redolence; yea, she does inhale aroma from off the gardens whose flowers never wither, and from the blossoms of orchards, every tree of which bears twelve manner of fruit. From her illumined face, I think she must see a glorious sight. Yes, she sees the wall that has jasper at the base, and amethyst at the top, and blood-red rubies between. Good-bye, sweet soul! Why should you longer stay? Your work all done; your burdens all carried; your tears all wept! Forward into the light! Up into the joy! Out into the grandeur! And after you have saluted Christ, and your kindred, search out him of the palaces of Lebanon cedar, and tell him that you have found to be gloriously true what thousands of years ago he asserted in this morning's text: "Wisdom is better than rubies." In those burnished palaces of our God may we all meet. For I confess to you that my chief desire for heaven is not the radiance, or to take the suggestion of the text, not the rubescence of the scene. My one idea of heaven is the place to meet old friends, God our best Friend, and our earthly friends already transported. Aye! to meet the millions whom I have never seen, but to whom I have administered in the Gospel week by week through journalism on both sides of the sea, and throughout Christendom, and through many lands yet semi-barbaric. For the last twenty-three years every blast of injustice against me has multiplied my readers all the world over, and the present malignancy printed and uttered because our church is in a financial struggle after having two great structures destroyed by fire, and we compelled to build three large churches—I say the present outrageous injustice in some quarters, will multiply my audience in all lands if I can keep in good humor and not fight back. A gentleman tapped me on the shoulder summer before last on a street of Edinburgh, Scotland, and said, "I live in the Shetland Islands, North Scotland, and I read your sermons every Sabbath to an audience of neighbors, and my brother lives in Cape Town, South Africa, and he reads them every Sabbath to an audience of his neighbors." And I here and now say to the forty millions of the earth to whose eyes these words will come, that one of my dearest anticipations is to meet them in heaven. Ah! that will be better than rubies. Coming up from different continents, from different hemispheres, from opposite sides of the earth to greet each other in holy love in the presence of the glorious Christ who made it possible for us to get there. Our sins all pardoned, our sorrows all banished, never to weep never to part, never to die! I tell you that will be better than rubies. Others may have the crowns, and the thorns, and the sceptres; give us our old friends back again, Christ, "the friend who sticketh closer than a brother," and all the kindred

who have gone up from our bereft households, and all our friends whom we have never yet seen, and you may have all the rubies, for that will be "better than rubies." Instead of the dying kiss when they looked so pale and wan and sick, it will be the kiss of welcome on lips jubilant with song, while standing on floors paved with what exquisiteness, under ceilings hung with what glory, bounded by walls facing us with what splendor, amid gladness rolling over us with what doxology! Far better, infinitely better, everlastingly better than rubies.

### THE EVANGELISTIC CHURCH.

By REV. B. FAY MILLS.

There is another agency that would be found a mighty power; that is, to have all the meetings organized so as to have earnest Christians assigned to seats all through the church, to persuade people to decide for Christ. Let the ushers be consecrated men, eager to win souls for Christ.

We have in our meetings a person in charge of every thirteen individuals that attend the services, and they have their eyes on the lookout for persons that might be interested. You can have a system of this sort with a hundred per cent.—a thousand per cent. greater efficacy in a church where you can use the same people day after day and week after week. Have at the end of every fourth or fifth seat a consecrated man, and have in every other seat back through the church some consecrated worker; get them to bring the unconverted with them if they can. If they manifest an interest help them to rise up for prayer. Say, "I will stand up with you," and you will gather them in, and make the meshes of the net so small the fishes cannot get away. Have these same people take others into the inquiry meeting.

Someone may say, "If we had churches organized like this, and let the people understand we were going to make a dead set at them every time, we would frighten them away." No! If you get a choir of sixty members to come there every time, then if you get fifty people scattered over your congregation in this way at every public service in your church, to lead the unconverted to Christ, you have one hundred and ten people interested, and each one of these have five or six in whom they are interested they are going to bring there. It is in a measure like a public-school exhibition, where you cannot get standing room, the children have so many friends there is a crowd every time.

Wherever you have a church that makes it easy for people to come to Christ, and they understand they are going to be asked to come, it is rarely you can get standing room in that church. Wherever I find a pastor continually asking people to come to Christ, and who has his church organized so as to make it easy for people to come to Christ, and where they understand that it is going to be a simple matter for anybody, at any time, at any meeting, in that church to openly acknowledge Christ, that church is almost always filled. Wherever people are coming to God you never look in vain for a crowd. You might have meetings every night for a week, and have only the same people, but when some persons should decide openly for Christ your congregation would be double. The reason is, they understand this is the place where the great issues are to be presented, not theoretically, but practically, and the people will come as if they expected to decide for Christ, and acknowledge it openly.

Another thing that might be a mighty power, would be to have a band of trained evangelists. In our church of something like three hundred members, we used to have six evangelists, some of whom I trained myself. I would have them conduct one or two evangelistic meetings every week. Sometimes I would slip in when they did not know I was coming, and I would see how they did it. If they did not do it well, I might make a suggestion, give a kindly hint. I might say, "Why do you not do so and so?" I would put them in our young people's meeting and see how they could conduct it, or have a regular service of the church, and have one of these men lead the meeting. There is not a pastor who, if he is trained in evangelistic work, cannot find one man out of fifty members of his church whom he can train to be a powerful evangelist. There were two or three developed in our church, who used to be sent for from the regions round about to conduct evangelistic meetings, and they could do it with great efficiency.

