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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 Munistry-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 heen 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. 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 decried 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.

What Shall We Do?

forces of Methodism, and a more

deeply-rooted community of interests.

The Methodist Times is favorable to the proposal, but emphasizes the diffi-

culty 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 con-

viction 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 ur-,

gently than either money or conver-

sions, is a better, richer and deeper ex-

perience in our own hearts, a closer

fellowship with Christ, a more intense

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 mil-

lion 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 com-

memoration and advance which would

strike the imagination and stir the en-

thusiasm of our Methodist people. The

General Conference should give atten-

tion 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 Chris-

tians did, and she will lead the way in

an advance of Protestantism and Evan-

gelism as will shame a formal

ecclesiasticism everywhere, and "para-

lyze 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,"

sympathy with the work of Christ."

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

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

and thanksgiving for the abundance we have enjoyed this past year. We can rejoice also that our friends and relatives, scattered through the States of the Union and the Provinces of the Dominion of Canada, have been blessed with abundant harvests, and that their products find good markets."

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 sixstory business houses between Aldersgate and over \$10,000,000, and over 2,000 people have been thrown out of employment. Nearly 300 telephone wires have been cut, and com-We here in Alaska can raise our voices in praise munication interrupted with many of the large disguise, for now the streets of the district

and that is our first and most urgent 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 English Work 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. Red Cross Streets: The loss is estimated at 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

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 stender 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 Con:pany, 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 wi and distribute more during their lives in creased 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 secsion 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 MISSIO	NS.	100
india\$	129.066	
Malaysia	9,100	-
Jermany	36,264	
Switzerland	7.395	
Norway	12,581	
Bweden	16,490	
Denmark	7,483	
Finland and St. Petersburg	4,585	
Bulgaria	9,000	•
Italy	40,438	
South America	42,436	
Western South America	28,812	
Mexico	48,015	
Atrica	14.250	•
China	110,590	,
China Japan	47,000	
Kiorea	13,975	1
Total for foreign missions		\$577,8
		\$577,8
DOMESTIC MISSI		\$577,8
DOMESTIC MISSI	ons.	\$577,8
DOMESTIC MISSI Non-English-speaking: Welsh	ONS. \$1,550	\$577,8
DOMESTIC MISSI Non-English-speaking: Welsh Swedish	\$1,550 30,711	\$577,8
DOMESTIC MISSI Non-English-speaking: Welsh Swedish	\$1,550 30,711	\$577,8
DOMESTIC MISSING - Welsh - Swedish - Norwegian and Danish - German	\$1,550 30,711 19,850 42,015	\$5 77 ,8
DOMESTIC MISSING - Welsh - Swedish - Norwegian and Danish - German	\$1,550 30,711 19,850 42,015	\$ 577,8
DOMESTIC MISSI Non-English-speaking: Welsh Swedish Norwegian and Danish Cerman French Spanish	\$1,550 30,711 19,850 42,015 4,710 13,350	\$577,8
DOMESTIC MISSI Non-English-speaking: Welsh Swedish Norwegian and Danish Cerman French Spanish Chinese	\$1,550 30,711 19,850 42,015 4,710 13,350	\$577,E
DOMESTIC MISSI Non-English-speaking: Welsh Swedish Norwegian and Danish German French Spanish Chinese Japanese	\$1,550 30,711 19,850 42,015 4,710 13,350 10,200 7,500	\$577,E
DOMESTIC MISSI Non-English-speaking: Welsh Swedish Norwegian and Danish Cerman French Spanish Chinese	\$1,550 30,711 19,850 42,015 4,710 13,350 10,200 7,500 8,566	\$577,E
DOMESTIC MISSI Non-English-speaking: Welsh Swedish Norwegian and Danish German French Spanish Chinese Japanese Bohemian and Hungarian	\$1,550 30,711 19,850 42,015 4,710 13,350 10,200 7,500 8,566 12,224	\$577,E

\$151,876 American Indians .. 288,143 Total for domestic missions . 442,430 Foreign missions 577,480 Miscellaneous 110,000 Total appropriations \$1,129,910

Hebrew

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 feebler folk among our fellow-creatures.

METHODIST CHURCH MISSIONS all our might, seek more earnestly, as a opening devotional exercises were conducted by church, to keep up with the growth of our the paster of the church, Rev. E. B. Lanceley.

\$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, col-lections, 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: 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 endorsation of the entire church. Dr. Carman's thorough knowledge of Methodist cipline and church usage will be of great be 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 In some years has been no retrograde movement. 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. 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. 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 was the formation of a Home Missionary So-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 hold 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. 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 organiza-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 "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. 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 113 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 be-lieved 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, 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 cutting down the ap-the foreign work, said, work. without propriations to "I am more convinced we are doing our duty to the home work. W 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 We pay \$1,100 a year to some of our supply. 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 mea of the country to evangelize the land, let us turn and look at the multitudes at home. We have a great host of haptized 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 salarles of foreign missionaries are luxurious. as compared with the home missionaries." 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 floor of which was comfortably filled.

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 violtation 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 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 recention 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 vicepresident 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 cou, ducted 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 fleid, 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 \$936 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 vicepresident, 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 Evenwhich proved instructive and valuable; and this again was followed by another address "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, Liter-ary, Social—for the remainder of the afternoon.

In the evening the session was held in the spacious auditorium of the church, the ground

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 spirituallyor 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 fellows : Presi-Wm. Copp (re-elected); First 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. Becktel; 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 farreaching 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 lifesocially, 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 The text speaks of a conversation amongst

the people of God-a conversation often re-(a) Notice the description given of those who converse. They that feared the Lord, and later on, they that thought upon his name. They that feared the Lord, and 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. 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 reverenced 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 Prescher's MagaBelgin and State of the State o

Correspondence. tice the religion of Christ without persecution,

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 fall 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, " 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 mis-We have the best of reasons for taken. 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 donominations 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-sus-Add to this the fact that scores of missions have been formed by dividing exist-ing 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 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, am always the same, changes enough to adapt herself to time and circumstances. 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 stands all this. Rome is still the church of the State, but they are no more united; the church and the State is another, time the church influenced and conden trolled 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 ner 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 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 evangetical 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 indifférence, to doubt the Holy Scriptures, and in many cases the existence of God, and after 2 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 pracgiving 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 dark-ness—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 I'rovince 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 Sundayschools 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.

Is This the Best?

Dear Sir,-The home missionary who read

ED. DeGRUCHY.

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 under-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 advanhad for five months of last year, over which the home missionary drove from twenty to thirty-five miles on Sunday to preach three On one occasion the writer was four hours driving eleven miles with a team in a 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." 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 connexional 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 para-He has gained much in experience, and seen the drunkard and sinner transformed into 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 vinevard.

For evident reasons I sign myself ÄLGOMA. Manitowaning, November 18, 1897.

Book Review.

All books noticed in these columns can be had by rending 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,' misslons 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 dutles, and to fill them with the hope of its world-dominating destiny. One great function of the Epworth League is to develop leader-ship 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 Its founder set its bounds as well at Epworth. 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 hearing 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 Curts & Jennings, Cincinnati: In Journeyings Oft: A Sketch of the Life and Travels of Mary C. Nind. By Georgina Price, \$1. Bancus.

From Eaton & Mains, New York:

The Librarian of the Sunday-school: 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. Marion Harland. Price, 50 cents.

LESSON NOTES.

A guide to the -Illustrative Notes, 1898. 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. Pelouhet, D.D., and M. A. Peloubet. Boston : W. A. Wilde & Company. Price, \$1.25.

Adoman's Missionary Soc'y.

All communications meant for this column please send to Miss M. J. Carrettal, 163 Hughson Street North, Hamil-

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 dressmaker 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 tele-phone, 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 after-noon 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 wreckage 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.

find a full account of the above in Chin 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. 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 pre-ferred, 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

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 guldance. 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 elack concern-ing his promises." Do not "stagger" at ac-cepting the "covenant ordered in all things and

Personals.

Rev. W. Quance, Lambeth, has been invited to remain a fourth year.

Rev. F. E. Nugent has been invited to remain a fourth year at Hespeler.

Rev. James Simpson has been invited to ramain a fourth year at Vankieck Hill.

Rev. Dr. Hoss has been pronounced the Dr. Adam Clarke of the M. E. Church, South.

Rev. George Jackson, Colborne Street, London, has been invited to remain a third year.

Mr. Norman Sykes has been assisting Rev. W. Henderson, at Cowansville, in revival ser-

Miss Willard has agreed to give \$3,000 towards the debt on the Temperance Temple, Chicago.

Mrs, Elmira E, Christian has presented a commodious Deaconess Home to the M. E. Church, Brooklyn, N.Y.

Bishop J. N. Fitzgerald has been elected president of the Ocean Grove Camp-Meeting Association, in place of Dr. E. H. Stokes, deceased. , .

Rev. R. Smith, Compton, was united in marriage, on November 17, with Miss Sarah Bliss. second daughter of Quarters Bliss, Esq., by the Rev. A. Lee Holmes.

Rev. James Scott is president of the South African Wesleyan Conference. His father, Dr. George' Scott, was president of the Canadian Wesleyan Conference in 1866.

Mr. Thomas Bell, an accredited local preacher at Tintern Circuit, is recommended by his pastor, Rev. Charles Bowlby, as well qualified to conduct evangelistic services.

Rev. John Evans, who recently died in Wales, and who visited the United States in 1873, and again in 1888, is said to have witnessed 200 conversions under his preaching.

Rev. S. G. Bland recently delivered a lecture at Smith's Falls, on his "Trip to Parls and the Rhine." Mayor Barnes presided. The audience was greatly pleased with the "trip."

Rev. Dr. Griffin, of the Superannuation Fund Board, visited Jerseyville on Sunday last, and preached three times, and did not fail to remind the people of their duty in respect to that important fund.

Rev. John Wakefield has been invited to the pastorate of Tilsonburg, but having previously accepted the invitation to remain for the fifth year at Dundas-the Valley City—he respectfully declined.

Rev. W. L. Watkinson, president of the Wesleyan Conference, England, says: "We do not need to defend Christianity so much as it illustrate it. Character must be the recommenda

tion of our creed." Rev. W. McDonough preached in Askiil Street church, London, last Sabbath, and in the course of his sermon he said, "That dencing was one of the most contemptible of sins, and that it was brutish animalism."

Rev. H. P. Doane, formerly a member of Nova Scotia Conference, has been compelled to resign his charge at Wadena and remove to Albuquerque, New Mexico, hoping that the balmy atmosphere of that country will benefit him. 🚉

Rev. Michael Fawcett preached in Dublin. Street church, Guelph, last Sunday. The discourse was on the exercise of godliness, and was a real practical one, and well delivered, notwithstanding the great age (eighty-two) of the

Rev. John A. Dionne, missionary at Caughinwaga, was killed at Highlands, near Lachine, P.Q., by the Halifax C. P. R. train, on the 26th Mr. Dionne was deaf, and it is believed that he did not hear the train. The jury exempted the engine-driver from blame.

Rev. Dr. W. T. Davison, Wesleyan College, Birmingham, England, will deliver a course of lectures before the students of Garrett Biblical Mabon occupied the chair, Institute, Evanston, United States. Dr. Davison supper were free, and the contributions volunthe traternal delegate to the General Confer-stary. Rev. S. G. Bland, of Smith's Falls, is ence of the M. E. Church, South, which meets to lecture December 7 on "Human Nature." at Baltimore, May, 1898.

Rev. Messrs. Crossley and Hunter, after spending two years in the Maritime Provinces, have returned to Ontario. The Wesleyan writes in terms of great commendation respecting the good which they have accomplished, and states They are followed by the gratitude, good will, and prayers of the churches in the East."

Rev. W. H. Hincks, LL.B., preached in Queen Street church, Toronto, on the 28th ult., the annual sermon of the Daughters and Maids of, England, under the auspices of the Hospital The discourse was eloquent and patriotic in its character, and was founded on Ruth. In the congregation the Sons of England, St. George's Society and Naval Brigade were represented.

Mr. and Mrs. L. D. Philps, who have been active members in the Methodist church. Rastman, South Stukeley, on their removal to Sherbrooke, were entertained at a farewell supper, and a flattering address was read to them by the pastor, Rev. J. Fowkes, on behalf of the convened friends. A purse of money, and other mementoes of affection, were also presented, and a pleasant evening was spent.

Dr. W. J. Hünter, of Montreal, called at the office while on a visit to relatives and friends. in the West. He is looking well, and is in good spirits. He preached at Wesley church, odist churches. Next Sabbath he preaches in amounted to \$71.60.

