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THE
Christian Guardian
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REV. WILLIAM BRIGGS, D.D., Book-Steward.

Notes and Gleanings.

Final official statistics of the cholera in Russia have just been issued. According to these figures there have been 130,417 deaths from European and 135,843 deaths from Asiatic cholera since the outbreak of the disease in the empire.

Dr. Henry Preserved Smith, convicted of heresy, said recently that he will not remain in the Presbyterian Church as a layman, but that if his appeal goes against him he will consider calls from other denominations. He prefers the Baptist Church.

It is twenty years since **Dr. Mackay**, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is in that part of the island at this day 2,605 baptized Christians, fifty native preachers, two ordained pastors, and many other workers.

The **Chief Justice of Kansas** recently stated in the First Baptist church of Topeka that prohibition is as well enforced in that State as any criminal law on the statutes, and that it is shown that low license laws and high license laws in other States are violated a thousand times to one violation of the Kansas prohibition law.

A despatch from Madrid says that the friends of the Orleans family in Spain are highly elated over the situation in France, and that councils are being held there from which important results are expected. It is difficult to conceive how the Count of Paris can in any way profit by the situation as it exists to-day.

Senator Pfeiffer said in a temperance speech that the amount of distilled spirits on hand in the United States would fill a canal twenty feet wide, ten feet deep and fifteen miles long, or make a lake a mile square and thirty feet deep. All that has to go down the throats of the American people next year; and there will be another canal full by that time.

Extensive arrangements are being made for the great Epworth League Convention to be held in Cleveland, Ohio, in July next. The Methodist Church of Canada and the Methodist Episcopal Church, South, will join with the M. E. Church in holding it. All will be suitably represented. Representatives of the three Churches will meet at no distant day to make the necessary arrangements.

The London "Times," referring to the Monetary Conference, says: "The American delegates must be held largely responsible for the ignominious failure of the conference. America called the meeting as if prepared with a practical scheme, and then offered only vague platitudes. The exuberant rhetoric of Senator Jones would have been more to the purpose if the Americans themselves had not grown tired of protecting silver."

Advices from Salvador state that a plot to kill President Zeta was discovered a few days ago. The plot was formed by Salvador exiles in Guatemala. The President was invited to a banquet at Salvador, at which an Italian hired to assassinate him had been engaged to serve as waiter. After all the guests at the banquet had taken their places at the tables a body of police entered and arrested the Italian. The prisoner confessed.

The latest reports received at the Vatican from America have caused surprise and vexation at the opposition that has commenced against the results of the conference recently held in New York and the proposals by Mgr. Satolli. The

Pope, Cardinal Rampolli and the papal Secretary of State, Lodoichski, Secretary of the Propaganda Fide, express displeasure at the course Church events have taken in America, and his holiness will shortly take decisive action to bring the divisions to an end.

The Moorish pirates who recently captured the Spanish schooner *Isid* and carried her crew into the mountains near Cape Juby, refuse to surrender the prisoners until ransom money, to the amount of \$15,000, shall have been paid. They threaten that if any attempt be made to release the prisoners by force they will kill them. It is highly probable the Government will grant the money requested.

Serious dissensions are disturbing the peace of the Jewish community in the United States. They are divided into two camps. There is the party of Reform, led by Rabbi Wise, of Cincinnati, and the Conservative section, led by Rabbi Joseph, of New York. Rabbi Wise believes in recognizing the spirit of the age, and modifying some things accordingly. The Conservatives, who are much more numerous, believe in standing by things as they are.

The Berlin City Mission Society is more successful than ever in its sermon distribution. The weekly edition is now 180,000. Of these 18,000 are used in Berlin among those whose work does not permit them to attend the church services; 67,000 go to other parts of Prussia; 35,000 to other German countries, and 6,500 to other parts of Europe. The Dresden Society publishes an edition of 12,000 each week, of which about 1,300 go to other countries than Saxony.

As we intimated recently, Rev. Father McGlynn is to be again received into the Roman Catholic Church. The dispute that led to his excommunication arose through his refusal to obey a command by Archbishop Corrigan to refrain from advocating Henry George's land taxation scheme. He has lectured several times in Toronto on social questions. At one time his utterances were so outspoken against ecclesiastical tyranny, that there seemed no hope of restoration; but Rome is wise in her generation.

It has been decided to lay the cornerstone of the new Protestant Episcopal Cathedral in New York on December 27th, St. John the Evangelist's Day. It is expected that the Bishop of Albany will make the address. It has been stated officially that the amounts received so far amount to nearly \$700,000. Many sums have been received from persons who decline to make public their names or the amounts given; but after January 1st, 1893, there will be a statement giving full details.

The drinking habits of the world cost something. The *Gambrinus*, the organ of the Austrian brewers and hop-growers, answers this question every year by publishing a conspectus of the annual production of beer all over the civilized globe. The total quantity of beer brewed in 1890 was 1,956,000,000 hectolitres, or 92,984,000,000 gallons, whereas in 1889 it was only 1,786,000,000. Great Britain and Ireland held the pre-eminence with 567,000,000; the German Empire followed next with 528,000,000 hectolitres.

The "Teutonic," which sailed from Queenstown on Thursday last, carried a passenger who paid well for the privilege of crossing on that particular ship. His name is Pisa, and he missed the mail train at Dublin on Thursday morning. He paid \$250 for a special train, and travelled the 180 miles in the unprecedented time of three hours and twenty minutes. The *Teutonic* was slowly steaming out of the harbor when he reached Queenstown. Pisa hired a fast tug at the wharf and overtook the big liner, which stopped for him just before reaching Roche's Point. His fellow-passengers received him with cheers.

The exigencies of statecraft are sometimes made to condone some terrible evils. Lord Kimberley, the Secretary of State for India, has shown unexpected firmness in dealing with the cry for the suppression of the opium trade. He recently told a great deputation of the philanthropic societies that, while he was most anxious to limit the consumption of opium, the abandonment of the opium revenue, and the profits of the trade, which together reached \$15,000,000 a year, was practically impossible. If the attempt were made under

Parliamentary dictation, India must be compensated, and no Minister of the Crown would propose the grant.

The London "Morning Post," in the course of a long editorial article concerning Canadian politics, states that the McKinley policy of forcing Canada to come to terms and agree to the American desire for annexation has been a failure. Mr. Erasmus Wiman has acknowledged that from a trader's standpoint the McKinley tariff has not been a success. A true idea of the state of the controversy may be obtained from a perusal of the communications between General Foster, the American Secretary of the Treasury, and Hon. George E. Foster, the Canadian Minister of Finance.

We take the following from the daily *Globe*: "Rev. J. M. Wilkinson, formerly of Toronto, and now in charge of the united city missions of Minneapolis, has been stirring up the dry bones in his adopted city. He recently delivered an address in Sherman Street church before a gathering of clergymen, which called forth a great deal of comment. He denounced the apathy of the Christian Churches in regard to Sunday theatres, and said that if the Methodist Church had done its duty there would have been no need for the Salvation Army. Every church should be interested in mission work, and should study the problems that affect the social life of the people."

The new President of Switzerland, Dr. Charles Emmanuel Schenk, was born at Berne in 1823. He is the son of a distinguished mechanician, and was educated for the ecclesiastical ministry. In 1845 he was appointed suffragan Protestant pastor at Schuppen. In 1847 he was called to Laupen, and returned three years later to his former charge as full pastor. He became popular politically, and was elected presiding officer of the Federal Assembly. From 1857 to 1863 he represented the canton of Berne in the Federal Council, of which he was Vice-President in 1862. He was elected five times, from 1865 to 1890, President of the Swiss Confederation. He was Minister of the Interior in 1891 and Vice-President during 1892.

Lady Henry Somerset and Miss Willard have planned to spend the winter in a temperance campaign in England, and it augurs well for the progress of the work, that as leaders in their respective countries they thus join interests for a time, and throw the combined weight of their individual influence into the work in England. Many women in England have for years longed to see and hear Miss Frances Willard, and conferences are now being organized in various parts of England, with this object. The subjects chosen for discussion at these conferences reveal a steady growth of thought in local and provincial centres of the women's temperance associations in England.

It is said that the distress in London, growing out of the enforced idleness of many thousands, is having one salutary effect in the shape of a reaction against the tyranny of organized labor. A manifesto issued this week by the Free Labor Association is being received with many expressions of sympathy among the unemployed. The document sets forth that there are in London alone 100,000 men, with 300,000 women and children dependent upon them, out of employment at the present time. It is chiefly due to the continued strikes in all trades during the last three years, which have driven tons of shipping into the hands of the foreigner, displaced 20,000 men, cost the workmen of London £952,000 in wages alone, and proved the greatest curse that ever visited London. The manifesto proceeds to charge the new unionist leaders with being the authors of the strikes referred to.

We take the following from the "Methodist Times": "As various rumors about Dr. Stephenson have been afloat during the past few days, it may be as well to state the facts. Some time since, the ex-President received an invitation to the Vanderbilt University in Tennessee, which he refused. Quite lately he was invited to occupy the pulpit of the Metropolitan church, Washington. After having given the fullest consideration to this flattering invitation, as he was by courtesy bound to do, Dr. Stephenson has decided to decline the proffered honor, and remain at the Children's Home. Our readers will be interested to learn

that Dr. Stephenson is engaged to be married to Miss McPherson (Sister Ella) of the Children's Home. Miss McPherson has been an officer of the Home for about thirteen years. She is at present in Vienna on a visit to the Baroness von Langenau, and is assisting in the instruction of the deaconesses who are working under the Baroness. She comes of a respectable Methodist family in the north of England. Her parents both died many years ago, leaving a large family totally unprovided for. Dr. Stephenson received two of them into his Home, and the elder of these two is the one who is shortly to be his bride. She is about 30, and the Doctor is just 52."

METHODISM EQUAL TO THE TIMES.

Since Wesley's time the very heavens have been telling that he was right and that his critics were wrong. The success of Methodism is the marvel of two centuries. The vastness of her population belting the globe, the multitudes annually converted, the quaintness of her membership, the spirituality and scholarship of her ministers, the largeness of her contributions, the power of her press, the number of her temples of piety, schools of learning and houses of mercy, and the vigor with which she is pushing forward the conquest of the world by her home and foreign missions are facts that indicate that the Lord is with his people.

Since the birth of Methodism there has been no other distinctive religious movement in the Church of God. There have been modifications of creeds, changes in church polity, revival of formal churches, organizations to meet special forms of vice and misery, and special classes in society, but nothing that rises to the dignity and proportions of a great reformation.

Is a new movement needed to meet the exigencies of our times? What are the exigencies? Political corruption, bribery in office, and instability of government? Is the present worse than when kings delighted to honor such statesmen as Bolingbroke and Chesterfield, Walpole and Newcastle, when prime ministers bribed the king, bribed the queen, bribed the Parliament; when elections were rated on the Royal Exchange, and when the maxim was accepted, "That government must be carried by corruption and force"? Are the clergy more worldly and the Church more formal than when Toplady said, "A converted minister in the Established Church is a greater wonder than a comet," and when, according to Butler, "Christianity is not so much as a subject of inquiry"? Is infidelity more audacious and assertive than that which gave birth to the French Revolution, which dissolved the very elements of society? Are the masses more degraded than when Whitefield preached to the colliers of Kingswood and the merry-andrews of some Bartholomew's fair? Is literature more debased than when fame hailed with delight such authors as Voltaire and D'Alembert, Smollett and Paine, who ministered to the lowest and worst of human passions?

Methodism install these social conditions, and behold the change!

Is it true that we are threatened to-day with new perils? Is the lust of ecclesiastical preferment in the disguise of a holy seal eating, as doth a cancer, at the vitals of the Church, and is there nothing better and greater than office? Has the spirit of worldliness entered our Zion under the pretence of innocent mirth and at the expense of the means of grace? Is the Bible imperiled as never before, its authority denied, and its histories impeached?

What is the remedy? A new religious movement? Has not Methodism all her ancient elements of strength? Her doctrines are as sound, her polity is as adaptive, her Redeemer is as great. The all-sufficient and all-efficient remedy is "holiness unto the Lord." Let the Church have this, and the gates of hell shall not prevail against her.

Give us a ministry full of faith and the Holy Ghost, heaven-called and heaven-inspired, with hearts of flesh and souls afire. Give us men who will preach the truth as it is in Jesus; of dauntless courage, who stand unblanched before the mighty; men of tenderest sympathies, untiring zeal and purest motives. Give us the men who can write in lines of light and speak in sentences of fire; who can enter the arena of debate and maintain the Bible as the Word of God to man; who can thrill all hearts by the power of their own experience; who will turn many to righteousness to shine as stars for ever and ever.—*Bishop Newman*.

THE LITTLE MINSTREL.

The Christmas bells were all ringing
Their musical carols, gay and sweet,
As a dark-eyed child went singing
Down through the snow-covered frosty street.
Icy cold was the wintry air,
And the poor, half-frozen feet were bare:
But still the little minstrel sang,
Through the clear air the sweet words rang,
"The Christ is come! The Christ is come!
To call his wandering children home."

Hurrying groups went to and fro,
But no one spoke to the singing child;
Bright young faces, some wrinkled too,
Some worn, some glowing, some calm and mild;
All smiled to hear the childish strain,
Then went on their happy way again.
And still the little minstrel sang,
Through the clear air the sweet words rang,
"The Christ is come! The Christ is come!
To call his wandering children home."

The fair day darkened on towards night,
Sharper and keener the brisk wind blew;
The stars came forth so coldly bright,
Each standing out from the brilliant hue
Of the azure sky which hung above,
Fit footstool for the God of Love.
And still the little minstrel sang,
Through the clear air the sweet words rang,
"The Christ is come! The Christ is come!
To call his wandering children home."

The Christmas fires burned bright and clear,
Their light fell down on the icy street;
Childlike voices the boy could hear,
As they sang in joyous chorus sweet.
But on he passed—his broken flute
Hugged close to his breast, its voice was mute.
And still the little minstrel sang,
Through the clear air the sweet words rang,
"The Christ is come! The Christ is come!
To call his wandering children home."

But fainter grew the soft young voice,
For the frozen lips were stiff and sore;
It scarce could bid gay hearts rejoice,
And yet it strove to be heard once more;
Even as he sank upon the stone,
Weary and starving, and all alone,
A whispered note the minstrel sang,
But loud through heaven's courts it rang,
"The Christ is come! The Christ is come!
To call his wandering children home."

He'd fallen where the pleasant glow
Of a fire through a window played;
Its rosy light fell on the snow,
Touching his hands and his drooping head;
Lifting his half-closed eyes he smiled,
It seemed a friend to the lonely child.
Once more the feeble notes he sang,
Again through heaven's courts they rang,
"The Christ is come! The Christ is come!
To call his wandering children home."

His eyelids sank; the minstrel slept
A strange, soft sleep on the snowy stone;
O'er the wan face a calm peace crept,
The child was no longer all alone.
Clad in a robe of purest white,
He stood in an angel-choir that night.
And still the little minstrel sang,
Through the clear air the sweet words rang,
"The Christ is come! The Christ is come!
His wandering child is safe at home."

—JULIA A. MATHEWS, in *Christian Weekly*

SOME CHRISTMAS THOUGHTS.

"Old Christmas comes but once a year." So sang some bard whose name I cannot just now recall. Of course, everyone knows that it comes but once a year, and though there are many who wish it came a dozen times, yet they do not stop to think that if that were so it would lose much of its charm. It has come again. Not the old Christmas of long ago, but the new, bereft of much of the cheer, the honest, hearty cheer which characterized the Yuletide of long ago. But the day is not stripped of all joy. Much still remains. For of all the festivals of the year this one calls forth some of the most blessed memories. Underlying all our joys and festivities, there is a sacred feeling that fills the soul, and links the season with the babe in the manger at Bethlehem.

There is something in the season which ushers in Christmas, that throws a charm about it, coming as it does in the gloomiest period of the year. It is the midsummer of our winter, a spring day in a setting of snow and ice. While the spring and summer drive us out into the fields, this season draws us about the fireplace. Adelaide Proctor sings:

"Let us throw more logs on the fire!
We have need of a cheerful light;
And close round the hearth to gather,
For the wind has risen to-night."

What can be more delightful than to gather about the hearth when the snow lies white on the fields, and the trees are bare, and the sun goes down in a path of red, leaving the stars cold in the sky? There is a tropical atmosphere in the room and in the heart, even though it is winter without. I doubt whether there is any season so productive of good, hearty cheer as this, although it comes in mid-winter, when the earth is stripped of green and gold and sunshine.

There is one thing I deplore in the observance of this festival, and that is the decline of the

social side of it. The Christmas of long ago was a day when families were drawn together; when children and grandchildren repaired to the old homestead to enjoy again its cheer, and live over again the hallowed associations of youth. There seemed in all this something of the Spirit of Christ and his religion—unity, peace, love and generous hospitality. The world is at work destroying those influences that unite kindred hearts. But this day in the long ago, called to those widely separated, launched upon the sea of life, bowed with sorrow, and burdened with care, to gather once more about the family hearth and grow young again—grow purer, and better, and more child-like, as the hallowed remembrances of other Christmas seasons came back again with their softening influence. It is true, there is still some of the old sociability left, but it seems with every returning season to grow weaker.

Let it be a season of true joy to young and old. Let the heart be glad, and let there be sunshine in his face. There may be those who cannot enjoy the festival as you do—persons who have no fireside, strangers and wanderers in the earth. But your happy face may reflect the joy of your heart into theirs, and drive away the clouds. Rejoice and be glad. But do not let the festivities of the season draw your hearts from the true significance of the day. Remember the gift of God. That can bring sunshine into the darkest heart. Do not keep it out. Be you at your own warm hearth, surrounded by friends, or be you sorrowful, because no sheltering roof will open its doors, and no friendly hand grasp yours at the threshold. To you all, of whatever condition, old and young, in palace and in hut, may this be to you a most blessed and happy day, because Christ has come into your hearts. —Rev. E. Herbruck, Ph.D., in *Evangelical Messenger*.

VICIOUS LITERATURE.

The quantity of trash that is printed and circulated as reading matter for the million is simply a prodigious power for evil. Trashy novels, sensational stories reeking with unwholesome fancies, sensational newspapers with pictorial caricatures and made-up horrors—all this is poured forth as a deluge of pernicious literature. On numerous book-store shelves, on the counters of news-stands in railroad stations, on the reviewing desks of the literary editors of every newspaper, are accumulated volumes furnishing overwhelming testimony to the productive faculty of trash-writers, until one wonders that the very presses which print them do not groan aloud in protest at the work they are required to do. This stuff is made to sell, and spiced and flavored accordingly.

It is not intended to serve any wholesome or commendable literary end—for very often its lack of literary merit is as conspicuous as is its want of moral tone. It is not designed for the moral or intellectual profit of readers. Its purpose is undisguised. The authors minister directly to depraved and vicious tastes. They use every discreditable device to attract attention and find purchasers for their wares. They invent striking titles, often coarsely suggestive, adorn their books with gaudy pictures and appeal in the most unblushing manner to low imaginations—in nine cases out of ten, however, only to deceive the reader.

The harm that may be done to young, crude and impressionable minds is one of the most lamentable features of the output of sensational and nauseating literature. Parents and teachers find it one of the potent causes of demoralization—so insidious and destructive that often the poison enters the souls of the youth and maiden before their watchful guardians are aware of its approach. What condemnation can be too severe for the cupidity, not to say villany, that would thus corrupt the young and innocent? It is not surprising that persons of real intelligence are beginning to take pride in the fact that they do not keep up with current literature, because so much of it is a positive injury rather than a benefit in any sense.

The right-minded man can sympathize with and admire Herbert Spencer, the great English thinker and philosopher. Soon after the death of Ernest Renan, the French scholar, Mr. Spencer was asked to give his opinion of that eminent writer's works, and to the utter astonishment of the literary world replied: "I never opened one of his books." It was an honest, though a surprising avowal. Mr. Spencer is one of the wisest men of his time, yet he would not

be guilty of pretending to a knowledge he did not possess. On further inquiry, however, he explained that for years he had read no books except those bearing upon his own researches. He could not give time to anything, even the best literature, outside his own line of study.

There are good books, good papers, and much that is written and published is profitable and worthy the highest approval; but it is the misfortune of the meritorious writers that they have to contend with the torrent of slush poured forth daily. Bacon said that "reading maketh a full man," mentally speaking, of course; but there is good reason to think he would have modified that declaration had he lived to this time. He would despair of any mental fullness coming from the perusal of all the stuff with which the reading public is deluged nowadays. —*Troy (N.Y.) Times*.

QUESTIONABLE AMUSEMENTS.

The increase of social clubs of a questionable kind, in cities especially, has given, and is giving, many ministers much cause for anxiety. Some social clubs are not objectionable, as those for literary culture, or the promotion of reforms, or for the improvement of the condition of the membership. But there are in every large city social clubs which are covers for vice and social sins. The doors are locked to all who are not members. Married men who neglect their families, and young men, leave their homes for these clubs where they assemble for questionable enjoyments, for secret drinking and for social gambling, where small sums are bet on games at first just to make them interesting. Moral influences and legal restraints are locked out, and freedom becomes license to form and develop habits that are vicious and dangerous to society.

These dangerous clubs are not all confined to the men. Some of them are mixed, and women yield to like temptations and dangers. About a year ago, at a large city prayer-meeting, while the subject covered temptations that beset the young, a very distinguished lawyer arose, and with much feeling described the danger to society and the Church of the modern sin of progressive euchre, prevailing at the time and participated in by some who profess to be followers of Christ. He said he had that day been consulted as an attorney by a husband and father, not a Christian, who was in great distress about his wife. The wife was a member of a progressive euchre club which had been organized for about eighteen months. They met once in two weeks at the homes of the members. Very handsome prizes were offered at each meeting, and the passion for gambling had so grown that his wife had become a confirmed gambler and could scarcely talk at home about anything but the prizes to be offered at the next meeting. The children were as infatuated as the mother, and his authority as the head of the household was denied and ignored so far as this offence was concerned. He wanted advice and counsel as to how he could regain his authority without a separation, and without resort to legal proceedings to suppress the club, if possible. His description of the stages of degeneracy by the development of the passion for gambling, and the effect on the home as drawn from that husband and father, almost chilled the blood of those who heard him. Gambling had become the absorbing passion of the woman's life, and the description was a terrible picture of progressive sin.

The temptation to join questionable societies is greatly increased where social enjoyments are limited. Young people crave and must have some kind of outlet for their exuberance of spirit, and, if healthful and proper social pleasures are not offered, they will easily fall into those that offer. It does not seem expedient that those who desire the good of the young people should not only encourage the establishment of mission bands and young people's religious societies, but other societies and associations for mutual enjoyment and culture. Young men and young women must have opportunity for meeting in society upon a plane that will inspire each with confidence and respect. If they belong to a society that maintains a high moral tone to their enjoyments and amusements, questionable association will not offer so strong temptations. We commend, therefore, the importance of directing the social amusements of the young by providing a substitute for that which is condemned while attempting to draw them away from questionable associations. —*Herald and Presbyterian*.

The Mission Field.

JAPAN.

CHURCH OPENINGS.

The new church at Ushigomi, Tokyo, was opened on November 8th, by the President, Dr. Cochran, Rev. Y. Hiraiwa preaching the sermon, and Dr. Eby also taking part. Though the weather was unfavorable, a goodly number assembled, and all passed off well.

Those who are interested in the Japan work will remember that we have had a church in that quarter of the capital for a number of years, but we must confess, with regret, that it has been far from attaining the degree of success that we could have wished. Last year the land on which it was built went out of our reach, and we were obliged to get another site and build anew. This was managed successfully, and to-day we have a most commodious little church, with a very convenient parsonage on a lot of suitable size, and unquestionably well located, and better still, it belongs permanently to the church. We never rent land without finding it more or less of a care and loss to us later on. We have reason to hope that by the blessing of God this may be the beginning of better days, and that Ushigomi may be a source of joy and gratitude to us here, and to all who are interested in our work.

SHIZUOKA CHURCH OPENING.

As the building of Shizuoka church has been made somewhat of a special enterprise, being the head and centre of Shizuoka Ken, which may almost be said to belong to us, many will be waiting anxiously to hear of its successful completion and dedication to the service of our Master.

We are just now in the midst of a series of opening exercises, which has been arranged to extend from the 12th to the 20th of November. In order that our many friends at home may, in some degree at least, appreciate the cause of our great rejoicing before God at the present time, and may, I hope, rejoice with us, I shall undertake to give a few interesting points in the history of the enterprise:

It will be remembered that about nineteen years ago, when the country had but recently awakened from its dream of seclusion, and the dismantled glory of the feudal system was, as it were, lying in fragments, not knowing whither to turn, one of our first missionaries, Rev. Dr. Macdonald, came out here, and at the end of four years' labor, left a small society of earnest believers. This was one of the first and most promising churches in the interior. Then followed a term of pastoral labor by Rev. E. Yamanaka, and another by Rev. Y. Hiraiwa, which continued up to the time when the writer was appointed to this field, in 1886. To each of these workers great credit is due for patient toil under the discouragements common to "the day of small things" in every enterprise. Good foundations had been laid, and a considerable membership remained, to say nothing of a very large number who had removed to other places, according to the order of revolution and change everywhere at work. Prejudice had been greatly weakened, and the way was well opened for aggressive work. Soon afterward, the little church, which was only eighteen by thirty feet, was doubled in size, and was not found to be too large. The new pastor, Mr. Kobayashi, worked faithfully, and the flock held well together, and soon the question of wider borders, and a more commodious place of worship pressed itself upon us. At the time of our General Secretary's visit our great anxiety was how to get a site of sufficient size, and suitable location for a permanent church building. Two difficulties were in the way—the possibility of getting such a lot to buy at any price, and the possibility of paying for it if we should get it. But, in the order of providence, a splendid lot was secured at a cost of 3,200 yen, which has now been nearly all paid up, and the work of building a church was bravely undertaken. The Missionary Board nobly responded to our urgent appeal, and gave a grant of \$1,800, which has been an incalculable blessing to us and to the work here.

