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Notes and Gleanings.

Fully 1,500,000 wage-earners are, in one way and another, affected by the great coal strike in England. Suffering among the families of the miners is steadily increasing, and the paralysis of manufacturing is costing the country vast sums.

The agent of the American Bible Society in Japan, Mr. Loomis, reports that many of the native students in the universities will act as colporteurs during their vacations. There are already sixty colporteurs carrying the Bible and Bible tracts into new districts of Japan.

The recent census in India has brought to light the curious fact that Hinduism is declining and Mohammedanism progressing. In Lower Bengal, for example, the Hindus twenty years ago numbered half a million more than the followers of the Prophet. To-day the latter have a majority of three times that number.

Professor Lexis, the well-known statistician of Gottingen, has computed new data in regard to the Jews. He calculates the Jewish population of the globe to be 7,403,000. Of these 3,600,000 are in Russia, 1,860,000 in Austro-Hungary, 568,000 in Germany, 400,000 in Roumania, 97,000 in the Netherlands, 80,000 in Turkey, 56,000 in France, 46,000 in Great Britain, and 40,000 in Italy.

The Duke of York, heir presumptive of the throne of Great Britain, and his bride, the Princess May, visited Edinburgh on the 3rd inst., and met with a hearty reception. The Lord Provost presented them, in the name of the corporation and the citizens, with gifts of gold and silver plate and books. The freedom of the city was afterwards conferred upon the Duke.

There has been a relative decrease of the Jewish contingent in Germany in recent years. According to the latest statistical year-book of the German Empire there are now 6,277 Protestants, 1,576 Catholics, 29 other Christians, 115 Jews, and 7 other religionists in every 10,000 inhabitants. Ten years ago the proportions were: 6,263 Protestants, 3,589 Catholics, 17 other Christians, 124 Jews, and 56.8 adherents of other religions.

The London Auxiliary of the United Kingdom Alliance forwarded a resolution to each member of the Cabinet, urging that the Veto Bill should be assigned a first place in the session of 1894. The committee point out that only by such a course will the friends of temperance throughout the country be induced to forego the assertion of their views concerning other subjects upon which they may differ from the Government.

It is beginning to be seen that the Archbishop of Canterbury's Patronage Bill, which will transform the freehold of livings into life-tenancies or less will assist disestablishment, by lowering the capital value of livings and so reducing compensation. It is plain, too, that this effect is part of a general movement; for the air is so full of disestablishment that no church reform is possible that would raise any barrier to it, and every such change must prepare for it.

Rev. Dr. Stalker, of Glasgow, preaching at the induction of Mr. Connell, the successor to Rev. John McNeil at Regent Square, London, chose for his text "The Word of God is quick and powerful and sharp." These three points he especially emphasized. The position and authority of the Bible, he said, was a burning one, and the probability was that in the future the urgency of this question would intensify rather than abate. The Church had always declared that it was inspired and divine, as no other book was, and there was little doubt that she would continue to do so; though she might modify her defini-

tion of the quantities which make the Bible a separate book, or she might refuse to define it at all. But the Christian conscience was at all times unanimous in the declaration that the Bible is the voice of God.

At Varna, on the Black Sea, one evening in August, during the session of Bulgaria Mission Conference, Bishop Vincent baptized a family of Greek children—"Simela," "Hatun," and "Davidis"—the formula of baptism being translated into Turkish by the interpreter. The Bishop appointed nearly three hundred and fifty Methodist Episcopal ministers to the care of our churches in Europe during his Conference work this summer.

John D. Rockefeller is most widely known as the president of the great Standard Oil Company, and most pleasantly known as the most munificent giver to the new Chicago University; but in his own city, Cleveland, and in his own church, the Euclid Avenue Baptist church, he is best known as its Sunday-school superintendent continuously for twenty-five years. His winter home is in New York, but in summer he is said to be never absent from his Sunday-school except from necessity.

is one to every 250 of the population, such diminution will not be a serious hardship.

The remains of Richard A. Proctor, the English astronomer, who died of yellow fever in New York city some years ago, were transferred from an obscure grave in Greenwood cemetery, Brooklyn, on Tuesday, October 3, to a tomb prepared for them by the munificence of Mr. G. W. Childs, the Philadelphia journalist and philanthropist. The ceremonies on the occasion were elaborate, and a glowing memorial oration was delivered by Rev. Dr. T. D. Talmage.

The Queen of Italy has recently ascended Grifetti Peak, Monte Rosa, where she caused mass to be said. An altar stone was laid on a wooden table, which was planted on the peak as a memorial of the Queen's mountaineering piety. On the table Her Majesty wrote an Italian inscription, which may be translated thus: "All that is great moves us to believe, for faith is itself greatest. Before these high summits, these solemn glaciers, all miserable doubt is silent, and faith rises strong and living up to God."

