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## THE Christian Guardian

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REV. E. H. DEWART, D.D., Editor. REV. WILLIAM BRIGGS, D.D., Book Steward.

### Notes and gleanings.

There are about 3,200,000 Presbyterians in Scotland. There are 1,650 places of worship in connection with the Church of Scotland, and 1,575 in connection with the Free and United Presbyterian Churches—in all 3,225, or more than one church for each 1,000 of the population.

Secretary Blaine has asked Congress for an appropriation of \$50,000 to complete the preliminary survey of the boundary line between Alaska and British Columbia. The most difficult and expensive part has been accomplished, and it is of great importance that it should be completed.

The Behring Sea negotiations have been continued; but as many points are open it has been decided to urge the continuance of the *modus vivendi*, which will expire May 1st. It is understood that the arbitrating tribunal will consist of seven persons: two from the United States, two representing Great Britain and three from some neutral country.

From statistics presented at a meeting in New York city, it appears that there are 375 Sunday-schools in the city. The Episcopalians have the largest number, 85; the Presbyterians come next with 72; the Methodists have 68; the Baptists 46, and the remaining 104 are divided among other denominations. The total membership is 123,000, as against 307,809 in the public schools.

The pastor of a leading West End, London, Congregational church recently said that quite half of his new members for the last year or two had come from the Church of England. Ritualism was rampant in his quarter, and its vagaries had provoked disgust among a considerable number of Episcopalians; and the ritualistic ceremonies and brainless sermons had been driving spiritual hunger to seek some more satisfying food in other Churches.

A despatch to the London "Times" from Rio Janeiro states that affairs in Brazil are in very bad shape, and notwithstanding that the election of Gen. Peixoto to succeed Gen. da Fonseca as President of the Republic was thought to indicate that peace and prosperity would once more prevail throughout the country, another revolution is imminent. Three Ministers have handed their resignation to the President, and this is taken as an indication that the Government is breaking up. At Pelotas, in the State of Rio Grande Do Sul, the feeling between the populace and the Government troops is very bitter, and it is feared a conflict may occur at any moment.

The "Independent" publishes a table of the latest attainable statistics of the missions of seventy-three societies, representing most of the countries and Churches engaged in missionary work, of which the following is the general summary: Number of stations, 10,311; of men missionaries, 3,775; of women missionaries, 2,539; of native preachers, 11,979; of churches, 2,419; of communicants, 605,807; of schools, 11,960, with 575,829 pupils; of Sunday-school scholars, 819,282. Of the societies 31 are of the United States, 4 Canadian, 18 English, 5

Scottish, 1 Irish, 8 German, 2 Swiss, 1 Danish, 1 French, 1 Hawaiian, 1 Melanesian. We miss from the table the Dutch, Swedish, Norwegian and Finnish societies.

The Empress of China takes great interest in the working girls of the Flowery Kingdom. A few months ago, according to foreign papers, she established a cloth and silk factory on the grounds of the Imperial palace in Peking, for the express purpose of giving employment to women and girls who had no work. The Empress is not allowed by court regulations to leave the palace grounds, and she therefore decided to have the factory where she could watch its progress.

An English Roman Catholic paper, commenting upon the statement recently made that no less than 1,200 clergymen of the Church of England hear confessions in private, while hesitating to accept the high figure, expresses the belief that the practice will become more prevalent until every devout member of the Church of England goes regularly to unburden his conscience; and that by this means the old detestation of the confessional will pass away. It is easy to prophesy.

The New York "Independent" says: "The young Emperor of China has begun to study English, being instructed by two of those connected with President Martin's Imperial College at Peking. It is extraordinary news and implies the beginning of a new era in the history of the Flowery Kingdom. We had not imagined that his advisers would do a thing which can mean nothing less than a desire that China should take her place among civilized nations and learn what the West has to teach it."

The Students' Missionary Society of the Presbyterian Church in England has interested itself especially in the China mission during the past year. Its members have addressed seventy-eight congregations and raised over \$1,500 besides expenses. This money is to be devoted to the fund of theological scholarships of the College of Amoy. In planning for the coming year it intends to facilitate the buying of sites and the erection of preaching halls in Swatow region.

It is stated that there are more priests, monks and nuns in Jerusalem, in proportion to the population, than in any other city in the world. They belong to every nation of Europe and many of Asia, and are of every creed, form of worship and of dress. The Roman Catholic nuns attract a great deal of attention, and receive the respect of all classes by their modest deportment and the general service that they render to all; but there are also quite a number of Protestant sisters, earnest, devoted Christian women from England and Germany, engaged on every hand in doing good.

Faith and religion have enormously grown in England since the time of John Wesley. From the time of Elizabeth to, say 1780, religion had steadily declined. Since the time of Wesley, both in and out of the Established Church, it has just as steadily advanced. There is still a good deal of reason run to seed in England, a good deal of free thought and much spiritual ignorance among the overworked masses. But we are making a steady headway against that. If you could go among London workmen as I do you would see this.—*Cardinal Manning.*

A mandement, signed by all the bishops of the Province of Quebec, was read on Sunday in all the Catholic churches of the Province. The document is aimed at bribery, which is so prevalent during elections. In the case of a penitent having accepted a bribe for his vote, no absolution will be given at confession, but the matter will have to be submitted to higher ecclesiastical authority for investigation. This is called a "reserve case," and is a ticklish

question to the Catholic conscience, as in case of death, the Church, which is rigorously severe on this point of discipline, does not allow its ministers to grant absolution, except through the regular channel.

Cardinal Gibbons, in a letter to General Geo. D. Johnson, with whom he had a conversation on the subject, has come out boldly against the Louisiana Lottery. "A business," he says, "whose plain, manifest, inevitable result and influence on the people is such, is indeed an enemy to the honesty and peace of any community, to the happiness and comfort of home and to individual thrift and enterprise, and it is the duty of every upright citizen and earnest Christian to aid in its dethronement or suppression."

A recent despatch from Madrid says: "The Anarchist movement in Spain is growing. Many wealthy families have left Xeres. A bomb was exploded by Anarchists in the heart of the city of Barcelona on February 9th, one man being killed and three injured. The Bishop of Cadiz was granted an audience by Queen Regent Christina on the 9th inst., and petitioned for a reprieve for the condemned Xeres Anarchists. The Queen Regent conferred with the Cabinet Ministers, who declined to advise leniency. The four leaders of the Anarchists who attacked the town of Xeres have been executed."

Benjamin St. James Fry, D.D., editor of the *Central Christian Advocate*, organ of the Methodist Episcopal Church in the West, died in St. Louis on February 8th. He was born in Rutledge, Tenn., in 1824, and was graduated from Woodward College, Cincinnati. In 1847 he entered the ministry. During the War he served as chaplain of the Sixty-third Ohio Infantry. In 1865 he was placed in charge of the Methodist Book Concern, in St. Louis, and conducted its business until he was elected editor of the *Central Christian Advocate*, in 1872, a position to which he was re-elected four times.

The "Christian World" says: A hymn sung in a village day-school in Yorkshire is published in the *English Churchman* as a specimen of the Romish teaching "sedulously inculcated from many of the pulpits of our villages, and especially in the schools." We quote a verse or two from this precious production:

I'm not a little Protestant,  
As some would have me say;  
I'm not a little Romanist;  
So call me what you may.

In holy water I was washed,  
And cleansed from all my sin;  
'Twas there the Holy Ghost came down,  
My soul to dwell within.

First to confession I must go,  
And tell out all my shame;  
My list of sins, all one by one,  
In penitence must name.

Schools such as that in which this rubbish is taught are supported almost entirely by Government grants, and the children of Dissenters are compulsorily driven into them.

The grand old historic church in Wittenberg, to the doors of which Luther nailed his ninety-five theses, is being remodelled in magnificent style. Work has been going on for several years and is now approaching completion. The building will now practically be the memorial church of the Reformation in a manner which even the proposed Protestant cathedral at Spire cannot rival. One of the features of the structure is a stone balustrade round the nave, in which the arms of eighty prominent Reformation heroes are chiselled, and beneath it are the portraits in relief of twenty princes, scholars, and artists of that period, cast in bronze in Lauchhammer.

Prof. Couch Adams, the co-discoverer of Neptune, was the son of a good Methodist farmer in Devonshire, who had also another

son, Rev. Thomas Adams, honorably distinguished amongst the early Wesleyan missionaries to the Friendly Islands. When the *Times* announced that Mr. J. C. Adams, of Cambridge, had made a parallel investigation to that of M. Leverrier, with substantially the same result, the father's landlord, the Duke of Bedford, came down to the farm, with the paper in his hand, to congratulate him upon his son's achievement. "Yes," replied he, "Couch is a clever fellow, and I am proud of him. But, your Grace, I think a good deal more of my son, who has gone as a missionary to the heathen."

The Rev. Dr. McLean, of the Methodist Church in Canada, delivered a lecture on Thursday before last in the new Sunday-school hall, William Street, Woolwich, on his work amongst the Blackfoot Indians of the great Northwest Territories. Stirring accounts were given of work done among the Mounted Police force, the whiskey traders, cowboys, and Indians. The lecturer was accompanied by friends in Indian costume, and exhibited numerous interesting curios, such as a real scalp, war club, medicine, drums, etc., gathered from the Indian people among whom he had labored at the foot of the Rocky Mountains. Powerful descriptions were given of the sacrifices of Indian warriors, plaintive mourning of the women for their dead, trying missionary journeys, and many other experiences of missionary life in those lands. The Methodist Church, he said, was not only engaged preaching the Gospel to the natives, but was following close upon the settlers, and still pressing into fresh fields of enterprise. The lecture throughout was unique, interesting, and profitable.—*Methodist Times.*

### METHODIST UNION.

Methodist union has recently been favorably considered in several quarters. In South Australia the various Methodist bodies appear to be on the verge of union. At a meeting held in Adelaide on November 27th, representatives of the Wesleyan Methodist, Bible Christian, and Primitive Methodist Churches were present to consider the desirability and feasibility of an immediate movement in this direction.

Perfect harmony characterized the deliberations, and while some of the speakers expressed doubts as to the desirability of organic union, no one voted against the resolutions which were finally adopted. In these resolutions a firm conviction in the desirability of organic union was expressed. It was also given out as the deliberate judgment of those present in the meeting that the time is at hand for dealing with this question in a practical way, and the South Australian Annual Conference of the various denominations were requested to appoint members of a council to prepare a basis of union.

This action indicates a readiness on the part of these Churches to unite. The representatives who uttered these sentiments were not unmindful of the difficulties to be surmounted, but they did not consider them insurmountable. The union of Methodist bodies in Canada is said to have proved entirely satisfactory. Contributions to benevolent causes and the support of the Church have increased, revivals of religion have multiplied, and the growing spiritual prosperity of the Church is a clear evidence of the wisdom of this important step. Every intelligent movement in this direction deserves encouragement.

We congratulate those who have already attained this desirable end, and our Methodist brethren in those regions where a happy union appears to be almost in sight. As for those Methodist bodies among whom there is no immediate prospect of organic union, they are to be congratulated on account of the satisfactory fraternal relations existing between them. It is to be sincerely hoped that the days of partisan strife are forever past, and that the future is bright with hope and peace.—*N. J. Christian Advocate.*

MY GUIDE.

I asked for a guide; my sight was dim,
The way grew dark, and I asked for him
Out of my pressing need.

assured, not only by the Word of our exalted King, but by the triumphs he has already secured; by the stored-up spiritual capital of the ages; by the true and comprehensive revelation he has given; by the unrivalled character of his ethical creations; by the love that is as matchless in its sustaining power as in its stainless beauty, that his reign shall endure as long as the sun, and that all generations shall call him blessed, and in their glad homage to him shall find all "things" put under their feet.—John Clifford, D.D., in Christian World Pulpit.

JAMES RUSSELL LOWELL ON RELIGION.

Just before leaving England for the United States Mr. Lowell attended a meeting held in London for the purpose of doing honor to the poet Browning. Some of those present—"agnostics of the sniffingly superior school"—made addresses in which they spoke disdainfully of Christianity, saying that they could get along without it, and probably their characters would compare favorably with those who believed that God came to earth to save a few, and then was crucified on the cross. Mr. Lowell listened with rising indignation to the supercilious, scornful remarks of some of the speakers, and then being called on to give his views, made an address of five minutes, in which, in slow, measured, impressive utterance, among other things he said:

"I have listened with more attention than patience to some of the remarks made here to-night. Some gentlemen tell us very complacently, that they have no need of religion; they can get along well enough without it. Let me tell you, gentlemen, the worst kind of religion is no religion at all; and these men who live in ease and luxury, indulging themselves in the 'amusement of going without religion,' we may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they might well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith, in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

That a marked impression was produced by Mr. Lowell's utterance, and that after he had finished nothing more was said derogatory of religion, may be easily understood.

CREED AND ACTION.

The spirit of cavil and dissent, so common at the present day, both in and out of the Church, has seldom taken a more vicious manifestation than in the saying frequently heard, sometimes even from the pulpit, "It matters not what a man believes, so long as he acts right." The sentiment is all the more mischievous for containing an apparent truth. Most persons, actuated by the utilitarian spirit of the present, pay more heed to works than to creeds, and seeing men of every Church, and some of no religious profession at all, uniting in deeds of charity, acquire, almost unconsciously it may be, the idea that Christian work, benevolent actions, and general uprightness of life will properly take the place of creed. To supplant a thing is to diminish its value and disparage its usefulness, and as general morality of behaviour and benevolence of action have been thus exalted, the importance of what a man believes is proportionately belittled. The truth

is, however, that those who take this view are reasoning from incorrect premises to an erroneous conclusion. To the busy man of the world, absorbed in his own affairs, with no time for examination of the mental and moral motor powers of humanity, it may seem a matter of little consequence what men believe so long as their actions are, or seem to be, for the best interests of the time and race. But the philosopher knows better. The man of affairs looks no further than the surface, for the surface is all that concerns him. He sees nothing, and consequently knows nothing, of the strong undercurrent of principle which really controls the actions of an age. The philosopher knows that what men believe is of the utmost importance. An action is transient, a principle is eternal. Men's actions are guided by their principles; their principles are the written or unwritten expression of the creeds. No man can live in a civilized community at the present day and not be a partaker in the benefits of the pure creed which actuates the daily life of humanity. The thing is impossible. Even against his will, he will absorb something of the surrounding atmosphere in which he lives, and will be the better for his surroundings. Away, then, with the idea that the actions make the man, and that his creed is a matter of no consequence. Paul, without a creed, would have been an obscure Jewish rabbi; Luther, without a creed, would never have been heard of outside the walls of his monastery; John Wesley, without a creed, might have been the fox-hunting parson of an English village. These men were great because they believed something with all their might, and spent their lives trying to induce other people to believe as they did. They understood fully that to inculcate a pure creed is to set before the eyes of men an ideal, unattainable perhaps, but nevertheless worthy of an effort at realization; they understood that if the beliefs of men can be set right, actions will regulate themselves; they understood what philosophers of every age do not need to be told, that the principles of action are more enduring than their manifestation.—St. Louis Christian Advocate.

LESSONS FOR A YOUNG MAN'S LIFE.

In the Young Man for January, Prof. John Stuart Blackie publishes an interesting article on reminiscences of his youth. Like a lady's letter, the most important part of it is in the postscript, in which he sets down a few of the rules of conduct which have guided him through life, and which, he has no doubt, may have contributed largely to any praiseworthy work that he has been able, in the course of a long life, to achieve.

"I. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers of social action; but let your daily wisdom of life be in making a good use of the opportunities given you.

"II. We live in a real, and a solid, and a truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is at the best a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.

"III. The nobility of life is work. We live in a working world. The lazy and idle man does not count in the plan of campaign. 'My Father worketh hitherto, and I work.' Let that text be enough.

"IV. Never forget St. Paul's sentence, 'Love is the fulfilling of the law.' This is the steam of the social machine.

"V. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous; the excess of a good thing being often more dangerous in its social consequences than the excess of what is radically bad.

"VI. Do one thing well. 'Be a whole man,' as Chancellor Thurlow said. 'Do one thing at one time.' Make clean work and leave no tags. Allow no delays when you are at a thing; do it, and be done with it.

"VII. Avoid miscellaneous reading. Read nothing that you do not care to remember; and remember nothing you do not mean to use.

"VIII. Never desire to appear clever and make a show of your talents before men. Be honest, loving, kindly, and sympathetic in all you say and do. Cleverness will flow from you

naturally, if you have it; and applause will come to you unsought from those who know what to applaud; but the applause of fools is to be shunned.

"IX. Above all things, avoid fault-finding and a habit of criticism. Let your rule in reference to your social sentiments be simply this: pray for the bad, pity the weak, enjoy the good, and reverence both the great and the small, as playing each his part aptly in the divine symphony of the universe."

BIBLICAL CRITICISM.

A LETTER TO A FRIEND.

DEAR—

In short, I resign them\* absolutely to your noble rage, and am as unable as you to understand how it could be supposed that such an utterance could do anything but harm. Nothing is clearer to my mind than that Providence is calling on the Church at present to reconsider the whole question of the Scriptures, and that the only way of doing so is to go straight to the documents themselves.

On the other hand, I am quite unable to indulge in the exuberant optimism in which you participate. Archdeacon Wilson, writing to the Times in this controversy, says, "Criticism is not destroying the Bible or discovering that it is unworthy of belief. Criticism is making the Bible tenfold more real and precious and useful to our living generation. Criticism is essentially the outcome of the love of truth, truth sought independently alike of prejudices and consequences. And truth will prevail." Professor Briggs, in the address which led to his prosecution, was still more optimistic. "Here," he says, "in the citadel of the Bible two hosts confront the most sacred things of our religion—the one the defenders of traditionalism, trembling for the ark of God; the other the critics, a victorious army, determined to capture all its sacred treasures and to enjoy all its heavenly glories." When I read statements like these, I ask, Which criticism? which critics? The two most famous New Testament critics of the century have, I presume, been Baur and Strauss; and if a person of ordinary intelligence were asked to name the three foremost critics of our own day, he would probably mention Wellhausen for Germany, Kuenen for Holland, and Renan for France. But all these men have stood on purely naturalistic ground and endeavored to "capture the sacred treasures of the Bible" in a sense exactly the reverse of that intended by Dr. Briggs. In 1882 Wellhausen abandoned the teaching of theology "in the consciousness," to use his own words, "that he was no longer standing on the ground of the Evangelical Church or of Protestantism." Kuenen, while personally, as one learns with pleasure from the obituary notices, an attractive and noble spirit, yet, by his extreme rationalism, emptied the divinity ball, as his students emptied the churches of Holland. Of Renan I need not speak, and it is hardly fair to mention the other two in the same breath with him. Few things appear to me more indicative of the invertebrate state into which religious opinion has been falling than the way in which Renan is beginning to be spoken of, almost as if he were a great Christian authority. Towards the man who has written of Jesus Christ and St. Paul as he has done the utmost courtesy due from Christians is silence.

Of course there are critics of quite a different spirit, of whom all that is said by Archdeacon Wilson and Prof. Briggs is true; and no one can be more willing to honor them than I. But it is entirely misleading to talk about critics in this superlative strain without discrimination, and to ignore the fact that there is a kind of criticism which is one of the most formidable anti-Christian forces of the day. Some years ago, during the Robertson Smith controversy, a pamphlet was written by Professor James Candlish with the title, "The Bible Independent of Criticism." It was intended to make room for a reasonable and reverent criticism by opposing certain extreme views of inspiration. Like all Dr. Candlish's writing, it was clear, calm and convincing. I have been reading it over again, and think I can agree with everything in it except the title, which, I believe, has done not a little mischief; because it has been taken up as a kind of watchword and made use of to sanction views which Dr. Candlish never intended it to cover. The Bible is not independent of every kind of criticism. The criticism of Baur and Strauss, if it had prevailed, would have destroyed the authority of the New Testament in the general mind; and the naturalistic criticism of the Old Testament, if it were to prevail, would rob the book of every supernatural attribute.

Professor Delitzsch, whose name is continually being quoted as a kind of shield to protect criticism from popular suspicion, stood to the end in the attitude of an antagonist to a large portion of Continental criticism; and one of his last publications was a short pamphlet, of very strong tenor, indeed, demonstrating "the deep gulf" (this was its title) which separated him from his adversaries. I once asked him about one of the best-known German critics, whether he showed practical interest in the kingdom of God, as we in Britain were wont to judge theological systems a good deal by their effects on the life of their adherents. "Not at all," replied he; "the man is reckless, frivolous and irreligious." One may not desiderate a vehemence like this on the part of our own critics; but it is no good sign that they have as good as abandoned the apologetic attitude altogether. While constantly assuring us of their faith in the supernatural element in the Bible, they have hardly anything but laudation for the extreme representatives of the opposite school; and they are tumbling over one another in their haste to circulate these men's opinions. I wonder what superfluity of naughtiness on the part of rationalism would abstract from Archdeacon Wilson as prompt and healthy an outburst of indignation as this poor orthodox manifesto has elicited.

The tameness with which our English-speaking critics accept the rôle of mere reporters of Conti-

\*The reference is to the manifesto in the Times by Dean Goulburn, Archdeacon Denton, etc.

THE ENTHUSIASM OF LOVE.

The earliest sovereignty we know is that of love. No monarchy is so sure as a mother's, one so inward and lasting. "Love never fails." It is the power that keeps your Christian man fresh, earnest, eager, real, enthusiastic and hopeful; sustains him at high pressure in spite of defeat; gives him the power of content, and the victory of joy in his work, though, instead of obtaining the common reward of labor, he suffers heaped-up scorn and bitter hates of men. Emerson says: "Every great and commanding movement in the annals of the world is the triumph of some enthusiasm;" and I add, without fear of denial, that triumphs of enthusiasm surpass those of the servants of Christ. See the apostle Paul, "constrained by the love of Christ Jesus!" Look at his self-abandonment, his enormous industry, his effusive delight in his work, his grand bearing. Standing in the presence of his foes in a den of lions, he exclaims, "What shall separate us from the Church of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Why, we are killed already, and outright! We are dead now, as far as any of these can make us so. We are killed all the day long for thy sake; and we are accounted as the sheep for the slaughter; nay, in all these things we are more than conquerors through him that hath loved us." Matthew Arnold bids us beware of the Time-Spirit and dread its weakening and destroying influences. We are the children of eternity, and are loved by a love that embraces all the ages and covers all the spheres. This enthusiasm is the offspring of the Father of Eternity, and works in and through all the manifestations of the Time-Spirit, casting out whatever is alien to it, and subordinating to itself whatever is after its kind. Wherefore we conclude that with Christ in the conscience the strongest of missions, Christ in human experience an unimpeachable voucher for the success of missions, Christ in the heart as the sublime, inspiring and all-sustaining enthusiasm for missions, we may not only be steadfast and immoveable, but glad, joyous and triumphant in our work, as men no less sure of the final result of things than if they already beheld and enjoyed them. David Hume is reported to have said: "Fifty years hence, where will Christianity be?" Well, where is it? Trust the dominion of Jesus at this hour, in the days when the great skeptic spoke of our Lord's conquest since the taunt was cast at his chariot! Where has he not gone? What province has he not penetrated? At evils has he not attacked? Assuredly survey of the past warrants the largest fulness and the strongest faith. "Now, years hence," we may ask, "where will Christianity not be?" Let us be of good heart,

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mental views is an extraordinary psychological phenomenon. They have simply imported German and Dutch opinions wholesale; and hardly more than one or two men of the first rank could be named who can be called voices, amidst the many echoes. I suppose in the whole range of the Higher Criticism of the Old Testament there is hardly a position which is due to an Englishman, and among the critical judgments which one meets with in English books there is not one in twenty which is not borrowed. The Oxford School, indeed, have always boasted of a native criticism; but no literary claim was ever less justified; I can hardly think of any books which one would be so much inclined to characterize as a mosaic of quotations, with or without inverted commas. (I except, however, the fine "Isaiah" of Canon Driver.) The latest instance of this remarkable self-abnegation which I have noticed is in the volume of Chambers' Encyclopædia, which came in last week. In the article on "Pentateuch" the coarsest account is given which I have yet seen in English of the naturalistic theory. Obviously the views are not the writer's own; for he is one not only of the ablest but the most reverent of our scholars. He is only reporting the present state of Continental opinion; but, though the Encyclopædia is presumably intended even *virginibus puerisque*, not a single word is added to guide the inexperienced or to indicate what are the writer's own views.

It often occurs to one to ask what would have happened to us if our scholars had succumbed to the Tubingen criticism of the New Testament in the same way as they are now doing to that of the Old. That criticism was in its day as confident as this; it was as sure that it carried the key which was to unlock the secret of biblical history; and it started from the same principles. But the English-speaking scholars of the last generation resisted it at every step, and, though it is not yet as dead as it is sometimes represented to be, we have probably been saved from it. If our scholars had yielded then, as they are doing just now, we should no doubt in time have returned to our right mind; but it would only have been after years, perhaps decades, of religious retrogression.