Carlton Street church, Teronto, and lectures in the same church on Monday evening

Rev. E. Roberts, Omemee, delivered a lecture in that village on Thanksgiving Day, on "The Poor Boy Who Attained to Renown." Not-withstanding the inclement night, there was a good attendance, chiefly of young people. The lecture was practical and excellent. An appeal was made for an increase of subscribers for The Christian Guardian. The result was, that two persons subscribed there and then, and others promised to do so in the near future.

Rev. Dr. Ewan was united in marriage, on the 19th ult., to Miss Sarah J. Lewthwaite, of Montreal. The ceremony was performed in the East-End church, by the Rev. G. G. Huxtable, assisted by the Rev. Manly Benson, D.D., and Rev. W. H. Emsley. A grand reception was held at the residence of the bride's parents, which was attended by a large number of friends. The happy pair are now on their way They are both medical missionaries. We wish them a bon voyage.

Farewell and Presentation to Dr. Ewan.

A large congregation assembled in Mountain Street church, Montreal, November 23, to say farewell to this esteemed missionary, Rev. Dr. Benson in the chair. The following address, beautifully engrossed on parchment, and enclosed in a neat, maroon leather cover, bearing the names of the recipient in gold letters, was presented, with a cheque.

"To the Rev. R. B. Ewan, M.D."
"My Dear Sir and Bro.,—Your many friends in this church and congregation, among whom you have lived and worshipped since early boyhood, have marked with pleasure your faithful Christian character, your successful career as a student, and the indomitable perseverance you have shown in pursuing your life purpose. They rejoice with you in the honorable completion of your medical and theological studies. and your, reception into the ministry of the Methodist Church, and that you now stand equipped and dedicated to the work of a missionary for a foreign field. In bidding you an affectionate farewell they ask you to accept of this purse as a memento and token of their high esteem for you and your work. They will ever pray that the Master's presence may abide with you and Mrs. Ewan in your long journey across land and sea, and that in your distant home. God may give you both great success in your work of faith and labor of love.

"Signed on behalf of church and congrega-. tion.

"MANLY BENSON, D.D., Pastor. "J. H. McKEOWN, S. S. Supt. "WM. N. CUNNINGHAM, B.A.,

President, E. L. of C. E. " Montreal, November 23, 1897."

Dr. Ewan thanked his friends for their kindness, and asked for an interest in their prayers. God be with you till we meet again" was then sung. Refreshments were served, and the farewell words were spoken, after which the meeting closed. There was a large attendance, both of ministers and people.

Church News.

Montreal Conference.

Waterloo,-Rev. C. E. Bland, B.A., B.D., pas-The anniversary services of the church were held Sunday, November 21, and followed Monday evening by the anniversary tea-meeting. Rev. Dr. Williams, of Sherbrooke, preached able and thoughtful sermons morning and evening to large congregations. ladies provided an excellent supper Monday evening, which was enjoyed by a very large company of people. The supper was succeeded by interesting and instructive addresses by Rev. Dr. Williams and Rev. C. E. Bland, and splendid music by the choir. Miss Parent sang a beautiful solo in good voice. Mr. James The services and

Cowansville .-- Interesting services have been held by the pastors, Rev. Messrs, Henderson and Sykes.

Clarenceville.—Rev. W. Howitt, B.A., B.D., pastor. A special correspondent writes: A series of union services were held at this place on November 17 and 18, by the Methodist and Church of England congregations uniting. The Rev. Mr. Robinson was assisted by the Rev. Osborne Troop, of St. Martin's church, Montreal, and the Rev. Mr. Howitt, pastor of the Methodist church, by the Rev. Mr. Bland, of Waterloo. Powerful addresses were given by these reverend gentlemen, and although the roads were in a deplorable state, the attendance was good. We believe that the more unity between all Christian denominations the more good will be done throughout the land.

Dunham.-Rev. A. E. Sanderson, S.T.L., pastor. The children of the Junior League entertained their elders on Thanksgiving Day, November 25.

Beachburg.-Rev. A. M. DeLong, pastor. The anniversary services at Foresters' Falls were held November 21, when sermons were preached morning and evening by the Rev. H. S. Osborne B.A., B.D., and in the afternoon by the Rev. R. G. Peever, B.D. All the services were well attended, and the sermons were more than usually impressive and eloquent Tea-meet-Hamilton, last Sabbath, and is lecturing on ing followed on Monday evening, which was a three evenings of this week in Hamilton Meth-grand success. Total proceeds of both days

Bay of Quinte Conference.

Bethel:—Rev. R. M. Pope, pastor. The recording steward writes: Sunday, the 14th, was Bethel church anniversary. Rev. Thomas Snowdon, of Cambray, gave very helpful sermons, morning and evening, to large congrega-It has been customary to have a fowl supper in past years. This year we had instead Rev. E. Roberts, chairman of the district, to lecture on "My Trip to the Old Country, and What I Saw in Britain," Every one was delighted. The admission was free. We asked for contributions instead of the fowl supper, and the response was \$135, about \$20 more than we would expect by the supper. greatly encouraged. Our circuit is progressing very favorably; our pastor is doing his work earnestly and faithfully. I am sure we may expect showers of blessing.

North Marmora Mission.-Rev. H. E. Curts, pastor. By the blessing of God, through efforts of our pastor, the work of God is progressing favorably. A new church has been built at Howis appointment. On November 14, Rev. J. C. Wilson, chairman of district, and Rev. Amos Campbell, of Belleville, preached very able and eloquent sermons at the church opening. The following Monday evening, November 15, the ladies of the community served a bountiful supper to a very large gathering after which Rev. Amos Campbell gave a stirring and intensely interesting address on "Church Finances." He asked the people for six hundred dollars to pay off the remaining debt on the church, and under his most able and entertaining presentation they responded with over seven hundred dollars. The dedication service then followed, conducted by Rev. J. C. Wilson, who was assisted by Rev. Amos Campbell, Rev. S. T. Bartlett, Rev. C. M. Harris, and Rev. Mr. Sanderson. The pastor and people are greatly encouraged, and we rejoice together in the accomplishment of this noble work. The church at Zion appointment has been renovated, and presents a very cheerful and pleasant appearance. The congregations are increasing in attendance, and in spirituality we go forward trusting and looking for the outpouring of the divine blessing .-Charles Thompson, Recording Steward.

Frankford.-Revs. J. W. Wilkinson and C. E. Knight, pastors. For the last four weeks special services have been held at Sidney. From the first the work was owned and blessed of God. Many of the younger part of the congregation have been led to Christ. On Thanksgiving Day we held jubilee services-sermon at eleven by Rev. Gilbert Horton, of Grace church, Trenton; at noon a sumptuous dinner was served in the shed, which was fitted up as a dining hall, and in the afternoon a very interesting gathering took place in the church, the decorations of which were very attractive, when addresses were given by Rev. Messra. Depew, Willmott and Horton. The talented choir of the King Street West church, Trenton, under the leadership of Mr. James Winterborn, rendered choice anthems at all these services. Prof. Wellers assisted on the violin, to the delight of every one. Although the day was gloomy, the rain falling continuously, yet the proceeds of dinner with free-will offering amounted to \$144. This gives us five good brick churches, and a good brick parsonage, all in good shape, and all free from debt. Praise the Lord.

Believille, Bridge Street.—Rev. C. E. Mc-Intyre, pastor. There has been a useful pamphlet of twenty-eight pages, being a "Year Book and Directory of Bridge Street Methodist Church." It contains the names of 133 officials of the different organizations; 391 names of members of the congregation, nearly all of whom are householders; some historical data; a financial statement, showing that \$6.298.84 had been contributed for all purposes during the year ending May 1 last; that the number of persons attending the church, who are members of the church, is (including catechumens) 702; that the Sunday-school numbers 1,083; also that the membership of the Methodist churches in the city is 1,223, and that, accord-3,437 Methodists in the city.

Toronto Conference.

Mono Mills.-Rev. E. J. Adams, pastor. Our anniversary services, held on November 14 and 15, were the most successful in the history of our church. On Sunday, 14th, Rev. George Lounds, of the Hamilton Conference, occupied the pulpit, and in the morning delivered an excellent sermon on the necessity of united work from Neh, iv. 6. In the evening, to a crowded house, he gave a stirring discourse upon "The Boy That Stayed at Home" (Luke xv. 28). Both services were highly appreciated, as Mr. Lounds is a forcible and able speaker. Monday evening the oyster supper and tea was an unparalleled success. The literary programme was in every particular unapproachable. Rev. J. A. Long, of Rosemont, occupied the chair with his usual ability and wit. Rev. Messrs. Lounds, Orr and Rennolds, gave practical addresses, while the musical and recital part was furnished by Miss Potter, of Tottenham: Miss Burrell, of Caledon East, and Miss Birchard, of Toronto, assisted by Mesers. Burrell. Foucar and Dr. Falconer, of Orangeville. Although the night was dark and wet, the proceeds amounted to \$63, which, with the universal satisfaction displayed by the attending public, pronounced it a success.-R. L. McBride.

Utterson Mission.—Rev. P. M. Peacock, pastor. This mission, situated in the Muskoka District, under the superintendence of Rev. H. Moore, chairman Bracebridge District, in the past has been blessed by the ministrations as pastors of such men as Revs. J. C. Spear, G.

K. B. Adams, and others, who have risen to prominence in our beloved Canadian Methodism! The present pastor is one of the rising young During the men of the Toronto Conference. last month our church has been called to pass through waters of sorrow. The great Head of the Church has seen fit to remove from our midst the beloved wife of our recording steward, Bro. W. W. Harber, and at the last Quarterly Official Board meeting, a resolution of condolence was passed unanimously,

Parkdale.-Rev. J. A. Rankin, pastor. mons were preached by the pastor on Sunday, November 28, when more than \$2,000 thankoffering were presented on behalf of the Trust Fund.

Toronto, Gerrard Street.-Rev. A. B. Chambers, pastor. Church anniversary was celebrated last Sabbath, when sermons were preached by the Rev. G. J. Bishop and Dr. In the afternoon Rev. J. Graham delivered an appropriate address to a mass-meeting of the congregation and Sunday-school.

Toronto, Queen Street East.—Rev. G. Webber, pastor. Sabbath-school anniversary. Sermons were preached November 28 by Revs. A. B. Chambers, LL.B., W. E. Hassard, B.D., and E. Barrass, D.D. All the services were well attended. The children, aided by their teachers and choir, occupied a raised platform. and conducted the music all day. The friends were greatly pleased and profited.

Scarboro'.—Rev. J. Vickery, pastor.—The thanksgiving services of Centennial church were held on Thursday and Sunday, November 25 and 28. On Thursday a splendid dinner was served in the basement of the church by the ladies of the congregation. They received great praise for the admirable manner in which they carried out their part. After the dinner a very enjoyable programme was listened to, consisting of speeches by Rev. J., Chisholm, of Dunbarton, and Rev. Mr. Oake, of Whitevale, to recitations by Miss Eva Bradshaw, of Toronto... music by the '96 Quartet of Albert College, and a harmonica club of Toronto. On Sunday, Rev. J. J. Redditt, of Brampton, a former pastor, conducted the three services. The home choir supplied the music in the morning, Whitevale in the afternoon, and Dunbarton (Presbyterian), in the evening. Large numbers attended each service. The financial results were most satisfactory, the proceeds of the dinner, the collections, and the subscriptions, completely clearing off the debt, for which we are truly thankful to God.

Hamilton Conference.

St. Catharines,-Mr. B. Rantenberg, a converted Jew, gave us a visit at St. Paul Street on the last Sabbath of October. He preached at both services very acceptably. In the evening he told the story of his own life and conversion, which was listened to with rapt attention. These services could not fail to be protfiable. On Monday evening following he gave a lecture on the Jews, which was very strong and helpful. His little son adds interest by his singing, which is quite remarkable for a child of his age.

Guelph, Dublin Street.-Rev. A. C. Crews; General Secretary of Epworth Leagues and Sunday-schools, preached our League anniversary sermons last Sunday, to large and delighted audiences. On Saturday evening he ... addressed the Leagues of the three Methodist churches of the city in Dublin Street church. His address was full of good points, that could not fail to be helpful to our young people. At the close of his address he sold a number of sets of the Epworth League Reading Course, His sermons on Sunday were full of inspiration. Old and young were delighted and profited. Our League is grateful for his visit, and hope to do better work as the result of his earnest, soulstirring words.

Hamilton, Wesley Church.-Rev. W. F. Wilson, pastor. Sunday, November 28, Rev. W. J. Hunter, D.D., a former pastor, preached at both services to large congregations. Trustee Board asked for a cash collect \$1,100 as a thank-offering, and received over \$1,400.