A writer has said that the Church seems to touch the world at one point—like a sphere, while it ought to touch it at every point like a plane. I believe that the church of Christ ought to be a place where there shall be all the society that a godly man has. A church ought to be open seven days in a week. I believe in day nurseries, reading rooms, and social gatherings in connection with the Church. I do not believe in anything to make money in God's house. (You rarely find an evangelistic church that has it.) I believe in socials. I think you ought to get the people together. In Moody's church in Chicago they have one of these gatherings, and announce it, just for women members and their husbands, and, I think, issue tickets. The husbands come, and they will give their hearts to Christ. A few years ago they never had a social gathering in that church except some of those in attendance decided for Christ. In Grace Baptist church, Philadelphia, it is a very common thing for the people to decide to become Christians at their social gatherings.

Dr. Newell, the most successful Presbyterian evangelistic pastor of New York of thirty years ago, received two hundred and fifty members into his church at one time. He used to gather the people together through September, October, November and December for social purposes. When it came to the first of January he would draw these same people into evangelistic meetings, and lead them into the kingdom.

I think every church ought to have some place where they could put unfortunate people—a rescue home—some place they could send those who have nowhere to go at night; some arrangement to gain employment for unfortunate men; everything that will uplift men, in connection with the Church of Christ.

But I believe that a church that is devoted simply to caring for material things, without the evangelistic spirit, and without winning men to God, does an awful thing, and is doing a terrible amount of harm in this world. It is a terrible thing when the church does what somebody else might have done just as well, and does not have that great spiritual aim and power that is continually getting hold of men and ministering, not only to their bodies, but to their spiritual welfare.

The last suggestions are concerning the methods of the evangelistic Church. In the first place, there

is the preaching. A man cannot preach evangelistic sermons who does not expect to gain definite results from his preaching. A young man who went out from the London Pastors' College, and came back, said, "Mr. Spurgeon, I am very much disappointed. I preach, and try to preach like you, and you see a great many people coming to Christ; I have not seen anybody. Why do I never see people converted?" Mr. Spurgeon said, "You do not expect to see somebody converted every time you preach, do you?" "Of course not," said the young man. That is just it: we will never see many people converted except when we expect them to come to Christ. Our whole teaching ought to be based on such principles and laws as should cause us to expect people would decide at once for the kingdom. A man gets courage by practice.

There are many times, I believe, that the inflection of a syllable, in asking people to rise for prayer, would keep them from doing it. I remember one instance of a congregation that filled a certain church. There was a deep spiritual impression, and the preacher had gone to the meeting with as much faith as he ever had, expecting the Lord to honor his Word and to save souls. He said, "How many are willing to decide for Christ?" No one arose. He said, "I am sure that there is someone here to-day who will accept the invitation." Nobody arose. He said, "I know there is somebody in this room who will accept the invitation." One little boy in the gallery rose up. Then he said, "They are coming; they are bound to come, and I believe there are scores of others." And they began to rise, until three hundred and fifty people had been counted that rose to their feet, to say they wanted to commence the Christian life.

If, when he had given them that invitation, and no one rose, he had looked disappointed; if he had said, "You are going to be lost," if he had shown anger himself, there would nobody have come to Christ. And it is so in the whole spirit and in the tenor of your preaching. Make it as though you expected them to respond. Never preach a sermon on "Now is the accepted time," and commence by saying, "Come now, or it may be too late." Leave that for the last reason. Never put your strongest thought first in an evangelistic sermon. A man at first can resist the truth, but after a time he begins to weaken; he thinks, "If I do not come into the kingdom now, I never may."

For another thing, the preaching should be exceedingly practical. There is a wrong opinion about the preaching of evangelistic sermons on the part of a great many. I do not think we are set in this world simply to give people the Gospel, if by that it means to say Christ died for our sins. If that is our idea, I do not believe we shall be soul winners. This is the time for the voice of John the Baptist. Elias has always first to come. I believe it is the time for the simplest practical preaching in which to bring before men these two practical questions: "Will you forsake sin, and commence to obey Christ?"

One brother a number of years ago came to see me. He said, "If you cannot come to us I am going to have a revival, anyway. I commenced three weeks ago to preach sermons on one topic. I thought must bring about a revival." I said, "What is it?" He said, "I have been preaching on justification by faith, with the life of Abraham as an example, and a running commentary on the Book of Romans." That might be right for a class to study the doctrines of the Bible. What was it John the Baptist told them, the great evangelist? What did Jesus Christ tell them—keep telling them? "Repent and obey the Gospel." What did Peter and Paul tell people to do? Always something practical, and they always gave them some practical way in which they might do it. Make the message aim straight at men's consciences. Let them understand that their sin is the only thing that matters with them, and that they need to serve God and obey Jesus Christ.

The right sort of preaching must be spiritual. It is the atmosphere that makes it easy for people to be born into the kingdom of God. You may preach the most powerful sermon to the unconverted, and they may fall to come; and you might preach a sermon addressed to Christians without a word to the unconverted, and if there came the right sort of spiritual atmosphere, and you asked if somebody did not want to come to Christ, some would come. If we are all together in the Spirit of God, and all in one accord worshipping him, and the ungodly man comes in, he will fall down on his knees and commence to worship God. The thing to aim at is to have a tender spiritual atmosphere.