I confess I have the most urgent fears about the effects on the general mind. In one of the daily papers of high standing, which I read here, there has been going on for a month or more a controversy, through anonymous letters, which, starting from I hardly know what, has touched all kinds of religious subjects, even the most delicate (the virgin birth of the Son of man among the rest). The crudest ideas you can imagine have been aired; but the ground-tone of the whole has been an exultant whoop, that now at last the Bible has been entirely discredited, and people can believe anything they please about its stories. This is the kind of echo we get at that level of the indiscretions of the learned, and we whose work brings us into close contact with the multitude are seeing quite distinctly the spread of a spirit of disdain towards the Bible.

I hope I am not insensible, on the other hand, to the advantages we have derived, and may derive, from believing criticism. Among the more discerning portion of the public the claim of Archdeacon Wilson, that criticism is making the Bible more real and useful, is, I believe, to a large extent justified. The attention of the Christian mind has been directed again to the Old Testament, which had been too much neglected, and to enter that region by a new door—by the gateway of the Prophets instead of by that of the Historical Books—brings new aspects of the scenery into view. There is in the public mind a keen desire to learn, and there is a great patience. People are beginning to see that it matters little whether or not there were two Isaiahs or three Zacheriahs, and that there may have been many psalmists. They understood how laws, added to a legal code, generation after generation, may have been brought under the sanction of the original law-giving, and even how a great historical figure may be introduced as the speaker in a poetical or rhetorical book without really being the author. But the point at which the Christian mind pulls up, and will, I hope, continue to pull up, is where criticism plays fast and loose with the facts of history. It is here that the critics come into collision with the moral sense of the community. Whether the histories of the Bible are narratives of fact, or were invented or manipulated by the authors to meet the exigencies of their own times, can matter little to those to whom that literature is nothing more than the product of Hebrew genius—of its weaknesses as well as its virtues—but it matters everything to those to whom it is in any serious sense the Word of God; because, much as it may be abused, there is profound truth in the canon, that a thing may not be attributed to God unless it be worthy of him.

We who are in the ministry must look to such as you; for it is only to experts that the public will listen. I know how difficult it must be to take up an independent position. In many quarters now, audacity is the measure of ability; to exhibit any tenderness or anxiety for the Word of God is considered weak or Philistine; and to speak with anything but flattery of them of reputation is a mark of intolerance. The drift in Germany flows strongly in one direction; though not quite so strongly as the Oxford School would have us to believe. It is one of the indications of the one-sidedness of our native criticism, that we need hardly anything in this country of the conservative critics of the newer generation in Germany. But the young lions of the *Theologische Literaturzeitung* simply roll over anyone who does not conform to the prevailing fashion. Even a man like Riehm hardly received more from them than a mild contempt; although, as an old student of Riehm's, I am happy to say that the posthumous work of that gentle scholar has received very different treatment at the hands of Prof. A. B. Davison. Whether criticism is to bless or to blight the Church will, I believe, depend on whether or not the coming generation of Old Testament scholars will prove to be strong men, who will not be mere mouthpieces of Continental authorities, but give us a sound judgment of their own on the facts of the case, and who will not be afraid to let it be seen that piety towards the Word of God, of whose incorruptible seed they have been born again, leads them to challenge with a jealous scrutiny everything which appears to infringe upon its honor.

—British Weekly.

JOHN STALKER.

### The Mission Field.

#### CANADIAN METHODISM IN CHINA.

##### II. SHANGHAI.

At first sight, Shanghai affords a surprise. Instead of heathen huts are found magnificent foreign buildings. In the foreground, bordering the harbor, is a beautiful park, most tastefully arranged, and kept exclusively for the use of foreigners. The Bund, a continuation of the park, is the main street. On the left of the Bund are wide lawns running to the water's edge, with benches arranged for the use of the public. Banks and shipping offices are on the right. The sidewalks are filled with Chinamen passing up and down, so that sometimes it is hard work to elbow one's way through them. The streets are kept in perfect order, especially in the English settlement. Mingling with the high English carts are phaetons with beautiful finish and jingling bells, containing Chinese women. Their small, painted faces (to use paints is a heathen custom), carefully arranged hair and silk apparel, fancifully trimmed, gives them the appearance of fairies or princesses.

Facing the city is the harbor. Ten frowning men-of-war gloomily lie at anchor; seventy-four guns with sullen mouths, and 12,000 resolute boys behind them, give a sense of security to all in their immediate vicinity. Large seafaring vessels are continually coming and going, and river-boats of every description move in and out with every ebb and flow of the tide. The masts of Chinese junks anchored in bays and inlets seem like a forest, while thousands are plying to and from the rivers and canals.

Five thousand foreigners reside in Shanghai. An excellent public library; a debating society; a Royal Asiatic Society, which explores things of interest both in the scientific and literary world, supply mental food. Two daily and three weekly papers, also two or three missionary journals, are published. Religious services for foreigners are held in the cathedral, Union church, and Masonic Hall twice every Sunday. As this is the week of prayer, very interesting meetings are conducted every evening by pastors or missionaries in the Union church.

Evangelistic meetings are held for sailors three nights out of the week in the Sailors' Mission. The Shanghai branch of the Y. M. C. A. is doing a good work. Their labor extends to the men-of-war, where profitable meetings are held. Throughout the city are many native churches, with an aggregate membership of about 1,500 souls. This is the bright side of Shanghai life, or Shanghai as enjoyed by foreigners. There is, however, a native Shanghai city, which would be interesting to visit. Prepare yourself for a wonderful change. You will find portrayed in living colors the difference between heathenism and civilization, progress and decay—or, in a word, Christianity and idolatry.

A brisk walk through the English and French settlement brings us in a few minutes to the south gate of the native city. Crossing a moat, we stand face to face with a high wall. On examination we find it is about eight feet thick, and surrounds the city. The face of the wall is brick, and here and there on the top is a very antique cannon. Through the wall is out a gateway about eight feet wide and ten feet high, running in a zig-zag way. The first object that claimed our attention was an unsightly Chinaman lying on a mat, able only to raise his hands. His hands were clasped together, beseeching the passers-by for alms. It reminded us of the gate called "Beautiful," and we longed for apostolic faith to say, "In the name of Jesus Christ of Nazareth, rise up and walk." Joining the throng that are continually pouring into the city, we fairly waded in, as this also seems to be an outlet to the water and mud of the city. Indescribable are the first impressions. The native city of Shanghai, it is said, is the worst specimen of a Chinese city in Central China. The streets are from seven to eight feet wide, and paved with stones. The stores open upon the streets, and customers can stand on the streets and do their purchasing. Through these narrow places all the traffic of the city must pass. As there is no drainage, all the refuse must be carried out in pails, which are strapped to bamboo poles and carried on the shoulder. At one place there was quite a long ditch, in which everything vile found itself. It would make the boldest hold his breath for a time. How they escape fevers as well as they do is marvellous. Thousands upon thousands of poor Chinamen are huddled together in close quarters, eking out a miserable living; and yet, life seems as precious to them as to the rest of mankind. How shall these people be benefited? There is an answer; yes, there are bright hopes for Shanghai. Already there is a light, a beacon light, arising amidst the confusion and darkness, which proclaims victory; soon its purifying effects will be seen. What is Christianity going to do for Shanghai, for China? Habits and morals have deteriorated under the full blaze of the heathen religions.

Turning from this turbulent scene, we enter a chapel built in the centre of the city. The seats for men are pretty well filled. It is an afternoon meeting for those who want to step in for a few moments and hear the Gospel. A man with gray locks is earnestly pleading with them—Mr. Muirhead, the oldest missionary in China. Faithfully for forty-seven years has he stood by his post, and preached Jesus and him crucified. God has blessed his labors. A little farther on is another chapel. An interesting meeting was held there in December. Every month the native Christians hold a union prayer-meeting. This meeting the Christians look forward to with great delight. They call it their own meeting. Foreigners are allowed admittance, but are expected to keep silent. Three hundred had assembled on this occasion. Several earnest addresses were made by members of the different churches. The spirit manifested was excellent. The only part of the service, however, that was intelligible to us was the hearty and fervent "Amen" which resounded after each prayer. Here, then, was found the leaven which is destined to elevate and purify this people. What a reward shall fall to the lot of those faithful ones who were and are willing for Christ's sake to enter in and endure all the disadvantages of such a city to sow the seeds of eternal truth! How must their hearts rejoice even now to see so many sheaves being brought into the garner! Fifteen hundred

Christians live in and about this city, which a few years ago was given up entirely to its false worship. Two thousand Chinese children are being taught in Christian schools, and there is scarcely a home but what has been offered a copy of the Holy Scriptures.

Returning home, a wedding procession passed us. First came the presents on a litter; then quite a procession of servants carrying various fancy boards and high canopies; lastly, the closed chair with the bride. The servants of the bride's father conduct the bride to the home of the bridegroom, leaving her at the door. The bridegroom very often sees his bride for the first time when she is put down at his door.

##### PRESENT SITUATION OF THE MISSIONARY PARTY.

Finding the country in such a troubled condition on arrival at Shanghai, Dr. Hart, after consulting with the consuls and leading missionaries along the Yang-tse valley, concluded it would be advisable to remain a short time on the border. Able teachers could be secured in Shanghai, and thus a sufficient knowledge of the language might be obtained to enable the members of the band to make themselves understood. This is of great importance in travelling through a troublesome district. Here, also, we acquire some knowledge of the habits and characteristics of the Chinese, which will be useful; and lastly, our coming in contact with missionaries from all parts is bringing the new mission more in touch with the older societies.

A house, No. 2 Whangpoo Road, was rented. On November 13th we moved into our first home in China, and some of us our first home on this planet. The building is large, and overlooks the park and harbor, thus having a most happy situation. Immediately on entering, a boarding club was organized, called "Ontario Club." Officers were duly installed, and six of the party became members. A Chinese cook and a boy were secured, and housekeeping began. We were very fortunate in obtaining an excellent cook. The expenses per week are as heavy as in Ontario. Some things are cheap, as carrots, one cent; oysters, three cents, etc. Others are very dear: hard American coal, \$16 per ton; soft Japanese coal, \$8 to \$10 per ton. Milk is sixteen cents per quart; meat also is dear.

Morning and evening all meet for devotion. The Bible is read and studied systematically. In one respect, our mission work has begun. We have been praying for the conversion of our two servants. They are present in our devotions, and read their Chinese Bible in turn. They seem to enjoy this very much. It has afforded us great pleasure to teach them the Lord's Prayer, which they repeat with us, and now they are learning that grand old hymn, "I love to tell the story." Nearly the whole day is taken up with the study of the language. We do not find it as difficult as we expected, and hope soon to be able to begin active work.

Thursday evening has been set apart as a time for special prayer for the work in China. This would be Thursday morning in Ontario. Remember us in your morning devotions!

##### CHRISTMAS IN SHANGHAI.

Christmas morning was bright and the air brisk. Little gifts, Christmas greetings, awaited each of the band at the breakfast table. Heartily was sung, "Praise God from whom all blessings flow." The city presented a Christmas aspect. The ships were adorned with green branches. Flags floated—flags of nearly every nation in the world. People went about with a Christmas air. Even the Chinamen seemed to catch the spirit, and assumed cheerful faces. Such public displays have great influence on the Chinamen. They are of an inquiring turn of mind, and want to know what all this is about. One noticeable event, which perhaps indicates the signs of the time, was the adornment of Chinese men-of-war with green boughs. Slowly old prejudices and superstitions are being swept away, and before long we may hear of a nation born in a day. To-day the Government is pulling down an old temple which was held quite sacred, to erect custom buildings. It is also quite well understood that the Emperor has begun the study of English.

To any one who is acquainted with the conservatism of China, and how they have repelled everything foreign, these innovations speak volumes. All these things are combining to change the attitude of the Chinese toward Christianity. Christianity is making a deep impression on China. Even the late riots, like the persecutions of old, have spread the knowledge of Christianity far and wide. Men will be more anxious to investigate the causes of these disturbances, and let us pray as they search for the truth that they may find the pearl of great price.

Our respect for the Chinese increases as we study their capabilities. If any one has a doubt as to the ability of a Chinaman to take his place in the commercial ranks of life, he ought to visit Shanghai. There is an innate power, apparently, in a Chinaman that enables him not only to do what he sees others do, but to improve upon it. In banks, in all places of responsibility, the Chinaman exhibits efficiency. A great people, truly; but, oh, how sad to think that nearly nineteen centuries have passed since a Saviour was born to them, born to redeem the 400,000,000 who live in this land, and yet but very few thousands—scarcely 50,000—have a saving knowledge of our Lord and Saviour Jesus Christ. The harvest is white, the laborers are few.

The Chinese New Year begins the last of January, and continues a week. During this time all business is suspended. Our party (D.V.) will start for Chen-tu, Sze-chuen, early in February. By the time this letter reaches Ontario we may be on our way. Pray that God may prosper us on our journey as he has done in the past. Letters addressed to Chen-tu, Province Sze-chuen, Vice Hankow, China, care of Rev. Spencer Lewis, Chung King, will reach us.

GEO. E. HARTWELL.

Eugene Richter, the leader of the Liberal party of Germany, has the most remarkable memory of any member of the Reichstag. He is able to commit long tables of figures to memory, and when Prince Bismarck was in power often corrected him when he attempted to use figures in illustration of his speeches. Herr Richter is a good speaker, and had he wished it, might have been a Cabinet Minister.

### Correspondence.

#### ACTUAL AND INBRED SIN.

DEAR SIR.—In the issue of the GUARDIAN of January 20th, 1892, an article appears, entitled "Regeneration and Sanctification—their Respective Spheres." In that article the author makes reference to certain articles or editorials that appeared in a new publication just issued, and these having no fundamental or scriptural proofs.

In the first, What is the difference between actual and inbred sin? We would refer to Wesley's "Notes on the New Testament" (2 Cor. vii. 1): "Having these promises, . . . let us cleanse ourselves from all outward (or actual) sin, and of the spirit, all inward (or inbred) sin." And also on Titus ii. 14: "That he might redeem us from all iniquity, as well from the power and the very being, as from the guilt of all our sins." And on 1 Cor. vii. 11, Wesley here makes reference to "our being justified in the name—that is, by the merits of the Lord Jesus, through which our sins are forgiven, and by the spirit of our God, by whom we are thus washed and sanctified."

In commenting on Romans v. 12, Mr. Wesley again makes reference to "actual sin": "As by one man sin entered into the world—actual sin." We have no hesitancy in saying that if Mr. Wesley did not believe in the existence of "inbred sin" he would not have specified "actual sin" in the foregoing passage. Many others we might refer to. Mr. Wesley very explicitly makes the distinction in his sermons. In his sermon on "Repentance of Believers," he says:

"If any believes that whoever is justified is able to remove these sins out of his heart and life, let him make the experiment. Let him try whether, by the grace he has already received, he can expel pride, self-will, or 'inbred' sin in general. Let him not be discouraged by one or two experiments, but repeat the trial again and again; and the longer he tries the more deeply will he be convinced of his utter helplessness in all these respects. Indeed, this is so evident a truth that well-nigh all the children of God scattered abroad, however they differ in other points, yet generally agree in this, that although we may 'by the Spirit mortify the deeds of the body,' resist and conquer both inward and outward sin; although we may weaken our enemies day by day, yet we cannot drive them out. By all the grace given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot cleanse either our hearts or our hands. Most sure we cannot till it please the Lord to speak to our hearts again, to speak the second time, 'Be clean;' and then only the leprosy is cleansed. Then only the evil root, the carnal mind, is destroyed, and inbred sin subsists no longer."

Mr. Charles Wesley in his hymns also very clearly defines "inbred sin." In hymn 596 of our Methodist Hymn-book we read:

"Speak the second time, 'Be clean!'  
Take away my inbred sin;  
Ere I am able to remove;  
Cast it out by perfect love."

Also hymn 129 of the same book:

"The seed of sin's disease,  
Spirit of health, remove,  
Spirit of finished holiness,  
Spirit of perfect love."

"The original offence  
Out of my soul erase;  
Enter thyself, and drive it hence,  
And take up all the place."

John Wesley again says in the Minutes of the second Annual Conference, held August 1st, 1745:

QUES.—"When does inward sanctification begin?"

ANS.—"In the moment a man is justified; yet sin remains in him, yea, the seed of sin till he is sanctified throughout."

Again: In our Discipline, Chap. III., Sec. 2, Article 185, page 89 these questions are put to candidates for the ministry, and also to probationers, viz., "What is Christian perfection? What is the difference between justification and regeneration? What is the difference between sanctification and entire sanctification?" Surely this implies that there are two distinct works.

Again, from the Wesleyan Methodist Catechism, No. 2, page 16, we quote:

QUES.—What is justification?  
ANS.—Justification is an act of God's free grace wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the sake of Christ.

QUES.—What other benefits do we receive at the same time with justification?

ANS.—Adoption and regeneration.

QUES.—What is regeneration, or the new birth?  
ANS.—It is that great change which God works in the soul when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty when it is created anew in Christ Jesus; when it is renewed in the image of God, in righteousness and true holiness.

QUES.—What follows from our regeneration, or being born again?

ANS.—Then our sanctification being begun, we receive power to grow in grace and the knowledge of Christ, and to live in the exercise of inward and outward holiness.

QUES.—What is entire sanctification?  
ANS.—The state of being entirely cleansed from sin so as to love God with all the heart, mind, soul and strength, and our neighbor as ourselves.

We find again in Mr. Wesley's sermons, Vol. I, page 124: "From what has been said we may easily learn the mischievousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin. It is true we are delivered from the dominion of outward sin, and at the same time the power of inward sin is so broken we need no longer follow, or be led by it; but it is by no means true that inward (or inbred) sin is then totally destroyed; that the root of pride, self-will, anger, love of the world is then taken out of the heart, or that the carnal mind and the heart bent to backsliding, are entirely extirpated. And to think to the contrary is not, as some may think, an innocent, harmless mistake. No, it does immense harm. It entirely blocks up the way to any further change. For it is manifest that 'They that are whole do not need a physician, but they that are sick.' If, therefore,

we think that we are whole already, there is no room to seek any further healing. On this supposition it is absurd to expect a further deliverance from sin. On the contrary, a deep conviction that we are not yet whole; that our hearts are not yet fully purified; that there is yet in us a 'carnal mind,' which is still in nature an enemy against God; that a whole body of sin remains in our hearts, weakened indeed, but not destroyed; shows beyond all possibility of a doubt the absolute necessity of a further change.

"We allow at the very moment of justification we are born again. In that instant we experience that inward change from darkness into marvellous light; from the image of the brute and the devil into the image of God. But are we then entirely changed? Are we wholly changed into the image of him who created us? Far from it. We still retain a depth of sin, and it is the consciousness of this that makes us groan for a full deliverance to him that is mighty to save. Hence it is with those believers, who are not convinced of the deep corruption of their hearts, or but slightly, as it were, notionally convinced, have but little concern about entire sanctification."

Dr. A. Clark, the eminent author, says, in his commentaries (Vol. VI., 904): "Sin exists in the soul after two modes or forms: (1) In guilt, which requires forgiveness or pardon; (2) In pollution, which requires cleansing—(i.e., what is pollution but inbred sin?). Guilt to be forgiven must be confessed, and pollution to be cleansed must also be confessed. In order to find pardon a man must know and feel himself a sinner, that he may fervently apply to God for pardon. In order to get a clean heart a man must know and feel its depravity, acknowledge and deplore it before God, in order to be fully sanctified."

Were it necessary we could give the experience of numbers of those who experienced a similar work of grace, viz., to get pardon for all their actual sins, and afterwards seek the blessing of sanctification by faith. Mr. Wesley again records in his Journal many instances where people experienced this blessing shortly after their conversion. In his Journal, Vol. IV., page 135, he says: "Many (at Macclesfield) believed that the blood of Christ had cleansed them from all sin. I spoke to these (forty in all) one by one. Some of them said they received that blessing ten days, some seven, some four, some three days after they found peace with God; and two of them, the next day." He records the experience of Grace Paddy, who was "convicted of sin, converted to God, and renewed in love within twelve hours."

We would naturally infer that in these cases those believers had very little time to get into an "enfettered spiritual state," as intimated. Fallowfield, Jan. 26th. WM. J. NESBITT.

TRENTON EAST CIRCUIT.

The past quarter on this charge has been in some respects a good one. A still further improvement has been made in the interior of Grace church by the erection of a platform behind the preacher and moving out the pulpit, so as to make a nice location for the choir. This church is now one of the most cheerful and attractive in its interior that we have seen for its size. The congregations are excellent, the aisles and gallery frequently being filled. There is a lack of labor in the town, which leads a goodly number to go elsewhere. Still, new blood is being infused, so that, on the whole, we are rather increasing in attendance, though not in membership. A few conversions have of late taken place in the ordinary means of grace, for which we are thankful. The choir is doing well under the leadership of Prof. A. O. Crosby, M.A.

The Sabbath-school, financially, is in fine condition. Its Christmas entertainment was a most excellent one, and gave us a \$64 house. Mr. Crosby engineered the building of a life-sized elephant, which was most charming and natural, and the first appearance of "Jumbo" laden with presents, seen in a tableaux with a brilliant light thrown on, was sufficient to evoke rounds of applause.

Our educational sermons were of a high order, preached by Rev. O. B. Lambly, M.A., President of the Conference.

"The Women's Union and Benevolent Association" is doing a good work. They had the Bell Family of singers, and the Smith Family, for concerts, both of which were excellent and proceeds good. Their "Leap-year Social" was a grand success. Their entertainments are always well patronized.

Withal the fine things that might be said, there are two things that militate against this church and make it difficult to maintain the Gospel. The main one is the debt, which requires a yearly outlay of \$110 to meet interest, and the lack of a parsonage, causing in all an expense of over \$200 per annum; and the other, the lack of constant employment to laboring men. These, combined, make it impossible to reduce the debt and pay a preacher.

There is an excellent high school here, and it is to be hoped that the next change will place some brother in charge who needs one, and that will somewhat compensate for low salary.

A very excellent New Year's entertainment was held at Johnston by the Sabbath-school; receipts, \$64.

The people of Trenton are very appreciative and kind, as demonstrated in a most tangible manner by a surprise party on the 30th ult. F. B. STRATTON, pastor.

On the eve of the departure of Miss Flora Evers from Gannington to Peterboro', a number representing the choir and congregation called upon her and presented her with a very kindly worded address and a handsome chair, expressive of the very hearty appreciation of her valuable services in the choir. Her departure, and consequent loss of her assistance in church work, is much regretted, not only by the choir, but also by the congregation of the Methodist church at that place.

The Right Rev. Dr. Legge, bishop of Litchfield, died in London, January 7th. He went in 1839 as a missionary to China, where he thoroughly familiarized himself with the Chinese language. He was appointed to fill the chair of Chinese language and literature at Oxford in 1876. He was the author of an edition of Chinese classics with Chinese texts and English translation. He was seventy-six years old.

METHODIST YOUNG PEOPLE'S CONVENTION.

The opening meeting of the first Ontario convention of Methodist young people's societies, of which the Epworth League is the greatest and most influential, was held in the Metropolitan church, in this city, on Monday evening, February 8th. Delegates representative of the different young people's organizations within the Church were present in great numbers.

Before the meeting properly began there was a service of song, which was most acceptably rendered by the special choir. The devotional services, with which the proceedings were begun, were conducted by Rev. J. V. Smith, pastor of the Metropolitan church. Rev. Mr. Smith then called upon Mr. E. W. Dillon, President of the Toronto Union, to take the chair.

Mr. Dillon, in an eloquent introductory address, described the objects of the convention, and referred to the good work that was being performed by the societies. He said that the delegates were assembled together to consider how best to promote the work dear to their hearts. This was the most momentous period of the world's history—a period most fraught with issues for the years to come. If this was not an era of revolution it was at least one of evolution. The question that came near to Christians, and the one which was most important to them, was that regarding the Church of the future. That was a question the solution of which rested with the young people who were to be the standard-bearers of to-morrow. The young people's societies were a glorious indication of the future. The members of these organizations were expected to perform their parts in promoting the welfare of humanity and in the promotion of the cause of Christianity. God counted upon all. There was a mighty force for the uplifting of humanity. He bid the delegates welcome.

Mr. Warring Kennedy, on behalf of Toronto Methodism, cordially welcomed the visitors to the city. He gave some interesting figures as showing the progress that Methodism had made in Toronto. Mr. Kennedy's address was an able and interesting one, full of points and figures illustrating the material and Methodist progress of Toronto. We intend giving it in full in our next issue.

On behalf of the Christian Endeavor Societies, Mr. G. Tower Ferguson, President of the Toronto Christian Endeavor Union, delivered an address of welcome. He said that there were many Epworth League members in the Union. This was as it should be, as there should not be nor was there the slightest antagonism between them. They were both working for the self-same object.

Rev. Dr. Withrow spoke on behalf of the General Conference of the Epworth League Board, of which he is secretary. He said he hoped that before the convention was finished there would be a Provincial union, into which all the young people would be organized, that they might be in a position to do more effectual work than had hitherto been done. He also welcomed the delegates.

Rev. A. C. Courtice, of London, delivered an interesting address in reply to all the expressions of welcome and good-will that had come from the previous speakers.

"Young People's Societies and Their Connexional Relation to the Church" was the subject of an address delivered by Rev. Dr. Carman, General Superintendent, in his usual able and vigorous style.

TUESDAY.

