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What Shall We Do?

20th Century.

The English Wesleyans are discussing a great connexional proposal for the New Century. Mr. R. W. Perks has outlined a scheme to raise a million guineas by January 1, 1901, as a special fund for aggressive Methodism. It is considered an appropriate time when passing from one century to another, to ask solemnly of Christ, "Lord, what wouldst thou have me to do?" The Methodist hosts all over the world ought to hear the double answer, "Tarry ye in prayer"; "Go forward and be witnesses in all the world."

The British Proposal.

"In British and Irish Methodism there are, roundly, half a million members, a million children and teachers in the Sunday-schools, two thousand ministers, eighteen thousand local preachers, thirty thousand class-leaders. There are 939 circuits, with a stewardship numbering probably over ten thousand. Outside these figures are organizations, some of them elaborately complete, with officials more or less trained, for methodical service. Last, and by no means least, there is the new Wesley Guild organization. The suggestion made by Mr. Perks is that on January 1, in the year 1901, a million persons, definitely attached by ties of living interest to the Methodist Church, should inscribe their names upon a roll, and that for each name thus inscribed there should be presented the thank-offering of one guinea; neither more nor less for each person. A fund of one million sterling given on the first day of the new century, and each single guinea in that great fund representing a living Methodist whose name will be written upon a great church roll, and, might we not hope, in the Book of Life that, in the simplest form, is the proposal. No such thought could have occurred to Mr. Perks, or to any one else, but for the fact that Methodism is a highly organized body, with singular facilities for reaching every member and every worshipper, and with an army of workers accustomed to act in union."

How Received.

The Methodist Recorder, which first outlined the plan, says that it has created widespread interest, and has called forth only one letter of objection, and that letter raises the question whether such an enterprise would lessen ordinary circuit and connexional giving. The Methodist Recorder appreciates this objection, but thinks that the great end can be reached with the minimum of disturbance to local interests, but with a more perfect disciplining of the

forces of Methodism, and a more deeply-rooted community of interests. The Methodist Times is favorable to the proposal, but emphasizes the difficulty of disturbance, and raises the question as to what the Methodist Church in England should "seek first." Hugh Price Hughes claims that the most urgent need is not more money or more conversions, but more religion in the heart. These are the words of the editorial: "We heartily sympathize with the proposal, and believe we shall soon be ready for it, but we confess we cannot yet see evidence that we are quite prepared. Our own strong conviction is, that the most urgent need of Methodism is a deepening of the spiritual life of ministers and church officers. What we want far more urgently than either money or conversions, is a better, richer and deeper experience in our own hearts, a closer fellowship with Christ, a more intense sympathy with the work of Christ."

What About Canada?

We have placed strong and frequent emphasis on the necessity that our Methodist ministers and officials should tarry in prayer, and secure stronger spiritual life. We confess that next to that closer fellowship with Christ we would prize a great movement of widespread connexional enthusiasm which would weld into one aggressive effort, all the forces of Methodism. In Canada we have over quarter a million members, nearly two thousand ministers, nearly eight thousand class-leaders, quarter a million Sunday-school scholars, and over thirty thousand Sunday-school teachers. Our General Conference assembles in September of 1898, and that will be in good time to inaugurate a general policy of commemoration and advance which would strike the imagination and stir the enthusiasm of our Methodist people. The General Conference should give attention to the leadership and inspiration of such vast forces, as well as to temporal and spiritual administration. Let Methodism everywhere come down from the inflation of booms, and from false financial pride, whatever may be the cost, and let her in humility make such a consecration as the Corinthian Christians did, and she will lead the way in an advance of Protestantism and Evangelism as will shame a formal ecclesiasticism everywhere, and "paralyze all socialism that is not Christian." The Christians of Corinth in St. Paul's days gave money in an astonishing and unparalleled way; but the secret was that they "first gave their own selves," and that is our first and most urgent need.

The Great Fire.

The great fire in the oldest part of London, England, before it was got under control, had burned over four acres occupied by large six-story business houses between Aldergate and Red Cross Streets. The loss is estimated at over \$10,000,000, and over 2,000 people have been thrown out of employment. Nearly 300 telephone wires have been cut, and communication interrupted with many of the large

provincial towns. The fire broke out from an explosion of a gas-engine. The flames were fanned by such a strong wind, and fed by such inflammable stocks of fancy goods that when, after twenty minutes, the engines began to arrive, all the firemen attempted to do was to check the spread of the conflagration. The vicarage of the famous church of St. Giles was destroyed, and the church itself, known for its associations with the poet Milton, was only saved with the greatest difficulty. Among the historic treasures in this church were the records of Oliver Cromwell's marriage, Milton's burial, and the deaths from the plague in 1665. A great deal of the destroyed property was insured, but the shares of the insurance companies have dropped from ten to thirty shillings. The calamity will prove a blessing in disguise, for now the streets of the district

can be widened and straightened, the buildings modernized, and, what is of more importance, the fire department brought to a plane of efficiency, where it will not take twenty minutes for the engines to reach a fire.

Better Times.

There has been in Canada great lack of employment for some years. There has been also, in large cities, among employees, much dissatisfaction with wages received. There are not a few sober and industrious men who would go to steady work to-morrow if they could find it. The "out-of-work" problem is the most distressing, and the "seek-for-work" employment is most unremunerative. Notwithstanding distress and disappointment and slender support for hungry children, law and order have prevailed, and no great strike of employees in any department of work has taken place to waste the resources few have. We think that more men are at work this past summer and fall, and that there will likely be less out-of-work misery than formerly; but our churches should vigorously keep up their employment bureaus, and their mercy and help departments. There is some evidence, too, of increasing wages. We are informed that two firms in Hamilton, Ont., have made an increase. The Dennis Moore Company have given an advance of five per cent. in the wages of moulders and mounters, who form the bulk of their employees. The Sandford Manufacturing Company, of which Senator Sandford is the head, have advanced the wages of their employees ten per cent., which restores a reduction made twelve months ago. We commend this movement most heartily, and hope that it may become general. If the proprietors of our great industries have less to distribute in their will and distribute more, during their lives in increased wages to their employees, it will be better for our country and our churches, better for our citizenship and our Christianity.

One Million and a Quarter.

The General Missionary Committee of the M. E. Church, North, concluded its annual session in Philadelphia on Tuesday of last week. The scope of its missions, home and foreign, may be seen from the following appropriations made for the calendar year 1898:

FOREIGN MISSIONS.	
India	\$129,066
Malaysia	9,100
Germany	36,264
Switzerland	7,395
Norway	12,581
Sweden	16,490
Denmark	7,483
Finland and St. Petersburg	4,585
Bulgaria	9,000
Italy	40,438
South America	42,436
Western South America	28,312
Mexico	48,015
Africa	14,250
China	110,590
Japan	47,000
Korea	13,975
Total for foreign missions	\$577,804
DOMESTIC MISSIONS.	
Non-English-speaking:	
Welsh	\$1,550
Swedish	30,711
Norwegian and Danish	19,850
German	42,015
French	4,710
Spanish	13,350
Chinese	10,200
Japanese	7,500
Bohemian and Hungarian	8,566
Italian	12,224
Portuguese	800
Hebrew	400
American Indians	\$151,876
English Work	7,411
Total for domestic missions	283,143
Total for domestic missions	442,430
Foreign missions	577,480
Miscellaneous	110,000
Total appropriations	\$1,129,910

Oh! the pitiable tragedies that come of those small investments in mines and inventions and lotteries and bubble companies and promising follies and swindles of all kinds, all of them grand schemes for wresting small savings from the feeble folk among our fellow-creatures.

EDITORIAL

Welcome.

We welcome Sir Oliver Mowat to the Lieutenant-Governorship of Ontario. The appointment will, doubtless, give satisfaction to Conservatives and Reformers alike. As the ex-Premier of Ontario and the ex-Minister of Justice for the Dominion goes out of active politics after a long course of strenuous campaigns, we wish him a long career of quiet and useful life.

Cuba.

Under the new Ministry in Spain—the Segasta Ministry—General Weyler has been recalled from Cuba, and Captain-General Blanco has been sent out in full charge of the Spanish forces and interests. Captain-General Blanco has opened up a humane policy quite different from Weyler, who did not believe in gentleness, but carried his will at the point of his guns. Amnesty has been granted to nearly all who were in Spanish prisons for taking part in the rebellion. American citizens, held in prison for helping the rebellious Cubans, have been released. Cubans who are in exile have been invited to return, and the working of the plantations is to be encouraged. Reforms for Cuba are promised by the Segasta Ministry, and are expected to be soon proclaimed.

Definition Criticized.

The Rev. J. McD. Kerr writes: "The Ram's Horn must have a very vague conception of God, from the definition given us in the last issue of The Guardian, viz., 'God is the aggregate of all human perfection carried on to infinity.' Jesus Christ is God, therefore he can save the soul from sin and raise the dead to life, but 'the aggregate of all human perfection carried on to eternity,' can neither save the soul from sin, nor raise the dead to life. Therefore, the aggregate of all human perfection carried on to eternity is not God. If power to save and create is essential to deity, then anything which cannot save the soul and resurrect the body is not worthy of the name of deity, and is simply a humanitarian thing."

Alaska.

The official proclamation of Thanksgiving Day for Alaska is interesting. It opens thus: "The people of Alaska have much for which to be thankful to Almighty God in the year which has just passed. On account of the wonderful discoveries of gold upon the Klondike, we have been brought permanently before the public, and many who have derided Alaska as good for nothing, are now admitting that it has wonderful possibilities. For this turn in the tide of opinion let us give thanks. While the cattle upon the hills are the Almighty's, the gold, copper and coal in the mountains, and the fish in the sea are his also. We here in Alaska can raise our voices in praise

METHODIST CHURCH MISSIONS

\$250,000.00 For Our Own.

One Dollar Per Member Asked by the General Conference of 1894 from Collections, Subscriptions and Juvenile Offerings.

ORDINARY INCOME.

We mean by ordinary income, the income direct from the circuits in the three forms, collections, subscriptions and juvenile offerings, apart from legacies or other sources. The ordinary income for the four years preceding the General Conference of 1894 was as follows:

1890-1	\$198,384
1891-2	204,337
1892-3	202,304
1893-4	199,902

The income since the General Conference of 1894 is as follows:

1894-5	\$186,008
1895-6	183,479
1896-7	185,486

AVERAGE.

The request of the General Conference for \$250,000 is a request for an average of \$1 per member. The request is reasonable, the church should respond. The standard should be reached this year. Dr. Sutherland and Dr. Henderson are into the campaign vigorously. What do the pastors say? The pulpit is the point of power in this matter. What do the people say? The purse is the point of application.

OUR MISSION WORK IN JAPAN.

At the recent session of the General Board of Missions, a resolution of the Japan Conference was read requesting that a deputation from the Board might visit them in 1898. The chief reasons assigned were that a discipline for the native church was being formulated; also, that matters touching the future of the work in Japan would come before the next General Conference, and hence it was most important that consultation should be had with representatives of the home church, so that in all matters respecting discipline or future movements, there might be full understanding in advance of General Conference action. The Board concurred very heartily in the request of the Japanese brethren, and the Rev. Dr. Carman was unanimously chosen to visit the Japan Conference in 1898. This appointment will have the endorsement of the entire church. Dr. Carman's thorough knowledge of Methodist discipline and church usage will be of great value at the present stage of our work in Japan, and we anticipate many beneficial results from his official visit.

The growth of our work in Japan has been steady from the beginning. In some years the numerical increase was small, but there has been no retrograde movement. Every forward step was thoughtfully taken, and our missionaries in that country, while alert to adopt improved methods, have never found it necessary to retrace their steps, or undo anything that had once been done. Hence, there have been but slight vicissitudes in the history of the mission—none of those rapid or violent changes which endanger stability. The most important epoch thus far was the organization of an Annual Conference during the visit of the General Secretary in 1889. This was felt to be a very important step. It gave a higher status to the work, and introduced new and more intimate relations between the native and foreign workers. It was felt that the undertaking was no longer an experiment. The Methodist Church has entered Japan to stay, and its policy was being shaped on the lines of coming autonomy so soon as the native church would be in a position to assume that weighty responsibility.

Another important step, of more recent date, was the formation of a Home Missionary Society. This was chiefly the work of the native church, though having the cordial concurrence of the foreign missionaries. For several years its work was to aid some of the missions already established, but at the Conference of 1896, the bold step of what might be called a foreign mission was taken. That is, the Japan Conference resolved, with the concurrence of the General Board, to establish a mission in the northern island of Yesso (also called Hokkaido), the expense to be borne by the native Missionary Society. This project was carried out at the Conference of 1897, by stationing a native missionary at an important centre in the new territory.

The Methodist Church in Japan has now a history of nearly a quarter of a century. The work has been consolidated by the formation of districts and an Annual Conference, and provision is now made for its extension by means of the native Missionary Society. A college in Tokyo for the training of a native ministry furnished an additional appliance for carrying on the permanent work of a fully organized church. This makes it apparent that the Methodist Church in Japan cannot always remain in the position of a dependent organization. Complete autonomy will come, some day, and it is the part of wisdom to prepare for this at the right time, and in the right way. A most important step is to formulate a discipline, and those at all familiar with the character of the Japanese people, and the peculiarities of the situation, will see at once

that this discipline cannot, in all respects, be a mere translation of the one in use in this country. While maintaining many of its salient features, modifications will be necessary to adapt it to the peculiar circumstances of the people, and the presence and counsel of Dr. Carman will be of peculiar value in this important, and by no means easy, task.

METHODIST MISSIONS.

BY MANLY BENSON.

Some little time since a correspondence appeared in *The Guardian* over a resolution moved by myself and carried in the Montreal Conference. The burden of said resolution was, "that we earnestly recommend to the Missionary Board a more encouraging policy towards our home missions." That action was not taken to lessen the interest in foreign work, but to call attention to the urgent and pressing needs of our home work, and the straitened circumstances of our missionaries upon our home fields. I was much pleased to observe that at the meeting of our General Board in Halifax recently, was passed a resolution recognizing "the absolute necessity of the work," and that an "additional amount be added to the appropriations already made to home missions as will bring up the average to seventy-two per cent. of the basis of salary," etc. So that a more encouraging policy is being inaugurated already. I trust the Annual Conferences and our people will support this movement heartily.

I have been interested in the discussion of the foreign and home work by the great Methodist Missionary Society of the United States at its Board meeting just held in Philadelphia. They disbursed last year \$1,130,169.11! There was evidenced no wish in the discussion to reduce the amount given to foreign, but a strong purpose to take better care of the home work, and the home missionary. Another element also entered into the able discussion, viz., "Women's societies." Bishop McCabe said, "He liked the women's societies, but believed there was a steady division going on dividing the church, etc., but we should teach that the first allegiance of our members is to the parent Missionary Society." When discussing the home and foreign work, Bishop Fowler said, "He believed in foreign missions, but he believed in the United States. The only cure for the government of our great cities was the Gospel. He did not believe we were doing enough for our own great cities." Dr. King agreed with Bishop Fowler. Dr. Chaffee said, "He knew many in the home work supporting their families on \$300 a year." Bishop Goodsell, at this point, claimed that "the work abroad was more prosperous than the work at home." "Then," said Dr. Hodgetts, in reply, "we should do more for the home field, for helping the home missions is helping the foreign, for they soon contribute for the foreign."

Bishop Fowler, in speaking to his resolution to advance the appropriations to the home work, without cutting down the appropriations to the foreign work, said, "I am more convinced we are not doing our duty to the home work. We are to save the foreign nations by foreign workers. If every Christian in this land were to go to China, that would not be much more than a supply. We pay \$1,100 a year to some of our missionaries, who could not get more than \$500 at home. We must not distinguish between them. In foreign lands we want to have a few great centres, and from them send out our men of the country to evangelize the land. Now, let us turn and look at the multitudes at home. We have a great host of baptized pagans in this country. A part of our work should be by all kindness, and in every sort of Gospel magnetism, to convert and save them!"

Dr. Chaffee, in continuing the discussion upon the appropriations, said, "There is no more reason why you should call home the foreign workers, because of a cut, than for calling back the home workers on the frontier under similar circumstances; we don't call them home, but take the blood right out of their hearts, and they stay on the work with their wives and families!" Dr. King thought "it was possible to economize abroad as well as at home. The salaries of foreign missionaries are luxurious, as compared with the home missionaries." And so the discussion went on, and resulted in a more careful and liberal oversight of the home work.

Canada is attracting more attention to-day than any other country on this round globe. Thousands will flock to these shores this coming spring. Let the reader smile if he will, but the Dominion of Canada is destined to become a moulding power on this North American Continent. We cannot do too much in upholding the hands and work of our home missionaries, in newly-formed centres of trade and industry, and out upon the frontier, in the sparsely settled districts of this new land.

I am strongly of the opinion (I do not claim infallibility), that we must, from one or two central points in China and Japan, push our foreign work with native talent. And, with

all our might, seek more earnestly, as a church, to keep up with the growth of our great Dominion, by a still more liberal policy towards our home missions and missionaries. Montreal, November 22, 1897.

FORWARD MOVEMENT FOR MISSIONS.

The London District Epworth League has been making rapid strides within the last few months, especially along missionary lines, as any one who attended the district convention held in the Dundas Street Centre church, London, on the 9th inst., would have readily observed. While all other departments of the League work seemed to be in a healthy and lively condition, it seems only right and proper that special mention should be made of the Missionary Department, because of the efforts lately put forth in this district for the inauguration and development of the Young People's Forward Movement for Missions in the Leagues. As representing this forward movement, about August 30 last, Rev. S. L. W. Harton visited London, remaining in the district almost constantly from that date until October 14, and made a systematic visitation of all the Leagues on the district, or nearly all; having a programme of this visitation prepared by the district officers, printed, and numbers of copies of same sent ahead of time to each League, in order that they might be in readiness for their meeting. Almost every evening in the week was occupied (sometimes Sunday evenings inclusive), with meetings throughout the district during the six or seven weeks above mentioned; and Mr. Harton met with a wonderfully hearty reception at the hands of all the Leagues and young people's societies, and was greatly helped by the very enthusiastic officers of this district, especially those more intimately connected with this department of the work, viz., the president, missionary vice-president and secretary; some one or more of them often attending the meetings arranged with the Leagues in the city of London, or even driving out into the country, to, by their presence, help and encourage the Leagues on their district. By the time their work was completed it was found, in summing up, that already some \$878 had been pledged for the support of a missionary, which was very encouraging to all parties interested in the work.