The ladies of a Wesleyan congregation at Adelaide, Australia, have arranged to bring their newly arrived minister into contact with the rank and file of his flock by inviting sections of them in turn to social evenings at their houses. The pastor is present, and makes hay while the sun shines. In most of our wealthier and better-appointed churches the church-parlor is utilized for purposes of this kind. There are many churches, however, which do not possess this social apparatus, and in their case the Adelaide example might be followed with advantage.

A fierce fight occurred on Monday of last week between the Spanish garrison of Melilla, a fortified town on the northern coast of Morocco, and 6,000 of the Riff tribesmen. The Spaniards numbered about 400, but they finally defeated the Moors with much slaughter. The Moorish government has warned the tribesmen, who are trying to stir up a religious war, that they must preserve the peace; but the latter will probably give the Spanish authorities a great deal of trouble before they can be put down.

A despatch from Madrid says: "The Moors have reappeared before Melilla. They have a strong position and their total force is at least 14,000. There was considerable desultory firing during the night. Three Moorish spies have been captured. The Spanish gunboat *Tarifa* seized a small vessel bound with a cargo of rifles and flour from Gibraltar to ports on the Morocco coast. Although the vessel was flying the British flag, her cargo was declared contraband of war, and she was brought back to a Spanish port. The Spanish Government has requested the Governor of Gibraltar to prevent as far as possible further attempts to ship arms to the Moors."

There was a terrible south-east gale on the coast of Alabama and Louisiana on Monday, the 2nd inst., which did immense damage. It rolled the water from the gulf at Mobile into the river until at one point it was fifteen feet above the mean height. Lower Louisiana suffered terribly from the Gulf storm that played such havoc at Mobile. It is believed that 270 oyster fishermen lost their lives. Reports of large losses of life have come from various points near the mouth of the Mississippi. Later advices from Mobile show that fully fifty lives were lost, and the damage to property is thought to amount to several millions. It is reported that twelve churches have been destroyed.

Mr. W. O. Stoddard, in his "Men of Business," tells a characteristic story of the late Senator Stanford. When eighteen years of age his father purchased a tract of woodland, but had not the means to clear it as he wished. He told Leland that he could have all that he could make from the timber if he would leave the land clear of trees. A new market had just then been created for cordwood, and Leland took some money that he had saved, hired other choppers to help him, and sold over 2,000 cords of wood to the Mohawk and Hudson River Railroad at a net profit of \$2,600. He used this sum to start him in his law studies, and thus, as Mr. Stoddard says, chopped his way to the law.

At Wesley's chapel, City Road, London, recently, the new stained-glass window, the gift of the Wesleyan Reform Union, was dedicated. The presence of a large gathering of worshippers, and elsewhere. It occupies a conspicuous position in the apse, and completes the series of windows, two having been presented some years ago by the Methodist Free Churches and the Wesleyan Methodists. The subject of the new window is "The Worship of the Magi," and the coloring and treatment are generally admired. The gift was formally presented by Mr. J. T. Law, of Sheffield, who spoke of the gathering as a realization of the principle of Christian unity.

Rev. D. S. Spencer writes from Japan to the M. E. Mission Rooms: "It is evident that the hope of a speedy triumph of the Gospel in Japan must be abandoned. Every succeeding month but more clearly shows that the contest is to be a long one, and that the ground must be contested inch by inch. The Church is being sifted, and the workers driven closer to the Master and to a more complete dependence upon the power of the Holy Spirit. But though sad, they are not disheartened. The work is not slackening, souls are being saved, and the present opposition is but helping to lay the foundations broader and deeper for a complete victory for Christ."

From the official report of the United States Railways we learn that the total number of passengers carried by the railways during the year was 560,958,211. Passenger mileage during the year was 13,362,898,299, and passenger train mileage 317,538,883. The average journey per passenger was 23.82 miles, and the average number of passengers per train for each mile run was 42. The number of tons of freight reported by the railways as carried during the year was 706,555,471. Ton mileage was 88,241,050,225. Accepting these figures, it appears that the average haul per ton was 124.89 miles. The freight train mileage during the year was 485,402,369, and the average number of tons per train, for each mile run was 181.79 tons.

In the Japan "Weekly Mail" of August 26 is the following paragraph: "We notice that Mr. Arthur Knapp, who a few years ago established Unitarianism in Japan by a banquet at the Roku-meikwan, has now established himself in London as a dealer in curios and modern second-hand jewellery at 26 Saville Row, Regent Street. Mr. Knapp was, we believe, in Japan a few weeks ago on matters connected with this business." A few years ago Mr. Knapp was in Boston giving glowing accounts of the reception of the Unitarian faith in Japan, while scouting at the methods and work of evangelical missionaries.

Christianity in Madagascar continues to bring forth good fruit. It has prompted the formation of associations to meet the social and religious wants of the people. Rev. James Sibree, writing from that country, says: "There are—(1) A Congregational Union of all the Churches, 800 or 900 in number, in the central province of Imerina. This is

not only a home Union, but is also the Malagasy Missionary Society for sending native evangelists to the distant heathen tribes; (2) A society for supplying preachers to the dark and ignorant villages of the central province, and for preaching in markets, etc.; (3) An Association of Medical Students, and those who have taken their diplomas, for providing native medical missionaries for needy districts of the country; (4) An Orphanage, having homes in the capital for boys and girls; (5) A Women's Temperance Society, in connection with the great American Women's Temperance Organization; (6) An Auxiliary Bible Society for supplying the Scriptures gratuitously, and at cheap rates, where desirable; (7) And the most recently formed, a Tract Society for printing and circulating tracts."