THE FIRE.

While just making preparations to build, a fire occurred which swept away the old church and parsonage with a large section of the city and left our people scattered and disorganized. This took place on January 8th of this year. We immediately took the English school for the church services, and proceeded to push on the work of church building with renewed vigor. Dr. Macdonald came to our help by sending 800 yen at once for the building of a parsonage. This was put up at once, and the pastor moved into it. Plans were drawn for a church and the contract let by tender to a Shizuoka carpenter, who had no previous experience whatever in this class of building. But he was willing and anxious to learn and to do well, and with the help of one of our Tokyo members, an amateur architect, we got along very nicely.

THE CORNER STONE.

was laid in faith and hope in the month of June, and from that time the work was pushed on to completion. A very great number of men took part in the work, and all seemed most cheerful and happy. None seemed to offer any objections to keeping the Sabbath day as a day of rest, though it must seem a strange interruption to those who have no appreciation of its sacredness. The whole city was struck with wonder at the strange lofty building with its mysterious spire began to rise above dingy roofs, to which they had been accustomed for centuries. How the despised little sect of Christians had gained such strength as to undertake such things no one seemed to know. The leaders of the old religions were not a little disconcerted. But the intelligent people read correctly the signs of the times, and rejoice with us to-day in the inevitable trend of their country toward a new order of things. No one objects; no one persecutes. Some wonder, some admire what they say, while many maintain a dignified indifference.

THE BUILDING.

The church is 48 feet square, with an extension on one side of 24 x 45 feet for Sunday-school purposes. This extension is built as a part of the main building, only separated by a temporary partition with movable slides, so that with very

little trouble the whole structure can be thrown open, making a church of 48 x 72 feet, which, with a transept and side entrance, will make a very large church. We hope to see this change made within a very few years, and a separate place built for the Sabbath-school. At present, by taking out the sides, the whole space is available, and is not found too large for special gatherings. The walls are of frame, faced with brick outside and plastered inside. The roof rises to half-pitch, with gable in front and wide projections and eaves. At one side in front stands a tower 12x12 ft. rising to the level of the ridge and surmounted by a modest spire. This tower forms an entrance, and affords room for the extensive shelving needed for foot gear. This last necessity, which is quite a problem in church building in Japan, is greatly relieved by having a side entrance, which answers for both Sabbath-school and church. The inside is carpeted throughout with a hemp linen at 45 sen per tatso (6 ft. square) spread over a straw matting at about 2 1/2 sen per tatso. It is furnished with substantial pews. The pulpit and altar are carpeted in good colors, but with very cheap goods. A pulpit-seat, neatly made by one of the lacquer firms of Shizuoka, and our organ rescued from the fire, complete the furnishing, and give such a church-like appearance to the whole, that it cannot fail to meet its intended purpose in being a sort of model for all our country churches when they wish to build. Though the building is in every sense chaste and becoming—relatively speaking it is splendid—it will be built, furnished, and the lot well fenced at a total cost of not much over 3500 yen; and large enough to hold, under pressure, 1,000 people or over.

THE OPENING.

Having been for two months confined to a couple of small school-rooms, our regular services had greatly diminished. So we felt that the opening must be made a great occasion, and an effort to not only regain our previous congregations, but arouse a much wider interest than ever before.

On November 12th Dr. Cochran preached the opening sermon, and Dr. Eby conducted the dedication service. The building was well filled, and the occasion one of great solemnity, and, we hope, lasting influence. The Sunday services following were good and well attended.

Monday evening was the first of a series of lecture meetings, at each of which two speakers were to deliver addresses, after which an hour's magic lantern sermon was announced. This last proved so great an attraction that on the first night the building was packed and the doors closed before the hour arrived for commencement. It is estimated that at least 1,000 people failed to gain entrance on that evening, many of whom did not come again. But night after night the place was packed, giving a grand opportunity for seed-sowing. Last night (the fourth of the series) I made an arrangement for having the audience counted at the close, and found that about 1,000 were present, exclusive of a large number who retired at the first intermission. The magic lantern, wisely used, can be made a means of teaching, very impressively, many historical and moral lessons from the Bible, especially to the young and the less critical. To attract and awaken interest it has a great field of usefulness in the mission field, providing, of course, that it is used with care and wisdom.

THANKS.

I must here offer most hearty thanks to the many earnest friends, both on this field and elsewhere, who have helped forward this enterprise. Including Dr. Macdonald's magnanimous gifts, their contributions amount to more than two thousand yen, and with the gifts of the Mission Board made this work possible. The Shizuoka people have done and are doing their best. To them belong the responsibilities and prospects of the future.

Now is the time for a great, deep, and far-reaching revival. We crave the prayers and sympathies of the Christian Church at home, that our present great opportunity may not be lost. Thus prominently planted in this city and Ken, we must either succeed or fail very conspicuously. May the outpouring of the divine Spirit hasten on a glorious advance, and establish forever the name of the living God in this field. F. A. G. Shizuoka, Japan, Nov. 18th, 1892.

Correspondence.

REMINISCENCES.

NO. IV.

DEAR SIR,—I am not un mindful of my promise to show in these communications "how it came about that a Methodist Conference in Manitoba and the Northwest became a living reality." Many will anticipate me, no doubt, in the position, that it came about in the good Providence of God—God himself working graciously and mightily through weak human instrumentalities of his own sending, to the accomplishing of his holy and beneficent purpose. My aim in writing this is to avoid, as far as may be, the biographical, and certainly the auto-biographical, except as it necessarily intermingles with the reminiscence in a general sense, and yet to indicate as best I can, in this summarizing way some of the many stages in the Church's path and progress, while prosecuting this work from its inception to its consummation.

My last article closed with an account of the opening of my commission in Winnipeg in July, 1868, under rather unique circumstances. Just prior to that day the mission party that left Toronto and journeyed on to Winnipeg as a unit, separated and became three parties, Rev. E. B. Young and wife taking passage in the little Hudson Bay trading and freighting boat, worked by oars or sails, as became most convenient, proceeded down the Red River to its entrance into Lake Winnipeg, and thence lengthwise of that lake to Norway House, about 800 miles distant, to their future field of toil; Revs. George McDougall and daughter, Peter Campbell, Mrs. Campbell and two daughters, and Bros. Snyder, wended their toilsome way to their more distant missions in the great Saskatchewan country, to be reached only by a tiresome journey of about 1,000 miles, while the missionary for the "Red River settlement," wife and son, remained in Winnipeg to "set up

our banners" as best they could in the little muddy embryo city and surrounding regions. The work of

FOUNDATION LAYING.

to which I at once addressed myself, and which thenceforth occupied my thoughts very fully, was entered upon in the different localities which seemed to promise best as centres of missionary operations; a work in which my immediate successors, and in fact all our pioneering brethren, who have toiled in these vast prairie regions since that period, have been engaged, ever and everywhere finding it as I did—a toilsome, tedious, expensive and undemonstrative as well as an indispensable work. This early "breaking ground" involved the surmounting of many difficulties, a few of which only shall be indicated just now.

In October, 1868, I closed a letter to the CHRISTIAN GUARDIAN with these words: "Methodism was never yet established in an important field like this without earnest and persevering effort. The devil and bat-like bigots have always opposed its introduction, but as the sun shines in spite of all the owls and bats in creation, so Christianity in earnest will advance if God give his blessing."

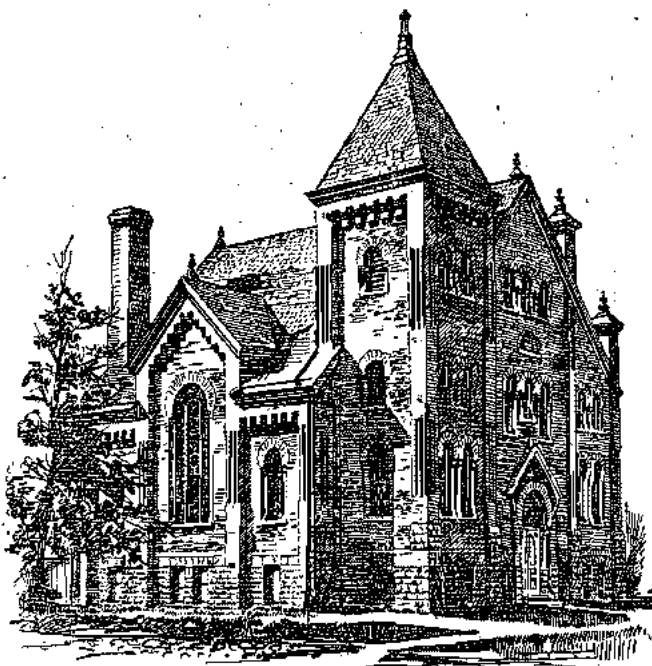
Again in December, 1868, I wrote Dr. Wood thus: "I am not a prophet, but I will predict for this mission, whose foundations I am now trying to lay, a glorious future." Whether in that I was really "foretelling," or only "forth-telling," I must leave to some of the highest of the "higher critics" to decide. What has transpired since then within the bounds of the old "Red River" mission seems a glorious carrying up of a grand superstructure on the foundations then being laid, and the numerous self-supporting churches; the fine and costly churches and parsonages which have been built; the large congregations and Sabbath schools which have been gathered, and the converted and influential membership which has been enrolled, and last, but not least, our college work, now being so successfully prosecuted, with prospects so encouraging, all seem to show that I was not prophesying falsely, even though not a professed prophet.

My first sixty-mile trip through the settlements along the Assiniboine River—my son accompanying me—resulted in the securing of permission, from several kindly-disposed strangers, to hold service, and preach in their homes to any whom I might persuade to come and worship with us and hear the Word. The journey commenced with three Sabbath appointments—Winnipeg, Sturgeon Creek, and Headingley; then came a long tedious

pleasing fact that, having himself led the way into the "ark of Christ's Church," he was soon followed by "all his house," and many of his relatives and neighbors as well.

It has been said, "Variety is the spice of life," and so just here I will mention a somewhat spicy occurrence which took place in those early days of foundation laying in this locality. A certain fussy little half-fledged, not over-gifted, nor unduly popular official regarded the advent of Methodism with much disfavor and evident uneasiness, and thought it his duty to express himself to Mr. Gowler as to the impropriety of which he had been guilty in opening his house for Methodist preaching and in showing hospitality to the wandering preacher who had the audacity to come there to preach; affirming, moreover, that it was very impolitic to do so, as I would soon become discouraged and return to Canada, and then he would find himself awkwardly situated, in view of what he had done; and still further, that I had no right to preach, not having received authority from the bishop. And so, passing around the neighborhood ahead of my appointments, and using the same arguments, warned the people against attending those meetings. This expenditure of logic was duly reported to me, and drew forth the following reply: "Say to Mr. — that I was preaching the Gospel before he was in his cradle, and should continue doing so during the Lord's pleasure; and, also, that Methodists and Methodist missionaries would be found in that region until the millennium." Nearly a quarter of a century has elapsed since, and it looks very much just now as if this forth-telling, or foretelling, were likely to be literally fulfilled, for both at Windmill Point and at Gowler's the work of erecting new and greatly improved churches is being pushed forward to completion by a people who are grateful for the introduction of Methodism, and its prevalence, despite the puny opposition or cold shouldering it met with in 1868, and who, with help from above, will continue faithful to the truth and loyal to Christ and his Church until permitted to see either the millennium or the New Jerusalem.

My next appointment was opened at the "High Bluff," in the home of Mr. and Mrs. Angus Smith, who kindly invited us to use a portion of their house wherein to lodge and also to conduct services. Here we organized the first class in the settlement—Mr. and Mrs. Smith, Mr. and Mrs. Inkster, Mr. and Mrs. Norquay, Mr. and Mrs. Dillworth, Mr. Murray, and several others becoming members thereof, with Mr. Dillworth as their first leader. I



THE NEW METHODIST CHURCH AT AMHERSTBURG.

drive on Monday of some thirty-five miles with a very scattered population, except in the "White-horse Plains," which was occupied by French half-breeds, whose language I could not use, and who, I presume, thought they had no use for me, as they were well provided with a church and bell and priests and sisters of charity. But from "Windmill Point," in the "Poplar Point" country, to Portage la Prairie, through a very inviting region, we found many who accorded to us a hearty welcome, and showed us needed hospitalities. True, all were not like-minded. I suppose the exclusive, narrow-minded and narrow-hearted bigot may be found everywhere; at any rate, I discovered as many of his kith and kin in various parts of the country as I desired to meet, for I felt then as I feel now, that it will be quite soon enough to come into close acquaintance with such when we meet, if we ever do, in the "promised land." In the estimation of such I was an intruder, and my coming an impertinence, an invasion of their rights; for they, seemingly, thought that they held a sort of pre-emptive right to execute "the great commission" in that country—a right without any obligation, being coupled therewith. At "Windmill Point" I was permitted to open an appointment in the home of a kind man, an English half-breed—Mr. Sandison, the miller—who later on became a useful and much-respected member, and, I think, class-leader. The Rev. Mr. Robison, who came to my aid in 1869, was made a great blessing to this neighborhood. Blessed revival services were conducted and a little church erected, which, having become dilapidated, is just now being replaced by a better one. A few miles further on I was permitted to open an appointment, which has been known ever since as "Gowler's," from the fact that Mr. William Gowler had kindly and promptly opened his house and home to me on my arrival. Mr. Gowler was and is one of "nature's noblemen," whose nobility of character, as well as his enjoyments in religion and zeal for God's glory, were ere long greatly augmented. His house has been a resting-place for many a weary missionary since he so heartily welcomed me thereto in 1868. Here also a class was formed and a church erected, and blessed revivals experienced a little later on. I was greatly delighted in meeting him at the Conference in Winnipeg last June as one of the lay members of that Conference, and to be reminded of the

shall never forget the blessed influence experienced on that occasion, as I addressed the people from "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," and as we held our first communion after organizing the class. No wonder we went on our way rejoicing after such a gracious uplift. Proceeding thence seven or eight miles to Portage la Prairie, we were favored by very kind Presbyterian friends, Mr. and Mrs. McBean and their young people, in whose home we found a comfortable resting place, and a room in which to conduct worship and preach the Word. As this was practically the western limit of the Red River settlement at that date, I retraced my steps to Winnipeg, to enter upon my next Sabbath's duties.

In my next (D.V.) I will refer to some experiences during the winter famine of 1868-69; also to the building of our first parsonage in Winnipeg and the arrival of Rev. M. Robison as my assistant and his successes in the western part of the mission; and after that may show how the work was hindered by the wretched rebellion of 1869-70. GEORGE YOUNG.

THE CONVENTION OF CHRISTIAN WORKERS AT BOSTON.

SIR,—In October the columns of the CHRISTIAN GUARDIAN gave notice of a Convention of Christian Workers to be held in Boston, from November 10th to 18th (inclusive), and possibly some of your readers may have been looking for a report of its sessions. A number of Canadians were present, Toronto alone supplying about twenty-five delegates. The meetings were held in Tremont Temple, which accommodates three thousand people. Devotional exercises began at 9 a.m., and 7.30 p.m. daily, lasting sometimes fifteen and sometimes thirty minutes, a fitting opening to the services of the after hours. The party from Toronto had a private car, and went by the O.P.R. and White Mountains. The weather was bright, making the trip delightful, as we sped around and through the picturesque scenery of the mountain district by daylight. At Montreal our party was augmented by Miss Bertha Wright, of Ottawa, and another lady. All our passengers were engaged in some kind of Christian work, and what more natural than that on our journey we should sing praises

and invoke the divine blessing on the Convention and the many forms of Christian effort represented there? That railway coach was transformed into a Bethel, and rich benedictions descended on its occupants as the Scriptures were read or quoted, and one and another spoke of their present hope and God's dealings with them.

Through the kindness of the committee in Boston, the Toronto contingent were all billeted at the same hotel, where some who had been utter strangers became well acquainted and all felt the bond of Christian fellowship and work strengthened as they associated together from day to day. Language fails to convey anything like a true conception of that great gathering to those who have never attended one of these conventions. No other is like it. There was no effort at oratory, though we had that; no one seemed to feel as if he were doing more in the Master's service than anyone else, and yet many are being used in stupendous efforts to save the young and uplift the fallen. The power of the Holy Ghost operating in and through men and women of the most diversified talents, and in almost every social position in life under conditions the most varied, was the distinguishing characteristic of this vast assembly.

The programme was made up of those who told for the first time of the work into which God had led them, and they were allowed to speak twenty or twenty-five minutes, and then reply to questions that came showering in upon them from every part of the building, which often brought out some of the most important and instructive features of their plan of operations with their results. Others, too, made three-minute speeches on the same subject. Then followed short prayers from several for God's blessing on this particular work and those engaged in it.

Reports of progress of those who had described their work at previous conventions, were allowed ten minutes, and at the end of an hour God's blessing was again invoked on these different works.

Addresses were also given on a multitude of helpful subjects, both spiritual and practical; also Bible readings and singing.

The opening sermon on "The Meaning of the Word Christian," was preached by Bishop Baldwin, of Huron, and was full of spiritual power. Many ministers spoke of their church work, the most notable, probably, being Rev. Russell Conwell, of Grace Baptist church, Philadelphia, on "The Institutional Church."

To those engaged in lending a helping hand to the drunkard and outcast, much encouragement was to be derived from the fact that many who spoke at that great conference, and who now are being owned of God in an especial manner in rescuing others, were themselves once so low down as to be given up by almost everybody; but having been forgiven much, they love much.

This short sketch would be incomplete were mention not made of the earnest and telling addresses given by many of our sisters. Indeed, much of the power of the convention would have been lost but for them. The stirring words of Mrs. J. K. Bartley, Providence, R.I.; Mrs. Whittemore, New York; Mrs. Rounds, O. K. Park, Ill.; Mrs. M. O. Kimball, Freonia, N. Y., and our own Canadian ladies—Miss Bertha Wright, Ottawa; Miss Good, Miss McIntyre, and Miss Macdonald, of Toronto.

So many agencies are at work that we never dreamed of that our knowledge of what God is doing on this continent and elsewhere was greatly enlarged, and our faith increased. Every kind of work was discussed. It may enlighten some to give a small list: Ministerial and Lay Work of many varieties in Churches; Mission Labors—Foreign, Home, and City; Lodging-houses; Gospel Waggon and Push Cart; Tent Work; Work amongst Seamen; Work amongst Factory Girls; Medical Missions; Christian Nurses for the Sick; Poor Rooms Homes for Women and Girls; Tracts and How to Use Them; Noon Meetings in Factories; Work amongst Children; Epworth Leagues; Christian Endeavors; Brotherhood of Philip and Andrew; Vacation Work; Industrial Christian Alliance; Boys' Brigade; Correspondence Work for Prisoners; Work amongst Prisoners—amongst Policemen, amongst Indians, Mormons and Mexicans; Rescue Mission Work for Drunkards, etc.; King's Sons and Daughters, and many, many others.

The singing was led by Mr. Ira D. Sankey, so well known as Mr. Moody's companion in evangelistic work, and to those who had never heard him before this was a great treat. Others, too, sang solos or part songs, the sweetest of these being by Rev. F. M. Lamb of Runnebunk, N. J. But perhaps none aided more in leading the devotional spirit of the congregations than the blind singers, Mr. and Mrs. W. V. Baker, of Philadelphia. Mrs. Baker played the accompaniments while she sang, and Mr. Baker with upturned face as well as uplifted hands seemed to see far away beyond the horizon of the natural vision into that land about which he sometimes sang, and his songs went up and forth as if intended for God himself. It was difficult to restrain the tear as one gazed on the pathetic sight and was at the same time led into the very audience-chamber of the Almighty. A male quartette from Mr. Moody's training school in Chicago, and a quartette of colored young men from the South also added greatly to the interest of the meetings.

Rev. B. A. Torrey, of Chicago, presided as but few can. He has been chairman of the committee from its inception, and in that capacity has attended every convention. Rev. John C. Collins, of New Haven, Conn., the indefatigable secretary, was also present, as well as every other member of the Executive, excepting Rev. D. Fay Mills, who was engaged in evangelistic meetings in the West.

A verbatim report of this Convention will be printed in the course of the next few months. To a Christian engaged in any kind of work for the Master, next to the Bible itself, there is nothing he can read which will be so helpful for instruction and inspiration as this report. It is also so interesting that, like many story books, it is difficult to lay it down when once begun, and it is always read with avidity. It can be procured either by ordering direct from the manager of the Bureau of Supplies, Mrs. A. W. Hyde, New Haven, Conn., or from Mr. A. Sampson, 28 Scott Street, Toronto, enclosing at the same time its price, \$1.00.

Two invitations were extended to the Convention for next year, one from Toronto and the other from Atlanta, Ga. As the latter place had invited it last time for this year, the consensus of opinion

was that it should go there in 1893; but Toronto hopes to have it the year following, in 1894. I forgot to say that even at the forenoon sessions the floor and two large galleries of Tremont Temple were filled, and that both afternoon and evening during the latter half of the Convention it was necessary to hold overflow meetings, sometimes two or three. M. T. S.

A DESERVING CASE.

DEAR SIR,—The authorities at the Mission Rooms will have learned with sincere regret of the destruction by fire of the Woodville mission property, thirty-five miles north of Red Deer, on the night of the 26th ult., by which Rev. John Nelson, for twelve years a faithful missionary among the Indians of Northern Alberta, and his family, are left homeless and practically destitute. Mr. Nelson was absent on duty, some sixty miles south, when the fire occurred. Mrs. Nelson and the children, and their governors, Miss Linton, of Toronto, were alone. The fire originated up-stairs, and had made considerable headway before detected, and so fiercely and quickly did the fire-fend do its work, that it was impossible to reach a room in the upper part of the house, so that, with the exception of a few things down-stairs, they lost everything, including their winter supplies just laid in, and so escaped with only the clothes they had on. The useful accommodations of years, the special purchases and preparations recently made in view of their anticipated removal to take charge of the Industrial School at Red Deer, now approaching completion, the little household goods, and precious souvenirs, which money cannot replace, all are gone. The mission authorities will doubtless do their part in helping to meet the loss which this calamity has brought upon our dear Brother Nelson.

My principal object in writing, however, is to appeal to my friends in the East, ministerial and lay, to assist in replacing the library which, of course, perished with the rest of our brother's property. Mr. Nelson, while an earnest Indian missionary, did not content himself with a few small treatises on Cree syllables, but kept in touch with the thought of the age, and therefore had a fairly large and well-assorted library, the loss of which, and the inability to replace it, must greatly deplore. Can we not do something to help him? Are there not hundreds of our ministers in the Eastern Conference, readers of our incomparable GUARDIAN, who can spare, at least, one fresh, live volume, and are there not hundreds of the Christian laity who would delight to contribute helpful, entertaining books for this Christian home left without a leaf, whose limited resources are too severely strained in replacing the very necessities of life, to provide these luxuries for the library? Surely they will do it for the Master's sake. The books can either be sent to Dr. Sutherland, at the Mission Rooms, Toronto, to forward by freight, at my expense, or sent by mail to my care, Red Deer, N.W.T. Hoping this appeal will meet with a quick and generous response.

Red Deer, Dec. 7th, 1892. LEO GARTZ.

MONTREAL METHODIST SUNDAY-SCHOOLS.

The Board of Management of the Montreal Sabbath-school Association met on Friday night, December 9th, in the St. James' church parlor, to make arrangements for the annual New Year's gathering of all the Methodist Sabbath-schools of the city. The Rev. T. G. Williams, D.D., presided. It was decided that the gathering should take place on Monday, January 2, at 10 a.m., in the St. James' church, St. Catherine Street. The speakers selected for the occasion are the Rev. A. C. Courtice, M.A., B.D., the Rev. Foster McAmmond, B.A., and Mr. Fred. Meyers. The Rev. George Douglas, D.D., will preside. The musical programme will be under the direction of Mr. A. Tattersall. It is expected that the gathering this year will reach close on to four thousand Sunday-school scholars and workers. The time-honored donation of bags of candy will be kept up. The annual tea-meeting will be held on Friday evening, January 6, in the St. James' lecture hall. The speakers for the latter meeting are the Rev. W. H. Binsley, Mr. John Flower and Mr. J. McDonald Oxley.

Following the addresses there will be a conference on Sunday-school methods. The annual reports from the twenty-three Methodist Sunday-schools of the association will be presented, and comparisons made with former years' work.

A progressive showing is confidently expected. Point St. Charles Centenary Methodist school will make an exceptionally good showing, the attendance having reached about 570. — *Montreal Witness*.

ST. JOHN'S METHODIST RELIEF FUND.

Previously acknowledged	\$8,783 34
Rev. A. W. Tonge, Dundalk Circuit	2 00
" W. Burns, Oakwood Circuit	15 00
" H. W. McCullough, South Darlington Circuit	5 65
Total	\$8,815 99

WILLIAM BRIGGS, Book Steward, Treasurer.

In acknowledging the amount received on Nov. 25th, for the St. John's Relief Fund, from Rev. J. A. Jackson, we inadvertently credited the whole amount to the Hagersville Circuit, while it should have been as follows:

Simcoe	\$31 00
Jarvis	35 00
Townsend	27 00
Port Rowan	3 70
Seikirk	19 00
Walsingham Centre	1 00
Total	\$105 70

Loss expenses..... 6 18

Remitted..... \$ 99 52

Three Brooklyn preachers, Drs. Abbott Talmage and Storrs, were recently interviewed. Dr. Abbott said: "I cannot say that I prepare my sermons here. They come to me everywhere—on the cars, in the street, anywhere. I speak without notes, and do not write my sermons out. For an hour before entering the pulpit, I shut myself up and set down a few notes in a little book I have here. Then I am ready to speak."