Between the date of the conclusion of this work, and that of the convention as mentioned above, the work of perfecting arrangements for the convention was enthusiastically carried on until the 9th inst., when, in spite of the fact that the day was disagreeable with cold and sleet, a goodly number of young people gathered in one of the parlors of the Dundas Centre church at 6.30 in the morning, and a "sunrise prayer-meeting" was led and conducted by the president, Mr. William Copp; thus the convention began in the right way, in the spirit of prayer.

The opening session of the convention proper commenced at 10 a.m., in the school-room of the church; Rev. George Jackson, chairman of the London District, conducting the devotional exercises, after which the president took the chair, and a very earnest and helpful address was given by Mrs. Evans, on "Consecration"; next followed the election of a Nominating Committee, and an excellent paper by Rev. W. J. Ford, LL.B., on "Business Methods in Christian Work," when the session adjourned at the hour of twelve o'clock.

The afternoon session opened at two o'clock, and the following was the order of procedure, interspersed from time to time with the singing of hymns, and other music: Devotional exercises, conducted by Rev. R. Hobbs, pastor of Askin Street church. The presenting of a recommendation by and from the Executive Committee, "That the Methodist Young People's Societies of the London District, in convention assembled, agree to undertake the support of a missionary in the foreign field, on the plan suggested by the Young People's Forward Movement for Missions"; which recommendation was accepted, and it was moved, seconded, and, after considerable discussion, during which the secretary stated that already some \$938 had been pledged, carried—there being only about half a dozen dissenting votes—that the support of such missionary be undertaken by the district; and, in consequence of this decision, it was again moved, seconded, and carried, that the chairman of the Conference District, together with the president, missionary vice-president, and secretary of the district Epworth League, be a committee to communicate or confer with the General Board of Missions as to the missionary whose support the district will undertake. Officers' reports were then presented, found highly satisfactory, and adopted, the secretary's report showing that in the district the membership of the League was now: Active members, 1,054; associate members, 696; being an increase of 14 over last year; and the total amount of money raised was \$1,638.17, of which \$252.38 was for missions. Following these reports was an address by C. E. German, Esq., on "The Devotional Evening," which proved instructive and valuable; and this again was followed by another address on "Junior Work," by Miss E. Tagg, which was very helpful, especially to those interested in the Junior Department. The report of the Nominating Committee was then brought in, and the election of officers, by ballot, proceeded with; and after the ballots were collected the meeting at once adjourned into departmental rallies—Christian Endeavor, Missionary, Literary, Social—for the remainder of the afternoon.

In the evening the session was held in the spacious auditorium of the church, the ground floor of which was comfortably filled. The

opening devotional exercises were conducted by the pastor of the church, Rev. E. B. Lanceley. Rev. H. D. Moyer then delivered an address on "The League's Highest Aim—Spirituality," many beautiful thoughts being expressed, one or two of which we give: "As spiritually-minded, Christ's people should be the evidence of Christianity; his Spirit should control their lives." "The man who gives himself entirely to the Spirit, is the one who accomplishes the most for God." "Obedience and consecration are the two requisites by which to obtain the higher experience." "The Voices of Literature" was the subject of the address next given by Mr. R. W. Dillon, M.A. "Literature," said the speaker, "is the voice of the age and state; and the character of any people is gauged by its great men. Literature is an essential of civilization." "The world's best thinkers are behind it as its promoters." "Literature is the immortality of speech." "Tired and lonely, solace and companionship can be had in the pages of the great writers like Dickens, Shakespeare, Carlyle, and even those of long ago, such as Socrates and Plato." "Then there are the voices of fiction and poetry, the former has its value, and in the latter is enshrined the finest part of literature." "All forms or voices are to be found in one book, the Bible. No matter what other voices ring in your ears, the Word of God should be treasured, and his truths exemplified in every life, so that every individual might be in touch with God."

The result of the election of officers was then read by Rev. Mr. Lanceley, as follows: President, Wm. Copp (re-elected); First Vice-President, James H. Bowman; Second Vice-President, Miss Alice Allin (re-elected); Third Vice-President, G. N. Weeks; Fourth Vice-President, R. I. Watson; Secretary, Miss Cook; Treasurer, Miss E. M. Becketl; Junior Superintendent, Miss E. Tagg (re-elected).

Following this was the last address of the convention, by Rev. S. L. W. Harton, of Toronto, on "The Church of the Future in its Relation to Missions." In opening the address the speaker admitted that such a wide and far-reaching topic as this could not be justly dealt with in a few short moments, but said that "in order to grasp any thoughts or ideas of value upon the subject, it was necessary to go back into the past, and look at the former condition of things, and study this past in its relation to the great thoughts that are before the church of to-day." "A deeper spirituality, and an all-round Christian character and life—socially, morally, mentally—is what is demanded for the church of the future. Especially will that church need in it minds that can grasp the thought of the world's needs which the church must supply—a fuller knowledge of our mission fields, missionary operations, and what is necessary, is one great thing which the church requires to-day; and the reflex influence of the overwhelming wave of missionary demand and enterprise that is rolling in upon the church, will be to increase the spiritual life, and stimulate the church of the future in the missionary and all other departments of her work."

The evening session was then concluded with further devotional exercises, which brought to a close the best Epworth League convention ever held in the London District, and one of the most successful Christian young people's rallies ever known in London.

Class-Leaders.

THE MUTUAL DELIGHT OF GOD AND HIS PEOPLE.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Malachi iii. 16, 17.

Most people are interested in conversing or listening to a conversation on a favorite topic.

The text speaks of a conversation amongst the people of God—a conversation often repeated.

(a) Notice the description given of those who converse. They that feared the Lord, and later on, they that thought upon his name. When it says that God's people fear him, it does not mean that they feel dread of him. It is only sinners who will persist in their wickedness that need dread God. Such would gladly flee from his presence. They hate to think of God, and never talk of him.

The one great wish of the people Malachi speaks of is to draw nearer to him. The fear that they feel is the awe which God's greatness and holiness inspires.

(b) The prophet does not tell us what the subjects of conversation were, but we may form some idea as to the topics discussed. Evidently they spoke about things very near and dear to their hearts for their conversation was often renewed. They would speak about him whom they loved and revered so much. They would speak of their joys and sorrows, the encouragements, difficulties, and drawbacks, they found in their endeavors to serve God.

(c) He who knows all that men do or say or think overheard this conversation. And it is recorded in the book of his remembrance. In the text and in other passages of Holy Scripture we have reference to books that God has written. Whether this is figurative language or not we cannot be sure. The fact remains that God remembers all we do or say or think.—H. P. Wright, B.A., in Preacher's Magazine.

Correspondence.

Domestic Missions.

Dear Sir,—I have read with interest the Rev. T. M. Manning's account of a visit paid by the chairman of the district and himself to the missions on the northern part of the Lindsay District. Such visits cannot fail to result in good in various ways. At present, however, I wish to call attention to a statement in Mr. Manning's letter to the effect that in the region visited no rearrangement of the work is practicable that will economize men and money; further, that if all our domestic missions are as well laid out (and, Mr. Manning adds, "we have no reason to think they are not") the church may have confidence that there are no surplus men on those fields.

Probably Mr. Manning was not aware that the very region he speaks of was visited some four or five years ago by a previous chairman, who succeeded in so readjusting the work as to make a considerable reduction in the amount asked from the Mission Fund. I am glad to believe that the work must have been thoroughly done, since it appears there is not any call at present for further effort in the same direction.

On the other point, Bro. Manning is mistaken. We have the best of reasons for thinking that all our mission work is not as well laid out as the part which he visited. A few years ago circulars were sent to all our home missionaries asking for information touching the work. The answers received proved what had long been suspected, namely, that in a large majority of cases from two to four, and in some cases five, Protestant denominations were competing on the same ground, most of them receiving aid from their respective Missionary Funds; that many of our home missions consisted of but three appointments—sometimes less; that some had been claimants on the Mission Fund for thirty, forty, and even fifty, years, and that not a few were so circumstanced that there was no probability they would ever become self-sustaining. Add to this the fact that scores of missions have been formed by dividing existing missions, or detaching appointments from self-supporting circuits, solely for the purpose of providing appointments for surplus men for whom there were no stations, and the conviction becomes irresistible that we have more men on home missions than the work needs. In some of the central and eastern Conferences last June quite a number of new missions were formed solely for the reason above stated. This policy of multiplying laborers and religious privileges in the home field has its advocates and defenders, but how shall we answer it to the Lord of the harvest, while so much of the world's vineyard lies waste?
A. SUTHERLAND.

The Slow Progress of French Evangelization.

Dear Sir,—As our English people are continually wondering why the work of French evangelization is so slow, I wish to give them a few reasons, which I think are the principal causes of the slow progress of the French work.

BOYCOTTING.

The first is the mode of persecution that the Church of Rome has adopted in this nineteenth century to force her people to remain Roman Catholics. The church which says, "I am always the same, changes enough to adapt herself to time and circumstances. Her policy to persecute those she calls heretics has not changed. All the difference is, that she cannot act as in the olden time, that is, before the Reformation, and for some time after, when she killed and destroyed, by various ways, the Christian people. Then the State and the Church of Rome were of one mind and purpose, to destroy those who did not think and act as they did. In some countries the Church of Rome is still the church of the State, but they are no more united; the church is one and the State is another. In olden time the church influenced and controlled the State, but now the State controls the church, and will not allow her to persecute and kill those she calls heretics, consequently, she has been forced to change her mode of persecution, for persecute she will. When any one leaves her, she don't leave them, any more than in the days of her power, when she put the Christians into prison, and led them to the stake; she will follow them closely and use all possible means to persecute them. She will influence relatives and friends to disregard, disown and forsake them, so much that in some instances husband and wife are separated, and, as the case may be, they are put out of doors, out of work, out of position and out of business, and also in many other ways shamefully boycotted.

If it were not for this kind of persecution, the French work would be advancing rapidly and firmly. There would be thousands to-day in the Province of Quebec, of so-called Roman Catholics, who would be Protestants and faithful members of the various churches of the evangelical denominations. In the meantime, where are they? Why, in a transition state, and on their way to infidelity and atheism. By occupying a neutral position, they go nowhere to church, and they live without any practical religion. Consequently, the "devil, who is like a roaring lion, seeking whom he may devour," loses no opportunity to lead these (nothingarians) into indifference, to doubt the Holy Scriptures, and in many cases the existence of God, and after a few years in such a sad state, they become infidels and atheists. Were they free when they leave the Church of Rome to join a Protestant church, and prac-

tice the religion of Christ without persecution, giving thereby no occasion to the devil to make them infidels, our French churches would be far too small to hold the faithful worshippers. If France is fast becoming an infidel nation, and if the Province of Quebec is on the way, who is to blame but the same party who, through its mode of persecution, is leading both to the same doom, namely, the Church of Rome.

If God, by his Spirit, sends light into a man, and because of the surrounding bad influences he hides that light, and gets into greater darkness—as it is written, "if the light that is in thee be darkened, how great is that darkness," who is to blame? I firmly believe that the Church of Rome will have to answer for the souls she has deprived of their freedom and religious liberty.

CLOSED DOORS.

Again, this mode of persecution closes upon the missionaries every door of access to the better classes of the people, for it is to these especially that such a mode of persecution is applicable. Therefore, our work is directly and only among the poorer classes, who are here to-day and elsewhere to-morrow, and who lack education, influence, and financial means by which to help our work.

NIGHT CHRISTIANS.

Also, this kind of persecution is the cause that so many French Protestants serve God in the dark, that is to say, in a hidden way. They are not afraid to be seen or known, but they fear the bad results. If it becomes known that they are Protestants, they will be persecuted, therefore they come to church only in the evening, and are as reserved and careful as they can be. In the meantime, many lack the stability and firmness of Christian character required of the faithful follower of Jesus Christ, they lack to be "steadfast, unmoveable, always abounding in the work of the Lord."

EMIGRATION.

Again, this mode of persecution has caused thousands of French Protestants to leave the Province of Quebec, to seek a quiet living among a people ready to receive and help them. They can be found by hundreds in the Province of Ontario, and by thousands in the United States, where a large number, having learned to speak English, are members of the English Protestant churches, and wherever they become numerous enough they organize a church for themselves, and have their own minister, and worship God in their own tongue.

ENGLISH LANGUAGE AND SOCIETY.

Another drawback in the French work is the influence of English society on our young people. In many cases, as soon as the children can speak English, they go to English Sunday-schools and services, and finally leave the French Church altogether. That is to say, the working material of our French churches is influenced away, and though not lost to the church in general, are lost to our French churches, where they should stay to use all their influence for good in taking such a position as the church would see fit to give them. We find that if it is difficult to bring them in, it is also difficult to keep them with us.
ED. DEGRUCHY.

Is This the Best?

Dear Sir,—The home missionary who read Bro. T. Manning's communications on Home Missions, particularly the former of them, must have been surprised that he should fall into the shallow error of pronouncing so decidedly upon them on eleven days' acquaintance, under the most favorable circumstances. He says, "Something or other convinced us that the hardships of a missionary on these missions is more a fiction than a truth." There was, as he says, "the charm of novelty," "fine weather," "good roads," and "cheerful hospitality"—everything combining to make his visit pleasant. The home missionary understands all this. But what did he learn in such circumstances of the novelties which possess no charm? Isolation from brethren of the ministry and social and educational advantages, of roads almost impassable, such as we had for five months of last year, over which the home missionary drove from twenty to thirty-five miles on Sunday to preach three times. On one occasion the writer was four hours driving eleven miles with a team in a buggy. He had to travel eighty and one hundred and fifteen miles to administer ordinances on a mission which he was required to superintend. What could one learn on such a ten days' trip of the homes of poverty that we must visit, or of the inappreciativeness or utter indifference with which so many treat the man and his message, owing largely to the fact that two or three denominations have danced attendance upon them until they say, "Well, if one church does not preach to us, another will." Some may be inclined to say, "It is the missionary's fault if he is not appreciated." So the writer would have said when on more favorable fields, before he had any experience of mission work. But while these difficulties are not "fiction," but truth, no Methodist preacher worth the name will make anything but light of these things. There are other matters which he cannot treat so lightly, because they have a connexion as well as a personal bearing. Can the reader put himself in the place of the married man on this (Algoma) District, who received \$306, the single ordained man who received \$204, or the probationer who received \$172 last year, and who, with an uncertain supplement, was expected to exist where travelling expenses to Conference and one district meeting alone amounted to \$25? Or can he appreciate the position of the young man beginning his service for the church with \$100-\$700 debt—with less than

fifty volumes in his library, and they principally the books of the probationer's course? Fancy those books, as I saw them on the almost empty shelves of a parsonage study, suggesting the question, "Is this the best Canadian Methodism can do for the men to whom she is entrusting her future?" It is not enough to remind us of what "the fathers" have done; changed conditions demand better equipment on the mission fields, as well as elsewhere.

The appointment of a superintendent of home missions is not feasible from the standpoint of utility or expense. The best results can be attained by putting good men, physically, mentally and spiritually, on these fields; but if they are to do themselves and the work justice, they must be supported, not suffered to exist. If conditions would allow the appointment, a district evangelist, whose salary would be supplemented by the Missionary Society, would do grand work for God and the church on these large fields in the scattered settlements, where the resident missionary cannot devote enough time to evangelistic effort specially.

Do not mistake the writer for a grovelling pessimist, because he has mentioned some of the above facts. He realizes "the everlasting God, the Lord, the creator of the ends of the earth, who fainteth not, neither is weary," is our joy and strength. He has seen much kindness on these fields, from as true-hearted souls as breathe the pure air of nature's paradise. He has gained much in experience, and seen the drunkard and sinner transformed into a child of light by the majestic touch of the Gospel of our common Lord, as it has been proclaimed by our beloved Methodism. He believes there is no better agency than our own church to convey rich blessing to this part of God's vineyard.

For evident reasons I sign myself

ALGOMA.

Manitowaning, November 18, 1897.

Book Review.

All books noticed in these columns can be had by sending to William Briggs, Methodist Book and Publishing House, Toronto.

BOOKS RECEIVED.

—The Missionary Spoke of the Epworth Wheel. By W. W. Cooper, and F. S. Brockman. New York: Eaton & Mains. Price, 25 cents. This little book is an effort to show the obligation resting upon the Epworth League to interest its members in missions, and the means of accomplishing the same. The obligation is thus stated: "Only as it arouses among its members an interest in missions can the Epworth League fulfil its solemn obligation to the church. From the day when our Lord commanded his disciples, 'Go ye, therefore, and make disciples of all the nations,' missions has been the supreme duty of the church. The church is nothing less than a missionary society, and the Epworth League, as one of the departments of aggressive enterprise, is pledged to train the young people of the church in its duties, and to fill them with the hope of its world-dominating destiny. One great function of the Epworth League is to develop leadership on the lines of the divine commission. A well-known leader has said, 'The fulfilment of this commission is the church's only excuse for existence,' and Dr. John Hall has aptly termed missions 'the business of the church.' The recognition of this duty is the glory of Methodism. It was born in the mission home at Epworth. Its founder set its bounds as well as those of his own unparalleled labors when he declared, 'The world is my parish,' Coke, our first bishop, was found dead on his knees in the ship which was bearing him to Ceylon, whither he had pleaded with tears to be sent as a pioneer missionary; and one of the bishops of our day has said, 'Methodism and missions are almost inseparable terms.'"

—From Curtis & Jennings, Cincinnati: In Journeys Oft: A Sketch of the Life and Travels of Mary C. Nind. By Georgina Bancus. Price, \$1.

—From Eaton & Mains, New York:

The Librarian of the Sunday-school: A Manual. By Elizabeth L. Foote, A.B., B.L.S. Price, 35 cents.

The Greater Gospel. By John M. Bamford, author of "My Cross and Thine," "Christ in the City," etc. Price, 50 cents.

—From The Baker & Taylor Company, New York: Fabius the Roman; or, How the Church Became Militant. By Rev. E. Fitch Burr, D.D., LL.D., author of "Ecce Coelum," "Pater Mundi," etc. Price, \$1.50.

—From The Penn Publishing Company, Philadelphia: At the Siege of Quebec. By James Otis, author of "Andy's Ward," "Chasing a Yacht," etc. Price, \$1.25.