The delegates to the convention were up with the sun on Tuesday morning that they might be in attendance at the prayer-meeting, which was held as early as seven o'clock, in the Metropolitan church. It was conducted by Rev. W. J. Smith, Vice-President of the Toronto Union of Methodist Young People's Societies. The convention opened at nine o'clock. The devotional exercises with which the work of the day was fittingly commenced were conducted by Rev. Dr. Galbraith.

The Chairman, Mr. E. W. Dillon, President of the Toronto Union, asked Rev. G. H. Cobblestick, of Dundalk, to take charge of the convention for an hour, while reports from the different societies were being received.

Rev. Hector McTavish, of Shelburne, presented the report of a convention that was held there, at which a strong union for South and East Grey and Dufferin was formed. Interesting reports, indicative of the progress of Christian work among young people, were given by delegates from Beachville, Flesherton; Gore Street Methodist church, Hamilton; Shelburne, Hamilton, Exeter, Ridgeway, Gait, Mount Forest, Dundalk, Kingston, Windsor, Chesley, Mitchell, Port Hope, Onatam and Aurora. Reports from other districts not handed in were ordered to be laid on the table.

"The Epworth League in Relation to Social Problems" was the subject of a practical and carefully prepared paper presented by Mr. Harry B. Ashplant. He said that social problems that now presented themselves for solution were the fruits of the heathenism of ancient Rome and Greece in commercial practices, which was made manifest by existing social misery. Reform was needed on Christian lines, and not upon the lines of anarchism.

Rev. A. M. Phillips said that toleration and perpetuation and legalizing of business methods that must result in pauperism and sanctioned by Christianity were wrong, and Christianity was not really Christianity that would permit the existence of such things. Poverty was also produced by such a commercial state of existence, such a relation of social and political economy as made it possible for a certain class of individuals to live, or who live by the labors and efforts of a certain other class, and these others do not receive a just proportion of the product of their labor. There was not a proper distribution of capital amongst the wage-earners of our country. Christian people were beginning to realize that God was the common Father of the race. The poorest and most debased wretch was the brother of the millionaire, but that principle was being violated. He was glad this question had come up, and believed the young people would make applied Christianity the true Christianity of the Church.

Rev. Dr. Carman said that Christ in rectifying evils of the world went straight to the human heart. There would be poverty in the world very

likely; there was sickness and idleness and vice and crime, and it was the business of all to come to a proper understanding of the subject. He prayed God that Methodists would cast a ballot for the abolition of the liquor traffic, and that they will cast no ballot in favor of commercial inequalities and monopolies. God's remedy was the rectification of the heart.

Rev. George Bishop spoke of the importance of infusing every-day life with the true spirit of Christianity. Men should be willing to be poor for Christ's sake, not to succeed in business for Christ's sake.

Mr. A. H. Sinclair read an extremely interesting paper on the literary work of young people's associations. He referred to the importance of Christian piety, moral culture and intellectual development among young people of the Church. The hope of the world, he said, lay in intellectual activity. Attention was directed to the utility of literary evenings as a means of bringing people into the Church.

Rev. Dr. Galbraith said that ignorance had always been, and was now, a fruitful cause of evil, and it was most important for young people at an early age to acquire a relish for good reading.

Rev. George Mitchell favored the separation of the spiritual and intellectual training of the youth of the Church. He spoke of the importance of methodical intellectual training.

Rev. Dr. Withrow pointed out that two short and easy courses of reading, and extending over three years, had been prepared with a view to their use by Church societies.

Rev. Mr. Wordsworth did not agree with Mr. Mitchell as to the separation of spiritual and intellectual work.

Upon the motion of Rev. A. M. Phillips, a committee was appointed to consider the advisability of forming a permanent organization, and to nominate committees on constitution, permanent organization, denominational and fraternal relations, literature, and such other matters as the Nominating Committee may deem wise.

CHRISTIAN ENDEAVOR.

The afternoon session was opened by a prayer and song service led by the Whyte Brothers.

Mr. W. E. Dyer, of Oshawa, delivered an address upon "The Distinctive Features of Christian Endeavor Work." He said they looked upon the organizations represented in their variety of work as a development in the providence of God to relieve them of an excuse for living life without faith or works. These societies would do a work that had been left undone heretofore, and to that work they must be true. The cry was that the Church was to sway the young. Fifty per cent. of the Sunday-school children never reached the Church, and the chasm between the Sunday-school and the Church was being bridged by the young people's societies. The importance of the appointment of definite work in the societies was pointed out.

The subject was briefly discussed by Rev. E. W. Williams, Mr. J. B. Lewis (Port Hope), Rev. J. J. Ferguson, Rev. Dr. Gifford, Miss Ryan, Rev. Mr. Boyd, Mr. H. B. Ashplant, Rev. A. M. Phillips, Mr. Hill (Newmarket), Rev. Josias Greene, Rev. Mr. Barkwell, and Mr. Morton.

Rev. W. F. Wilson presented the report of the Nomination Committee, but it was rejected, as it did not do justice to the ladies. The committee again retired to revise its work, and in the meantime the Whyte Brothers sang a touching Southern melody so sweetly that another selection was demanded of them.

"The Pledge" was the subject of a vigorous address by Mr. H. Price, which was discussed at some length by Mr. Deneck and Rev. J. S. Rundle, Hamilton; Mr. William Copp, London; Rev. Hector McTavish, Shelburne; Mr. McKay, Perth; Mr. Tucker, Guelph; Rev. A. M. Phillips, Toronto, and other members of the convention.

Mr. William Houston, M.A., was granted a ten-minute hearing, in which he made an eloquent endeavor to enlist the sympathies and interest of the convention in the cause of university extension. The object of university extension work was to place the privileges enjoyed by university students within the reach of all who were willing to pay for it and who could enjoy these privileges at home. It was proposed to ask the assistance of local organizations in carrying out work of university extension, such as the Epworth League and the Christian Endeavor societies.

This resolution, moved by Rev. A. M. Phillips and seconded by Rev. Dr. Withrow, was passed: "That as a convention we have listened to Mr. Houston's address on 'University Extension' with great pleasure, and not only wish to record our thanks for his presence and address, but to express our sympathy with university extension work."

Rev. E. N. Burns read a splendid paper upon "Our Responsibility to our Associate Members." He urged members of the convention to use every endeavor to convert associate members into active members, and then to look about for new associate members. Moreover, he gave some exceedingly practical hints as to how that good work was to be accomplished.

Rev. Dr. Barry, of Chicago, editor of the Epworth Herald, described the progress which the movement had made since its inception three years ago. At last annual meeting it was ascertained that there were 6,000 chapters, and it was expected that by the next annual meeting there would be 9,000. Next year there would be an international convention, at which there would be delegates from all over the United States and Canada, Great Britain and the foreign mission field, to which the work of the League had extended.

Rev. Mr. Smith moved a resolution expressive of the convention's appreciation of Dr. Barry's services to the League, which was adopted.

Mr. Frank Wickson, treasurer of the Ontario Provincial Union of the Young People's Societies of Christian Endeavor, extended the fraternal greetings of that organization to the convention.

Miss Bambridge and Miss Walton extended the greetings of the Young Women's Christian Guild. Mrs. Finch, Provincial secretary of the International Order of King's Daughters and King's Sons, explained the objects for which that organization existed, and extended greetings to the convention.

Mr. Stark, president of the Young People's Baptist Union of this city, expressed the good wishes of that society.

Miss Skinner and Miss Lizzie Wills appeared before the convention as the representatives of the Young Women's Christian Temperance Union.

The Women's Christian Temperance Union was represented by Mrs. Lucas and Mrs. Chapman; the Young People's Mission Circles of the Methodist Church by Dr. Withrow, and the Canada Temperance League by Thomas Bowdon.

Upon motion of Rev. A. C. Courtice a resolution was passed expressive of the convention's appreciation of the greetings that had been tendered.

RECEPTION TO THE VISITORS.

At the conclusion of the business for the day the delegates were tendered a reception and entertained at a social tea at the Queen Street Methodist church. A most enjoyable affair it was, and the two hours allotted to it passed quickly away.

Mayor Fleming presided at a public meeting held in the Queen Street church in the evening, at which the audience was only limited by the capacity of the building. Upon the platform were: The Mayor, Rev. Dr. Barry (of Chicago), Rev. Dr. Carman, Rev. Dr. Withrow, Rev. Manly Benson, Rev. W. L. Linaberry (of Binghamton, N. Y.), Rev. A. M. Phillips and Mr. E. W. Dillon.

Dr. Barry devoted a half-hour's address to the work and aims of the Epworth League. At the conclusion of a most interesting address Dr. Barry was given a Chautauqua salute.

SOCIAL PURITY.

Rev. A. M. Phillips, in an address on "Social Purity," said that the great object of Christianity was not to take people to heaven, but to make this earth a heaven; and just so much as Christians carried out this idea would they carry out the idea of God. The emphatic point to-day was life—life that would reproduce the life of Christ. He spoke of the injustice of the law which condemned a woman for her failings and exonerated a man. There must be one standard of morals and one life for all who professed to be Christians.

Rev. Mr. Linaberry, in the absence of Rev. Dr. Johnston, spoke on "Missions." He referred to the importance of Christians leading purer lives. There was room in this world for everyone to do something for Christ. In all the mission fields God was giving victory to the Christian work that was being performed in them. Mayor Fleming was also given a Chautauqua salute.

WEDNESDAY.

There was a well-attended sunrise prayer-meeting in Broadway Tabernacle.

The morning session of the convention was held in the Metropolitan Sunday-school room, beginning at nine with a promise meeting, which was led by Rev. John Philip, M.A. Many members of the societies represented gave promises based upon some portion of Scripture.

"Our Relation to the Temperance Cause" was the subject of an address delivered by Mr. F. W. Daly, who urged the members of the different societies to use their influence upon church members and others to vote in favor of the election of men to Parliament and to other public bodies who are sound upon the question of Temperance.

Mr. W. P. Bull and Rev. Dr. Galbraith commented upon Mr. Daly's paper.

Rev. J. E. Starr spoke upon the social element in religion. He prefaced his remarks by explaining that there were certain entertainments that had no place in the social element of religion, such as dancing and card playing. On the other hand, the social element in religion was something more than getting church members acquainted, having a good time together, getting up tea-meetings, social entertainments and lectures. The object of these things often, than being the promotion of sociality was merely money-getting. Churches that adopted such methods disgraced themselves by sponging on the world. Moreover, it gave the people the idea that they were not required to give anything to the cause of religion without a chromo in the shape of a tea being thrown in. A great fault was the tendency to make the social element auxiliary to the work of soul-saving. Legitimate entertainment should be provided by the Church.

A number of practical five-minute addresses were then delivered upon committee work.

Mr. A. W. Bannister, whose subject was "Evangelistic Work," said that every member of the League of the Church should do all in his power to assist the pastor in his duties.

Miss Sauter, upon the subject of missions, said that Christians were bound to assist the missionaries by their means and sympathy. The word "mission" embraced all the practical work in our Christianity. Not only abroad was there work to do, but right at home. This advice was given to missionaries in the home field: "First relieve the temporal wants, showing the practical side of religion; then you will have a ready listener to the story of Christ."

The work of the Floral Committee of the League was well described by Miss Chambers.

Mr. T. B. Shore, whose subject was "Good Literature," said that there was a danger of over-doing the literary work of the league, although this work was by no means unimportant. The primary object of organization should be the promotion of spirituality. Good books only should be read.

Mr. Hunter read a paper prepared by Mr. E. S. Caswell upon the work of the Literary Committee. Mr. Caswell said that intellectual culture should form an important feature of the work of the League. The spiritual and social work should not exclude the literary work. Mr. Caswell gave some very practical hints as to how to conduct the literary work of the League.

The work of the Social Committee was spoken of by Mr. J. J. Eaton, who said that it was productive of greater results than any other department of the League's work. Sociability was more fruitful in many cases than prayers.

Mr. W. G. Watson, upon the subject of "Christian Welcome," said that no society could attain success unless it extended to everyone that came in a hearty hand-shake and a Christian welcome.

Mr. H. M. Hunt said that the Sunday-school, being the recruiting ground of the Church, demanded all the intelligence of the age. Therefore the Sunday-school Committee should be composed of the most intelligent members of the League.

Miss Scoley, in a well-written paper, described the worth of the Lookout Committee, and made a

number of practical suggestions for the effectual prosecution of this department of League work.

Mrs. Galloway read an interesting paper on "Relief Work," and told how it should be performed. Among her suggestions was one that contributions of soap for gratuitous distribution should be liberal.

Miss Bonan read a paper in which she told how the work of "Visiting" should be done to be productive of the most good.

Mr. F. W. Scott said that the success of the prayer-meetings would indicate the success of the work being done by the Epworth League.

Rev. L. W. Hill presented the report agreed upon at a joint meeting of the Committees on Organization, Constitution and Denominational and Fraternal Relations, which read:

For the enlarged acquaintance of our Methodist young people one with the other, and for the better association and direction of their energies in general Christian work, and for the cultivation of a true fraternal and earnest connexional spirit, this convention of our young people's societies deems it advisable to form a Provincial organization, consisting of Provincial officers and of a Provincial executive.

Name—The Methodist Young People's Association of Ontario.

Representation—Each society shall be entitled to send one acting delegate to the annual convention, and one additional delegate for every fifty members or fraction thereof.

That the officers be elected on the recommendation of a Nominating Committee appointed by the convention and under the sanction of the convention.

There shall be an annual convention at such time and place as may be decided.

Officers—The officers shall be: (1) Honorary President, who shall be the General Superintendent of the Methodist Church; (2) president, (3) three vice-presidents, (4) secretary, (5) treasurer. There shall be an executive composed of the above-named officers, and one representative from the young people's societies of each Conference, to be elected at the annual convention.

Powers of executive—They shall prepare the programme of the annual convention and transact any other business arising during the year that cannot be delayed until the meeting of the annual convention.

The Joint Committee reported a resolution recommending Christian Endeavor Societies to become affiliated with the Epworth League; that all Epworth Leagues that have not affiliated with the Christian Endeavor Societies adopt the name of Epworth League of Christian Endeavor, and that all young people's societies in connection with the Church that are not organized as Epworth Leagues or Christian Endeavor Societies do so at once.

The report was adopted.

At the afternoon session Rev. Thomas Manning delivered an address upon the subject, "How Young People's Societies May Aid the Pastor." He asked the young people not to regard their pastor as a person whose humanity was depleted by a spurious kind of sanctity or who was devoid of all the sympathies and affinities that belonged to every other good man. They should not let themselves think that the pastor was separated from them by reason of his ordination. They should think of their pastor as a man subject to the temptations and encompassed by the infirmities that beset other men. They should repose confidence in their pastor and look upon him as a brother. He believed that it was possible for young people to do a great deal of work for God. They should take upon themselves the responsibility of the work of Christianity.

It was decided to reconsider the report of the joint committee.

An amendment was adopted providing for the appointment of an assistant secretary, after which the report was adopted.

Mr. W. C. McArthur presented the report of the Committee on Literature, which recommended that the proceedings of the convention be published in pamphlet form; that the circulation and usefulness of the newspaper *Onward* be extended, and that it be accepted as the official organ of the association; that a definite course of teaching be adopted; that the plan of university extension lectures be supported; that a more robust kind of literature be placed in the Sunday-school libraries, and that a collection be taken up once a year by each organization to defray the cost of printing, stationery, etc.

The report was adopted.

Rev. W. F. Wilson read to the convention the report of the Nominating Committee. These officers were nominated:

President, Rev. A. M. Phillips, Toronto; First Vice-President, A. E. Scott, Peterboro'; Second Vice-President, H. B. Ashplant, London; Third Vice-President, W. J. Waugh, Hamilton; Secretary, R. W. Dillon, Toronto; Assistant Secretary, Charles Hudson, Toronto; Treasurer, Miss Mary H. Anderson, Oakville.

Executive Committee—Rev. Dr. Withrow, Toronto Conference; F. W. Daly, London Conference; W. D. Dyer, Bay of Quinte Conference; Rev. Isaac Tovell, Niagara Conference; George H. Anglin, Montreal Conference; Rev. G. H. Cobblestick, Guelph Conference.

Finance Committee—Rev. George Webber, Toronto (co-venter); Miss Shorey, Toronto; Mr. Smith, Ridgeway; G. H. Anglin, Kingston; Miss Mary H. Anderson, Oakville; Miss Ida Bowles, Clinton; W. J. Waugh, Hamilton, and E. W. Dillon, Toronto.

The committee was instructed to retire again and reconstruct the slate so as to admit of the appointment of a lady as one of the vice-presidents. The Finance Committee reported that the expenses of the convention amounted to \$215, and that there was in hand \$195.

The Nominating Committee came back and presented a report differing from the former one in that it recommended that Miss Christie, of Flasherton, be first Vice-President, that Mr. Scott be second Vice-President, and that Mr. C. E. Needs, of Manitoba, be added to the Executive. The committee recommended that the next convention be held in Hamilton on the second Tuesday in February, 1893.

The report was adopted.

Mr. W. P. Bull moved: "That in the opinion of this convention the delegates from the societies to the annual convention should as far as possible

be representative of the working membership of each society.

Mr. J. J. Eaton moved a resolution providing for the appointment of corresponding secretaries by every individual organization so that they might be enabled to keep track of the removals of young men and women.

The motion carried.

The convention formally thanked the Whyte Bros. and the organist for their assistance; the trust boards of the Metropolitan and Queen Street churches for opening these edifices to the delegates; the members of city Methodist churches for kindness shown to the delegates; Rev. A. M. Phillips for his admirable address on Tuesday night on "Social Parity"; the committee whose untiring efforts had brought the convention together; the ladies and gentlemen who contributed by papers or otherwise to the programme; Mr. R. W. Dillon, the chairman, and the press.

The question box was then opened, and for half an hour Dr. Withrow gave extemporaneous answers to all sorts of interrogations bearing upon the work of the League.

The convention closed with a consecration service, which was conducted by Mr. T. G. Anderson.

Brief Church Items.

QUELPH CONFERENCE.

WINGHAM.—Rev. S. Sellery, M.A., B.D., and his people here are prosperous and happy. Large congregations, excellent sermons and spiritual growth are satisfactory evidences of reciprocal confidence between pastor and people. On Sabbath evening last thirty-six persons were received into membership with the Church, twenty-two on profession of faith, and fourteen by letter; neither are the Sabbath-school interests behind. A grand work for the Master is being done in this school. A special service was held for the school on Sabbath, December 27th. Sermons by the pastor, and on Tuesday evening following a literary and musical entertainment was given by the school and orchestra, resulting in an overcrowded house, a capital programme, and, with the Sabbath collections nearly \$80 in cash.

BLYTH.—The pastor, Rev. W. F. Campbell, Ph.B., writes: "The past five weeks have been very blessed to us in this place because of the presence of the Lord Jesus. Special prayer had been offered during December month for a revival of the work of the Lord. At our watch-night service the drops began to fall, and with nightly services, with frequent afternoon services interspersed, the battle has been pushed to the gates. There has been complete freedom from anything of noisy excitement throughout, yet in the intense solemnity of almost every service God was felt by all to be at work in our midst. Many have sought and found the priceless blessing of a perfect love. Almost, if not entirely, without exception, the members have consecrated themselves to a holier life and greater faithfulness of service. About fifty penitents sought the Saviour and are rejoicing in his love. Some of these are children and some gray-haired men. In a few cases households are united in a new life. A united, happy, working, prosperous church, we are rejoicing together in the refreshing God has sent us. Our love-feast of Sabbath morning was the best it was my privilege to be in. For over an hour brief, intense experiences, full of fire and faith, pressed upon one another without a moment's intermission, save as the rejoicing found expression in some verse or song. It was an hour to be remembered—an inspiration for months. Being unable to preach ourselves because of *la grippe*, the pulpit was ably filled by our local preachers, Bro. Wilford and Jenkins."

GALT.—Rev. Dr. Griffin, pastor. The Recording Steward writes: "The missionary anniversary services were held on Sabbath, January 31st. Rev. Dr. Hannon, of Guelph, preached in the morning a model missionary sermon—intellectual, practical and spiritual; and Rev. Dr. Willoughby gave an excellent missionary address at the evening meeting. The services of these brethren will not soon be forgotten by the Galt people. There will be no falling off in the financial results. The February Quarterly Meeting services were held on Sunday, 7th inst. The love-feast service in the morning was a season of great spiritual refreshing. The official meeting on Wednesday evening showed a surplus for the quarter of \$186, and showed its estimate of the pastor by a unanimous request for his return next year."

BAY OF QUINTE CONFERENCE.

CANNINGTON.—Rev. J. W. Totten, pastor. Special services are in progress in the Methodist church in this place, with encouraging indications. Some have already decided for Christ and his service, and are enabled to rejoice in him. Pray for us that there may be "showers of blessings."

BOBCAYGON.—Rev. T. Snowdon, pastor. Our Sabbath-school anniversary in this village was the best for many years. Rev. A. Wilson, B.A., a former pastor, preached morning and evening on January 24th. Church crowded, sermons vigorous and well appreciated. On Monday the usual tea-meeting; the children acquitted themselves creditably. Revs. D. N. McCamus and A. Wilson gave suitable addresses.

TORONTO CONFERENCE.

BRAMPTON, *St. Paul's Church*.—Rev. A. Langford, pastor. Regular quarterly reception services are held in this church, and constant additions to the membership indicate life and growth. On Sabbath evening, January 7th, twenty-eight new members were welcomed by the pastor, and a very delightful service was held. We have good congregations, a flourishing Epworth League, and a united, praying people who help their pastor and laity for souls.

TORONTO, *Sherbourne Street*.—This church was crowded to the doors on the evening of February 10th, the occasion being a praise service, the proceeds of which will be devoted to the choir fund. It had been announced that Mrs. Fred Cox, the well-known Toronto soprano, and Miss Delta E. Zeigler, of London, would contribute to the programme. Both ladies were unable to be present, Mrs. Cox having fallen while stepping into her

carriage on Tuesday and sprained her ankle. Miss Zeigler telegraphed that she was a victim of *la grippe*. Notwithstanding the failure of both ladies to attend, a most excellent programme was rendered by Mrs. Frank Mackelcan, Mrs. Helen Wright, Miss Lillie Sandham, and Messrs. T. A. Blakeley, T. Chattoe, F. Warrington, M. W. Sparrow, W. A. Martin and the choir of the church.—*Empire*.

NIAGARA CONFERENCE.

WOODSTOCK, *Dundas Street*.—The services at the Dundas Street Methodist church yesterday were of a very interesting character. After the morning service three adults were baptized, and at the evening services twenty-four persons were received into membership with the church, thirteen by letter and eleven on profession of faith. An unusually large number partook of the Lord's Supper at the close of the evening sermon. The pulpits were ably conducted during the day by the pastor, and the evening sermon was particularly addressed to young ladies. A choir, consisting entirely of young ladies, led the singing during the evening in a spirited and very creditable manner. Preceding the sermon, the pastor, Rev. E. J. Elliott, made an interesting reference to the life, work and death of the late Charles H. Spurgeon. Evangelistic services are being held this week.—*Woodstock Sentinel-Review*, Feb. 8th.

LONDON CONFERENCE.

RUTHVEN CIRCUIT.—Rev. S. Salton, pastor. We are glad to be able to report progress on this old field of labor, both material and spiritual. Notwithstanding the bad feeling at some of the appointments, in consequence of the splitting up of circuits, the work is going on grandly. Some six or seven hundred dollars have been raised toward church improvements since Conference, and, best of all, a gracious revival has broken out at Ruthven. In the two weeks of labor seventeen have been seeking pardon, most of whom have entered into the enjoyment of the blessing. Large congregations, solemnity, and anxiety widespread, betoken such a revival as has not been enjoyed here for many a year. Let it come.

Personal Items.

Miss May Bowsa, of Brantford, has been appointed organist of the Brant Avenue Methodist church in that city.

The Quarterly Meeting of Trinity church, in this city, has unanimously invited their pastor, Rev. J. F. Oakley, for next year.

Rev. J. Walker, of the Varna Circuit, has been invited to remain a third year, subject to the approval of the Stationing Committee.

At the last Quarterly Meeting of the Official Board of the Claremont Circuit, Rev. J. M. Simpson was unanimously invited to remain the third year.

Rev. W. J. Weatherill has received a complimentary resolution and a cordial invitation to remain for the third year from the Official Board of the Ravenna Circuit.

At the Quarterly Meeting of the officials of the Unionville Circuit, held on the 8th inst. at Ebenezer, Rev. J. B. Beal was invited to return to the circuit for another year.

The Quarterly Official Board of the Centennial Methodist church, Dovercourt Road, Toronto, at their regular meeting on Monday evening, 8th inst. by a unanimous vote, invited their pastor, Rev. J. J. Ferguson, M.A., B.D., to remain a third year.

At the Quarterly Meeting of the Official Board of Sparta Circuit, a unanimous invitation was extended to Rev. William Penhall to remain for the third year. Mr. Penhall accepted the invitation, subject to the approval of the Stationing Committee.

It is announced at St. Louis that George Hanlon, of the Hanlon brothers, producers of spectacular pantomimes, has abandoned the theatrical profession for the pulpit, and has determined to devote the remaining years of his life and his means to religious work.

Rev. A. A. Bowers, B.A., who has been supplying the St. George Circuit since the death of Rev. D. E. Brownell, has been invited by the Quarterly Board to return to that circuit for another year. Mr. Bowers has accepted, subject to the action of the Stationing Committee.