The census statistics of the Churches show that the Congregationalists are still the most numerous Protestant denomination in New England, having 1,521 church organizations, property valued at \$21,538,071, and 229,936 communicants, or 4.9 per cent. of the population. The Methodists rank next to the Congregationalists in number of churches and communicants, though the Baptists exceed them in value of church property. They have 1,369 churches, \$10,325,230 of church property, and 146,570 communicants, or 3.1 per cent. of the population. The Baptists have 938 churches, \$10,994,940 of church property, and 130,450 communicants, or 2.8 per cent. of the population. The Unitarians have 254 churches, property valued at \$6,396,270, and 43,025 members, or .9 per cent. of the population. The Universalists have 333 churches, property valued at \$3,809,618, and 11,000 members, or .4 per cent. of the population. The Episcopalians have 41 churches, \$906,800 of property, and 11,000 members, or .15 per cent. of the population. The Presbyterians have 815 churches, and 11,000 communicants.

THE GOSPEL OF CHRIST. The Gospel of Christ, as preached "beginning at Jerusalem," and wherever the apostle and his preachers went, they found in Jewish soil their first opportunity to sow good seed. Most earnestly of all the Apostle Paul express his deep interest in the "brethren according to the flesh," "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." He said he could wish himself separated from Christ for the sake of his brethren, and that he had "continual heaviness" while he thought of them. When he asks the question, "What advantage then hath the Jew? or what profit is there in circumcision?" his answer is, "Much every way: chiefly, because that unto them were committed the oracles of God."

For centuries the Jew has borne the reproach and persecution of men who dishonor the Christian name, and who knew not God, and obeyed not the Gospel of our Lord Jesus Christ. Men have been persecuted as the crucifiers of a Christ of whom they have never heard; and Jews have been twitted as being descended from the men who crucified the Lord, when their ancestors had not lived in Jerusalem for hundreds of years before the Saviour was there. It fact, it is hardly probable that there were a thousand persons among all the people of the Jews who were actively interested in the crucifixion of the Saviour; and the rulers who did compass his death no doubt did it ignorantly, for had they known it, "they would not have crucified the Lord of glory."

As people imbibe the spirit of the apostles, and become interested in the Gospel of Christ, they have a disposition to labor for the conversion of God's ancient people; and to day they are very many persons who are thus interested.

"Of the various nations working for the conversion of the Jews, Great Britain takes the lead. She has in successful operation sixteen societies, in which three hundred and thirty-four men are employed at eighty-four stations. Germany comes next with thirteen societies. The United States ranks third with eight, while Sweden, Norway and Russia have four each, the Netherlands three, France two, Palestine two, Denmark one, Switzerland one, and Austria one. This indicates the general interest now being felt in the redemption of the Israelites. God's ancient people are not neglected by Christians as once they were. In whatever portion of the world they may reside, agents are at work to give them the Gospel of the true Messiah. They are to share 'in the fulness of the Gentiles,' and now, when all nations are receiving the good news of salvation, they must not be ignored in missionary activities."

THE HEBREW PROPHET.

The *Literary Digest* reprints the following instructive passage from a recent French work by Cardinal Meignan, Archbishop of Tours.

The name of Prophet, which was introduced into the Bible by its Greek translators, does not signify only one who predicts, but also, and, perhaps, principally, one who speaks in place of another. The business of a prophet, while it included an announcement of future events, was to manifest the divine wishes, whatever they might be, even when they did not relate to events of the present hour. We must take care not to forget this when studying the history of Israel, especially from the time of Samuel until after the Babylonian Captivity. There is strong risk of not understanding that history, if we take the prophets merely for diviners of a superior order, and if we think those alone worthy of that name, who have transmitted to us a portion of their work by writings. Alongside of Isaiah, of Jeremiah, of Ezekiel, of Daniel, and the twelve minor prophets—so named on account of the shortness of their works, which could all be written on one roll of parchment—we must place a very great number of others who wrote nothing, but whose acts and words are narrated with admiration in the historic books of the Bible. Of these prophets, many are not even designated by name; but there are several of them, like Samuel, Elias, Elisha, and, some degrees below them, Nathan, Abiah, Jehu, who are numbered among the greatest men of Israel.

The prophets, then, are at the same time seers who, instructed by divine revelation, announce to their contemporaries future events, and men of action whom Jehovah gives to his people to keep them, or lead them back, in the way of right. While these two missions tend to the same end, the advent of the Messiah, they manifest themselves each in a manner so distinct from the other that they must be studied apart.