Brief Church Items.

TORONTO CONFERENCE.

ALLANDALE.—A correspondent writes: "The nineteenth anniversary in our history as a church in Allandale was celebrated on Sunday and Monday, November 27th and 28th. The marked success of these occasions in former years has always been cause for rejoicing and encouragement, but this year we have far surpassed all previous records. The Sabbath was a good day, spiritually and financially, for us. Rev. Dr. Parker, of Barrie, occupied the pulpit at our afternoon service, in the happiest vein of his well-known, keen, forcible style; whilst for our morning and evening services, we were fortunate enough to secure Rev. J. C. Speers, of Richmond Hill, who preached two eloquent and practical sermons, and who also mixed mirth-provoking humor with elevating instruction, in a most admirable manner, for us at our Monday evening entertainment. In accordance with the wish of our pastor, Rev. George McCulloch, the thanksgiving offerings of our people were taken in the collections at these services, which amounted to the large sum of \$111. The arrangements for the Monday evening tea and entertainment were splendidly planned and carried out by the ladies. The proceeds of our anniversary amounts, in all, to \$225. Our church is in a flourishing condition. The membership has more than doubled during the last two years. The pastor entered upon his last year's work with the request that we help him to make this the best year the church has yet seen, and it must be gratifying to him, as it certainly is to us, to see the grand results so far. We thank God for all his goodness to us."

ORANGEVILLE.—Rev. A. Brown, pastor. By the grace of God this church is able to report prosperity. The new pastor and his family have been kindly received, and have entered into very cordial relations with the people. Important improvements made to the parsonage add greatly to its comfort and convenience. All the services are well attended, and are marked by powerful manifestations of the Holy Spirit. The Sunday-school has a large staff of willing workers, and readily commands all needful sympathy and support. The Epworth League has done good service in the past, and bids fair to be yet more helpful in the future. The auxiliary of the Woman's Missionary Society flourishes under the able presidency of Mrs. Dr. Smith. A recent visit from Mrs. Gooderham greatly cheered its members, and afforded delight and profit to the large congregation that assembled to hear her public address. A vigorous Ladies Aid Society is doing good in a variety of ways. The Thanksgiving supper, under their auspices, was highly enjoyed, and netted nearly \$70 for the society's funds. Harmony prevails in every department of the church's work; the finances are in good condition, and the outlook for both local and connexional interests is encouraging.

HAMPTON.—The church opening on Friday was a grand success. Rev. Dr. Poole, Toronto, preached an excellent sermon. The tea was one of the best ever given in this place. At the platform meeting in the evening, Rev. Messrs. Roberts, McCulloch, Strike, Joffile, Houch and Liddy, the pastor, took part. The improvements on the church cost nearly \$1,000, and the entire debt was provided for. Special services were conducted Sunday morning and evening by Rev. Geo. Webber, Toronto, and afternoon by Rev. T. W. Joffile, Bowmanville. All the services were largely attended, the evening service being the crowning one. The choir rendered excellent music at all the services. The collections amounted to \$85. The church is now one of the finest country churches in Ontario, and the people of Hampton are to be congratulated on their fine place of worship. The total proceeds of the opening exceed \$1,200. — *Bowmanville Statesman*, Dec. 14th.

OSHAWA.—The Simcoe Street Methodist Sabbath-school anniversary was held Sunday. In the morning Rev. J. O. Ferguson, of China, preached especially to the young people, and in the evening a platform meeting was addressed by Mr. W. H. Gibbs, of Toronto, and Rev. Mr. Ferguson. — *Statesman*, Dec. 14th.

AURORA.—Rev. H. S. Matthews, pastor. Sunday, the 11th inst., was an important time in the history of the Methodist church, when a public reception of the members taken on trial during the quarter was held, and thirty-three were received into the church. The pastor was ably assisted in the service by Rev. H. McDowell. The course pursued was as follows: On Sunday evening, at the close of a suitable sermon, the pastor invited the members of the Quarterly Official Board to come within the altar; he then called the names of those to be received, and each one present came before the altar. The ritual in the Discipline was then used, after which the pastor, the Rev. H. McDowell, and the members of the Quarterly Official Board, extended the right hand of fellowship, and welcomed them as members of the church. The service, which was most impressive, will never be forgotten. The pastor and members of the church are greatly encouraged, and are looking for an extensive and gracious revival.

TORONTO, Metropolitan.—The half-yearly meeting of the members of the Metropolitan church was held last Wednesday night, at which the reports of work done for the past six months were presented. Rev. Dr. J. V. Smith, who presided, stated that the church was in a prosperous condition. There were now 528 members upon the roll, forty of whom had been added during the past six months. The Sunday-school report was presented by Alexander Mills and showed a total of 740 scholars. The other reports received were Ladies' Aid Society, by the pastor; Epworth League, Miss McGuffin; Woman's Missionary Society, Miss Carby; Jarvis Street mission, E. N. Rowell; the Board of Stewards, Dr. W. E. Willmott; the trustees, through Dr. Willmott, sen., and Mr. Shortt reported on behalf of the choir. The members present expressed satisfaction at the good showing made by the several reports, and the condition of the work done.

TORONTO, Epworth Church.—Sunday before last was the second anniversary of Epworth Methodist church. The occasion was duly observed by special services in the morning, afternoon and evening. The pastor, Rev. John Milner, conducted

the morning service, and Rev. J. McD. Kerr, of the Berean church, officiated in the afternoon. The evening sermon was preached by Rev. J. F. Oakley, pastor of Trinity church. Since its inauguration, two years ago, Epworth church has progressed most satisfactorily, and every department of the work is at present in a very flourishing condition.

TORONTO, People's Church.—The anniversary services of the above church were held on Sunday and Monday evening. Acceptable sermons were preached in the morning by Rev. Mr. Osborne, B.A., of the Montreal Conference, and Rev. Mr. Laker, of the Toronto Conference, both students of the Victoria University. At both services the congregations were large and attentive. There has of late been a growing and deepening spiritual interest manifested in an increased attendance and frequent conversions. On Monday evening Conductor Snider delivered his deservedly popular lecture on "Life on the Rail." For an hour and a half he held his audience in wrapt attention, narrating to it funny and comical scenes during his life as a railway man, closing with a tender and powerful appeal for all to get on board the Gospel train, whose guide and conductor is Jesus Christ and its terminus heaven. Mayor Fleming, in an able and pleasing manner, discharged the duties of chairman. Our church believes in straight giving and no tea meetings. Total proceeds of anniversary, \$180, which will be increased. — *Globe*, Dec. 15th.

COLLINGWOOD, Second Circuit.—Rev. Gideon Powell, pastor. We commenced on the 28th of last month a series of special services at one of our appointments—the village Nottawa. For the first two weeks the pastor was alone, but we are thankful to say a few souls sought and found the Saviour. Since the 8th inst. we have been assisted by an evangelist, Mr. Viner, who came to us from Singshampton Circuit, where he spent some five weeks helping the Rev. James Long. His efforts in this village are signally owned of God. During the past three weeks it has been our unbounded joy to see many souls make a start for the "better land." Scores of young persons, of both sexes are deeply convinced of sin, and, we believe, will soon cease resisting the gracious influence of the Divine Spirit, and yield themselves to the claims of God. Mr. Viner is an earnest, loving, enthusiastic worker, and possesses an unlimited amount of tact; and his singing undoubtedly forms an important factor in the great success attending his labors. We would, with all our hearts, recommend him to any of the brethren requiring the services of a helper during their special services, as a man of God, one who loves the work, and yearns for the salvation of the ungodly. It is our purpose, as soon as we close the revival services at Nottawa, to proceed to the George Street Methodist church, Collingwood, where already we are experiencing droppings of the shower, some having been recently converted. Thence we go to Kirkville appointment, all being well. May a wonderful revival wave sweep over our whole circuit is the desire and prayer of the writer.

NEWCASTLE.—The new brick addition to the Methodist church is progressing rapidly. The rafters are already on, and the shingling will be finished this week. It was at one time doubted if the work would be done by New Year's, but through the energy of the contractor, Mr. Simmons, there is no doubt that the building will be ready for dedication by that time.

PONTPOOL.—The anniversary services in connection with the Methodist church were a great success, financially and otherwise. On Sunday, sermons were preached at 10.30 a.m. and 6.30 p.m., by Rev. Mr. Young, of Millbrook, who preached two excellent sermons. At 2.30 p.m., Rev. H. McQuade, the former pastor of this circuit, preached a very impressive sermon in his usual eloquent style. On Monday a grand supper was served in Coulter's Hall, after which the crowd adjourned to the church, where addresses were delivered by Rev. Messrs. Hallie, McQuade, Strike, and others. Proceeds, about \$70. — *West Durham News*, Dec. 15th.

ORILLIA.—The anniversary services of the Methodist church were held on Sunday. The Rev. Thomas Manning, B.A., preached thoughtful sermons to large congregations. In the morning the subject was "Faith," and the text, "Who through faith subdued kingdoms." Mr. Manning's text in the evening was, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The preacher pointed out how the attempt to do right brought us nearer to God, and that if this commandment was implicitly obeyed, our lives would be happy, pure, heavenly. Though the tea-meeting, which is usually held in connection with the anniversary services, was omitted this year, \$110 was added to the Trust Fund. — *Packed*, Dec. 15th.

ALLISTON.—Rev. T. Dunlop, pastor. The Ladies' Aid held their annual popular concert on the 30th ult., and were greeted by a full church, even to the aisles. Miss Helen Marr Patterson, Toronto, elocutionist; Miss Wallace, Tottenham, soloist; and Master George Scott, violinist, of Barrie, assisted the local talent with great delight to all. Miss Lund, of Japan, addressed a public meeting under the auspices of the Woman's Missionary Auxiliary, on the 2nd inst. The pastor in the chair. The address was instructive, interesting and profitable. The audience evinced the interest taken by frequent applause and a liberal collection, with a hearty vote of thanks. The Sunday-school anniversary was held on Sunday, 11th inst. Mr. Alfred Day, Secretary of the Provincial Sunday-school Association, preached morning and evening, and addressed the school with many of the older people in the afternoon. The audiences were large, the discourses brilliant, and the profit great.

MANITOBA AND N. W. T. CONFERENCE.

CRYSTAL CITY CIRCUIT.—Rev. J. H. L. Joslyn writes: "We have three items to record since writing in September. Rev. H. Wigle, B.A., of Balcarres, conducted our missionary anniversary services. The sermons were appreciated, and the offerings advanced thirty per cent. In November we had special services at our Eton appointment, and ten persons were saved. In December, the fourth anniversary of Crystal City church was held. Rev. G. Turk, pastor of Grace church, Winnipeg,

lectured on Friday, 2nd inst. He enriched mind and heart, as well as captivated the audience. On Sunday, the 4th inst., he preached morning and evening, and addressed the young people in the afternoon. The offerings received at all the services amounted to nearly \$300, but as the time was extended through the month to return envelopes with offerings enclosed, it is hoped that \$500 will be received in all. There was so much grace and power manifest that we decided to continue special services through the week. We praise God, from whom all blessings flow."

GUELPH CONFERENCE.

WATERLOO.—The anniversary services last Sunday, November 27th, in the Methodist church, were very successful. Dr. W. S. Griffin, of Galt, preached very acceptably morning and evening. The collection amounted to \$105. On Monday evening a tea was given by the ladies to the members of the congregation and the scholars of the Sunday-school. Between three and four hundred people were present, and a delightfully social time was spent. A suitable programme of music was rendered in the course of the evening. — *Waterloo Chronicle*.

LUCNOW.—Rev. John Mills, pastor. The anniversary services of the Methodist church were held on Sunday, December 4th, when Rev. Wesley Casson, of Harrison, preached to large congregations on both occasions. The reverend gentleman is an able, earnest and fluent speaker, and his discourses were both effective and appropriate to the occasion. His sermon in the evening was especially good and much appreciated by the large audience present. The collections and subscriptions amounted to a trifling over \$300, which goes to the Trust Fund of the church. — *Lucnow Sentinel*.

WINGHAM.—Rev. S. Sellery writes: "The anniversary services of the Wingham Methodist church were held last Sunday and Monday, the 11th and 12th inst. Rev. A. M. Phillips, B.D., of Toronto, preached the sermons. The people were more than delighted. His sermons were clear, forcible, eloquent, masterly presentations of the truth. His visit here will not soon be forgotten. Instead of the old-time tea-meeting, we asked for a cash offering of \$100. The sum of \$215 was put on the plates. On Monday evening a very successful musical and literary entertainment was held. Excellent music was furnished by the choir of the church and the Sunday-school orchestra, and interesting addresses were given by Revs. W. F. Campbell, M.A., of Blyth; W. H. Watson, of Wingham, and George F. Dalton, of Brussels. During the past few weeks the church has been undergoing enlargement and repairs. The seating capacity has been increased by 200, the galleries raised fifteen inches, the old stoves replaced by furnaces, and the coal-oil lamps by incandescent electric light."

BRILLIN.—Rev. George Richardson, pastor. A correspondent writes: "The anniversary services of this church were held on Sunday, the 11th inst., and were highly successful in every respect. Conductor Snider, of Toronto, preached both morning and evening to immense congregations. The Conductor has hosts of friends in Brillin, who admire his sterling Christian character, and who always listen with deepest interest to his graphic and touching presentation of 'the old, old story,' and on this occasion he was in his happiest vein. He addressed the Sunday-school in the afternoon, and it is safe to say that impressions were made in that service that will never be effaced. The attendance at the school was 391—by far the largest in its history. In connection with the anniversary services, the pastor asked the congregation for a cash collection of \$350, and they responded by placing \$110 in cash on the plates at the two services. The day was brought to a fitting and glorious close by a stirring evangelistic service conducted by Mr. Snider, at which a number of persons expressed a desire to lead a new life, and some found peace in believing. Under the clear, earnest and convincing preaching, and the faithful pastoral care of our beloved pastor, this charge is enjoying wonderful prosperity, not only temporarily, but above all, spiritually."

MASSIE.—The members of Maasie Epworth League of Christian Endeavor held their annual meeting on Thursday, Dec. 8th, when the following officers were elected: President, Miss Tyndale; Vice-President, Miss M. J. Neelands; 2nd Vice-President, Miss M. Hewitt; Sec.-Treas., Mr. Bobb. Lavery. After which the different committees were elected by the Executive. Rev. Mr. Churchill, of Chatsworth, preached a very eloquent missionary sermon in the Methodist church here on Sunday last, taking for his text Romans 1. 16, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." A collection and subscription were taken after the service. Miss Mary Hewitt and Miss Martha McKeeck were appointed missionary collectors. — *Queen Sound Times*.

OWEN SOUND.—The Missionary Anniversary of the Methodist churches was observed on Sunday last in both churches. The delegates consisted of Rev. N. E. Willoughby, D.D., of Toronto, and Rev. W. G. Howson, of West Toronto Junction. Dr. Willoughby occupied the pulpit of West Street church Sunday morning, and First Methodist church in the evening, while his associate from West Toronto filled First and West Street churches morning and evening respectively. This was Rev. Mr. Howson's first appearance before an Owen Sound congregation, and all who heard him Sunday morning were favorably impressed. Though small in stature, he is a most powerful speaker, rivetting the attention of his hearers, and moving them at will from smiles to tears and tears to smiles. Dr. Willoughby had appeared before Owen Sound audiences on a similar occasion during the pastorate of Rev. Mr. Holmes. He devoted his remarks largely to the duties of the church and the individual members in the support of the missionary work, urging it upon those present to exert every energy to advance the cause in the regions of heathendom. The hymns, anthems and offertories were appropriate and excellently rendered. The choir of First Methodist church had the assistance of Mrs. G. G. Moore, of Guelph, who sang beautifully. "There were Ninety-and-nine," as a solo at the morning service, and Gounod's "There is a green hill," at the evening service, adding, at the request of Dr. Willoughby, that familiar old favorite hymn,

"The Sweet By-and-By." The contributions on Sunday amounted to over \$600, and the prospects are that the contributions of last year—\$712—will be exceeded, when the collectors have gone their rounds.—*Times, Dec. 15th.*

LONDON CONFERENCE.

SARINIA.—Rev. A. S. Edwards writes: "We have a revival of wonderful power in progress on the St. Clair mission. It has affected the whole reserve. Not only the Methodist Church, but also the Church of England, has worked, with the best results. It has not been my privilege to witness so deep and moving a work of God. The people have ceased to weep, and now they laugh for joy. Yet no objectionable excitement accompanies these joyous effects. We hope it may be permanent."

ESSEX.—Rev. James Whiting, pastor, writes us: "On the occasion of the recent church anniversary Rev. J. B. Gundy, of London, the former pastor, preached to large and delighted audiences. A successful tea-meeting was held the following evening. The choir rendered good service, and excellent addresses were delivered by Rev. Messrs. Kennedy, Henderson and Gundy. Proceeds of the anniversary, \$282. We have here an excellent church and a first-class parsonage, and it is fully determined that both shall be free from debt within one year. On Sabbath, December 4th, the pastor made the annual appeal in behalf of the Supernation Fund, and the whole appropriation of \$30 was promptly and cheerfully met. No murmurer against the fund here, but the friends believe that its claims are founded in both justice and benevolence. Two entertainments have been held during the fall in behalf of the choir, and were both very successful. A crowded house greeted the 'Old Man Eloquent,' Bishop Hawkins, who held his audience spell-bound for two hours; and another good audience assembled, and were greatly pleased with the readings of the noted elocutionist, Miss Sarah L. Bailey. Congregations are good, increasing so, and we are praying for and expecting 'showers of blessings.'"

LONDON, Dundas Street Centre.—The Service of Praise Tuesday in Dundas Street Centre church, under the conductors of Mr. W. J. Birks, was an artistic success. The attendance was large considering the discomforts of a rainy December night. The main features of the service ought to be repeated. The imported star on this occasion was Mr. Slade, of Detroit, whose voice is a sonorous organ of the baritone order, capable of impressive modulations. The other soloists were Miss Ziegler, Mrs. Daly and Miss Body, and Messrs. Carroll and Belcher. All did well. In the handling of masses of voices, and in the perfection of shading, Mr. Birks particularly excels. "Crossing the Bar" was last night given in a manner worthy of Westminster Abbey.—*London Advertiser, Dec. 15th.*

NIAGARA CONFERENCE.

LYNEDOOH.—A correspondent writes: "The anniversary services of our Lynedooch church have been held with good results. Rev. T. E. Clark, of Delhi, preached morning and evening to attentive congregations. On Monday evening, after the bountiful and excellent refreshments were enjoyed by the congregation, they retired to the auditorium, and Mr. Wm. Charlton, M.P.F., took the chair and performed his part in a masterly manner. Rev. Mr. Clark addressed the meeting on the cultivation of the mind and on using our strength to make this the best country in the world. Rev. Mr. Jamieson, of Brantford, an old pastor, waxed eloquent as he spoke at length on the objects of life, and at the close he was much cheered. The choir, aided by Mrs. T. E. Clark and Mr. and Mrs. Taylor, furnished suitable music. The committee of management attended to their part of the business in an energetic way. This beautiful church has been built only five years, and is worth \$5,000; the debt is provided for, and there is money in hand to commence the building of a shed and the repairs of the old one. There was realized by the present efforts \$36. All connected with this effort were well pleased."

WATERLOO CIRCUIT.—Rev. Geo. Ferguson, pastor, Sunday, December 11th, was a day of special interest at the Nelson appointment, on this circuit. The church edifice has been undergoing a thorough renovation. The ceiling, walls and woodwork have all been painted, and new lamps, pulpit and chairs have been provided, making the church look very handsome indeed. Rev. D. G. Sutherland, D.D., LL.D., President of the Niagara Conference, preached in the morning, and Rev. Dr. Brathour preached in the afternoon, and Rev. Mr. McQuarrie preached in the evening. Rev. Mr. McQuarrie is pastor of the Presbyterian church at Nelson and St. Ann's. The sermons were much appreciated by the congregations, and will not soon be forgotten. The collections were also good, and when added to the former giving of the congregation, will place the finances of this appointment in a very satisfactory condition. We should mention that a short time ago the people of this appointment gave their pastor a surprise by meeting at the parsonage for an evening's enjoyment, and presenting him with a purse of money as a token of their appreciation of his labors among them. This was not an instalment on salary, but given as a present, and accompanied with an address, which was read on the occasion.

SALFORD.—The recent anniversary services in the Methodist church were very interesting. In the morning, Rev. J. S. Ross, M.A., of Woodstock, preached an excellent sermon on "Unconscious Influence." Rev. B. Harris preached an excellent sermon in the afternoon. In the evening, Rev. J. E. Hockey, whom all were delighted to again see and hear, preached a grand sermon on "Christian Love." The concert Monday night was a magnificent success. There was a good attendance, and short addresses were delivered by Revs. W. H. Barracough, J. E. Hockey, T. Boyd, E. I. Hart, B.A., and Mr. John Gregg, sen., whose eighty-two years of age, and who has been a resident of that locality for over fifty years. The musical part of the programme, especially the singing of the choir from Charles St. church, Ingersoll, was unusually fine. Rev. J. E. Hockey, the former pastor who inaugurated the movement to build a new church, was commissioned to solicit subscriptions to wipe out the remaining indebtedness of \$300, and so generously did the people respond that he was not long in accomplishing his pleasant task. The church originally cost over \$7,000, and on this the second

anniversary the debt was \$1,550. On Sunday it was announced that \$1,290.29 of this was covered by cash on hand, notes, subscriptions and Sunday collections, leaving \$319.71 to be met on Monday night, and this was promptly done, so that to-day the Methodists of Salford have the proud satisfaction of owning one of the finest rural churches to be found anywhere, practically free of debt.

MONTREAL CONFERENCE.

NEPHEAN CIRCUIT.—A correspondent writes: "The missionary anniversaries in connection with this circuit were held on Sabbath, December 11th, in which Rev. John Ferguson and Mr. D. McElroy, of Carp, gave very interesting and instructive addresses, and succeeded in bringing up the missionary giving, considerable in advance of last year. We expect, after the juvenile and regular missionary collectors have done their work, that there will be at least twenty per cent. of an increase over last year. The Scott appointment has been visited with a very gracious revival, lasting about five weeks, in which the saving and sanctifying influences of God's Spirit were manifested. What the outcome of these services is will not be fully known until the judgment. The people of the above appointment presented their pastor, Rev. F. Tripp, with a beautiful new cutter as a token of respect and esteem."

SMITH'S FALLS.—A convention of the Perth District was held in Smith's Falls on Wednesday, December 7th. Three sessions were held, and each was fairly attended. Rev. William Jackson, of Perth, Chairman of the District, presided, and Rev. William Philip, B.A., B.D., acted as secretary. At the morning session an interesting paper on evangelistic work was read by Rev. James Kines, of Carleton Place. The essayist condemned strongly the employment of professional evangelists. At the afternoon session a paper on "The Scriptural Use of the Word Holiness," was read by Rev. L. D. Chown, of Almonte. As the reverend gentleman advanced some new ideas on the question of holiness, those who pride themselves on their orthodoxy were alarmed. Rev. Mr. Lett, of Merrickville, read a paper on "How May we best Secure the Salvation of the Children in our Sabbath-schools and Congregations?" He emphasized the necessity of parental piety and that the aim should be to bring up the children as Christians from infancy. A public religious service in the evening concluded an interesting and profitable convention.—*Ottawa Free Press.*

OTTAWA, Western Church.—The Young People's Society of Christian Endeavor of the Western Methodist church held their annual meeting on Thursday evening of last week. A large attendance was present, and seven new members were received. The following officers were elected for the ensuing year: President, Mr. J. Lough; First Vice-President, Miss B. F. Pratt; Second Vice-President, Miss Edith Benson; Secretary, Mr. E. O'Neill; Treasurer, Mr. Gilbert York; Recording Secretary, Mr. W. Stumblies; Organizer, Miss A. L. Pratt. After considerable discussion it was decided to give an at-home to the members and their friends in January.—*Free Press.*

OTTAWA, Eastern Church.—The Eastern Methodist church orchestra gave a concert recently at Head's Mills, when the church there was filled with a well pleased audience. Mr. Dantigny gave two excellent cornet solos, and Miss O'Neill rendered two recitations in her usual taking manner, both the lady and gentlemen getting a very warm encore. They gave their services as funds of the orchestra. Mr. Leary occupied the chair and expressed the great pleasure of the audience with the programme provided.—*Free Press.*

BAY OF QUINTE CONFERENCE.