—From Fleming H. Revell Company, Toronto, Chicago and New York. Ruth Bergen's Limitations—A Modern Auto-da-Fe. By Marion Harland. Price, 50 cents.

LESSON NOTES.

—Illustrative Notes, 1898. A guide to the study of the International Sunday-school Lessons, with original and selected comments, methods of teaching, illustrative stories, practical applications, notes on eastern life, library references, maps, tables, pictures and diagrams. By Jesse Lyman Hurlbut and R. R. Doherty. New York: Eaton & Mains. Price, \$1.25.

—Peloubet's Select Notes. A commentary on the International Lessons for 1898. Inductive, Suggestive, Explanatory, Illustrative, Doctrinal and Practical. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. Boston: W. A. Wilde & Company. Price, \$1.25.

Woman's Missionary Soc'y.

All communications meant for this column please send to Miss M. J. CARRICK, 163 Hughson Street North, Hamilton, Ont.

MISSIONARIES WANTED.

In accordance with the decision of the Board of Managers, our W. M. S. requires for Chentu, China, a medical missionary (who is, we believe, in view), and a nurse. Also, for the Crosby Girls' Home, Port Simpson, B.C., one to superintend the sewing department—a dress-maker desired. Applications to be made to the corresponding secretary of the Branch. Let us all remember our instructions, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."
E. S. Strachan, Field Cor. Sec.

A CALL TO SERVICE.

Late mails from China announce the death of one of the missionaries of the China Inland Mission, of Shanghai, the departed worker being Miss Mary Pearson, of Toronto, Canada.

This faithful servant had accomplished much during the seven years she labored in China. The facts connected with her call to the missionary field are so remarkable and instructive that we give below the story, as briefly told by a member of the Missionary Board:

"Miss Pearson presented herself without warning at the Mission Home in Toronto, and told us that she had been impressed to bid her people at Flesherton good-bye, and come to Toronto to prepare for going to China. We found that she had not known that several other young ladies were going forward, and that she had received no gifts for her passage, but was simply impelled, while praying, to come to Toronto and prepare for leaving for China. As we ourselves had received nothing for her passage, we had to tell her this, and she was obliged to see the preparations for the departure of her friends going forward without herself sharing in them. This, however, did not discourage her in the least, and with quiet confidence in the purpose of God toward her, she set cheerfully to work to help the others forward. At our farewell service we could not ask her to give her farewell words, and expressed our regret for this. 'Oh,' she replied, 'but you know I am going.' We expressed the hope that this might be so. Nevertheless, the three young ladies left us early the following morning, and Miss Pearson was left behind. Returning to the Home, after bidding her friends farewell at the station, we certainly expected to see our sister discouraged. Our expectation was not fulfilled, for we learned, in speaking to her, that she had figured out from the time-tables that she could overtake her companions, (they having gone by way of the inland lakes), if she took the late train that night for North Bay, and so on westward; and this she fully expected to do. We were much impressed by her humble and yet confident faith, and could but wait to see what God would bring to pass.

"It was about ten o'clock that day when the telephone-bell rang, and the pastor of Erskine church called us to ask about Miss Pearson, and to say that his people had a gift for her. About noon the pastor of another church, where Miss Pearson had worked, called us by telephone, to say that his people wished to give her an amount of money. Shortly after noon a relative of Miss Pearson sent word to us offering a third sum. By the middle of the afternoon all three gifts were in our possession, and thus full provision was made for Miss Pearson's passage to China. By evening our sister was ready for starting, and late at night she left us for North Bay, as she expected, and for China. The three young ladies who started earlier, were delayed two days by a wreck in the Sault Ste. Marie, and missed their steamer connection at Vancouver, while Miss Pearson made good connections, all through, was nearly a month in China waiting for her friends, before they came, and was there to welcome them when they arrived."—The Christian Herald.

We find a full account of the above in China's Millions for October, where it is stated: "Some of the heathen women believed her testimony, and she had the joy of seeing these turn from idols to serve the living and true God, and to wait for his Son from heaven.

"A skilled physician and two trained nurses attended her. It was without avail. On August 21, in our mission hospital at Shanghai, surrounded by loving friends, she passed away into the presence of the King. Miss Pearson never regretted the choice she had made of going to China, or of staying there after sickness took possession of her. To the last her heart rejoiced in the high privilege of being a witness among the heathen, and she preferred, as she once said, to die witnessing among them, than to live apart from them. God had given her a divine passion for the Christless souls of China's women; for these she lived and died. As she passed away she raised her eyes and hands as before the sight of another world, and cried, 'Praise the Lord!'"

Our W. M. S. is making known to the church the need for lady doctors, nurses and missionaries. Let the church beseech the Lord for his own anointed ones. Let those whose hearts move them to present themselves for this service, look steadfastly unto the Lord for unmistakable guidance. He who appoints men and women for a mission so holy, "orders every step, guides continually, though the way may be rough." "He is not slack concerning his promises." Do not "stagger" at accepting the "covenant ordered in all things and sure."

souls have been saved. We have opened fire at Mount Salem appointment. On Sabbath, 21st ult., many of the members were wholly sanctified, some giving up the use of tobacco, feeling that its use was wrong. The church is getting into line for God, and we are looking for a mighty revival here.

Fingal.—Rev. Thomas Jackson writes: We have just closed, at our Middlemarch appointment, a campaign of five weeks in special services. God has graciously revived his work. We have received twenty-five members into the church. We have formed a new League, with twenty active members and eight associates. We have got subscribers for the Reading Course, which I can most heartily recommend, to the Leagues. The sacrament at the close (last Sabbath), was the largest ever known in the church.

Appin.—Rev. W. Baugh, pastor. Last Sunday, November 21, was another glad day in our new church. Rev. Mr. Hobbs, of London, gave two very striking and enthusiastic sermons. In the afternoon Rev. Mr. Martin, of Melbourne, showed himself to be a very able and intensely interesting preacher. The large congregations were delighted with the services of the day, and the contributions were very liberal.

London, Colborne Street.—Rev. George Jackson, pastor. Sunday, November 28, was church anniversary day. Rev. Dr. Ross, an old pastor, preached at both services, when \$337 was secured. The Ladies' Aid have paid off a mass of interest to the amount of \$385, and also purchased a parsonage lot at the price of \$400, and paid for it. They intend to work now for a reduction of the mortgage debt.

London, Dundas Street.—Rev. E. B. Lanceley, pastor. Sunday-school anniversary November 28. Sermons were preached by Rev. J. H. Hazlewood. In the afternoon there was an open meeting of the Sunday-school. According to Superintendent D. A. McDermid, the average attendance during the year was 529, an increase of 16 per Sunday over last year, and an increase of 114, to that five years ago. The largest attendance during the year for any Sunday was 661, and that was not rally day either. The collections for the year totalled \$990. Of that sum over \$700 has been appropriated in different ways, over \$400 to the primary building fund, and something over \$300 for educational, which leaves a balance on hand of less than \$200. The services were eminently successful. Dundas Street school is the largest in the city.

Staffa Circuit.—Rev. J. C. Nethercott, pastor. A good work is going on at Staffa. Mr. Viner is helping in the work. A great revival has also broken out at Zion. A Mrs. Perry and a Miss Fox have been the means of doing much good. Nearly the whole of the circuit is on fire, and the fire is of the right kind.

Lambeth.—Rev. W. Quance, pastor. Our anniversary services, November 21, proved a success, as they always do. Rev. Mr. McDonough preached two inspiring and thoughtful sermons for the occasion. On Monday evening following, a platform meeting, with addresses from Rev. Mr. McDonough, Rev. Mr. Moyer, and resident ministers, with music song and recitation—all well pleased and profited. Our mode of giving has been changed for the better. Instead of the Harvest-Home dinner with its fee, the envelope to receive the free-will offering has been practised for the past four years, with entire satisfaction. Our Sunday-school is in good working order, well supplied with good teachers, having more than one hundred in attendance. The Epworth League of Christian Endeavor is doing a good work. Meetings are conducted after the Sunday evening preaching, and usually many remain who are not members. With all our successes, coming from the great Giver of all good gifts, we mourn many losses of those who have departed and crossed over the river to receive a reward. In the midst of all we thank God and take courage.—J. W. Cornell, Recording Steward.

RIDGETOWN DISTRICT.

The work is progressing nicely throughout the district. We have peace in all our borders. Our people generally are studying the Acts of the Apostles, and expect to engage in a general effort for the salvation of souls during the month of December.

The Ridgetown people are laboring to remove the debt on their beautiful pipe organ. They expect to accomplish this object in a month or two. This will mean the payment of \$2,000. of indebtedness during the pastorate of Bro. Philp, without any very special effort for doing so.

The Morpeth people are happy. Last year, through the exertions of the pastor, the chairman, the trustees and Willing Workers, they were able to pay \$350 on principal, and pay off all interest and floating debt, and secure mortgage at lower rate of interest. This has proved a great help to them. Their present pastor, Bro. Ashton, is very popular, and so was Bro. Langford last year. The Harvest-Home in September brought in about sixty dollars and the anniversary at Palmyra in October secured about forty, although the rain interfered. The November quarterly meeting at Palmyra was a most blessed season, and the spirit of revival is abroad. At Fairfield, Bro. Creighton is doing well. The church at Troy was badly damaged by lightning in July. As there was no insurance, the people were rather despondent, but in a little time the damages were repaired, the church more beautiful than ever, and the cost fully provided for.

Highgate steadily advances. There will be a new church at the village after a while—probably not during the present century. With T. T. George as their pastor, now is their opportunity.

Bro. Vance is having a good time at Harwich. The anniversary at Forbes' in October was a good one, and the one at Huffman's, two weeks ago, was very enjoyable, with a full house, in spite of mud and rain. The people at Zion are wisely talking about a new church.

Bro. Kerr, at Thamesville, is delighted over the facts that a beautiful site has been secured for a new church, and arrangements are being made to build in the spring.

The Bothwell people spent \$250 to make the parsonage neat and comfortable for Bro. Rice. The money has already been raised and paid. A supply of furniture has also been secured. The people are working well, funds in good shape, and twenty-five new members have been added since Conference.

Under the pastorate of Bro. Baird, Newbury has ceased to be a mission, and is becoming a strong circuit. The village church has been repainted and seated with chairs, and a classroom and choir-gallery added. It is now a very beautiful church.

Bro. A. I. Snyder keeps the work booming at Wardsville, and a new church is thought of at one of the appointments.

Florence is prospering under Bro. Kennedy. The anniversary at Shetland, October 10, and the Epworth League anniversary at Fansher, October 17, were very successful. The people at Shetland are enlarging the shed and making other improvements. The November quarterly services at Florence were very refreshing. Successful revival services are in progress at Huffs, and the new church at Croton will be opened and dedicated December 5 and 6, Rev. Messrs. Philip, Baker and Reynolds, taking part.

Bro. Cobbleck is having a very successful term at Glencoe.

Bro. Snell, of Rodney, has been strengthening his hands, and is now doing double work.

Bro. Fansher has peace and blessing at West Lorne, and Bro. Beer has been very cordially received at Dutton, and in the midst of family affliction is doing yeoman service for Christ and the church.

British Columbia Conference.

Revelstoke.—Rev. J. A. Wood, pastor. We have just had our missionary meetings. The collections have more than doubled last year, and a bright outlook for a large advance on the subscription list. This district, I am satisfied, will at least do its share towards raising the extra \$30,000. Bro. Crosby is our deputa-tion for the whole district, and we desire no better.

New Westminster.—Rev. R. Wilkinson, pastor. Anniversary services at West-End church on November 14 and 15. Sermons preached by Mr. C. J. South to very good audiences on Sunday. Monday evening the annual tea, followed by the public meeting and entertainment. During the evening reports were read from different departments. Sunday-school report was very satisfactory. Official Board report showed that all expenditure up to date was provided for. Trustee Board showed a little funds in hand. Ladies' Aid showed a grand success for the year; they lifted the mortgage, \$157, which had three years yet to run, and thus freed the church from debt. Their report showed a net gain for the year of \$365. Much credit is due for faithful work done in each department. And thus with gratitude to God we begin this year with practically a clean sheet.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Mordean, 64 Nellie Avenue, Winnipeg.

A \$30,000 CHURCH FOR BRANDON—INCREASED ACCOMMODATION FOR THE ALL PEOPLE'S MISSION CONSIDERED—ANNIVERSARIES AND REVIVAL SERVICES.

A meeting of the workers in connection with the All People's Mission, the Methodist ministers of the city, and laymen from these various churches, was recently held in the mission room. Rev. J. M. A. Spence, pastor of McDougall church, and superintendent of the mission, presided. After opening devotional exercises, and the appointment of a secretary for the meeting, Rev. S. R. Brown, B.A., Mr. Herbert Wadge, B.A., president of the mission band, and superintendent of the Sunday-school, was called upon to state the object of the gathering. It was explained that the workers in the mission felt the need of more accommodation for this work. The Ministerial Association also had passed the following resolution: Moved by Rev. S. Cleaver, seconded by Rev. S. R. Brown, "That the Ministerial Association of the city of Winnipeg, is of the opinion that substantial encouragement should be given to the work of the All People's Mission by the Methodists of the city, in the form of financial aid in the securing of a suitable building for the carrying on more effectively of the various departments of its work."

After a lengthy discussion concerning the work, the following resolution was moved by Rev. S. Cleaver, and resolved, "That the matter of the development of the work of All People's Mission be referred to a committee, composed of three workers from the mission and two members appointed by the Official Board from each of the following churches: McDougall, Wesley, Zion, Grace, Young and Fort Rouge; also, two members appointed by the Sunday-school Association, to take such steps as are necessary to inaugurate and promote this movement." On motion of Mr. J. F. Fowler, seconded by Rev. S. Cleaver, Rev. J. M. Spence was appointed to be chairman of that meeting.

ANNIVERSARY SERVICES.

Wesley Church, Winnipeg.—The fourteenth anniversary of Wesley church was observed on Sunday last by special services. Special sermons were preached by Rev. Solomon Cleaver in the morning, and Rev. J. C. Walker in the evening. At the Sunday-school in the afternoon addresses were given by past superintendents W. J. Morley and H. J. Pentland. The annual tea-meeting of the church will be held this evening. The fourteenth year of the church's history has proved its most prosperous one, and as the congregation has outgrown its present home, the matter of constructing a new church edifice next season has already been discussed by the officials of the church. Under Rev. J. C. Walker, who has proved himself an intensely practical and popular preacher, the congregation has grown until the building of a new church has become a necessity. The funds to erect a suitable edifice, it is believed, will be forthcoming when they are called for.

Young Church, Winnipeg.—Special services were held last week, under direction of the Epworth League; they will be continued this week, and probably next week. Last Sunday morning a love-feast was held, and, after the ordinary services, a reception of members, when nearly twenty united with the church. A very much larger number remained to the communion service than at any other time since the church was started. It is expected that the meetings this week will result in much good. The congregations are now very fine, and they are growing. A very successful work this winter is anticipated.

Huntingdon Circuit, Brandon District.—Rev. P. Iveson Thacker, pastor. Last Sunday was the anniversary of Bethel church, Bro. Burns preached in the morning on Nehemiah, and gave us a very good practical sermon. In the evening our pastor preached to a crowded church on, "Laborers With God." Monday evening the choir gave a concert and social, which was greatly enjoyed. The collections Sunday and proceeds of the concert went to pay off the debt on the organ, which is now entirely clear. On Tuesday evening Rev. W. P. McHaffie lectured under the auspices of the League, on "Trips by Skiff, Dog-train, Sail-boat on Lake Winnipeg." For an hour and a half the speaker kept the attention of his audience whilst he told of incidents of life among the red men of the north, of dangers and perils by water and on land. Bro. McHaffie will always be sure of a large crowd whenever he comes on a visit to our field.

NEW AND PROPOSED BUILDINGS.

Victoria Church, Melita, Deloraine District.—Pastor, Rev. J. C. Switzer, B.A. From The Enterprise: On Sunday morning and evening, 14th inst., the Rev. J. C. Walker, pastor of Wesley church, Winnipeg, occupied the pulpit in the new Methodist church here. He preached two most eloquent sermons, and being a pleasant speaker, was listened to with rapt attention by the large audience, which would have been larger had the weather been more favorable. At the morning service the Rev. Mr. Somerville, of Hartney, chairman of the district, read the dedication service, and accepted from the managers the key of the building, after which he pronounced the new church dedicated and set apart for divine worship. In the afternoon the Rev. Mr. Somerville conducted the children's service, which was largely attended, and was both interesting and instructive.

The new church will be known as Victoria Methodist church, being built in Jubilee year. It is a brick venter 34 x 54 feet, with basement full size, and is indeed an ornament to the town. The workmanship throughout is of a high order, and was carried on under the supervision of A. E. Blakeway, the contractor. It has a comfortable seating capacity for upwards of 275 persons, and cost a trifle over \$4,000. A loan of \$2,000 is spread over a term of years, and now the balance of the cost is nearly all made up, hence it will be observed that the congregation are in good shape financially.

On Monday evening a tea-meeting was held in the basement, after which the gathering, being seated in the church, was treated to speeches, recitations, songs and choruses. The pastor, acting as chairman, introduced the following speakers: Rev. Messrs. Walker, Bowen, Stocker, Omand, and Somerville. The programme was interspersed with choruses by the choir, and a chorus by nine young girls. The attendance was large; the quality of viands appeared almost unlimited, and the many fine things served seemed to create an appetite for more. The Methodist body are to be congratulated on the success of the entertainment.

Midway Church, Neepawa District.—Rev. P. W. Davies, pastor. From the Neepawa Register: The Rev. Dr. Maclean conducted the dedication services in the Methodist church at Midway on Sunday, 14th inst. The Midway church has been refitted with new platform, seats and carpet, and is now one of the cosiest little churches in this district. A new organ has been placed in it. The dedication services were largely attended, and the church is in a healthy, progressive condition, both financially and spiritually. On Monday evening an anniversary tea was held in Mr. Keys' storehouse. An excellent programme was furnished, consisting of addresses given by the Rev. Dr. Maclean, Rev. Mr. Osterhout, of Arden, and the Rev. Mr. Davis, the resident pastor, and music. The musical part of the programme was furnished by the Midway church choir, which is made up of local talent of rare quality for the size of the place, and worthy of special note for the excellence of their musical productions. Monday evening's subscriptions to the church were phenomenally

large, sufficient being realized to pay off the indebtedness of the church.