The lecture in the Gerrard Street church in this city, under the auspices of the choir and the Y. P. A. on Tuesday evening, February 5th, entitled, "A Nineteenth Century Romance," by Fred T. Butler, of this city, was a great success, both as to numbers and interest.

On Tuesday evening, 9th inst., the Official Board of Dominion Square church, Ottawa, passed a resolution extending to Rev. Manly Benson, of this city, a cordial and unanimous invitation to assume the pastorate of that church for the ministerial term commencing in June next.

In last week's issue it was inadvertently stated that Rev. Dr. Berry, who recently visited this city in connection with the Young People's Methodist Convention, was the son of the late Rev. Francis Berry. Rev. Francis Berry is still living and doing pastoral work in the M. E. Church.

Rev. Dr. Withrow left town Thursday evening last on his projected tour to Lower and Upper Egypt, Palestine, Syria, Turkey and Greece. He was accompanied by Judge Carman, brother of Rev. Dr. German; Mrs. Carman, Rev. F. A. Reid, Rev. M. S. G. Rorke, and expects to be joined by others en route. We heartily wish that Dr. Withrow may enjoy his trip.

The Quarterly Board of the Davisville Methodist church met in the church on Monday evening, 8th inst., and by a unanimous vote invited Rev. T. E. Bartley, the pastor, to remain a third year. The church is in a very prosperous condition. While the pastor's salary was increased last year by \$100, every business meeting has shown a surplus.

At the last meeting of the Cannington Quarterly Board, it being known that Mr. William Evers was about to remove to Peterboro', Mr. H. Brandon moved, seconded by Mr. J. S. Arkville, a resolution expressing regret at his removal, as well as appreciation of his services as local preacher, class-

leader, and official member. Other members of the Board expressed their confidence in and well-wishes for Brother Evers and his family. The resolution was carried unanimously. In the removal of Mr. Evers and his family, Cannington loses and Peterboro' gains earnest workers for the Master's cause.

We were favored by a call from Rev. Dr. J. E. Creighton, of the Wisconsin Conference, on Monday. He has been in this city attending the funeral of his father, the venerable Kennedy Creighton. Dr. Creighton is one of many Canadians who have made a good record in Christian work in the United States, where he has for many years efficiently occupied the responsible office of Presiding Elder.

Miss Pauline Johnson, of Brantford, the accomplished young Indian poetess, will give a series of readings from her own poems next Friday evening, February 19th, in Association Hall in this city. She will be assisted by Mrs. Fenwick, soprano; Mr. Warrington, baritone; and other musical talent. Miss Johnson's poems show much beauty of style and refined sentiment, and those who go to hear her will be well repaid.

Dr. Ghosn-el-Howie, of Syria, recently gave two lectures, in Bethel and Zion churches, Benmiller Circuit. Rev. W. M. Bielby presided. Both lectures were a successful attempt to present Bible life and times before a Canadian audience, and were, in turn, humorous, conversational, and eloquent. Whether he describes the tall cedar, or the tiny flower, or the native bread-pan, Dr. Howie is never very far from the Cross. He spoke for two hours, and held the audience's attention, too. The wise notice which he takes of children is not the least of the qualities which make him an attractive speaker.

Rev. Ghosn-el-Howie, Ph.D., of Palestine, a naturalized Canadian, has been without his eyesight for many years past, but he claims not to have been blind to Canada's interests, when he told a Middlesex audience lately that it is not advisable for Canadians to send to foreign lands for periodicals and Sunday-school supplies, especially when in Toronto alone are published several excellent weeklies. He reminded his hearers that the Methodist Book Room issues the CHRISTIAN GUARDIAN and other smaller papers; the *Canada Presbyterian* is published at 5 Jordan Street and the *Presbyterian Review* at 270 Yonge Street; the *Citizen*, and *Canadian Baptist* on Richmond Street. These vary in price from fifty cents to two dollars per annum. All of them discuss the Sunday-school lesson a week ahead; while many of them are expressly in the interest of Sunday-school work and temperance.

The golden wedding of Mr. and Mrs. Frederick Edwards, of Peterboro', was celebrated at their fine home on Tuesday, 2nd inst. Their children, grandchildren, and other relatives and friends were present. They were presented with an address congratulating them on attaining to the fiftieth anniversary of their marriage, and expressing the warmest affection. Mr. Edwards was also presented with a gold-headed cane, and Mrs. Edwards with a gold brooch and an easy chair. After several congratulatory addresses, all sat down to a splendid dinner provided for the occasion. A pleasant time was spent in calling up memories of experiences which Mr. Edwards and others had sixty years ago in the then new township of Dummer, where Mr. Edwards then lived, being one of the first settlers in that township. Notwithstanding the difficulties and hardships endured, Mr. Edwards accumulated sufficient wealth to enable him to retire from farming over twenty years ago to his present home in the suburbs of Peterboro', where he and his wife enjoy the confidence and respect of the citizens and of the members of George Street Methodist church, to which they belong. They are enjoying a beautiful old age, and are anticipating the blessed life beyond. As a thank-offering to God for the mercies of fifty years of married life, Mr. Edwards handed the pastor, Rev. Joseph E. Locke, a handsome contribution for the Missionary Society.

From the Mission Rooms.

ORDINARY FUND.

Table with 2 columns: Name and Amount. Includes Princeton, Rev. J. S. Ross; Toronto, Elm Street, M. F. G. Clark; Wellington, Rev. O. M. Lambly; Cannington, Rev. J. W. Totten; Newton Brook, Rev. G. K. Adams; Cookstown, Rev. J. Harris; Walton, Rev. S. Sellery; Prince Albert, Rev. Wm. Hall; Watford, Rev. John Scott; Easton's Corners, Rev. J. Gibson; Millford, Rev. W. B. Seabrook; Newmarket, Rev. H. S. Matthews; Hamilton District, Rev. A. E. Bass.

SPECIAL.

Table with 2 columns: Name and Amount. Includes Milton Sabbath-school, per William Armstrong, for Glad Tidings; Epworth League Self-Denial Fund, Carleton, for foreign missions.

TO WHOM IT MAY CONCERN.

As the General Treasurers are obliged to make heavy advances at this season of the year, all those into whose hands missionary money may come are requested to forward it as promptly as possible to the Mission Rooms.

A "SELF-DENIAL" WEEK FOR MISSIONS.

Referring to articles on this subject, which have already appeared in the *Outlook* and *Onward*, it is suggested that as the same week will not suit all persons, any week in February or March be selected as a week of self-denial. Several branches of the League have already written expressing their concurrence with the movement; and this, we trust, will be but the first fruits of what will prove to be a grand harvest. If possible let all funds be sent in to the Mission Rooms by the end of March.

A NOTABLE INSTANCE OF LIBERALITY.—Rev. J. A. Chapman, Chairman of the Parry Sound District, writes under date of 5th inst.: "An enthusiastic meeting was held in the Indian Mission church last night, and over \$50 were subscribed. The whole mission last year raised \$92. Subscriptions and collections thus far have reached the noble sum of over \$122. Considering the poverty of the Indians, this puts to the blush the most liberal contributions to the good cause. Bro. Salt lives in the affections of his people."

## Our Family Circle.

### A WORKMAN'S CONFESSIONS.

By Emile Souvestre.

#### CHAPTER VII.

##### The Great Contractor.

On leaving the hospital I resumed my work, but slowly; I had no longer as much strength as formerly, nor, above all, so much ardor. This long repose seemed to mix water with my blood. I was, besides, so well cured of my ambition by the example of the old copyist that I tranquilly awaited the bread of each day without troubling myself whether it should be black or white. Mauricet became impatient at my apathy.

"It isn't necessary to exaggerate things," he said; once the soup is made good children eat it as it is; but while it is making they endeavor to enrich it. After all, we are no more at nurse! It is not for Providence to cook our food for us; each one ought to lend a hand. The wise thing for a young fellow who has his four members is not to live like a paralytic, but by serving himself the best he can."

I did not argue with him; my hands merely continued to work, my heart was in it no more. I would not have been able myself to say why. Nothing in this state displeased me, neither pleased me. My courage simply slept. An opportunity was necessary to awaken it.

I went one day with Mauricet to the dwelling of one of the greatest contractors in Paris for some instruction asked by the master-mason, and which, under his dictation, I had put in writing. The contractor was not in his office; so they made us go through many rooms to join him in the garden. There were everywhere carpets of many colors, furniture with gilded feet, tapestry of silk and velvet curtains. Never had I seen anything like it; my eyes opened widely, and I walked upon my toe-tips for fear of crushing the flowers of the carpet. Mauricet glanced at me sideways.

"Well, then, how do you find the house?" he asked, with a sly air. "Does it appear to you handsome and substantial enough?"

I replied that the house had the appearance of that of a prince.

"Prince of the trowel and the square," responded my companion. "He has three other houses in Paris, without speaking of a country house."

I said nothing at the moment; all this opulence stirred something unpleasant within me. In seeing so much velvet and silk, I looked at myself, I know not why, and I was ashamed to be so badly dressed. But in my shame there was discontent; I felt disposed to hate the master of all these riches for having made me remark my poverty. Mauricet, who suspected nothing, continued to detail the beauties of the dwelling. I listened with impatience; my heart beat, the blood mounted to my face, my eyes could not stop looking, and the more I saw the more I became exasperated. My ambition, which had slept for some time, awakened, but through envy!

We had halted in the best salon while the domestic sought his master. Mauricet all at once pointed out to me an ugly little portrait hung in the midst of large pictures richly framed. It represented a workman in his vest, holding in one hand his pipe and in the other a compass.

"Behold the gentleman," the mason said to me.

"Has he been a workman, then?" I asked.

"Like you and me," replied Mauricet; "and you see that he is not ashamed of it."

I looked at the frame of black wood, then at the rich furniture, as if my mind sought the transition from one to the other.

"Ah, this troubles your reason," resumed the mason, laughing; "you seek the ladder which has been able to land him here from the height of his scaffold. But everybody doesn't know how to serve himself, you see. In wishing to take it, more than one has lacked the advantages; it is necessary to have wrists and cleverness."

I observed that above all it was necessary to have the chance; that all were happy or unhappy in the world; and that the individual counted for nothing in achieving success.

"For example, Father Mauricet," I sharply added, "why have you not a hotel as well as he who dwells here? Are you less meritorious or less brave? If he has succeeded better than you, is it not all a stupid story of chance?"

Mauricet fastened his eye upon me.

"You say this for me, but it is of yourself that you think, sonny," he slyly replied.

"It is all the same," I said, a little vexed at having my thought divined. "I don't pass for a bad workman; if it only sufficed to do one's duty I should also ride in a carriage."

"And is it a manner of going about which would become you?" added my companion ironically.

"Why not? Everybody likes better to save his legs than those of his horses; but have no fear that I shall reach that; it is down here, you see, as formerly with the noble families, all for the oldest, nothing for the younger ones, and we are the younger ones, we others."

"It is true, however," murmured the master-journeyman, who became thoughtful.

"And there is nothing to say," I continued. "Since it is agreed to it is just! It is not necessary to disturb the world! Only, you see, it makes my blood boil when I look at the share of each one. Whence comes it that this man here lodges in a palace whilst others perch in pigeon-houses? Why is it that these carpets, these silks, these velvets, belong to him rather than to us?"

"Because I have earned them," some one interrupted, bluntly.

I started; the contractor was behind us in brodered slippers and dressing-gown! He was a little gray man, but with a strong figure and a commanding voice.

"Ah! it appears that you are a reasoner," he continued, looking at me through half-shut eyes. You are jealous of me. You ask by what right my house belongs to me rather than to you. Well, then, you shall know. Come!"

He had made a movement toward an interior door. I hesitated to follow him. He turned toward me.

"Are you afraid?" he demanded, in a tone which made me red to the eyes.

"Let the gentleman show me the way," I replied, almost impudently.

He conducted us into an office, in the midst of which stood a long table covered with ink-cups, brushes, rulers, and compasses. Upon the walls hung colored plans representing all the details of a building. Here and there upon stands might be seen little models of staircases, or timber-work, magnet compasses, graphometers, with other instruments, the use of which I was ignorant. An immense case with labeled compartments occupied the end of the room, and upon a bureau were heaped memoranda and estimates. The contractor stopped before the large table and showed me a color-oup.

"Here is a plan to modify," he said. "They wish to narrow the building by three meters, but without diminishing the number of chambers, and it is necessary to find a place for the staircase. Sit down and make me a sketch of the thing."

I looked at him with surprise, and observed that I did not know how to design.

"Then examine for me this estimate," he resumed, taking a bundle of papers from his bureau; "there are three hundred and twelve articles to discuss."

I responded that I was not well enough informed in such work to discuss prices or to verify measurements.

"You at least can tell me," continued the contractor, "what are the formalities to fulfil for the three houses which I am going to build; you know the rules of building inspection, the obligations and rights with regard to neighbors?"

I quickly interrupted him, saying that I was not a lawyer.

"And you are neither a banker," resumed the gentleman; "you are ignorant, without doubt, in what language it is necessary to draw up the terms of payment, what is the average time needful to sell in, what interest one ought to draw from his capital not to become bankrupt. As you are not a trader you would be very much embarrassed in naming the sources of the very best materials, of choosing the best time for buying them, the most economical means of transporting them. As you are not a mechanic it is useless for me to inquire if the crane, of which you see the model there, yields its force with its highest economy. As you are not a mathematician you would vainly attempt to judge this new system of bridge-building which I am to apply on the lower Seine. Finally, as you know nothing except what a thousand other journeymen know you

are only good as they are, to handle the trowel and the hammer!"

I was completely disconcerted, and I twirled my hat without responding.

"Do you understand now why I dwell in a great house while you live in an attic?" resumed the contractor, raising his voice. "It is because I have taken the trouble; it is because I have informed myself of all that which you have neglected to know; it is because of my hard study and strong will that I have become a general while you remain among the conscripts! By what right, then, do you demand the same advantages as your superiors? Ought society not to recompense each one according to the services he renders? If you wish it to treat you like me, do what I have done; scrimp your bread to buy books; pass the day working and the night studying; watch everywhere for instruction as the merchant watches for a profit, and when you shall show that nothing discourages you, when you know things and men, then, if you remain in your attic, come and complain and I will listen to you."

The contractor spoke with much animation, and finished by being a little angry. Still, I answered nothing; his reasons had left me speechless. Mauricet, who saw my embarrassment, attempted some words to justify me, and then came to the subject of our visit. The gentleman examined my note, asked some explanations, then took leave of us. But at the moment I was passing the door he recalled me.

"Remember what I have told you, comrade," he resumed, with familiar good-nature, "and instead of having envy try to have a little honest ambition. Do not lose your time fuming against those who are higher up; work, rather, to spin a cord to join them. If I can ever aid you you have only to say the word and I will send you the first bit of hemp!"

I thanked him very briefly and hastened to leave. When we were in the street Mauricet broke into laughter.

"Well, well! Here is a humiliation for a wise man like you!" he exclaimed. "Wasn't he proud of having nonplussed you?"

And as he saw that I made a movement of impatience, "Come, now, are you going to get angry over such a farce?" he added in a friendly way. "The gentleman has pleaded his cause; it is just, too; but if I do not keep a carriage I know one when I see it. A millionaire, you see, is made neither with the compass nor with the drawing-pen."

"And with what, then?" I asked.

"With money!"

I was this time of the opinion of the master-workman; but in spite of my vexation the contractor's lesson had struck home. When I regained my coolness I came to think that reason was altogether on his side. This episode had given my mind a wholesome shake. I resumed my former activity. Convinced of the necessity of instruction, I recovered my taste for study. The difficulty was to procure the means. Although it was a little painful to return to the contractor, whose recollection of me might be unpleasant, I decided to recall to him his proposition to aid me. He received me well, informed himself of what I knew, and sent me to a surveyor whom he employed. He admitted me gratuitously into an evening class to which some young people came to be instructed in geometry and drawing.

I made myself remarked at first only for stupidity and awkwardness. It was always necessary to explain to me twice what the others comprehended at the first statement; my hand, used to lifting stone, pierced the paper or crushed the crayons. I was very far behind the last scholar! Yet, little by little, by the force of perseverance the distance decreased and I slowly reached the average level.

#### CHAPTER VIII.

##### The Mother's Last Gift.

My life tranquilly passed between work at the stone-yard and that of the class. From time to time I went to see my mother at Lonjumeau, and Genevieve brought me news of her. For some months the strength of the blind woman had sensibly decreased; she seldom left her easy-chair, and her mind was not clear. Mauricet was struck by it as well as myself.

"The distaff is tangled," he said to me, with his customary curtness; "beware the end of the skein!"

I repulsed this sinister prediction with a sort of anger.

"What, what!" resumed the master-workman, "do you think the thing is more a smiling matter to me than to you? But the future is like men; it is always necessary to look it in the face. Do you not see that there is no benefit in closing the eyes so as not to see the evil which must come? It is beautiful to love one another, my poor child, but one day or another we must part; so much the better for those who leave first."

"And why think in advance of these cruel separations?" I asked.

"Why?" repeated Mauricet. "So as not to be taken by surprise, my little one; to strengthen the heart and to conduct one's self like a man when the moment comes! In life, you see, the question is not to play at hide-and-seek with truth; brave people lie neither to others nor to themselves. Besides," he added, with feeling, "think of death; it is always wholesome! Whether one goes or sees another go, one wishes to leave a good memory with those who go or with those who remain, and he becomes better. Now that you are forewarned, I think you will occupy yourself more with Madeleine, and that you will have a very pleasant evening after so wretched a day."

Mauricet spoke truly; his warning had resulted in making me return oftener to the farm and recalling to me more constantly my duty. At each visit I carried to my mother what I knew would please her taste, and she thanked me in embracing me as she had never done before. Perhaps, also, she felt her life ebbing, and she clung with the more affection to those whom she was so soon to leave.

"You wish to make me thank the good God for being old!" she said to me at every new care I took of her.

(To be continued.)

#### HAPPY CHILDREN.

"I know now," said a lady not long ago, "that my mother loved me tenderly; but during all my childhood I doubted it. If I were really dear to her, I queried, why did she never tell me so? Why did she never caress me and assure me of her love? She thought her actions spoke loudly enough without words, and so they did, but I did not comprehend the language they spoke. I could not understand them as I can now, and how I longed to hear her call me loving names and to have her lap me in the sweet embrace of a mother's love."

Many a little heart aches as did this lady's for the spontaneous utterances of maternal affection. These can make it happier than gifts of beads, or dolls, or fine clothes or costly toys. As houseplants cannot flourish without sunshine, so children cannot thrive and be happy without love.

Children who grow up in this constant atmosphere of love are rarely mischievous, never vicious. The mightiest of all agencies to lead the young in paths of virtue is in the hands of parents, and to command this agency they need but give expression to the natural overflow of their hearts. Children, to be happy, need encouragement and praise. Let us give to these darlings of our heart the sunniest, warmest spot in the household, and we shall see them grow up in symmetry to be fair women and brave men.

#### HAVE FAITH IN GOD.

We lack peace because we lack piety more than we lack love and good will. Unbelievers are prayerless because professed Christians are so, or only mumble and monotonously mutter their printed page. "Do not borrow trouble," I said to a man in charge as a trustee of an entangled estate, and anxious about the morrow. "How can I help it?" he replied. "Let not your heart be troubled," I said to a nervous woman. "How can the heart help it?" she too said. Both these have been regular worshippers in church! Away from those dear to us, we long for the wings of a dove, not to reach the rest David yearned for, but to flee to them. We displace the first commandment of devotion to God, and make it second or leave it out. We shall not have peace till we restore and make it supreme. Till we do so the distance or death of our beloved will make us wretched. When we do so, we shall be at rest. "In thee," said Bunson of his mate, "I have loved the eternal." When Henry Ward Beecher came to that sentence, he said to me: "I had to stop." My friend, you must not depend on me nor I on you, save as we both depend on God. — Dr. Bartol.

Our Young People.

A RUNAWAY'S EXPERIENCE.

By Homer Greene.

CHAPTER I.

The Result of a Whipping.

Hoing corn is not very hard work for one who is accustomed to it, but the circumstances of the hoing may make the task an exceedingly laborious one. They did so in Joe Gaston's case. Joe Gaston thought he had never in his life before been put to such hard and disagreeable work.

In the first place, the ground had been broken up only that spring, and it was very rough and stony. Next, the field was on a western slope, and the rays of the afternoon sun shone squarely on it. It was an unusually oppressive day, too, for the last of June.

Finally, and chiefly, Joe was a fourteen-year-old boy, fond of sport and of companionship, and he was working there alone.

Leaning heavily on the handle of his hoe, Joe gazed pensively away to the west. At the foot of the slope lay a small lake, its unruined surface reflecting with startling distinctness the foliage that lined its shores and the two white clouds that hung above in the blue sky.

Through a rift in the hills could be seen, far away, the line of the purple mountains that lay beyond the west shore of the Hudson River.

"It ain't fair!" said Joe, talking aloud to himself, as he sometimes did. "I don't have time to do anything but just work, work, work. Right in the middle of summer, too, when you can have the most fun of any time in the year, if you only had a chance to get it. There's berrying and bee-hunting and swimming and fishing and—lots of things."

The look of pensiveness on Joe's face changed into one of longing.

"Fishing's awful good now," he continued, "but I don't get a chance to go, unless I go without asking, and even then I darsent carry home the fish."

After another minute of reflection he turned his face toward the upland, where, in the distance, the white porch and gables of the farm-house were visible through an opening between two rows of orchard trees.

"I guess I'll just run down to the pond a few minutes, and see if there's any fish there. It ain't more'n three o'clock; father's gone up to Morgan's with that load of hay, and he won't be home before five o'clock. I can get back and hoe a lot of corn by that time."

He cast his eyes critically toward the sun, hesitated for another minute, and then, shouldering his hoe, started down the hill toward the lake; but before he had gone half-way to the water's edge he stopped and stood still, nervously chewing a spear of June-grass, and glancing alternately back at the corn field and forward to the tempting waters of the lake.

"I don't care!" he said at last. "I can't help it if it ain't right. If father'd only let me go a-fishing once in a while, I wouldn't want to sneak off. It's his fault; 'cause I've got to fish, and that's all there is about it."

In a swampy place near by he dug some angle-worms for bait. Then, taking a pole and a line from the long grass behind a log, he skirted the shore for a long distance, climbed out on the body of a fallen tree that lay partly in the water, and flung off his line.

Joe had not long to wait. The lazy motion of the brightly painted float on the smooth surface of the lake gave place to a sudden swinging movement. Then the small end dipped till only the round red top was visible. In the next instant that, too, disappeared and the pole curved till the tip of it almost touched the water.

For a second only Joe played with his victim. Then, with a quick, steady pull, he drew the darting, curving, shining fish from its home, and landed it among the weeds on the shore. Flushed with delight, he hastened to cast his line again into the pool. Scarcely a minute later he pulled out another fish. It seemed to be an excellent day for the sport. Indeed, he had never before known the fish to bite so well. They kept him busy baiting his hook and drawing them in. He was in the high tide of enjoyment. The corn-field was forgotten.

Suddenly he became aware that someone was standing behind him among the low bushes on the shore. He turned to see who it was. There, confronting him, a frown on his face, stood Joe's father.

The pole in the boy's hands dropped till the tip of it splashed into the water; his face turned red and then pale, and there was a strange weakness in his knees. He drew his line in slowly, wound it about the pole, and stepped from the log to the shore. As yet no word had been said by father or son, but Joe had a vague sense that it was for him to speak first.

"I thought," he stammered, "that I'd come down and see—and see if—if the fish was biting to-day—"

"Well," said his father, grimly, "are they biting?"

"They've bit first-rate," responded the boy, quickly. "I've got fourteen in this little puddle here."

"Throw them back into the pond," commanded Mr. Gaston.

Joe bent over, and, taking the fish one by one from the little pool of water where he had placed them, he tossed them lightly into the lake. He came to one that, badly wounded, was floating on its side.

"Taint any use throwing that one back," he said. "It's—"

"Throw it back!" was the stern command. Joe threw it back. When this task was completed, Mr. Gaston said:

"Have you got your knife in your pocket, Joseph?"

"Yes, sir."

"Cut me a whip, then—a beech one; you'll find a good one on that sapling."

Joe took his knife and cut from the sapling indicated a long, slender branch; he trimmed it, and gave it to his father. He well knew the use to which it was to be put, and although his spirit rebelled, though he felt that he did not really deserve the punishment, he obeyed without a word.

"Joseph," said his father, "do you remember my warning you last week not to go fishing again without my permission, and my telling you that if you did, I should whip you?"

"Yes, sir."

"Well, I suppose you expect me to keep my word?"

Joe said nothing.

Mr. Gaston stood for another moment in anxious thought. He did not wish to whip the boy, surely. Though he was outwardly a cold man, he had all a father's affection for Joe; but would he not fail of his duty if he did not punish him for his disobedience?

"Joseph," he said, "can you think of any better remedy than whipping?"

"Yes, sir."

"What is it?"

"Well, if you'd just let me go fishing once in a while—say Saturday afternoons—I'd never think of running away to go, never."

"That is, if I allow you to do what you choose, you won't be disobeying me when you do it? Is that the idea?"

"Yes, sir, something like that."