ENTERPRISE.—One of the happiest events that has occurred in this place was the opening services of the new Methodist church, which took place on Sunday and Monday, November 27th and 28th. On Sabbath morning, the church was full long before the time for service. At 10.30 all joined in singing "Praise God, from whom all blessings flow." Rev. A. Campbell, of Belleville, preached a sound and earnest sermon; he also addressed the Sabbath-school at 2 p.m. At 7 p.m. Rev. S. J. Shorey, of Napanee, preached an eloquent sermon to a congregation of about 700. The choir discoursed excellent music at all the services, being ably assisted by N. J. Leonard and daughter, of Westbrook. On Monday night the church was again filled to its utmost capacity, when Dr. Caracallen was called to the chair and commenced the proceedings. In addition to the choir, A. W. Rockwell, of Napanee, gave some very fine solos. Rev. Messrs. Marsh, of Yarker, and Wilson, of Newburgh, gave able speeches. Rev. A. Campbell took charge of the finances, first giving a statement of the actual cost of the property, which is nearly \$7,000. By the management of the pastor, Rev. H. I. Allen, and the building committee, all but \$700 had been provided for previously. After appealing to the congregation for a short time, nearly \$1,000 was raised, making ample provision for the indebtedness with a good margin. Then Rev. William Jolliffe, Chairman of the District, dedicated the church to the worship of God. Rev. Mr. Allen and the congregation are to be congratulated on the success that has attended their efforts.—*Weekly British Whig.*

WELLINGTON.—The Epworth League of this church held an at-home in the Methodist parsonage on Monday evening, December 5th. The spacious rooms of their pastor's beautiful residence were filled by the members of the League and their friends, numbering nearly 100. The refreshment room, in charge of the young ladies, was bountifully provided and largely patronized during the evening. Music, songs and innocent amusements filled up the happy hours. At 10.30 sacred melodies were sung and heaven's blessing was invoked by the pastor upon the young people and their work. Thirteen names were added to the list of membership. Everybody felt that the first at-home held under these auspices was a great success.—*Picton Gazette.*

CANNINGTON.—A very interesting open meeting of the Epworth League was held in the Methodist church on Friday evening of last week. Rev. J. W. Totten occupied the chair. Selections of music were given by the choir. Rev. D. Y. Ross gave a most interesting and appropriate address on "Christian Endeavor Work." It was

greatly enjoyed by the congregation, and was well calculated to stimulate the League to more earnest work for the Master. The League was much pleased with the success of this meeting, and joined with the pastor in tendering Mr. Ross their hearty thanks for his admirable address.—*Gleaner.*

PETERBORO, George Street.—Joseph H. Locke, pastor. The revival that has been in progress in this church, conducted by the pastor, for the last six weeks, is still going on with increasing success. The two principal characteristics of the revival that marked it at the first, still mark it, viz., the suddenness of the conversions, and the large number of young men that are converted. At least two-thirds are young men.

Woman's Missionary Soc'y.

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

Did you read the description of the Birthday Calendar in our column last week? We have one before us as we write, and certainly it is all that we were led to expect. Just such a pretty, useful and expensive souvenir as one desires to send to a friend during this holiday time. Price 20 cents, or \$1.80 per dozen. Send to Miss Ogden, Room 20, Wesley Building.

Will our friends desiring Badges kindly have a little patience. Uncontrollable circumstances prevent any orders being filled until after Christmas.

The following, received from Mrs. Lewis, Belleville, we publish with a note of explanation from the Literature Committee: "In the last monthly Leaflet auxiliaries are requested not to expect receipts for remittances sent. As our constitution advises an auditor for every auxiliary, we deem it highly necessary to have receipts for all remittances, however small, else how can an auditor certify to the correctness of the accounts? If the lady in charge of the Leaflets is overworked, it would be well to find an assistant for her, only let the work be properly done, and in a business-like way."

Many of the orders received for literature are extremely small, some not exceeding one cent, and to do so Mrs. Lewis proposes would entail an annual expenditure of twenty-five or thirty dollars. The Literature Committee from the beginning has endeavored to practice strict economy, believing in the principle advocated in a letter on the Woman's Missionary Society business sent to one of its members a year ago. The writer says: "Will you oblige me by handing the enclosed (a letter) to Mrs. B., as by doing so postage is saved, and even in small matter we should, I think, study economy for the work's sake." The committee, "for the work's sake," has not sent receipts, knowing that the arrival of the goods is an assurance that the money was received. In one auxiliary at least that we know of, the corresponding secretary always gives the treasurer a voucher that the goods for which the money was sent have been received, and that receipt is accepted by the auditors. The committee would recommend this plan to other auxiliaries, as it meets the case, and saves a goodly and increasing sum to the society every year.

Signed on behalf of the Literature Committee,
A. M. BASCOM, Sec.

AUXILIARIES.

HARRISTON.—Instead of the usual November monthly meeting, the President, Mrs. Casson, gave an "At Home" in the parsonage. There was a large attendance, and interesting and suitable addresses were given by Mrs. (Rev.) Munro, of the Presbyterian church, and Mrs. Hamilton, President of the Palmerston auxiliary. A delightful tea was provided by Mrs. Casson, with her characteristic generosity and hospitality. Eight new members were enrolled, and twenty ladies gave their names for annual missionary reports.

JANETTE V. PHOENIX, Rec. Sec.

EGLINTON.—On Thursday, October 27th, the ladies of the Eglington auxiliary held a public meeting in the Methodist church; our President, Mrs. McKee, occupied the chair. Mrs. James Gooderham delighted the audience with an account of her recent trip to Japan and the other mission-fields, which has given us fresh zeal in our work, and brought us face to face with the immediate wants of those who have not the advantages and religious privileges of our land. While discussing the different modes of work at the last regular meeting of our auxiliary, the question arose, Why are not some of our converted Chinese or Japanese, who reside in Toronto and other cities of our Dominion, sent back to their native land by the W. M. S. as missionaries, instead of sending our own people, who have to undergo so many trials and so much difficulty in acquiring the language? They may not be educated, you may say, but why not educate them, and if truly followers of the Lord Jesus, would they not sooner reach their own people than those who are strangers to them?

E. G. M., Cor. Sec.

YORKTON MISSION.

Will some of our numerous friends, the readers of the GUARDIAN, send us some good Christian reading matter for circulation—old magazines and Sabbath-school papers that have been read and are of no further use to the owners. These could be distributed to advantage here, and would be eagerly read by many of our people who are unable to procure them themselves. Address,

REV. W. B. HUGHES,
Yorkton, Assa., N. W. T.

In Washington, recently, the opening prayers in both Houses of Congress were made by rabbis of the Jewish faith. Dr. Joseph Silverman, of the Temple Emanu-El, New York, taking the place of the chaplain of the Senate, while Dr. Isaac M. Wise, of Cincinnati, officiated in the House of Representatives.

Personal Items.

Bishop William Taylor left New York per steamer *City of Paris*, on the 7th inst., on his return to Africa.

Hugh O. Pentecost, formerly a well-known pastor and evangelist, was sworn as a member of the New York bar recently.

Henry M. Stanley, the African explorer, presided over a Wesleyan missionary meeting at Liverpool Road, Lillington, England, on Nov. 24.

Rev. J. E. Starr, of the Elm Street church in this city, preached an able and convincing sermon on the need of prison reform last Sunday evening.

Dr. Frederick Godet, the great Swiss theologian and recognized as in the front rank of French speaking theologians, has just passed his eightieth birthday anniversary.

At the last regular meeting of the Official Board of the Wingham Methodist church, the pastor, Rev. S. Sallery, received a very cordial invitation to remain for a third year.

Last Sunday the Book Steward preached at both morning and evening services at St. Paul's church, St. Catharines, of which Rev. S. Oleaver, M.A., is pastor. Special and liberal collections were taken up.

Mgr. Louis Galimberti, Papal Nuncio at Vienna and instigator of the decree suppressing the Wesleyan Methodist Church services in the Austrian capital, has been made a cardinal by the Papal College.

Dr. Schaff says, in the seventh volume of his "History of the Christian Church," just issued from the press, that "John Wesley was the most apostolic man that the Anglo-Saxon race has produced."

So exacting does Prof. Bryce find his new cabinet duties that he has been obliged to appoint a deputy to deliver some of his lectures at Oxford. He has no notion of resigning his chair there, however.

Thomas E. Murphy, son of Francis E. Murphy, the temperance orator, has been meeting with great success in temperance work at New Haven. Over 2,000 persons have signed the pledge there through his efforts.

Philip D. Armour, the millionaire pork packer of Chicago, has presented to that city a magnificent five-story building which he has erected on Armour Avenue, and \$1,500,000 to endow it, for an industrial school.

Rev. J. Philip, of London, is arranging to sail from New York on Saturday, February 4th, for a tour through Bible lands. He would be glad to correspond with any of our ministers or laymen who desire to take a similar trip.

The venerable Rev. Dr. and Mrs. Hepburn, after fifty years' missionary service in China and Japan, have returned from the work and returned to Southern California. We recently referred editorially to the services of Dr. and Mrs. Hepburn.

Rev. W. B. Young, B.A., Millbrook, has been invited to the George Street church, Peterboro', to succeed Rev. J. H. Locke, whose term of service ends at the next Conference. We congratulate the Peterboro' people on their choice. Mr. Young will fill the bill.

Mr. Richard Garland, of our Book-Room, is leaving Toronto to accept a responsible position with the Danley Pneumatic Tube Company in New York. Whilst resident in this city he has won many friends by his geniality and sterling qualities.

The W. O. T. U. women of the United States have chosen Miss Willard's birthday as their crusade day, and the W. O. T. U. women of the Dominion of Canada have chosen Mrs. L. Younman's birthday as their crusade day, being the 8th of January.

The Official Board of the Collier Street Methodist church, Barrie, have invited the Rev. J. J. Redditt, of St. Alban's, Toronto, to be their pastor on the expiration of the Conference year in June. Mr. Redditt has accepted, subject, of course, to the approval of the Conference.

The Official Board of the First Methodist church met last night and decided to send a unanimous invitation to Rev. I. Tovell, pastor of Gore Street church, to become pastor at the end of Rev. J. Van Wyck's term. Mr. Van Wyck will remain with the First Methodist church until June, 1894.—*Hamilton Times, Dec. 15th.*

Dr. Ernest Werner von Siemens, the world-renowned electrician, died at his home in Berlin, Dec. 6. Dr. Siemens expressed the opinion that the time would come when the distribution of electrical power would result in the decadence of the present system of large factories and the revival of the small shop and home manufacture.

By a unanimous vote of the Quarterly Board of the Methodist church, Deseronto, an invitation has been extended to Rev. E. Taylor, of Frankford, to become their pastor at the close of the present Conference year. Mr. Taylor has accepted, subject to the decision of the Stationing Committee.

Rev. Thos. Gee, of Georgetown, has gone to Southern California for three or four months' rest and change of climate. His vocal organs have been affected, possibly by being overtaxed. His physicians have enjoined change for the winter months, but have assured him that he has every prospect of full recovery by the spring.

Rev. W. F. Wilson, pastor of the McCaul Street church in this city, preached the memorial sermon of the centenary of Masonry in this Province last Sunday evening in the Metropolitan church. About 500 members of the craft were present. The sermon was a very able and eloquent effort. A large collection was taken up in aid of the Hospital for Sick Children.

Rev. John Lawrence, of Adirville, writes: "Would you kindly permit me to take this method of inquiring of any brother who is not keeping a file of the *Missionary Outlook*, if he has a spare copy of the July number for 1892 which he would kindly forward me. I would be very thankful for the favor. If he could not spare it altogether, I would return it promptly. The cause of my making this request is, I wrote to the office of publication for some back numbers, and they wrote me the July number was exhausted."

Our Family Circle.

THE STAR IN THE EAST.

God hung his starry signal low
O'er loved Judea's plain.
The Orient erst beheld its glow,
Where magi gazed with reverent brow,
And, in its shining train,
With feet unwearied, followed far
To worship, 'neath the wondrous star!

Now hovering o'er a manger-bed,
It lit the cavern gloom,
Till, resting on an infant's head,
Around and far the glory spread!
And earth seemed all in bloom
With tints celestial; and above
Bright seraphs bent their gaze of love!

Hosannas rent the vibrant air;
And knees were banded low
To Jesus, born of virgin fair
To Christ, the babe, without compare—
Heaven's signet on his brow—
And wide the joyous tidings rolled;
Messiah comes, so long foretold!

O star of hope! white star of peace,
Ushering a holier day,
With beams of blessing never cease
To guide our feet, to bring release
From error's darkened way.
Blend earth with heaven in radiance wide
As comes earth's joyous Christmas-tide.

—Mrs. Edward N. Cary.

TIM'S CHRISTMAS DINNER.

It was a very forlorn-looking house in which Tim lived—a rickety, broken-down affair, but Tim loved it all the same, because it was the only home he had ever known. He knew a kind mother was working inside to earn a little money that she might buy for him a pair of shoes so her boy could go to the Sunday-school Christmas day.

Tim thought if he could only earn a few pennies with which to buy her a large orange for a Christmas present, they could have as happy a Christmas as would the little girls he saw that morning coming out of a store with their arms filled with packages, which he knew were to make somebody happy. It was too bad he could not get his Christmas presents that way. He brushed away a tear and said he didn't care, he'd have his Christmas, too; so off he started to earn a few pennies.

"I'll beg," thought he; then after a moment, "No, I won't, I know what I'll do," and as he was running down one of the busy streets, he saw a gentleman carrying, with much difficulty, a large valise.

"Now's my chance," thought Tim, and he approached the gentleman with a timid "Please, sir, may I carry your bag?"

"Yes, my little man, the bag is heavy and I am old, but if you will carry it three blocks for me I will give you ten pennies."

"Whew!" Tim's heart jumped, and his tongue too, for he shouted out, "ten pennies, six more than I need."

"Humph," said the great gentleman, "what were you going to do with four pennies?"

"Buy mother a Christmas orange!" was the eager reply.

After Tim had said this he began to think the gentleman was displeased with him, for he looked at him very hard and asked about mother, but by so doing found out a great deal about Tim.

"Here we are, and now I'll give you ten pennies and a Christmas present for mother from me."

And he placed a crisp five-dollar bill in Tim's dirty little hand, and before he had decided whether all was a dream or something real—actually the real—the bag and gentleman had disappeared, and Tim was left alone with his treasure.

"No use to look for him in this crowd, but it's a great pity he did not wait and let me thank him." And Tim turned around and ran home with all the vim of his two young legs. Up those rickety stairs, that swayed to and fro as he jumped two steps at a time, rushed Tim. Arrived at the top he burst open the door, and— one moment—"I'll keep it to myself for a while."

"Tim," said his mother, "it seems to me you made a good deal of noise coming up-stairs. Don't think, because we're poor, you need not behave like a gentleman. Imagine the President coming up-stairs that way."

Tim thought it would seem funny, but he only laughed, and said, "Mother, I do wish you didn't have to wash from sunrise to sunset—but can't we have a Christmas dinner to-morrow?"

"Afraid not, my son. I've worked hard all day to see if I could not run out to-night and

buy you a pair of shoes, but the dear Lord don't see fit to give me enough money for that."

"Oh," thought Tim, "I'll let her know."

"Mother, do you think it's wrong to pray for money?"

"Depends, Tim."

"Well, mother, I did this morning, and I got it," and Tim verified his words by showing her the money, and explained how he came by it.

That night, after happy little Tim had succeeded in closing his eyes in sleep, his mother wrapped herself in the large woollen shawl, and closing the door softly, stole out into the cold night—the five dollar bill clasped tight in her hand—and when she returned with her arms laden with goodies and many nice warm wraps for Tim (whose curly little head was just as full of "visions of sugar plums" in that forlorn old room as were the little girls, he had seen that morning, now sleeping in dainty little beds with every luxury surrounding them), and leaned over the mattress to kiss her boy that Christmas eve, a tear was dropped on the rosy cheek for the kind old gentleman who had made little Tim so happy.

Oh! the joy of that day, when not only Tim and his mother, but a few of the poor folks who were not able to buy Turkeys and goodies, sat down to Tim's Christmas dinner. — *Laura Hamilton.*

PRESENTS FOR THE CHILDREN.

Furniture, so long as it is intended as the particular individual property of some member of the nursery, will be welcomed, but not if it is considered as an article of general utility, writes Frances E. Lanigan in an article on "Christmas Presents for the Nursery," in the Christmas number of the *Ladies' Home Journal*. Fancy chairs, tables, or even bureaus, are welcome under these circumstances, and cared for as they will be under no other. Dainty little toilet covers and pin-cushions will be delightfully received, and treated with the respect born of individual ownership. Silver toilet sets, consisting of mirror, brush, comb, pin-tray, powder box and puff are made up especially for children's use, but their extreme costliness puts them out of the reach of most persons. A cuckoo clock will bring great pleasure, and be of much service in the nursery, as will a bookcase, or pictures of children or animals; a small standing desk, with chair to match, is also a useful present. Fancy calendars, book-marks, paper weights, stamp boxes, pencils and portfolios, can be found in pretty designs, with silver ornamentations, for children's use. Avoid gifts which may call for the use of ink, as the absence of this sure-to-be spilled fluid is desirable in the well regulated nursery.

SQUELCHING AN INTRUDER.

One of the colored women employed about the hotel was sweeping off the verandah when an old man with a crooked leg and carrying a broomstick for a cane halted at the steps and saluted:

"Good mawnin', Brudder Dawson—how yo' was dis mawnin'?"

"What oo' mean talkin' dat way to me?" demanded the woman as she leaned on the broom to look him over.

"Good mawnin', Brudder Dawson!" he repeated.

"Yo' is Brudder Dawson yo'self. What yo' gittin' at actin' dat way?"

"Look yere, gal: I has cum along yere to spoke about fo' words to yo', an' I want yo' to open dem big ears o' yo's monstrous wide. Yo'r name was Lucinda Jackson, I reckon?"

"Of co'se."

"An' yo' attends de Baptist pray'r meetin' every Thursday evenin'?"

"Yo' allus sees me dar, of co'se. What yo' gittin' at?"

"I ze gettin' at dis: On de last three occasions when de preacher has got up an' said, 'We will now close wid de doxology; Brudder Dawson, pitch de tune,' what has yo' dun?"

"Nuffin'."

"Look out, gal, or I'll hev yo' churched for lyin'. What yo' has dun was to sot right in an' pitch dat tune befo' I could git my mouf open an' make everybody believe yo' was leadin' de singin'. I ze cum yere to tell yo' not to do it agin'."

"Shoo! Does dat tune b'long to yo'?" she defiantly replied.

"Look out dar, gal. I hain't saying dat de tune b'longs to me, but I ar saying dat when

de preacher calls upon Brudder Dawson to start it off, den Brudder Dawson ar de man to do it. If yo ar Brudder Dawson, den yo' go right ahead. If yo' ar Sister Lucinda Jackson, den yo' keep dat big mouf closed till I strikes my tunin' fork and hits de right pitch."

"Hu!" she replied, as she began sweeping.

"Yo' jest 'member," he cautioned, as he turned away, "I ze bin pitchin' dat doxology tune in our church fur ober twenty y'ars, an' I doan dun reckon to be b'listed out now by no woman who has cum down from Atlanta wid a lot of furbelows on. I gin yo' fair warnin', an' if yo' desist upon participatin' my animosity de consequentialness of de calamity must be on yo' own head. I has spoke. Good day!"

CHRISTMAS EVE.

A topaz glow is in the east,
Fringe of the robe of parting day;
Where opal into sapphires blends,
In splendor lone burns Hesper's ray.
Yet higher the translucent sky
Reveals its deeps of cloudless blue;
While myriad points of light appear,
Like eyes of angel-glancing through.
Beneath, a snowy landscape spreads,
The earth its ermine vesture wearing;
In winter's snow, or summer's glow,
Alike, God for his own is caring.

My heart is full of joy to-night,
No place is left for sorrow;
For Bethlehem's Star displays its light,
'Tis Christmas day to-morrow!

The glow is gone; more brightly shine
The jewels in the arch of night;
So, when the joys of earth decline,
Celestial glories meet the sight
On the sheer crystal of the lake
With laugh, and shout and merry greeting,
With rush and ring of steel-shod feet,
I hear the skaters swiftly fleeting,
All else is still; save from the hill,
Across the valley sweetly chiming,
Floats the rich music of the bells,
The Advent of the Saviour timing.

My heart is full of joy to-night,
No place is left for sorrow;
For Bethlehem's Star shines forth afar,
'Tis Christmas day to-morrow.

But see, the night has reached its noon,
The moon rides high, a peerless queen;
The hour is near, the day comes soon,
Day of all days that yet has been.
'Tis come! the clashing joy-bells peal,
Glad choristers their carols sing;
The organs blow, the steeples reel,
The earth is glad for Christ her King!
And hark! the music of the spheres,
And notes of angels, sweetly ringing,
While earthly choirs and angel hosts
Tribute of joy and praise are bringing.

The world is full of joy to-night,
E'en now the day is dawning;
For Bethlehem's Star is shining bright,
All hail! 'Tis Christmas morning!

REV. JAMES YEAMES.

OUT OF THE CHRISTMAS SNOW.

Flake after flake it came down on Christmas morning, just as it had come down all the night before. It was good to see, for "a gteén Christmas" never seemed just right to us of the northern latitudes; and we count on the snow as one of the appropriate decorations, not to be rivaled by any other.

As I stood watching it from the windows, it seemed to be saying a good many things to me; and suddenly, with a keen, clear thought, such as sometimes comes to us unexpectedly, I turned and faced myself—my inner self—and asked, "What does it say to you?" And then, out of the Christmas Snow, silently, sweetly, holily, came the answer:

"The world is white to-day. I, the Christmas Snow, have made it white. Slowly, steadily, peacefully, I have come, and brought you pure white beauty, and it is yours to have for your very own. What if you do know that under the beauty is that which is not beautiful; that the trees are bare save for the white outlining; that the fence is old and crooked, the grass dead and tangled; and that these dainty white picturesque buildings are only sheds, or pig-sties or chicken-coops?"

"The Christmas Snow has come, and they are beautiful, and that is quite enough for you to take home to your holiday heart."

"Always and always there will be bare ugly things in the world, until you or I or someone comes to cover them up with the blessed beauty. It is a holy task, and all the world grows better for the doing of it. Something more I must tell you: I, the Christmas Snow, who looks so fresh and new, am really no new thing. Life has not just begun for me this morning. I have known the world for a very long time. One cannot come to such perfect beauty as mine is all in a moment. It takes much labor and change, storm and sunshine, heat and cold, comfort and discomfort, dullness and brightness, to bring such blessed beauty as this. The brook and meadow, the river, ocean, cloud, and

wind know me well, and know that by patient well-doing as mist and rain and water, I have earned this beautiful form.

"It is so in all life, as you know life, and so, too, of the human heart. Real beauty comes of many things. Another thing I must tell you: I, the Christmas Snow, am multi-form—not a great white sheet that has only whiteness and thickness, but I am made up of myriads of crystal, no two alike, and each one so perfect and beautiful that the wise and good stand in admiring awe before them all.

"Is this not true, again, of a beautiful life or deed? Is either ever just one emotion, or act, or purpose? Does it not take all the many crystals of good that the sun and wind of life have brought together to make that beautiful life possible or that noble deed? Real beauty is made up of many things. One thing more and I am silent: I am the Christmas Snow. Whatever science may say to you, your heart tells you that I am not the same as any other snow that falls. I come at the blessed Christmas time, when so much beauty is asked for. Around and over the world float the clouds of kindness, laden with the grace and purity that fall as a mantle of beauty. Everywhere it falls. Men see it and know it, and forget for a time that the traces and fences of life are ever bare, and that the fairy palaces are ever commonplace sheds and pig-sties.

"I am the Christmas Snow, and all these things that I have told you are for your heart-good, and for you to speak unto other hearts ready to take the beautiful lesson home. Some tiny crystal of beauty each one can give, if it will, and thus make all the world more lovely and better." — *Good Housekeeping.*

REMEMBERING THE SERVANTS.

A pretty work basket, or small writing-desk well stocked, a pair of warm bed-room slippers, a bright shade for the sewing lamp, a soft cushion or head rest for the rocking-chair, and if a taste has been discovered for reading, a small bookcase for the wall, and some suitable books, writes Mary E. Estes in the Christmas number of the *Ladies' Home Journal*. Little additions to the bureau, a pair of decorated linen covers to be used alternately, a pin-cushion, a brush and comb case, a whisk with ornamental holder, and, as incentives to tidy habits, a linen laundry, shoe or duster bag, an umbrella pocket or an ornamental scrap basket, for the servant who has no pride in her surroundings is more liable to be careless, and less likely to spend much of her leisure time in her room. Servants, as a rule, feel complimented at any endeavor on the part of the mistress to make a useful gift; also an ornamental one. They gain in self-respect, and prize accordingly any article needed that is wholly beyond their means, time or ability to supply. In our thoughts for the cook, it would be wise to discover her imperative needs. A warm wrapper, or any garment ready made, a set of aprons both ornamental and useful, can hardly fail to please, while a purse containing money always proves the right thing at the right time. The mistress who gives little or no thought to the personal needs and comforts of her servants, aside from providing them with the bare necessities, will usually be found lamenting their careless ways, their lack of pride and self-respect, and the indifferent compulsory service they render in return.

A PATHETIC PRAYER.

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and thy ocean is so wide."

How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life: "Keep me, my God; for my boat is so small and thy ocean is so wide!" Keep me, my God, keep me from the perils and temptations that throng around me as I go about my daily duties. "My boat is so small"—I am so weak, so helpless, so prone to wander, so forgetful of thy loving kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity and driven before the storms of grief and sorrow. Except thou dost keep me I must perish. Keep me, my God, for "thy ocean is so wide"—the journey is so long and the days and the years are so many. "In thee, O Lord, do I put my trust. Deliver me in thy righteousness."

Our Young People.

MICHAEL AND THEODORA

A RUSSIAN STORY.

By AMELIA E. BARR.

CHAPTER I.

It was Theodora and Michael Bazaroff who made this story. Holding it sacred I shall not alter it. All is here as it happened.

Theodora and Michael Bazaroff were the children of the Prince Ivan Bazaroff, and of his wife, the Princess Nadia. The family were exceedingly rich, and of the noblest strain in Russia, and Prince Ivan had spent his youth in close relations with the Czar and his court. His prosperity was so great, and his position so lofty, that it seemed impossible he should ever know the meaning of poverty or disgrace.

Yet in a single night misfortune overtook him. An enemy spoke a word or two in the Czar's ear, and the accusation was so plausible and so likely that, without charge and without trial, Prince Ivan and his beautiful wife were cast into prison, and from thence secretly removed to the awful land of Siberia. They were taken away at midnight without knowledge of each other's destination, and without any opportunity of saying farewell to their children.

Then Prince Sergius Bazaroff came in the Czar's name as guardian of the estate, and of his young nephew and niece, and all the people trembled at his dark face and violent manners. Prince Sergius had long hated his brother; he had gladly been the instrument of his ruin, and he rejoiced in it. Was it likely, then, he would love Theodora and Michael?