Dundas.—Rev. J. Wakefield, pastor. Our church anniversary services were held last Sunday, November 21. Dr. Carman preached two sermons to large congregations, to their great delight and profit. Collections for the day, \$435. On Thursday evening, the 25th, the Rev. Dr. Daniels, of London, gave us his lecture on "Oliver Goldsmith," which was a rare treat.

Hamilton, Barton Street.-Rev. E. S. Marshall, B.A., B.D., pastor. Anniversary thanks-giving services were held on November 21 and Sermons were preached morning and evening by the former pastor, Rev. F. W. Hollinrake, B.A., whose earnest and eloquent sermons were an inspiration and blessing to the large congregations which greated him at both services. An exceptionally successful thanksgiving tea was held on the Monday evening. when addresses were given by Revs. F. W. Hollinrake and G. K. B. Adams. The ladies and friends of the church have recently furnished the parsonage and we are all looking out hopefully and confidently for an outpouring of God's richest spiritual blessings upon us as a church.

London Conference,

Malahlde.—Rev. C. Crichton, paster. have just closed revival services at Copenhagen appointment. Mr. and Mrs. Bedingfield, evangelists, were with us, and rendered splendid Good, solld work has been done for help. Many of our people have entered into God. the blessing of perfect love, and forty-four

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

Appin.-Rev. W. Baugh, pastor. Last Sunday. November 21, was another grad 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 Jack son, pastor. Sunday, November 28, was church anniversary day. Rev. Dr. Ross, an old pastor, preached at both services, when \$337 was 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. Sunday-school anniversary November pastor. 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 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 Nearly the whole of the circuit is on fire, and the fire is of the right kind.

Lambeth.—Rev. W. Quance, pastor. anniversary services, November 21, proved a. success, as they always do. Rev. Mr. Mc-Donotish 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.

he 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. 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. 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 ver, and the cost fully provided for.

Highgate steadily advances. There will be new church at the village after a whileobably not during the present century. With T. George as their pastor, now is their op-

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 pail. 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. Messre. Philip, Baker and Reynolds, taking part.

Bro. Cobbledick is having a very successful term at Glencoc.

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. The have just had our missionary meetings. collections have more than doubled last year, and a bright outlook for a large advance on This district, I am satisthe subscription list. fied, will at least do its share towards raising the extra \$30,000. Bro. Crosby is our deputation for the whole district, and we desire no

New Westminster.-Rev. R. Wilkinson, pas-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. day-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 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 ent to Rev. T. Morden, 66 Nellie Avenue, Winnipeg,

\$30,000 CHURCH FOR BRANDON-IN-CREASED ACCOMMODATION FOR THE ALL PEOPLE'S MISSION CONSIDERED— ANNIVERSARIES AND REVIVAL SER-

A meeting of the workers in connection with the All People's Mission, the Methodist The work is progressing nicely throughout 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 pro-. mote 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. Pent-The annual tea-meeting of the church held this evening. The fourteenth will be held this evening. 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 The funds to erect a suitable edifice, it is believed, will be forthcoming when

they are called for.
Young Church, Winning 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 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, Sailboat 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. McHaffle 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 audlence, 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 veneer 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 congrégation are in good shape finan-

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 coslest 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 sub-

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

EVANGELISTIC SERVICES

Evangelistic services are in progress at Bal-Rev. G. H. Bennee, 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 Freeland school. The pastor, Rev. H. Gilbart, 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. last work there was to organize a Young Peo-

ple'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 AHDAD.

The Brandon Daily Sun, of the 19th inst. gives the following report of an enterprise to vigorously undertaken by the Methodista 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. F. 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 through to a complete success. carried 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 doined 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 Debt is a disqualification for an afterward. acceptable or an efficient ministry." are wise words, and the sooner the church heeds them the better it will be for her goodname. : Nothing blocks up a church's way in a community more effectually than a If a preacher cannot preacher's unpaid bills. 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 he Gospel at him, you will miss him, but if you go close to him and lay hold upon him, giving him a hearty grlp of the hand, and show that you have an affection for him, you will, scriptions to the church were phenomenally by God's blessing, lead him in the right way."

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(6)

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'ereast 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 advertigement 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 pre-When they returned from meat on the table. 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 Weekly. 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 tomorrow 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 philosopher. "Two young men were graduated And on the day that would forever bow his keep up a brave heart for the sake of thy wife from our best university. They were pre- heart with mourning John had sat in tears

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 elsa 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 comebody'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 tumuit 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 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 pared some hot coffee, and placed some ples and think there is a deeper reason than this. We give ourselves to them because they take us and sunset windows, that great thoughts were out of ourselves, and because the real interests put on paper which made the world wiser and continued, folding her arms and looking over of life are for each one of us the things that better. Books not only covered the walls, but her audience with superb scorn, "that has do not personally concern us.—Harper's covered the floor also.

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 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

and children, and it will soon become easy. sentable, fine fellows, one of them particularly before this shadow of his lost darling, hills 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 onc. 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 workingmen 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 philosepher, 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 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 moois 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 dispo-

THE STORY BEHIND.

John Trenhold's study was the one epot 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

Marjorie was never permitted to enter this sanctum, except when taken there for har 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 neverfading 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 "I know a case in point," continued the Margaret's gown made a delicate background.

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

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 reso lutely 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

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 or his wife's shoulders? What do you know o woman's work? Is there a man here," she 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 or the children's clothes, darned the family stock ings, scoured the pots, filled the lamps, swep the kitchen and done all thie, if necessary hay after day uncomplainingly? If there is sucl a man in the audience, let him rise up! should like to see him!" In the rear of th hall a mild-looking man in spectacles, in obedi ence to the summons, timidly arose. He wa the husband of the eloquent speaker. It was the first time he ever had a chance to asser himself.-Michigan Advocate.

The late Rev. C. H. Spurgeon was pair ticularly pleased with a Yorkshire criticism one of his sermons. Here it is: "Ah, sa 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 tak care of his health is like a mechanic too bus 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 folly 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 victous 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 sweetsmelling 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 "hideand-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

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 hones" 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 Little old women in plenty I find, 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 bookkeeping.

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

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 cats 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

his eyes. He made a nip at an apple until the other horse was able to reach it. Then, geranium, and then went along as soher as 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?

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! Giris 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"

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 "firt" 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 him-

self. "If I know what's right and don't do t 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 bear about.-Eben E. Rexford, in the New York Observer.

Once, in a little cottage by the sea, a fisherman's wife sait 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 Joh Nichol, was born in Fermanagh, Ireland, Ma 4, 1809. In her eighteenth year she came i Canada, and settled in Goulburne, Ont. Three years later she was married to John Nicho Mrs. Nichol was ideply convicted before shieft Ireland, and was soundly converted two years after she arrived in Canada. In 784 she was left a widow with five children t battle with life on a bush farm unpaid for With great courage and faith she toiled on ti her farm was paid for. Daily she woul gather her children around the family alta and commend them to God. By her godly consistent life, and earnest prayers, she led he five children to Christ. All looked upon he as a most devout follower of the Master, regular attendant at all the services of th Methodist church, ever ready to perform duty, whether it was to pray, testify or endur any cross for God. She was greatly belove and respected by the whole community, and ex ceptionally loyal to the church of her choice For some years past she resided with he son, Thomas, at Richmond, Ont. As old ag came on she became very feeble. Her las iliness was a very painful one. She bore he affliction with Christian fortitude, ever realize ing that the grace of God was a sufficient por tion for her, and it was her delight to te of the "triumphs of faith," and the precious ness of the Saviour in all her trials. died May 2, 1897, in her eighty-eighth year leaving three sons and one daughter to mour her loss. They are not called to sorrow a those that have no hope. They wait wit the blessed assurance that if faithful to Go they shall meet where parting shall be no more F. W. A. M.

NELSON.-William Nelson was born county Cavan, Ireland, and on January 2 1847, at the parsonage in Cartwright, Ontario was married by Rev. Daniel Wright, to An Emerson, who survives him. He lived i Cartwright, Ontario, in the township of Sin clair, Muskoka, and in the settlement of Umatilla, in the Valley River district, Manitobi He was converted to God in Muskoka whe about fifty-five years of age, during an attac of bronchitis. For the past two years h suffered from this disease, and on October 1 at the age of seventy years, in the home of h daughter, Mrs. Matthew Harkness, Umatilla, h fell asleep. His trust was in God, and durin his lingering illness he often bore testimon to this fact. We laid his body to rest besid another lonely grave, on a hill near the Valle Edward W. Wood.

LONG.-Isabella, wife of Wm. Long, Treas urer of Maryboro', was born in Coicheste county, Nova Scotia, May 21, 1839. He maiden name was Isabella McLean, and alon with her brother, Roderick, she moved t Shakespeare, Ont., where she was married t Wm. Long, in 1860. Deceased was brough up in the Presbyterian Church, but after he marriage she moved to East Gwillimbury, an in 1863, joined the New Connexion Methodi church at Queensville appointment, on the Aurora Circuit. In 1867 she moved to Mar boro', county of Wellington, where she reside until death, which took place October 27, as during this time was identified with Share appointment, on the Wallace Circuit, of whi she was an earnest and devoted member. Abo three years ago she was selzed by paralys which steadily weakened her until she was u able to attend the house of God—a place ev dear to her, but she, however, enjoyed swe fellowship with her heavenly Father. Duri her latter days, when her eyes became dimm' so that she could not see to read her Bible, a enjoyed still to turn its leaves, and repeat p sages which she had memorized, and wh were comforting to her in her hours of paties and resignation.

TEASDALE .- Mrs. Hannah Teasdale, wh

maiden name was Hannah Budd, was born Penrith, Cumberland county, England, Ma 10, 1839. From a child she knew the H Scriptures, and was thereby made wise u salvation. She never could date the exact 1 ment when she passed from death unto but from her tenderest years she was consol of love to Jesus, which love grew with growth, and matured in strong and intellig Christian womanhood. In 1864 she was a ried to Joseph Teasdale. While living Durbam, Ont., she united with the Reg Baptists, and remained a consistent men until removing to Walkerton she found at time no Baptist organization here. ber husband espoused the cause of Christ, w she, with him, united with the Metho Church. Mrs. Teasdale, by extensive rea and habits of thought, attained a wide rang general information, and was an interes conversationalist, but the Bible was her book. . She loved it, and studied it every and, as a worthy example, it should be stated that to the latest day her strength mitted, she was not only in her place in public services of the sanctuary and meeting, but always present, as a studen the minister's Bible-class in the Sab' school. Confined to her house for the part of the last ten months "she endure seeing him who is invisible," and in her si ings Christ" until release came. She asked, long do you think I shall live, doctor?"
answer was, "About one hour." "Than
Lord for that," she replied, and in b minutes afterwards, she sweetly fell asle 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 mediation of Christ, we have said. Paul 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;

What It is.

The Gospel Righteousness is a way of acw, 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 proets. Gospel Righteousness, however, is not ... ral righteousness, neither is it ceremonial thteousness. It is through Jesus Christ and 2. Payment of a debt cannot be legally ret "by-works." It is a free and gracious act faith in Jesus Christ, whose work was eslished as a redemption and a propitiatory . righteousness that is open to all, and is the cial privilege of none, for it is by faith of eve ; for there is no difference. Noah found and God's people are acquired by love. "by-faith" righteousness before the flood... ugh the and death of Jesus Christ, God y forgives sin. It is a marvellous reve-

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. Godet 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 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 righteous-

"The work of Christ is, so to speak, the t is the highest revelation of God. It is God hand in which God extends his gift; faith is manifesting himself to man, to sinful man. It the hand which we reach forth to receive." is a revelation of the love of God, to be sure; (Burwash.) It is through Christ we receive out it is equally a revelation of the righteolistic the reconciliation by faith, and faith is "trust is ness of God. The dignity and security of require him." We are to beware of fixing faith Christ a moral reality as a moral influence on leemed man rest, not on an expedient, but on on theories of the atonement, and we are he highest altitudes of divine revelation on, to beware of ossifying the atonement itself under he fullest revealing of God. 55 That in the some figure. We have two figures in these : ges to come he might show the exceeding verses, namely, "redemption" and "propitiaiches of his grace in kindness toward us in tion," deliverance by way of ransom, and dehrist Jesus." The whole intelligent universe liverance by way of appearing or expiations Ill know God best through man's redemption. 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 ptance with God apart from the deeds of the 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.

faith. It is "by-faith" righteousness, and fused. Acceptance of a ransom is optional.