It did not suffice, in fact, to announce several centuries in advance the triumph of the perfect religion. It was necessary to render that religion possible, by preventing idolatry from being substituted for monotheism, by keeping among the Jews a nucleus of the faithful, despite the neighborhood of, and the contact with, pagans. The danger of idolatry, which began towards the end of the reign of Solomon, became so great at the time of the schism of the Ten Tribes that prophets were for several centuries absorbed in this conflict.

What a struggle that was! What a warfare for the future of the world! On the one side, the only sublime religion, the only religion which, developed to its fullness, would have made the paganisms of the world, with their voluptuous or their debauchery in honor of Astarte, the human sacrifices in honor of Moloch. Let the prophets be vanquished, and there would be an end to belief in one God, an end to the ideal morality which thereafter the rest of the world would never have been capable of discovering by its own efforts. Never was cause more worthy of divine aid; never was there more justification for the intervention of that providence which, in the darkest ages, does not cease to guide humanity surely to its supreme end; and certainly this higher intervention in the history of the prophets is incontestable.

For what, in fact, are the prophets, if you refuse to acknowledge that they were divine messengers? Men without a mission, the most of them in no way connected with the priesthood, and who yet take it on themselves to lecture their people, the kings, and even the priests; unfortunate censors, who thrust themselves forward constantly to address reproaches to people with whom they have not the slightest right to interfere; diviners of evil augury, who never announce aught but chastisement, or if they speak sometimes of an era of happiness, always postpone that era to a far-distant future. Would you liken them to the mahdis who often sprung up in Islam, proclaiming that they are, and sometimes believing themselves to be, envoys of Allah? These mahdis, however, are fanatics and warrior chiefs who put themselves at the head of popular movements, while the prophets of Israel, indifferent to honors, to money, to power, while engrossed above all with spiritual good and in fulfilling their mission in the midst of all sorts of dangers, took refuge in a rough solitude, or in the distant dwellings where their poor brothers dwelt, in rude encampments, in those primitive and comfortless monasteries which are called their schools. This is the sort of persons who triumphed over the seductions of idolatry, who resisted victoriously powerful empires; who, without, perhaps, comprehending fully the important part they played, preserved, developed, transmitted the precious germ of the divine promises; or, if you prefer such phraseology, the trembling and fragile light, which, hidden in an obscure corner of the world, was little by little to grow stronger and brighter until later on it illuminated all the human race.

The prophets were bitterly opposed by the people, the kings and the priests. Jeremiah was put in prison as a traitor to his country, and escaped death by an accident only. The lives of these Hebrew prophets were one long warfare, while endeavoring to reform the spirit of the government in general, and establish principles of right, of justice, and social morality. To effect all this was the greatest, most difficult, and most important part of their task. Their gift of prophecy and the fulfillment of their predictions by the events of subsequent history were secondary matters.

The Woman's World.

The Servant Question Again.

So much has been said and written upon this very important and inexhaustible subject, that I would be egotistic indeed to pose as an authority. Such is not my intention, because my practical experience would not warrant my taking such a standard; but I feel at liberty to express my own thoughts on the question, and my aim in venturing these opinions to your criticism is this: I would like to throw light on the matter of selecting and retaining servants to some who have not considered the matter from every standpoint. And again, my ideas may be conducive of good results in giving food for thought, whereby many a wise reader may draw profitable conclusions. And lastly, I may be the means of helping some sorely-tried and perplexed little housekeeper, who has never studied her position in regard to her servant, consequently suffers a daily martyrdom, to know whether she manages the servant or the servant manages her.

We will consider each of the above reasons separately, and I shall endeavor to condense my remarks, "boil them down," so as not to occupy too much space. Has it ever seemed strange to you, why a servant, that exactly suits one woman, another will not tolerate? Did you ever stop to think why it is that a lady will highly recommend a girl to her neighbor, who will find her almost useless in her house. "She is a perfect nuisance," one will declare, and "I never had such a good girl in my house," says another, and all about the self-same girl. I have looked into this contradiction of statements somewhat, and I believe I have solved it to my own satisfaction. Were I writing a composition on servants, I would go back to my earlier attempts at composing, and commence with the time-worn phrase, "There are many kinds of" servants, and proceed to enumerate (or, in this case, to particularize), the good servant, the lazy one, the untidy, the ignorant, the kind and obliging, the careless and impudent, and so on, through the long list of qualifications, desirable and undesirable, to be found among this class of very necessary individuals.

Now, there are many diversities in the maid, so many different temperaments. Every woman, I think, in her household arrangements has some "hobby," some thing that she has precedence over all others; and she will speak, "so to speak, to the disadvantage of others." For instance, one woman's pride in her neatness of clothes to meet the astonished neighbor who loiters in bed; another's fondness for cake maker in town; while yet another revels in setting the finest table, decked with the most costly and fanciful china and silver. I shall not condemn this, and call it folly, for it really seems part of our nature, although extreme cases do deserve a word of censure; but I would like to impress upon the mind of each one the importance of deciding just what you desire to be the principal attributes of your domestic, and then kindly overlook everything that does not come up to your standard in other matters. It is not easy thus to educate yourself, but the result cannot fail to be satisfactory, when persisted in steadily and patiently.