He did not, indeed, openly and flagrantly ill-use them. They had the food and clothing and the service suitable to their rank. But he taunted the children with their parents' degradation; he described to the innocent little ones the intolerable sufferings they were enduring, and when they wept at his words he called their tears "treason," and terrified their childish hearts with cruel suspicions and dreadful threats. So day by day they trembled in his presence, or listened in fear to his terrible voice, as he went raging about among his slaves, or sitting at his dinner-table until after midnight, shouting out wild Tartar battle songs.

One, two, three comforts had these little children. First of all, they loved the good God truly with all their hearts; and the good God knows how to comfort those who love him. Second, they loved each other with a strong, unselfish affection. Michael thought first of all of his sister's happiness; and Theodora, with purest prayers and tenderest love, clung to her brother Michael. Third, they were both very faithfully loved by those who had them in their care. Theodora's nurse, Matrina, taught her how to knit and embroider, and how to behave herself like a Russian princess; and she talked to her continually of her absent father and mother, and reminded her when the hours to pray for them came. Very frequently she would say:

"Now, we will talk a little of the good Prince, your father. How brave he was! How truly pious! How noble and handsome! When he was mounted on his black horse—when he wore his white and gold uniform—there was no prince in all Russia that was fit to hold his stirrup. Indeed this is the truth. You yourself, dear Princess, can remember?"

"Alas, alas, Matrina! I remember till my heart breaks with sorrow."

"And then, also, how lovely was the most excellent Princess, your mother! I shall be happy to my dying day, only to have seen her. Have you memory of that night when she came to you in a saraphan of silver brocade, buttoned with sapphires? Her lovely white arms were covered with jewels, but she took you from your little couch and carried you in them. She held you close to her breast; she kissed you, and said a prayer over you, when you fell asleep again. Only your guardian angel could love you better than your sweet mother! that I know well."

Theodora remembered that night. She was only four years old then, and she was ten now, but she had never forgotten the starry look of her beautiful mother.

"I had a fever that night, I think, Matrina," she answered, "for I can feel yet the coolness of her soft hands; and often my heart stands still

to listen to the cooing of the low words she said on my very lips. And there was a little song she sang. I can never forget the melody. I would that I knew the words."

"The words, my dear Princess, were the words of the 'Star Song.' It was the eve of the Epiphany, and, as you know, all Russia was singing the song that night."

"We never sing it now, Matrina."

"We sing not at all now, dear Princess. We only weep."

"Say the words to me, Matrina. Let me hear them again."

"Listen, then:

"O stars! stars!
Dear little stars!
All ye, O stars!
Are the fair children,
Ruddy and white,
Of one mother.
Send forth, O stars!
On the blessed Epiphany,
Send forth through the christened world,
Proposers of happiness."

"Was that indeed the Christmas song my mother sang? Alas, Matrina, there is no feast of Epiphany or Christmas now for us! I asked Uncle Sergius once about it, and he said 'we were not worthy to keep the feast.'"

In this way the little Princess talked to her nurse of her beloved parents; for it was a comfort to speak with Matrina of their affection and their beauty, to weep with her over their misfortunes, and then to go away into solitude and pray with all her heart for the Deliverer.

Michael was two years older than his sister; a tall, brave boy, with a bright, handsome face, and a true, loving soul. It troubled him that he was only twelve years; for his hope by day and his dream by night was to be able to justify his father and mother, and bring them back to their home and their people, in honor and triumph. But what can a boy of twelve years old do—a boy under constant surveillance and control, not permitted to go outside the boundaries of the estate? Fortunately, Michael had for his tutor a very wise and good man, one who had loved his father, and who believed firmly in Prince Ivan's innocence.

"If I could only free my father and mother. If I could convince our good father, the Czar, how true and loyal they are, I could lay down my life! Yes, I could lay down my life with joy! God knows it."

"To do such things, Michael," answered the tutor, "one must needs be wise in mind and strong in body. I have planned for you a course of study. It will take you four years."

"And when I have finished my course, what then, master?"

"Then you will handle a sword, and fight the battles of your mother, Russia."

"So; and when I have taken a strong fortress, or won a great battle, I will go to the Emperor and say, 'Oh, great and good Czar! how is it possible that I am the son of a traitor?' I will plead with strong words for my father and my mother. I shall not be afraid. But, alas, the years go slow; my father and my mother they suffer, they may die. It is too long to wait and do nothing; and the Czar is so far away."

"But, Michael, a little prayer goes farther away, even to the heaven of heavens. Have you forgotten your good brother, Jesus? How often he pities and does for us that thing which is to us impossible."

Yes, Michael admitted this hope and this consolation, and he lifted his trusting eyes as if to invoke help. Also, he put back his shoulders, and stretched out his supple young arms, and longed with an almost impossible loyalty to bring back his banished by some labor of his own body or some sacrifice of his own desires.

One afternoon in November the boy and his tutor were talking of these things in a low voice. It had been a day of fear and sadness. Prince Sergius had been quarrelling all throughout it with a stranger—a bad, common-looking man dressed in a sheepskin coat. Mr. Cecil, the tutor of Michael, and Matrina, the nurse of Theodora, had kept their charges close and quiet. It was a great thing to be forgotten by Prince Sergius when he was raging in his passions. As for the stranger, he did not appear to be frightened by the Prince's temper. They could hear his loud, rough voice contradicting and asserting, and sometimes also a riotous laugh full of scorn and defiance. Matrina was on the alert and very thoughtful.

"The man is not quite a stranger," she said in the afternoon. "I have seen him here be-

fore. Yes, I have; and the scribe Smoloff has told me that he bayed back at Prince Sergius ten words for one. Who can a man be that would dare to do that? I have seen the dogs set on a visitor for far less."

A little later she went down to the great kitchens, and when she returned she said to Mr. Cecil and the children:

"Smoloff says the man is a wonder. Smoloff saw him walking up and down the room, talking like one who will have his say. Yes, indeed, and so at his ease about it, that he stopped as he wanted to, and took nuts from the table and cracked them between his big finger and thumb as if they were no more than egg-shells. And when he did so the Prince's eyes were like flames, and he looked at him from under his eyelids as if he were a dog ready to tear open the fellow's throat."

"Was it Russian they spoke?" asked Mr. Cecil.

"Not so; it was French, and Smoloff knows not a word of French; only he heard the Prince Ivan's name more than once; yes, he could say he heard it very often. That may mean something, then; again, it may mean nothing; only the good God knows."

Every one was weary with the fear and turmoil of the visit. All day long there had been the tramping of horses and baying of dogs, threats, orders, and hurrying of terrified women and men, until the palace felt as if a great storm had passed through it. But towards the close of the afternoon, Prince Sergius and the stranger went out of the house together. The stranger was then smiling, and he made as if he would speak fairly and affably, but the angry Prince looked neither to the right nor the left, nor yet at his visitor; neither did he answer him one word. On the contrary, his face was black as a thunder-cloud, and the very dogs but looked at him, and then sneaked out of his path and his sight.

From the schoolroom it was easy to watch the two men until they passed into a thick belt of pine-trees and were lost in the shadow they made. Then Mr. Cecil said, "Come, Michael let us go into the fresh air; it will calm and strengthen us, and there is yet half an hour before the darkness."

Matrina also rose at his words and brought Theodora her pelisse of fine fox fur, and her cap and muff, and they went out together to the esplanade in front of the house. The snow was deep, but a path had been cleared for walking, and with rapid steps they followed it. Theodora and Matrina were in front; Michael and his tutor walked behind them.

The prospect was inexpressibly dreary. Except for the pine belt it was one great level of snow, silent, mournful, monotonous. A few black huts were scattered here and there, but they looked like dead homes, for there was no sight or sound of human life near them. The children talked of whatever concerned them most at the moment: Theodora of the bag she was making, Michael of his studies, and, in a low voice, of his uncle's anger.

Suddenly there was a little swirling wind. It blew a bit of white paper off the white snow straight to Michael's feet. He stooped and lifted it, and as the tutor talked to him he glanced at the words written there. They were written in French, but he knew enough of French to perceive in a moment the importance of the paper which the wind of God had blown to him.

He became pale and breathless. Without a word he gave the paper to his teacher. The emotion of both was intense. They went silently and rapidly back to the schoolroom, and then Mr. Cecil, as he looked steadily into Michael's face, cut in the collar of his own coat a little slit and hid the paper within it. This act was scarcely accomplished when Theodora and Matrina entered.

"It is so very cold!" said Matrina. "Besides which, we heard the Prince talking in the wood; and then we perceived you also had felt the cold. After all, the stove and the stone roof are better than the wide world when it is winter weather." She was talking thus as she removed Theodora's pelisse and cap and gave her the bag she was making.

(To be continued.)

Hours of seeming idleness may be richer in fruitage than if busily employed when the heart is at variance with surroundings. Work in the treadmill of routine, without effort conducive to higher ends, when the motive power is at a low level, is unprofitable.

THE BABE OF BETHLEHEM.

"They saw the young child with Mary, his mother, and fell down and worshipped him."—Matthew II. 11.

Would I had been at Bethlehem
That happy morn of old,
To bend adoring there with them
Who offer'd gifts and gold.
If such a joy had then been thine,
With costly gems to part;
Have you offer'd upon his shrine
That royal gift, your heart?
Have you brought to the Babe of Bethlehem
One star to adorn his diadem?

Would I had dwelt in Bethlehem
When all the inns were filled;
My lowly roof had shelter'd them,
My heart with gladness thrill'd.
Then do you hear when Jesus calls,
"Open to me your door?"
Have you shelter'd within your walls
His hungry, homeless poor?
Have you sought for some wand'ring soul to gem
The crown of the Babe of Bethlehem?

How blest to offer rest and food
To his sweet mother, mild;
To kneel beside the manger rude
And watch the holy child.
Still there are friendless children left
To cherish for his sake;
There are mothers forlorn, bereft,
Our comfort to partake.
Let us help and protection give to them
For love of the Babe of Bethlehem.

E. S. LORENZ, in *Christian at Work*.

A FATHER'S SURPRISE.

A boy was once made the happy owner of a jack-knife. When a boy has a knife it must whittle; and this knife kept up its share of chips. But the boy had a head as well as a knife. With the strong steel blade he was ever fashioning something for a purpose. He never made the shavings fly merely to make the stick smaller or the time less. While he was carving the wood he was carrying out an idea. And when you see a boy do this, look out for a big man in a few years. One day this boy presented his father with a model of a machine, which had come from under his jack-knife. The father glanced at it a moment. He was not able to take in the design, and he waited for no explanation. He saw at once that the whittling had been immense, and time had been given to the toy. This enraged him, as he was a severely practical man, and could see no use in such trifling employment. He snatched the pretty machine out of the boy's hand, and threw it upon the ground, stamping it in pieces.

Soon after this the father sent his son to learn the trade of a blacksmith. His employer quickly discovered more than ordinary talent in him. Again the jack-knife was at work. Again the same model was made. With pride he explained to the blacksmith. At once it was recognized as a useful invention. It was a power loom, the first ever made. A loom was then constructed out of substantial material. It worked with satisfaction. A loom factory was next established. A trade was built up. The boy had half the profits. One year after the invention was tested the blacksmith wrote to the father that he would pay him a visit, and bring with him a wealthy gentleman, who was the inventor of the celebrated power loom. What was the astonishment of the old gentleman when his son was introduced as the inventor, and when he told the father that the invention was but the model he had kicked to pieces last year.

Let boys whittle as long as they whittle out ideas.

KIND DEEDS.

There is a story told of a little beggar boy who was found, one morning, lying asleep upon a pile of lumber, where he had passed the night. A laboring man, passing by on his way to work, touched with a spirit of kindness, stopped, and opening his dinner-pail, laid beside the sleeping boy a portion of the good things in it, and then went on. A man, standing not far off, saw the kindly act, and, crossing over to where the boy lay, dropped a silver half-dollar near the sandwich the laborer had left. Soon a child came running over with a pair of shoes; and thus the good work went on, one bringing some clothing, and another something else. By-and-bye the boy awoke, and, when he saw the gifts spread around him, he broke down, and, burying his face in his hands, wept tears of thankfulness. Thus did one kind deed inspire others to acts of kindness, and sow the seed of much happiness.

No evil dooms us hopelessly except the evil we love and desire to continue in, and make no effort to escape from.—George Eliot.

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., 33 Richmond Street West, Toronto.

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY DEC. 21, 1892.

THE COMING OF JESUS CHRIST FORETOLD BY THE PROPHETS.

Once more we are called to celebrate the coming of "the Christ, by raptured seers foretold." There is more than the sound of Christmas bells, which makes a reference to the fulfilment of the Messianic hope not untimely or out of place. The question of John the Baptist, "Art thou he that should come? or do we look for another?" shows clearly that pious and learned Jews of that day understood the prophecies as predicting the coming of the Messiah. What is the true doctrine of Messianic Prophecy? We answer: (1) That the Hebrew prophets, in varied language and under different figures, but with increasing clearness as the ages passed, foretold the coming of a Messiah, who was to inaugurate a reign of righteousness. (2) That Jesus Christ was the Messiah thus foretold; and that his character and work, his life and death, fulfilled the prophetic predictions, in a way that vindicated his Messiahship and the supernatural knowledge of the prophets who wrote of Him. This doctrine of the Christian Church is based upon "the impregnable rock of Holy Scriptures," and cannot be overthrown except by rejecting, or explaining away, the plain testimony of the Old and New Testaments. In direct contradiction to this conception of Messianic prophecy and fulfilment, the following has been recently taught:

That there is no passage in the Old Testament that refers directly and predictively to Jesus Christ; and that the predictive element in prophecy is comparatively unessential and subsidiary.

That "fulfil" in the New Testament never means the coming to pass of events that had been foretold; for it is said, Old Testament language is used only in the way of adaptation and accommodation; and it is only what the Old Testament Scriptures teach and testify in general, or in fundamental truths and principles, that is fulfilled, or realized in Jesus Christ.

Consequently, it has to be maintained, that there is no such correspondence between predictions of the Old Testament and fulfilment by the events of Christ's life and death, recorded in the New Testament, as supplies evidence of the divine authority of Old Testament prophecy and of the Messiahship of Jesus Christ.

That the 53rd of Isaiah does not refer to the Messiah, or to a person at all, but to the collective Israel. Another theory is that it refers originally to Zerubbabel, or some of the prophets, but is applied to Christ in the New Testament.

Although our Lord, when speaking of Christ as the son of David, said: "David himself said in the Holy Spirit, the Lord said unto my Lord," etc (Mark xii. 36), yet it is declared that David did not write this at all, and the Psalm contains no direct reference to the Messiah. If this be so, then Jesus Christ is not the Being we have believed Him to be.

On the day of Pentecost, Peter, filled with the Holy Spirit, quoted from the 16th Psalm, and said that David being a prophet, "he, foreseeing this, spoke of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption." Yet it is asserted, that we must not suppose that Peter is here interpreting the passage, as though it contained a reference to the resurrection of Christ, as in this Psalm there is no reference whatever to the resurrection!

It would be easy to add to these other examples of the negative theory of Messianic Prophecy. But these will suffice to show its drift. No vague admissions about the inspiration of Israel, typical forebodings, or Messianic applications, can disprove the negative and rationalistic character of this teaching.

For maintaining that this teaching is contrary to Scripture and sound Christian doctrine, and should not be taught to the candidates for the Methodist ministry, the Editor of this paper has been stigmatized as one who has unnecessarily disturbed the Church. But being fully convinced that such theories are unscriptural and dangerous, no matter by whom or with what pretensions they may be asserted or defended, we will not "give place in the way of subjection, no, not for an hour."

Our opposition to this theory is not based on any traditional theory of verbal inspiration, nor caused by any antagonism to the results of modern Biblical criticism; but simply because the conception of prophecy and fulfilment which it presents is not that of Christ and his Apostles. They repeatedly speak of prophecy being fulfilled, by the coming to pass of things that had been foretold by the prophets. Our Redeemer plainly says: "For if ye believe Moses, ye would believe me, for he wrote of me." (John v. 46) Again: "These are my words, which I spake unto you while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses and the prophets and the Psalms concerning me." (Luke xxiv. 44) "These things said Isaiah when he saw his glory, and he spake of him."

The Apostles, in addressing the Jews, appealed to the correspondence between the predictions of the prophets and the fulfilment by the life and death of Jesus, as convincing evidence that He was the Messiah. Peter said, "but the things which God foreshadowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled." (Acts iii. 18.) Apollos "powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." (Acts xviii. 28) It was Paul's constant method, to show that Jesus was the Christ, because he had fulfilled what the prophets had foretold of the Messiah.

As to the 53rd of Isaiah, our Lord himself, and Paul and Peter, clearly refer to this chapter as foretelling Christ's sufferings and triumph. When the Eunuch asked Phillip, "Of whom speaketh the prophet this? of himself, or of some other?" Phillip did not answer, "Isaiah," or "Zerubbabel"—but JESUS. When Peter says, that the Spirit in the prophets, "testified beforehand the sufferings of Christ and the glories that should follow them," there is not only an assertion that there were prophecies which refer predictively to the historic Christ; but there is a direct reference to this 53rd chapter as a prophecy of Christ's sufferings and glory. (See 1 Peter ii. 24.) If the New Testament statements, that Christ should suffer because it was so written by the prophets, do not refer to such Scriptures as the 53rd of Isaiah, and the 22nd Psalm, then to what prophecies do they refer? Things spoken, by the prophets, of some living or dead person—but applied in the New Testament to Christ—could not beget the expectation of a coming Messiah. No prophecy can be called Messianic in application, unless it is Messianic in meaning and intention. Prophecies are applied to Jesus Christ in the New Testament, simply because they meant Him and pointed to his coming and kingdom.

It is not justifiable to say that the accepted results of modern criticism compel such interpretations of this great Messianic chapter. For a full discussion of this chapter, and of all the points of the negative theory, we must refer our readers to our book, "JESUS THE MESSIAH." We will make two brief quotations, which give the conclusions of two of the most eminent European Biblical scholars of our day. In his "Messianic Prophecies," the last book of Prof. Franz Delitzsch, speaking of the suffering Servant, he says: "The description of him and his utterances is so individual that the personification of a plurality is excluded. . . . In the mirror of this prophecy the Messiah beheld Himself. It became His guiding star upon the way of His calling, and He became its fulfilment." Prof. C. Von Orrelli, of Basel, says: "The whole description is too individual for such a collective idea. . . . The Servant of Yahveh is the Mediator by whom Israel is redeemed and God's Kingdom is established upon earth."

Last Sunday night Rev. W. J. Barkwell, pastor of Gerrard Street East Methodist church, in this city, received thirty-five new members into the church.

We direct attention to the engraving of the new Methodist church at Amherstburg, on another page.

THE ANNEXATION BOOM.

Advantage has been taken of the commercial stringency by some agitators to boom political union with the United States. The New York Sun editorially, and by correspondence from Canada, has for some time past given special prominence to this subject. As it has not yet become a question of party politics, there will be no impropriety in the GUARDIAN saying a few words on the subject. As we are opposed to the movement for political union, we may frankly say that we are not animated by any spirit of antagonism to the United States or its people. We have no sympathy with those who can see nothing to admire in our neighbors in the country to the south of us, and who think it patriotic to stir up ill-feeling against them. But we deem it unwise and unpatriotic, in a time of temporary depression in trade, to promote an agitation for annexation to the United States.

Any policy that weakens the faith of our young men in the future destiny of Canada is an evil inimical to progress. No country ever developed into anything great without a national spirit, and the loyal attachment of its people to their own land. We believe in the patriotism that loyally labors to promote the true prosperity of the country to which we belong, rather than in any kind of belligerent rant. We do not think loyalty demands the concealment of any unpleasant facts in our commercial or political condition. But we believe in stopping the leaks, mending what is wrong, and steering right on, rather than to desert the ship. Those who raise the annexation cry are, as far as they have any influence, discouraging every patriotic enterprise, and helping to increase the evils they pretend to deplore.

Our present political position is one of practical independence, in union with Great Britain. We see no good reason why this position may not continue for many years. But if ever causes arise that would make amicable separation from Britain the best policy for Canada, we look forward to independent nationhood, in friendly alliance with Britain and the United States, as our natural destiny. To say that no such destiny is open to us, because a neighboring nation is greater and mightier than we, is not justified by the history of European nations. It means that by an exclusive trade policy the United States can freeze us out of national existence. We have no quarrel with American papers who are advocating the annexation of Canada. But we beg to assure them, that the extent of the sympathy with the movement is very much exaggerated in the reports they receive. The men who advocate it are not the political leaders of the people.

EPWORTH LEAGUE LITERATURE.

Reports of the progress of the Canadian Leagues are very encouraging. The organizations first formed have been strengthened, and new leagues are being formed. There is every indication of the permanent success of this latest manifestation of the vigor and usefulness of our practical church-life among the young. The various phases of the movement are arranged so as to be worked harmoniously towards one grand result—the upbuilding of Christian character; but it may be of service just now to emphasize one department which we earnestly hope, will be given the prominence it deserves. We refer to the literature of the League. All our young leaguers will find a most inspiring example of literary culture in the great founder of Methodism. With him the reading of the best literature and the making of some excellent books went hand in hand with preaching and organization. He studied, wrote and published all the time he was engaged in grappling with the practical problems of his ministry. Methodist schools followed his visits of evangelization, and he constantly asserted the need of intellectual culture. The founders of the Epworth League have not been unmindful of John Wesley's example and influence in this respect. They have rightly felt the importance of systematic study of the best literature by members of the League, and have made arrangements therefor. While not in any sense narrowly sectarian, it is only reasonable to expect that any such scheme of reading and study should give special prominence to Methodist principles and progress; so that not only the religious character, but the knowledge and breadth of view which can widen its influence, may be attained. The

cause of Methodist advancement needs all the intellectual, as well as spiritual, resources. We cannot grapple with the intricate problems of home and foreign evangelization without great knowledge, much planning and foresight. The fact of Methodism is too large and composite to be maintained by a one-sided emphasis of this or that feature which may have secured marked success in the past. The enthusiasm and energy of our forefathers must be kept alive; but wider fields and new exigencies demand a thorough comprehension of the best way to take advantage of the opportunities they offer. The courses of reading prescribed for young Epworth Leaguers are designed as a help in the mastery of the past history, present position and resources of our Church, and to inspire our youth with that efficient zeal which is born of knowledge. We trust that our young friends will give these few thoughts their earnest attention.

PROFESSOR W. T. DAVISON'S CASE.

There has been quite a stir in English Wesleyan circles, respecting an informal charge of heterodoxy brought by Mr. Myers, a prominent layman, against Professor W. T. Davison, of Handsworth College. These allegations were based upon articles on the Higher Criticism, written by Professor Davison for *Zion's Herald*. A committee was appointed to consider the matter, in order to see if there was anything which should be referred to the District Meeting. Professor Davison was exonerated from all blame, and full confidence expressed in him by the committee. It was claimed that the Professor had rendered good service to Christianity by his criticism of the extreme positions of rationalist critics. Without endorsing his opinions on every point, we cheerfully testify, that Professor Davison's review of Canon Cheyne on the Psalms, in the *London Quarterly*, was the best reply to Cheyne's extreme views that we have met. Professor Davison is one of the few writers who do not indulge in indiscriminate eulogy or condemnation of the higher criticism; but who recognize that there are critics and critics. We reproduce here, to show his position, an extract from a letter from Professor Davison which appeared some time ago in the *New York Independent*. Referring to English Methodist ministers, he said:

"It should be needless to say that the ministers in question have no sympathy with the extreme views of Kuenen and Wellhausen. These writers not only hold very decided opinions concerning the dates of certain Biblical documents, they distinctly avow the most pronounced naturalism as the basis of their whole superstructure. Kuenen especially excludes the supernatural from his survey of the history of Israel; and admits no divine inspiration, in the usual sense of the term, in the literature which records and illustrates that history. Whether the document known as the 'Priestly Code' is to be accounted pre-exilic or post-exilic, or whether, while it contains legislation of very early date, the final touches were given to it after the captivity, is a matter for argument. But there is no sympathy, so far as I am aware, on the part of any in the Methodist churches with the spirit manifested in the writings of such accomplished scholars and superficial theologians as Kuenen and Wellhausen."

DEATH OF REV. GEORGE BOYD.

We regret to announce the death of the Rev. George Boyd, pastor of Queen's Avenue church, London. By his death a useful life has been terminated at an age which might naturally have led his friends to expect for him many years of fruitful labor. He had been ill for about a month. His disease was aneurism of the aorta, consequently there was scarcely any hope of his recovery from the beginning of his illness. His dying hours were happy and triumphant. He joined in prayer and praise with the friends around his bed. His death will be deeply lamented by a wide circle of friends.

His funeral was largely attended, and the services in the church deeply impressive. Over fifty ministers were present. The Revs. Dr. Sanderson, Dr. Carman, J. R. Gundy, Dr. Antcliff, R. Aylward and J. Quance, took part in the services. The services at the grave was conducted by Revs. W. McDonagh and Heber Crews. We take the following from a notice in the *Toronto Globe*:

"Mr. Boyd had lived in London a little over two years, but in that short time had become widely known and universally esteemed as a most faithful, diligent and efficient pastor, and always in the front rank as a champion of every good cause. Mr. Boyd was born February 13th, 1847, at Grangemouth, Stirlingshire, Scotland. He received his primary education at the public and grammar schools, by private tuition, in Glasgow,

and then finished at Mount Allison College, Sackville, N. B. In the year 1872 he went to Newfoundland, where he joined the Wesleyan Methodist Conference, and was ordained in 1877. He continued in that Conference for eighteen years, when, in the year 1890, he was transferred to the London Conference as the pastor of Queen's Avenue Methodist church, that city. Mr. Boyd was united in marriage with Miss Bartlett, daughter of Isaac Bartlett, of Bay Roberts, Newfoundland, on the 23rd of August, 1877, and leaves several children. He had become much attached to London, refusing more than one offer to go to another city, preferring to accept the charge of Askin Street church, in South London, where he had many warm friends and admirers.