3. Payment of a debt grants unconditional God in accepting the ungodly on condition 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 sin. As a revelation of mercy on God's the richest grace in granting relief to a capt, it excludes boasting on man's part. It live upon generous and righteous terms of redemption.

The redemption must not be commercialized. God's gifts are not bought, nor is man's love is Christ unto all and upon all them that and service purchased. God's gifts are free,

In reference to the "propitiatory" we must ch found it long before Abraham was born in notifall into the heathen notion that God needed to be appeased. Cremer, in his lexicon, is so aham found it before he was circumcised. strong and clear on this that we quote : "The id found it under the law; so did Isaiah. Idea lying at the foundation of heathen exrugh the self-offering of Jesus Christ, plations is rejected by the Bible. The heathen voluntary and vicarious believed the Delty to be naturally allenated from man. . . The design of the propitiatory sacrifices and prayers that were Campaign during the past summer, the district y forgives sin. It is a marvellous reversion offered, was to effect a change in this feeling n of a Just God and a Saviour. Sin is In the Bible the relation is a different one. oned, and no unrighteousness is commit- God is not of himself already alienated from r encouraged. There are two Greek words man. HIS SENTIMENT, THEREFORE, e New Testament that express the gracious DOES NOT NEED TO BE CHANGED. BUT of God in forgiveness. One is "parests," IN ORDER THAT HE MAY NOT BE NE-CESSITATED TO COMPORT HIMSELF. ther is "aphesis." Paresis is to pass by .: OTHERWISE, THAT IS, FOR RIGHTEOUS is is to put away. Under the Old Testa- NESS' SAKE, AN EXPIATION OF SIN IS stonary. Eighteen districts have decided it was paresis, tolerance; under the New NECESSARY; AND, INDEED, AN EXPIA- what they could do, they should do, and would numerous readers.

Testament it is aphesis, removal. Then it TION WHICH HE HIMSELF AND HIS LOVE do. Each of these eighteen districts, at the tution of the explation, 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 proplitation 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 resuled 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 aud 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 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 tove 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 fulfilledrighteousness 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 sub-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 remadle dasis 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 atoningreconciliation 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

STUDENTS' MISSIONARY CAMPAIGN

clearness and fulness.

For a Young People's Forward Novement for Aisslons, under the Direction of the Church.

As a result of the Students' Missionary 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 mis-

A green and

INSTITUTE AND GIVE." "Through the insti- present time, have a committee, consisting of the chairman of the district, together with the president, secretary and missionary vicepresident 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 Chuc 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 Epwerth League; Rev. Mr. and Mrs. M. Takagi, Japan; Cobourg District Epworth League, Dr. and Mrs. Smith, Chentu, China; Bradford Distriot 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, z 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 re-Those not taking The Guardian, cannot be intelligently familiar with the varied operations of their own church,

What shall be said of The Magazine? December number is rich in topics and in style. The bill of fare for 1898 is better than ever. Its twelve members are equal volumes, and will be laden with the ripe, rich fruit of many cultivated and consecrated minds. Let the publisher and editors be giaddened by greatly increased subscription lists. 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, Hob. Alexander Mackenzie and Hon. George Brown, with photographic views of the same, and haliwith 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 recoas one of the leading papers in Canada. The Globe is generally recognized reduction in price will be appreciated by its

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The Sermon.

THE GOSPEL FOR ALL AND THE GOSPEL FOR EACH.

BY THE REV. JAMES STALKER, D.D.

There is neither Greek nor Jew circumcision nor un irrouncision, Barbarian, Scythian; bond 'nor free; but arist is all and in all.—Col. lit. II.

"I am made all things to all men, that I might by all neans save some."—I Cor. ix. 22.

Both of these texts refer to the same subject

namely, the clefts by which mankind was divided in the apostolic age. When Christianity entered the world, it found the children of men set against each other in ancient and bitter antagonisms. First, there was the contrast of Jew and Gentile. .The Jew, brought up in the traditions of a long and magnificent religious history, with its law-giver, its theocratic kings, its psaimists and prophets, looked. upon all other men as strangers and foreigners. and in the temple of Jerusalem, or even in the synagogue, which he had erected in the city of his adoption, if he lived out of the Holy Land, saw more glory than in the most gorgeous structures in which the heathen worshipped what he called their idols. Secondly, there was the contrast of Greek and barbarian. The Greek, sprung from a land which was the paradise of oratory and philosophy, of poetry and art, despised all other men, and called them. It was from a greateneightethat he looked down, for example, on the Scythian. whose ancestors, roaming in unsettled hordes on the steppes of the Don, knew no art except the savage art of war. Thirdly, there was the contrast of bond and free. The master had absolute property in his slave—could sell him. punish him abuse him according to his caprice. and thought of him as a thing rather than as a man; and the slave, assimilated to his ondition, hardly dared to think of himself as pelonging to the same species as his lord;

One of the first things which Christlanity had o do, when it had found a place in the world; as to take up its attitude towards these conrasts; and in our two texts we see St. Paul Though both these verses, however, refer to

his subject, they do not appear to say the ame thing about it. In fact, the apostle seems contradict himself. In the text from olossians he says that the contrasts are to e ignored: "There is neither Jew nor Greek,reumcision nor uncircumcision, Barbarian. cythian, bond nor free:" these conventional ifferences Christianity disregards, and preaches ne same Gospel to all. , But in the text from irst Corinthians he says the very reverse; it he carefully attended to these distinctions: Unto the Jew became I a Jew, that I might in the Jew; to them that are without law as ithout law, that I might gain them, that need thout law; I am made all things to all men. at I might by all means save some " he had special care and a special message for each

Let us study this twofold aspect of the

I.—THE GOSPEL FOR ALL.

St. Paul had himself been brought up in the additions of the old world in which these dis-St. Paul had himself been brought up in the nctions prevailed; and his birth as a Jew, s convictions as a Pharisee, and his training a rabbi disposed him to make much of them. , when he became a Christian, they simply This was not due to his adoptg any dogma opposed to them or even to a ocess of reasoning: it was purely a product the experience through which he passed in coming a Christian. In that crisis he found mself dealt with by God, not as the child a privileged race, or as a member of a privied class, but simply as a man. He knew nself to be as hopelessly condemned as any ek or barbarian could be; and, in that mont of awe and terror, he as completely lost ht of the differences between himself and er men as on the spar of a sinking ship n forget whether they are gentle or simple, a mood, the creatures gathered on a rock out to be submerged, forget their ordinary agonisms. On the other hand, when the ror of being lost gave way to the joy of salion, then to be in Christ, safe and blessed ever, appeared to him a distinction so dazg that all who shared it with him were his thers, and the peculiarities by which they been previously distinguished were trivialiwhich he could not remember.

uch was the pathway by which St. Paul was to believe in the equality of all human best in the presence of the Gospel. But he neither the first to discover this truth nor reatest apostle. It was the Author of stianity himself who discovered it, because was the discoverer of the soul. He gave dity its charter when he said, "What shall rofit a man if he gain the whole world and his own soul?" For he said this not of soul of the prince, the genius, the saint of the publican and the harlot. How could say it? How can the soul of a publican harlot have a price above that of the world? because the image of God is on it. cause the soul is immortal. It is because are in it immeasurable possibilities: with ever dirt and rubbish of squalor, ignorand even sin it may be overlaid, there are fragments and relics of greatness nobleand tenderness, and, by laying hold of the whole manhood or womanhood may rawn forth and restored to its dignity and

is is the equality of Christianity? It is a Equality has been the watchof atheism; but in that case it has been elling down. In our day multitudes have sacred word in their mouths, but their

to their own level. This will never regenerate the world. Such a zeal for equality is only selfishness in disguise; and he who is most eager to bring all down to his own level is the very man who, if he had the chance, would vault over the heads of his fellow-creatures and make them his slaves. Jesus exhibited the greatness of the soul in those belonging to the very lowest class of society, or below the level of society altogether, in order that his doctrine, being proved down there, might be taken for granted all the way up, and thus the whole human race be enclosed in the same golden community of honor and of hope.

In the modern world we have not those contrasts of the ancient world, but we have others of our own; and still Christianlty has to take up the right attitude to them. The Indian has his caste, which separates him by a bottomless gulf from his fellow-men; on many a shore black and white are separated by an hostility which seems to run in the very blood; race hates race, and nation contends with nation; among ourselves the population is divided by wealth and culture into classes and masses.

To the natural heart such distinctions are all-important; the man of the world and the woman of the world live in the things which divide them from their fellow-creatures. Now and then, indeed, they are visited with better thoughts, and feel for a moment how august are the things in which all human beings are alike, and how trivial, in comparison, the things in which they differ. This is felt by Who is the poet whose song visits the poet. every continent and lingers in the ear of the world a thousand years? It is he who sings to the sympathies of the universal heart, and records the experiences in which all the chil-Who is the orator dren of Adam are one. Who is the orator whom all rush to hear, and under whose spell the hearts of his auditors, whether they be high or low, bend like trees beneath the storm ? It is the man who honors the minds of his hearers, uttering his own deepest thought and his own most subtle emotion in the confidence that what comes from the deep places within himself will find places equally deep in those whom he is addressing. But equality is the secret of Christianity, and it has to be learned from Jesus. It is only the humiliation of lying at the foot of the cross, confessing that we are the chief of sinners, that can permanently cure us of the natural disposition to glory in what seems to make us superior to others; and it is only when we see in Jesus the power by which the fallen may be lifted up and enabled to realize their destiny that we can always look upon our fellow-creatures with reverence and Undoubtedly it is the temper of the true Christian, as distinguished from that of the world, to make little of the things which separate human beings and to magnify the characteristics in which they are one.

Equality is, above all, the secret of the Who is the preacher to whom all men must listen? It is he who knows the secrets of the conscience—that in every breast there is the same sense of failure, the same struggle with the principles of good and evil, the same dread of what may come after death —and who knows how to bring every man in guilty before God. It is he who, at the same time, appeals with confidence to the diving element in human nature, believing that even in men and women immersed in business or pleasure there is an unquenchable thirst for God and eternity. It is the man who, as he bends over the pulpit, sees, encircling every head or ready to descend upon it, the aureole of the sons of God. A preacher ought not to belong to any class, but train himself to move freely among classes. His station and degree will be measured by his grasp of the principles

that are common to all. H.-THE GOSPEL FOR EACH.

message for each.

While in the first of our texts St. Paul ex presses his disregard of the distinctions which prevailed in the apostolic age, in the second he describes himself as paying to them the closest regard: to the Jews he became a Jew. to the Gentiles a Gentile, he became all things to all men; he put himself by the side of every man, endeavoring to understand cumstances, that thereby he might win him: for he was confident that the Gospel had a

Nothing in the This was not mere theory. life of St. Paul is more striking than the skill with which he acted upon this principle. In the Acts of the Apostles we have specimens of his addresses delivered to the different kinds of audiences encountered on his missionary travels, and it is astonishing to notice how different in substance and style these sermons. are, and yet how perfectly adapted to the audience in every case. His audiences oftenest consisted of Jews, and, in addressing them, he invariably commenced with references to outstanding incidents and great names of Old Testament history, thus conducting his hearers by a path which could not but be familiar and agreeable, till he brought them face to face with the peculiar revelations which he had to make about him in whom the old dispensation was fulfilled. But when he was addressing heathers, his method was quite different. With an audience of heathen rustics he commenced by speaking about the God of Nature, who gives rain from heaven and fruitful seasons, filling the hearts of men with food and gladness. When addressing the Athenians on Mars Hill, he spoke with the profundity of a philosopher and the eloquence of an orator, and quoted their own poets in confirmation of what he was saying. Thus he took every man's measure; he divined what was in his mind and heart,; and thus he led him to the Saviour.

The principle at the back of this procedure in St. Paul's mind was that God, in his providence, is dealing with every man, for the purpose of bringing him to himself. In the great

passion is to pull all who are above them down argument of the epistle to the Romans hearfor us to five for those for whom he thought avows his belief that in the ancient world there was an education of the race, not only for the Jews, but also for the Gentiles. The law was the schoolmaster leading the Jews to Christ; but among other peoples there were other schoolmasters charged with the same purpose. And this is a truth of universal application: it is true not only of nations, but of individuals. Hence the task of those who are fellow-workers with God is to find men where they are, and to

lead them onwards to God:

The distinctions among men are not all merely conventional, nor are they all wrong. The distinction of sex, for example, is one, the importance of which no sophistry can ignore; and a Gospel worthy of God must have a message not only for the mind of man, but for the heart of woman. In like manner youth and age are distinctions of far-reaching compass; and it is vain to think that exactly the same word can be suitable for old age, with its work done and its fires extinct, and for youth, aglow with passion and straining at the leash. Nor are even those distinctions which are wrong in themselves always such as the Gospel can afford to disregard. For example, slavery, as it existed in St. Panl's day, was a relation between man and man, contrary to the spirit of the Gospel. Yet for the slave of that ago his slavery was part of the providence of life. and created many pathetic peculiarities which the Gospel, if it was to help him, was bound to respect. In our own day a distinction like that between learned and unlearned may, to some extent, he one for which society is guilty and which it is bound to remove; but, all the same, the church of Christ would be greatly lacking in its duty if it preached to men as if they were all educated or all uneducated, instead of recognizing that it is debtor to the wise as well as to the unwise.