If our ideal girl was described on paper, what a variety it would furnish! We would all want honesty, truthfulness, and faithful service. These are qualities common to all our necessities. But one would require a neat girl; another would endure a sloven if she had cheerfulness; or bad temper, if she were quick at her work. I would ask "thoroughness" as a chief quality. If I could secure a servant who believed in and practised those three old proverbs, "Whatever is worth doing at all, is worth doing well;" "A place for everything, and everything in its place;" and "One keep clean is worth a dozen make cleans;" I would give her any wages she would ask, and keep her as long as possible.

Has it dawned upon your mind yet why a servant will suit one woman and disgust another? Send the poky girl to the woman who wants her washing on the line, at eight o'clock on Monday morning; or the careless girl to the woman whose house is a model of neatness; or, on the other hand, the tidy, smart girl to a woman who is too "through" to appreciate her; or the sensitive girl (and servants really have feelings; did you know it?) to the sarcastic, exacting mistress. And where is the satisfaction? There is no harmony, but grumbling on one side, and discontent and complaining on the other, where such a state of affairs exists.

Now, sister readers, have I set you thinking? I dare not trespass on more space this time; so will require to take up my last reason in another letter. If you prefer, a servant who will speak kindly to your little ones, to one who will rise in the middle of the night to wash, cast your eyes around, and if you can secure her by fair means do so, and please give us the benefit of your opinions through the medium of our own page in the GUARDIAN.

J. M. S.

An Aspiring Girl of To-day.

She is bright and ambitious; she looks out at the world, and thinks that if she were among men she would make a great success, and that reward of fame—money—would come to her in plenty. Now, I do not want to say one word to dis-

courage the one who thinks she is doing right in walking this path. It is a hard one to travel, and for the traveller there is not the gentle protection, the kindly consideration which is her lot at home.

But ought you to go? May not the life-work for you be in the home? May not the reward of industry be a sense of duty done and the love of those around you? We are all too prone to accept these rewards as commonplace, and only what should come to us; whereas they are, my dear girls, the brightest jewels that shine in the crown of woman. Look at home on the work that is waiting for you there. Do not underestimate its value. Whatever it is, do it with a willing heart and a quick hand. Think it your pleasure to do it well. Make it your delight to be so successful that the home people will praise you. And if sometimes you give a thought to the big, gay world, where each is for herself and only God for all, be ashamed of the sigh that you give, remembering that you are working where God thinks it best for you to do so, and that you only merit displeasure when you scorn your work, or do it as do those who think eye-service of value. Don't—don't, dear girl, rush away from your home. Think it all out first, and see where mother needs you. Then, after all, you get a better reward than any other worker, for you receive the blessing of God and the loving thanks of a mother.—*Ladies' Home Journal*.

India's Millions.

The population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey proper, and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the Prophecy of Isaiah.

The people in India, holding hands, would reach three times around the globe at the equator.

At the present time, India has a population of 250,000,000. If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the Prophecy of Isaiah.

The widows of India would outnumber four cities like London, England. Give to each a standing space of one foot, standing ten abreast, and this closely-packed column would reach the full length of New York State. The common term for widow and harlot in Bengal is the same. One in every six of the females in India is doomed to a desolate and degraded life.

Again, could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Could you put the children of India in a column four deep, and allow a space of two feet for each child to walk in, you would have a procession reaching 5,000 miles; and walking five miles a day, it would take them two and three quarters years to pass a given point.

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Our Daughters.

If our daughters do well it is the less likely that our sons will do ill. As sisters, our daughters commence their mission in very early life, when they naturally become the playmates, the confidantes, and even the advisers of their brothers; and though in after years the path of a brother may diverge far away from the world his sister lives in, yet when he has bruised his feet in life's pilgrimage, when his work has fallen into commonplace in his hands, when his ambitions are measurably attained, and especially when his joys are stricken from him—to whom is he so likely to turn for solace and for counsel as his sister? The honored father and the loved mother are gone; they can no longer be consulted; their eager letters of inquiry come no more; but the sisters remain, and can yet wield a delicate influence which no other friends can exert. For, will they not take in at a glance the new and perplexing situation that has arisen? Do they not know their brother's weakness, and can they not quickly divine his dangers? What then—in our care for our sons—can we leave them that shall so surely and truly perpetuate over them our own influence, what can we leave them of so much intrinsic worth, as our daughters? Well, therefore, may we work and pray with a will that our daughters may be to their brothers all that is noble and constant and kind. Our daughters are to our sons ideals of attractive womanhood. In this race the dear mother is just a little cast in the shade. If her outward beauty still remains, it is nevertheless something too august, too queenly, to strike a young man's fancy as a model of what he may soon desire. Or, her form has been "worn by slowly rolling years," her step is no longer so elastic as it was when dear father first used to hail the approach of her nimble feet; the bloom has faded from her cheek. Truly, she is honored all the more for it. How she has wrought—what she has suffered, and for them—goes to the hearts of her sons, and there is