During last week, the trial of Dr. C. A. Briggs at New York, and that of Prof. Henry Preserved Smith at Cincinnati, have proceeded with slight interruptions. The whole proceedings are not adapted to make impartial onlookers admire or desire trials for heterodoxy. The members of the New York Presbytery are divided into two parties. Without questioning the sincerity of any member, one cannot help believing that the line of division turns more on the mental idiosyncrasy and viewpoint of members, than upon the merits of the questions at issue. The Briggs party say it is a fight for liberty of thought. His opponents maintain that it is a fight for the right of a Church to have a standard of faith as to what her ministers shall teach. Great ability has been displayed on both sides. Probably no man ever tried for heresy defended himself so keenly, ably, and fiercely, on every possible point, as Prof. Briggs has done. The case is not yet decided. Prof. H. P. Smith has been found guilty on three of the charges and suspended, till he renounces his heterodox views. A strong minority were against the suspension. The two professors hold substantially the same views of the Old Testament. Whatever the majority of the New York Presbytery may decide, a large majority of the two last general assemblies were against Dr. Briggs.

The insanity of Mr. William Watson, the young English poet, is a sad event, which is, however, mitigated by a hope of his recovery. It has been reported that at a former period, Mr. Watson, if not actually off his mental balance, gave signs of an extremely excitable and nervous temperament. Late despatches say, that this last attack has been caused by too free a use of chloral, used as a remedy against insomnia; but it is probable that the praise given to his poem on Tennyson and the grant of \$1,000 were more than he could bear. As a poet, Mr. Watson was known only to a limited circle, till the publication of his poem on Tennyson in the *Illustrated London News*. It is the best of the poetic tributes, but it is the only elaborate poem on the great Bard. He had previously written a poem on Tennyson's "The Foresters," which brought him an autograph letter from the Poet-Laureate, whom it struck as "over-praise." Watson was a most enthusiastic admirer of the Bard, whose name is "embalmed in amber of eternal rhyme." Of the mysterious gift of the poet, Mr. Watson felicitously says:

"Demand of lilies wherefore they are white,
Extort her crimson secret from the rose,
But ask not of the Muse that she disclose
The meaning of the riddle of her might:
Somewhat of all things sealed and recondite,
Save the enigma of herself she knows."

As it has been customary to allow the Mayor of this city "a second term," it is to be regretted that there should be an effort to get somebody to run against Mayor Fleming. It is said that he is to be opposed. We should be surprised if this unjustifiable opposition should succeed. Last year, before Mr. Fleming came out, a great many, who would otherwise have voted for him, had pledged themselves to Mr. Osler. Mr. Fleming has had large experience as Alderman and Mayor in the management of our city affairs. Both as Alderman and Mayor he has shown manly independence, business ability, and a sincere regard for the interests of the people.

Last Thursday the regular monthly meeting of the Children's Aid Society was held in the new Confederation Life Building in this city. The first annual report showed a good record of work done for the children. The sum of \$234 46 was raised for the Christmas treat in 1891; \$1,225.34 for the Fresh Air Fund during the past season, and \$1,426.29 for the General Purpose Fund. The contribution boxes alone realized \$326.34, and besides the cash donations, large quantities of clothing, food, fruit

and sweetmeats were received from time to time. We hope the laudable and useful purpose of acquainting the public with the laws relating to children in Ontario will be carried into effect, and a volume of such laws compiled. The objects of the Society appeal strongly to the Christian sentiment of the community, and are deserving of the most liberal support.

The state of things in France is at the present hour more threatening for the Republican Government than at any time since its establishment. It is beyond all doubt, that extraordinary corruption and bribery have existed in connection with the Panama Canal enterprise. Newspapers and politicians have been bribed on a large scale to support the scheme. Recent revelations involve prominent Republican statesmen, and some members of the Cabinet. Baron Reinach, who was the chief instrument of the corruption, when exposure and arrest became imminent, committed suicide. Before doing so, he had an interview with Rouvier, Minister of Finance, who sought to buy off some of the papers that were denouncing Reinach, and to stifle judicial action. When this became known, Rouvier resigned. This saved the Ministry for the time being. But it is reported that other Ministers are involved, and that President Carnot must have known the main facts. A combination of Radicals and Conservatives may bring defeat to the Ministry at any moment.

One of the most extraordinary arguments used by Professor Briggs in his recent defence is that, if the Presbytery should go so far astray as to deny that the Church, as well as the Bible, was a great fountain of divine authority, this would amount to a declaration that Cardinal Newman did not find God in the Church, and that such men as he were mistaken in their religious experience. This appears to assume that Newman knew nothing of God but from the Roman Church. This argument seems to us an illogical confusion of ideas. Newman read the Bible from his childhood. His knowledge of Christ was derived from that Book. He experienced conversion in the evangelical sense, by reading Thomas Scott's "Force of Truth." In middle life, he accepted what we deem a false conception of the Church, which led him to Rome. From our point of view, the views that led him to the Roman Church were erroneous. But because we think this, we do not consign him to perdition. But he was not saved because he became a Catholic, and accepted the dogmas and received the sacraments of the Church of Rome. Why should we be bound to accept unquestioningly what Newman believed about the Church, after he became a Catholic, and to reject the views he expressed as a Protestant?

The Hon. James G. Blaine is reported to be very ill at Washington. Very little hope of his recovery is entertained. Reports are current that he is to be received into the Roman Catholic Church. The chief ground for this report is the fact that Father Ducey and Cardinal Gibbons have called at his residence during his illness. But as Mrs. Blaine is a Catholic, and Mr. Blaine has doubtless a personal acquaintance with these gentlemen, there is nothing strange in their calling. The Blaines themselves deny the truth of the report. Mr. Blaine is, perhaps, the ablest statesman in America, and he has also shown great ability as an historical writer. He was a candidate for the Presidency of the United States in 1884, but was defeated by Mr. Cleveland.

Some anonymous writer in the *Mail* complains that in some of the churches, questionable entertainments have been held; that some ladies who have taken part have been dressed in too fashionable style, and, while all this has been going on, the Church paper has been silent! Of course, this last fact is mentioned in a way that implies a charge of grave culpability against the *GUARDIAN*. Yet we venture to say that this charge is not well taken, for these reasons: We have never hesitated to condemn any practice, that we believed to be morally wrong and hurtful to piety. It should not be assumed that the Editor has a personal knowledge of everything that takes place in every Methodist church. Even though something done by some Methodist may be questionable, it is not the duty of the Editor of this paper to act as a detective, making personal attacks on

everyone who does anything doubtful. When a leading singer is invited to assist a choir, those who give the invitation are hardly responsible for the dress of the visitor.

Christmas is coming! Coming to the homes of wealth and competence to brighten the home circle with its festive joys. Coming to the homes of the poor also, with its blessed memories of One who, though he was rich, for their sakes became poor. In all Christian lands, young men and maidens, scattered far and wide, are turning their faces homeward, to meet parents and brothers and sisters who are eagerly waiting for their coming. Many who cannot get home turn in thought to the home circle. Two feelings should be dominant at this Christmas season. We should be thankful to God for the unspeakable gift of his Son. Our gratitude should prompt us to do all in our power to relieve the wants and comfort the sorrows of those who are less fortunate than ourselves. "It is more blessed to give than to receive." We heartily wish all the readers of the *CHRISTIAN GUARDIAN*, a MERRY CHRISTMAS and a HAPPY NEW YEAR.

The Methodists of the Yonge Street church in this city would not have been true to their principles had they not protested, as they vigorously did, against the transfer of a liquor license to the tavern on the corner of Shaftesbury Avenue and Yonge Street. A meeting was held in the schoolroom of the church on Friday evening last, and those present, among whom were included staunch temperance workers and friends from different parts of the city, were unanimously against the proposed transfer. Surely a thoroughly representative gathering like this, speaking as with one voice, should be respectfully listened to by the license commissioners. It is too much that this traffic, which ought not to find a shelter in the meanest part of the city, should set up one of its grogeries in the immediate vicinity of a church.

A great deal of attention from the financial interests of the world has been fixed upon the sessions of the International Monetary Conference. During the past week the friends and foes of bi-metalism have stated their views with great ability, and the various schemes to enlarge the circulation of silver have been argued before the Conference. The general upshot is that only a discussion of general monetary principles has taken place, and a committee appointed to consider the various projects reported that it did not feel justified in taking a vote, or in attempting to formulate a compromise between the various monetary doctrines advanced. The Conference has adjourned until May 13th next. A resolution has been adopted reserving final judgment on the questions submitted. In the meantime, thorough consideration will be given to these questions.

A joint open meeting of the Literary and Jackson societies of Victoria College was held in the college chapel on Friday evening, December 16th. Notwithstanding the many other attractions in the city, the chapel was well filled. After a chorus by the College Glee Club, Dr. Potts, the chairman of the evening, announced, as the subject of the debate, the question: "Shall Church Property be Taxed?" The subject was thoroughly discussed on both sides, the affirmative being vigorously upheld by Messrs. Ayeart and Fallis, while the negative was ably sustained by Messrs. Bowles and Shore. Miss Kenny opened the second part of the programme with a well-rendered recitation. The audience showed their appreciation of the singing of Miss Brimson and the "quartette" by repeated applause.

OUR PAPER.—Read to-day's paper right through, and then show it to some neighbor who does not take it. There are some good Christmas articles and poetry. All our ministers and preachers should read the able and timely discourse, by an eminent Swiss divine, on our sermon page. The story of Russian life begun to-day will be read with interest by the old folks, as well as by "Our Young Folks." Read the Japanese letter, Dr. Young's "Reminiscences," and other correspondence are interesting.

We direct special attention to the communication from Rev. Leonard Gaetz on another page. We hope a liberal response will be given to the appeal therein made.

According to the *Michigan Advocate* the number of murders in that State is unusually large. This at once raises the question as to whether capital punishment should be restored. A very difficult thing to explain away is the fact that historic investigation does not show cruel penalties to have diminished crime. That they did not is due, we think, to the more generally defective sense of the value of human life. The progress of the humane sentiment has taken place chiefly within the last hundred years, and has swept away many of the cruel laws against crimes as well as lessened the disposition to commit them. For the present state of affairs in Michigan, as well as in other parts of the Union, we think one remedy lies in the prompt and certain infliction of the penalty after conviction. It is not in the greater or less severity of the law, but the oftentimes disgraceful laxity and delay in its execution.

We hope that arrangements have been made on every Circuit for a thorough canvass for new subscribers and renewals. A general effort will give the 2,000 increase we have asked. We are leaving this matter in the hands of the ministers. We hope for a good report.

All the recent utterances of Bismarck go far to prove him to be a small-souled man in certain ways not formerly suspected. He whines and frets, like Napoleon at St. Helena, over his deprivation of influence and position. He was masterful and aggressive in acquiring power; he is pitifully weak and revengeful since he has lost it. He stands revealed without true magnanimity of mind and covered with the reproach of complete selfishness. His latest attempt is to prove that he alone was the true founder of the empire, because he so changed a royal despatch that it gave offence to Louis Napoleon, and thereby precipitated the Franco-Prussian war. That is to say, he glories in having forged a document. Count Caprivi has brought out proof that Bismarck did not change the despatch, in which case the latter is shown not to have forged the despatch then, but to have lied recently.

There is a good deal of comment just now on the question of the guilt or innocence of Mrs. Maybrick, who is serving a life sentence in an English prison at Woking. Many believe she did not poison her husband, and a confession received by Mr. Stead, editor of the *Review of Reviews*, fixes the guilt on servants, who are alleged to have done the deed in the hope of fastening suspicion on Mrs. Maybrick. The present Home Secretary, Mr. Asquith, is giving special attention to the case. The critical illness of the prisoner is likely soon to have a fatal termination, according to the latest reports. Sentimental reasons, however, will not influence the Home Secretary; but there seems to be some ground for the hope that the doubtful nature of the evidence given at the trial, coupled with the disclosures since made, may procure a more lenient view of her case.

New Books and Periodicals.

—*The Need of Ministry; and other Sermons.* A Memorial Volume of the late Rev. E. A. Stafford, D.D., LL.D. With an Introduction by Rev. D. G. Sutherland, D.D., LL.B. Toronto: William Briggs, Publisher. There are two classes who will welcome this volume. Those who have been hearers of Dr. Stafford, on the different circuits on which he was stationed, will be glad to have in a permanent form some of the discourses to which they listened with pleasure and profit. Others who have heard of him, but who never had the opportunity of hearing him, will be pleased to read these specimens of his preaching. These sermons give evidence that Dr. Stafford was an original and suggestive preacher, who thought out his subjects for himself, and spoke his thoughts in an unsilted and natural manner. He found telling illustrations of truth in all the common things of life. Sometimes he was so intensely occupied with the particular view of truth he was enforcing, that he seemed to overlook or disparage some other important phase of truth. But, generally, the balance of things was restored in a future discourse. Several great Christian themes are here discussed with insight and ability. The same naturalness and simplicity of style which enabled him to hold the unwearied attention of his audiences, will be found to make these discourses eminently readable and attractive.

The Sermon.

THE MINISTRY'S DUTY TO THE CHURCH AT THE PRESENT DAY.

By PROF. FREDERIC GODET, D.D., NEUCHÂTEL, SWITZERLAND.

"These things command and teach."—1 Tim. iv. 11.

Fifty years ago, when I entered the ministry, a revival of religion was bringing life to Christendom in Western Europe; its powerful breath touched all the churches in succession; everywhere souls became convicted, and came to the knowledge of grace, the enjoyment of peace, and the possession of spiritual life. According to the fine expression of the Psalmist, "From the womb of the morning thou hast the dew of thy youth." Like yonder fruit laden trees which the prophet beholds, rising from the banks of the wonderful river, a number of Christian institutions sprang up from the fertile soil of this new life; evangelical societies, foreign missions, Bible and religious tract societies, Sunday-schools, and many other kindred departures made their appearance and developed; philanthropic agencies of different kinds were added to the recent religious creations. Then, on a new Palm Sunday as it were, the disciples testified by word and deed to the Saviour who manifested his presence in the midst of them; and Jesus himself could have said, "If in such days of grace these should hold their peace, the stones would cry out."

We are still in many respects under the salutary influence of that revival. Religious and philanthropic work, by which the Church of the present day is distinguished, is partly the offspring of yonder movement. For that reason the prosperity itself of the Church must not deceive us, lest we should bear a judgment on her present state which would be too favorable. The engine may roll for some time on the rails, and the train with it, even after its fire has begun to go out. The all-important point is whether the motive power is properly kept up inside the motor.

Serious doubts as to its soundness may be held with regard to the present state of the Church. What power was it which gave, at the time of the revival, the memory of which I just now recalled, such a wonderful impulse to the Christian society? It was a living faith in the divine facts revealed in the Gospels; the eternal plan of salvation; the gift of his only-begotten Son made by the Father to the world; his death, freely undergone for the remission of sins; justification by faith freely granted; sanctification of believers through the Holy Spirit; the coming of Christ, when he will make believers partakers of his glory by a resurrection similar in kind to his own.

This vast plan of God's love to us; this mass, not of truths, but of divine acts, past, present and future, attested by revelations contained in the Scriptures, was the steadfast object of faith. If there was ever any doubt about anything, it never was about the reality of this great salvation and of its all-powerful efficiency. The object of faith appeared as sure and as fixed as God himself. The doubts which could arise in a believer's heart would bear solely on his own sincerity and on the efficiency of his own faith. People would sometimes hesitate before they accepted for themselves favors of which they not only felt themselves unworthy, but for the experience of which they thought they lacked the necessary conditions. However, when the step was taken, when free salvation had been accepted, then the truth was at once spoken and acted upon—because they had believed "the Word."

These wonders of divine salvation, revealed to mankind not only by Holy Writ, but also to the soul of every believer by the Holy Spirit, lifted up the believer above himself. The assurance of his personal salvation became the anchor of his soul, "which entereth into that within the veil." Hence he felt himself inseparably linked to the throne of grace for life and death. This has been the experience of thousands of souls embosomed in the Church.

What do we see now? A great change has modified the spiritual atmosphere. If we have left a Palm Sunday behind us, many symptoms may cause us to anticipate the coming of a Good Friday. I will not express the dread of coming persecutions, although there is no lack of fore-running signs that such might occur. If the materialist tendency spreads more and more, if the claims of socialism grow harsher, the Church, which stands in the way of the dangerous exagérations of this tendency—the Church will have to bear the brunt of its most violent attacks.

However, persecution is not the most dangerous enemy of the Church; it may even happen that persecution becomes a quickening agent. Christianity's greatest peril grows out of its own bosom; this danger consists in the slow and gradual neglect of the faith in the facts which have caused its birth and sustained it—that faith which, after periods of depression, produces sudden revivals of religion, such as the Reformation or the revival at the beginning of this century.

How has this change been brought about? The revival and its religious outgrowth have undergone sharp and not unmerited criticism. Conversion was too often identified with intellectual belief; the ethical influence of the professed doctrines was sometimes wanting, and the death-blow to self-love had not been struck. The conduct of the converts would not always harmonize with their profession. People believed firmly in the Scriptures; but the letter of the Book was made the object of faith, instead of the Book being looked upon as the instrument by which the object of faith is brought close to us. For the Book is the medium through which we obtain and retain fellowship with Jesus Christ—a vehicle by which Jesus Christ is brought near unto us as our "wisdom, righteousness, sanctification, and redemption."

Shams and errors of that kind have been pointed out and corrected nowadays. It is true that on some points we enjoy more correct and clearer views. But it admitted that we understand better the true nature of faith and its deeply moral character; that we can delineate its object with greater precision; is there no danger that we dissolve that object and lose it by substituting for the essence of faith revealed from above the effort of our own faith, presuming to draw its object

from its own bosom? It is not persecution which threatens the Church to-day, but suicide.

Associating, as it is her duty to do, with the tendencies of the age, the Church is constantly exposed to foreign influences; the duty, therefore, of the ministry, which Jesus at first established in her midst through the apostles, and which the apostles themselves perpetuated by establishing the pastorate—the duty of the ministry, we say, is to oppose constantly that invasion of foreign elements, and to make the light, which Christ himself has lit, to shine.

I wish to call attention to three points on which the ministers of the Gospel must at the present day give solid teaching and serious warning to their flocks:

Authority in religious matters is the first point—an authority to which the Church of Christ must forever remain submissive. In matters relating to the earthly life, or to arts and sciences, no authority is necessary. Reason is a sufficient guide in such matters. If we can dispense with absolute certainty in secular matters, we cannot do so when personal salvation in matters concerning our relationship with God are at issue. Positive certainty is required here; and in order to insure it we need authority on which to lean with fullness of faith. Positive certainty cannot rest with the variable and insufficient utterances of the individual conscience, or with the teachings of any human society or institution whatever. In order to insure to our relationship with God absolute certainty—such as will enable our faith, as it were, to have faith in itself—it is necessary that the object of faith be presented to us with a divine authority, and that it be received by us with absolute confidence. Thus only will faith bestow upon man that moral energy by which he becomes victorious over the world; by which self is sacrificed and freely consecrated to God; by which, according to the Scripture, "he could remove mountains."

It is because such a faith supposes as the condition of its existence a divine testimony, and, therefore, a revealing act, that the ideas of faith and testimony are so often presented in the Scriptures as two correlative ideas. "He came for a witness," it is said of John the Baptist, "to bear witness to the light, that all men through him might believe" (John i. 7). "The Father himself had borne witness of me," says Jesus; "... we have not his Word abiding in you" (John v. 37, 38). Hence the supreme position given to the Holy Scripture by the Reformation, and the modern revival in the religious life of society and of individuals. It is true that this ruling position has been often somewhat strained by the revival. The act of faith has been made to bear not directly on the person of Jesus and on the divine facts connected with his person, but on the record which contains the testimony which is borne to these facts. The letter of the Scriptures has thus been deified; and it has been overlooked that these divine facts had been transmitted through the agency of human mouth or pen. Under a deep impression that the breath of a higher life, wholly consecrated to the glory of God, inspires every line of the sacred records it was thought that these pages contained a continuous revelation, a constant dictation of God himself, who spoke in the same manner from one end of the sacred volume to the other. It was the confusion of two things which can easily be kept distinct from each other—namely, revelation and inspiration.

Revelation is accomplished by a series of momentary acts; but inspiration, like a breath of life renewed, goes through the whole Scripture. The divine facts of salvation were revealed to God's agents in the measure according to which they were called upon to execute his plan. But inspiration is found in a certain measure with every true member of the body of Christ; it is found in the highest degree with the chosen instruments of revelation—the prophets and the apostles—not to mention Jesus himself, who occupies, here as everywhere, a place of his own. Speaking of revelation, it is right to say that the Word of God is in the Scripture; speaking of inspiration, it is right to say that the whole Scripture is the Word of God, for it describes altogether a moral state superior to natural humanity, to which divine salvation has lifted up mankind. From one end to the other of the Book we recognize in it the language of the godly man who in some degree or other has appropriated to himself this salvation.

In this respect we find in the Scripture generally that which we also observe in the teaching of Jesus himself. When he speaks of the sparrows, which are sold on the market at a penny apiece, or of old clothes, which are not to be mended in a certain manner, such utterances evidently do not contain divine revelations. They are, as he himself calls them, "earthly things." Yet in this circumstance each of his words is none the less filled with the same breath of everlasting life as when he proclaims the most sublime revelations. The same with the apostles. When Paul advises his disciple to mix a little wine with the water which he drinks, or when he requests him to bring the cloak or the books which he has left with Carpus, no revelation is to be found there; yet the breath of spiritual life is the same as that which pervades the deepest passages of the Epistle to the Romans.

It is needful, therefore, to distinguish inspiration, which is a continuous and general fact, from yonder beam of light, which falls from above at certain times, enlightens the agents of the Divine Will with regard to the facts of salvation, and gives them a right to witness with authority, as Jesus himself did, saying, "We speak that we do know, and testify that we have seen." This is the Word divine in the highest meaning of the word—the kernel of the scriptural body, which every one of us can make his own with full assurance of faith, so as to participate in his turn in the celestial life which inspires the entire Scriptures.

The salvation of God, therefore, divinely accomplished in the person of Jesus, and revealed divinely by the testimony of the apostles, is authority in the Church. This testimony brings forth faith, and the believer draws from it life, which cannot spring up or grow by any other agency. John, therefore, closes his gospel by saying, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name."

Here is the infallible authority, which it is our duty to establish and to vindicate in the Church.

Our first duty is to submit to it ourselves. Our second duty is to bring our preaching and all our teachings under its subjection. Apart from submission to this divine authority, what would become of the religious instruction which the Church requires her ministers to give to the children of its members? Shall every minister be delivered unto the promptings of his own thoughts and of his own judgment? If such were the case, no church could be any longer possible. On the other hand, I know of one Church which is possible and real, which is ever ready to pick up the wrecks of our Church; it is the Church which calls, not in the name of Jesus, but in the name of the holy father, "Come to me; I have warned you for a long time that your structure was rotten; now you see it. Come to Rome, and you will find rest for your souls and full security as to your belief."

The second point is the divinity of Jesus Christ. On the greatness of the head depends the greatness of the body and the consciousness which the latter has of its dignity. The divine nature of Christ is denied to-day not only outside of the pale of the Church by the adversaries of the Gospel, but in the bosom of the Church itself, whether some reduce the person of Christ to that of a prophet, even of the greatest of all prophets, or others make out that his divinity consists solely in his perfect holiness, by which he distinguishes himself from all other men; others again that his divinity consists in the establishing of the kingdom of God on earth; while others explain that divinity by his resurrection and accession to the sovereignty over the whole universe. These different conceptions, which all do away, in some way or other, with the essential divinity of Christ, because his pre-existence is denied, have doubtless been brought on by the incomplete way in which the orthodoxy of times past had understood the important fact of the appearance of Jesus Christ. The person of the Man-God was described in such a manner that the divine attributes which he was supposed to have retained as a man interfered every instant with the free expansion and the full exercise of his humanity. Now the tendency of this age is directed in all spheres toward the human. Humanism is somewhat the religion of our time. This watchword has its good and its evil side. It is not surprising that many thinkers, reduced by incomplete formulas either to accept the God in Jesus and to reject the man, or to accept the man and to deny the God, have preferred the latter.

This problem is of a scientific rather than of a religious kind; it is, perhaps, the most difficult of all theological problems, for it aims to reconcile the two characteristic elements of the person of Christ, which seem to exclude each other. However, it is not lawful for the Church which Christ has established to sacrifice his humanity to his divinity, as the old school unwittingly did; or his divinity to his humanity, as the new school knowingly does. Why, the reality of his humanity is proved by the whole history of Jesus and by his own words, "Now you seek to kill me, a man that hath told you the truth" (John viii. 40). "Go to my brethren and say unto them, I ascend unto my Father and your Father" (John xx. 17). From similar utterances the beloved disciple has drawn this sublime expression, "And the Word was made flesh" (John i. 14). In pursuance of such testimonies Paul has been able to say, "... much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." (Rom. v. 15). Hence the Doctrines of the early centuries were mistaken who made out that the humanity of Jesus was a mere appearance; but they are not less in error—the modern thinkers—who teach that the human person of Jesus, in nowise different from ours, had no pre-existence. He who said, "Before Abraham was, I am," has attributed to himself a superiority over us which differs from his holiness or his mission, and a divinity different from that which he is thought to have obtained after his resurrection. One cannot become God; or if it is possible in mythology, it is not so in Bible monotheism. When John said, "In the beginning was the Word, and the Word was with God, and the Word was God," he said it as one who had himself been a hearer of Jesus, and not as a disciple of Plato; and when Paul wrote, "Who, being in the form of God, ... made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," he wrote it after he had received "the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6) when he was "caught up into paradise, and heard unspeakable words, which it is not possible for a man to utter" (2 Cor. xii. 4).