Joe felt that there was a difference, however, but he could not at that moment explain it. Besides, he wished to take the opportunity to air other grievances of which heretofore he had never ventured to speak.

"I don't have privileges like other boys, anyway," he continued. "Tom Brown don't have to work every day in the week, and he can go to town every Saturday if he wants to, and go to fairs, and have pocket-money to spend; and I don't get anything, not even when I earn it. And Mr. Dolliver lets his Jim take his horse and go riding whenever he feels like it; but I ain't allowed to go anywhere, nor do anything that other boys do!"

Joe paused, breathless and in much excitement.

Mr. Gaston said, "It's your duty to obey your parents, no matter if they can't give you all the pleasures that some other boys have. You are not yet old enough to set up your judgment against ours. We must govern you as we think best."

Again there was a minute's silence. Then the father said, "Joseph, I had intended to whip you, but it's a hard and unpleasant duty, and I'm inclined to try you once more without it, if you'll apologize and make a new promise not to go fishing again without my permission."

"I'll apologize," replied Joe, "but I won't promise."

"Why not?"

"'Cause you wouldn't give me your permission, and then I'd break the promise. That's the way it always goes."

"Very well; you may take your choice. Either the promise or the whipping. I can't argue with you about it."

Joe was excited and angry. He did not take time to think, but answered hotly that his father could whip him if he wished. Mr. Gaston tested the whip, cutting the air with it once or twice. It made a cruel sound.

"I want you to remember, after it is over," he said, slowly, "that it was your choice, and not my pleasure. Stand out here, and turn your back to me."

Joe's chastisement followed. It was a severe one. The pain was greater than Joe had expected. The shock of the first blow was still fresh when the second came, and this was followed up by a half-a-dozen more in rapid succession.

"Now," said the father, when it was over, throwing the whip aside, "you may go back to the corn-field and go to work."

Without a word, and indeed with mind and heart too full for utterance, the boy shouldered his hoe and started back up the hill. Mr. Gaston, taking a path which skirted the field, walked slowly toward home. His mind, too, was filled with conflicting emotions.

He felt that he was striving to do his duty by the boy, to bring him up to honest, sober manhood. Yet, for the first time he began to wonder whether the course he was pursuing with him was just the right one to lead to that end.

He paused and looked across the field to where Joe, who had reached his old place, was bending over a long row of corn; and his heart filled with fatherly sympathy for the lad in spite of his waywardness and obstinacy. The father felt that he would like to reason with Joe again more gently, and started to cross the field for that purpose. But fearing that Joe might think that he had repented of his severity, he turned back and made his way, with a heavy heart, toward home.

As for Joe, his anger settled, before an hour had passed, into a feeling of strong and stubborn resentment. That his punishment had been too severe and humiliating he had no doubt. That he had long been treated unfairly by his father and had been governed with undue strictness he fully believed.

Slowly, as he pondered over it, there came into his mind a plan to put an end to it all—a plan which, without further consideration, he resolved to adopt. This, he was determined, should be the last whipping he would receive at his father's hands.

He was interrupted in his brooding and his plans by a young girl, who came down toward him between the rows of springing corn. It was his sister Jennie, who was two years younger than he.

She looked up at him, as she advanced, with mingled curiosity and sympathy in her expressive eyes and face.

"Joe," she said, in an awestricken voice, "did father whip you?"

"What makes you think he whipped me?" asked Joe.

"Because, I—heard him tell mother so."

"What did mother say?"

"Oh, she cried, and she said she was sorry it had to be done. Did he whip you hard, Joe?"

"Pretty hard; but it's the last time. He'll never whip me again, Jennie."

"Are you going to be a better boy?"

"No—a worse one."

Jennie stood for a moment silent and wondering at this paradoxical statement. Then an idea flashed into her mind.

"Joe!" she cried, "you—you're not going to run away?"

"That's just what I am going to do. I've stood it here as long as I can."

"O Joe! what'll father say?"

"It don't make much difference what he says. I'm goin' to—say Jennie! don't you go and tell, now, 'fore I get started. You wouldn't do as mean a thing as that, would you, Jen? Promise now!"

"I—I—maybe, if father knew you'd made up your mind to go, he'd treat you better."

"No he wouldn't. Look here, Jen! if you say anything about it I'll—say now, you won't, will you?"

"N-no, not if you don't want me to, but I'm awful scared about it. What'll mother say?" asked the girl, wiping from her eyes the fast-falling tears.

"That's where the trouble is, Jen," replied the boy, leaning on the handle of his hoe, and

gazing reflectively off to the hills. "I hate to leave mother, she's good to me; but father and I can't get along together after what's happened to-day, that's plain."

"And won't you ever come back again?" asked Jennie, plaintively.

"Not for seven years," answered Joe; "then I'll be twenty-one, an' my own boss, and I can go fishing whenever I feel like it."

"O Joe!" Jennie's tears fell still faster. "Joe, I'm afraid—what—made you—tell me?"

"You asked me!"

"But I didn't—didn't want you to tell me anything—anything so dreadful!"

From the direction of the house came the sound of the supper-bell. Joe shouldered his hoe again; Jennie rose from her seat on a rock, and together they walked slowly home. On the way Joe exacted from Jennie a faithful promise that she would tell nothing about his plan.

At the supper-table Joe was silent and moody, and ate little. After doing the portion of the chores that fell to his lot, he went at once to his room. His back still smarted and ached from the whipping; his mind was still troubled, and indignation and rebellion still ruled in his breast.

Before he slept, his mother came to see that he was safely in bed, and to tuck him in for the night. She knew that this had been a very bitter day for him, and although she feared he had deserved his punishment, she grieved for him, and suffered with him from the bottom of her heart.

It was with more than the customary tenderness that she tucked the bed-clothing around him and kissed him good-night.

"Good-night, mother!" he said, looking up through the dim light of the room into her face; "good-night!"

He did not let go of her hand; and when he tried to say something more, he broke down and burst into tears.

So she knelt down by the side of the bed, and smoothing his hair back from his forehead, talked gently to him for a long time. After more good-night kisses she left him, and went back to her never-ending work.

This, for Joe, was the hardest part of leaving home; for he was very fond of his mother, and knew that his going would almost break her heart. Still, now that he had resolved to go, he would not change his mind, even for his mother's sake.

It was long before Joe fell asleep, and even then he was beset by unpleasant dreams, so that his rest availed him but little.

Before daybreak he arose, dressed himself, gathered into a bundle a few articles of clothing, a few of his choicest treasures, and a little money that he had earned and saved, and then on tiptoe left his room.

At the end of the hall a door was opened, and a little white-robed figure glided out and into his arms. It was Jennie.

"O Joe!" she whispered, "are you really going?"

"Sh! Jen, don't make any noise. Yes, I'm going. There, don't cry—good-by!"

He bent down and kissed her, but she could not speak for the sobs that choked her. After holding her arms around his neck for a moment, she vanished into her room.

Joe went softly down the stairs, and out at the kitchen door. It was cool and refreshing in the open air. In the east the sky was beginning to put on the gray of morning.

Jennie, looking down through the dusk from the window of her room, saw Joe walk down the path to the road gate, then turn, as if some new thought had struck him, and cross the yard to the barn, entering it by the stable door.

"Oh!" exclaimed the child to herself, in a frightened whisper. "Oh! he's going to take the horse; he's going to take Charlie!"

She sank down to the floor, and covered her face with her hands. She did not want to see so dreadful a thing happen; but curiosity finally got the better of her fear, and she looked out again just in time to see someone lead the gray horse from the stable, mount him, and ride away into the dusk.

"Oh, Joe!" she murmured. "Oh, Charlie! Oh, what will father say now! Isn't it dreadful, dreadful!"

But, though she did not know it, the person whom Jennie saw riding away into the dusk on old Charlie's back was not Joe.—*Youth's Companion.*

(To be continued.)

ALL LETTERS CONTAINING PAYMENT FOR THE CHRISTIAN GUARDIAN, METHODIST MAGAZINE, S. BANNER, PLEASANT HOUSE, 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., 58 RICHMOND STREET WEST, TORONTO.

## THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, FEB. 17, 1892.

### THE CHURCH OF THE FUTURE.

What shall the Church of the future be? Is the notion that the future Church shall be very different from that of the past well founded? Each man supposes that the Church of the future will be the kind of Church which he likes. Hence, men confidently prophesy what will be believed and done in the time to come, as a means of influencing others. We can best anticipate the characteristics of the Church of the future by studying the Church of the past and present; for we may feel assured that the things that have been elements of power in the past will be the chief sources of influence in the future. The moral ills of humanity are the same in all ages, and the remedy must be the same. If the Church is to be better in the future than in the past, it must become so by lopping off those human excrescences that lessen spiritual power, and by developing into greater strength all those characteristics that tend to make the Church mighty as a divine agency, for accomplishing God's purposes in the world. The solidarity of humanity is seen in the fact that if we go back to the writings of psalmists and prophets of the Old Testament we find that the same sins that we denounce—such as falsehood, injustice, impurity, and selfishness—are sternly condemned; and the virtues of truth, righteousness, and benevolent sympathy, which are approved by all civilized beings are warmly commended. There will be no violent break creating a great gulf between the present and the future.

If the Church of the future is to be one of ideal excellence, it must be characterized by broad charity and liberality among Christians of different creeds and denominations. If all are servants of one Master, fighting against the same forms of evil, seeking to promote the same religious results, and hoping to meet in the same heaven, they should cherish brotherly feeling towards each other, in spite of differences of opinion on minor points. The Church of the future will hold fast the central truths of Christianity, but will concede large liberty of opinion on non-essentials.

The Church of the future will give greater prominence to character and conduct than to a profession of faith in creeds and dogmas. All religious knowledge and belief are only means to an end. If our religious belief does not produce right character and conduct, it is a vain thing. "By their fruits ye shall know them" is Christ's own test of character. We must judge of a religion by the type of manhood and womanhood it produces. But this does not imply that principles of Christian faith are not important. The Church that has no definite message of truth for a questioning world cannot fulfil the great purpose for which the Church has been established. Men who are themselves drifting, without any guiding star in matters of religious belief, may indulge in disparagement of creeds and dogmas; but there can be no stable Christian experience that is not built upon faith in the great scriptural truths, which reveal God's character and the way of salvation through Christ.

The Church of the future must be a Church that will lead sinful men into a living experience of salvation. No speculations however ingenious, no biblical knowledge however extensive, no sentiments or theories of morals however excellent, can be substituted for a personal experience of forgiveness and regeneration. The Church that ceases to be distinguished for converting power, and which does not lead its people to walk in the way of holiness, cannot be the means of bringing back an alienated world to God. There is no mark of a true church so important as spiritual power and godly lives.

### AUTHORITY AND RELIGIOUS BELIEF.

Most men find it easier to deny the competency of their critics than to refute their facts and arguments. We are now frequently told that only linguistic experts can judge of the grounds on which critics reject the historic conception of the Bible. Some critics, indeed, deem it a personal offence to question their soundness. This claim involves too much. If none but trained scholars are capable of understanding the force of the arguments by which current destructive views are defended, it follows that only this class can judge of the truth or falsehood of these theories. Ordinary ministers and laymen, no matter how familiar they are with the Bible and its best exponents, must simply accept what is told them, on the authority of the learning and ability of its advocates.

We feel bound to repudiate these assumptions, for what we deem good and sufficient reasons. (1) This view, of the incapacity of all but scholars to judge of the truth of Biblical theories, virtually denies the right of independent personal judgment on these questions, to all but adepts in criticism. (2) The argument that cannot be made plain enough to be understood by an intelligent Christian reader must be too slight to be made one of the foundation stones of a new theory of the Bible. (3) Ordinary Bible readers are as well qualified to estimate the soundness of the arguments by which a theory is sustained, as to judge the learning and infallibility of the scholars in whom they are expected to place implicit confidence. (4) The conclusions of the best Biblical scholars of the ages are now accessible to every enquirer, so that no man needs to accept any writer's own estimate of the value of his critical theories. (5) These questions should not be settled by putting the authority of one author against another, but by fairly considering the facts and arguments which they present in support of their conclusions. (6) It is unreasonable for those who plead for the right to reject the authority of the historic theology of the Churches, to expect thoughtful men to accept without questioning the authority of modern critical speculation. John Milton says: "A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the Assembly so determines, without other reason, though his belief be true, yet the very truth he holds becomes his heresy." In matters that affect their faith in the reality and authority of divine revelation, Protestant Christians will not accept any pope to tell them what to believe, no matter what his pretensions to infallibility may be. We claim the right to study the Bible for ourselves. Many of the so-called "experts" are unsafe guides, who have themselves gone away from the simplicity of the Gospel.

### EARTH AND HEAVEN.

It must be admitted that many Christians have regarded religion too exclusively as a preparation for death, and a deliverance from future punishment. This conception does not give sufficient prominence to the fact that religion is the reception of power to do the will of God faithfully in all the relations of our earthly life. It means loving obedience to God and unselfish benevolence towards our fellow-men. But is there not, at the present time, some danger of a reaction in the opposite direction to that of which we have spoken? We sometimes hear the Christian religion spoken of as if its chief purpose is to improve the physical and temporal condition of men; to make them more comfortable in their earthly circumstances. In these representations, the joy of salvation and the hope of eternal life are in some degree obscured by pictures of temporal prosperity.

Now, it is perfectly true, that the religion which does not prompt us to alleviate the sorrows and better the condition of our fellow-men cannot be true religion. Yet the hope of immortality should be an inspiration in the work of our earthly probation. The joy of the Lord should be our strength in bearing the burdens and fighting the battles of life. The hope of ultimate triumph gives patience to endure the afflictions of life. The light which faith casts upon our path scatters the gloomy shadows of doubt and disappointment. The hope of heaven has inspired the loftiest and sweetest songs of God's people in all ages. Is there not less of this joyful hope of immortality than formerly? This ought not so to be. We

sometimes hear even Christian teachers talk as if all the people want is to be fed and clothed, and then vice and crime will vanish. This is a grave mistake. "Except a man be born again he cannot see the kingdom of God." Christians cannot live without the inspiration of the great truth that "Jesus Christ hath abolished death and brought life and immortality to light in the Gospel."

### TO MINISTERS AND PEOPLE.

We are drawing near to the time when the papers of all who have not renewed their subscriptions for 1892 must be discontinued. To both Editor and Book Steward, who are doing their best to supply our people with a good family paper, it is always a cause of deep regret that any of our subscribers should give up the GUARDIAN. We are confident they suffer a loss by doing so.

It should be the aim of our ministers to place a copy of the CHRISTIAN GUARDIAN in every family connected with our Church, whether as members or hearers. Only by a systematic application to members and adherents can this be done. If any are too poor to take the paper, there should be provision made by the wealthier members, on every circuit, to supply such persons with the paper. The ministers are our authorized agents; but every loyal Methodist can help by word and deed in this work.

We again direct attention to the list of premiums offered to all subscribers, and to the handsome prizes offered for the largest list of new subscribers. Read what appears in the Book Steward's column to-day. Wesley's portrait gives general satisfaction; send for it.

There never was a time when there was greater need to circulate a sound religious literature, opposed to rationalism, ritualism and popular forms of wrong-doing, than there is to-day. Everyone who aids in this good work helps the cause of religion and moral progress. Brethren, before the close of this month, let us have some words of cheer from every circuit within the bounds of our Western Conferences.

### OUR YOUNG PEOPLE.

A report of the Methodist Young People's Convention, which will be found elsewhere in this issue, shows that in every point of view this important gathering has been a decided success. It was the first occasion, in the history of our Canadian Methodism, which witnessed the marshalling and review of the various agencies concerned in the work of the young people. The attendance of a large number of delegates, an enthusiastic outlook and hope for the future, able and varied discussions of vital religious topics—all these combined to mark a distinct advance in this new line of organized activity among our Methodist youth. In addition to the regular workers in the city, and the delegates from the different parts of the Province, the convention had the presence and counsel of our General Superintendent, Rev. Dr. Carman, Rev. Dr. Berry, editor of the *Epworth Herald*, and others. Mr. Dillon, in his introductory address, felicitously said that the character of the Church of the future was largely to be determined by the young people who were to be the standard-bearers of tomorrow. It is well that all who are interested in this movement should realize its firm alliance with the work of the Church, that it is organized for the purpose of making the evangelizing power of the Church more efficient, and that it has no separate or peculiar aim which is not in harmony with vital Christianity.

The discussions which took place were suggestive of the varied nature and complexity which the state of the work has already reached. It is, indeed, impossible to limit the points of view or kinds of effort in a field of action so large. In a convention of this kind there naturally comes up for consideration all the problems which engage the attention of the Church, but accentuated by a fresher and more hopeful tone of inquiry with regard to them. Accordingly the relations of young people's societies to the Church were discussed in their literary, social, and religious aspects, and a large number of topics had much light thrown upon them by clear, pithy papers read and commented upon by various delegates. Reports of the progress of the work were very encouraging. On the great temperance question there was no uncertain sound. The position taken by the various speakers was unequivocally in favor of prohibition, and showed

that in this respect young Methodists are true to the teaching and guidance of the older ones. Emphasis was also given to the work of providing higher and better forms of amusement, thus refining and directing the social element in religion more in harmony with spiritual and intellectual influences. It is evident that a great and important work can be done in this direction. A system of entertainment embracing literary and musical attractions of the best kind could be devised, and could be made to minister with such frequency and fitness to the need of social amusement that other and less appropriate kinds could be done away with. The reading courses in connection with the Epworth League are an excellent plan tending to this result. The different ways in which aid to the pastor may be given by young peoples' societies were also discussed, and illustrations given of how close affiliation there may be to the regular work of the Church. In fact, it would be an interesting question as to how far and in what respects the work of these young people's societies is the work of the Church. The peculiarity of the new movement is the gathering up into organized forms and effective agencies much of the material which has been too long unused. It is vain to hope that the young people of Methodism will grow up in loyal devotion to the spirit and aims of our Church unless their aspirations and energies are early placed in the way which leads thereto. We trust that the convention which has just closed will be fruitful in promoting the earnest consideration of the questions discussed, so that much practical good will result from it.

### THE LOTTERY DIES.

Our readers have from time to time been kept informed of the progress of the struggle between the Louisiana Lottery and the moral elements of the population of that State, aided by outside sympathetic opinion. It had grown to be a national question. The great bribe of \$1,250,000 annually, which was offered to the State for a renewal of the charter for twenty years from 1894, aroused wide attention to its power, wealth, and evil influence. Ever since it was known that its leading members were determined to secure the renewal by any means at hand, the religious press of the State, with a few exceptions, as well as the self-respecting moral voters, have combined in opposition and lost no opportunity of making the position and methods of the lottery known. The United States Government then interfered and denied the use of the mails for the transmission of lottery matter. This was a great point gained; but still means were found by which to evade the postal regulations in many instances. Evidently there was a determination to fight the Government, for it was clearly seen that without the assistance of the mails, the lottery business would be destroyed. Last week, however, a decision was given by the United States Supreme Court confirming the constitutionality of the Government's postal regulations. This left no hope, and the chief owner and manager, John A. Morris, published a letter in which it was announced that the struggle would be given up. The lottery will cease to do business, therefore, after January 1st, 1894, the time of expiry of its present charter. This is a great victory for the State of Louisiana, as well as for the nation. The force of religious and moral opinion has destroyed one of the most gigantic evils in the Union.

### A PIONEER GONE HOME.

One of our oldest and most respected ministers, Rev. Kennedy Creighton, died in this city last Wednesday at the residence of his son-in-law, ex-Alderman John Harvie. He was in the seventy-ninth year of his age. For the past seven years our venerable brother had been afflicted with paralysis—the first stroke, from which he never fully recovered, having been received while preaching in the King Street Methodist church, in this city. He entered the work of the ministry at the age of twenty-one, and during his long pastoral career labored earnestly and successfully in Ottawa (then Bytown), Owen Sound, Brantford, Orillia, Dundas, Prescott, Bruce Mines, Aurora, Collingwood, and Toronto. He was at one time secretary of the Wesleyan Methodist Conference. Brother Creighton was an able, faithful preacher of the Gospel, and gained the esteem and affection of the people in the various pas-

torates to which he was assigned. He leaves a wife and two children—Rev. Dr. Creighton, of Milwaukee, and Mrs. John Harvie, of this city. Last Friday evening a funeral service was held at Mr. Harvie's residence. After the reading of appropriate selections from Scripture by Rev. Mr. Wallace, pastor of the Bloor Street Presbyterian church, prayer was offered by Rev. Dr. Barrass. Brief addresses were then delivered by Rev. Dr. Briggs, Rev. John Hunt, Rev. Dr. Shaw, and Rev. Dr. Potts, the latter closing the service with prayer. On Saturday morning last the remains were taken to London for interment.

**MR. SPURGEON'S FUNERAL.**

We condense the following particulars of Mr. Spurgeon's funeral from the despatches:

The funeral services over the remains of Rev. Mr. Spurgeon were deeply affecting and impressive. The funeral services opened at eleven o'clock, on the morning of February 11th. The members of Mr. Spurgeon's family at present in London, and the mayor of Croydon, several members of the House of Commons, Baroness Burdett-Coutts, and deputations from sixty religious bodies were present. After the singing of the last hymn Mr. Spurgeon had announced before he was taken sick, "The Sands of Time are Sinking," Rev. Mr. Pierson, the American minister who filled Mr. Spurgeon's pulpit during the latter's illness, made a most eloquent address. After the offering of prayers and the singing of hymns, Mr. Pierson pronounced the benediction. The coffin containing the remains was then taken from the catafalque, upon which it had rested since Monday night previous, and conveyed to the hearse in waiting at the main entrance to the tabernacle. As it was borne down the aisle the entire congregation arose and joined in the hymn, "There is no Night in Homeland." There were enormous numbers of coaches in the procession, which was afterwards formed, and the entire route from the tabernacle to the cemetery was lined by an immense concourse of people. On the coffin there lay an open Bible. The sides of the hearse bore the text, "I have fought a good fight, I have finished my course, I have kept the faith." As the cortege moved slowly along, the spectators removed their hats and bowed their heads. The bells of St. Mary's and St. Mark's churches tolled solemnly as the funeral procession passed. The flags displayed along the route followed by the procession were all at half-mast. Places of business between Kennington and Clapham were closed, and many of the houses had their blinds drawn. There was an immense crowd in Norwood cemetery awaiting the arrival of the funeral procession. When the hearse entered the cemetery all bared their heads. The coffin was taken from the hearse and borne to the vault, in which it was deposited. The only persons who were allowed in the cemetery were those who were furnished with tickets. Rev. A. G. Brown, the pastor of the East London Tabernacle, delivered the funeral oration at the cemetery. Rev. Mr. Pierson then offered a prayer, the language of which was touchingly eloquent. The Right Rev. Randall Thomas Davidson, Bishop of Rochester, then pronounced the benediction. The services were very impressive, and many of the people who listened to them were moved to tears.

**DEATH OF REV. J. B. ARMSTRONG.**

A note from the Rev. N. Wellwood, of Orillia, informs us that the Rev. J. B. Armstrong died in great peace on the morning of February 9th. His intellect was clear and vigorous up to the last, and although he suffered a great deal at times, his confidence and rest in Christ were constant. Bro. Armstrong was about sixty-two years of age, and entered the work of the ministry in 1848. He was widely known, and greatly beloved by his brethren.

OUR PAPER TO-DAY.—Read this paper right through, and you will find much to interest and edify. We begin to-day, "A Runaway's Experience," an interesting story that has a lesson for fathers as well as for the boys. "A Workman's Confessions" grows in interest. The letter of Dr. Stalker, of Glasgow, on "Biblical Criticism," is able, discriminating and timely. It should be read by laymen as well as ministers. He does not pose as an "expert," but his books on Christ, and his lectures on preaching, show him to be liberal, scholarly, and possessed of remarkable intellectual force

and insight. "Canadian Methodism in China," by Dr. Hartwell, will be of interest to all our readers. We hope the correspondence on Hopeness will give practical light and help; though past discussions on that theme have been somewhat disappointing. Dr. Talmage's sermon is on "Silence in Heaven," and, like all his sermons, is racy, picturesque and readable. Other sermons may excel these in some features, but we know of no sermons that are so attractive and readable. James Russell Lowell on the influence of religion is a remarkable testimony. Let all young men read, "Lessons for a Young Man's Life." He who reads and practises them will derive inestimable profit and advantage. If one is pleased and profited by what he reads in a paper he should mention this to others.

We referred last week to the feeling that has been called forth among Protestants in England by the proposal to erect a monument to Cardinal Newman in Oxford, near the spot where the great Protestant martyrs, Cranmer, Ridley and Latimer were burned for their faith. In England, there has been an almost unaccountable disposition among Protestants to burn incense to Newman, whose chief distinction was his desertion of the Church of England, and the clever and plausible sophistry with which he defended Romanism. The *Methodist Times* says: "If the case were reversed, and Protestants proposed to erect a monument to an apostate Roman Catholic on the very spot where Roman Catholics were ecclesiastically murdered, the whole civilized world would ring with indignant protests. Some day those who adore Ultramontane reaction may find that the modern history of England has, after all, not been a mistake, and that the present fashionable tendency to imitate the policy and methods of Spain has its drawbacks. The sole object for which that particular site has been selected is to wound Protestant sentiment and to teach successive generations of Oxford undergraduates to despise the men who died in the struggle for civil and religious freedom."