EVANGELISTIC SERVICES.

Evangelistic services are in progress at Baldur. Rev. G. H. Bennet, of Pilot Mound, rendered efficient services last week to the pastor, Rev. J. H. L. Joslyn.

A series of special revival meetings are being held in the Freeiland school. The pastor, Rev. H. Gilbert, was assisted by Rev. T. J. Johnson, B.A., last week, and Mr. Edward Lee is to take part this week.

Special evangelistic services were in progress at Souris last week.

Special evangelistic services at Cypress River, under the direction of the pastor, Rev. Thomas Argue, are to be held, commencing on the evening of next Sunday.

The Qu'Appelle Progress says: Mr. Atkinson, the evangelist, has just concluded a successful series of meetings at Edgeley. His last work there was to organize a Young People's Society of Christian Endeavor, which promises well. Mr. Atkinson is now laboring in the Davin settlement.

A series of special services is being held at Cartwright. Rev. J. D. Dyer, pastor.

BRANDON WILL GO AHEAD.

The Brandon Daily Sun, of the 19th inst., gives the following report of an enterprise to be vigorously undertaken by the Methodists of Brandon: The Trustee Board of the Methodist church met last night to deal with a project no less than the building of a new church. The Board was practically a unit in the belief that the time was ripe for taking action along this line, and it was only a question of adjusting minor details. The outcome of last night's meeting is, that building is to be commenced as early as possible in the spring, of an edifice to cost not more than \$30,000. A committee of eight, consisting of Messrs. S. A. Bedford (convener), E. Evans, T. P. Butcher, R. E. A. Leach, F. W. Adams, W. L. Parrish, Chas. Adams and W. F. Wilson, was appointed to at once begin a systematic canvass of the city for subscriptions toward the Building Fund. The names of these gentlemen are a more than satisfactory guarantee that the scheme will be carried through to a complete success. This piece of news will be heard with pleasure by all who have the best interests of the church at heart. Brandon is up-to-date in business circles, its preachers are among the best men available in Canada, and it has seemed too bad that the churches should be inferior to those of many small towns. This step in the right direction will, no doubt, receive the hearty support of all, even from a citizen's standpoint. The new church will add one more to the list of Brandon's good buildings. One special feature will be the Sunday-school room, fitted throughout with all the latest appliances for Sunday-school work. The Calgary Daily Herald, of the 15th inst., has this personal item: Rev. John McDougall started north again this morning, his destination being Whitefish lake. At Red Deer he will be joined by Rev. C. E. Somerset. It may be necessary to drive 300 or 400 miles. Tuesday, November 23.

OWE NO MAN.

Bishop Key recently said, on receiving a class into an Annual Conference, "If we cannot afford to receive men who are in debt, we cannot afford to keep them if they get in debt afterward. Debt is a disqualification for an acceptable or an efficient ministry." These are wise words, and the sooner the church heeds them the better it will be for her good name. Nothing blocks up a church's way in a community more effectually than a preacher's unpaid bills. If a preacher cannot get a support out of his ministry, or cannot curtail his expenses within his income, he should locate, for his influence for good as a preacher amounts to but little while his indebtedness follows him from place to place; besides, it blocks up the way of his successor. Owe no man anything, should be the motto of every preacher. The world, whether right or wrong, somehow associates dishonesty with the inability or refusal to pay honest debts. The borrower is servant of the lender; Christ wants free men to serve him and to take part in the great conquest of the world, and to this end the preacher must be an example in all things before the people.

YOU WILL NEVER BE SORRY

- For living a pure life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.
For standing by your principles.
For being generous to an enemy.
For stopping your ears to gossip.
For bridling a slanderous tongue.
For asking pardon when in error.
For being as courteous as a duke.
For being square in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting your best construction on the acts of others.—Unknown.

The late Rev. C. H. Spurgeon once said, "If you stand half a mile off from a man and throw the Gospel at him, you will miss him, but if you go close to him and lay hold upon him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way."

The Family

RESURGAM.

Only a withered leaf

Whirled in the autumn air;
Relic of days that are past,
Days all too bright to last,
Symbol of hopes o'ercast
By grim Despair.

Only a faded flower

Plucked in the days of yore;
Reminder of hours that in happiness sped,
Emblem of love that has long since fled,
Joys that have vanished and hopes that are
dead
Forevermore.

Only a mound of earth

Under the winter's snow;
All that is bright must fade and die,
All that is beautiful here must lie;
Time seems on leaden wings to fly;
Mourning we go.

But when the dawning comes,

Filled with a glad surprise,
Bursting the bonds of earth,
Praising his matchless worth,
In an immortal birth
Joyful we'll rise.

—Lichen, in Chicago Standard.

A TEST OF KINDNESS.

The following incident is so beautiful that it should be read in every household in the country. It develops the true, active principle of kindness. How many an erring mortal, making his first step in crime, might be redeemed by the exercise of this sublime trait in the character of the kind-hearted Quaker:

William Savery, an eminent preacher among the Quakers, was a tanner by trade, and was known by all as "one who walked humbly with his God." One night a quantity of hides was stolen from his tannery, and he had reason to believe that the thief was a quarrelsome, drunken neighbor, whom I shall call John Smith. The next week the following advertisement appeared in the country newspaper:

"Whoever stole a quantity of hides on the 5th of this month is hereby informed that the owner has a sincere wish to be his friend. If poverty tempted him to this false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind."

The singular advertisement attracted considerable attention, but the culprit alone knew who had made the kind offer. When he read it his heart melted within him, and he was filled with sorrow for what he had done. A few nights afterward, as the tanner's family were about to rest, they heard a timid knock, and when the door was opened there stood John Smith with a load of hides on his shoulder. Without looking up, he said, "I have brought these back, Mr. Savery; where shall I put them?"

"Wait till I can get a lantern, and I will go to the barn with thee," he replied; "then perhaps thee will come in and tell me how this happened. We will see what can be done for thee."

As soon as they were gone out his wife prepared some hot coffee, and placed some pies and meat on the table. When they returned from the barn, she said: "Neighbor Smith, I thought some hot supper would be good for thee."

He turned his back toward her, and did not speak. After leaning against the fire-place in silence for a few moments, he said, in a choked voice, "It is the first time I ever stole anything, and I have felt very bad about it. I am sure I didn't once think that I should ever come to what I am. But I took to drinking, and then to quarrelling. Since I began to go downhill everybody gives me a kick. You are the first man that has ever offered me a helping hand. My wife is sickly and my children starving. You have sent them many a meal. God bless you! but yet I stole the hides. But I tell you the truth when I say it is the first time I was ever a thief."

"Let it be the last time, my friend," replied William Savery. "The secret lies still between ourselves. Thee is still young, and it is in thy power to make up for lost time. Promise me thee will not drink any intoxicating liquor for a year, and I will employ thee to-morrow on good wages. The little boy can pick up stones. But eat a bit now, and drink some hot coffee; perhaps it will keep thee from craving anything stronger to-night. Doubtless thee will find it hard to abstain at first, but keep up a brave heart for the sake of thy wife

and children, and it will soon become easy. When thee has need of coffee, tell Mary, and she will give it thee."

The poor fellow tried to eat and drink, but the food seemed to choke him. After vainly trying to compose his feeling he bowed his head on the table and wept like a child. After awhile he ate and drank, and his host parted with him for the night with the friendly words: "Try to do well, John, and thee will always find a friend in me." John entered into his employ the next day, and remained with him many years—a sober, honest and steady man. The secret of the theft was kept between them, but after John's death William Savery sometimes told the story to prove that evil might be overcome with good.—Selected.

W. D. HOWELLS' ON INNATE CURIOSITY.

People used to take it for granted that the real interests of life were such as belonged to getting on in it, to making or saving money, to rearing families of children, to preserving the health, to obtaining an education, to experiencing religion. But I think that either we have greatly changed, and no longer care for things that once vitally interested us, or else that we were in an illusion as to the fact in the past, and were vitally interested only in the things that did not concern us. It has long been noted how the affairs of others attract us; and the innate altruism of the mind will account for much that is contradictory in our attitude towards things that are no one's affairs in particular. Here the well-known position is reversed, and what is nobody's business is everybody's business. Of course, there is nothing in the world that is not somebody's business, but there are certain things that involve so very few people compared with the vast number of people who involve themselves in them that they may very well be classed as nobody's business. Some of these, in their hold upon the witnesses may be accounted for as human events. But is a football game one of these? Is a boat-race one of them? Why should the elevator boy be excited about such things, and wish to tell me which side has won? He is on duty all day, and has much less chance to see them than the man in the moon has. I myself can, in the nature of things, care nothing at all about a boat-race between the two great universities, but I have suffered several defeats of Harvard with a shame and grief which I should not like to have Yale men know, and I have followed the course of the rival crews in a tumult of feeling which no affair of my own has ever roused in me.

Why do such multitudes of people gather in front of the newspaper offices when they are flashing the vote on election night in figures of fire? Ninety-nine-hundredths of the spectators cannot possibly gain or lose anything by the result. They will be neither richer nor poorer, better nor worse, wiser nor sillier, when all is over. Why do we crowd and jostle one another for a glimpse of some celebrity who could do none of us any good, if he could miraculously become aware of us, and wished to do it? Why are whole communities, nations, civilizations, convulsed, from time to time, about things that never come home to anybody's business or bosom...

It is well enough to say that we abandon ourselves in most cases out of curiosity; but I think there is a deeper reason than this. We give ourselves to them because they take us out of ourselves, and because the real interests of life are for each one of us the things that do not personally concern us.—Harper's Weekly.

TWO WAYS TO WIN.

"I wish to learn the violin," said she, "and to make myself famous."

She spoke to a philosopher, who slowly lifted his tranquil eye, and said, "There are two ways. The first and truest is, get the best master that you can, go by yourself, and put in several years and practice under his instruction. The second best is, get a fairly good instructor, learn something about the violin, and then go to all your friends and ask them to buy tickets to your entertainment, and get the newspapers to say that you play well. For awhile the last succeeds; but if you have really mastered your instrument these social and advertising methods will not be needed; for you will have become like Orpheus, who had but to put his instrument in motion, and even the wild beasts of the forest gathered to listen."

The young lady looked at him with widening eyes.

"I know a case in point," continued the philosopher. "Two young men were graduated from our best university. They were pre-

sentable, fine fellows, one of them particularly handsome, and both determined to succeed. I was present at a dinner given by the dean one night, a few years later, and the chief justice was there. The handsome young fellow who wished to get on helped him with his greatcoat, carried the shawl of a lady of distinction, and made himself useful and delightful to every one. When I went down from dinner I heard the voice of the other young fellow (he had not been asked), who was talking with a group of workmen on the pavement. They were returning from a meeting that had been addressed by him, and he was answering some of their questions. Nobody connected with the dinner gave any thought whatever to Number Two; but ten years later the handsome young fellow was still carrying a lady's shawl, and helping a man of fame with his greatcoat. He was charming to have about, and made a hit in society; but the other had got in his work in a more thorough and solid way. He had gone to Congress, and was the author of standard works on the new political economy, and everybody says he will yet be himself the chief justice."

The young lady rose and said to the philosopher, while her face glowed, "Good-bye, and thank you. I am going by myself to practice the lesson given me on the violin by a great master, and another lesson just given me—by a greater."—Frances E. Willard.

CULTIVATE CHEER.

It was a favorite saying of Bancroft, the historian, who was a vigorous old man at ninety, that the secret of a long life is in never losing one's temper. The remark was simply a concrete way of expressing the hygienic value of amiability—a principle which, until lately, has scarcely been considered in the training of children. Hitherto we have regarded fretfulness, melancholy and bad temper as the natural concomitants of illness. But modern science shows that these mental moods have actual power to produce disease. No doubt in most cases imperfect bodily conditions are the cause of irritable and depressed feelings, yet sometimes the reverse is true, and a better knowledge of physiological laws would show them to be effect rather than cause. The fact that discontented and gloomy people are never in good health is an argument in favor of the theory that continual indulgence in unhappy thoughts acts as a poison and creates some form of disease. Moreover, such people radiate an unwholesome influence, which, like the atmosphere of a malarial region, one cannot help inhaling. They also lack hope and energy and are far more likely to succumb to prevailing epidemics than those of a cheerful temperament. A variety of motives, therefore—our personal well-being, regard for the dear ones of our households and loyalty to the divine Master, who forbids our taking anxious thought—should inspire us to cultivate a sunny disposition.

THE STORY BEHIND.

John Trenhold's study was the one spot in his immaculately-kept house which was to be thoroughly let alone, for, although he loved order and had given his sister instructions and "carte blanche" to preserve the establishment "for Marjorie's sake," in all the elegance which had characterized it while Marjorie's mamma was its chief charm, it was in this low-ceiled, but wide and long sky-parlor, with its sunrise and sunset windows, that great thoughts were put on paper which made the world wiser and better. Books not only covered the walls, but covered the floor also.

Marjorie was never permitted to enter this sanctum, except when taken there for her daily lesson in German, which her father preferred to give her himself, since he loved the German language, and was as much at home in it as in his native tongue.

But, however disarranged or dusty the room might become, there was ever one bright place. In my frequent visits to my "dear familiar friend," I knew that before the portrait which hung over his quaintly carved desk—a desk which Margaret had fancied when they were in Florence on their wedding journey—I should always find some flower expressive of a never-fading remembrance of the life which died in its fresh bloom. At Christmas I had seen the branch of holly resting on the broad gold frame, and the crimson Meteor roses on their richly foliaged stems reaching up from the tall crystal vase almost to the beautiful hands which had so often held them. The morning rays of a pale Easter sun had fallen upon a spike of lilies, for which the creamy train of Margaret's gown made a delicate background. And on the day that would forever bow his heart with mourning John had sat in tears

before this shadow of his lost darling, while dewy violets vainly tried to comfort him with their wafted fragrance.

One day I sat by while the German lesson was in progress; but just when it was most absorbing, and John had mysteriously produced a tiny gold "Fingerhut," which Marjorie was endeavoring to hold upon her correspondingly small digit, a card was brought which called him to the library for a few minutes.

To console the child I entered into a game of "hide the thimble," and when it came my turn to hunt, I moved the portrait out a little, and my eye was caught by these lines:

"Sometimes when, after spirited debate
Of letters or affairs, in thought I go
Smiling unto myself, and all aglow
With some immediate purpose, and elate
As if my little trivial scheme were great,
And what I would so were already so;
Suddenly I think of her that died, and
know,
Whatever friendly or unfriendly fate
Befall me in my hope or in my pride,
It is all nothing but a mockery,
And nothing can be what it used to be,
When I could bid my happy life abide,
And build on earth for perpetuity,
Then, in the deathless days before she
died."

Reverently I replaced the frame, but I had learned why, as we were discussing Howells' poems a few days before, there had been a break in John's voice when he said, "He expresses the soul." Ah, if we could see the story behind, when we look upon the productions of painter and sculptor!

In olden times, when books were rare and hearts even more thirsty for knowledge than now, artists inscribed upon the back of their canvas the meaning of what they had portrayed upon its face; and before the altarpieces of Raphael and Perugino hosts have prostrated themselves in adoration of angels and the Holy Family, discerning behind the faces all that deserves worship.—Advocate.

"COMIN' THROUGH THE RYE."

Bismarck has had to pay for "comin' through the rye," says The Westminster Gazette. It is a harvest custom in the duchy of Lauenburg, when a person passes through a field while the corn is being cut, for the workers to stop, bind a few ears of corn to his arm and then demand money for his ransom.

The old statesman and his son, Count Herbert, were driving a short time ago through the cornfields of Bismarck's Schonau estate, and they stopped to look at the men who were cutting the rye.

Hereupon the men threw down their scythes, took up some stalks of the rye, and, going up to the two Bismarcks, courteously but resolutely fastened a small bundle of rye to the arms of the visitors. The man of blood and iron, who has a conservative reverence for old German customs, cheerfully paid for the ransom of himself and his son with two gold coins.

Bismarck insisted on keeping the signs of his bondage upon his arm until he got home.

A MODEL HUSBAND.

"Is there a man in all this audience," fiercely exclaimed a female lecturer, "that has done anything to lighten the burden resting on his wife's shoulders? What do you know of woman's work? Is there a man here," she continued, folding her arms and looking over her audience with superb scorn, "that has ever got up in the morning, leaving his tired worn-out wife to enjoy her slumbers, gone quickly down-stairs, made the fire, cooked his own breakfast, sewed the missing buttons on the children's clothes, darned the family stockings, scoured the pots, filled the lamps, swept the kitchen and done all this, if necessary day after day uncomplainingly? If there is such a man in the audience, let him rise up! should like to see him!" In the rear of the hall a mild-looking man in spectacles, in obedience to the summons, timidly arose. He was the husband of the eloquent speaker. It was the first time he ever had a chance to assert himself.—Michigan Advocate.

The late Rev. C. H. Spurgeon was particularly pleased with a Yorkshire criticism of one of his sermons. Here it is: "Ah, say Mister, you preached a goodish sermon to night; but, if it had been cut short at beat ends and set afire in the middle, it wad a dea us mare good."

Miss Willard says, "A man too busy to take care of his health is like a mechanic too busy to take care of his tools."

Children's Corner.

JACK FROST.

The doors were shut, as doors should be,
Before you went to bed last night;
Yet Jack Frost has got in, you see,
And left your window silver, white.

And now you cannot see the trees
Nor fields that stretch beyond the lane;
But there are fairer things than these
His fingers traced on every frame.

Rocks and castles towering high;
Hills and dales, and streams and fields;
And knights in armor riding by,
With nodding plumes and shining shields.

And here are little boats, and there
Big ships with sails spread to the breeze;
And yonder, palm trees waving fair
On islands set in silver seas.

And butterflies with gauzy wings;
And herds of cows and flocks of sheep;
And fruit and flowers and all the things
You see when you are sound asleep.

For, creeping softly underneath
The door when all the lights are out,
Jack Frost takes every breath you breathe
And knows the things you think about.

He paints them on the window-pane
In fairy lines with frozen steam;
And when you wake you see again
The lovely things you saw in dream.

—Northwestern Advocate.

WHILE YOU ARE YET GROWING.