There is one point of view from which, Christianity is bound to emphasize the distinctions existing amongst men, instead of ignoring them. The Gospel is not only a work to be performed in us, but also a work to be performed by us. And this work which God demands, and for the sake of which we have been apprehended of Christ Jesus, is proportionate to the peculiar talents and opportunities of each. Christ has for every one a sphere to fill and a work to do precisely where his lot is cast; and no man's task can be performed by any one but himself. The philosopher Kant laid this down as the supreme rule of ethics: Act in such a way that all other men might reasonably and usefully act as you But this is only the half of the truththe other half is: Act in such a way as to become the man whom nature intended you to be and none but you can ever be, and in such a way that you may fill the place which none

Thus, while in one sense—and that a gloristous one—there is only one Gospel, the same for all men in every age and clime; in another sense there is a Gospel for each-a gospel for the rich, a gospel for the poor, a gospel for the athlete and a gospel for the invalid, a gospel for the merchant and a gospel for the student. I do not know any more solemn discovery which a preacher has to make than this-that he is only one of many agencies through which God is dealing with his creatures, and that his work has little chance of success except in co-operation with other forms of divine influence. Why is it that one sermon is effective. while another misses the mark, and that one hearer is blessed, while another goes away unimpressed? It is because God has been before us: by the providence of life-by joy and sorrow, by the vicissitudes of home and business-he has prepared the hearer; then our message finds him; and the work of God is

If the Gospel for all be the power of the preacher, the Gospel for each is the secret of the pastor. The work of the preacher is with the multitude, but the work of the pastor is with individuals to draw near to them, to find out their circumstances, to ascertain their temperament and disposition, and then to apply the Gospel as each case may require—to say to everyone, God is with you; he has brought you where you are; and in this place is the work which he wishes you to do—to say to the sin-ner most utterly lost and desperate: There is a way from the very spot where you stand right up to the throne of God.

It is easy to see what bearing this has on foreign missions. The missionary cause must go forward, with these two principles in the

right hand and in the left. In the right hand the Gospel for all! For black and white, for the cultivated Asiatic and the degraded African the same universal message-"God so loved the world that he gave his only begotten Son, that whoseever believeth on him might not perish, but have eternal life." There is much in the temper of the time to chill faith in this principle. science of the time is not favorable to the belief that man is a fallen and lost creature, with a divine and immortal destiny. material and commercial spirit holds human life cheap, and scorns the idea that the soul of a savage is a priceless thing. Evidence such as was recently given before the South African Commission betrays how low is the estimate which men ruled by mammon place on their fellow-men; and in the dark places of the earth the deeds of white men are too often the flattest contradiction of their creed. In the presence of actual specimens of the drunken at home and the savage abroad, let us confess. it is no easy matter to hold fast our faith in the lofty origin and divine possibilities of man. We need to keep close to Christ, to breathe his spirit, to saturate our minds with his teaching, to look at the world through his eyes. Thus shall we be not weary in well-doing, but

able always to believe that it is worth while

it worth his while to die.

In the left hand the Gospel for each! On the day of Pentecost part of the charm was that every one heard in his own tongue the wonderful works of God. So the missionary learns the language of those among whom he But he has to learn much more, if he is to be of much use-their modes of thinking and feeling, their beliefs, their ideals, and their prejudices. They, too, are children of the divine Father; there are none of them with whom his Spirit has not striven; there are none of them in whom have not shone some sparks of the light which lighteth every man coming into the world. If there be elements of divine truth in the faith or practice of the heathen, these are beginnings from which they can be led on to something higher. said that an Indian woman, when she heard the Gospel of redeeming love for the first time, ex-claimed, "It is what I have been expecting to hear all my life." A great church father said that the human mind is naturally Christian: and there is a sense in which the paradox is true. Find God's lost children, then, where they are, and lead them to their Father.

THE STABILITY OF HOLINESS.

A man who is sanctified wholly has received the divine rite of confirmation. He is estab-lished unblamably in holiness. He is anointed and sealed unto the day of redemption. Few. indeed of those who are thus rooted and grounded in love ever fall away. A lapse in such cases is the next thing to an impossibility: I proceed to give two reasons:

1. There exists in the sanctified soul a deep-seated repugnance to all sin. The vileness of sin is seen and felt by such Christians as by none others whose vision has not been clarified by the sanctifying Spirit. Sin appears ex-ceedingly sinful; its love is destroyed; it repels, it ceases to allure; it is loathsome. Such a soul is blessed with

"A fender sensibility of sin,

A pain to feel it near.

It is scarcely possible for such a soul to fall, into gross sin, because such a fall involves violence to a holy nature, and the breaking

down of all virtuous principles. 2. A love of holiness exists. chanted with its beauty. To possess its excellence in ever-increasing perfection becomes a. passion with him-some think an infatuationveritable hobby. To say the least, he is fixed and established in fidelity to God, and bent upon the maintenance of a sacred and sinless. It verges upon the impossible for such a soul to wickedly depart from God. I have known many sanctified persons, whose final perseverance amounted, in my persuasion, to a moral certainty. Once I had a presiding elder who gave evidence of his entire sanctification. In the examination of character, which always occurs in our Annual Conferences, the usual question was asked by the bishop: "Anything against Bro. Mitchell?" By involuntary impulse I answered: "Nothing against him, and never will be." It so turned out. After never will be." It so turned out. After several years he died as he had lived, a sanctified man. It really seems there is something quite indelible about entire sanctification. The sequence of holiness is heaven. There is such a thing as the succession of blessings; that is, one stage leading up to and blending with, and almost necessitating another and final stage. It is written: "Whom he called them he also justified, and whom he justified, them he also glorified" (Rom. viil. 30). This is spiritual evolution or grace unfolding like a flower from bud to rose. This idea of permanence is hinted at again in the following text: For by one offering he hath perfected forever them that are sanctified" (Heb. xii. 14). ' While such passages do not prove the impossibility of falling from grace, they do teach that grace puts on a stamp of permanence, and provides against fluctuations, inexperience, and final shipwreck. It is the grace of blessed aesur-When we lie down at night we have ance. no doubt that our eyes will be greeted with the swift returning light of morning; so the sanctified Christian is persuaded that when he has fallen asleep in Jesus he will wake up in heaven and see God. Charles Wesley, the most

wrought and universal sanctification : "Jesus, thine, all victorious love, Shed in my heart abroad, So shall my feet no longer rove, Rooted and fixed in God."

spiritual of all the poets, hints at the impossi-

bility of falling away when there is a deep-

And again:

"My steadfast soul from falling free, Shall them no longer move, When Christ is all the world to me, And all my heart is love."

It is a glorious truth that entire sanctification tends to permanence. It is like a tree. Each annual growth of the tree puts on a new layer, which adds increasing strength and substance to the trunk. It is like a tree in another sense, especially David's tree planted by the river of waters—its leaf shall not wither. It is an evergreen. It may be killed, but it cannot fade. It is proof against storm and winter and frost. It is more than a century plant-it is a liveforever. That is, the nature of entire sancti-fication has in it the element of endurance and Therefore, ephemeral sanctificaperpetuity. tion may generally be set down as spurious; and spurious because it is ephemeral, contrary to the nature and tendency of the blessing. We may have grace inexhaustible as the sunlight.—Asbury Lowrey, in Divine Life.

Bishop Taylor is on his way from South Africa to the United States, via England.



" For Christ and the Church."

This Department is edited by REV. A. C. CREWS, General Secretary of Epworth Leagues and Sunday-Schools to whom all communications relating to Epworth League work should be sent.

Office: Wesley Buildings, Toronto.

All orders for Charters, Constitutions, Topic Lists, ar other League supplies, should be sent direct to Ray, Da. Briggs, Methodist Book-Room, Torouto.

Collections for the Epworth League Board to be sent to the Financial Secretaries of the respective Districts.

J. W. FLAVELLE, Req., General Treasurer, cor, Front and Beachall Streets, Toronto.

LEAGUE CONVENTION CALENDAR.

Dec. 14, 15-Palmerston District, at Harriston. -Hamilton District, at Hamilton. Feb. 22, 23—Montreal Conference, at Ottawa. Feb. 22-24—Hamilton Conference, at Galt. Feb. 23, 24—Bay of Quinte Conference at -

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."

Doubtless many a Junior superintendent and Sunday-school teacher could give similar testimony. In fact, the principal difficulty many Junior workers have to contend with is the difficulty of maintaining order. The boys and girls are not, in most cases, inclined to be positively bad, but there is simply an excess of activity. They bubble over with life and good spirits, and in a certain sense are all the better for it. This abounding activity must, however, be wisely guided and controlled, er it may result in much mischief.

Members of the Junior League should have it impressed upon them that during the meeting their activity must be restrained, and, above everything, order must be malatained.

It is a good plan to give those who are specially restless something to 4e, even if it has to be invented for the purpose.

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, and he evidently believes in the church using printers' ink also. He seeks to put the science of advertising the church as an art into the hands of the League, as a new outlet for its energy, and as a new field for its usefulness. If the church front does not bear a marker, giving pastor's address and hours for services, he would have it supplied. He would bulletin the church in public buildings, and keep the people thoroughly posted as to place and plans. He lays great stress on using the press.

This pamphlet should be in the hands of every Epworth League president and pastor.

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, We have an the use of inappropriate tunes. excellent Hymn and Tune-Book, in which the greatest care has been taken to join suitable hymns and tunes together, but many choirs are too indifferent to learn these tunes, and in some instances the choir leader considers his own judgment superior to that of the committee who prepared the book; and when given the hymns hastily chooses a tune that is a favorite with the choir and congregation. Sometimes the incongruity between the words and the music is positively awful.

An instance of this kind is vouched for by a minister of the Montreal Conference. At a prayer-meeting in his church some one started the hymn, "Jesus, the Name High Over All," to a tune which used to be sung a few years ago to the words, "Around the throne of God in Heaven thousands of children stand," ending with the chorus, "Singing, glory, glory

be to God on high."

Imagine the consternation of the people when they discovered themselves singing, "And devils fear and fly, singing, glory, glory," etc. This is an extreme case; of course, but we have met with illustrations almost as ludicrous.

🏒 EPWORTH LEAGUE CÂLENDAR.

Every pastor, League president and Sundayschool 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. Conference League conventions, Annual Con-ferences, General Conference, Sunday-school conventions, and all church events of special interest are marked in red ink. The heading is a design specially lithographed for this calendar, and will contain space for church and reague services to be printed in. Altogether is a long way ahead of a card for announcing the services of the League and church, as

minder.

Rev. H. G. Livingston, of Caledonia, has aiready ordered 150 copies, which he intends to present to the families of his congregation as a New Year's greeting. Other pastors and League presidents will send similar orders Other pastors and when they see them. Send two three-cent stamps for specimen.

"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. One of the best photographers in Toronto was busy during the gathering taking pictures, and lantern-slides have been prepared from these showing almost every phase of the greatest Methodist assembly ever held in the world.

This illustrated lecture will be given in the Colborne Street Methodist church, London, on Monday evening, December 20. Leaguers and their friends from the city and surrounding country are invited to attend. A good stereopticon will be provided. There will be a nominal admission fee of fifteen cents (two for a quarter), to pay expenses.

THE READING COURSE.

Some of the evangelists in the United States are "clinching 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.

There are some Canadians out in California who do not forget their native land. Dr. Briggs recently received an order from Los Angeles, California, for fourteen sets of our League Reading Course,

A note from Rev. H. S. Magee, of Maritowaning; states that the League there has a Reading Circle of twenty members. divided into four groups, responsible alternately for the conduct of the meetings, the groups to be changed when two books have been com-pleted. A pleasing feature is the large per-centage of young men in the membership.