Bishop Vincent writes in the *New York Independent* concerning objections to the International Sunday-school Lessons. In some instances they have been given up. In others adult Bible classes or primary classes take some other lesson. The substance of the objection is that the use of these lessons has not accomplished all that was hoped for from this method. Bishop Vincent admits the force of this objection, but denies that the failure arises from the use of the united lesson system. He ascribes any failure that exists to a failure in using the agencies of Church, home and school, and consequently casting the whole work of Biblical education on the Sunday-school. He maintains that the giving up of the International Lessons would involve serious loss and disadvantage; but that other comparatively unused agencies must supplement the work of the Sunday-school.

Men are like ships, when they drift away from their anchorage we cannot tell how far they will go out of the course. In spite of all the charges of heresy, Professor Briggs declared that he fully believed that "The Bible is the only infallible rule of faith and practice;" though he must have used these words not in their ordinary sense. But Rev. J. H. Ecob, D.D., a Presbyterian minister, writes a letter to the *Christian Union*, in which he says: "I undertake to say that I know of no sentence in the language that compacts into so few words, such an amount of incertitude, confusion and absurdity as just this sentence. Every principal word in it is at fault." The *New York Observer*, in a leading article in reply to this letter, expresses the opinion that Dr. Ecob throws Dr. Briggs completely in the shade.

From our point of view, the Revision of the Confession of Faith seems to be a very unsatisfactory performance. The objectionable things, which influenced those who advocated the revision, are not really removed; but only toned down by the use of more moderate forms of expression. The Revision merely smooths and softens some of the harsh expressions. But even this may be a matter of greater importance than we now see it to be. Here is the way in which Preterition is expressed: "The rest of mankind God saw fit, according to the unsearchable counsel of his own will whereby he extendeth or withholdeth mercy as he pleaseth, not to elect unto everlasting life, and them hath he ordained to dishonor and wrath for

their sin to the praise of his glorious justice. Yet hath he no pleasure in the death of the wicked, nor is it his decree, but the wickedness of their own hearts which restraineth and hindereth them from accepting the free offer of his grace made in the Gospel." This seems to us a direct contradiction. Commenting on this paragraph, the *Chicago Interior* (Presbyterian) says:

"Then it is an inoperative decree, a harmless thunderbolt, an act of God without purpose and without consequence. This is what comes of an attempt to elevate a mere human inference to equality with a statement made by God himself; and to give it a place as antithetical truth, like that of human freedom in the presence of the divine sovereignty. This is one of the things which the Church, moving along the line of Calvinistic progress and development, has set herself to get rid of, and she will most assuredly succeed."

We are too apt to think of heathenism as a spent force, passive and inactive. But occasionally facts are published which show that heathenism is aggressive in some places. It is mentioned in the *Wesleyan Methodist Church Record* that in Burmah, in view of the success of Christian missions the Buddhists are rousing themselves to defend and propagate their system. In Moulmein the sum of 30,000 Rs. was recently subscribed to be offered as prizes to those who would learn by heart one of the Buddhist sacred books. The competition lasted for three weeks; over seventy prizes were given, and the prize-men were then gorgeously attired and led in procession through the streets, screened from the sun by gilt umbrellas, an honor formerly reserved for the blood royal.

An extensive revival of religion is reported to be in progress in the city of Cincinnati, under the labors of Rev. B. F. Mills, who is aided by Mr. Greener, who leads the singing. The services have been held in Methodist and Presbyterian churches. The *New York Independent* says: "The churches were filled at every service, and hundreds remained for the after-meetings, where the inquirers were gathered for special prayer and instruction. These inquirers averaged more than a hundred each day during the ten days, and more than one thousand cards were signed and handed in by persons expressing a desire to lead a Christian life."

An argument sometimes used to allay the apprehensions of those who are opposed to theories that undermine the authority of the Bible, is that the Christian religion is older than the Bible and might exist apart from the Bible. The first statement is only very partially true, and the second is a questionable assumption. In the Old Testament Psalms the law is constantly magnified. In the New Testament, no doubt, Christian churches were established before the New Testament was written. But though the first Christians had not the New Testament, they had the teaching of the men who wrote the New Testament. They heard the same truths orally that we have in their writings. It does not follow that because these early Christians became believers without the written records of Christ's life and teaching that we do not need these writings. All we know of Christ and Christianity, we learn from the New Testament. Statements like what is here questioned, seem adapted to disparage the value and importance of the Bible, whether so intended or not.

As a rule, our neighbors across the line do not place their greatest men in the presidential office. In only four instances have they put in the White House the man who was most prominent at the time. Now comes the news, which has caused keen regret among the Republican party, that Mr. Blaine has refused to allow his name to be used as a presidential candidate. The great man says he prefers to live, the implication being that the political campaign would be fatal to him in his present unsatisfactory state of health. He has been within apparent reach of the presidency four times, and there is something pathetic in the repeated disappointment of a man who is unanimously declared to be the foremost American citizen. But he has the consciousness that he stands highest in the respect and affection of the nation at large.

Six weeks of special services are just closing in the Euclid Avenue church, in this city. For the past two weeks Rev. A. Browning has had the meetings in charge, and has been specially successful in leading the young people out into a larger experience and more active work. The meetings have not been wanting in conversions,

as several adults and many members of the Bible-classes and senior scholars of the school have entered upon an active Christian life.

The New Richmond church, in this city, under the able and energetic pastorate of the Rev. W. F. Wilson, is enjoying great spiritual prosperity. The membership has largely increased since Bro. Wilson took charge, and last Sunday evening, at the reception service, forty-six new members were received into church fellowship.

The Rev. Dr. Briggs, our Book Steward, preached missionary sermons in Drayton last Sunday, where Rev. E. A. Chow, B.D., is pastor. Congregations and collections were good. The Doctor tells us there is a movement on foot to build a new church, which is much needed.

On account of the unusual pressure upon our columns, owing to the report of the Young People's Methodist Convention of last week, several items of Church news and other communications are unavoidably held over till our next issue.

After the paper was put to press, we learn with regret of the death of Rev. Dr. Pirritte on Monday evening; also that of Mr. Alexander Johnston, long prominently connected with London Methodism.

The report of the North American Life Assurance Company, which appears in another column, is worthy of careful reading. The company is doing a prosperous business.

The report of the Ontario Mutual Life Assurance Company in another column, to which we direct the attention of our readers, shows a progressive record.

We direct the attention of our readers to the report of the Canadian Mutual Life Association in another column.

In Dr. Stalker's article, in the twenty-second line from the bottom, read "hear" instead of "need."

**New Books and Periodicals.**

*The History of David Griev.* By Mrs. Humphrey Ward. Toronto: The Copp, Clark Co.

This book owes any attention it has attracted to the popularity which the author won by her former work, "Robert Elsmere." It is the story of an orphan boy and girl, who were left with a weak, timid uncle and a hard, unfeeling aunt, without any kindly care or guidance. The boy was bright, intellectual, and independent. The girl was quick-witted and clever, but passionate, selfish, and intractable. The boy was very much impressed by the appeals of a revivalist preacher, whose teaching is not so highly colored as one might expect. David is on the point of yielding to the influence of the revival, but the sudden breaking up of a prayer-meeting by a silly scare annoyed him so much that he got drunk, and fought before he got home, on the same night he had led in prayer at the prayer-meeting. This is hardly true to nature; but we suppose this is Mrs. Ward's way of insinuating that there was no ethical element in the religious feeling of the revival. David runs away to Manchester, where he falls in with secularists and agnostics, reads Voltaire and other French infidel writers, and becomes skeptical and indifferent, though he succeeds in the business of a bookseller. He and his sister go to Paris, where he falls desperately in love with the first French girl he meets, and she prefers to live with him without legal bonds; while he leaves the sister to become the victim of a scoundrel, which ends in her suicide. His union with the French girl is of short duration. He comes back to Manchester, and marries his old master's daughter, a shallow, frivolous girl. He becomes a sort of Elsmesian religionist, like Mrs. Ward herself. The characters are realistic and vividly portrayed; but the book is often tedious. If it is admired, it will be by those who are in sympathy with Mrs. Ward's loose religious ideas. Why does Mrs. Ward give no specimen of an intelligent liberal Christian, such as the granddaughter of Thomas Arnold must have known? It seems to us that a gifted, manly, book-loving boy like David Griev would not have been so weak as he is portrayed. She might have done something better with him than to drag him through the mire and keep him forever in the fogs of unbelief.

*The Bibliotheca Sacra* for January is a strong number against current Rationalistic theories. The opening article on "The Authenticity and Inspiration of the Scriptures," by ex-President Fairchild, is an able and timely article. Other able articles on cognate topics are "Resurrection and Final Judgment," "Science and Prayer," "The Miracles of the Bible," and "Prophetic Testimony to the Pontateuch." This last article has a direct bearing on the current Pentateuchal controversy. "Socialism in its Bearing on Capital, Labor, and Poverty," by Dr. Macgregor, of New Zealand, is too little in sympathy with the claims of the laboring classes.

The Sermon.

THIRTY MINUTES IN HEAVEN.

By Rev. Dr. Talmage.

"There was silence in heaven about the space of half an hour."—Rev. viii. 1.

The busiest place in the universe is heaven. It is the centre from which all good influences start; it is the goal at which all good results arrive. The Bible represents it as active with wheels and wings and orchestras and processions mounted or charioted. But my text describes a space when the wheels ceased to roll and the trumpets to sound and the voices to chant. The riders on the white horses reined in their charges. The doxologies were hushed and the processions halted. The hand of arrest was put upon all the splendors. "Stop, heaven!" cried an omnipotent voice, and it stopped. For thirty minutes everything celestial stood still. "There was silence in heaven for the space of half an hour."

From all we can learn it is the only time heaven ever stopped. It does not stop as other cities for the night, for there is no night there. It does not stop for a plague, for the inhabitant never says: "I am sick." It does not stop for bankruptcies, for its inhabitants never fail. It does not stop for impassable streets, for there are no fallen snows nor sweeping freshets. What, then, stopped it for thirty minutes? Grotius and Professor Stuart think it was at the time of the destruction of Jerusalem. Mr. Lord thinks it was in the year 311, between the close of the Diocletian persecution and the beginning of the wars by which Constantine gained the throne. But that was all a guess, though a learned and brilliant guess. I do not know when it was, and I do not care when it was, but of the fact that such an interregnum of sound took place, I am certain. "There was silence in heaven for the space of half an hour."

And, first of all, we may learn that God and all heaven then honored silence. The full power of silence many of us have yet to learn. We are told that when Christ was arraigned "He answered not a word." That silence was louder than any thunder that ever shook the world. Oft-times, when we are assailed and misrepresented, the mightiest thing to say is to say nothing, and the mightiest thing to do is to do nothing. Those people who are always rushing into print to get themselves set right accomplish nothing but their own ohagin. Silence! Do right and leave the results with God. Among the grandest lessons the world has ever learned are the lessons of patience taught by those who endured uncomplainingly personal or domestic or political injustice. Oh, the power of patient silence! Eschylus, the immortal poet, was condemned to death for writing something that offended the people. All the pleas in his behalf were of no avail, until his brother uncovered the arm of the prisoner and showed that his hand had been shot off at Salamis. That silent plea liberated him. The loudest thing on earth is silence if it be of the right kind and at the right time. There was a quaint old hymn, spelled in the old style, and once sung in the churches:

"The race is not forever got  
By him who fastest runs,  
Nor the battle by those poopell  
That shoot with longest guns."

My friends, the tossing sea of Galilee seemed most to offend Christ by the amount of noise it made, for he said to it: "Be still!" Heaven has been crowning kings and queens unto God for many centuries, yet heaven never stopped a moment for any such occurrence, but it stopped thirty minutes for the coronation of Silence. "There was silence in heaven for the space of half an hour."

Learn also from my text that heaven must be an eventful and active place, from the fact that it could only afford thirty minutes of recess. There have been events on earth and in heaven that seemed to demand a whole day or a whole week or a whole year for celestial consideration. If Grotius was right and this silence occurred at the time of the destruction of Jerusalem, that scene was so awful and so prolonged that the inhabitants of heaven could not have done justice to it in many weeks. After fearful besiegement of the two fortresses of Jerusalem—Antonia and Hippicus—had been going on for a long while, a Roman soldier, mounted on the shoulder of another soldier, hurled into the window of the Temple a firebrand, and the Temple was all aflame, and after covering many sacrifices to the holiness of God, the building itself became a sacrifice to the rage of man. The hunger of the people in that city during the besiegement was so great that as some outlaws were passing a doorway and inhaled the odors of food, they burst open the door, threatening the mother of the household with death unless she gave them some food, and she took them aside and showed them that it was her own child she was cooking for the ghostly repast. Six hundred priests were destroyed on Mount Zion because the Temple being gone there was nothing for them to do. Six thousand people in one cloister were consumed. There were one million one hundred thousand dead, according to Josephus. Grotius thinks that this was the cause of silence in heaven for half an hour. If Mr. Lord was right, and this silence was during the Diocletian persecutions, by which eight hundred and forty-four thousand Christians suffered death from sword and fire, and banishment and exposure, why did not heaven listen throughout at least one of those awful years? No! Thirty minutes! The fact is that the celestial programme is so crowded with spectacle that it can afford only one recess in all eternity, and that for a short space. While there are great choruses in which all heaven can join, each soul there has a story of divine mercy peculiar to itself, and it must be a solo. How can heaven get through with all its recitatives, with all its cantatas, with all its grand marches, with all its victories? Eternity is too short to utter all the praise.

Not only are all the triumphs of the past to be commemorated, but all the triumphs to come. Not only what we now know of God, but what we will know of him after everlasting study of the Deific. If my text had said there was silence in heaven for thirty days, I would not have been startled at the announcement, but it indicates thirty minutes. Why, there will be so many friends to hunt up; so many of the greatly good

and useful that we will want to see; so many of the inscrutable things of earth we will need explained; so many exciting earthly experiences we will want to talk over, and all the other spirits and all the ages will want the same, that there will be no more opportunity for cessation. How busy we will be kept in having pointed out to us the heroes and heroines that the world never fully appreciated—the yellow-fever and cholera doctors, who died not flying from their posts; the female nurses who faced pestilence in the lazaros; the railroad engineers who stayed at their places in order to save the train though they themselves perished. Hubert Goffin, the master miner, who, landing from the bucket at the bottom of the mine, just as he hears the waters rush in, and when one jerk of the rope would have landed him into safety, put a blind miner who wanted to go to his sick child in the bucket and jerked the rope for him to be pulled up, crying: "Tell them the water has burst in and we are probably lost; but we will seek refuge at the other end of the right gallery;" and then giving the command to the other miners till they dugged themselves so near out that the people from the outside could come to their rescue. The multitudes of men and women who got no crown on earth, we will want to see when they get their crown in heaven. I tell you heaven will have no more half hours to spare.

Besides that, heaven is full of children. They are in the vast majority. No child on earth who amounts to anything can be kept quiet half an hour, and how are you going to keep five hundred million of them quiet for half an hour? You know heaven is much more of a place than it was when that recess of thirty minutes occurred. Its population has quadrupled, sextupled, centupled. Heaven has more on hand, more of rapture, more of knowledge, more of intercommunication, more of worship. There is not so much difference between Brooklyn seventy-five years ago, when there were a few houses down on the East River and the village reached up only to Sands Street, as compared with what this great city is now—yes, not so much difference between New York when Canal Street was far up-town and now when Canal Street is far down-town, than there is a difference between what heaven was when my text was written and what heaven is now. The most thrilling place we have ever been in is stupid compared with that, and, if we now have no time to spare, we will then have no eternity to spare. Silence in heaven only half an hour!

My subject also impresses me with the immortality of a half-hour. That half-hour mentioned in my text is more widely known than any other period in the calendar of heaven. None of the whole hours of heaven are measured off, none of the years, none of the centuries. Of the millions of ages past, and the millions of ages to come, not one is especially measured off in the Bible. The half-hour of my text is made immortal. The only part of eternity that was ever measured by earthly timepiece was measured by the minute hand of my text. Oh, the half-hour! They decide everything. I am not asking what you will do with the years or months or days of your life, but what of the half-hours? Tell me the history of your half-hours, and I will tell you the story of your whole life on earth and the story of your whole life in eternity. The right or wrong things you can think in thirty minutes, the right or wrong things you can say in thirty minutes, the right or wrong things you can do in thirty minutes are glorious or baleful, inspiring or desperate. Look out for the fragments of time. They are pieces of eternity. It was the half-hours between shoeing horses that made Elihu Burritt the learned blacksmith, the half-hours between professional calls as a physician that made Abercrombie the Christian philosopher, the half-hours between his duties as school-master that made Salmon P. Chase Chief Justice, the half-hours between shoe-leasts that made Henry Wilson Vice-President of the United States, the half-hours between canal-boats that made James A. Garfield President, the half-hour a day for good books or bad books; the half-hour a day for prayer or indolence; the half-hour a day for helping others or blasting others; the half-hour before you go to business, and the half-hour after your return from business; that makes the difference between the scholar and the ignoramus between the Christian and the infidel, between the saint and the demon, between triumph and catastrophe, between heaven and hell. The most tremendous things of your life and mine were certain half-hours. The half-hour when in the personage of a country minister I resolved to become a Christian then and there; the half-hour when I decided to become a preacher of the Gospel; the half-hour when I first realized that my son was dead; the half-hour when I stood on the top of my house in Oxford Street and saw our church burn; the half-hour in which I entered Jerusalem; the half-hour in which I ascended Mount Calvary; the half-hour in which I stood on Mar's Hill; the half-hour in which the dedicatory prayer of this Temple was made; and about ten or fifteen other half-hours, are the chief times of my life. You may forget the name of the exact years or most of the important events of your existence, but those half-hours, like the half-hour of my text, will be immortal. I do not query what you will do with the Twentieth Century; I do not query what you will do with 1892; but what will you do with the next half-hour? Upon that hinges your destiny. And during that, some of you will receive the Gospel and make complete surrender; and during that, others of you will make final and fatal rejection of the full, free, urgent, and impassioned offer of life eternal. Oh, that the next half-hour might be the most glorious thirty minutes of your earthly existence! Far back in history a great geographer stood, with a sailor, looking at a globe that represented our planet, and he pointed to a place on the globe where he thought there was an undiscovered continent. That continent was America; and the geographer who pointed where he thought there was a new world was Martin Behaim, and the sailor to whom he showed it was Columbus. This last was not satisfied till he had picked that gem out of the sea and set it in the crown of the world's geography. Oh, ye who have been sailing up and down the rough seas of sorrow and sin, let me point you to another continent, yes, another world, that you may yourselves find—a rapturous world, and that is the world a half-hour of which we now study. Oh, set sail for it! Here is the ship and here are the compasses. In other words, make this half-hour, beginning at twenty minutes

of twelve by my watch, the grandest half-hour of your life, and become a Christian. Pray for a regenerated spirit. Louis XIV., while walking in the garden at Versailles, met Mansard, the great architect, and the architect took off his hat before the king. "Put on your hat," said the king, "for the evening is damp and cold." And Mansard, the architect, the rest of the evening, kept on his hat. The dukes and marquises standing with bare heads before the king expressed their surprise at Mansard; but the king said, "I can make a duke or a marquis, but God only can make a Mansard." And I say to you, my hearers, God only, by his convicting and converting grace, can make a Christian, but he is ready this very half-hour to accomplish it.

Again, my text suggests a way of studying heaven so that we can better understand it. The word "eternity" that we handle so much is an immeasurable word. Knowing that we could not understand that word, the Bible uses it only once. We say, "For ever and ever." But, how long is "For ever and ever"? I am glad that my text puts under our eye heaven for thirty minutes. As when you would see a great picture, you put a sheet of paper into a scroll and look through it, or join your forefinger to your thumb and look through the circle between, and the picture becomes more intense, so this masterpiece of heaven by St. John is more impressive when we take only thirty minutes of it at a time. Now, we have something that we can come nearer to grasping, and it is a quiet heaven. When we discourse about the multitudes of heaven, it must be almost a nervous shock to those who have all their lives been crowded by many people, and who want a quiet heaven. For the last thirty-five years I have been much of the time in crowds and under public scrutiny and amid excitements, and I have sometimes thought, for a few weeks after I reach heaven I would like to go down in some quiet part of the realm, with a few friends, and for a little while try comparative solitude. Then, there are those whose hearing is so delicate that they get no satisfaction when you describe the crash of the eternal orchestra, and they feel like saying, as a good woman in Hudson, N. Y., said, after hearing me speak of the mighty choruses of heaven: "That must be a great heaven; but what will become of my poor head?" Yes, this half-hour of my text is a still experience. "There was silence in heaven for half an hour." You will find the inhabitants all at home. Enter the King's Palace, and take only a glimpse, for we have only thirty minutes for all heaven. "Is that Jesus?" "Yes." Just under the hair along his forehead is the mark of a wound made by a bunch of twisted brambles, and his foot on the throne has on the round of his instep another mark of a wound made by a spike, and a scar on the palm of the right hand, and a scar on the palm of the left hand. But, what a countenance! What a smile! What a grandeur! What a loveliness! What an overwhelming look of kindness and grace! Why, he looks as if he had redeemed a world! But, come on, for our time is short. Do you see that row of palaces? That is the Apostolic Row. Do you see that long reach of architectural glories? That is Martyr Row. Do you see that immense structure? That is the biggest house in heaven; that is "the House of Many Mansions." Do you see that wall? Shade your eyes against its burning splendor, for that is the wall of heaven, Jasper at the bottom, and smethyst at the top. See this river rolling through the heart of the great metropolis? That is the river concerning those who once lived on the banks of the Hudson, or the Alabama, or the Rhine, or the Shannon, say: "We never saw the like of this for clarity and sheen." That is the chief river of heaven—so bright, so wide, so deep. But you ask: "Where are the asylums for the old?" I answer: "The inhabitants are all young." "Where are the hospitals for the lame?" "They are all agile." "Where are the infirmaries for the blind and deaf?" "They all see and hear." "Where are the almshouses for the poor?" "They are all multi-millionaires." "Where are the inebriate asylums?" "Why, there are no saloons." "Where are the graveyards?" "Why, they never die." Pass down those boulevards of gold and amber and sapphire and see those interminable streets built by the Architect of the universe into homes, over the threshold of which sorrow never steps, and out of whose windows, faces, once pale with earthly sickness, now look rubicund with immortal health. "Oh, let me go in and see them?" you say. No, you cannot go in. There are those there who would never consent to let you come out again. You say: "Let me stay here in this place where they never sin, where they never suffer, where they never part." No, no! Our time is short, our thirty minutes are almost gone. Come on! We must get back to earth before this half-hour of heavenly silence breaks up, for in your mortal state you cannot endure the pomp and splendor and resonance when this half-hour of silence is ended. The day will come when you can see heaven in full blast, but not now. I am now only showing you heaven at the dimmest half-hour of all the eternities. Come on! There is something in the celestial appearance which makes me think that the half-hour of silence will soon be over. Yonder are the white horses being hitched to chariots, and yonder are seraphs fingering harps as if about to strike them into symphony, and yonder are conquerors taking down from the blue halls of heaven the trumpets of victory. Remember, we are mortal yet, and cannot endure the full roll of heavenly harmonies, and cannot endure even the silent heaven for more than half an hour. Hark! the clock in the tower of heaven begins to strike, and the half-hour is ended. Descend! Come back! Come down! till your work is done. Shoulders a little longer your burdens. Fight a little longer your battles. Weep a little longer your griefs. And then take heaven, not in its dimmest half-hour, but in its mightiest pomp, and, instead of taking it for thirty minutes, take it world without end.

But how will you spend the first half-hour of your heavenly citizenship after you have gone in to stay? After your prostration before the throne in worship of him who made it possible for you to get there at all, I think the rest of your first half-hour in heaven will be passed in receiving your reward if you have been faithful. I have a strangely beautiful book containing the pictures of the medals struck by the English Government in honor of great battles; these medals pinned over the heart of the returned heroes of the army,

on great occasions, the Royal family present, and the Royal bands playing; the Crimean medal, the Legion of Honor, the Victoria Cross, the Waterloo medal. In your first half-hour in heaven in some way you will be honored for the earthly struggles in which you won the day. Stand up before all the Royal House of heaven and receive the insignia while you are announced as Victor over the droughts and freshets of the farm field, Victor over the temptations of the stock-exchange, Victor over professional allurements, Victor over domestic infidelities, Victor over mechanic's shop, Victor over the store-house, Victor over home worriments, Victor over physical distresses, Victor over hereditary depressions, Victor over sin and death and hell. Take the badge that celebrates those victories through our Lord Jesus Christ. Take it in the presence of all the galleries, saintly, angelic and Divine! While all heaven chants: "These are they who came out of great tribulation and had their robes washed and made white in the blood of the Lamb."

"Thy saints in all this glorious war  
Shall conquer though they die;  
They see the triumph from afar  
And seize it with their eyes."

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—X.  
[FIRST QUARTER.]

SUNDAY, MARCH 6, 1892.

THE DOWNFALL OF JUDAH.

Jeremiah xxxix. 1-10.

GOLDEN TEXT.—"Behold, your house is left unto you desolate."—Matthew xxiii. 38.

TIME.—B.C. 588 or 590.