Growing girls and boys do not always appreciate that it is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks more than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage, and an erect, straight figure, are a pleasure to beholder and possessor, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house, walk up to the wall and see that your toes, chest, and nose touch it at once; then, in that attitude, walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A southern school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.—N. Y. Times.

JOHN LIKED FUN.

John was tricky. Those who thought him a "beauty," smart and obedient, knew that he was mischievous and full of his "jokes."

John certainly did have a love of fun in his "make-up," which made him a jolly companion for four boys, who in turn did like to "plague the poor old chap," the family horse.

John was black-coated, strong and intelligent. His tricks were not vicious ones. He never kicked, balked, nor ran away, being sober and well conducted when driven or ridden by the senior members of the family.

He had a fondness for his master, who petted him a great deal. The women could drive him. He brought them home in just the same condition they started out. It was only with the boys of the family that John ventured to "joke."

There were four of them, Ernest, Walter, Henry and Albert, bright young fellows, who delighted to tickle John's nose with a sweet-smelling apple, snatching it away when he prepared to enjoy it.

John was a pig in his love for mellow, ripe apples. The boys thought it fun to tease him a little, and make him anxious to get it before giving it up to him.

They really did teach him to play "hide-and-seek" with them.

One of his tricks was to sigh and swell up his body when being saddled, if one of the little boys was about to ride him.

Of course, the saddle was sometimes turned after they had ridden a little distance.

Another trick was snatching a cap from their heads and galloping away with it to the farthest corner, whinnying defiance to the capless youngster.

One May afternoon, as I sat beside a window, some boyish voices called, "We are going to ride out to Muddy Fork. John is lazy; don't have enough to do."

John looked at me, and I plainly saw fun in

his eyes. He made a nip at an apple geranium, and then went along as sober as judges are said to be.

His expression plainly said to me, "These four boys seated upon my back are hunting for fun. I'll help find it."

Ernest and Albert whistled gaily, Henry and Walter urged "lazy bones" along.

"Such a good horse as he is. It isn't every one who would carry such a load of restless boys," was my thought, as John slowly crept along, head down, apparently meditating deeply.

In an hour, four boys, wet and muddy, walked in at the gate.

"What has he done?" I inquired.

"Done?" chorused an indignant quartet of boyish voices. "He poked all along, as if he was almost asleep, until we got into the water. He laid down and spilled us off his back and just galloped home."

"He did it on purpose, of course he did. He thinks he can play tricks on us little boys. He don't dare to try 'em on men."

We went to the back gate and saw John standing there, looking meek and subdued, only—I detected a twinkle in his eyes.

He received a scolding, which he did not heed, and a few minutes after I saw him in the stable-yard with four boys perched on his back.—Prairie Farmer.

TO BOYS LOOKING FOR A SITUATION.

A Herald correspondent asked Secretary of the Treasury, Lyman J. Gage, what advice he would give to a young man just graduating and wishing to enter practical life. Mr. Gage answered, "To look around him and put his hand to the first honest work that offered, watching for the opportunities of life, but never trying to break open doors."

That has been Mr. Gage's plan all his life. When he was a boy he worked in a fish, fruit and soda water store for five dollars a month, and continued there two years. Throughout his young manhood his plan was the same. He took hold of whatever came to him, and kept at it till he had saved a little money to get some more schooling, or until a better place was offered to him. As messenger in a country bank at Rome, N.Y., he was allowed to go behind the counter and help count the money. That made him an expert in money counting and detecting bad coin and notes. He also clerked in a bookstore at eight dollars a month. Again, he worked in a sash and door factory, and got twelve dollars a week. In two years he saved from his wages \$300. With that he went to a business college, and studied book-keeping.

He was for a while night watchman in a lumber mill for ten dollars a week. In every place he kept his eyes open, and learned everything he could. While he was night watchman a place in a bank was offered to him at \$500 a year.

In the banking business he at length seemed to strike his gait. He was promoted rapidly from one place to another till he became a bank president.

A GENEROUS HORSE.

The horse is generally rated as one of the most intelligent of animals, and a pretty incident that was witnessed by a number of persons recently shows that generosity also enters into his character.

Two fine-looking horses attached to single ouggies were hitched at the curb opposite the Chestnut Street entrance to the Merchant's Exchange. They were hitched several feet apart; but the hitching-straps allowed them sufficient liberty of movement to get their heads together, if they so desired. The owner of one of them had taken the opportunity of a prolonged stop to give his horse a feed of oats, which was placed on the edge of the sidewalk in a bag.

This horse was contentedly munching his oats, when his attention was attracted by the actions of the other horse. The other horse was evidently very hungry. He eyed the plentiful supply of oats wistfully, and neighed in an insinuating manner. The horse with the feed pricked up his ears politely and replied with a neigh, which must have been in horse language an invitation to the other fellow to help himself. Evidently he accepted it as such; for he moved along in the direction of the bag as far as his hitching-strap would permit. But the strap was not long enough, and his hungry mouth fell about a yard short of the bag.

The other horse noticed, and seemed to appreciate this difficulty. Fortunately there was some leeway to his strap. So he moved slowly along the curb, pushing the bag with his nose

until the other horse was able to reach it. Then, after a friendly nose-rub of salutation, the two horses contentedly finished the oats together.—St. Louis Republic.

WANTED—A LITTLE GIRL.

Where have they gone to—the little girls, With natural manners and natural curls, Who love their dollies, and like the toys, And talk of something besides the boys?

Little old women in plenty I find,
Mature in manners and old of mind;
Little old flirts who talk of their "beaus,"
And vie with each other in stylish clothes.

Little old belles, who, at nine and ten,
Are sick of pleasures and tired of men,
Weary of travel, of balls, of fun,
And find no new things under the sun.

Once, in the beautiful long ago,
Some dear, little children I used to know!
Girls who were merry as lambs at play,
And laughed and rollicked the livelong day.

They thought not at all of the style of their clothes,
They never imagined that boys were "beaus";
"Other girls' brothers" and "mates" were they,
Splendid fellows to help them play.

Where have they gone to? If you see
One of them anywhere, send her to me.
I would give a medal of purest gold
To one of those dear little girls of old,
With an innocent heart and an open smile,
Who knows not the meaning of "flirt" or "style."

—Ellen Wheeler Wilcox.

A DOG'S FRIENDSHIP FOR A COW.

A gentleman living in Bangor, Maine, tells in an exchange a story about a little dog which he owns that illustrates again the devoted friendship often noticed to exist between dumb animals. He owns a cow as well, and the dog and cow are great friends. Not long ago the cow was sick, and the owner thought best to keep her grain from her for a time. The dog, however, did not approve of this; not understanding it, and decided to attend to his friend's wants himself, as his owner discovered one day when he entered the stable by chance. There was Master Doggie in the act of giving Boss her meal, which he did by filling his mouth as full as he could carry it from the barrel where the fodder was kept, and dropping it in front of the cow, who was eating with relish the food she had much missed.—New York Times.

TRUE BRAVERY.

In the heat of passion Robert had done something that he was ashamed of and sorry for after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now, Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it I'm a moral coward. I'll do it!"

So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.—Eben E. Rexford, in the New York Observer.

Once, in a little cottage by the sea, a fisherman's wife sat mending her husband's net, which had been torn by the rough waves. Her face was sweet, but it was sad, and more than once a tear dropped on to the coarse fishing net. The fisherman's wife was troubled because a few days before she had learnt that her boy Charlie was drowned at sea. He had gone out with the fishing smack, there had been a storm, and he had not since been seen or heard of. The mother felt as though her heart was breaking, and she could hardly believe her ears when a well-known voice called from the doorway, "Mother!" And she looked up to see her boy alive and well. "My boy was dead, and is alive again; he was lost, and is found," said the mother, as she clasped him in her arms, and listened to his story of the storm, and of his narrow escape. She could understand the disciples' joy and wonder as they welcomed their Lord, who had so lately been taken from them as it seemed forever.

Memorial Notices

NICHOL.—Jane Brownlee, wife of John Nichol, was born in Fermanagh, Ireland, May 4, 1809. In her eighteenth year she came to Canada, and settled in Goulburne, Ont. Three years later she was married to John Nichol. Mrs. Nichol was deeply convicted before she left Ireland, and was soundly converted two years after she arrived in Canada. In 1844 she was left a widow with five children to battle with life on a bush farm unpaid for. With great courage and faith she toiled on till her farm was paid for. Daily she would gather her children around the family altar and commend them to God. By her godly consistent life, and earnest prayers, she led her five children to Christ. All looked upon her as a most devout follower of the Master, regular attendant at all the services of the Methodist church, ever ready to perform duty, whether it was to pray, testify or endure any cross for God. She was greatly beloved and respected by the whole community, and exceptionally loyal to the church of her choice. For some years past she resided with her son, Thomas, at Richmond, Ont. As old age came on she became very feeble. Her last illness was a very painful one. She bore her affliction with Christian fortitude, ever realizing that the grace of God was a sufficient portion for her, and it was her delight to tell of the "triumphs of faith," and the preciousness of the Saviour in all her trials. She died May 2, 1897, in her eighty-eighth year, leaving three sons and one daughter to mourn her loss. They are not called to sorrow at those that have no hope. They wait with the blessed assurance that if faithful to God they shall meet where parting shall be no more. F. W. A. M.

NELSON.—William Nelson was born in county Cavan, Ireland, and on January 21, 1847, at the parsonage in Cartwright, Ontario, was married by Rev. Daniel Wright, to Ann Emerson, who survives him. He lived in Cartwright, Ontario, in the township of Simclair, Muskoka, and in the settlement of Umatilla, in the Valley River district, Manitoba. He was converted to God in Muskoka when about fifty-five years of age, during an attack of bronchitis. For the past two years he suffered from this disease, and on October 1, at the age of seventy years, in the home of his daughter, Mrs. Matthew Harkness, Umatilla, he fell asleep. His trust was in God, and during his lingering illness he often bore testimony to this fact. We laid his body to rest beside another lonely grave, on a hill near the Valley River. Edward W. Wood.

LONG.—Isabella, wife of Wm. Long, Treasurer of Maryboro', was born in Colchester county, Nova Scotia, May 21, 1839. Her maiden name was Isabella McLean, and along with her brother, Roderick, she moved to Shakespeare, Ont., where she was married to Wm. Long, in 1860. Deceased was brought up in the Presbyterian Church, but after her marriage she moved to East Gwillimbury, and in 1863, joined the New Connexion Methodist church at Queensville appointment, on the Aurora Circuit. In 1867 she moved to Maryboro', county of Wellington, where she resided until death, which took place October 27, and during this time was identified with Sharn appointment, on the Wallace Circuit, of which she was an earnest and devoted member. About three years ago she was seized by paralysis which steadily weakened her until she was unable to attend the house of God—a place ever dear to her, but she, however, enjoyed sweet fellowship with her heavenly Father. During her latter days, when her eyes became dim so that she could not see to read her Bible, she enjoyed still to turn its leaves, and repeat passages which she had memorized, and which were comforting to her in her hours of patience and resignation. C. I.

TEASDALE.—Mrs. Hannah Teasdale, whose maiden name was Hannah Budd, was born Penrith, Cumberland county, England, May 10, 1839. From a child she knew the Holy Scriptures, and was thereby made wise to salvation. She never could date the exact moment when she passed from death unto life, but from her tenderest years she was conscious of love to Jesus, which love grew with growth, and matured in strong and intelligent Christian womanhood. In 1864 she was married to Joseph Teasdale. While living in Durbam, Ont., she united with the Reg. Baptists, and remained a consistent member until removing to Walkerton she found at that time no Baptist organization here. In her husband espoused the cause of Christ, and she, with him, united with the Methodist Church. Mrs. Teasdale, by extensive reading and habits of thought, attained a wide range of general information, and was an interesting conversationalist, but the Bible was her book. She loved it, and studied it every day, and as a worthy example, it should be stated that to the latest day her strength permitted, she was not only in her place in public services of the sanctuary and in meetings, but always present, as a student the minister's Bible-class in the Sabbath school. Confined to her house for the part of the last ten months "she endured seeing him who is invisible," and in her sittings "her consolation also abounded Christ" until release came. She asked, "long do you think I shall live, doctor?" answer was "About one hour." "Thank Lord for that," she replied, and in a few minutes afterwards, she sweetly fell asleep in Jesus. W. Tind

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GOSPEL RIGHTEOUSNESS.

Not an Expedient.

Gospel Righteousness is by faith in Jesus Christ, the redeemer of men. It is so customary to think of Redemption as a plan or a scheme or an expedient for the relief of man or for the relief of God, that we forget the deeper, better and diviner truths. Redemption by Christ Jesus is sometimes presented as an expedient to get God out of a difficult corner, and sometimes as an expedient to get man out of a dangerous situation. Too much legalism makes justice obstruct the purpose of love, until God is cornered by the collision of his own attributes, and must find a way of escape for himself. To others Redemption has been, not so much an expedient on God's side, but a scheme for man's escape from the devil. Satan held man in bondage and demanded a ransom. These views are to us unworthy. Salvation, through faith in Christ, is not truly represented when set forth as a mere expedient in any sense. It is a revelation of God. It is the highest revelation of God. It is God manifesting himself to man, to sinful man. It is a revelation of the love of God, to be sure, but it is equally a revelation of the righteousness of God. The dignity and security of redeemed man rest, not on an expedient, but on the highest altitudes of divine revelation—on the fullest revealing of God. "That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus." The whole intelligent universe will know God best through man's redemption.

What it is.

The Gospel Righteousness is a way of acceptance with God apart from the deeds of the w, but not contrary to the principles of the w. It does not make void, but establishes the w, and is witnessed by the law and the prophets. Gospel Righteousness, however, is not legal righteousness, neither is it ceremonial righteousness. "It is through Jesus Christ and faith. It is "by-faith" righteousness, and not "by-works." It is a free and gracious act of God in accepting the ungodly on condition of faith in Jesus Christ, whose work was established as a redemption and a propitiatory sin. As a revelation of mercy on God's part, it excludes boasting on man's part. It is a righteousness that is open to all, and is the special privilege of none, for it is by faith of all in Christ unto all and upon all them that believe: for there is no difference. Noah found righteousness before the flood. Abraham found it long before Abraham was born. Adam found it before he was circumcised. David found it under the law; so did Isaiah. Through the self-offering of Jesus Christ, through the voluntary and vicarious suffering and death of Jesus Christ, God forgives sin. It is a marvellous revelation of a Just God and a Saviour. Sin is not condoned, and no unrighteousness is committed or encouraged. There are two Greek words in the New Testament that express the graciousness of God in forgiveness. One is "paresis," which is "to pass by." The other is "aphesis." Paresis is to pass by; aphasis is to put away. Under the Old Testament it was paresis, tolerance; under the New

Testament it is aphasis, removal. Then it was forbearance; now, it is remission. For thousands of years before Christ came, God had tolerated sin, in forbearance, and had not punished it in any severe or strong way, so that man's conception of God's holiness was in danger of becoming dim, if not extinct. God's says: "Four thousand years the spectacle presented by mankind to the whole moral universe was, so to speak, a continued scandal. With the exception of some great examples of judgments, divine righteousness seemed to be asleep." But now, since the incarnation of God in Christ, since his humiliation and suffering and self-offering unto death and burial and resurrection and ascension, the righteousness of God cannot be doubted. God does not tolerate sin in indifference, or pass over it in compromises, or forgive it easily, but through agony.

The Gospel Righteousness is very distinctly and truly God's righteousness. It is wrought by God. Legal righteousness is wrought by man through obedience in response to Divine commands. Ceremonial righteousness is also wrought by man in obedience to certain rules of conduct. Gospel Righteousness is wrought by God in the hearts of the penitent and believing, but it is also a righteousness in which man co-operates with God in working toward the result. It thus goes, back to natural conditions. A harvest is a gift from God, and a work of man. So is Gospel Righteousness.

Redemption and Propitiation.

The Gospel Righteousness is through the mediation of Christ, we have said. Paul states it strongly in Rom. iii. 24, 25:

"Being justified as a pure gift by his grace through the redemption that is in Christ Jesus; whom God has established beforehand as a means of propitiation through faith by his blood, for the demonstration of his righteousness."

"The work of Christ is, so to speak, the hand in which God extends his gift; faith is the hand which we reach forth to receive." (Burwash.) It is through Christ we receive the reconciliation by faith, and faith as "trust in him." We are to beware of fixing faith on theories of the atonement, and we are to beware of ossifying the atonement itself under some figure. We have two figures in these verses, namely, "redemption" and "propitiation," deliverance by way of ransom, and deliverance by way of appeasing or expiation. The ransom price is for the deliverance of a captive, the propitiatory is for the relief of a sinner. We must be careful, rational and scriptural in our use of these figures. The payment of a ransom price is not the payment of a debt. Dr. Burwash distinguishes them thus:

1. Payment of a debt is fixed as to amount by the nature of the obligation. The ransom price is fixed by a captor.
2. Payment of a debt cannot be legally refused. Acceptance of a ransom is optional.
3. Payment of a debt grants unconditional discharge. A ransom price may be accompanied by conditions.
4. There is no grace in the release of a debtor when his debt is paid. There may be the richest grace in granting relief to a captive upon generous and righteous terms of redemption.

The redemption must not be commercialized. God's gifts are not bought, nor is man's love and service purchased. God's gifts are free, and God's people are acquired by love.

In reference to the "propitiatory" we must not fall into the heathen notion that God needed to be appeased. Cremer, in his lexicon, is so strong and clear on this that we quote: "The idea lying at the foundation of heathen expiations is rejected by the Bible. The heathen believed the Deity to be naturally alienated from man. The design of the propitiatory sacrifices and prayers that were offered, was to effect a change in this feeling. In the Bible the relation is a different one. God is not of himself already alienated from man. HIS SENTIMENT, THEREFORE, DOES NOT NEED TO BE CHANGED. BUT IN ORDER THAT HE MAY NOT BE NECESSITATED TO COMPORT HIMSELF OTHERWISE, THAT IS, FOR RIGHTEOUSNESS SAKE, AN EXPIATION OF SIN IS NECESSARY, AND, INDEED, AN EXPIA-

TION WHICH HE HIMSELF AND HIS LOVE INSTITUTE AND GIVE." "Through the institution of the expiation, God's love anticipates and meets his righteousness. Nothing happens to God, as is the case in the heathen view; therefore we never read in the Bible of propitiating God." "God is never of the object of the action denoted." The propitiatory is not the changing of God, but it is the righteous covering and putting away of sin. Man cannot cover his sin and prosper, but God can put it away in his love. That Christ's work of redemption or propitiation has a relation to God must be clear to all. We like to think of it as the highest revelation of God to all intelligences.