Sometimes a powerful sermon to the unconverted may be preached on concern for lost souls on the part of Christians, and if they come to have it, people will come to Christ in that same meeting. Sometimes backsliders, who will not be moved by a sermon on backsliding, when there is a tender spiritual atmosphere, and nothing said about their special sins, will confess their sins, and say they want to come back to God. If there is a spiritual atmosphere the Holy Spirit himself has come to tell each person what his trouble is; but there is no sort of preparation of any kind, nor sermon that is going to save souls, unless you can get that persuasive power that must be born, first of all, in the preacher's heart.—Chicago Advance.

The Czar of Russia dictates to his wife, who manipulates a typewriter.

There have been over 2,000 inquiries during the first year of the Methodist "Forward Movement" meetings in New York city, under charge of C. H. Yatman, and a membership of 348 has been gathered.

Mr. John Wanamaker, of Philadelphia, said recently, when asked what one point in the Sabbath-school he would keep if all else had to be given up on any given Sunday: "Ten minutes' conference and prayer at the close of the school. If I had to give up everything else, I would come here, tap the bell, read the lesson, have the ten minutes' conference and prayer, and dismiss."

Vol. 39 of Spurgeon's sermons is just issued, and there are to be thirteen more. The demand for them has had a remarkable increase since Spurgeon's death, and the total sale has already reached the incredible aggregate of 70,000,000. The single sermon on "Baptismal Regeneration," sold 224,000; the audience he is still addressing from the grave is vastly larger than that of any other preacher ever reached.

Hon. James Black, of Lancaster, Pa., for many years one of the most prominent and honored temperance workers in the United States, died last month, aged seventy-two years. He bequeathed \$1,000 to the National Temperance Publication Society, as well as his large temperance library of over 2,000 volumes, which was the finest of the kind in the country. He was the first presidential candidate of the National Prohibition Party, in 1872.

### Our Sunday-School Work.

#### INTERNATIONAL BIBLE LESSON.—X.

[FIRST QUARTER.]

SUNDAY, MARCH 11, 1894.

#### JACOB AT BETHEL.

Gen. xxviii. 10-22.

GOLDEN TEXT.—"Behold, I am with thee, and will keep thee."—Gen. xxviii. 15.

THE SECTION OF HISTORY belonging to this lesson includes chaps. xxvii. 41, to xxviii. 22; xxxv. 1, 3.

NEW TESTAMENT LIGHT.—Christ the way between heaven and earth (John i. 14; iii. 11-13; xiv. 6). Angels ascending and descending (John i. 51). The heavens opened (Acts vii. 55, 56). The vision of hope (Eph. i. 18, 19; iii. 17-19; Rev. vii. 9-17; chaps. xxi. and xxii).

TIME.—B. C. 1780. Twenty-five years after the selling of the birthright, and immediately following the obtaining the birthright by fraud. By some the date is given as 1760.

ISAAC is now 117 years old. He died in 1717, aged 180 years.

ESAU AND JACOB are fifty-seven years old.

PLACE.—Bethel, "House of God," twelve miles north of Jerusalem. It was then called Luz. The homestead was at Beersheba, fifty to sixty miles to the south.

#### INTRODUCTORY.

In our last lesson we saw Jacob not only taking advantage of his twin brother in a sharp bargain for his birthright, but also obtaining possession of it by fraud. It had been promised him, and he had bought it legally for a mere song taking advantage of his brother's weakness and needs. He thought it was his, and without faith to trust in God for the fulfilment of his prophecy, and without love to present the case fairly to his father and his brother, he gained by trickery what he might have had honestly. He now began to feel the curse that clung to his blessing. "I think Jacob really sold out cheaper than Esau did." "It is an awful thing for a man to swap home, friends, station, respectability and character for the first place in an old man's will."—Layman in Christian Union.

#### EXPLANATORY.

10. "And Jacob went out from Beersheba"—His father's home. Without a servant to attend him, or a beast to carry him, or any other accommodation, except, as he afterward informs us (Gen. xxxii. 10), "a staff" to walk with, he pursues his solitary way. Jacob may have stolen away secretly, and without any retinue, and have shunned the frequented path to Padan-Aram, in order to elude the vigilance and resentment of his brother. Nor can we doubt that he was oppressed with a desolating sense of his loneliness, and inwardly pained with the compunctious visitings of his faithful conscience.—Bush. "And went toward Haran"—In Padan-Aram, Mesopotamia, the place where Abraham settled for a time, before he came to Canaan, and where his brother Nahor remained. Here lived Jacob's uncle, the brother of Rebekah. The distance was about 450 miles. It was a long, dreary, dangerous journey.

11. "Lighted upon a certain place"—Literally, "lighted on the place." The definite article probably indicates that it was the well-known place afterwards mentioned, and the one where his father Abraham had built an altar (xii. 8). It was near Bethel, about fifty-five miles north from Beersheba. It must have been toward the close of the third day that Jacob reached this place. It may have been too late to enter the city, the gates being shut at sundown. "And he took of the stones of that place and put them for his pillows"—The "stones of that place" are still numerous enough to accommodate an army of Jacob's. It was no hardship for Jacob to take a stone for a pillow; the Syrians and Palestinians do it every night. Sleeping on the ground in the open air, where there is not even a bush for shelter, is the commonest thing in the world. Wrapped only in his *aba* or other mantle, the native does not find fault with a bed in the open air.—Isaac Hall.