CAUSES OF THE CAPTIVITY.—(1) Such deportations were a frequent policy of Oriental conquerors, who thought nothing of moving a people en masse to a distant territory. Compare the removal of the Acadians in Longfellow's "Evangeline." (2) The Jews throughout their history showed an intensely national spirit, and never willingly submitted to foreign yokes. Their constant rebellions wore out the patience of Nebuchadnezzar, and their removal to the heart of his empire was decreed as a consequence. (3) There was a "military necessity" for strengthening the south-western frontier of the Babylonian empire, for Egypt was the rival of Babylon, though less powerful; and the Jews were ever in league with the Egyptians. The best defence against Egypt was to remove the disloyal people of Palestine, and turn their land into a wilderness. (4) But underneath all was the Divine purpose to discipline the Jewish nation. There were always two elements in the people: the few, who served God, and the many, who were worldly and idol-worshipping in their tendency. The better element were mainly carried away, and the worse were destroyed in the sieges and pillages of the city.

EXPLANATORY.

1. "In the ninth year . . . in the tenth month"—Of the Jewish year, the month Tisbet, corresponding to parts of our December and January, varying with the new moon. The author of Kings says the siege began in the tenth day of this month. The time may be judged from the fact that, in 1890, this date corresponds to December 21st. In the year before it was January 2nd. "Nebuchadnezzar, king of Babylon"—The son of Nabopolassar, who destroyed Nineveh B.C. 606, and built up the empire of Babylonia on the ruins of Assyria. Nebuchadnezzar, his son, was also his great general, and became sole emperor B.C. 604. He made Babylon glorious during his reign of forty-three years.

2. "In the eleventh year . . . the fourth month"—The middle of June to the middle of July. "The ninth day"—About July 1st. The siege, therefore, lasted exactly a year and a half—midnight, July 1st, B.C. 586. "The city was broken up"—Broken into; that is, a breach was made in the walls, and the city was entered at midnight (Josephus; see also Ezekiel xii. 2-12). The entrance was effected by the northern gate (Ezekiel ix. 2). This part of the wall could most easily be reached by their battering-rams. In Kings, it is said that there was no bread. The defenders yielded only when starved into weakness.

3. "And"—This is to be connected with "Jerusalem was taken" at the close of the last chapter. The Rev. Ver. puts all between in parentheses. "All the princes"—Probably the generals who captured the city, and the highest officials. Only four are named, not six, as appears at first sight. The third is "Seraschim" the "Rab-saris," a high Assyrian title, by some translated "The chief of the eunuchs." The last is "Nergal-shareser" the "Rab-mag," i.e., "the high priest," or "chief of the scribes."—Obeyns. Nebuchadnezzar himself was not present at the capture, being at that time at Riblah (2 Kings xxv. 6), as a convenient centre from which to conduct the siege of Tyre, as well as Jerusalem. Both were being conducted at the same time. "Sat in the middle gate"—The "breach" spoken of in verse 2 enabled the Babylonians to occupy the whole of the lower city to the north-east of Zion. The "middle gate" probably separated these two parts of Jerusalem, and those who were posted there commanded the temple and the citadel.—Obeyns.

4. "Saw them"—It was night, so that the sense may be, "learned" that they were in possession of the gate of the citadel of Zion.—Streane. "The men of war"—The nobles and bodyguard. "They fled"—Toward the south. "The king's garden" was at the Pool of Siloam, at the mouth of the Tyropoeon.—Robinson. "Stairs" led down to the garden from Mount Zion and the royal palace. "By the gate betwixt the two walls"—The fact that there were, cisterns at this point to be protected would account for a double wall. Just what the "gate betwixt" them means is not very clear. It may be that a wall connecting the two walls here spoken of was pierced by a gate. But from Ezek. xii. 12 we learn that Zedekiah broke an opening in the wall to get out. Zedekiah might have held the upper city longer, but want of provisions drove him to flee towards the plains of Jericho in order to escape beyond Jordan to Arabia Deserta.—J., F., B. "The plain"—The Arabah. The whole valley from the Sea of Galilee southward was called by this name. "The plain" near Jericho is eleven or twelve miles abroad.—Lumby.

5. "The Chaldeans' army pursued"—As the troops were all around the city there was very little chance for the king to get away.—Lumby. "Plains of Jericho"—About six hours' journey from Jerusalem. Josephus says the king was accompanied in his flight by his wives and children, and these probably clung to him to the last. "Biblah"—Not the same as that mentioned (Num. xxxiv. 11) as on the eastern boundary of the land. This Biblah was the place whither Pharaoh-necho proceeded after the battle of Carchemish and summoned Jehoahaz to appear before him (2 Kings xxiii. 33). It was on the high road between Babylon and Palestine.—Streane. It has been discovered in modern times, and retains its name. It lies on the banks of a mountain stream in the midst of a vast and fertile plain, yielding the most abundant supplies of forage.—Robinson. "Gave judgment upon him"—Rather, "spoke judgments with him"—that is, brought him to trial as a common criminal, not as a king. He had violated his oath (Ezek. xvii. 13-19; 2 Chron. xxxvi. 18).—J., F., B.

6. "Slew the sons . . . before his eyes"—Previous to his eyes being "put out" (ver. 7); literally, "dug out." The Assyrian sculptures depict the brutal delight with which the kings struck out, often with their own hands, the eyes of captive princes. This passage reconciles chap. xxxii. 4, "His eyes shall behold," with Ezek. xii. 18, "He shall not see Babylon, though he shall die there."—J., F., B.

7. "Put out Zedekiah's eyes"—Eastern nations consider a blind man incapable of ruling. "Fetters"—"Double fetters," as we learn from 2 Kings xxv. 7. His legs as well as his hands were fettered. He died in the land of captivity (Ezek. xii. 13), probably not long after his capture and imprisonment. Josephus says he was honored with a magnificent burial.—Terry.

8. This section, by way of introduction to the brief account of the treatment of Jeremiah, gives a sketch of the fate of the inhabitants generally. If we had only this summary we might suppose that Nebuzar-adan was present at the time. But we find from the two other forms of the account (chap. iii.; 2 Kings xxv.) that he did not arrive until a month after the taking of Jerusalem.—Cambridge Bible. "Burned . . . the house"—(Chap. iii. 12, 13). Not immediately after the taking of the city, but in the month after, namely, the fifth month. Comp. v. 2. The delay was probably caused by the prince having to send to Biblah to know the king's pleasure as to the city.—J., F., B.

9. "Captain of the guard"—Literally, "chief of the executioners"—that is, of the king's bodyguard, to whom such duties fell. "Those . . . that fell to him"—The deserters were distrusted, or they may have been removed at their own request, lest the people should vent their rage on them as traitors, after the departure of the Chaldeans.—J., F., B. "Rest . . . that remaineth"—Distinct from the previous "remnant"; there he means the remnant of those besieged in the city, whom Nebuchadnezzar spared; here, those scattered through the various districts of the country which had not been besieged.—Calvin.

10. "Left of the poor . . . which had nothing"—The poor have at least nothing to lose—one of the providential compensations of their lot. They who before had been stripped of their possessions by the wealthier Jews obtain not only their own, but those of others.—J., F., B. "Gave them vineyards and fields"—The parallel accounts (Jer. lii. 16; 2 Kings xxv. 12) say that they were left as vine-dressers and husbandmen. Combining the accounts, then, we see precisely how the matter was. They were put in charge of this kind of property, which, in a sense was given to them, but might be resumed at any moment by the conqueror.—Streane.

### The Righteous Dead.

#### CAPTAIN PETER SPARLING.

Here and there in the forest are to be found noble trees towering high above their fellows. Here and there are to be found in society men—grand men—leaders of society; men whose education, courage, energy, and philanthropy make them supreme and superior to those around them. Praise God for the lives of men who love and live the truth; men in whose daily task prayer and work sweetly blend, faithful and heroic laborers in the Master's vineyard.

Captain Peter Sparling, a revered and aged father in the Church, has gone. Many loved ones cherish his memory. The writer of this obituary is in possession of the following facts concerning the deceased:

He was born in the county of Limerick, Ireland, May 31st, 1808. His ancestors were famous Palatinos. Meagra, indeed, our knowledge of the persecutions and troubles of Ireland one hundred years ago—the record of the bitter persecutions endured by the Palatinos and Protestants generally, are read by our boys and girls of to-day as fairy tales. The father of the deceased, Christopher Sparling, was one of the victims of persecution. The last part of the drama was to be violently beaten and left for dead; reviving he was shot down in the presence of his wife! The deceased was happily married at the age of twenty-two to Miss Dora Cornille. He emigrated to Canada and resided for a few years in the township of Brock. He removed to the township of Blanshard in 1850, settled on lot seven, third concession, and resided there until his death, which took place on Sunday, January 17th. The wife of his youth died before him in 1872. The deceased had nine children, five sons and four daughters, of whom four survive him, viz., Adam Sparling, of Kansas, U.S.; Benner Sparling, of Nebraska, U.S.; Augustus P. Sparling and Mrs. William Switzer, both of Blanshard. In 1874 the deceased married the widow of the late William Beavers of Blanshard, who now survives him and feels keenly her loss. In 1837 and 1838 he served among the Canadian volunteers. Twenty years after, his knowledge of military affairs promoted him to the position of captain; he ever afterwards retained the title. Converted in Ireland, for over sixty years the deceased was a member of the Methodist Church. Because of worldly changes and circumstances the flame was not seen to always burn brightly, but it is the present that makes the past a failure or a success. For years his experiences in the divine life have been satisfactory. He loved to dwell on the name of Jesus, "precious Jesus." He was a kind, generous, warm friend of the preachers. The large attendance at the funeral and memorial service in Anderson Methodist church, was an evidence of the high esteem in which he was held. Keen were his sufferings the last few weeks of earthly life; long days and long nights on a restless bed of pain. But now he is gone where the "former things" are passed away; he has now a blessed fellowship with the Father, and is feasting on all the fulness of Christ's love. B. L. HUTTON.

#### WILLIAM CARTWRIGHT

Was born in the township of Nelson, in the county of Halton, on July 25th, 1849, and died in the same township and near the same place on April 23rd, 1891. The subject of this notice was an industrious and in many respects exemplary youth, but did not make profession of Christian consecration until thirteen years ago, at a special religious service conducted by the late Rev. William Hawke (of precious memory) and Rev. J. H. White, of Victoria, Secretary of the British Columbia Conference. Together they held a meeting at Hannasville, and one of the converts was William Cartwright, and the other was the young girl who afterwards became the devoted wife of our departed brother, and who is now left to mourn the departure of her precious husband.

Brother Cartwright began his Christian life by taking upon himself the duties of his profession, both in the church and in the home. Family prayer was taken up at once and continued with great fidelity to the very latest, even during part of his one week of severe affliction. At a meeting held at the Tuck church by Rev. W. C. Watson, M.A., and Rev. E. E. Scott, Bro. Cartwright made a special consecration of himself to God, giving up the use of tobacco and every appearance of evil, and coming out very decidedly for God, and these vows he kept to the end of his life. The old leader of the class at Hannasville, Father Springer, selected Bro. Cartwright to be his successor when he moved from the neighborhood, and as the class approved of the selection, the venerable leader gave his blessing to the young man, and Brother Cartwright filled the place with great diffidence at first, but with great acceptance. During our last winter's special services he was one of the most active workers in the church, doing all possible in helping the young people to decide for a religious life.

On November 2nd, 1891, he was united in marriage to Miss T. A. Sinclair, with whom he lived nearly ten years of happy married life. Their prospects were very bright, as his business was constantly increasing, and each expected many years in the comfort of their beautiful and happy home with their two little children—boy and girl. But death makes many a sad and sudden change, and it came with great suddenness into this home. One week before his death, Bro. Cartwright took his part in the services at church. His was a good Christian hope, for as death drew near there were no misgivings or dread of the future, and the only sorrow he experienced was in leaving his little family, and the many friends of whom he thought so much. His funeral was unusually large. Being a member of the Burlington Lodge of Oddfellows; an official member of the Church; and extensively and favorably known in business, all classes were present to show their respect and ardent attachment. The writer of this notice conducted the funeral service, the members of the order conducting their service at the grave. And near where he was born, and beside the church where he worshipped, he was laid to rest with precious remembrance. Many are the visits which have been made to that grave, and many the regrets expressed that Bro. Cartwright, who seemed to be so useful and so much needed, should

be taken away, but his sorrowing wife is looking for help to the same source from which her husband obtained his help, and trying to follow the affectionate and earnest advice given in the last hour of life, "to train the children so that they all might meet in heaven." There was not much time for consecration after it was certain he was going to die, but to his wife and pastor, and the loving friends in attendance, he gave the strongest assurances any dying man could give that all was well, and spoke of the ecstasies of joy in answer to questions as to his prospects, and the constant help and nearness of his precious Saviour. One we remember was something like this, "Glory be to Jesus, his everlasting arms are round about me now," and repeatedly did he assure all about him of his good hope through grace of a blessed immortality. "Our people die well." May God's special grace be constantly given to our sister in her sad bereavement, and her two little children, and may all the sorrowing friends put their trust in Jesus. G. M. FERGUSON.

#### OTTERVILLE AND BOOKTON CIRCUIT.

During the Conference year of 1890-91 we had twenty-four funerals on this circuit, and the writer attended twenty-three of them. This is the largest number I ever attended in any single year of my ministry; and then, when we remember that during the Conference year before we attended nineteen, and this year twelve (and as many young people as well as the old pass away), we feel in some measure the sentiment of the poet:

"Almighty Maker of my frame,  
Teach me the measure of my days,  
Teach me to know how frail I am,  
And spend the remnant to thy praise."

The following are the names of those who have passed to their reward:

#### MRS. SARAH A. KELLY,

the wife of Elisha Kelly. She was for many years a member of the Methodist Church; and although there were no last words in the hours of sickness to cheer the mourning friends, yet her experience and life were such that to all who knew her sudden death would be considered eternal glory. Then in a few weeks

#### HORACE LOSSING

exchanged worlds. He died from the effects of la grippe. Brother Lossing was a member of the Methodist Church for about fifty years, and he filled successfully different official positions in the Church, and was teacher of the Bible-class and class-leader at the Gore appointment at the time of his death. He possessed a genial, social nature, and was loved and respected in the Church and community. While still conscious, he expressed himself as confident of a Saviour's love and a bright hope of a better inheritance.

#### WILLIAM CARROLL

lived to a good old age. He might be truly called a father in Israel. He was one of the old Methodists of North Norwich. His place of worship was at the Gore appointment. His life was a constant witness of saving grace. The Church and his widow and family miss his cheerful and Christian devotion. He died in the triumph of the Gospel faith.

#### ANN MUNCY,

of the New Durham class, after a few days' illness, died resting on the Arm that saves. Her life was such as compelled the expression, "She was a good woman." Her kindness to her neighbors led saint and sinner to believe in her Christianity. She experienced and lived the Christian religion.

#### MARY A. ADAMS,

for many years a resident of New Durham, died at the home of one of her relations in the city of London, Ont. Her last illness was short; but expressions of the saving power of grace indicated that the God whom she served for so many years was with her to the end. Her remains were laid in the New Durham cemetery to await the resurrection of the just.

#### GELLA W. FISH

was about eighteen years of age at the time of her death. She was a good Christian girl, and belonged to the class at the Little Lake appointment. Her mother dying just a few months before, left the responsibility of taking care of a number of little children on her hands; and although she was greatly needed by a widowed father and brothers and sisters, death called for her, and she "was not."

#### MRS. RANSOM AND MRS. SNYDER

were members of the Church at the Summerville appointment. They were among the oldest members of the Church, and, even though they could not attend the means of grace because of old age, they maintained their Christian life, and in death triumphed through faith in Christ.

#### DAVID RANDALL

passed to his eternal reward on January 3rd, 1891. He died trusting in the Divine power. God was very near. His grace sustained him. Bro. Randall was a good man, and a class-leader in the Methodist Church for many years. He bore his last illness with great patience, and it was not till his body was wasted by disease that his strong nature yielded to the hand of death. He attended the means of grace at the Little Lake appointment. He was greatly beloved in the Church and community. He leaves a widow and some children to mourn their loss.

#### GEORGE W. HOUSE,

of the Hawty appointment, passed away to rest after a short sickness. Not being acquainted with our brother, I can only say of him that his Christian life was such as to command the respect of his brethren and friends. Those who were with him in the last hours speak of his bright hope of heaven.

#### ELI HARRIS.

This dear brother departed this life on January 7th, 1891. On New Year's day of last year the writer and a number of others had dinner with the deceased at the home of his son Wesley. On that day we little thought that in a week some of us would be divided by "the narrow stream of death." Bro. Harris was a very useful local preacher and steward. It may be said of him he "ceased at once to work and live." On the Sabbath before his death he was bright and cheerful in the class-meeting, and gave us all a faithful

exhortation to greater faithfulness in the work of the Master.

#### ADA FISH,

the beloved wife of J. Wesley Fish, of Otterville, was called by death in the midst of life's brightest hopes. Happy in the midst of their first year of married life, the dark cloud comes, the golden grain ripens, and the angel-reaper gathers another sheaf to the garner in the skies. In her last hours she spoke of meeting father and mother in heaven, with others who passed on before.

Oh, the blessedness of the Christian's death!  
T. B. G.

#### MRS. HENRY BUCHNER,

Whose maiden name was Elsie Ann Lemon, was born in the township of Willoughby on July 30th, 1820, and died in the village of Jarvis, at the residence of her son-in-law, Rev. Charles R. Morrow, on the evening of May 27th, 1891, being nearly seventy-one years of age. From her childhood she was surrounded by pure religious influences, her parents being fully consecrated to God, and devoted members of the Methodist Church. She had five brothers and four sisters who reached maturity, and all of them in early life were converted to God and united with the Methodist Church. Her brother Jacob, a short time ago, preceded her to the better land, and all the rest are, we trust, on the way.

Mrs. Buchner was a talented, consecrated woman, and was for many years a competent and faithful class-leader. In all social and evangelistic services she was a great power for good, and long before her husband's conversion she kept the altar fires burning in her own home.

The writer has been privileged to know her for more than thirty years, and always believed her to be a good woman, "full of faith and of the Holy Ghost." She was of sound judgment, a wise counsellor, and a true friend. She spent the last few years of her life in the home of her son-in-law, Rev. C. R. Morrow, and calmly awaited the end, which she knew was not far distant.

A few days before her death she said to a friend, "I expect to go to sleep some night on earth, and wake up in glory." This she really did. Being alone that evening with her daughter's children, she had prayers with them, and about eleven o'clock retired to rest. When, shortly afterwards, Mr. and Mrs. Morrow returned home from an evening service, a noise was heard in her room; in a moment they were both by her side, but she was unable to speak, and in less than ten minutes she had entered into rest and joy.

Six class-leaders carried her from the parsonage, and her remains were taken to the Doan's Ridge cemetery, near Welland, where she rests by the side of her husband, who died about two years before her.

Rev. Daniel E. Brownall preached the funeral sermons of both Mr. and Mrs. Buchner in the Welland church, where they were well known, and since then Bro. Brownall has "passed through glory's morning gate, and walked in Paradise."

JOHN WAKEFIELD.

#### ELIZABETH WALKER,

Whose maiden name was Hawkes, was born at Barton, Oxfordshire, England, on June 3rd, 1815. She was converted to God when fifteen years of age, uniting with the Primitive Methodist Church, and maintained an unbroken connection with the Methodist body for over sixty years. At the age of eighteen our sister was placed upon the plan as a local preacher, a position she held for over forty years, and became an earnest expounder of the truth, being very much accepted in her work. In 1839 she was united in marriage to Joseph Giles, also a local preacher among the Primitive Methodists. Their happy union was soon severed by the death of the husband, who contracted a cold while out preaching; serious illness followed, from which he never recovered, leaving the young wife a widow with three small children. In 1858 she was again united in marriage, to William Walker, of Sherington, a devout Christian and superintendent of the Sabbath-school. Two sons were born unto them. After the continuance of this happy second union and of active Christian labor in the church for eighteen years, our sister was again called upon to pass through the furnace of affliction in the loss of her husband and one son, both of whom died in one week. Mrs. Walker, with the remainder of her family, some of whom were married, came to Canada in 1878, and settled in Woodstock, Ont., where she resided until her death, which took place at the residence of her son-in-law, William Price, on April 23rd, 1891.

Our sister was gathered into the garner of the Lord as a shock of corn fully ripe, surrounded by her children and grandchildren. Her last words were, "He bears me up above the waves." Thus she passed triumphantly away. She leaves two sons and two daughters to mourn their loss—Mrs. Gardner and Mrs. Price, of Woodstock; Mr. Joseph Giles, of Princeton; and Rev. William Walker, a member of the Niagara Conference. During her residence in Woodstock her great devotion to God and the work of the Church won for her the love and esteem of her pastors and many Christians. She was a godly woman, zealous in the vineyard, and loved our Zion. COM.

#### ALMA MINKLER,

Evangelist of the Methodist Church, Waterloo District, Montreal Conference, passed from the home of Charles Kilborn, Esq., town of Waterloo, P.Q., December 14th, 1891, in the fifty-first year of her age, to her heavenly home above.

In all the relations of life Sister Minkler was a model. Converted to God in her childhood, she set her affections on things above. As scholar and teacher in the Sabbath-school she set an example quite safe to follow. Her labors as an evangelist were crowned with abundant success. Many will be the stars in her crown of rejoicing. She lived her useful life in the county of Shefford, P.Q., and is laid by the side of her kindred to await the resurrection of the just.

W. H. GRAHAM.

Love is the refreshing water; the law is the channel for it to flow in, and the spring is the bosom of God.—M. Cook.

It is a great deal better to live a holy life than to talk about it. Light-houses do not ring bells and fire cannon to call attention to their shining—they just shine.—D. L. Moody.

News of the Week.

A famine prevails in Bombay presidency.

Anarchist plots have been discovered at Berlin.

The Anarchist movement is growing in Spain.

The Ministry of Victoria, Australia, has resigned.

There are 9,951 buildings in Hamilton of which 4,975 are of brick.

Mr. Ingram, Conservative, was elected in East Elgin last Friday by 494 majority.

Russian merchants fear that their grain will be confiscated by the Government.

The majority of Mr. Forbes (Liberal) in Queen's, N.S., on Tuesday before last was 73.

The seventeenth birthday of Li Hung Chang was celebrated at Tien Tsin last Friday.

Mr. James McLaren, of Buckingham, a prominent lumberman, died last Wednesday.

The demand that Jesuits be allowed to return to Germany has been withdrawn.

Four leaders of the Anarchists who recently attacked Xeres, Spain, were executed last Wednesday.

The election petition against Mr. Henry Simard, Liberal M.P. for Charlevoix, has been dismissed.

The New York Life Insurance Company last Friday unanimously elected John A. McCall President.

A general in the Chinese army has been executed because he pledged himself to support French influence.

In the Government of Penza, Russia, many people have been frozen to death and the suffering from famine is very great.

The annual report of the London fire department shows eighty-five fires for the past year, with total losses of \$21,871.

There were 68 business failures in Canada last week, against 84 the week before, and 28 in the corresponding week last year.

William Dayell, engineer, of St. Thomas, was killed in a collision on the M. C. R. at Tilbury Centre last Thursday.

Sixty-seven cases of typhus fever have been discovered in a party of Russian Hebrew immigrants who landed in New York on January 30th.

The British House of Commons has rejected a suggestion that amnesty be granted Irish prisoners convicted of connection with dynamite plots.

A motion looking to the establishment of preferential trade relations between Great Britain and the colonies was rejected by the British House of Commons.

Canada's trade returns for last year show that trade with Great Britain decreased by nearly \$500,000, and that with the States increased by over \$2,000,000.

Great Britain and the United States have agreed to invite the Governments of France, Sweden and Italy each to designate a person to arbitrate the Behring sea controversy.

Manager Gunn, of the street railway, has written the city solicitor insisting that an immediate decision be given as to the nature of the system to be used as a substitute for the horse car.

A deputation of Trades and Labor delegates has waited on the Toronto civic Executive and urged the abolition of property qualifications for mayor and aldermen, and payment of the latter.

The second session of the seventh Legislature of Ontario was opened last Thursday by Chief Justice Hagarty, who had been appointed official commissioner owing to the continued illness of Sir Alex. Campbell.

The bye-elections last Thursday for the Commons resulted in the return of Mr. Featherston, Liberal, for Peel, and the following Conservatives: Messrs. Kenny and Stairs, Halifax; Oargill, East Bruce; Hughes, North Victoria; Fairbairn, South Victoria; Marshall, East Middlesex.

CONTINUED SOLID PROGRESS OF THE NORTH AMERICAN LIFE ASSURANCE COMPANY.

The annual meeting of this company was held at the head office, Toronto, Thursday, January 28th, 1892. The chair was occupied by the president, Hon. Alex. Mackenzie, M.P., ex-Prime Minister of Canada.

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The affairs of the company were again submitted for the consideration of the company's consulting actuary, Wm. T. Standom, of New York, who reported that the company was in a most highly satisfactory position.

Although strictly in line with your experience since the date of your organization, it seems that no previous year shows so much of healthy, steady and vigorous growth.

Your gain in total insurance in force is a sure indication that your policy-holders are satisfied with the conduct of the company and appreciate your able and untiring supervision of its affairs.