Changing Figures and Abiding Substance.

The attempts of theologians since the days of the apostles to elucidate the divine reality of the atonement have resulted in a variety of theories. Anselm present a criminal theory, Abelard a moral influence theory, Grotius a governmental theory, and much popular teaching presents a commercial theory. The work of Christ satisfies a judge, or influences a sinner, or honors a law, or pays a debt. All of these have their value as presenting the great work of Christ under temporary illustrations, which bring it home to the heart, and win a soul to be taught of Jesus, but they are all inadequate to those who can take strong meat and not milk. The question arises, are we to be left with these shifting illustrations? The figures change from time to time with change of human thought and national character, but the underlying reality does not change. It is Jesus Christ, the same yesterday, to-day and forever. If a permanent statement of the work of Christ as the basis of salvation is ever reached, it must be in ethical terms, and in the setting forth of spiritual relations. God and man are spiritual beings, and the relation between God and man must be an ethical relation.

There is a tendency with thinkers in our day to get away from the illustrations to the underlying reality. The moral influence theory of the atonement is a move in this direction. Abelard first taught it, but the strongest modern representative of this theory is Dr. Horace Bushnell. His language is: "Christ suffered with us through sympathy and fellowship; the result of which was to give him a moral power over men, spiritually quickening them, and moulding them by his love and example." Such teachers make the work of Christ a moral reality as a moral influence on man, but they fail to recognize that it is also a moral reality as a moral worth before God. They exalt the moral power of suffering love, and overlook the fact that the same suffering love was a righteousness and an obedience, even unto death before God. There is no righteousness which Jesus did not fulfil—legal righteousness, the law was perfectly kept—Gospel righteousness, the law of faith and love was perfectly exemplified—ceremonial righteousness, even this was literally fulfilled—righteousness before God and righteousness toward self and neighbor, these were unbroken. We think that these two views, the ethical reality and worth of Christ's work before God and the moral force of that work toward man must sum up the truth on this important subject. As an ethical reality before God, as righteousness, sacrifice, obedience and death, Christ's work is the supreme revelation where the whole divine nature shines transcendently, and shows man a righteous and reliable basis for salvation. As a moral force toward man, as love, vicarious suffering, moral power, and spiritual comradeship, Christ's work opens to man the immanence of God, and shows him the all-sufficient and all-assuring power of salvation. We say, in conclusion, that the atoning-reconciliation in Christ is likely myriad-sided. Like its author, it is infinite. It will not be fully comprehended in this life by finite man, but may be apprehended with ever-increasing clearness and fulness.

STUDENTS' MISSIONARY CAMPAIGN

For a Young People's Forward Movement for Missions, under the Direction of the Church.

As a result of the Students' Missionary Campaign during the past summer, the district Epworth League conventions have paid special attention to the Missionary Department. Not only have the papers, addresses and discussions been instructive and enthusiastic, but the summing up of the strength and spirit showed, that by the plan of the Young People's Forward Movement for Missions, every well-organized district could support a missionary. Eighteen districts have decided what they could do, they should do, and would

do. Each of these eighteen districts, at the present time, have a committee, consisting of the chairman of the district, together with the president, secretary and missionary vice-president of the district Epworth League, conferring with the General Board of Missions, asking for a missionary to support. (On page 2, under the heading, "Forward Movement for Missions," a report is given of one of these district conventions, held at London, Ont.)

Many districts have not yet held their conventions, but several are arranged for in the near future. It is expected that at least six more districts will fall into line with the Young People's Forward Movement for Missions, by appointing committees to confer with the General Board, and thus relieve the General Board of the salaries of six more missionaries.

The following districts, largely through the work done last year, have already had missionaries granted them for support: Toronto East District Epworth League, Dr. and Mrs. O. L. Kilborn, Chentu, China; Toronto West District Epworth League, Mr. and Mrs. Tong Chue Thom, Victoria, B.C.; Toronto Central District Epworth League, Dr. and Mrs. J. A. Jackson, Bella Bella, B.C.; Montreal District Epworth League, and Wesleyan Theological College, Dr. and Mrs. Ewan, Chentu, China; Barrie District Epworth League, Rev. Mr. and Mrs. M. Takagi, Japan; Cobourg District Epworth League, Dr. and Mrs. Smith, Chentu, China; Bradford District Epworth League, Rev. Daniel Norman, B.A., Japan.

There is good ground for the belief that our young people will, by the pray, study, give plan, advocated by the Students' Missionary Campaign, greatly strengthen the missionary work of our church by their daily prayers, and arouse a permanent, intelligent interest in the cause by their study of missions, and relieve the General Board of Missions of many thousands of dollars by their systematic giving. A concise report of the summer's campaign, giving the names of the campaigners who reported, together with the names of the districts worked, and the results to the date of going to press, may be found in the December number of The Missionary Campaigner, free sample copies of which may be had by writing to F. C. Stephenson, corresponding member Students' Missionary Campaign, 568 Parliament Street, Toronto.

A Kindly Word from Dr. Potts.

This is the season of the year when thoughtful people think of, and determine, the literature of their homes for the coming year. Parents are obligated to provide food for the minds of their children, as much as for their bodies.

About this time people are wont to say, "Such papers, periodicals and books shall be our reading for 1898." It might not be wise to confine our reading to our own denominational literature, but it should have a chief place, and should be honored in all our homes. The Christian Guardian is pre-eminently entitled to a place in our family reading, because it is the connexional organ of Canadian Methodism, and because of its literary and religious worth. Those not taking The Guardian, cannot be intelligently familiar with the varied operations of their own church.

What shall be said of The Magazine? The December number is rich in topics and in style. The bill of fare for 1898 is better than ever. Its twelve members are equal to several volumes, and will be laden with the ripe, rich fruit of many cultivated and consecrated minds.

Let the publisher and editors be gladdened by greatly increased subscription lists. Those who are now subscribers could very much increase the subscribers by loaning and recommending The Magazine and The Guardian.

The Christmas number of the Toronto Saturday Night is out, and proves to be an unusually attractive production. The editor has an article, in which he attempts to correct the false impressions of foreigners about the Canadian climate. Two beautiful colored supplements are given. One is entitled, "The First Harvest in Canada," and the other, "Canada, Sixty Years After." These are beautiful pictures, and are fine specimens of lithographic art. "The Graves of Three Great Canadians," an article describing the last resting-places of Sir John Macdonald, Hon. Alexander Mackenzie and Hon. George Brown, with photographic views of the same, and half-tone portraits of the three men, will prove highly interesting. Several first-class original stories by Canadian writers, and illustrated by Canadian artists, make up the bulk of the book. The publishers' address is Toronto Saturday Night, Saturday Night Building, Toronto.

The Globe, Toronto, has reduced the price of its morning edition from \$6 to \$4, and discontinued the second edition. In the announcement of the change it is stated that the great reduction in the price of paper and the introduction of type-setting machines have made this possible. The Globe is generally recognized as one of the leading papers in Canada. This reduction in price will be appreciated by its numerous readers.



"For Christ and the Church."

This Department is edited by REV. A. C. CREWS, General Secretary of Epworth Leagues and Sunday-Schools...

Office: Wesley Buildings, Toronto. All orders for Charts, Constitutions, Topic Lists, or other League supplies...

Collections for the Epworth League Board to be sent to the Financial Secretaries of the respective Districts. J. W. FLYVILL, Esq., General Treasurer...

LEAGUE CONVENTION CALENDAR.

Dec. 14, 15—Palmerston District, at Harrison. Jan. 23—Hamilton District, at Hamilton. Feb. 22, 23—Montreal Conference, at Ottawa.

ACTIVE JUNIORS.

A delegate to one of our conventions the other day, in giving a report, said, "We have fifty active members and twenty-two associate. In the Junior League the members are all active, some of them a little too active."

HOW TO ADVERTISE THE CHURCH.

We have received a valuable little booklet on "How to Advertise the Church," by Mr. John A. Patten, of Chattanooga. Mr. Patten is a business man, who spends considerable money each year in keeping what he has to sell before the public...

HYMNS AND TUNES.

One cannot attend a multitude of meetings in various places without being very forcibly struck with a serious defect in church music, the use of inappropriate tunes. We have an excellent Hymn and Tune-Book, in which the greatest care has been taken to join suitable hymns and tunes together...

EPWORTH LEAGUE CALENDAR.

Every pastor, League president and Sunday-school superintendent should see our Epworth League Calendar for 1898. It has some unique features of special value. The Sunday-school lessons and Epworth League topics are printed on the calendar for each week of the year.

it hangs upon the wall, and is a constant reminder. Rev. H. G. Livingston, of Caledonia, has already ordered 150 copies, which he intends to present to the families of his congregation as a New Year's greeting.

"INTERNATIONAL CONVENTION" IN LONDON.

Many people did not have the opportunity of attending the great International Epworth League Convention at Toronto last July, and those who did come were not able to take it all in on account of its magnitude. For the benefit of such persons, Rev. A. C. Crews has prepared a lecture on the convention, illustrated by fifty or sixty splendid stereopticon views.

THE READING COURSE.

Some of the evangelists in the United States are "clinging their work" by putting into the hands of their converts good books, among them the Epworth League Reading Course. It is a first-rate plan, which ought to be adopted everywhere.

A note from Rev. H. S. Magee, of Manitowaning, states that the League there has a Reading Circle of twenty members. It is divided into four groups, responsible alternately for the conduct of the meetings...

The sale of the Epworth League Reading Course has been very satisfactory indeed, but from a large number of Leagues not a single order has been received. If a Reading Circle cannot be formed there should be at least one set of the books ordered for the use of the League.

LEAGUE JOTTINGS.

An "All India Epworth League Convention" was recently held in Calcutta. Delegates were present from Bombay, Moradabad, Mysore, Allahabad, Lucknow, Narsinghin, Kamptee and many other points.

The Methodist Episcopal Church Board of Control intends publishing a Reading Course for the Juniors. We shall watch the experiment with interest.

Rev. Dr. Berry, editor of The Epworth Herald, has been appointed fraternal delegate from the Methodist Episcopal Church to the General Conference of the M. E. Church, South.

Rev. Dr. Schell, General Secretary of the League of the Methodist Episcopal Church, contemplates a trip to Palestine next spring.

The prayer-meeting topics for 1898 are now ready. They will be simpler and more popular in character than those of 1897.

AMONG THE LEAGUES.

At the regular meetings of the League at Orangeville every chair in the commodious lecture-room is filled.

The League at Attwood conducts a monthly paper called The Lantern, which is read at the literary meeting.

The members of the Junior League at Tyrone have presented their superintendent, Miss Werry, with an appreciative address, accompanied by three volumes of Miss Havergal's poems, and a purse.

One by one the Christian Endeavor Societies of our church are becoming Epworth Leagues of Christian Endeavor. The latest to come into line is the Christian Endeavor Society of the Simcoe church.

The anniversary of the League at Jarvis was held on November 14 and 15, and proved a great success. Rev. A. E. Lavell, B.A., preached interesting and inspiring sermons.

The League at Locust Hill is prospering. It now has a membership of seventy-seven; an increase of twenty-one over last year. Quite a

number of associate members have taken the active members' pledge. The society has raised \$106 during the past twelve months, and has sent several barrels of apples to the Sick Children's Hospital, Toronto, as a free-will offering.

FAREWELL TO A MISSIONARY.

The lecture-hall of the St. James' church, Montreal, was well filled on Tuesday evening, November 17, at a meeting called by the Montreal Methodist Young People's Union, for the purpose of saying good-bye to Rev. R. B. Ewan, M.D., who goes to labor in China as a medical missionary...

After a few preliminary remarks, the chairman, Rev. W. H. Emsley, introduced the Rev. Dr. Ewan to the meeting, who was warmly applauded as he rose to speak. In a very feeling manner Dr. Ewan related in detail the circumstances which finally led up to the position which he now occupied, an ambassador of Christ to the foreign field.

Rev. T. S. McWilliams and Rev. Principal Shaw also delivered appropriate addresses.

The Bell-Town League.

By Miss Naumith.

CHAPTER X.—THE CHRISTIAN ENDEAVOR PRAYER-MEETING.

Miss Freeland worked very hard. She had heavy office work at this season of the year; and she had an invalid mother, which fact threw much of the responsibilities of their home upon her. She had thrown all her heart into the League, and with Mattie Cranswick's help, the department of Christian Endeavor was in full blast.

BELL-TOWN METHODIST CHURCH EPWORTH LEAGUE. INFORMATION CARD. You are requested to fill up the blank below with any information of interest to our committees...

There was already placed in the church a "letter-box," for the reception of all such information.

In the arrangement for the prayer-meeting the topic was committed to one name, and "devotions" to another. Two names were put down for every meeting. The responsibility of selecting hymns, or providing special pieces of music was thus laid on the one, while the introduction of the topic and charge of the meeting was committed to the other.

On the way home from the cottage prayer-meeting on Friday night, Miss Freeland and Mattie arranged to go to the Sunday-school superintendent, and ask him to speak at the opening of the school in relation to the League prayer-meeting.

When the prayer-meeting opened, there was a very large attendance. It happened to be Miss Leland's day for the topic, and Charlie Morse had charge of the devotional exercises.

as a rule of order in all the Endeavor Department meetings, that they should kneel in prayer. Mr. Brooks prayed for the immediate presence and blessing of the Lord Jesus Christ. He prayed as if they had something on hand there and then to be attended to.

It had been arranged that Carrie Sweeney should sing a little hymn-solo, but when Charlie looked up at her he saw her bathed in tears. He therefore said, "Let us sing, 'Rock of Ages,'" and while they sang, he went over to Carrie, and found her completely broken in spirit, and she said she "couldn't sing to-day."

At the conclusion of the hymn they knelt again, and he prayed with a wonderful power for one but young indeed in such work.

Theu Miss Leland—the infant-class teacher—came forward, and said:

"Our topic to-day is 'Seeking for Jesus.' It refers to the time when some of the Greeks, who had heard about Jesus, came to see him, and, if possible, to have fellowship with him. They found their way to Philip because Philip was—well, pretty nearly a Greek himself. He was 'of Bethesda,' almost a Gentile town, and he was not of that exclusive habit of thought which characterized those whose associations had been Jewish. Philip spoke to Andrew about it, and they two together brought them to Jesus. It seemed so strange to me to-day, when I was talking to my little ones upstairs about Jesus seeking disciples, that our lessons for the school and the League should have such a happy relationship. I told the little ones about Jesus finding this very Andrew and this very Philip, and I tried to tell them what it meant to be—found. I wondered if they ever knew they were lost. There was a lot of 'finding' that day. I was thinking it must be because there was much 'seeking.' It says, Andrew 'findeth' Simon, and Jesus 'findeth' Philip, and Philip 'findeth' Nathanael and they said, 'We have found' Him of whom Moses and the prophets wrote. It was a 'finding' all round."

"Then, I had been thinking over this League topic, of course, and I told the little ones about how this same Philip and Andrew were the ones that led the Gentiles to Jesus. The Creeks found Philip, and Philip found Andrew and through this seeking and finding, salvation came to them all. I haven't anything much to say to you. You all know more than I do. I can talk easily to the little ones. But we all know, I am sure, the Jesus and Philip and Andrew and Greeks, who were seekers and finders. Jesus is seeking here, shall he find any one? Some one seeking Jesus, will he be found to-day? We are seeking one another for his sake. Many of us can testify 'we have found him.' Other I think, as I look at your eager faces, are saying, 'We would see Jesus.' Let us have three or four 'seeking prayers.'"

Miss Leland prayed, Mr. Johnston and Miss Frost followed; Fred Henson softly led in verse of "Even Me." They remained praying. Simple, earnest pleading came from two or three teachers who had brought their scholars in with them. Then Miss Freeland opened her heart to God, told him all her anxiety for souls, all her hopes for this meeting, all she expected God to do for her—for the sake of souls for whom the Saviour was pleading, both before the throne, and in answer through her seeking spirit now.

Sobs came. The prayer stopped. The Spirit of God did his own work in those few brief moments of the meeting's disintegration. Charlie Morse said, "Let us arise and sing 'O Happy Day.'" It was a decisive step. verily "fixed the choice" of many in the church that afternoon. Then Charlie said, "I had kind of programme prepared for this meeting but it seems to have been taken up out of my hands. I feel as if I were only hanging to the skirts of it. You all understand. How precious it is to have our plans all knocked aways, to be built anew for us in sublimity ways. I am not able to direct you further. We have ten minutes yet before our closing time. The meeting is open. You must listen to inner voice and respond. Then shall we hear and know what God is doing in our midst."

Will Callander held up his crutch, and said, "You see that! I don't expect to use it no longer, but I'll keep it as long as I live, memory of my conversion to God. It was a gift of God to catch me when I was falling into a pit of darkness, and a whirlpool of despair. The grappling-hooks with which he rescued me leave their marks forever in my flesh; they are marks of salvation. I shall always say, 'I hear about in my body the marks of the Lord Jesus.' I am so glad Miss Freeland, Miss Cranswick sought me and found me, sought with me as I sought the Saviour; we have all found him together. I know I rejoice in my salvation. Sing, 'Jesus seek me.'"

After they sang, Mattie rose and said: "I didn't intend to say a word. I wanted to say to you all. But, oh! I must praise God for my uplifted crutch, and what it means to him who bears it. My name has been mentioned. Do you think I am glad? I am indeed. I can think for a moment that Jesus is jealous of names being associated with his. I think he wants us with him in the work, and want to confess us when we confess him. He so. Peter and John and Paul and Silas not outshine, but reflect the glory of the blessed Lord. O, dear Leaguers, let us articulate our calling as 'workers together with God.' I don't seek any glory; I seek to seek salvation for the singing sons and daughters of earth. I seek it all in Jesus' name and for his sake. But I am glad I am with

News of the Week.

Monday, November 22.

An expedition which left Tromsø in search of Andree has returned unsuccessful.

Mr. William Mack was nominated as the Liberal candidate for Sturton in the Ontario elections.

The Canadian Niagara Power Company deny the report that the company has given up its franchise.

The Pope received Archbishop Bruchesi, expressed his affection for the Canadian people, and presented his visitor with a cameo portrait of his Holiness.