12. "And he dreamed, and behold a ladder set up on the earth"—A stairway rather than a ladder, connecting earth and heaven. "A towering elevation, as of hill piled on hill, consisting of ledges of rocks, serving as steps by which it might be ascended, would correspond far better with the meaning of the word than a solitary, narrow, unsupported ladder, offering no seemingly footing for ascending and descending angels." "In approaching Bethel, the hillsides presented frequently such an exact resemblance to the steps of a stair, that it may have been from them that the vision of Jacob's dream was borrowed."

13. "And behold the Lord stood above it"—Governing and controlling all, the centre and object of all. Or, as in margin of R. V., "stood beside him," near, as a friend. "I am the Lord God of Abraham"—The God who had made a covenant with Abraham and his seed. "To thee will I give it"—The promises should be fulfilled through him. Of all the descendants of Abraham, Jacob was selected as the one in whose line the covenant blessings should flow.

14. "And thy seed shall be as the dust," etc.—This is a repetition of the promise made 130 years before to Abraham. (See *Lea*. VI. and VIII.) Jacob's birthright is confirmed here to him. This

was the assurance of forgiveness for the past, and a motive for Jacob to change and renew his life.

15. "Behold I am with thee, and will keep thee," etc.—I will direct, help, and support thee in a peculiar manner. The Lord assures him that, however he might be an alien from his father's house, he should not be cast away from his presence, and that would be his guide and guardian wherever he should go. Why should we not, as the spiritual seed of Jacob, catch a gleam of refreshing light from this assurance as we pass along? If God will be with us, if he will keep us in all places and circumstances, if he will never leave us nor forsake us, and if he will bring us at last to our promised and hoped-for land of rest, then may we go on our way with confidence and joy.—Bush. Against his four-fold cross here is a four-fold comfort. (1) Against the loss of his friends, "I will be with thee." (2) Of his country, "I will give thee this land." (3) Against his poverty, "Thou shalt spread abroad to the east, west," etc. (4) His solitariness; angels shall attend thee, and "thy seed shall be as the dust," etc.—Trapp.

16. "Surely the Lord is in this place; and I knew it not"—It is improbable that Jacob had ever been taught, or had ever himself formulated, any distinct doctrine concerning any of the attributes of God. But deep in his heart he knew and felt—that many modern masters in theology do not feel—that a great spiritual being, whom he knew by the name of Jehovah, watches men's lives in detail, and prospers those who love him. He believed in Jehovah through and through, and desired with all his heart to link his destinies with His.

17. "He was afraid"—He trembled before Jehovah, but it is the trembling of pious confidence.—Lange. "The house of God"—In the original Hebrew, "beth-el," the place where God is revealed, and where he meets with men. Now, if God dwell with us, and we with him, it is by Christ; we have no way of getting to heaven but by this ladder; if we climb up any other way we are thieves and robbers. This vision our Saviour alludes to when he speaks of the angels of God ascending and descending upon the Son of man (John i. 51); for the kind offices the angels do us, and the benefits we receive by their ministrations, are all owing to Christ, who hath reconciled things on earth and things in heaven (Col. i. 20), and made them all meet in himself (Eph. i. 10).—Henry.

18. "Took the stone . . . and set it up for a pillar"—To mark the spot where so important a communication had been made to him. But besides its use as a memorial, it would enable him to identify the place upon his return, and pay there his vows "And poured oil on the top of it"—Because oil was the symbol of the dedication of a thing to holy uses.—Ellicott.

19. "And he called the name of that place Bethel"—That is, house of God.

20. "And Jacob vowed a vow"—As God had been very good to him, and made him great and precious promises, Jacob now does all he can in return. He gives himself to God. "Saying, if God will be with me"—This is not making any condition with God, for this is only a recital of the promise, and is more properly rendered "since," "inasmuch as." "It expresses no doubt or contingency."—Jacobus. "Bread . . . of mine"—Note how moderate are Jacob's expectations and desires. Not wealth, luxury, rank—but enough for his daily needs.

21. "Then shall the Lord (Jehovah, the covenant God) be my God"—That is, I will utterly renounce and forsake all the idolatries and superstitions of the surrounding heathen; I will acknowledge, worship and cleave to Jehovah alone, having no other God before him.

22. "And this stone . . . shall be God's house"—He would dedicate this place to God's worship, and afterwards erect there an altar for the celebration of divine worship, a resolution which was subsequently carried out (see chapter xxxv. 1, 15).—Pulpit Commentary. "And . . . I will surely give the tenth unto thee"—This was one share of all his earnings, given to God in acknowledgment of his allegiance, just as men pay taxes to the government to which they belong. God's kingdom needs money, as do earthly kingdoms. The taxes not only show allegiance, but bind the people closer to their country. They have a part in all that is done. The same is true of what we give to God. We do not know in what way Jacob gave it to God, but probably in sacrifices, altars, and to the poor.

### The Righteous Dead.

#### MARY ANN HAGAR,

Wife of Mr. R. G. Hagar, was born November 10, 1854, and died November 27, 1893, at Beamsville, Ont. The subject of this brief sketch was the child of Christian parents, who taught her in very early life the way to God. This teaching soon bore fruit, for at the age of eleven years, during a series of meetings held at Allenburgh by the Revs. Mr. Starr and R. H. Waddell, she was converted to God, and joined the Methodist Church. From that period up to her death she maintained a consistent Christian character.

In her youthful days she served the cause of Christ as missionary collector. About sixteen years ago she removed to Beamsville, and while here was ever ready for every good work. Her natural disposition was mild and retiring, yet she never shrank from duty. She was one of the founders of the auxiliary of the Woman's Missionary Society here, and devoted her powers to the success of the society.