The sale of the Epworth League Reading Course has been very satisfactory indeed, but from a large number of Leagues not a single erder has been received. If a Rending Circle cannot be formed there should be at least one set of the books ordered for the use of the League. By keeping them on the move many of the members might have the opportunity of enjoying the good things contained in these delightful volumes. Send for a set for your League at once. League money could be put League at once. to no better use.

LEAGUE JOTTINGS.

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

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

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,

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 noems, 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 members have acted wisely in making this change.

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. This League has an average attendance of eighty at its weekly prayer-meeting.

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

it hangs upon the wall, and is a constant re- 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 offer-

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, to be supported by the Union and the Wesleyan Theological College,

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. He had been selected by the Wesleyan Students' Missionary Society, had been endorsed by the Montreal Methodist Young People's Union, and had been commissioned by the Board of Missions of the Methodist Church of Canada, yet all this would not have been sufficient to send him forth, without the distinct commission of a Divine Ruler, who controls our lives and undertakings, and who commands us to preach the Gospel in all lands.

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

The Bell-Town League.

By Nita Naszuith.

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. It was decided at the early meeting of the Executive to hold the weekly prayer-meeting on Sunday afternoon at four o'clock, in the body of the church. The Sunday-school met from 2.45 to 4, and it seemed an opportune time to draw the younger ones into the direct influence of such a service. committee had prepared a very attractive little topic card. It had a list of the S. S. lesson topics, as well as the League topics for the same day. It had a list of the officers of all committees and their residential addresses. stated, also, that cards would be found in "pockets" placed in the vestibules of the church and lecture-room, on which persons were earnestly requested to convey informa-tion to the committees. These cards read:

BELL-TOWN METHODIST CHERCH RPWORTH LEAGUE.

INFORMATION CARD.

You are requested to all up the blank below with any information of interest to our committees. Cases of slokness, bereavement, poverty, penitonce, or of new-comers in your neighborhood, will receive immediate attention if placed in the League Letter-Box.

Date Signature.....

There was already placed in the church lobbies 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. It was a'thoughtfully-prepared plan; and a circular was sent to every worker describing the duties involved in the appointment to which their names were attached. Miss Freeland's typewriter did good service along these lines. • •' . . .

On the way home from the cottage prayermeeting 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. The lesson was one which could be closely applied to the hearts of the scholars, and the teachers could urge them to present action. They saw the superintendent, and the interview became an inspiring one. It was agreed that all hearts should unite to seek a revival of grace, and to enter upon a work of deeper intensity. Mr. Brooks-the superintendent-was quite stirred, and before the ladies left led them in a fervent prayer for divine favor upon their efforts. In harmony with this he spoke fervently of the matter in his opening words to the school. The school lesson was on "Christ seeking disciples at the Jordan." He said that as teachers and workers they were all seeking disciples for Jesus. and hoped they would find some Andrew or John or Nathanael or Philip to-day.

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. Mr. Brooks being present, Charlle asked him to lead the opening prayer. After a rapturous hymn, all knelt down. It had been adopted 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. There went a conviction through the company that something might take place any moment. They hardly knew what to expect.

It had been arranged that Carrie Sweenes 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 knell again, and he prayed with a wonderful power for one but young indeed in such work. Lord was with his children that day.

Theu Miss Leland-the infant-class teachercame 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 Bethsaida,' almost a Gentile town, and he was not of that exclusive habit of though which characterized those whose association 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 they ever knew they were lost. There was lot of 'finding' that day. I was thinking must be because there was much 'seeking.
It says. Andrew 'findeth' Simon, and Jesu 'findeth' Philip, and Philip 'findeth' Nathanael and they said. We have 'found' Him of whom Moses and the prophets wrote. It was a find ing' all round.
"Then, I had been thinking over this Leagu

topic, of course, and I told the little ones about how this same Philip and Andrew were th ones that led the Gentiles to Jesus. Th Creeks found Philip, and Philip found Andrew and through this seeking and finding, salva tion came to them all. I haven't anythin much to say to you. You all know muc more than I do. I can talk easily to the life tle ones. But we all know, I am sure, the Jesus and Philip and Andrew and Greeks, a were seekers and finders. Jesus is seekin here, shall he find any one? Some one seeking Jesus, will he be found to-day? W are seeking one another for his sake. Man of us can testify 'we have found him.' Other I think, as I look at your eager faces, are saing, 'We would see Jesus.' Let us have threar four 'seeking prayers.'"

Miss Leland prayed, Mr. Johnston and M Frost followed; Fred Henson softly led in verse of "Even Me." They remained pra Simple, earnest pleading came from t or three teachers who had brought their sch lars in with them. Then Miss Freela opened her heart to God, told him all b anxiety for souls, all her hopes for this me ing, all she expected God to do for her-for t sake of souls for whom the Saviour was no pleading, both before the throne, and in a through her seeking spirit now.

Sobs came. The prayer stopped. Spirit of God did his own work in those

brief moments of the meeting's disintegratic Charlie Morse said, "Let us arise and si O Happy Day." It was a decisive step. verily "fixed the choice" of many in the chur that afternoon. Then Charlie said. "I had kind of programme prepared for this meetibut it seems to have been taken up out of 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 knoclendways, to be built anew for us in sublin ways. I am not able to direct you furth We have ten minutes yet before our closing tin The meeting is open. You must listen to inner voice and respond. Then shall we h and know what God is doing in our midst.

Will Callander held up his crutch, and s You see that! I don't expect to use it m longer, but I'll keep it as long as I live, memory of my conversion to God. It was a of God to catch me when I was falling a pit of darkness, and a whirlpool of desp The grappling-hooks with which he resome leave their marks forever in my flesh; they are marks of salvation. I shall alv say, 'I bear about in my body the marks of 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 rejoice in my salvation. Sing, 'Jesus sou

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

and for his sake. But I am glad I am wo

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of mention in his name, and worthy of a place at his side." She sat down full of emotion.

The time was up. Miss Leland, who had charge of the meeting, then said, "Our time has passed. It has been very richly filled with divine presence. I will not dare to doubt but you have all felt his power. I will not think of dividing you by asking those to stand up who have been blessed. I'm sure God has blessed every one with a touch of his lifegiving hand. Let us be found of him as he has assuredly laid his hand upon us and said, 'Thou art mine.' Let us now sing, 'Abide With Me,' and come up to the house of God again this evening with a new impulse, begotten in his presence this afternoon."

They sang, and Mr. Johnston dismissed the

assembly.

(To be continued.)

PRAYER-MEETING TOPIC.

Topic for December: Paul's Doctrine of the Holy Spirit.

DECEMBER 12.- "THE MIRACLE OF RE-GENERATION."

1 Cor. vi. 11; Gal. ili. 14; Gal. v. 5.

BY HEV. THEO. J. PARR, B.A.

In nature God now ordinarily creates nothing. In his seventh day he rested from his work, and has probably since then only upheld and maintained the life and order then established. The nearest approach to a true creation with which we are now familiar, is the bringing of a new infant life into the world. of the new-born babe is perhaps a real addition to the sum of existence. Whether that be correct or not, of this we may be sure: that the new man in Christ is a new thing on the face of the earth; a distinctly new product of God's own power—a miracle of the Holy Spirit. This new hirth of the soul, whereby sinful men become children of God, is called Regeneration. Regeneration may be considered by itself as a definite and distinguishable part of the process of conversion. But the other parts of the process of conversion are inseparably connected with regeneration. It may, therefore, be profitable this week to make a study of the great doctrines that pertain to the salvation of the soul. This will be an exercise peculiarly appropriate for Methodist young people; for, from the first, Methodism has emphasized those doctrines both in precept and practice. John Wesley says: "Our main doctrines, which include all the rest, are repentance, faith and holiness. The first of these we account, as it were, the porch of religion; the next, the door; the third, religion itself."

1. Repentance. Regeneration as a process hegins with repentance. And repentance is a result of the Holy Spirit's work. For, says our Catechism : "True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins, and the apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavors after, future obedience." Repentance indicates a change of mind, a change of purpose to turn from sin to righteousness. It involves a change of views, feelings, and actions—a change of views respecting God, self and sin; a change of feelings toward God and sin; and a change of actions toward God and our fellow-men. includes a right apprehension of the evil of sin; a sincere godly sorrow for sin; a deep, intense hatred of sin; restitution for wrongdoing; frank and full confession of sin to God; a willing and conscious turning from all sin and evil without reserve. He that turns not in intention from all sin, turns not rightly from any sin; a turning to God for pardon and cleansing with a full determination by his help to live in loving obedience to his holy will. The importance of right repentance is seen by the prominence given to it in both Old and New Testamente. Sixty times at least the New Testament writers speak of repentance. With it Christ began and closed his personal (Mark i. 15; Luke ministry.

We should remember, too, that there is repentance of the believer, as well as repentance of the sinner. In the case of believers, it is conviction and remorse in the consciousness of proneness to sin. Four of the seven epistles to the Asiatic churches enjoin repentance upon the members of those churches.
2. Faith. Regeneration as a process, not

only includes repentance as we have seen, but also faith. Now, saving faith is believing the saving truths, with the heart unto internal righteousness, and, as far as there is opportunity, unto external righteousness according to our light and dispensation. It consists mainly in three things: (a) Assent to all revealed truth, of which the Lord Jesus is the great centre. (b) The full consent of the will to God's way of saving us. (c) The loving confidence of the heart in the personal Christ. To believe in Christ involves :

"Assent of the mind, Consent of the will, Trust of the heart."

Saving faith is not a single act, performed once for all, but a continued act extending through the whole of our probationary life. It is the ligament binding the soul to Christ. In Rom, iii. and lv. we see faith justifying. Heb. xi, we see faith acting in the lives of the saints. Faith is the substance, the underpinning, the sub-stratum upon which the whole edifice of the Christian life rests. is the gift of God through the Holy Spirit.
3. Justification. With regeneration as a

process, is also connected justification. Justification is an act of God's free grace whereby he removes all condemnation, and accepts us into his favor for Christ's sake. The whole race of mankind were involved in condemnation through the offence of Adam. But all are acquitted from this condemnation, and recelved into the favor of God through Christ. So that no one will ever perish for any one's sins but his own. Pardon is the putting away of the guilt of sin, the remission of its punishment. Justification is this and more. It is forgiveness in harmony with justice, and the acceptance also of the forgiven one. Grace is the originating cause of justification. (Rom. III. 24). Christ is the meritorious ground of our justification (Rom ill. 25, 26). the instrumental means of our justification (Rom, iii, 28, v. 1). Works are the declarative evidence of our justification, both now and in the day of judgment (Matt. xii, 87).

4. Regeneration. Now that we have considered three doctrines associated with regeneration, we shall consider, last of all, re-generation itself. If a definition is necessary. it would be correct to say that regeneration is a grace of the Holy Spirit, whereby a penitent believer is spiritually created anew, or born from above into the Christian life. In order of thought, justification precedes regeneration, but in reality the two operations are simultaneous. Regeneration is the divine change in the human soul, by which the reign of sin is broken, and the reign of grace commenced. It is not the incoming of the "new man" who is henceforth to be a near neighbor of the "old man," and constituting a dual personality with no responsibility for each other's acts; but rather, it is the transformation of the old man into a new man, leaving as before but one personality, who hears now the image of Christ. It is not a natural, but a supernatural, change. Christ is enthroned in the heart, and the new growth in righteousness and true holiness at once begins. millions throughout the world can testify to its

WHAT THE BIBLE SAYS.

Repentance.-Job xlif. 6; Ezek, xxxvi. 31; Psa cxix. 59, 60; Psa. xxxviii. 2-4, 8; Rom. vii. 7-24; Cor. vil. 9-11; Ezek. xxxill. 15; 1 John 1. 9. Faith,-John i. 12; Phil. iii. 9; Rom. v. 1; Gal. II. 16; Col. II. 6; Gal. III. 11; Heb. x. 38.

Justification.—Rom. iii. 24-26; Acts iii. 38, 39: Rom. 111. 28; James H. 14-26; Matt. xH. 37. Regeneration —2 Cor. v. 17; John iii. 3; 2 Thess, ii. 13; Eph. iv. 22-24; Col. iii. 1-8.

THOUGHTS BY THE WAY.

1. Arrange for four short papers on the four great doctrines considered in the foregoing exposition.

2. Read the Methodist Catechism, Shaw's Digest of Standards, Galbraith's Methodist Manual for further light on the topic. To the last of these we are much indebted,

DISTRICT CONVENTIONS.

MONTREAL DISTRICT.