What does it matter if our formulas are nothing but stammering in the presence of these facts of salvation? Our duty, in facing negations of the right and of the left, is to proclaim manfully and joyfully to the Church the divine greatness and the humble lowliness of its Head, who has condescended to become our brother. Here lies before us that mystery of godliness which builds up the Church. A sainted woman has said, "If the Christ is not God, the love of God for mankind loses the character of the Infinite." Thus weakened, the love of God is powerless to root out of our hearts the love of self and of the world. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" exclaims St. John in his advanced years (1 John v. 5). If Christ is not God before being a man, how could he have stripped himself, and how could he carry us by his example away into the annihilation of ourselves, which is the only fitting remedy to our pride? If such be the case, I can see nothing in his career but an ascending movement, in which I am nothing loath to engage after him; while, on the contrary, a descent must first be submitted to, after which the ascent is sure to follow.

In the Acts and the Epistles the early Christians are often called "those who call upon the Lord." The same expression is used in the Old Testament to designate the worshippers of Jehovah. To call upon the Lord, to worship him as Lord of all, such was the religion of the early Church; that religion before which Judaism and paganism have given way, and which has opened to mankind a new existence. It would be a dangerous experiment, and one which would cost too much to the Church and the world, to substitute for the old religion a new one of modern invention. Let us beware of such a responsibility; and should we ever take it, let us mind we do not do it in the capacity of servants of Jesus Christ and of ministers of his Church.

A man who speaks in the name of Christ has no right to deny to him the supreme dignity which he has claimed for himself.

The third point is the expiatory sacrifice offered by Jesus Christ, from which depends the tragical character of the Gospel—I mean sin's damnable character and man's serious need of salvation. With reference to this point also the old orthodoxy may have sanctioned the use of certain formulas which are not in accordance with the scriptural passages in which the origin of redemption is attributed to God himself. I will not venture to substitute at the present moment a formula superior to another which assuredly was imperfect. I consider the fact of the sacrifice of Christ not as theology has moulded it or moulds it, but as it is revealed to me in the Scripture. Contemplating the cross, I open my heart to that word of Jesus, "This is my blood, which is shed for many, for the remission of sins"; and again, "The Son of man is come to give his blood for the remission of sins." I listen to his beloved disciple commenting on his death in this way, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world"; and to the most ancient confessor of Christ, "Christ once died for our sins, the just for the unjust"; and to the founder of the Church in heathen lands, "Whom God hath fore-ordained to be a propitiation. ... God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." I ask now if, after such declarations, it is lawful for a minister of Jesus Christ to preach the cross as if it had simply been the result of a conflict which arose between the holiness of Jesus and Jewish wickedness, or merely as the exhibition of the love of God, who intended to make a display of his goodness by the magnitude of the sufferings which his envoy was able to bear for the sake of mankind? For the sake of mankind! But why? True love does not submit to suffering merely to make a display of love, much less to display another's love. In his vigorous language, Paul would have called such an interpretation the "emptying" of the cross; to the divine foolishness of the cross, which has renovated the world and has healed thousands of hearts, it substitutes a thoroughly ineffectual human foolishness, which lacks the solemn vindication of divine justice. To strip rashly the cross of Christ of the "great demonstration" of justice, which Paul, divinely enlightened, had recognized in it—a demonstration which has been the starting-point of a conversion to God of the intelligent universe, a conversion which it must finally make perfect—to do that is to make nothing of the only thing in which the apostle declared that he would glory (Galatians v. 14). We have no right to remodel that central fact of history so as to suit it to our taste, or to fit it to our size. Our duty is to unfold it to the world as it is unfolded to us by the divine testimony. Granted that our reason is set at naught, it remains nevertheless, a fact that it is by the foolishness of the cross that the Gospel takes hold of the souls. In these words, "The Son of God, sacrificed for me," "Died for me," lies the secret of my peace, for, being identified with him, after that he has himself been identified with me, I discover at last how I can be dead unto sin and living unto God. "I looked at the heavens," says the poet, "and with the astronomer's eye gazed at its wandering worlds. I went back to the past and followed, on the historian's footsteps, mankind on its march through the centuries; but not before I came to Golgotha was my heart enraptured."

What would practically remain to us after we had despoiled Christianity of the authority of the word of Christ and of the great facts of the incarnation and of the cross? Well, some affecting words on divine Fatherhood and divine Providence, words which we would accept or modify *ad libitum*, for it must be admitted that through the bitter experiences of life they too often meet with apparent denials. A beautiful example of charity, meekness, patience, and gentleness would remain to us—an example which, unfortunately, it is easier to admire than to imitate.

Would this suffice to lift up the world and to renew mankind? Will it help us to give up self and to consecrate ourselves to God? No, it requires a more powerful agency. The heart of mankind is vast. It takes a power greater than mankind to lift it up above its own nature. For its salvation God has conceived wonders of love which transcend our most sublime aspirations, humiliation as deep as that of the incarnation, a sacrifice as great as that of the cross. Of a truth, God has proved that he is "greater than our heart," and that is how he reconquered it.

When God entrusted us with the ministry in his Church he placed in our hands a divine net. This net from Golgotha has been spread towards the poles, and toward the West and toward the East; its progress encompasses the world more and more. We who are at present entrusted with it must be careful not to lose a stitch of it, not a single stitch! Above all we have to discard the pretension to substitute for that net one of our own make. The truth which it is our duty to preach is not our truth, it is God's truth; we owe it to the Church, and we owe it to her unsullied. For neither does the Church belong to us—it is the Church of him who is not only its Founder, its Model, its Teacher, but who is its Chief—namely, its Head; a glorified Head, who, without ceasing, imparts divine life to the body and to its limbs. Let us therefore remain in him, let us live in him, work in him. Such is our highest duty toward the Church and toward ourselves. "And now, little children," said the beloved disciple to the pastors and believers who surrounded him, "abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." May it be so, with God's help, for every one of us.—*Homiletic Monthly*.

Broadway Tabernacle, New York, when accepting the resignation of their pastor, Dr. William M. Taylor, decided to appoint him pastor emeritus for life with a salary of \$5,000 a year.

A despatch from London announces that Dr. Herbert Vaughan, Archbishop of Westminster, will be raised to the cardinalate on the occasion of the Pope's episcopal jubilee.

It is said that Rev. George F. Pentecost has been seeking release from his provisional engagement with the Marylebone Presbyterian church, London, in order to accept a call to Park Street Congregational church, Boston.

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—I.

[FIRST QUARTER.]

SUNDAY, JAN. 1, 1892.

RETURNING FROM THE CAPTIVITY.

Esa. i. 1-11.

GOLDEN TEXT.—"The Lord thy God will turn thy captivity, and have compassion upon thee."—Deuteronomy xxx. 8.

DATE.—Either 588 or 586 B.C.—authorities differ.

EXPLANATORY.

1. "In the first year of Cyrus"—His first year as sole king at Babylon. He was king, twenty years before this, of Elam, and gradually extended his empire over the Persians and Medes, Babylonians and Chaldeans. For two years after the capture of Babylon (588) Darius was king of Babylon under Cyrus. Now (B.C. 586) Cyrus reigned at Babylon, and this was his first year of direct sovereignty over the Jews. "Cyrus, king of Persia."—He is called king of Elam in his inscription; and hence Professor Sayce, in his "Fresh Light," says that he was not a Persian. But on his own cylinder he calls himself "Cyrus, King of Persia."—Geikie, vi. 390. "That the word of the Lord by the mouth of Jeremiah might be fulfilled" (see Jeremiah xxv. 12; xlii. 10).—This word was the promise that, after seventy years, the Lord would bring his people back again to Palestine. "The Lord stirred up the spirit of Cyrus"—(1) By the direct influence of his Holy Spirit upon the king's mind. (2) There is good reason to accept the Jewish tradition that Daniel, occupying a high position in the court of Cyrus, brought to his attention the prophecies of Isaiah, which even name Cyrus as God's servant (Isaiah xlii. 26-28 and xlv. 1-4); and perhaps, also, the prophecies of Jeremiah above referred to (Jeremiah xxv. 12; xlii. 10), showing that God had for this purpose given Babylon into the hands of Cyrus. "Made a proclamation"—This was an official document, as we see by chapter vi., where the decree is given more fully than here. "Put it also in writing"—To preserve it on the records, that no mistake or reversal of the decree might occur.

2. "The Lord (Jehovah) God of heaven"—Hence the controller of all men and affairs. "God of Heaven" seems to have been a usual title of the Supreme Being among the Persians.—Rawlinson. "Hath given me all the kingdoms of the earth"—Of course this is a somewhat extravagant boast of Cyrus. But he did possess a large part of the most prominent countries. "He hath charged me to build him an house at Jerusalem"—It is reasonable to conjecture that the king's attention was drawn by Daniel (see under ver. 1) to the prophecy of Isaiah (xlii. 28). Cyrus probably accepted this prophecy as a "charge" to rebuild the temple.—Cook.

3. "Who is there among you?"—The return was to be a volunteer movement, which in all respects was the best, both for the purpose of Cyrus and for the new Jewish settlement.

4. "Whosoever remaineth in any place where he sojourneth"—Literally correct; but the meaning is, "And with regard to all those who remain (of the captive people) in any part of the country where they have their temporary abode."—Pulpit Com. "Let the men of his place help him"—"Let the people among whom he dwells—the heathen population—help him."—Cook. "Besides the free-will offering"—The "offering" here intended is probably that made by Cyrus himself. (See vers. 7-11.) Cyrus required his subjects generally to follow his example, and to "help" the Jews out of their stores.—Cook.

5. "Chief of the fathers"—Hereditary heads of families, including some who had seen the former temple. But few of these original exiles remained, and it is remarkable that so many of their descendants—about forty-two thousand—were willing to go across a dreadful desert to a country they had never seen. "Judah and Benjamin"—See note on verse 3. "The priests, and the Levites"—Without these the temple service could not be properly administered, or the sacrifices legally offered. "All them whose spirit God hath raised"—Common people who followed the lead of the "fathers" and the "priests." The phrase rendered "had raised" is that rendered "stirred up" ver. 1. Only those went who were impelled by a strong desire to rebuild the temple, and this desire came directly from God. There was no compulsion used.

6. "All they that were about them"—Their neighbors. "Strengthened their hands"—Helped them. "Besides all that was willingly offered"—The costly articles first mentioned were "gifts to individual Jews," who without such gifts could not have gone far in the good work. The "willing offerings" were direct contributions to the temple.

7. "Nebuchadnezzar had brought"—See 2 Kings xxiv. 13; 2 Chron. xxxvi. 7; Dan. i. 2. The carrying off of sacred vessels was a familiar practice in the ancient world of war. "In the house of his gods"—Better, "his god." Nebuchadnezzar was a devotee of Merodach, the deity whom the Greeks called Bel.

8, 10, 11. "This is the number of them"—This passage is thoroughly characteristic of Ezra, who is exact in details, and gives in his writings a larger proportion of catalogues of various sorts than almost any other sacred author. "Chargers"—This word has been variously translated, but probably means, bowls or basins. "Knives"—Those used to prepare victims for the sacrifice. "Basins"—Goblets with covers. "Of a second sort"—Of an inferior quality. "Five thousand and four hundred"—This does not agree fully with the preceding numbers, which are 80+1,000+29+80+410+1,000=2,499. Some expositors think the enumeration of vessels (verses 9 and 10) includes only the larger and more costly, while the gross sum here mentioned includes all, both great and small, which Nebuchadnezzar carried away. But that explanation is arbitrary and conjectural. The probability is that some of the numbers here are corrupt; but all attempts now to amend the text are mere conjectures.—Terry.

The Righteous Dead.

REV. JAMES CURTIS.

A busy, honorable and useful career closed to eyes this side the flood in the death of Rev. James Curtis, at Belleville, October 26th, 1892. James Curtis was an earnest, laborious and successful Methodist preacher, and has with a wealth of toil, patience and sacrifice gone to his reward in the heavens. God give us men like-minded to fill his place! Loving Methodism with his whole soul; in the simplicity of his heart true to her doctrines, usages and polity; rejoicing in the fellowship of his people; coveting not what we sometimes call "the high places," but her fields of work; true up to the measure of his best ability to the demands of every position into which his brethren thrust him; genial in his spirit and always preferring concession to strife; all alive with the Gospel and presenting it, and it alone, for the salvation of men, he has demonstrated the power of the Christian religion, the excellency of the Christian character, the divinity of the Christian ministry, the infinity of the abounding goodness and grace of God, and the possibilities, even in a sinful world, of a humble, holy man, and a faithful preacher of the Word of Life. He was born near Preston, York county, July 25th, 1829; at twenty years of age he united with the Methodist Episcopal Church, Canada; entered the ministry in 1852; was married to Miss Adams, Utica, N.Y., in 1855; has served his church as presiding elder for several years, as secretary of the old Ontario Conference during all the years of its existence, as delegate to General Conferences both before and since the union, as member of Book Committees and College Boards, as member of the Committee formulating the basis of union, and as the first President of the Bay of Quinte Conference after union. His brethren much respected, highly esteemed and truly loved him. But more than these church offices and honors our brother departed valued his circuit ministry and preaching to the people on the fields God and his Church gave him. Hamilton, Dumfries, Vienna, Malahide, Palermo, Brooklin, Queensville, Newmarket, Orono, Brantford, King, Belleville, Newburgh, Oakwood and Keene all shared in the benefits of his ministerial service and pastoral care, and on all are fruits of his ministry, witnesses that he walked with God, and lovers and admirers for his works' sake and the sake of Christ his beloved Lord.

At the time of his death he had entered the agency of Albert College, Belleville, with a determination and a hope to remove its debt, if God spared him. His sickness was not protracted, and his death at the last came much more quickly than had been at all expected. An abscess of the liver likely precipitated the crisis, and brought the end. With his usual perseverance, amounting almost to an obstinacy in the performance of what he considered duty, he had continued his work till he actually fell in the pulpit. Always mild to others, he was exacting upon himself. We say, "He ought not to have done it," and, "perhaps might have lived longer," but we do not know. We know neither as to the fact, nor as to what is best for the goodly man under the circumstances. It is enough that he served his God to the end and is now with his Lord. God gave him a large and a good family and for them his sacrifices were cheerful and immeasurable. They have the infinite consolation that they had a devoted husband and a noble, irreproachable, generous and loving father. We can but pray, "God comfort them in their affliction," and, "The Lord God favor his Church, our Church, with many men like the diligent, honest, kind, cheerful, triumphant James Curtis. Earth is richer for his life and labor, society is richer, the Church is richer, the country is richer and better. And heaven is enriched, through the blood of the Lamb, by his character, fellowship and service throughout the endless ages." A. CARMAN.

ZILLA D. McDOWELL.

Not golden stores, but wealth of affection and fellowship of life, constitute earth's treasures; and that which is treasured in the heart we wish to see embodied in some visible form. That is why the heart bereft wishes to look on the obituary of the departed loved one, and why most Christian journals, recognizing the sacredness of human affection and sorrow, record without distinction because of the accidents of birth and fortune, the simple story of departed lives. One of such we outline now.

Zilla D., daughter of Joseph and Ann McDowell, was born on September 17th, 1861. Life's best endowment, a Christian home, and kindly religious influences were her portion, and were not wasted as the fertilizing suns and rains are oftentimes on the barren soil. As expanding flowers absorb the light and air of heaven, unfolding forms of beauty and loveliness, so her young heart received the grace divine, and unfolded the beauty and joy of Christian character.

After assuming the duties of married life with M. L. Sherk, she removed to Crosswell, Michigan,

where, after a while, disease seized upon her, and premonitions of approaching death were felt by her. Last winter she came home to Delmer, Ont.—home to where she learned to kiss the infant prayer; home to where she walked and worshipped in former days, hoping yet to recover strength, and live for the sake of the two children of tender age, and a husband who reciprocated her strong affection. But as days passed by, and the foundations of that hope began to give way, it was then the beauty and blessedness of her inner Christian life began to shine through clouds of gathering gloom. The courage of faith; the joy of hope; the submission of love, were all, and always present, till the cold and death of winter departed before the approach of a life-producing spring, when she entered on the larger life of heaven. G. J.

WILLIAM R. HAMILTON.

Was born in the township of Toronto, near Brantford, November 31st, 1831, and died in Teeswater, April 4th, 1892. In 1853 he was happily married to Miss Mary A. Temple, who was a true helpmeet to him, both temporally and spiritually, during the thirty-nine years of their married life. It was in the year 1859, and largely through the influence of the consistent life of his devoted companion, that he gave himself to the Lord, and united with the Methodist Church, under the pastoral care of Rev. Coverdale Watson. His conversion was clear and scriptural, and he soon gave evidence of the genuineness of the change in his complete reformation and entire devotion to the cause of Jesus Christ. For more than twenty years he served the Church of his choice with much ability and acceptance in the capacity of steward, class leader and Sunday-school superintendent. In the early part of the present year he had a severe attack of la grippe, and for some time his life hung in the balance. During this illness it was evident our esteemed brother was fast ripening for a better country. Though anxious to live longer for the sake of loved ones, and also that he might devote himself more fully to his Master's service, yet he remained in entire submission to the divine will, frequently expressed his readiness "to depart and be with Christ, which is far better." It pleased the Lord to raise him up, and with the opening spring came increased strength, and we hoped that there were yet many years of usefulness before him.

On Saturday afternoon he was occupied with his duties as caretaker, and having put the church in readiness for the Sabbath services, retired to his home, where shortly after, he was stricken with paralysis, and just as the bells were tolling the hour of evening worship, his spirit passed triumphantly from the toils and sorrows of earth to the joys of heaven. He leaves, besides his widow, two sons and three daughters to mourn their loss. May parents and children meet again in heaven. A memorial service was held in the Methodist church, in which the pastor was assisted by the resident ministers. J. A. MCLAUGHLIN.

CORDELIA JOHNS.

Daughter of Hiram and Rebecca Manhard, was born May 28th, 1857, and was married May 29th, 1878, to Mr. C. J. Johns, of Fairfield. Converted at a special service held by Bro. D. Winter, in 1898, she at once joined the Methodist Church, and remained a faithful member of the same until she joined the Church triumphant, which she did on July 22nd, 1892.

Sister Johns did not possess a highly emotional experience; but a calm trust in Jesus, coupled with a deep and abiding love that made her ready for every good work. During her last sickness, which was one of extreme pain, caused by internal cancer, she manifested at all times a spirit of cheerful resignation. Possessed of all that seemed necessary to make earth desirable—youth, a loving husband, a good home, and many friends—she gave up all at the Master's bidding, without a care or anxiety, save for the loneliness of her husband, whom she knew would miss her so much from the home that had been brightened by her presence. Her sick chamber was a hallowed place, and all who visited her felt it "was close to the verge of heaven." To one who was standing near she said, as she woke up out of a short sleep, "I am going to sleep." He said, "You have just been asleep." She said, "I do not mean that; I mean to sleep in Jesus," and in a few minutes she closed her eyes to open them no more on earth. "The memory of the just is blessed." We trust the memory of her hallowed life and precious death will aid those who are left behind to follow her as she followed Christ. J. W.

MRS. (REV.) J. M. COLLINS.

Whose maiden name was Hannah Hodges, was a native of Canada, being born in the township of Gainsboro, Ont., on September 9th, 1815. She was converted to God when only sixteen years of age, under the ministry of Rev. Richard Phelps, on the old Smithville Circuit. In the following year, on February 5th, 1833, she was united in marriage to Rev. J. M. Collins. She was an affectionate and true helpmeet to him for almost sixty years, and a faithful and consistent member of the Methodist Church for sixty-one years. In special meetings she was eminently useful. In her home she was kind, considerate, and hospitable, and always gave to all a hearty welcome, especially the itinerant minister. For many years she was an invalid, and during the past five years she was totally blind. Then it was that her sympathizing husband, who expected to go first, prayed that God would spare his life that he might care for her who had shared for so many years his joys and his sorrows. God graciously answered his prayer, and he now strives her, to wait a little longer, until the Master shall say, "It is enough."

Sister Collins maintained through all the years of illness and blindness a uniform cheerfulness and thankfulness that made it a delight to visit and wait upon her. She remembered and spoke well of all the servants of God whose privilege it was to visit her. A few weeks before her last illness she removed to the village of Theford, an old field of labor. Though physically blind, her mental and spiritual vision became clearer, brighter, and sweeter, until five o'clock in the afternoon of Wednesday, November 2nd, 1892, after expressing

just before to her waiting husband her unflinching trust in Christ, she peacefully fell asleep in Jesus and joined the triumphant army above, where she shall "see him as he is, whom having not seen she loved."

The writer, on Friday, November 4th, preached an appropriate sermon, in the Methodist church, from Numbers xxiii. 10. The choir sang beautiful and appropriate selections, after which her remains were interred in the Ward cemetery, Theford, to await the general resurrection of the just. Father Collins has the sympathy of the Church, for which he has labored long, in his bereavement.

W. H. COOPER.

REBECCA MANHARD.

Daughter of David and Mary McCoady, was born on September 17th, 1815, and was married on March 7th, 1832, to Mr. Hiram Manhard, of Elizabethtown, who still survives her. After a true conversion to God that left her without doubt or darkness she united with the late M. E. Church in 1838, and proved "faithful unto death." Blessed with a family of twelve children, it was ever her most earnest desire to train them for Jesus, and many were her earnest prayers in their behalf and her godly counsels to them, backed by a consistent daily life.

About a year before her death she met with a serious accident, which caused her great pain and suffering for many months; but she bore it without a murmur, often saying, "This is nothing compared with what Jesus suffered for me." She delighted to talk of what Jesus had done and was still doing for her. She was loyal to the Master and to the Church, giving not only of her prayers but of her means for the carrying on of the work of God. A few days before she died she handed the writer \$2, saying, "I have been saving that for my GUARDIAN, for I should miss it so much if it was stopped; I have taken it for a great many years." On the Sabbath before her death she said, "I thought I was going home to-day; but I am here yet, and I feel a little disappointed." But on January 24th, 1892, God said, "It is enough," and she went to be "forever with the Lord." J. W.

STEPHEN KEARNEY.

Was born in Louth, Ireland, in the year 1829, and departed this life October 15th, 1892. He immigrated to Canada in 1852, and came almost direct to the township of Ramsay, county of Lanark, residing there for several years. He came into Ramsay a devout Roman Catholic, and left it having converted to God through Jesus Christ his Saviour. He was led to Christ October 14th, 1860, and hence only lacked one day of thirty-two years since his conversion at the hour of his departure. He was a most consistent and faithful member of the Methodist Church during that time. He was led to the Saviour in special services held by Rev. William Bryer. Several years ago he moved into the township of Lanark, and few more devoted men ever lived in the township. He always loved to tell of his conversion and how the light beamed into his soul, and how he had been happy ever since.

The last Sabbath he was on earth was a most beautiful day, and he said to his beloved wife, "I expect to have next Sabbath more beautiful, for I hope to be in heaven." Before the next Sabbath "he was not, for God took him." He requested his loved ones to sing "My heavenly home is bright and fair," and shortly after his happy spirit swept through the gates of the new Jerusalem, "washed in the blood of the Lamb." He said to the writer, "Well, we are parting for a while, but we will soon meet in heaven. I suppose you are busy in the camp-meeting, and it is a good place to be."

Truly, "Our people die well." He leaves a wife and two children. His beloved wife is a most devoted follower of the same Christ he loved, and even his young children are trying to walk in the footsteps of Jesus. May the mantle of the father rest upon the children. N. B. TOPPING.

BARBARA LOWEY.

Whose maiden name was Mackay, was born in Donegal, Ireland, on June 16th, 1825. In 1831 she came with her parents to St. Sylvester, Quebec, where on January 20th, 1842 she was married to Mr. William Lowey. Fifteen years later they removed to Inverness, Quebec, where they resided till the death of her husband on December 11th, 1882. After a very brief illness in Nelson, Que., during which she was tenderly and lovingly cared for by her children, she passed away on March 26th, 1892, to meet her husband and four children who had preceded her.

For fifty years a member of the Methodist Church, Sister Lowey endeavored to follow the Saviour, and while regretting that she had not done more for the Master, she nevertheless could trust in him for salvation, and passed away with full confidence in the efficacy of his atoning work. She leaves two sons and four daughters, all of whom are members of the Methodist Church. A number of relatives and friends followed her remains to the grave, where the writer preached from 1 Cor. xv. 23. J. FINNEL.

ANN EADY.

Beloved wife of Young New, died June 20th, 1892, aged sixty-six years, in the township of Horton, where her people had been amongst the earliest settlers. Here, too, she was married, and raised her family of five girls and four boys, and here, too, the ministers of the M. E. Church found her, and through the preaching of Rev. Mr. Rogers she was led to the mercy-seat. Of her conversion she ever spoke emphatically as a work of the Holy Ghost, so clear as to remove every shadow of doubt. She delighted to talk of that happy day, when Jesus took her sins away, and filled her with his love. She loved the Church of her choice, and the minister of the Word was ever a welcome guest. We knew her only when her strength was failing, and the shadows were resting on her. Several times we thought the night had come, but she rallied again and again, and ever spoke with increasing confidence of her acceptance in the well Beloved, and of her perfect resignation and desire to depart. Thus lingering the end came when least expected after all our anxiety, and she was not, for God took her, CARL ALLEN.

News of the Week.

John Emile Lemoine, the French statesman, is dead.

August Simeon Luce, French historian and scholar, is dead.

United States Senator Gibson died at Hot Springs, Ark., last Thursday.

The Panama investigating committee has decided unanimously not to resign.

The Canadian Cattle Breeders' Association was formed at Guelph on Thursday last.

Gravenhurst was lighted with electricity for the first time last Friday night.