Though her illness was tedious and her sufferings great, yet she bore all with Christian resignation. She had hard conflicts with the enemy during her sickness, yet she came off more than conqueror. She leaves a bright testimony to comfort the hearts of her aged parents, Brother and Sister B. Williams, her husband and two little girls. She also leaves four sisters, one of whom is the wife of Rev. W. H. Cooper, of London Conference.

Her funeral took place on November 30, and was conducted by her pastor, Rev. A. L. Gee, who preached from the text, "Her sun is gone down while it was yet day." Her body rests in the Mount Osborne Cemetery, to await the resurrection of the just. Com.

#### LAURENCE HAGER,

Of Palermo, Ont., was born August 2, 1812, on the old homestead, just outside the village, on which his parents settled in 1808, when the present site of Palermo, and for miles around, was a dense forest. His father, familiarly known as "Uncle Low," came to Canada in 1799 from Sussex County, N. J.; was converted at a camp-meeting at Grimsby; became the first class-leader in his neighborhood, and afterwards an earnest local preacher, so that the subject of this brief memoir was cradled on the lap of piety, and early inculcated in the principles of Methodism. He was married in 1834 to Anna S. Book, and settled on a farm two and a half miles west of his birth-place, vigorously contributing his part toward the clearing up of this beautiful country, and he was wont often to remark that these were his best and happiest days. Farming was always his delight, but about six years ago he was forced to give up his favorite occupation on account of failing health. Their home was blessed with a family of seven children, three of whom long since passed over the river, and have doubtless welcomed their father to the realms of bliss, while four are left to be a comfort to their widowed mother, and to make a better preparation to meet the loved ones gone before. About four years ago he was stricken down with a severe illness from which he never recovered, being since that time a constant sufferer, longing for rest and home. On the last Sabbath of his earthly existence he sat in the Lord's house in his accustomed place and gave loving heed to the Word preached. He was converted under the faithful labors of Rev. S. Morrison, who has some time since gone to reap his reward. He was not demonstrative in his religion, but nevertheless a very consistent member of the Methodist Church and a faithful follower of his blessed Master for nearly fifty years. For many years he was a worthy member of the Board of Trustees of the Palermo church. He died in his eighty-second year, on the morning of January 6, loved, honored and lamented.

A large concourse of relatives, friends and neighbors assembled on the occasion of his funeral. To a tune that he loved to sing, when here on earth, we sang the words, "There is a land of pure delight," and a sermon was preached by the writer from the text, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens," being the last words of Scripture he had attempted to repeat shortly before his departure. He could say no more, his spirit fled to the Paradise of God, and his body was laid away in the quiet cemetery to await the resurrection morning.

B. L. COOKE.

#### ROSALIE ROSE.

The subject of this memoir was born at South Bay, Prince Edward county, on May 23, 1822, and died December 30, 1893, in the seventy-second year of her age. In her early life she acquired an education sufficient to qualify her for a teacher in the school in the neighborhood where she was born.

At the age of twenty she was married to her now sorrowing husband, Frederick Rose, with whom she spent over fifty-one years of married life, and to whom were born six daughters and two sons, all of whom survive except one son, who died in infancy.

In early life she gave her heart to the Lord, and her hand to the Methodist Church, and throughout her long life she never swerved in her love and obedience to the one and her fealty to the other. She was a woman of more than ordinary intelligence, which, coupled with a bright, sparkling Christianity, founded on that faith that "removes mountains," and with a generosity as honest as it was extensive, made her home the home of the minister, and her counsel something to be sought after. But it pleased the Lord to afflict her with disease of the heart, which a robust constitution succeeded in keeping at bay for many years. Her sufferings for the last few months of her life were at times intense, but born with Christian fortitude and without complaint. Her trust was in him who has said, "Fear thou not, for I am with thee; be not dismayed, for I am thy God." The writer improved the occasion from those words at the memorial service at Waupoos Methodist church on Sunday, January 7.

Her remains were interred in the Rose cemetery on New Year's Day, in the full assurance of a glorious resurrection at the second coming of our Lord and Saviour. GEO. DUNKLEY.

#### JOHN TREVILLION

Was born in 1821 in Camborne, Cornwall, Eng. At the age of twenty-six he left the home of his childhood, and came to America. For four years he worked in the mines on the shores of Lake Superior and then returned to England. In 1852 he was married, and in the same year he and his wife came out to Bruce Mines, Algoma. Here for many years he was engaged in mining and farming. The year 1864 was one ever to be remembered by him, for it was in that year he was led, under the labors of Rev. John Hutevinson, to give himself to God. During the remaining years of his life he was ever found taking an interest in the temporal and spiritual affairs of the church. Mention might be made of his occupying the positions of trustee, steward and treasurer. Although friends noticed that he was failing during the past summer, it was not thought that he was so near the other world until Sunday evening, Dec. 24. In the morning he was at his regular place in the class-meeting, but in the evening, despite his earnest desire to be at the Christmas service, he was too poorly to attend. On Tuesday, shortly after dinner, he "fell on sleep." His death was very peaceful, more like an infant going to rest in its mother's arms. As he neared the end of his mortal life he was heard to say, "My trust is only in the Lord." He left a devoted Christian wife and a large family of grown sons and daughters. May they all meet the one who has gone before. Com.