Your large proportion of twenty-payment life policies secures a good premium income, binds the insured to its continuance for a long time to come, and nevertheless has sufficient of the element of investment to secure a good degree of persistency.

The president, the Hon. Alex. Mackenzie, M.P., placed a full report of the affairs of the company before the meeting. He congratulated them that the work of 1891 showed that the company had continued its prosperous career.

Mr. John L. Blaikie, vice-president, who is also president of one of our largest and most successful loan companies, made an interesting speech, dealing largely with the financial position of the company.

Mr. John L. Blaikie, vice-president, who is also president of one of our largest and most successful loan companies, made an interesting speech, dealing largely with the financial position of the company.

In concluding his remarks he expressed his confidence that every contract entered into by the company would be as surely met in the future as it had been in the past.

Mr. John L. Blaikie, vice-president, who is also president of one of our largest and most successful loan companies, made an interesting speech, dealing largely with the financial position of the company.

He reminded his listeners that these companies had also immense liabilities, and that when the true test is applied, viz., the ratio of net surplus to assets, it will be found that the North American Life is entitled to higher rank than many of these large institutions.

Another point mentioned was that the mortality had not increased over the previous year, while the rate of interest shows a slight increase.

mortality had not increased over the previous year, while the rate of interest shows a slight increase, and was again in advance of the interest earned by any of the other leading companies.

In referring to the excellent management he drew attention to the great benefit the company had derived from the skilled services of Mr. Wm. McCabe, F.I.A., and also to his assistant, Mr. Goldman, secretary, and also the efficient staff, not only at the head office, but throughout the field.

Reference was made to the care given to the medical department by its experienced medical chief, Jas. Thorburn, Esq., M.D.

The Hon. G. W. Allan, Senator, vice-president, in expressing pleasure at being present at the meeting and noting the continued progress of the company, stated that he desired to remind those present that it was the Hon. Alex. Mackenzie's birthday, and that on that day the worthy chairman had reached the allotted span of life—namely, seventy years.

J. K. Kerr, Esq., Q.C., in seconding the special vote of thanks, congratulated Mr. Mackenzie on being at the meeting that day, and stated that, although unable to work physically as formerly, his brain was as clear as ever, and his opinion and excellent advice continued to be of the greatest value to the company.

Mr. Vice-President Blaikie intimated at this point that the Hon. Attorney-General Mowat exceedingly regretted his inability to be present to-day, being hindered by illness, and would have given him extreme satisfaction to be with us and unite with the others in congratulating his much esteemed and honored friend, the Hon. Alexander Mackenzie, on attaining his seventieth birthday.

Dr. Darlyle, in his interesting remarks respecting the splendid position of the company, stated that he knew the assets in the balance sheet were held by the company, as he had examined each one individually, and was sure if they were placed on the market to-day they would realize a larger sum than that at which they were held by the company.

Dr. Thorburn, the medical director, made an interesting report of the work of his department, and also referred to the prevailing epidemic, la grippe, which had, so far, to a great extent, baffled the skill of the medical profession.

Mr. T. B. Lavers, Provincial manager, St. John, N.B., spoke in an enthusiastic manner of the position of the company in the Lower Provinces.

Dr. Ault, from Montreal, manager for the Province of Quebec, also referred to the substantial position the company had attained in his Province, and Mr. William Hamilton, city agent, Toronto, stated that he found the cost of securing new business by the leading American companies was very much higher than that of the North American.

In other percentages he made from official figures, such as interest earned, mortality, relative surplus, etc., they all tended to show the North American was a most desirable company for insurers.

The usual votes of thanks were passed. At a subsequent meeting of the newly elected board of directors the Hon. Alex. Mackenzie was unanimously re-elected president, J. L. Blaikie, Esq., and Hon. G. W. Allan, vice-presidents.

HARTSHORN'S SELF-ACTING SHADEROLLERS. NOTICE AUTOGRAF OF THE GENUINE HARTSHORN.

Life of Dorothea Lynde Dix. By Francis Tiffany. 388 pp. \$1.75. Jesus the Carpenter of Nazareth. 498 pp. \$1.75.

THE CANADIAN MUTUAL LIFE ASSOCIATION.

ELEVENTH ANNUAL REPORT.

The eleventh annual meeting of this Company was held at the Company's office on Thursday, 28th January.

Mr. William Rennie, President, took the chair at one o'clock, and opened the meeting by alluding to the satisfactory condition of the Company's affairs, and with congratulations to those present upon the fact that he was able to say that, in the face of a good deal of competition and general hard times, we had made a good substantial gain in membership and a gratifying increase in the permanent assets of the Company.

The Secretary read the Directors' report, the following being a synopsis of the same:

We present you herewith the eleventh annual report of the Canadian Mutual Life Association, the financial statement of which shows the Company in a flourishing condition, with increased assets and consequent increased security to certificate-holders, substantiating the claims held out as an inducement to intending insurers—perfect security and reasonable cost.

During the year 1891 we issued certificates, new and renewed, 1,058. Our death rate for 1891 was slightly higher than the previous year, but still less than the year before. Our permanent reserve fund has increased in a satisfactory manner, being now in amount over \$50,000.

With 1892 we commence the twelfth year of our history, and we look back with some degree of pride over the years that have passed, each of which has added its own measure of success to our business.

We find that assessment insurance, taking the six licensed companies doing business in Canada, embraced in membership at the close of the year 1890 (Government report for 1891 not yet out), 18,808, and an amount of insurance at risk, \$3,659,816; that the new business for 1890 amounted to \$7,847,500, and death losses paid in the year to the amount of \$275,793.

Referring again directly to our Company, the people of Canada have confided in this Company a sacred trust, great in magnitude and great in the responsibility which devolves upon those who have the details of its management in hand.

Financial Statement. Certificates issued during the year, new and renewed, 1,058. Amount of above, \$1,614 00.

Assets. Amount loaned upon real estate by mortgage, first lien, \$61,153 87. Cash in banks, 28,896 97.

Liabilities. Claims for death losses, unadjusted and adjusted, but not due, \$98,880 00. Surplus to Credit of Certificate-holders, \$94,741 23.

Income for the year, \$140,675 22. Expenditures. Paid on claims, \$84,001 89. General expenses, \$5,725 37.

Auditors' Report. To the President and Directors of the Canadian Mutual Life Association: GENTLEMEN,—We have examined the books, documents and vouchers of the Canadian Mutual Life Association for the year ending 31st December, 1891, of which the above is a true extract, and report the same correct as shown by the books.

We have pleasure in certifying to the care and neatness with which the books of the association have been kept, and believe that the recent addition of an extra accountant to the office staff will result advantageously.

SCHOOL ENTERTAINMENTS. BOUQUET OF KINDERCARTEN AND PRIMARY SONGS.

With Notes and Gestures. Postpaid, paper 50c., cloth 75c. Sully & Co., Publishers, 43 Church St., Toronto. Can be had at the Book Room.

Dry Goods.

IT'S come to the time to talk about new Spring goods. If you knew how fast the new season's dress goods are tumbling in you would be sending for samples and making use of our mail order system.

The new tweeds are well worth your attention; the light colors and fancy mixtures in double fold goods, and the 54 inch Canadian and English tweeds are having a lot of admirers.

Briggs Priestley's silk warp Henriettas and mourning goods are here in variety. If you want a black dress, either whole or half mourning, there is no other to compare with this make.

French delaines will please you if you want a light dress. We take a lot of pains in looking up the best goods and selecting designs and colorings.

If you live at a distance and cannot visit the department, write to our mail order department and we will forward patterns of anything you ask for.

THE T. EATON COMPANY (LIMITED) 190 Yonge St. Toronto, Ont.

Carpet Sweeper.

Mrs. W. J. Willson's when she sees this Bissell Carpet Sweeper. For sale by Ebe Lewis & Son (Ltd.), Cor. King and Victoria Streets, Toronto.

Toronto Markets.

Table with 2 columns: Flour, F. O. C. and Grain, F. O. C. listing prices for various commodities.

Table with 2 columns: Prices at Farmers' Waggon. listing prices for wheat, barley, oats, etc.

Table with 2 columns: Prices at Farmers' Waggon. listing prices for various agricultural products.

Teas & Coffees CHEAP AND GOOD.

Messrs. Partridge & Co. Tea Merchants. 406 SPADINA AVENUE. P.S.—We gladly give quotations on other goods. TELEPHONE, 1794.

Odds and Ends.

A politician bent only upon feathering his own nest is likely to get downed. If Prince George of Greece has the chicken-pox, of course he is to be pitted.

Husband—"My dear, we'll have to economize." Wife—"Well, let's smoke less."

"How old are you, Jimmy?" "Two years older than Johnny." "How old is Johnny?" "I don't know."

"On my travels I saw a great many pictures by Rubens." "O yes, he was the artist who painted so many spurious pictures."

Miss Bardwell—"What would you do if you had a voice like mine?" Cynicus—"I should come in strong on the refrain."

Croker—"When I was abroad, I saw only one city where the pavements are swept less than in New York." Brennan—"And what city was that?" Croker—"Venice."

Fireman—"Now, then, one at a time—hurry up, if you all want to get out alive!" Mr. Benthayr—"Save the cook first; we may never be able to get another one."

Filkins—"Dr. Killum has paid five visits to our house." Bilkins—"My! at \$10 a visit. That's expensive." Filkins—"It's only \$10. The last four he was after his money."

Judge—"Have you anything to say why sentence of death should not be passed upon you?" Prisoner (haughtily)—"If I have anything to say, I'll say it in my autobiography."

Friend—"Friend, I saw some of your jokes in a book." Humorist (flattered)—"Ah, what book was that?" Friend—"I forgot the name. It was a book published a hundred years ago. I saw it in a second-hand store."

A certain doctor who was noted for a keen eye to business, was driving along the street of a country town, when his horse took fright and ran away. He was thrown violently out of his trap, and rendered senseless. Presently he recovered a little from his unconsciousness, and, noticing the crowd which had gathered about him, asked: "What's the matter, gentlemen? Anybody hurt? I am Dr. B. Can I be of any service?"

"Why, in the name of all the saints," asked the master, "have you come back to Bologna. You, the most accomplished singer in the world?" "Because," said the pupil, "because—because, dear master, I feel that I don't yet really know how to sing." "My son," was the reply, "that is what none of us shall ever know on this earth; in the next world there may be more time. For when we are young we have the voice, but not the art; and when we are old we have the art, but not the voice."

National Greetings.—"How can you?" Swedish. "How do you fare?" Dutch. "How do you stand?" Italian. "Go with God, Senor." Spanish. "How do you live on?" Russian. "How do you perspire?" Egyptian. "How do you have yourself?" Polish. "How do you find yourself?" German. "Thank God, how are you?" Arabian. "May thy shadow never grow less." Persian. "How do you carry yourself?" French. "How do you do?" English and American. "Be under the guard of God." The Ottomans. "How is your stomach? Have you eaten your rice?" Chinese.

Dom Pedro's Untimely Nap.—Deeply interested as was Dom Pedro in scientific matters, it appears that he once fell asleep at a meeting where such topics were being discussed. He was making a tour through Italy at the same time, and had become very weary when the hour for this gathering came. To the earlier proceedings he gave close heed, thereby greatly flattering the principal speaker. But, after the emperor had dozed off, the lecturer, not discovering the situation, ventured upon a eulogy of the distinguished auditor. Thereupon the audience loudly applauded, whereat Dom Pedro awoke, and, supposing the demonstrations to have been called forth by some utterance upon a purely scientific question, instantly began to clap his hands with an air of conviction.

Medical.

MUCH BETTER, Thank You!

THIS IS THE UNIVERSAL TESTIMONY of those who have suffered from CHRONIC BRONCHITIS, COUGHS, COLDS, OR ANY FORM OF WASTING DISEASES, after they have tried

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES—Of Lime and Soda.—IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00. SCOTT & BOWNE, Belleville.

MINARD'S

LINIMENT

FOR

LA GRIPPE.

O. G. RICHARDS & CO.

Gent.—I have used your MINARD'S LINIMENT in my family for a number of years for various cases of sickness, and more particularly in a severe attack of la grippe which I contracted last winter, and I firmly believe that it was the means of saving my life. C. I. LAGGE, Sydney, C.E.

FOR SALE EVERYWHERE.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing, have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any customer who will send me their EXPRESS and P.O. address. T. A. SLOCUM, M. C., 188 ADELAIDE ST., WEST, TORONTO, ONT.

AN ABSOLUTE CURE FOR INDIGESTION.

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Table with financial data: Assurances in force, Jan. 1st, 1892 (\$14,934,807); Increase over previous year (1,224,007); New Assurances written in 1891 (2,694,950); Increase over 1890 (346,800); Cash Income for 1891 (547,620); Increase over 1890 (57,762); Cash paid to Policy-holders in 1891 (211,607); Increase over 1890 (35,456); Assets, Dec. 31st, 1891 (1,959,031); Increase over 1890 (247,345); Reserve for security of Policy-holders, Dec. 31st, 1891 (1,780,775); Increase over 1890 (221,816); Surplus over all Liabilities, Dec. 31st, 1891 (155,559); Increase over 1890 (21,493).

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Infants Food.



Births, Marriages and Deaths.

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

BIRTH. BROOKSHIRE—On Dec. 18th, 1891, in the city of Mitō, Japan, the wife of Prof. William H. Brookshire of a son.

MARRIAGE. SMITH—LE BARRE—On Feb. 4th, by Rev. J. S. Williamson, at the residence of the bride's father, Maple Grove, Oakville, W. A. Smith to Emma T. Le Barre, third daughter of Andrew Le Barre, Esq., J.P.

DEATHS. BURKHOLDER—On Jan. 26th, at the residence of her mother, 41 Tisdale Street, Hamilton, of consumption, Katie M., third daughter of the late Joel Burkholder, in the 24th year of her age.

CONYER—On Jan. 28th, at Springfield, Ont., Mrs. Henry Conyer passed peacefully away, of pneumonia, induced by la grippe, in the 73rd year of her age.

MCFARLIN—On Feb. 8th, of la grippe, at his home, Normandy, near Mount Forest, John, second son of Thomas and Ruth McFarlin, aged 38 years. For 25 years he was an earnest, devoted Christian and a loyal Methodist.

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Book Steward's Notices

Present Probabilities

At the present time it appears as if our Watch Competition is going to be a disappointing failure, looking at it from our standpoint, but it will be carried through, notwithstanding. At this time there are only four entries, and the number of new subscribers credited to the first of the four is only 15. The total number credited is only 38.

This is a very small return for the outlay of over \$80.00 for the three prizes, which we were confident would create a greater interest than it has yet done. The 1st of March is close at hand, and the 25th of March finishes the contest. There is time yet for work, and we hope our friends will give a STRONG PUSH and bring the figures to a reasonable size.

We repeat the Terms: Terms of the Competition:

It will be necessary for those wishing to compete to signify their intention to the office before the 1st March, and if any new subscribers have been sent in previous to the time of entering, the number claimed to that date must be mentioned.

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

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

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

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

To the persons sending first, second and third largest lists of new subscribers to the GUARDIAN will be given:

FIRST PRIZE:

SOLID GOLD WATCH

SECOND PRIZE:

SILVER WATCH

THIRD PRIZE:

Webster's International DICTIONARY.

These prizes do not interfere with the premiums offered to the subscribers, or any other considerations affecting the subscribers or agents. They are in all respects an additional inducement to increase our circulation. Any person, agent or subscriber, minister, layman or lady, may compete. It is open to everybody who complies with the terms of the competition printed above.

The prizes are on view at the Book Room.

Address, WILLIAM BRIGGS, BOOK STEWARD, Methodist Book and Publishing House, TORONTO.

Health and Disease.

HOW ONE PHYSICIAN TREATS BURNS.

The doctor hears a great outcry as he nears a boarding-house, and some one calls: "Run for the doctor, quick;" but he is at hand and goes within. A child had been playing near the stove while the breakfast was in preparation, and succeeded in depositing on its abdomen part of the contents of a dish of hot gravy. The result is a blister as large as a man's hand, extending from umbilicus to epigastrium; child is two years old. Its writhings are very similar to convulsions, its screams arousing every one in the house. The doctor, cool and collected in that babel of confusion, takes from the shelf an unbroken package of saleratus, pours half its contents into a tin wash-dish, adds enough water to this to make a thick paste, and covers the burn with the mixture, making the application half an inch thick. As soon as this is applied the child stops crying and is free from pain. Leaving orders to keep the child quiet all day, and not to allow the soda to become dry for eight hours, he quietly leaves the room.—Dr. C. S. Cope.

THE HEALTH OF THE AMERICAN GIRL.

I have endeavored to show that the health of the American girl is threatened and impaired by causes more or less avoidable, as they are due to our methods of life, and our methods of training and education; that the physique of this girl, most favorably situated amid suspicious possibilities, is imperfect; her brain overworked, her nerve power exhausted, her function impaired, and reproduction endangered, all by reason of the susceptibility of her peculiar organization, and the increased impressionability of the sensitive system during the years of development, in which it is subjected to the most severe strain.

The remedy is attention to woman's peculiar organization and the cyclical waves of her dominant function; or, in other words, harmonious development and occupation of nerve and muscle; diminished brain-work and nerve stimulation, with increased protection and diminished compression of dress; self-knowledge and individual care during period of heightened susceptibility. An harmonious co-education of mind and body should be approximated, with coincident maintenance of proper hygienic conditions. The nerve and emotion strain of class competition must be abolished; the stress of constant work, the train of thought, and the routine of regulation must be broken; mind and heart should be educated rather than memory, the nerve strain varied by healthful pleasures and physical exercise in the open air, all relieved, more or less, according to individual necessities.—Dr. G. J. Englemann, in Annals Gym. and Ped.

PERSONAL CARE IN THOSE LIABLE TO CONSUMPTION.

A perfect familiarity with the daily life of our patient must be our first consideration. Our surroundings make us what we are, physically as well as morally and socially. Man is like the chameleon; every part of his nature partakes and is made up of his surroundings. "Show me your friends, and I will tell you what you are." This is as true of the physical as of the moral man.

If our treatment could begin with the birth of the patient, in 99 per cent. we should have no tuberculosis to treat, no matter about the family history.

Fear is a powerful provocative to physical degeneration. Take the condition of the poor. It is not generally their immediate wants which cause the catastrophe. People who are habitually poor are not necessarily feeble, but those who have lost their wealth are the sufferers.

Fear as to the immediate future for themselves or others; with this instinctive nervous shock the body shrinks, all the organic functions are disturbed. Especially is this true of the respiratory functions. Fear of any sort has a depressing effect upon the respiratory centre. This is as true of animals as of men. Anxiety is but a species of fear. It is futile for us to shut our eyes to

the reflex action which the mind throws upon the physiological powers. We see proofs of it every instant, yet dispute it, and call it unscientific. What are we striving to accomplish in our treatment of disease? Is it not our aim to coax, by all manner of means known to us, this vital principal called Life to tarry yet a little longer in its diseased incasement? Then give its presence a just recognition by attributing to it a capability both creative and destructive, a reality though intangible.—Dr. A. F. Patton.

Medical.

B. B. B.

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House and Farm.

HINTS FOR THE HOUSEWIFE

APPLE PIE.—To make a good apple pie is an art, but here is a carefully-prepared receipt: Stew some tart cooking apples until perfectly tender, and rub through a sieve. To one quart of apples (which will make two pies) add sugar to sweeten to taste. Three gills will be sufficient if the apple is not too acid. Stir in a half pound of nice butter, and flavor with grated nutmeg, or lemon if you prefer. Line a pie-plate with puff paste, fill with apple, and put on a top crust of the same pastry; pierce it with a fork, and bake a pale brown. All pies and puddings should be removed at once from the tin plates on which they are cooked to white ware plates which have been heated, to prevent the pastry from gathering moisture by being put on a cold plate.—Ladies' Home Journal.

MOLASSES CREAMS.—Two cupsful of molasses, one cupful sugar, one cupful lard, one half cup sour cream, one spoonful soda, and two of ginger. Flour to stir thick. Roll out a sheet long enough to fill a long dripping-pan. After placing, mark the cakes with a knife, deeply, leaving them long and narrow. Bake quickly. Have ready an icing, made by boiling one cupful sugar, three spoonfuls of water, a spoonful of butter, and a few drops of vanilla until thick. Place the sheet of cakes upon a cloth and ice the whole together, before the icing becomes thick. It must be kept warm for the next tinful of cakes. If properly made, these are a good substitute for the "frosted creams" so generally liked, and may be made far cheaper than they are sold.—The Ladies' World.

A CHEAP FILTER.—The poorest family that lives may have a filter by taking a common five cent flower-pot of earthenware, putting in the hole a piece of thoroughly cleansed sponge; over that a couple of inches of pulverized charcoal, and over that a couple of inches of sand; over that again about half as much clean, coarse gravel; and then the water, slowly filtering through, must needs have been very bad at the start not to be very pure at the end.—Harper's Bazar.

DON'T, when you empty a can of fruit and put the can away for next summer, separate it from its belongings. Wash, scald, wipe dry all the parts, and put them together. Then your cans will need no fitting when fruit comes again, and that vexations and time-consuming task will be anticipated and prevented.

HINTS TO THE FARMER.

PRESERVING THE CARRIAGE.—An unknown writer makes some sensible suggestions touching this matter, which is one of importance to farmers generally. He says that the preservation of a carriage depends largely upon the way in which it is housed. The barn or shed should be airy and dry, with a moderate admission of light. Do not let the vehicle be rolled against a brick wall. The carriage-house should not be connected with a stable or next the manure pit; the ammonia fumes arising from the manure ruin varnish. Do not allow mud to dry on a newly varnished carriage; spots and stains will be the result if you do. Do not permit water to dry of itself on a varnished surface, but remove all the moisture with a chamois leather only, after the soft sponge has been used.

FEEDING HOGS FOR PROFIT.—In a recent discussion ex-Governor Hoard, of Wisconsin, declared eighteen months too long to feed a hog for profit. Carefully conducted experiments have shown that up to a weight of 50 pounds a pig will gain weight in proportion to the food he eats. Beyond this weight the percentage of gain to food falls rapidly, so that at 100 pounds it costs ten per cent. more for food than at 50 pounds; at 150 pounds, 17 per cent. more; at 200 pounds, 24 per cent. more; at 300 pounds, 34 to 48 per cent. more, the variation being due to the different capacity of different hogs to grow with the same treatment. The amount of food needed to sustain life in a large animal is a large item of loss. About two per cent. of the live weight of any animal is needed in food to prevent him from losing flesh. So we find in practice that six to nine months is as long as a pig can be fed with profit, unless for breeding; and he should not weigh over 200 pounds when killed.—N. Y. Christian Advocate.

Medical.

A FAMILY MEDICINE

For constipation, dyspepsia, sluggishness of the liver, bilious attacks, jaundice, sick headache, rheumatism, malaria, fevers, and the common complaints of the stomach and bowels, Ayer's Cathartic Pills are most efficacious. They are sugar-coated, contain no injurious drug, and are purely vegetable in their composition. The most popular and well known medicine in use, doctors everywhere recommend them. Dr. Connors, Centre Bridge, Pa., writes: "Having long used Ayer's Pills with good results, I can confidently recommend them above all others."

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- " 13—7, Smith's Falls.
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- " 10—Exeter—11, James Street; 7, Main Street.
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- May 1—Thorold.
- " 8—11, Lakeside.
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#### THE TRANSFER COMMITTEE.

The Committee on Transfers (Dismissing 1890 paragraph 110) will meet in the Board Room, Wesley Buildings, Toronto, Thursday, April 23, at 11 a.m. A. CARMAN.

#### MANITOBA AND NORTH-WEST CONFERENCE.

The examinations shall be conducted in each district where there are candidates, on the third Wednesday in April, by the chairman and members of the board resident within the district; but in cases where the distances are very great, the President may grant permission to chairmen to arrange for examination of candidates under supervision of the nearest ordained minister. See Minutes of Conference, page 33. **ALFRED ANDREWS, Chairman. THOMAS ARGUE, Secretary.**

#### MANITOBA AND NORTH-WEST CONFERENCE.

AN APPEAL FOR MEN. It is with pleasure and thankfulness that we are able to report continued prosperity within the bounds of this Conference. The work is steadily growing. New fields must be formed, and some existing ones divided. To supply the work created by such needed rearrangement, a number of additional laborers will be required next June. We now ask for ten or fifteen of our most devoted and intelligent young men to volunteer for service in this western field. Address, Rev. J. Woodsworth, Brandon, Man. **ALFRED ANDREWS, Pres. of Conference. JAMES WOODSWORTH, Supt. of Missions.**

#### GUELPH CONFERENCE.

Chairmen of Districts receiving parcels of copies of "Appeal in St. Lawrence Camp-ground" will please forward to superintendents on their districts, in order to bring the matter before their several congregations as soon as at all practicable. These supplies have been sent out at the request of the secretary of the joint committees of the Bay of Quinte and Montreal Conferences. "Men of Israel, help." **J. W. HOLMES, Pres. of Conference.**

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#### DISTRICT CONVENTION.

A Union Missionary Convention will be held at the Dublin Street Methodist Church, Guelph. First session from 2 to 5.30 p.m. Second session from 8 to 10 p.m., February 25th, 1892.

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