The result of the police census shows that Philadelphia has a population of 1,142,668.

Public bankruptcy is threatened in Samoa, and appeals for outside aid will soon be made.

Five cases of cholera and two deaths have been reported in Hamburg in the last three weeks.

Sir Adam George Archibald, K.C.M.G., died at Truro, N.S., last Wednesday, aged seventy-eight.

The Pope will shortly send to the Italian bishops and people a circular denouncing Freemasonry.

It is reported that the relations between the Vatican and Russia have become extremely cordial.

Dr. Chas. Schenck has been elected President of the Swiss confederation and A. Frey, Vice-President.

The Salvation Army celebrated last Thursday in Toronto the tenth anniversary of its establishment here.

The British Cabinet is discussing Mr. Gladstone's Bill for Irish Home Rule. Absolute secrecy regarding its provisions is maintained.

President Carnot has informed the Czar that he will remain at his post under any circumstances to save France from disturbance.

A woman in Loda, Russia, who was found guilty of suffocating 100 babies, has been let off with a sentence of one year's imprisonment.

The British Government will appoint a cholera survey similar to those of 1884 and 1886 with a view to preparing for an epidemic next spring and summer.

Brantford market fees for 1893 were sold at auction last Friday to G. M. Hall for \$1,500. This is \$600 less than was obtained at the last annual sale.

Early in May, Frank Fordyce, a young stock baron of Idaho, will attempt to drive from the centre of the state to Ogallala, Neb., a band of 45,000 sheep.

A meteor fourteen inches in circumference fell in the street in Albany, Oregon. It was found to be a rock having the appearance of volcanic production.

It is officially learned that a marriage has taken place between Prince Ferdinand of Bulgaria and the Princess Helena, daughter of the count of Paris.

Official Russian statistics show there have been 130,417 deaths from European and 185,848 deaths from Asiatic cholera since the outbreak of the disease in the empire.

The resignation of Premier DeBoucherville, of Quebec, has been accepted by Lieutenant-Governor Oupléau, and Mr. Faillon was called upon to form a Cabinet, which he has since done.

At a meeting of the Ontario Agriculture and Arts Association in Guelph last Thursday a lengthy resolution was adopted, emphatically denying that pleuro-pneumonia exists in Canada.

A despatch from Washington states that James G. Blaine's illness is of a very serious character, and that he is now believed to be on his death-bed. A later despatch says that his condition is improved.

Dr. Romero, the Finance Minister of Argentina, wants the interest on his country's bonds refunded. The Rothschild committee think this is a breach of faith, and have contrived to have the others interfere in their behalf.

It is thought in Vienna that the fall of M. Rouvier, the French Minister of Finance, may lead to a rapprochement between Russia and Germany, as the Russian Government will probably be able to obtain loans now from France.

A Pleasant Surprise.

At this season of the year, when it is customary for friends and relatives to bestow gifts upon one another, the question very often arises, "What kind of a gift shall I purchase, and where shall I secure it?" In answer to the first query, by acting wisely you should secure something which would both surprise and be of use to the recipient; the place where you should secure it, of course, depends on the nature of the gift you wish to bestow and the price at which it rates.

Like the obtaining of parliamentary honors to the ambitious politician (who thought his election doubtful), so to the recipient is the bestowal of a gift which was not expected; both, of course, would occasion a pleasant surprise.

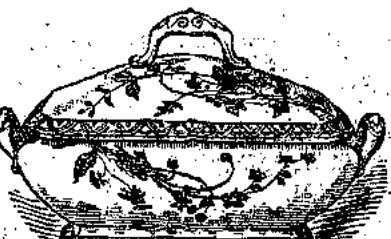
If you are desirous of creating a pleasant surprise for your wife and family, you would do well to investigate into the numerous channels through which you can accomplish the same; be sure you keep in your mind's eye before you act, "that the thing which will be the instrument of contributing the most good to the greatest number is what you should secure." If you will follow out the advice contained above, you will consider the advantages offered through the medium of life insurance, and immediately act by taking out a policy in a first class company; thus, in discharging a parental duty and a Christian necessity, you will occasion a pleasant surprise for your wife and family by presenting to them a policy of life insurance.

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Odds and Ends.

A Harlem goat has just chewed up the family eight-day clock. It consumed considerable time in doing it, too.

At the Fire.—Fireman (to captain)—"This engine won't work, sir." Captain—"See if you can't make it play, then: that's what we want."

Louise M. Alcott once put the following query, "If steamers are named the 'Asia,' the 'Russia,' and the 'Scotia,' why not call one the 'Nausea'?"

Little Boy—"Don't Quakers ever fight?" Mamma—"No, my dear." Little Boy (after reflection)—"I should think it would be a awful hard for a real big Quaker to be a Quaker."

Husband—"My dear, what do you consider the leading moral question of the day?" Wife (apparently thinking of something else)—"What time did you get in last night, John?"

Disraeli is said to have remarked, "When I meet a man whose name I cannot remember, I give myself two minutes: then, if it be a hopeless case, I always say, 'And how is the old complaint?'"

Disabilities of Sex.—Little Dot—"I wish I was a boy." Little Dick—"Why?" Little Dot—"Cause a girl always feels so wicked when she does anything wrong, an' a boy don't. Boys just goes right along an' has a good time."

"Say," said the elderly, farmer-looking man, "I want a little piece put in the paper that I want a woman who can cook, wash, iron, milk four cows, an' manage a market wagon." "All right," said the advertising clerk: "shall I state what wages will be paid?" "Wages nothin'!" shouted the farmer-looking man. "I want to marry her."

A lady who recently visited Bermuda says she met a little colored girl who said that her name was "Eleanor Beatrice Virginia Blanche Smith," but that her mother called her "Minnie" for short. The same little girl sang a hymn ending with the remarkable refrain "And we'll all swell the harmony." It was afterward learned that the true version was, "And we'll all swell the harmony."

A contentious church member in a Western town recently attempted to have his pastor disciplined for using the slang phrase "not in it" in the pulpit. But the bottom dropped out of his charge when the clergyman produced the manuscript of his sermon, and read this sentence from it, "In a word, my Christian hearers, the ark was a miniature world: there was no form of life that was not in it."

A distinguished Edinburgh professor, desiring to go to church one wet Sunday, hired a cab. On reaching the church door he tendered a shilling—the legal fare—to the cabby, and was somewhat surprised to hear the cabman say, "Twa shillins, sir." The professor, fixing his eye upon the extortioner, demanded why he charged two shillings, upon which the cabman dryly answered: "We wish to discourage travelling on the Sawbath as much as possible, sir."

Mungo Park's brother John was a very phlegmatic person. When the African traveller returned from his first explorations, John saw him getting off the coach at Selkirk, but did not think of accosting him, and jogged away home. During the night, to the alarm of old Mrs. Park, someone came knocking violently at the door. The old lady went to her son's room. "Loch, John!" she exclaimed, "whae can it be?" "It'll maybe be Mungo," responded John. "I saw him getting off the coach in Selkirk the day."

The St. Louis Republic say an old ducky called at the local Keeley Institute the other day. "You are not a drunkard, are you, uncle?" asked the doctor, in some surprise, scanning the tiny-looking old fellow. "No, sah; I neber took no mo' old Kentucky than would make me feel good; but I'm tired of being po' so long, an' I thought maybe yod'd give an old man a few of dem gold shots, so I'd feel richer, an' den (lowering his voice), I'm going to be a deacon ob de church, an' wants to get rid of dis ver oblieken habit."

Medical.

"WORTH A GUINEA A BOX."



Sleepy.

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Come into our store to-day, and you will almost think it is an overcoat store, only overcoats predominate. There are more overcoats here to-day than have ever been gathered together in this store before. The fact is that yesterday morning we purchased in one lot from one of the largest wholesale manufacturers in Toronto his entire stock of overcoats, NEARLY 1,000 IN NUMBER. Seems strange, doesn't it, that overloaded as we are with winter goods, we should buy more. The truth of the matter is we made him an offer which we never in the world expected him to accept, with the result that the coats are now ours. You'll scarcely credit it when we say that we're going to sell a GOOD-SERVICEABLE OVERCOAT FOR MEN AT \$4; A GOOD MELTON OVERCOAT AT \$5.50; AN ALL-WOOL BEAVER COAT AT \$6.75; A SOLID WORSTED OVERCOAT AT \$7; A HEAVY STORM ULSTER AT \$6.50; AND YOUR CHOICE OF FIFTY DIFFERENT COLORS AND STYLES OF FINE OVERCOATS, ULSTERS AND SHORT COATS, AT \$8.50.

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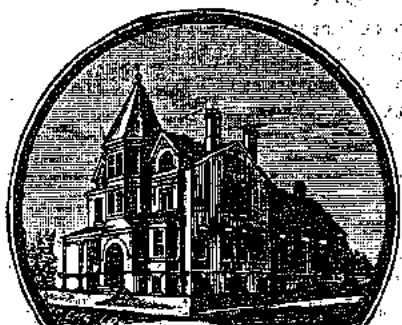
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Health and Disease.

DIPHTHERIA.

Diphtheria is distinctly a general constitutional disease, with local manifestations. It requires for its development from three days to two weeks after exposure to contagion. The victim begins to droop and complains of feeling tired; a slight chill comes on, and more or less fever follows; the throat feels sore and swollen; the fever mounts in severe cases to 105 degs. and 107 degs., and the sensation of swelling in the throat increases; examination through the widely opened lips show about the tonsils and about the back part of the cavity of the mouth in the beginning a deep, sometimes a purplish red hue upon which appear at first grayish spots which spread and coalesce until in from twenty to thirty hours the whole surface is covered by a tenacious whitish-gray membrane. The glands of the neck become enlarged sometimes to an enormous degree. The membrane at times fills the breathing passages to the point of suffocation; it may extend up the nose and down the digestive canal; these are always unfavorable indications. The breath acquires a peculiar, offensive odor, which, in severe cases is exhaled from the entire person. The stuffing of the head with diphtheritic deposits gives to the voice an oddly muffled and nasal quality. Excessive prostration and profound depression appear.

If the patient does not recover, the attack may terminate in smothering by extension of the deposit down the windpipe, by absorption of the poison into the system, or by the development of acute inflammation of the kidneys. Sudden collapse is liable to occur at any time, or prolonged disability may fade away into dissolution.

If recovery ensues after a week or ten days, the fever subsides, and the membrane begins to shrivel and scale off, filling the throat with nauseating masses which need to be expectorated, and the nose with similar deposits which require to be cast off. The sufferer is left in an extremely enfeebled state, from which he arises very slowly. But in the most favorable cases relapse may occur, greatly retarding recovery, and occasionally preventing it. It is common to see at this stage entire loss of power in certain groups of muscles; paralysis of some of the muscles of the nose and throat may interfere with swallowing, and give a snuffling nasal twang to the voice, or by affecting the muscles of the eye, make the convalescent temporarily cross-eyed. The senses themselves may be partially paralyzed, and taste, sight, and hearing prevented or limited. In severe cases still more extensive paralysis may follow.

The mortality of diphtheria varies in different epidemics, and in different periods of the same one. As high as ninety-five per cent. of deaths has been observed, while in other epidemics the death rate has been as low as five per cent. Cases occurring toward the end of an epidemic, when it has spent its violence, are likely to be less severe than when it was at its height.

The affection which is most likely to be mistaken for diphtheria is follicular sore throat, in which a yellowish white deposit appears in the same locality as the diphtheritic membrane. It is not always easy to distinguish them at first, and many an incompetent physician has built among the uninformed a reputation for the successful treatment of diphtheria upon the recovery of a few cases of follicular sore throat, which he has ignorantly mislabeled diphtheria. The deposit in the milder affection is cheesy and may be easily scraped off, while that of diphtheria is membranous and tenaciously adherent.

All cases of diphtheria are dangerous, and the prospects of any patient affected with it are gloomy. Infancy and childhood are unfavorable elements, while age is favorable to recovery. Warm weather is favorable, and cold unfavorable. Unhealthy surroundings and conditions are unfavorable, while good hygiene is favorable.—James E. Fitch, M.D.

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IT NEVER FAILS.

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NOTICE is hereby given that the Manufacturers' Accident Insurance Company will apply to the Parliament of the Dominion of Canada, at the next session thereof, for an Act to amend section 1 of the Statute 50 51, Victoria Charter 105, by adding the following words thereto:

(1) And shall also be legally authorized to guarantee the fidelity of persons filling or about to fill situations of trust or confidence, and the due performance and discharge by such persons of all or any of the duties and obligations imposed on them by contract or otherwise.

(2) To guarantee the due performance and discharge by receivers, official and other liquidators, committees, guardians, executors, administrators, trustees, attorneys, brokers and agents of their respective duties and obligations.

(3) To guarantee persons filling or about to fill situations of trust or confidence against liabilities in connection therewith, and in particular against liabilities resulting from the mismanagement of any co-trustee, co-agent, sub-agent or other person, or from the insufficiency, imperfection or deficiency of title to property, or from any insufficiency, imperfection or deficiency in any security, or from any bankruptcy, insolvency, fraud or tortious act on the part of any other persons or from any error of judgment or misfortune.

(4) To guarantee the title to or quiet enjoyment of property either absolutely or subject to any qualifications or conditions, and to guarantee persons interested, or about to become interested, in any property against any loss, actions, proceedings, claims or demands in respect of any insufficiency or imperfection or deficiency of title, or in respect of any incumbrances, burdens, or outstanding rights.

(5) Generally to carry on and transact every kind of guarantee business.

And to further amend the said section by striking out the words "The Manufacturers' Accident Insurance Company" and substituting therefor the words "The Manufacturers' Accident and Guarantee Insurance Company."

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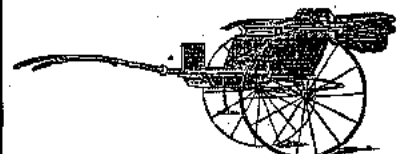
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The policy is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one-half the face of the policy is payable to the insured during his lifetime, if he becomes totally and permanently disabled.

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House and Farm.

HINTS FOR THE HOUSEWIFE.

A little borax put into the water before washing red, or red-bordered tablecloths and napkins, will prevent their fading.

If your tea or coffee pot has become discolored inside, put into it a teaspoonful of baking soda and fill it two-thirds full of water, and let it boil two hours. Wash and rinse before using.

When the glass globes of chandeliers have become smoked and grimy, soak them in hot water to which a little sal soda has been added. Then put some ammonia into hot water, enter the globes and scrub briskly with a stiff brush. Rinse thoroughly and wipe dry.

To cure corns, let a small piece of potash remain in the open air till it flakes, then thicken to a paste with pulverized gum arabic. Pare the corn and apply the paste, leaving it on ten minutes; soak the corn in strong vinegar for a little while, then leave it alone and it will soon come out.

If anything catches fire, or something burning makes a disagreeable smell or smoke, throw salt upon it at once. If a bright, clear fire is quickly desired, it may be readily obtained by throwing salt upon the coals; likewise, if too much blaze should result from dripping of fat from broiling steak, ham, etc., salt will subside it.

CHOCOLATE PUDDING. — Boil four ounces of sweet chocolate in a quart of milk; when dissolved pour over a pint of bread crumbs, and let it stand for half an hour. Mash the bread well, and if there are any pieces of crust, pass through a sieve until a perfectly smooth mass is obtained. Add four well-beaten eggs, a cupful of butter, two of sugar, a little grated nutmeg, a cupful of stoned raisins, and another of blanched almonds. Steam for an hour. — *Central Advocate*.

White bees-wax folded with silks and woollen goods will keep them, if they are perfectly clean, from turning yellow.

HINTS TO THE FARMER.

FREED OF DRY COWS. — The old notion that a cow not giving milk can be starved through the winter, and then be a good milker next season has had its day. If the cow is thin when she calves, she will give milk poor in quality, unless the cow is fed enough to fatten her.

KEEPING HUBBARD SQUASH. — A dry place, little above the freezing point, is best for the preservation of Hubbard Squash. A room above ground, with shelves all around and a stove in the middle, to be heated only in the very coldest weather, and ventilated at other times, will preserve squashes in conditions better than any cellar can do.

CLOVER FOR FOWLS. — Chopped clover is in winter a good supplementary feed for hens. In summer they always eat a good deal of grass; but in winter when grass can not be had, they become crop bound from an exclusive grain ration. A sowing of winter grain, just to be eaten off in open spells during winter, is also advisable.

ICE HOUSES FOR FARMERS. — In any northern locality, where good ice can be procured, an ice-house is as paying an investment as the farmer can have. For the dairy, ice in summer is a necessity. It pays its way in preserving meats and vegetables from waste, besides showing city residents visiting the country that farmers can have the comforts and luxuries of life as well as they. That is worth a good deal.

THE VALUE OF A GOOD CAT. — It only needs a wet season, as the early part of the present year was, to enormously increase the mice pest, and make every farmer, especially one who is a fruit-grower, appreciate the value of a good mouser. The story of Whittington and his cat might be repeated on many a modern farm, if cats were not thought so common as to have no appreciable value. The most ordinary dog is valued highly by his owner, but there are few who will say a good word for the cat, whose service to man is fully as valuable. — *Western Advocate*.

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Weak
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Does what no other blood-purifier in existence can do. It searches out the poisons of Scrofula, Catarrh, Rheumatism, and Debility, and expels them harmlessly through the proper channels. It is the great health-restorer and health-maintainer. It purifies the blood, sharpens the appetite, strengthens the nerves, and invigorates the whole system. Dr. C. D. Moss, of Cabell C. H., W. Va., voices the experience of scores of eminent physicians, when he testifies: "I have used AYER'S Sarsaparilla with abundant success. In tubercular deposit and all forms of scrofulous disease, I have scarcely ever known it to fail. As an alterative, it is beyond all praise, both for old and young."

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" Extra, No. 1	0 38	0 39
" No. 2	0 35	0 37
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Oats, per bush	0 38	0 41
Peas, per bush	0 50	0 52
Dressed hogs, per cwt.	0 50	0 52
Chickens, per pair	0 35	0 45
Butter, per lb. rolls	0 20	0 22
Eggs, new laid, per doz.	0 22	0 24
Farmley, per doz.	0 15	0 20
Cabbage, per doz.	0 40	0 50
Celery, per doz.	0 40	0 50
Radishes, per doz.	0 30	0 40
Lettuce, per doz.	0 15	0 20
Onions, per bag	0 90	1 00
Potatoes, per bag	0 70	0 80
Turnips, per bag	0 30	0 35
Beets, per bag	0 70	0 75
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Book Steward's Notices.

METHODIST MAGAZINE FOR
JANUARY, 1893.

This magazine enters upon its thirty-seventh volume with new vigor. This is one of the handsomest numbers yet printed, with about forty engravings. The first article, "What Egypt can Teach Us," by the Editor, describes, with copious illustrations, recent wonderful discoveries near Memphis, the oldest city in the world. "The Protestant Memorial of Neuchâtel," is an interesting character in the story of the Reformation, beautifully illustrated. "How Carey became an Apostle," a timely paper, is very appropriate to this centennial year of modern missions. The Rev. E. R. Young's chapter on "Mission Work in the Great Northwest" is of thrilling interest, and the full-page engravings of Canadian scenes are of great beauty. A brilliant paper on "Science and Progress," by C. A. Chant, B.A., of Toronto University; "God's Work a Cause of Rejoicing," by the eloquent Dr. Douglas; "Owd Mo," a striking character sketch by Rev. J. McLean, Ph.D., and the clever stories of "The Squire of Sandalside," by Mrs. Amelia E. Barr, and "The Life Cruise of Captain Bess Adams," by Mrs. Julia McNair Wright, give a varied interest to the number. The announcement for 1893, with its "Tent Life in Palestine," short stories and character sketches, social reform, missionary articles, etc., is very strong. Now is the time to subscribe.

Toronto: William Briggs. Price, \$2.00 a year; \$1.00 for six months.

Connexional Notices.

SUPERANNUATION FUND.

All remittances from circuits to this fund (according to Discipline) must be made to the Financial Secretary of the District, and by him to the Annual Conference Treasurer. The strict observance of this rule will prevent complications, and simplify the management of the General Fund.

W. S. GRIFFIN, Treas.

GENERAL SUPERINTENDENT'S
ENGAGEMENTS

Dec. 25, 26—Gorrie.
January and February, 1893—Maritime Provinces.

METHODIST MISSIONARY
SOCIETY.

GENERAL SECRETARY'S ENGAGEMENTS.
Dec. 26—Toronto, Bloor Street.

MISSIONARY ANNIVERSARIES.
DR. SHAW'S ENGAGEMENTS.

Dec. 26—Toronto.
Jan. 1—Toronto, Perth Avenue.
" 8—Alliston.
" 16—Wentworth, Woodbridge and St. Andrews.
" 23—Falls.
" 29—Toronto, St. Albans.
Feb. 12—Mitchell.
" 19—Elora.
" 26—Waterloo.

REV. DR. POTTS' ENGAGEMENTS,
1893.

Jan. 1—Toronto, Parliament Street and Parkdale.
" 8—Brighton.
" 15—Newmarket and Aurora.
" 22—Toronto, Queen Street and Clinton Street.
" 29—Napanee, both churches.
Feb. 5—Toronto, Broadway and Wesley.
" 12—Montreal, Mountain Street and Deslaur.
" 19—Ottawa, East and Dominion.
" 26—Millbrook and Cavan.
Mar. 5—Bathurst.
" 12—London, Ashin Street and Wellington Street.
" 19—St. Mary's.
" 26—Kingston.
Apr. 2—Woodstock, in both churches.
" 9—Galt.
" 16—Oakville.
" 23—Burlington.
" 30—Belleville, Tabernacle and Bridge Street.
May 7—Steelesville.
" 14—Thorold and St. Catharines.
" 21—Toronto, St. Albans and Bathurst Street.

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EDUCATIONAL FUND.
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Many meetings have been held, but no money has been forwarded. What does it mean? Brethren, send on; there are pressing needs and an empty treasury.

J. PHILL, Treasurer.

SUDBURY DISTRICT.

As Rev. Silas Huntington has had to resign the chairmanship of the Sudbury District, owing to ill health, a meeting of the ministerial members of the district and the lay members of the last annual district meeting will be held in Sudbury church, at 10 a.m. on Thursday, Jan. 18th, to elect a successor, according to Discipline.

W. K. SHORT, Fin. Sec.

LONDON DISTRICT.

A meeting of the ministerial members of the London District and of the lay members of the last Annual District Meeting will be held in the Board-room of Wesley Hall, at 2 p.m. on Wednesday, Dec. 28th. See Discipline, page 77, paragraph 163.

JOSEPH PHILL, Fin. Sec.

MISSIONARY ANNIVERSARY.

Islington, January 8th, 1893—Rev. James Woodworth.

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BIRTHS.

WILSON—On Dec. 11th, at 250 Markham Street, this city, the wife of Thos. Wilson of a daughter.

MARRIAGES.

STEPHENS—LEITCH—On Dec. 15th, by Rev. A. M. Tonge, at the residence of the bride's father, Agnes Harriet Leitch, daughter of Thomas Leitch, Esq., of Fleisherton, and sister to Revs. Robert and Fred Leitch, of Bay of Quinte Conference, to John Plumb Stephens, of Collingwood.

SHERIDAN—LOVEKIN—On Dec. 16th, by Rev. S. W. Holden, at the Walton home, to Miss Maria Lovelin, of Bronte.

BARLEY—SHARRELL—On Wednesday, Dec. 14th, by Rev. Dr. Cornish, at the residence of the bride's parents, Mitchell, Mr. Louis A. Barley to Minnie E., daughter of Mr. John Sharrell.

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Portfolios, Letter and Card Cases, Wallets, Purses, Music Halls, Tablets, Albums, Collar and Cuff Books, Ladies' Bags—new styles.

HEADQUARTERS:

BROWN BROS.,

Manufacturing Stationers,
64-66 King Street East, Toronto.

FARMS, MILLS AND HOMES

in OLD VIRGINIA, for sale and exchange. Easy Terms.
Free Catalogue, E. B. CHAFFIN & CO., Richmond, Va.

The Central-Canada Loan and Savings Co.
OF ONTARIO.

DIVIDEND NO. 17.

Notice is hereby given that a dividend at the rate of six per cent. per annum upon the paid-up capital stock of this Institution, has been declared for the current half year, and the same will be payable at the Office of the Company, on and after Monday, the 2nd day of January next.

The transfer books will be closed from the 17th to the 31st day of December next, both days inclusive.

By order of the Board,
E. B. WOOD, Secretary
Toronto, 9th November, 1892.

IRON and BRASS

BEDSTEADS

CHILDREN'S COTS

RICE LEWIS & SON

LIMITED.

King and Victoria Streets, Toronto.

WHOOPIING - COUGH

CURED BY "OLIVE BALM."

Send twenty-five cents to W. W. Stephen & Co., Druggists, Montreal, Ont., and get by mail, postage prepaid, one bottle of "OLIVE BALM," that will at once relieve Whooping Cough. If, after trial, you are not satisfied with the results of this medicine, we will refund your money. Remittance can be made by fractional currency or postage stamps.

TRUSTS CORPORATION

OF ONTARIO

AND SAFE DEPOSIT VAULTS.

Bank of Commerce Building, King Street, Toronto.

HON. J. O. AINSIE, P.C., President.
HON. E. B. J. CARTWRIGHT, K.O.M.G., Vice-President.
HON. S. C. WOOD, Vice-President.

The Corporation undertakes all manner of Trusts, and acts as Executor, Administrator, Guardian, Committee of Lunatics, Trustee, etc., by direct or substitutionary appointment, or as Agent for any of the above. Money invested and estates managed, on favorable terms.
Deposit sales to rent of all sizes. Absolute security offered for storing valuables, etc.
Solicitors placing business with the Corporation are continued in the care of same.

A. E. PLUMMER, Manager.