News of the Week.

Austrian workmen are agitating for universal suffrage.

G. F. Garnett, editor of the Ingersoll Chronicle, died last Wednesday.

Advices from Honolulu indicate no change in the political situation in Hawaii.

Senator Howlan has been appointed Lieut. Governor of Prince Edward Island.

An anti-bucket shop bill has passed the New York State Assembly without opposition.

In Leithbridge, N. W. T., 583 miners have quit work owing to a reduction in wages.

A shock of earthquake was felt in New Jersey last Wednesday. No serious damage was done.

Reports of terrible famines come from Starr County in the arid region near the Mexican border.

M. de Giers, Russia's Minister of Foreign Affairs, is seriously ill with asthma and not likely to recover.

A gang of women counterfeiters has been unearthed in Omaha, Neb., and two of its members are under arrest.

The Salvation Army of the United States and England has large colonization schemes brewing in Mexico.

The Governor of Texas has been arrested on a charge of violation of the State game law. He was admitted to bail.

Manitoba Legislature, by a vote of thirty-one to five, has rejected the proposal to abolish the Provincial Government house.

The Vanderbilt and Jersey Central Interests have secured virtual control of the Delaware, Lackawanna & Western Railroad.

The vessels fitted out in New York for service in Brazil, with the exception of the cruiser Netheroy, have gone over to the insurgents.

The British barque Montgomery Castle, from New York to London, lost eight of her crew, including all her officers, during a severe storm.

The Canadian steamer Fawc, of Victoria, B.C., engaged in smuggling Chinese into the States, has been captured near Point Marrowstone, Wash.

The Supreme Court has decided that the minority in Manitoba has no right of appeal to the Governor-General in Council against the Manitoba School Act.

A mob of freebooters known as the "red-headed freemen" are committing extensive depredations in the Shao Chow district in the north of Kwang Ting Province, China.

It is reported that for several weeks past Sir John Thompson has been making secret preparations to pave the way for an offer to Mr. Meredith to enter the Cabinet.

England's refusal to recognize the Brazilian rebels as belligerents is viewed with disfavor by British residents in Rio de Janeiro, and is attributable to the influence of the United States.

Soveriano de Heredia, formerly French Minister of Public Works, has been elected member of the French Academy. Emile Zola, the author, was again defeated, receiving but seven votes.

The visit of Hon. Mr. Joly de Lotbiniere to this city last week was well received, and his address was of a conciliatory character and adapted to promote friendly feeling between the Provinces.

More trouble is brewing in Samoa. According to official advices recently received at Washington the son of Tamasene, one of the former kings of Samoa, is leading a movement against Malietoa.

At Pittsburgh the thirty-seven persons who were convicted of riots in the Mansfield Valley have been sentenced, the terms ranging from one month in the workhouse to two years and six months in the penitentiary.

A company with \$400,000 capital has in view the construction of one or more bridges over the Niagara gorge, with the intention of constructing a belt line to take both sides of the river, in connection with the Niagara Falls Park and Riverway.

Erastus Wiman was arrested in New York last Wednesday on a bench warrant charging him with forging notes on R. G. and Co., for \$229,000. Mr. Wiman was brought before Judge Martine in the Court General Sessions and committed to the city prison in default of \$25,000 bail.

Medical. PUTTNER'S EMULSION. WILL RESTORE Pale, Weak and Emaciated CHILDREN. As a Flesh Restorer PUTTNER'S EMULSION HAS NO EQUAL.

Artist. J. W. L. FORSTER. STUDIO: 51 KING STREET EAST. ARTIST. Births, Marriages and Deaths.

BIRTH. HENRY—On Feb. 21, at 336 Givens Street, the wife of George Henry, builder, of a son. MARRIAGES. TURNBULL—KERR—On Wednesday, Feb. 11, by Rev. J. L. Kerr, assisted by Rev. W. E. Kerr, of Thamesford, father and brother of the bride, at the residence of the bride's father, Mr. O. E. Turnbull, of Guelph, to Rosetta May, youngest daughter of Rev. J. L. Kerr.

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NEW VOLUMES IN THE CAMBRIDGE BIBLE. For Schools and Colleges. Ezra and Nehemiah—Edited by H. E. Ryle, B.D. \$1 35. Colossians and Philemon—By H. C. G. Moule. \$0 60. WILLIAM BRIGGS, Wesley Buildings, Toronto.

WESTERN ASSURANCE CO. ANNUAL MEETING OF ITS SHAREHOLDERS.

The annual meeting of the shareholders of the above Company was held at its offices at Toronto, on Thursday, February 22, 1894. Mr. A. M. Smith, President, occupied the chair, and Mr. J. J. Kenny, Managing Director, was appointed to act as Secretary to the meeting. The Secretary read the following:

Forty-third Annual Report. The Directors have pleasure in presenting herewith the Forty-third Annual Report of the Company, with Revenue and Expenditure, and Profit and Loss Accounts, for the year ending 31st December last, and Statement of Assets and Liabilities at the close of the year. In conformity with the resolutions passed at the special meeting of shareholders, held on the 22nd of February last, the paid up capital of the Company has been increased to \$1,000,000, and the total cash assets now amount to \$2,412,642.63.