nothing they will not do for her. For all that, it is to their sisters that young men turn for hints, for glimpses, standards of comparison; and when the length the anxious question comes to be mentally debated, "Would this young woman do for my wife?" there is no more swift and sure way of dispelling the deceptive mist which youthful eagerness is apt to occasion than for a young man to set up his sister as fixed points to start from in working towards conclusion. "Would this young woman be welcome among my sisters; and could I be proud to see her here?" are questions very much to the point indeed. He is a wise young fellow who has the wit and courage to act in this spirit, even to the extent of coming to a resolute negative should the result of the comparison not be satisfactory.—*Christian at Work*.

How to Retain Friends.

It may be taken as a general rule that no woman can retain her friends who cannot control her temper. writes Ruth Ashmore in "The Social Life of a Girl" in the *October Ladies' Home Journal*. What she thinks may be right, but because it is so no excuse can be found for her going into a long, quarrelsome argument, raising her voice, and making her hostess and all the other guests uncomfortable. Then people must know that she is to be relied upon; that she is not going to bring the daily worries of her life into the social atmosphere, but that she is certain to bring her mite of agreeableness to add to all the other mites until the perfection of enjoyment is achieved, and the pleasant side of everybody is seen and enjoyed. The woman who wishes to keep her friends must steer clear of vital subjects on which they may differ, religion or politics being especially undesirable for discussion.

Be pleasant and agreeable to all men who may be in your own social world, but give no one man the right to especially claim you until the veritable Prince Charming appears. To retain one's friends one must also respect their social rights, and by this I mean that if their hospitality is accepted it must be accepted properly in the way of dress and manner. If the girl shows wisdom, who, invited to a elaborate affair, and feeling that she cannot even a simple dress, refuses the invitation, she is more than mortify the hostess by being out of tune with general harmony. Consideration is one of the most claims a girl can have.

Children's Questions.

At times, of course, it cannot be denied, the questions become irksome; but who would wish a child to ask no questions? Julius Sturm tells, in one of his pretty fairy tales, how a grandfather, driven into impatience by the constant questionings of his grandchild, exclaimed, "I wish your tongue were out of joint!" But when, unexpectedly, his wish was fulfilled, and the child became dumb, how joyfully he would have exchanged one of the two years which an angel had prophesied he was yet to live for the privilege of hearing the little one's prattle again.

A child whose questions are not answered by its parents will either turn to others who are willing to gratify its desire for knowledge, but who perhaps are unable to distinguish between what is good for a child to know and what is not; or else it will lose its fine natural susceptibility, and learn to look upon life in a dull, spiritless way, without interest or curiosity. Worse, however, than not answering a child's questions, is to ridicule them. Nothing wounds a child so deeply as finding its inexperience abused and its earnestly meant questions made the subject of mockery. How common a thing it is to hear a child's question impatiently, and even contemptuously, condemned as "silly"! Yet, in most cases of the kind the silliness is not with the child, but with the older person, who fails to understand how a child's mind works. Every child has involuntarily a feeling of distrust for grown-up people, which is only expelled through trust in the love of its parents. This trust once thoughtlessly abused and shaken, may perhaps never be restored to its original purity and strength. And who could have the heart deliberately to impair such sweet confidence?—*Popular Science Monthly*.

A Woman of Humor.

In appearance she is tall, and in movement graceful, writes Frances E. Lanigan in an interesting sketch, with portrait, of the home life and personality of that most popular of poets, Miss Madeline S. Bridges, in the *October Ladies' Home Journal*. Although not a pronounced brunette she is of rather dark complexion, with gray eyes and dark hair. She dresses usually in black or neutral shades, and quotes her own words, "My favorite color is scarlet which I never wear."

Miss Bridges lives in Brooklyn in the old family home with a younger sister and four brothers. Two other sisters and another brother make with her nine children remaining of the large family which grew to maturity under its roof. Sociable in her nature she is also limited in the number of friends. But to these few chosen intimates she gives all the clever, capable, good woman can in that most difficult of all human relations, friendship.

Refinement which carries us away from our fellow men is not God's refinement.—*Beecher*.

PROHIBITION IN MAINE.

GOOD EFFECTS WHERE OFFICIALS ARE FAITHFUL.

The Royal Commission on the liquor traffic on Monday began its final sittings by a tour in Ontario. The mass of documentary and oral evidence received during their New England tour, as already indicated, by what has appeared in the *Witness*, is most voluminous. An examination of that given in Augusta, the capital of Maine, shows that in that and some other cities the beneficial effects of the prohibitory law are greatly minimized by corrupt political deals. Among those who testified was Judge A. G. Andrews. He declared that drunkenness was decreasing. He had been judge for twelve years and was in favor of the law. As to Prohibition causing perjury, he said that among the class who buy and sell liquor perjury was increasing, but no respectable man in Augusta was selling liquor. He added that he could not buy liquor anywhere in the city, although he believed it was sold. There had never been, he considered, an honest effort in Augusta to enforce the law. In the country districts, however, the law was a great success.