The first "rally" of the Methodist Young People's Union of Montreal, for the season of 1897-98, was held recently in the Westmount Methodist Tabernacle. The Rev. S. P. Rose, D.D., the retiring president, occupied the chair, and the Rev. Mr. Clipsham conducted the opening devotional exercises. The Rev. Messrs, Mansell and J. W. Sparling, and Mr. C. K. Calhoun, assistant secretary of the Young Men's Christian Association, of Montreal, de-livered able addresses on "Influence" in its different phases.

The Nominating Committee of the Executive presented the following as the list of officers for the ensuing year: Hon. President, the Rev. W. H. Emsley, chairman of the Montreal District; President, the Rev. P. L. Richardson, B.A., B.D.; First Vice-President, Mr. A. O. Dawson; Second Vice-President, Mrs. J. H. Stanton; Third Vice-President, Mr. Alex. Shaw; Fourth Vice-President, the Rev. W. H. Stevens: Fifth Vice-President, Mr. J. N. Boyd; Recording Secretary, Mr. J. Stanley Lyons; Corresponding Secretary, the Rev. W. S. Lennon, B.A.; Treasurer, Mr. J. W. Anderson; Representative the Epwor League Board of Conference, Mr. W. H. Scott. The retiring president made a few felicitous remarks as he introduced the newly-elected officers to those assembled, and called upon the Rev. Mr. Richardson to speak, who addressed a few earnest words to the Methodist young people

UXBRIDGE DISTRICT. ...

The convention of the Uxbridge District, held at Markham on the 11th inst., was, owing to a drenching rain, but poorly attended, but the presence of the Master was felt by all at the morning consecration service. In the after-noon the Rev. A. C. Crews conducted a roundtable conference on the subject, "Officers and Their Duties," which will, no doubt, induce many discouraged ones to put forth greater efforts during the coming winter. The crowd which gathered in the evening to hear the Rev. E. E. Scott's address on "The Ideal Active Member," were not disappointed. The Rev. A. P. Brace also gave an address on "Junior Work," which we trust will cause more interest to be taken in the little people, and that many new societies will be added to the list before our meeting next year at Stouffville.

The officers appointed for the ensuing year President, John Hopkins, Mount Al-Vice-President, J. W. Thompson, Sunderare: bert: land; Secretary-Treasurer, Miss Horn, Uxbridge; Corresponding Secretary, Miss Alice Steel, Stouffville.



All communications for this Department should be sent to the General Secretary of Sunday-schools and Epworth Leagues, REV. A. C. CREWS, Wesley Buildings, Toronto.

LESSON 11—DECEMBER 12.

PAUL'S LAST WORD. 2 Tim. iv. 1-8; 16-18.

Golden Text.-"I have fought a good fight; have finished my course; I have kept the faith."-2 Tim, iv. 7.

Home Readings.—Sunday, Psa. xivi, 1-11. Monday, Acts xvi. 1-3. Tuesday, Acts xviii. Wednesday, 1 Tim. i. 1-7. Thursday, 2 Tim. i. 1-8. Friday: 2 Tim, ii. 1-9. Saturday, 2 Tim. iv. 1-8. Sunday, 2 Tim. iv. 16-18. EXPOSITORY.

"I charge therefore "-This was Paul's last charge to Timothy, and he therefore put it in the most solemn form possible.

2. "Preach the word "-That is, proclaim and make known the truth of the Gospel of Christ. It is to be preached as God gave it; all other things must be nothing more than explanations or illustrations of this one great theme. Christ and him crucified, the power of God unto salvation. Men need the Gospel. "Be instant in season, out of season"—That is, give attention, be urgent, in the discharge of this duty, on all occasions, whenever there is an opportunity, whether it be convenient or inconvenient, whether men will hear, or forbear. "Reprove"—Convince, tell people their faults, their errors and their sins, so that they may forsake them. "Rebuke"—Reprehend and foreake them. warn men of their danger, and show them what the consequences of their sinful conduct Rebuke is a stronger term than reprove, and looks to harsher measures. hort"-Persuade, entreat and encourage. "With all longsuffering "-With patient persever-ance. "And doctrine"-Teaching Weeding will do no good, if good seed is not sown in the ground, for evil can only be overcome Men must not only cease to do by good. evil, but they must also do good. cannot cease to do evil, without doing good. Virtues do not grow wild like weeds without attendance, but they must be sown or planted, and cultivated.
3. "Will not endure sound doctrine"—Or,

"healthful teaching." They will say, as informer times was said to the prophets, They will say, as in "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits," Isa. xxx. 10. History repeats itself many times in the ages. The times here foretold, we see in our day also. Men will not endure healthy teachings; they still want spiritual teachers

to speak smooth things!

Turn away their ears from the truth "-Being tired of the plain, simple Gospel, they shall refuse longer to hear it. "Turn to fables"—to false teaching, that they may please the imagination and tickle the fancy.

5. "Watch thou in all things"—Or, "be thou sober." The judgment is to be kept clear, the mind unclouded; presence of) mind and coolness must be kept in the face of dangers and hardships, or evil treatment, patiently borne. The Gospel message is to be steadily proclaimed. This is the work of evangelists, ministers and teachers. "Make full proof of thy ministry" -To make full proof of his ministry was a broad, sweeping exhortation to leave no feature of it neglected, or to esteem one division of labor less important than another.

6. " For I am now ready "-Paul's work was practically finished, this is signified by the word "for." Nevertheless, amid these gloomy surroundings he could sing a note of triumph. It is not vain and proud boasting, but the of his fidelity. He recalls his own apt illustrations, and applies them to himself, using the same figures with which he had animated his converts.

"I have fought a good fight"—He refers to the combats of the gladiators. His contest or combat with the world, the fiesh and the devil, with sin in himself, had been a good one—successful by the grace of God. "I have finished my course"-As the runner in a race reaches the goal, so Paul, in the Christian race, had reached the goal. Moreover, as a runner keeps his eyes and body steadily on the course to the end, so Paul had firmly held to the faith in Jesus Christ. What then?

the faith in Jesus Christ. What then?
3. "Henceforth there is laid up for me a crown of righteousness."—A crown given for righteousness. "Laid up for me" means kept for me, in reserve for me. The crown was a testimony that one had gained the vic-Thus we see that the apostle derived. also comfort from the future, from the hope of reward. Hope has it to do with the future. Which the Lord, the righteous judge, shall give unto me at that day"-At the day of judgment, when the decision of Nero shall be

16. "At my first answer"-This seems to point to a first hearing of the case, which had then been laid over, perhaps to wait for witnesses. "No men stood with me"-None of his brethren dared to appear in his support. It was during the last year of the reign of Nero, and the times were terrible. "I pray God"—Entreat him. "May not be laid to their

charge "-This was the same spirit of forgiveness manifested by Jesus and by Stephen.

17. "The Lord stood with me"-He had a better helper than man; he had the assurance that the Lord was with him. "That by me"-The Lord strengthened him, so that in his defence he could proclaim to the Gentiles boldly the principles of the Gospel. "Out of the mouth of the lion "-Probably a proverbial expression indicating deliverance from great danger. Some have thought that he meant that he had been saved from being thrown to the lions, a very common fate of condemned prisoners.

18. "The Lord shall deliver me"-In the future as in the past. "From every evil work "-From evil-doers. "Preserve me"-Death might come, as it soon did, but yet he "Unto his was safe in the Lord's hands. heavenly kingdom"-The axe of the executioner could but be the instrument of removing him from the kingdom on earth to the kingdom above. "Amen"—So be it; let the will of the Lord be done.

PRACTICAL APPLICATIONS.

1. The more people are disinclined to listen to sound doctrine, the more the faithful minister is bound to preach it. He dare not modify his message to suit the taste of those who have itching ears. On the contrary, he must, with all authority, speak the truth as he has recelved it from the Lord.

2. It is a great advantage to have the counsel and advice of a ripe Christian. Nothing else could have been worth so much to Timothy as the instruction, admonition and encouragement that he received from Paul.

3. It is a noble thing to look back over one's life with confidence and satisfaction when one is at the close of it. Paul was not ashamed of the way he had lived. He had been faithful to his trust. If we would be able to look back over life without regret at our death, we must be diligent and true every

4. It is a blessed thing, when one comes near to death, to be able to look out and forward into eternity without fear. Paul looked into the future from his prison window. He was soon to suffer as a martyr, but he was ready. His death would be as a sacrifice offered to God and would be accepted. His dying would be only a departure—going out of the body to be at home with the Lord.

1898 CALENDAR.

The attention of Sunday-school superintendents is directed to the advertisement in this paper of the Epworth League Calendar. Sunday-school lessons for each week are plainly marked, and are constantly before the eye. The Calendar will make a most appropriate Christmas present from teachers to their classes.

HOW TO REACH YOUNG MEN.

The superintendent of the largest Methodist Sunday-school in Ohio answers the old question: "How to get young men into the Sunday-school," thus: "By building a wall of adults between the door and the young men; Three classes of men and women over thirty years old, which enroll over 300. Almost all the official members are attendants of the Sunday-school. Consecrated enthusiastic teachers that keep themselves in touch with young men. Our class of older young menenrollment ninety-is taught by a man seventythree years of age, a business man; the ambition of his life is to help save and grow many young men; he loves them as he loves The boys" all love and honor him, and say he loves his class better than his business. By having a lively Sunday-school that is continually striving to be better. We bank," on our young men, and they never disappoint us."

HOW TO PREPARE THE SUNDAY-SCHOOL LESSON.

1. Be in earnest.

2. Keep in the spirit of prayer.

3. Begin preparation early in the week. ong some plan

5. Avoid ruts.

Adapt your preparation to your class. 7. Be on the lookout for illustrations.

8. Think out some appropriate and pertinent questions.

9. Use pencil and paper. 10. Expect results.

11. Do not get discouraged: In giving the steps of lesson preparation, the

following are the divisions, but can only be hinted at here: 1 Read the lesson through several times.

Read the lesson again, verse by verse, with prayer for spiritual guidance.

Consider the context.

Make good use of the marginal references.

Study lesson helps.

Search out all geographical references on the man.

7. Post yourself on the meaning of the words and verses not easily understood.

S. Take time for medication.

S. Review this work; pray for help, and go to anthusiasm.—Rev. Take time for meditation. your class with faith and enthusiasm.-Rev. Dwight E. Marvin.

The last time Lord Shaftesbury presided at the annual meeting of the Wesleyan Seaman's Mission he said, "I shall not make a long speech, for I learned a lesson in a ragged school from a boy whom I was teaching. The sub-ject was Philip and the eunuch. I asked him why the eunuch went on his way rejoin as He said, 'It was because Philip had done teaching him'" teaching him.'

News of the Week.

Monday, November 27.

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

Mr! William Mack was nominated as the Liberal condidate for Stormont in the Ontario elections.

The Canadian Niagara Power Company deny the report that the com-pany has given up its franchise

The Pape 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.

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 To-ronto. 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 Na-

Tucaday, November 23.

Gen. Weyler arrived in Barcelona and was given an enthusiastic recep-

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 Napanee, Ont. John F. 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. Spanard, a wealthy resident of Three Rivers, shot himself dead in the restaurant of the Quebec Parliament Buildings, while the opening deremonies were in progress.

The Quebec Legislature was opened Lieut.-Governor Chapleau. 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 næeting at Woodstock.

A disgraceful fight took place in the Lower House of the Austrian Reich :-

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 wnership of the waterworks was carried in Winnipeg by a vote of

1,346 to 83. The Toronto city council rejected he recommendation of the Board of Control that tenders be invited for a apply of cheap power. The aqueluct scheme was thus given another

et-back: 💯 . There was a fire in Stratford thich destroyed much valuable proerty in the centre of the town. The own hall, with the valuable records, as burned, and a loss involved of

The Toronto Junction bondholders re promoting a measure for the ocal Legislature for the government f the town by a commission of three. nd the carrying out of a scheme for

ifty; thousand dollars.

Thursday, Nevember 25.

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

Mr. and Mrs. Gladstone started 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 pro-

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

alters 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, not-Mr. McLeod Stewart, who has re-withstanding the wet weather was turned to Ottawa from London, says celebrated by a shain battle in the that the Ottawa and Georgian Bay, Don valley, in which the city regiments and the 13th Battalion, of Hamilton; took part.

Mr. Edward Blake's speech at Strathroy, as fully reported, con-tained a reference to his past connec-tion with Canadian politics, and dealt with the question of preferen-tial trade in a hold and sole 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 American colony for their Jubilee address of congratulation.

At the Central London Court yes-terday, "Capt." James Henry Irving Critickshank pleaded guilty to having obtained by false pretences fifty thousand dollars, from Lady Randolph Churchill and others. He ington refusing to prohibit pelagic sérvitude.