The United States proposals regarding Bering Sea to Canada include the condition that the slaughter of seals shall be stopped on the Pribyloff Islands also for one year.

The report on criminal statistics for the Dominion, shows that there were three hundred and thirty-five less indictable offences during last year than during the previous year.

Mr. McLeod Stewart, who has returned to Ottawa from London, says that the Ottawa and Georgian Bay Canal is an assured success, as the scheme is backed up by an abundance of English capital.

Mr. Anthony Hope Hawkins, the well-known novelist, arrived in Toronto. He was entertained at luncheon by the Governor-General, and in the evening delivered a lecture in Massey Hall. At the conclusion of his lecture he was tendered an informal reception and supper by a number of the members of the National Club.

Tuesday, November 23.

Gen. Weyler arrived in Barcelona and was given an enthusiastic reception.

Offers are being received for the street railway franchise of Stratford.

The Cabinet discussed the sealing proposals from Washington, but no decision was arrived at.

A. E. Lewis, the Montreal real estate man, whose mysterious disappearance aroused suspicion of foul play, is alive and well.

The London Daily Mail says that the fire fighting equipment of the city is antiquated and entirely inadequate to cope with a large fire.

Premier Sagasta, replying to a Catalan deputation, formally declared that the Government of Spain could in no way modify its programme of autonomy for Cuba.

At the Assizes at Nananee, Ont., John E. Troy, who had confessed to the murder of Angus McLeod in September, 1893, was sentenced to be hanged on January 14, 1898.

Mr. C. L. Spahard, a wealthy resident of Three Rivers, shot himself dead in the restaurant of the Quebec Parliament Buildings, while the opening ceremonies were in progress.

The Quebec Legislature was opened by Lieut-Governor Chapleau. In the speech from the throne it was announced that a Minister of Education would be appointed, and a new loan floated on the market.

It is suggested that the delay in the publication of the Pope's decision on the Manitoba school case is caused by suggestions from Canada, conveyed through Mgr. Bruchesi, for a different method of expressing the Papal will.

Wednesday, November 24.

Good sleighing is reported in the vicinity of Barrie.

Hon. E. J. Davis addressed a Liberal meeting at Woodstock.

A disgraceful fight took place in the Lower House of the Austrian Reichsrath.

Mr. Gladstone arrived in London from Hawarden, looking much better than was expected.

The Grand Trunk is considering the question of double-tracking its line from Hamilton to Niagara Falls.

The by-law in favor of the civic ownership of the waterworks was carried in Winnipeg by a vote of 1,346 to 83.

The Toronto city council rejected the recommendation of the Board of Control that tenders be invited for an apply of cheap power. The aqueduct scheme was thus given another setback.

There was a fire in Stratford which destroyed much valuable property in the centre of the town. The town hall, with the valuable records, was burned, and a loss involved of fifty thousand dollars.

The Toronto Junction bondholders are promoting a measure for the local Legislature for the government of the town by a commission of three, and the carrying out of a scheme for repayment of the municipal debts.

Thursday, November 25.

New Yorkers celebrated two holidays in one. It was not only Thanksgiving Day, but Evacuation Day as well.

Mr. and Mrs. Gladstone started from London for Cannes. They were cheered heartily as the train drew out of the station.

There is much opposition in Spanish commercial circles to granting autonomy to Cuba, but the Ministry is resolved to carry out its programme.

The plant and property of the Guelph-Norway Iron & Steel Company were sold at the mills for \$9,700, to Mr. John Taylor, who has been employed in the yard.

It is announced that experts have unearthed in the colonial archives at Georgetown, British Guiana, a series of volumes containing memoranda giving a running history of the Dutch settlement of Guiana from the middle to near the close of the seventeenth century, fully confirming the British boundary claims.

Thanksgiving Day in Toronto, notwithstanding the wet weather, was celebrated by a sham battle in the Don valley, in which the city regiments and the 13th Battalion, of Hamilton, took part.

Mr. Edward Blake's speech at Stratford, as fully reported, contained a reference to his past connection with Canadian politics, and dealt with the question of preferential trade in a bold and able manner.

The American Society in London celebrated Thanksgiving Day by a banquet, at which Ambassador Hay made a humorous speech. A letter was read from the Queen, thanking the American colony for their jubilee address of congratulation.

At the Central London Court yesterday, "Capt." James Henry Irving Crickshank pleaded guilty to having obtained by false pretences fifty thousand dollars, from Lady Randolph Churchill, and others. Heington refusing to prohibit pelagic servitude.

Friday, November 26.

East Wellington Liberals have re-nominated Mr. John Craig, M.P.P.

Mr. C. M. Bowman is the Liberal candidate for North Bruce in the election for the Legislative Assembly.

It is announced from Ottawa that the Government has replied to Washington refusing to prohibit pelagic sealing in Behring Sea.

The Canadian Pacific Railway reports a good outlook for shipments via St. John, and a growing confidence amongst shippers in the all-Canadian line.

A most important announcement, made by Hon. Wm. Paterson at the Massey Hall Liberal meeting, was that the Dominion Government had arranged for a three-cent postal rate on mail matter up to one ounce throughout the British Empire, instead of as hitherto five cents for half an ounce to the United Kingdom, and a larger sum for most other parts of the empire.

Saturday, November 27.

Hon. W. S. Fielding sailed from Liverpool on the steamer Campania.

The Northern Illinois coal strike has ended, and twelve thousand men have returned to work.

The decrees granting autonomy to Cuba and Porto Rico have been published at Madrid.

Mr. W. J. McKee, M.P.P. for North Essex, was again nominated at a Liberal Convention held at Windsor.

Lord Mountstephen was married in London to Miss Tufnell, who was a lady-in-waiting to the late Duchess of Teck.

During the first twelve months of the electric railways in Cairo, just completed, there were one hundred and forty persons killed or injured.

Notwithstanding the Russian protest against Turkey spending money on armament, the Porte has ordered one hundred and fifty large cannon in Germany.

It is reported at Winnipeg that Lieut-Governor Patterson, of Manitoba, will succeed Lieut-Governor Mackintosh in the Northwest Territories.

Mr. Rudyard Kipling made a happy speech at a medical dinner in London, in which he gave some remarkable examples of the heroism of members of the profession.

Lady Ann Coventry and Prince Dhuleep Singh are to be married on December 29. The Indian Government has agreed to settle upon the bride the sum of \$10,000 annually.

Mr. John Smith, M. P. P., was re-nominated by the Liberals of Peel at a convention held at Brampton. Hon. Mr. Gibson and Mr. N. W. Rowell delivered addresses at a meeting held afterward.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Key Rings AND Chains.

Sterling Silver "KEY CHAINS," "KEY RINGS," and "NAME PLATES" make acceptable Christmas gifts.

We are showing dozens of different styles of Key Rings—comprising all kinds of patents and secret springs, etc., costing from 50 cents to \$1.00 each.

Also Key Chains of neat and substantial character at very low prices.

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Ryrie Bros.

Cor. Yonge and Adelaide Sts. TORONTO.

Christmas SERVICES for the Sunday School. Three samples for 12 cts. GANTALS, etc. Write for catalogue. GEO. F. ROSCHE & CO., Chicago, 940 W. Madison St., New York, 41 E. 57th St. Name paper.

Our hobby.

Birds and bird foods is our hobby—our business, too—and we're in love with the work. Six days a week, fifty-two weeks a year, finds us studying and experimenting with birds and bird foods, and our factory busy with Cottam's Seed. [122]

NOTICE BART COTTAM & CO. LONDON. No label. Contains manufactured under 6 patents, well separately—BIRD SEED, UNDER HOLDER, 25¢. SEEDS, 10¢. With COTTAM'S SEED you get this 25¢ worth for 10¢. Three times the value of any other seed. Sold everywhere. Read COTTAM'S Illustrated BIRD BOOK.

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OF TORONTO, CONTRACTORS FOR Steam and Hot Water Heating.

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FITS, EPILEPSY, or FALLING SICKNESS CURED.

Send at once for a FREE bottle and a valuable Treatise. This remedy is a sure and radical cure, and is perfectly harmless, as no injurious drugs are used in its preparation. I will warrant it to cure the worst cases, where other remedies have failed. My reason for sending a free bottle is, I want the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain.

Give express and post-office address, and mention the Christian Guardian when writing. Address—H. G. ROOT, 168 Adelaide Street West, TORONTO, ONT.

T. EATON CO. LIMITED

190 Yonge St. Canada's Greatest Store. Toronto. 190 Yonge Street, Nov. 30th, 1897.

READY FOR CHRISTMAS

CANADA'S GREATEST STORE has prepared as never before for the biggest kind of Holiday Trade. No store in Canada has made equal preparations. Expert buyers travelled far and wide in search of Holiday Goods. The result of their labors may now be seen in the magnificent displays throughout the entire store—displays of useful things, pretty things, and novel things. You may think of

- Dolls, Toys, Games, Japanese Novelties, Jewelry and Silverware, Fancy Goods and Needlework, Perfumes and Toilet Articles, Gloves and Handkerchiefs, Celluloid and Leather Goods, Books, Cards and Bibles, Furniture and Framed Pictures

and the hundred and one things that may suggest themselves to Holiday Shoppers. It would be useless to attempt describing the wide range of Holiday Stocks, so endless are the assortments. We therefore invite all who can to visit the store as early as possible and see for themselves. Those who can't visit the store should send for our Christmas Catalogue. It is full from cover to cover with Holiday Suggestions for both old and young. No one should miss having a copy. Send your name and address. A post card will do it.

HOLIDAY HANDKERCHIEFS.

We are ready with the most complete assortment of Handkerchiefs for men, women and children ever shown in Canada. The stock cannot be equalled, much less surpassed, either for variety of designs or excellence of quality. As for value we are willing to let you judge by these items:

Table listing various handkerchief items and prices, including Ladies' White Swiss Embroidered Handkerchiefs, Irish Linen Hem Stitched Handkerchiefs, etc.

It is an easy matter to order such goods by mail. Hundreds are daily taking advantage of our model mail order system, and find it perfectly satisfactory. You may share in the benefits as well. Give it a trial.

T. EATON CO. LIMITED

190 YONGE ST., TORONTO.

THE ONTARIO LORD'S DAY ALLIANCE.

Statement of Receipts and Expenditures from March 8, 1895, to September 8, 1897.

RECEIPTS.

Contributions from the Toronto Branch, including special subscriptions	\$2,177 65
Citizens' Anti-Sunday Car Association, balance from Treasurer	388 53
From the Hamilton Branch	521 35
From the Kingston Branch	143 00
From the Guelph Branch	60 00
From the Brantford Branch	59 88
From the Brockville Branch	40 00
From the St. Thomas Branch	25 09
From the Port Dover Branch	30 00
From the London Branch	23 32
From the St. Catharines Branch	31 24
From the Niagara Falls Branch	15 00
From the Clinton Branch	8 00
From the Paris Branch	5 00
From Brandon, Manitoba	2 00
Total	\$3,529 37

EXPENDITURES.

Defendants' costs of action and appeal in suit, Attorney-General vs. Hamilton Street Railway Company	\$407 54
Moss, Barwick & Franks, on account counsel fees in do., do., and opinion re Sunday Street Cars	425 00
Salary of Secretary and Solicitor including, besides work necessary in connection with conventions and deputations and ordinary secretarial work, the departments of organization, literature, litigation, and legislation, and other branches of work, from March 8, 1895, to May 8, 1897, two years and two months at \$1,000 per annum	2,184 98
Advertising, Printing, Typewriting and Postage	210 23
Travelling expenses, organization and petty disbursements	296 83
Balance cash in hand	5 29
Total	\$3,529 97

LIABILITIES.

To Secretary and Solicitor	315 02
Moss, Barwick & Franks	321 45
Printers	69 00
Other accounts	91 98
Total	\$797 45

JOHN C. COPP, Treasurer.

THE WORKING BOYS' HOME.

Mr. G. M. Wrong, secretary, writes: "Many of your readers have in the past responded to appeals for help in our work for the boys of this Home. We need just now clothing for a good many boys—coats, trousers, hats, boots, underclothing, etc. Some of the boys are sixteen or seventeen years old, and as large as grown-up men; the youngest are about twelve years of age. A telephone message to the Superintendent (Telephone No. 1634), or a post-card to myself, would receive prompt attention. Donations of money would be welcome. The need is urgent."

A Striking Description.—"Amid rotting grains and rotting fruits Alcohol has birth. No wonder if his work always shows the traces of his origin. Rot of barley, rot of corn, That's where alcohol is born. To his rotten nature true, To rot is all that he can do. Rotten men and rotten boys; Rotten hopes and rotten joys; Rotten politics in the nation; Rotten ballots, rotten laws; Parties with a rotten cause; Nursed on nature's rotting juices, Rot is all that he produces!"

The Uncommon For Xmas...

Who likes to give for Christmas what everyone else is giving? But the hard part is to find something that is different to what is seen everywhere.

- Liberty Cake Trays, just received, very exclusive goods, from \$3 to \$5 50
- Turkish Embroidered Cushions, very dainty, special 3 50
- India Cushions for Beds, something quite new, special 3 00
- Heerish Taboretts, novel goods, very special, from \$5 to 25 00
- New Printed Silks, for drapes and cushions, per yard from \$ec. to 1 25
- Fine Broches, pure Organdy silk, 30 inches wide, per yard 4 25

There is something suggestive in this list—a story of goods that you will find here, but not find everywhere. We suggest early looking round and securing widest choice.

JOHN KAY, SON & CO.,
34 KING STREET WEST.

INEXPENSIVE FURS.

We can sell you dainty things in furs at less price than you will pick them up for on the bargain counters of the big stores, and you will have the satisfaction of knowing that you are buying reliable furs— from Practical Furriers who know all about furs.



This cut represents a Capeline in Electric Seal with Persian Lamb yoke let in and Persian Lamb under collar and Electric Seal top collar, very latest style. 12 in. deep, 75-in. sweep, lined with heavy-brocaded satin, special \$14.00

A postal for our large Catalogue of fashionable furs. Every possible attention is given to the filling of orders from out of town. Money cheerfully refunded when goods are not just as represented.

J. & J. LUGSDIN
(Fairweather & Co.)

122-124 YONGE STREET.
(Next door to Ryrie Bros.)

OUR PRODUCTIONS

Are noted for their FINE FITTING QUALITIES
McLEOD & GRAHAM, Tailors.
109 King St. West.

Tools for Teachers.

A collection of Anecdotes, Illustrations, Legends, etc., for Teachers of Sunday-Schools, Bible Classes and the Boys' Brigade.
Compiled and arranged by **WILLIAM MOODIE.**
12mo. Cloth, 428 pages. Price, \$1.75, postpaid.

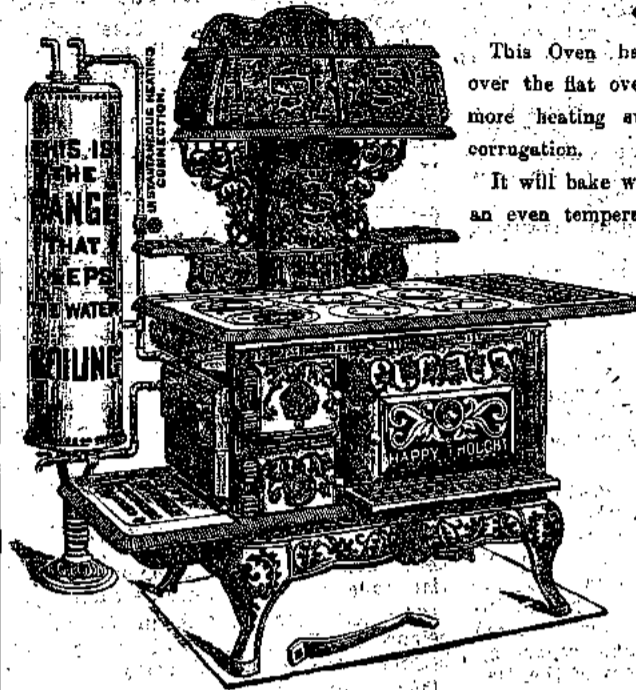
Safety comes first,

in washing. What is the use of making the work easy, as long as it's risky or dangerous? What does it matter how little a thing costs, or how many prizes you get with it, if it rots and ruins the clothes? It can't be that you want to take any chances. Use Pearlina. Nothing that has ever been used for washing or cleaning is more absolutely harmless than Pearlina. It gives you the easiest, the quickest, the most thoroughly economical work.



PATENT CORRUGATED AND VENTILATED OVEN

Fitted to the "Happy Thought."



This Oven has many advantages over the flat oven. It has one-third more heating surface, owing to the corrugation.

It will bake with less fuel, and has an even temperature throughout the oven. The pies or biscuits bake as well on the oven racks as on the bottom.

All the ladies who have tried this Oven are delighted with its results.

It is another scientific point added to the "Happy Thought" Range.

FOR SALE EVERYWHERE.

R. BIGLEY, 96 and 98 Queen Street East, TORONTO AGENT.

Brass and Iron BEDSTEADS

Tiles, Grates, Hearths, Mantels.

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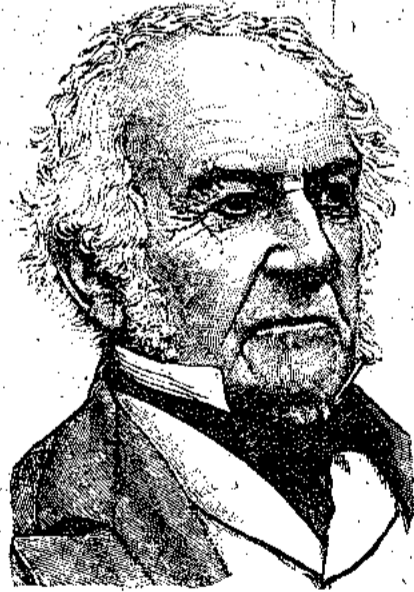
For Christmas and Anniversary Entertainments, buy the New and Enlarged Edition of **Bouquet of Kindergarten and Primary Songs**

SELBY & CO., 23 Richmond St. W., Toronto. Send for Catalogue of Kindergarten Goods.

Toronto Markets.