In regard to the business transacted during the year, it will be noted that the premium income shows a moderate increase over that of 1892; but while the rates of premium obtained have, as a rule, been such as, judging by past experience, would have been ample to yield a fair profit in an ordinary year, they have not proved sufficient to meet the exceptional losses which this Company—common with others doing business in Canada and the United States—has sustained during 1893. Your directors consider, however, that the causes to which no inconsiderable proportion of the excessive destruction of property by fire during the past twelve months is attributable, may be regarded as of a transitory nature; while its effects are likely to be experienced in succeeding years in the maintenance of adequate rates to fully reimburse companies for the losses they have sustained. The experience of this Company in the past, as will be seen by a reference to its annual reports, confirms this opinion, and at the same time demonstrates the wisdom of accumulating in prosperous times an ample reserve to meet the demands of adverse years. In this connection it may not be out of place to refer here to the fact that from the earnings of the five years preceding the one under review, we have been able, after paying dividends at the rate of ten per cent. per annum, to carry \$350,000 to our Reserve Fund; and although in a business such as that we are engaged in, no reliable forecast can be made of the probable outcome of any one year, your directors feel that they have every reason to anticipate that the future experience of the Company will prove at least as favorable as its record in the past.

The directors feel that the thanks of the shareholders are due to the officers and agents of the Company for their work in a year which has been a particularly trying one to all concerned. SUMMARY OF FINANCIAL STATEMENT. Total Income \$2,525,808 03. Expenditure (including appropriation for all losses reported to Dec. 31, 1893) 2,426,776 96. Total assets 2,412,642 63. Reserve Fund 1,900,000 00. Surplus for policy-holders 2,038,036 58.

The President's Address. The President, in moving the adoption of the report, said: In the report you have just heard read, the directors have placed before the shareholders what I think must be regarded as a clear and intelligible statement of the transactions of the Company for the past year, and of its financial condition at the close of 1893. We have referred to the experience of the Company in the past, and to our anticipations for its future, and briefly alluded to the exceptional conditions which have prevailed throughout the financial and commercial world; but it may not be inappropriate for me to extend my observations somewhat, and call your attention for a few moments to the general experience of companies during the trying times through which we have passed in the business in which we are engaged. Insurance has been called the handmaiden of commerce, and it must be admitted that without the protection it offers, the trade and commerce of the country would become paralyzed. Upon the security afforded by insurance companies every merchant and manufacturer is largely dependent, and upon this same protection our banks, loan companies and other financial institutions rely for immunity from the risk of loss by fire and marine disaster; in fact, underwriters may be regarded as endorers, in a limited sense, of almost every commercial and financial transaction of the business community. With these intimate relations existing it might naturally be supposed that insurance companies could not fail to be affected in no slight degree by the disturbed conditions prevailing in all branches of trade during 1893, and a

few extracts from the statements of the companies which have been published in Canada and the United States will afford conclusive evidence that this has been the case. The thirty-seven companies licensed by the Dominion Government to do business in Canada report total premium receipts for the year of \$6,740,958, and total losses of \$4,970,266—a ratio of losses to premiums of 73 1/2 per cent., or 12 per cent. in excess of the average ratio of the preceding six years; and in the United States, although the total figures of all the companies doing business there have not been compiled, we find in the report just issued by the New York State Superintendent of Insurance unquestionable evidence that the business of the country has been done at a considerable loss to the companies. The report embraces the statements of one hundred and twenty-eight American and foreign companies doing fire and marine business in the United States, and shows a shrinkage of nearly \$10,000,000 in the combined surplus funds of these companies, compared with that which they had a year ago, due to the extraordinary losses of the past year, and to the decline in the market value of many of their assets. Turning from these figures to our own experience, we find that our loss ratio in Canada is nearly ten per cent. below the average of the companies as a whole, and that in the United States we compare favorably with the American and foreign companies doing business there. I feel, therefore, that I may sum up the result of our year's business by saying that, comparatively speaking, we regard it as a favorable one when we consider the general experience as demonstrated by the figures I have quoted.

In presenting the last annual report to the shareholders a year ago, I pointed out that in the preceding twenty-seven years during which I had the honor of occupying a seat at this board, we had, notwithstanding the adverse experience of several years, in which expenditure exceeded income, been able, out of the earnings of the business, to pay \$1,015,000 in dividends to shareholders and to carry nearly \$900,000 to our Reserve Fund; and before resuming my seat, it may be well for me to state briefly the grounds upon which the directors base the opinions expressed in their report, that at least an equally favorable record may reasonably be looked for in the future. First, let me say that our business is subject to elements largely beyond human control, as well as sensitive to the fluctuations and disturbances of the commercial world, and that we cannot reduce it to anything like an exact science, nor estimate with any degree of certainty the losses which are likely to occur in any one year. Nevertheless, the history of fire insurance shows—and our own records confirm this—that, notwithstanding the fact that we occasionally meet years which are liable to upset our calculations as to rates which should yield a profit, if we take a period (say, of five or ten years) sufficient to equalize fluctuations such as I have referred to, we find that the premiums are sufficient to yield a profit to the companies after paying all losses and expenses. Further, we believe that the present rates of premium, speaking generally, are such as are likely to prove remunerative, and that with these maintained, as they doubtless will be, and a return to anything like a normal fire record, companies will be reimbursed for the losses of 1893; and I am glad to be in a position to say that during the past few months losses have steadily diminished, and that thus far in the present year we have nothing to complain of in this respect. Our confidence in the future is largely based upon the present strong financial condition of the Company, possessing as it does, cash assets of upwards of \$2,400,000, which must continue to command for it a liberal share of the best business of this continent.