Friday, November 26.

East Wellington Liberals have renominated 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 pelagicsealing in Behring Sea.

The Canadian Pacific Railway re-ports 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.

Salurday, 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 pubilshed 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

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 Gérmany,

It is reported at Winnipeg that Lieut Governor Patterson, of Mani-oba, will succeed Lleut Governor Mackintosh in the Northwest Terri-

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 renominated by the Liberals of Peel at a convention held at Brampton. Hon, Mr. Gibson and Mr. N. W. Rowell repayment of the municipal delivered addresses at a meeting held afterward

Statement Clergyman's

Nerve Strength Cained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA .- Bev. 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 Sereaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties igain. I am therefore grateful to Hood's arsaparills and I recommend it to everyone who suffers from weak nerves."

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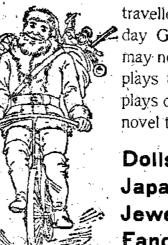
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Ladies"Pure Irish Linen, hem stitch-ed and initialled Handkerchiefs 20c., per dozen

Men's Hem Stitched and Initialled Pure Irish Linen Handkerchiefs, 25c. each or \$2.75 doz. Extra fine, 35c. each, or one dozen for Irish Linen Hem Stitched Handker.

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sociation, balance from Treasurer ... From the Hamilton Branch... From the Kingston Branch ... From the Guelph Branch ... 60 00 From the Brantford Branch... From the Brockville Branch From the St. Thomas Branch From the Port Dover Branch From the London Branch ... the St. Catharines Branch ... 31 24

Niagara Falls From the **15** 00 Branch From the Clinton Branch .. 8 00 5 00 From the Paris Branch 2 00 From Brandon, Manitoba ...

\$3,529 97 EXPENDITURES. Defendants costs of action and appeal in suit, Attorney-General vs. Hamilton Street Railway Company... Moss, Barwick & Franks, on account counsel fees in do., do., and opinion regunday

Street Cars 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 Advertising, Printing, Type-

writing and Postage, 210 33 Travelling expenses. ization and petty disburse-296 83 Balance cash in hand ...

\$3,529 97 LIABILITIES. 315 02 To Secretary and Solicitor ... 321) 45 Moss, Barwick & Franks ... Other accounts ...

JOHN C. COPP, Treasurer.

5 29

\$797 45.

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, hata, 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 A telephone message vears of age. 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."

Striking Description.-" Amid rotting grains and rotting fruits Alcohel has birth. No wonder if his work liways 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!";

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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 \$5 50 exclusive goods, from \$8 to Turkish Embroidered Cushions, very dainty, India Cushions for Dens, something quite new, special Heerish Taburets, novel goods, very special.
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New Printed Silks, for drapes and cushions,
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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.

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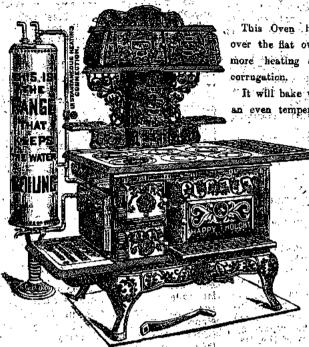
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Wheat, goose, per bush.
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Milch cows each
Export cattle per cwt.
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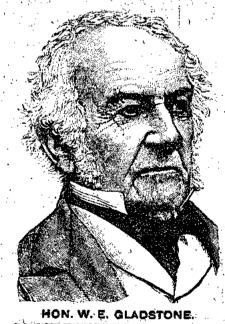
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give more than is promised has always been the practice of THE COMPANION. The two hemispheres have been searched for attractive matter for the Volume for 1898; and the contributors for the year include not only popular writers. of fiction, but some of the most eminent Statesmen, Scientists, Educators, Explorers and Leaders of Industry.

The following partial list of contributors suggests the many

fascinating features secured for next year's volume:

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RIGHT HON, W. E. GLADSTONE. HON. THOMAS B. REED. THE DUKE OF ARGYLL. HON. HENRY CABOT LODGE. HON. TUSTIN McCARTHY, M. P.

LILLIAN NORDICA. PROF. N. S. SHALER. WHERE HAYDEN CARRUTH.

HON. GEORGE F. HOAR.

Story-Tellers. RUDYARD KIPLING. OCTAVE THANET.

I ZANGWILL. MARY E. WILKINS W. D. HOWELLS. FRANK R. STOCKTON. MRS. BURTON HARRISON.

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G 241

Riustrated Prospectus of the Volume for 1896 and Sample Copies of the Paper Free YOUTH'S COMPANION, 201 Columbus Avenue, BOSTON, MASS.



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 Pearline. Nothing that has ever been used for washing or cleaning is more absolutely harmless than Pearline.

It gives you the easiest, the quickest, the most thoroughly economical work.

Odds and Ends.

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

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 nim.

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-100 !"

"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 meself." "About what?" "Oi'm thiyln' to convince meself that it's no harder to push a wheelbarrow on the ievel than to push me bleickie up hill, an' Oi 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 yearn ing for the good old times, and mourning the degeneracy of modern Wesleyan ministers. On being asked for the grounds of her jeromiad, 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 "Roundabout" man's desk.,

"Could you," said he, "put in the paper that I am at the Gait House with my bride, and just fling in something about my being a promin-ent 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, "Goodmorning," and vanished.

Next morning he read that "Mr, John R. Huckleberry requests us to say that he is at the Galt House with his bride; that he is a promin-ent 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.

oleman's LI GELEURATÚS DAIRY, HOUSEHOLD ANO FARM CANADA SALT ASSOCIATION

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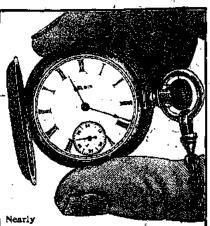
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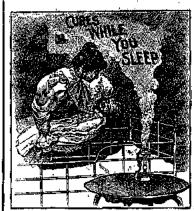
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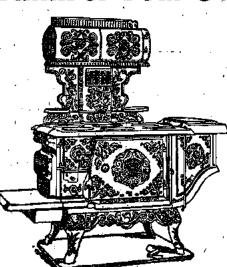
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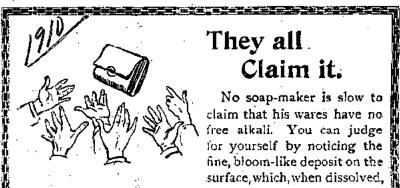
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CANADIANS ABROAD.

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 At the World's Colum-Americans. bian Exposition, Canadian exhibitors won some of the first awards in nearly every department in which they exhibited. The record made by Canadians at the recent show is equally as good. Over \$3,000 in prize money was won by Canadians, besides a number of medals and special awards. This is very creditable indeed, and all Canadians, as well as the exhibitors themselves, may well feel proud of this additional proof of the superiority of Canadian stock.

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 The same horse also won the grand championship for the best coach stallion of all ages and breeds. Other Canadian exhibitors of horses, whose exhibits won first awards in their special classes, were Robert, M.P. Bowmanville, Ont... Beith. Robert Davies, Toronto, and Adam Beck, London; the last named winning over \$740 in cash prizes.

In the sheep department Canadian breeders also carried off many of the The chief, exhibitors best prizes. 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. The first shipment of Crawford peaches arrived too ripe, owing to the temperature in the refrigerator being too high; but the shipment per steamer Numidian was carried at a lower temperature. and arrived in good condition. The Crawford peach is very juicy and tender fleshed, and is very difficult 10 carry. Forty cases of Crawford peaches sold in Liverpool at an average of \$3.66 per case, containing 30 quarts.

Pears did equally well, some Louss Bonne bringing \$3.90 per case; Barttett's, \$3; Howell, \$2.07 and Duchess. 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. One of our largest varieties, the Ignotum, was sent over, and the English taste calls for one of medium 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 \$2.68 per case. thus showing that there may be yet a possibility of pleasing the English with Canadian grapes.-Farm ing.

SHEEP IN A NEW ROLE.

Sheep are to be tested in a new An enterprising sheep owner of Oregon proposes to take 2,000 of his strong-limbed wethers to Dyen, 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. One-half will carry oats for their own feed, and the remainder such light merchandise as may be offered for transport. The merchandise will bring in \$9,000 freight money; and the 2,000 sheep, on reaching Dawson, can be sold for \$10 a head. If the scheme is successful the owner will realize a small fortune.—Ex.

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 In the early eighties many States. New York State calves were sent west to meet the demand for stockers.

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. In 1887 the mortgage indebtedness on the farms of Kansas amounted to full \$250,000,000. When the above payments have been made, the mortgage indebtedness on the farms of Kansas will be \$50,000,000.

It is a matter of regret that the cattle stock at the Central Experimental Farm, Ottawa, are again affected by tuberculosis. Over onehalf 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. It is quite evi-dent that there is much to be learned regarding the operation of the test, and there is no place where an investigation can be carried on to better advantage than at a public insti-It is to be hoped that in the interests of cattle breeders generally the Government will take advantage of this outbreak to make further examination regarding tuberculosis.

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.



THICAGO-IIL



DYSPEPSIA

I, Matilda Brayley, of Parreboro' N.S., do hereby testify: That for many years Parreboro' N.S., do hereby I have been a sufferer from Liver Com-

plaint, and Nyassan is Dyspepsia; Sent by Mail. that all else

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\$1,310 29

Windsor Fire Relief Fund.

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

Connexional Actices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.

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

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Dec. 7—Sussex. 9—Little Metis.

9-Little action.
12-Quebec District.
13-17-Quebec District.
19-Montreal, Sherbrooke Street and Westmoune.
26-Toronto, Queen Street and Parkdale.
2-Goderich, North Street.

26—Toronto, Ques.

26—Toronto, Ques.

26—Goderich, North Street.

9—Dundas.

16—Collingwood.

18—Resemont.

19—Allison.

23—Toronto, Sherbourne Street.

30—Napanee. East and West.

26. 6—St. Mary's.

18—London, First.

20—Kingston, Queen Street.

27—St. Thomas. First.

Mar. 6—Toronto, McCaul Street.

13—Brantford, Brant Avenue.

20—tidgetown and Glencoe.

27—Sault Ste. Marie.

21—Thessalon.

30—Bruce Mines.

Apr. 3—Ingeredi, Charles Street.

10—St. Thomas: Central.

17—Prescott.

21—Mitobell.

DR. POTTS' ENGAGEN

oh. Charlott

DR. POTTS' ENGAGEMENTS.

Dec. 5-Peterborough, Charlotte and George 12—St. Thomas.

19—Hamilton, Gore St. and First Church. 26—Toronto, McCaul Street, 7 p.m.

ENGAGEMENTS OF GENERAL SEC-RETARY OF EPWORTH LEAGUES AND SUNDAY SOHOOLS.

Dec. 5,6-St, Mary's.
7-Centralla.
9-St, Catharines District Convention.
12-Brantford, Wellington Street.
13-Mount Pleasant.
14-Welland District Convention.
15-Canfield.
19-20-Torder Convention.

15-Carfield.

19. 20-London, Colborne Street.

26-Orangeville.

2-Arthur.

3-Lourel.

4-Mone Mills.

9, 19-Oak wood.

11-Vroomanton.

15-Toronto, Elm Street.

16-Toronto, Central.

28-Eellntop.

28—Eglinton 23—Hamilton District Convention at Ham

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.

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CRYSTAL CITY DISTRICT.

A. Convention of Christian Workers will (D.V.) be held in the Crystal City Methodist church, on Feb. 1. 2 and 3, 1898. on uron, on Feb. 1. 2 and 3, 1898.
On Tuesday, Feb. 1, the subject will be "Moral Reforms."
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 Service." EDWIN A. PRARSON, Sec.

MISSION ROOMS LIST.

ORDINARY FUND. MISCELLANEOUS.

Preacher and his wife, Pense, Assa., for Rev. F. W. Wright, Windsor, N.S. . 5 (0 Junior Erworth League, Brigden . . 3 00 Wesley College Miss. Society, Winnipeg. 00 00 MISSIONARY REPORTS.

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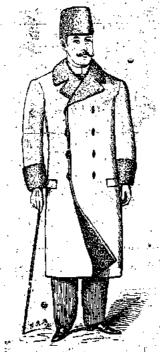
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Bowles, of Woodhill. Ont., to Margaret Isabel, daughter of Mrs. Thomas Craham.

CROSTHWAITE—GAGE—On Nov. 24, at the residence of the bride's futher, by the Rev. J. Mooney, assisted by Rev. J. Caswell. Mr. Harvey F. Crosthwaite 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

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