STREET PRICES.	
Wheat, white, per bush	\$0 85 1/2
Wheat, red, per bush	0 90
Barley, per bush	0 75
Oats, per bush	0 50
Peas, per bush	0 45
Rye, per bush	0 45
Buckwheat, per bush	0 38
Turkeys, per lb.	0 09
Ducks, per pair	0 45
Chickens, per pair	0 30
Geese, per lb.	0 05
Butter, in lb. rolls	0 15
Eggs, new laid	0 16
Potatoes, new, per bag	0 45
Beans, per bush	0 75
Onions, native, per bag	0 50
Straw, per ton	8 00
Beef hides	0 05
Beef tallow	0 04
Lamb, carcass, per lb.	0 06
Veal, carcass, per lb.	0 05
Mutton, per lb.	0 04
Dressed hogs, per cwt.	5 80

LIVE STOCK MARKET.	
Milk cows, each	\$24 00 to \$45 00
Export cattle, per cwt.	3 50 to 3 75
Butchers' choice cattle, cwt.	3 30 to 3 50
Butchers' good cattle, cwt.	3 00 to 3 25
Butchers' com. cattle, cwt.	2 75 to 2 90
Bulls, per cwt.	2 00 to 2 30
Foalers, per cwt.	3 25 to 3 50
Stockers, per cwt.	2 10 to 2 30
Export sheep, per cwt.	3 00 to 3 25
Butchers' sheep, each	3 00 to 3 50
Lambs, per cwt.	4 00 to 4 25
Calves, per head	2 00 to 3 00
Choice bacon hogs, per cwt.	4 35 to 4 38
Thick fat hogs, per cwt.	4 10 to 4 13
Light fat hogs, per cwt.	4 10 to 4 13
Sows, per cwt.	4 00 to 4 10
Bows, per cwt.	3 00 to 3 25



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| RIGHT HON. W. E. GLADSTONE. | RUDYARD KIPLING. |
| HON. THOMAS B. REED. | OCTAVE THANET. |
| THE DUKE OF ARGYLL. | I. ZANGWILL. |
| HON. HENRY CABOT LODGE. | MARY E. WILKINS. |
| HON. JUSTIN MCCARTHY, M. P. | W. D. HOWELLS. |
| HON. GEORGE E. HOAR. | FRANK R. STOCKTON. |
| LILLIAN NORDICA. | MRS. BURTON HARRISON. |
| PROF. N. S. SHALER. | HAYDEN CARRUTH. |

And more than one hundred others.

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12-Color Calendar FREE to New Subscribers.

NEW SUBSCRIBERS who will cut out this slip and send it at once, with name and address, and \$1.75, will receive:
FREE—The Youth's Companion every week from the time subscription is received, till January 1, 1898.
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FREE—The Companion Art-Calendar for 1898, a production superior to any of the famous pieces of Companion color-work of previous years. It is a superb ornament for the home and a charming gift—free to New Subscribers.
And The Companion Fifty-two Weeks, a full year, to January 1, 1898. G 211

Illustrated Prospectus of the Volume for 1898 and Sample Copies of the Paper Free.

THE YOUTH'S COMPANION, 201 Columbus Avenue, BOSTON, MASS.

Odds and Ends.

An ex-mayor of Boston has married a Chicago girl. Pork and beans for two!

Professor (in logic)—"Mr. Smith, what is the universal negative?" Smith—"Not prepared, sir."

The Rescuer—"How did you come to fall in?" The Rescued—"I didn't come to fall in; I came to fish."

A little boy, when asked what the text was, answered, "Many are cold, but few are frozen."

Left Helpless.—Jinks—"That remark of yours shut Robson up very promptly, didn't it?" Filkins (complacently)—"Yes; I rather think it took the wind out of his tires."

"R. S. V. P." On invitations oft we see, In letters plain, "R. S. V. P." For silver weddings they're to state You should "Respondez silver-plate."

Excited Wife—"O, professor, the cook has fallen and broken her collar-bone." Professor—"Discharge her at once. You told her what to expect if she broke anything more."

"My wife is rearing Bobby very carefully. When he is disobedient he goes to bed without his dinner." "Isn't that rather severe?" "No; she always carries his dinner up to him."

Baby Ethel—"What was I crying about, mamma, when I went to sleep?" Mamma—"Because I wouldn't let you have your new doll." Baby Ethel—"Oh, yes; boo-hoo, boo-hoo!"

"I haven't got any case," said the client, "but I have money." "How much?" asked the lawyer. "Ten thousand dollars," was the reply. "Phew! You have the best case I ever heard of. I'll see that you never go to prison with that sum," said the lawyer cheerfully.

A Difficult Problem.—"What keeps ye shillin' so long, Dolan?" inquired Mr. Rafferty. "O'm arguin' wid meself." "About what?" "O'm thryin' to convince meself that it's no harder to push a wheelbarrow on the level than to push me bicickle up hill, an' O' can't do it!"

The Rev. W. L. Watkinson, who addressed the Baptist convention at Plymouth, England, the other day, said that some time ago he was staying with a good lady, who was yearning for the good old times, and mourning the degeneracy of modern Wesleyan ministers. On being asked for the grounds of her jeremiad, she said that Wesleyan ministers of the earlier part of this century rose early in the morning, and that dear Mr. Wesley was in his study at four o'clock in the morning. "It is not to be wondered at," was Mr. Watkinson's dry reply, "were Mrs. Watkinson anything like Mrs. Wesley, I should be up at two o'clock."

THAT CRUEL EDITOR.

Year ago a member of the Indiana Legislature, in a brand-new suit of broadcloth and a silk hat, gold-headed cane, and white lawn tie, wandered up into the sanctum of The Courier-Journal, stood around in a listless way, looked over the papers, went down stairs, and came back several times. He was asked to take a seat, which he declined elaborately, and ended by drawing his chair in a confidential way up to the "Round-about" man's desk.

"Could you," said he, "put in the paper that I am at the Gait House with my bride, and just fing in something about my being a prominent Indianian? I don't care anything about this sort of thing myself, but you know how the women are. I want fifty copies of the paper sent to this address." And he laid down two dollars and fifty cents, grinned, got red in the face, said, "Good-morning," and vanished.

Next morning he read that "Mr. John R. Huckleberry requests us to say that he is at the Gait House with his bride; that he is a prominent member of the Legislature of Indiana, and that he himself, personally, cares nothing about newspaper notoriety, but that a society note would be highly gratifying to Mrs. Huckleberry. He added that he wanted fifty copies of the paper for distribution to his constituents."—Washington Star.

WHICH WINS? Genuine or Counterfeit?

Well, seeing the unprecedented success that has attended the sale of

"SALADA" CEYLON TEA

We answer—"The Genuine." Sealed lead packets only. 25c, 30c, 40c, 50c, and 60c per pound.

No adulteration—



Years of Test Prove It the Best

A household word—makes the lightest and sweetest biscuits, cakes and pastry—it's a cream of tartar powder—no alum—no ammonia in

Pure Gold Baking Powder



Nearly Eight Million Elgins

More watches than any other factory in the world, has produced in the same period.

A Full Ruby Jeweled Elgin Watch has pivotal parts of such hardness, acting upon jeweled bearings, together with such exquisite exactness of adjustment that it is practically wear-proof—and unvarying in action.

All Elgin watches are good—Full Ruby Jeweled are best—at all jewelers. As Elgin Watch always has the word "Elgin" engraved on the works—fully guaranteed.

PYNY-PECTORAL

Positively Cures COUGHS and COLDS in a surprisingly short time. It's a scientific certainty, tried and true, soothing and healing in its effects.

W. C. McCORMACK & SON, Bouchemette, Que., report in a letter that Pyny-Pectoral cured Mrs. G. Garceau of chronic cold in chest and bronchial tubes, and also cured W. G. McCormack of a long-standing cold.

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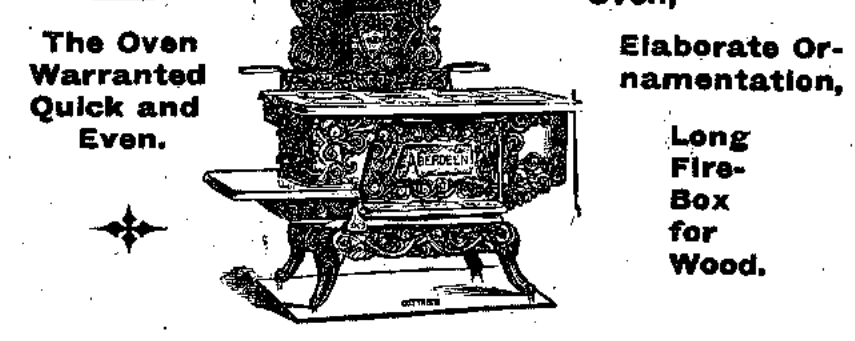
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The Farm.

CANADIANS ABROAD.

The honors won by Canadian exhibitors at the Chicago Horse and Fat Stock Show, held during the first week of this month, is another proof of what our exhibitors can do when in direct competition with the Americans.

The horse department proved to be the principal feature of the show, and in this section Canadians were particularly successful. The Hackney stallion, Royal Standard, exhibited by Graham Bros., Claremont, Ont., won \$600 in prize money, two medals, and a silver cup valued at \$50.

In the sheep department Canadian breeders also carried off many of the best prizes. The chief exhibitors from Canada from this department were Richard Gibson, Delaware, Ont.; W. H. Beattie, Wilson Grove, Ont.; R. H. Harding, Thorndale, Ont., and John Rutherford, Roseville, Ont. Over \$400 in prize money was won by these exhibitors alone.—Farming.

RETURNS FROM SHIPMENTS OF FRUIT.

Last week we referred to the trial shipments of fruit made by the Department of Agriculture. Since then account sales have been received by Mr. L. Wolverton, Grimsby, from Covent Garden, London, from Liverpool and from Glasgow. These are highly satisfactory, and prove the possibility of a very profitable trade being worked up in Canadian peaches, pears and tomatoes.

Pears did equally well, some Lous Bonne bringing \$3.90 per case; Bartlett's, \$3; Howell, \$2.07 and Duchess, \$2.19. The plums also did well, some of the Quackenbos variety selling for 3.77 per case. Tomatoes brought as high as \$1.71 per case, the only objection being their size.

Grapes were a complete failure for the most part, bringing only about one cent per pound for Concord, Worden and Niagara. In one instance, however, six cases were sold at Glasgow for about \$2.88 per case, thus showing that there may be yet a possibility of pleasing the English taste with Canadian grapes.—Farming.

SHEEP IN A NEW ROLE.

Sheep are to be tested in a new capacity. An enterprising sheep owner of Oregon proposes to take 2,000 of his strong-limbed wethers to Dyea, and from there use them to pack supplies into the gold camps. His idea is to have a pack saddle made for each wether, and load them with thirty pounds of freight.

SELECTED NOTES.

Latest reports from Winnipeg indicate that the oat crop in Manitoba this year is considerably below the average. At many country points the quantity in sight is reported not to be sufficient to supply the local demand. Dealers have already secured quantities of oats for shipment to provincial points, which feature has advanced the price. The quota-

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tions for oats at Winnipeg at present are the highest known for several years.

The relatively high prices which calves bring this fall is another evidence of the scarcity of good stockers in the west. It is the first time in fifteen years that anything like a regular business has been done in this line in the Western States.

The position of the farmer in the Western States seems to be gradually improving. The Bank Commissioners for the State of Kansas have recently issued a statement which shows the farmers of that State will this year pay off at least \$25,000,000 of their mortgage indebtedness, and will release about \$40,000,000 more under the Kansas law that permits mortgagors to make partial payments of \$100 or multiples of that sum.

It is a matter of regret that the cattle stock at the Central Experimental Farm, Ottawa, are again affected by tuberculosis. Over one-half of the whole herd is reported affected by the disease. This is unfortunate, but may be turned to the country's good, if every advantage is taken of this opportunity to make a thorough investigation of the disease and the tests to be used in connection with the same.

That Manitoba is able to produce wheat of the very best quality is admitted by wheat dealers everywhere. Another evidence of the fact is shown by the report of the Dominion Government inspector at Fort William. Up to October 19, 5,595 cars of wheat of this season's crop had been delivered there, representing approximately 4,250,000 bushels.

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DR. LELIA DAVIS has removed from 20 Washington Avenue to 183 College Street. Telephone 2834.

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Publisher's Department.

Barbara Heck Memorial Fund. (Received to November 24.) The Treasurer of the Barbara Heck Memorial Fund begs to acknowledge the receipt of the following subscriptions: Previously acknowledged \$1,030 29 Mrs. Margaret W. Raton 150 00 P. W. Ellis & Company 35 00 Mr. M. H. Peterson 25 00 Mr. A. Mason 10 00 Mrs. Rev. J. Allen 10 00 Mrs. A. W. Austin 10 00 \$1,310 29

Windsor Fire Relief Fund.

Rev. H. and Mrs. Harper, of Bolton \$5 00 Inkerman Methodist Church, per Rev. W. Service 5 00

The Book Steward acknowledges the receipt of five dollars from Rev. H. and Mrs. Harper, of Bolton, for the Deacons Home, which amount has been forwarded to the proper authorities.

Connexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.

Dec. 5—Strathroy. 12—Guelph. 19—Listowel. 26—Little Britain.

DR. HENDERSON'S ENGAGEMENTS.

Dec. 7—Sussex. 9—Little Metis. 12—Quebec. 13-17—Quebec District. 19—Montreal, Sherbrooke Street and Westmount. 23—Toronto, Queen Street and Parkdale. Jan. 2—Goderich, North Street. 9—Dundas. 16—Collingwood. 18—Rosemont. 19—Allison. 23—Toronto, Sherbourne Street. 30—Napasee, East and West. Feb. 6—St. Mary's. 13—London, First. 20—Kingston, Queen Street. 27—St. Thomas, First. Mar. 6—Toronto, McCaul Street. 13—Brantford, Brant Avenue. 20—Richelieu and Glencoe. 27—St. Mary, Marie. 20—Thessalon. 30—Bruce Mines. Apr. 3—Ingersoll, Charles Street. 10—St. Thomas, Central. 17—Prescott. 21—Mitchell.

DR. POTTS' ENGAGEMENTS.

Dec. 5—Peterborough, Charlotte and George Streets. 12—St. Thomas. 19—Hamilton, Gore St. and First Church. 26—Toronto, McCaul Street, 7 p.m.

ENGAGEMENTS OF GENERAL SECRETARY OF EPWORTH LEAGUES AND SUNDAY-SCHOOLS.

Dec. 5-6—St. Mary's. 7—Centralia. 9—St. Catharines District Convention. 12—Brantford, Wellington Street. 13—Mount Pleasant. 14—Welland District Convention. 15—Camfield. 19, 20—London, Colborne Street. 26—Orangeville. Jan. 2—Arthur. 3—Laurel. 4—Mone Mills. 9, 10—Oakwood. 11—Wroamston. 15—Toronto, Elm Street. 16—Toronto, Central. 28—Eglington. 23—Hamilton District Convention at Hamilton. 30—Toronto, Woodgreen and Berkeley Street. 31—Toronto, Sherbourne Street.

EDUCATIONAL FUNDS may be remitted direct to Dr. Potts, General Treasurer, who will notify me of such remittances, or to myself as Conference Treasurer. The direct remittance to Dr. Potts will save exchange. Remittances are anxiously looked for by treasurers to meet present demands upon them by students. Superintendents, please attend to this. J. E. LANCREY.

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CRYSTAL CITY DISTRICT.

A Convention of Christian Workers will (P.V.) be held in the Crystal City Methodist church, on Feb. 1, 2 and 3, 1898. On Tuesday, Feb. 1, the subject will be "Moral Reform." On Wednesday the subject will be "Methodism." On Thursday the subject will be "Missions and Young People's Work."

METHODIST MINISTERS' MEETING. The Methodist ministers of Toronto and vicinity will meet in the Board Room, Wesley Buildings, on Monday, December 6, at 10.30 a.m. A paper will be presented by Rev. J. T. Morris on "Sunday Night After-Services." EDWIN A. PRABSON, Sec.

MISSION ROOMS LIST.

ORDINARY FUND. Selby, W. J. Crothers, D.D. \$15 00 Baldmore, J. F. Mears 45 00 Bradford, John Locke 35 00 Eastwood, R. W. Woodsworth 25 00 Toronto Central Ep. League, Miss Adams 45 00 MISCELLANEOUS. Preacher and his wife, Penise, Assa. for Rev. F. W. Wright, Windsor, N.S. 5 00 Junior Epworth League, Bridgen 3 00 Wesley College Miss. Society, Winnipeg, 60 00

MISSIONARY REPORTS. The Missionary Reports for the following Conferences have been sent out: Toronto (except Toronto city), Hamilton, London, Bay of Quinte, and the three Maritime Conferences. If any superintendent has failed to receive his package, it will likely be found at the nearest express office.

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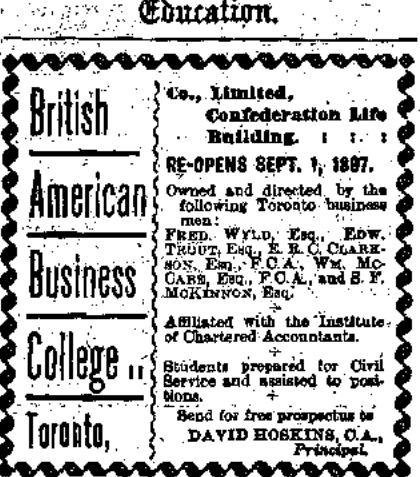
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Births, Marriages and Deaths.

MARRIAGES. LEVERIDGE—HARPER—On November 24, by the Rev. J. Greene, at the residence of the bride's father, Mr. George W. Leveridge to Miss Rose C. Harper, both of Fullarton. BOWLES—GRAHAM—On November 21, by Rev. I. G. Bowles, B.A., B.D., brother of the groom, at the residence of the bride's mother, 224 Sherbourne Street, Toronto; Dr. George H. Bowles, of Woodhill, Ont., for Margaret Isabel, daughter of Mrs. Thomas Graham. CROSTWHAITE—GAGE—On Nov. 24, at the residence of the bride's father, by the Rev. J. Mooney, assisted by Rev. J. Caswell, Mr. Harvey F. Crostwhaite to Miss Nellie J. Gage, all of Barton. DEATH. JACKSON—At Downsview, on Nov. 22, after a lingering illness, Sarah James, the beloved wife of Geo. Jackson, in the 62nd year of her age.

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