Sheriff Norton (Republican) testified that a State prohibitory law checks the sale of liquor in cities, and prohibits it effectively in smaller places. He had three liquor-sellers in jail for violating the prohibitory law. The majority of the county, which included four cities and twenty-five towns,

STRONGLY FAVORED PROHIBITION.

He had had no experience of a license law, but he thought it would be better for cities. The political party to which he belonged had declared for Prohibition. The Democrats were against it.

Mr. Chick, city clerk, deposed that Augusta, with a population of 11,000, has a police force of seven men, who have no responsibility for the enforcement of the prohibitory law. The enforcement, he said, was solely a question of politics. He said that he was for high license. Mr. Chick alleged that the hotels ran liquor bars during the sessions of the Legislature. It was the duty of the sheriff and the marshal to enforce the prohibitory law.

The city marshal, Mr. Crawford (Democrat), denied that liquor bars in Augusta were run openly, and he did not think it correct to say that the hotels kept open bars during the sessions of the Legislature. As to the actual effects of Prohibition in Augusta, he said that the arrests for all offences do not average four a week.

Mr. C. W. Jones, chairman of the Board of Inspectors of Prisons, said that he was a believer in high license. There were 118 prisoners in the Augusta jail, 30 less than at any previous time. He was a lawyer, and frequently appeared to defend liquor-sellers. When a number of fines were piled up against a client he would endeavor to compromise, and sometimes succeeded in settling for 50 cents on the dollar. He said Prohibition gave rise to perjury.

Mr. Henry T. Nurse said that at one time he was city marshal. He held the position for eight years. He got discouraged in trying to enforce the law, because the liquor men would appeal their cases or succeed in effecting compromises with the prosecuting attorney. To make Prohibition a complete success the

VIOLATORS SHOULD BE IMPRISONED

without the option of a fine. The law, he declared, as a resident of Maine for sixty-one years, had been of great advantage to the State.

Mr. Purington, State Pension Agent, whose business takes him all over the State, considered that, taking Maine as a whole, the law is a success. He instanced Bath, with a population of 9,000, as a town in which Prohibition is well enforced, and, in consequence, that there is frequently not a single case before the judge.

Mr. A. S. Bangs, a prominent lumber merchant, said that Prohibition is a great benefit to Maine, both as regards business and morals.

Dr. Martin, chairman of the Democratic Convention, said that he had never favored Prohibition. He believed there were twenty places in Augusta where liquor could be procured.

IN BANGOR.

At Bangor, the Chief of Police informed the Commission that there was an understanding with the saloon men that they must close up at ten o'clock at night. The Republican party, he said, was in power in Bangor, and the party did not want the law enforced, so he did not make any attempts to do so.

Judge Vose said that most of the liquor cases that came before him (about twenty in all in six months) were in consequence of the violation of the "agreement" in regard to the hour for closing. During the term of a former sheriff the law had been vigorously enforced for four years. He said that the "parties" were so evenly divided in Bangor that the liquor men held the balance of power.

Sheriff W. F. Reid said that he had jurisdiction over the whole county of Bangor. In the country districts the law was enforced, and a good many of those in Bangor jail were liquor-sellers. He said that the liquor-sellers buy up rum-drinking constables. The majority of the people were for Prohibition.

The Hon. C. A. Boutelle, a member of Congress, said that liquor-selling is constantly becoming regarded as more and more disreputable. He argued strongly that the unfaithfulness of officials in certain cities to enforce the law could not fairly be brought against the law itself. The chairman of the Royal Commission called Mr. Boutelle's attention to certain census statistics, which were so tabulated as to show that crime and pauperism were no less in Maine than in certain other states. Mr. Boutelle replied that Prohibition had done great things for Maine, and he added, "There are benefits which you cannot tabulate and which cannot be judged by census statistics."

Capt. Flower, eighty years of age, stated that Maine had made great progress as a result of Prohibition. The mayor of Bangor, Mr. F. O. Beal, said that he was the owner of two of the largest hotels. He never believed in the principle of Prohibition. His opinion was that "a man who got drunk had no brains." He believed in severe punishment for drunkenness. He admitted the existence of the agreement with the rum-sellers, and gave as his reason that the "party" who undertook to enforce Prohibition in Bangor would go out of office. The Mayor of Bangor further said that Prohibition was effective in small towns and the rural regions. Mr. Rielle, harbor master, said that the drinking places in Bangor were a great evil, from which sailors visiting the smaller ports on the Maine coast were free. Mr. James Mooney, wholesale glassware and crockery dealer, who remarked that he did a large business with hotel-keepers, gave it as his opinion that Prohibition was injurious to trade. Mr. C. A. Bailey, County Attorney, said: "License would

give us more revenue, but it could not do the good that Prohibition has done." Mr. T. B. Stickney, coal merchant of Bangor, who did business also in Brewer, where the law is well enforced, and other places, declared Prohibition is good for the coal merchant. Mr. F. Snow, an ex-mayor of Bangor, dry-goods merchant, stated that he did business with sixty-five towns. In fifty of them the people would not tolerate a rum-shop. Wherever the law is enforced it showed, he said, a marked benefit.