The Vice-President seconded the adoption of the report, which was carried unanimously, and a cordial vote of thanks was passed to the President and Board of Directors for their services and attention to the interests of the Company during the past year. The election of directors for the ensuing year was then proceeded with, and resulted in the unanimous re-election of the old Board, viz.: Messrs. A. M. Smith, George A. Cox, Hon. S. C. Wood, Robert Beaty, G. R. R. Cockburn, M.P., George McMurrich, H. N. Baird, W. R. Brock and J. J. Kenny.

At a meeting of the Board of Directors held subsequently, Mr. A. M. Smith was re-elected President, and Mr. George A. Cox Vice-President, for the ensuing year.

THE CHRISTIAN GROWTH. OR, Seed, Flower and Fruit of the Life of Grace. By JOHN W. KIRTON, LL.D. Cloth, Illustrated. 90 cents. WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto, Ont. C. W. COATES, 3 Elvry Street, Montreal. S. F. BUESTEL, Halifax, N.S.

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Odds and Ends.

An egotist,—one whose glasses are convex with reference to himself, but concave with reference to others.

"Mamma," said Mabel, "if people eat up all the breadstools, what will the toads do when they want to sit down?"

"What ground has Dumley for asking for a pension?" "He fell out of a second-story window while reading a war story, and broke a leg."

"Is there any chance for a man to rise in this community?" asked the stranger. "There is, sir," replied the old inhabitant, "lynched three this mornin' by daylight."

"Mrs. Earle—"You daughter has been studying painting, has she not?" Mrs. Lamoye—"Yes; you should see some of the sunsets she paints. There never was anything like them!"

Mrs. Comehome—"You say you are a good washer and ironer: how do you toll when the irons are too hot?" Servant (looking for a place)—"How? By smelling the burning linen, mum, of course."

Crusty Old Gentleman—"Your singing, Miss Taylor, is like attar of roses." Miss Taylor (with a gratified smile)—"Oh, you are too flattering!" Old Gentleman (continuing)—"A little of it goes a very long way."

Junior Partner—"Our traveller ought to be discharged. He told one of our customers that I was an ignorant fool." Senior Partner—"I shall speak to him and insist that no more office secrets be divulged."

"Well, Jim, so the Chinese has to go, after all!" "And I'm very glad of it. There's everything agin 'em. They ain't sociable. They won't fight, steal, an' they won't get drunk. What are they good for, anyhow?"

Mr. Wheeler—"I suppose the great and mysterious Robert has many admirers in Boston, Miss Emerson?" Miss Emerson—"Why, yes, Mr. Wheeler; even the beans go through a course of Browning before they come to the table."

"Why, you are looking better already, Sir Ronald." "Yes; thanks to your delightful hospitality, I've had everything my doctor ordered me—fresh air, good food, agreeable society, and cheerful conversation that involves no strain on the intellect!"

The late Dean Merivale, the historian, was famous for his pithy sayings. Speaking at a great festival, the Dean said: "God has set the world on two pillars, money and matrimony, and on the right use of money and the right relation of the sexes depends everything."

A boy of seven protested earnestly after his vacation against being sent back to school. "What!" said his father, "don't you want to go to school?" "Yes, but not to that school." "And why not to that one?" "Because they want to teach me a lot of things that I don't know anything about."

On Either Side.—A new curate once met a farmer's boy while performing his visiting duties at a small village in the south of England. In the course of their conversation the boy said his parents had an aunt living with them. The parson, not understanding the boy's brogue, asked: "Then, do I understand that your aunt is on your father's side or your mother's?" To which the young agriculturist replied: "Well, sometimes one, and sometimes the other, 'cepting when feyther whacks 'em both."

Mark Twain, in his last story, "Pudd'n-head Wilson," tells of a young colored girl who "experienced religion" at a revival at the colored church. The next day, in dusting her master's desk, she happened upon a two-dollar bill, which had been left there by accident. "Lord-a-massy," she said, as she covered it with a book, so as not to be further tempted, "how I wish't that revival ad been put off till to-morrer!"

A man who wanted to learn what profession he would have his son enter put him in a room with a Bible, an apple and a dollar bill. If he found him, when he returned, reading the Bible, he would make a clergyman of him; if eating the apple, a farmer; and, if interested in the dollar bill, a banker. When he returned, he found the boy sitting on the Bible, with the dollar bill in his pocket, and the apple almost devoured. He made a politician of him.

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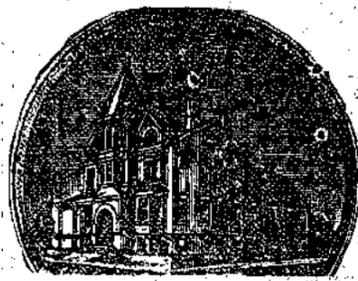
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TAPIOCA CREAM.—Soak two tablespoonfuls of tapioca over night in just enough water to cover it. In the morning boil one quart of milk with the tapioca, add two-thirds of a cup of sugar, a little salt, and the beaten yolks of three eggs; stir them in the milk, and remove from the fire. On the top put the three whites beaten to a stiff froth, and flavor to taste. To be eaten cold.

COLD CREAM.—Two ounces of oil of almonds, half an ounce of spermaceti, one dram white wax, half an ounce of rose water, and fifteen grains of borax. Melt the oil, spermaceti and wax in a cup set in boiling water, then add the rose water, previously dissolving the borax in it, and stir till cold. This will give a fine, white, creamy ointment.

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