PITTSFIELD.

The Commission held an investigation at Pittsfield, a town with a population of 2,000, which has a high record for the enforcement of Prohibition. Rev. J. Whitcomb, Baptist minister, said that it was not necessary to have a police force at all at Pittsfield. Three former owners of a hotel had been prosecuted for liquor selling, and in consequence had left town. There was practically no sign of liquor selling in Pittsfield. There is a small band of men and heroic women who back up the officers in enforcing the law. The jail is seldom occupied. The people are prosperous.

Patrick Monaghan, a mill hand, was examined. He was the only witness in Pittsfield who contended that Prohibition was not a success. He said, in his statement, "Parties get in liquor and sell it out to the boys. It is sold at the races and all over the country." Mr. W. L. Pusher, bank cashier, said that he did not think any liquor was sold at the races. He doubted if farmers coming into town could get liquor. He did not know where they could get it. There was no club selling liquor. The financial condition of Pittsfield was good.

Mr. F. W. Hovey, County Attorney of Pittsfield, said the population of the county is 40,000. In the county he would have an average of forty cases

BEFORE THE COURT ANNUALLY.

Three-fourths of these are for violations of the prohibitory law. In the town of Pittsfield there has not been an arrest for drunkenness for over a year. Citizens have been active in having the law enforced. He did not know of a case of disturbance of the peace or other crimes arising out of intemperance, for over a year.

Mr. J. C. Connor, one of the largest real estate owners of Pittsfield, said that Prohibition had enhanced the price of real estate. He had been a resident of Pittsfield for sixty-eight years. It had made people who were poor and miserable prosperous and happy. Mr. B. Bowden, trial justice, stated that he had not had a case of drunkenness before him for two years. Mr. W. Bobson, manager of the woollen mills, said that there were about 365 employees in the two mills. He had no trouble with them on the score of intemperance except in the case of "tramp weavers." He stated positively that he did not know of a place in that town where liquor could be bought. Mr. J. A. Lancey, hotel keeper, stated that he found it quite possible to run a first-class hotel without selling liquor. He had done so with success in Pittsfield for several years.

WINTHROP.

The Commission made a visit to Winthrop, a place of about 1,200 inhabitants. Several officials described the successful working of the law. Mr. E. T. Adams, chairman of the School Board, had lived in Maine for fifty years. He remembered the condition of things in the State forty years ago. The prohibitory law formerly had not the support of the wealthier class. Now it has. The law has made sentiment. The general improved condition of the people and the State he attributed largely to the prohibitory law. Winthrop is a manufacturing town. Mill hands, as a rule, if left to themselves, are not usually abstainers. The law has helped this class.

Col. C. A. Wing said that he had lived here seventy-five years. Was a manufacturer of boots and shoes. Owns a large amount of real estate. The rate of taxation for all purposes was thirteen and a half mills on the dollar. He knew the State pretty well. He had been a member of the Legislature and a member of Governor's Council. He was a member of the Chicago convention that nominated Lincoln for President. He said, "I am ready to testify anywhere and everywhere that Prohibition has had a very beneficial effect upon the entire State."

LEWISTON.

At Lewiston, the deputy marshal, Mr. Lajennesse, stated that he was brought up in a hotel at Back River, near Montreal, so that he knew about licenses. He was a Democrat. He said the law could not be enforced in Lewiston on account of politics. In addition to that, the liquor-sellers fixed up their places with thick doors with peep-holes bored through them, and the man inside had time to spill his liquor before the officers could get in. The arrests for drunkenness in Lewiston in 1891 were 312, and in 1892, 265. The police had strict orders to arrest all persons on the streets intoxicated.

Dr. Garcelon, an ex-governor, eighty years of age, said that he did not consider Prohibition a success.

Judge A. D. Cornish, who had held the office for seventeen years, said that the sales of liquor in Lewiston were always in secret, and that Prohibition had tended to reduce intemperance.

Sheriff Hill took the Commissioners into his vaults and showed them hundreds of casks of beer and a quantity of strong liquors which he had seized, and which would soon be spilled into the gutter. Since January, the sheriff stated that he had seized between 10,000 and 12,000 gallons of liquor—two-thirds of it beer. When he took office last January, there were probably 200 places selling liquor. He had closed up nearly all. "With the officers I now have," he said, "I will clean the whole business out. The prohibitory law can be enforced, even in Lewiston; and wherever law is well enforced the result is good. In two years I will guarantee that you can't get a drop of liquor in Lewiston."

BIDDEFORD.

Biddeford was the last place visited in Maine. Mayor Staples said the population was about 14,500. The French-Canadians numbered about one-half. He was against Prohibition, which he considered promoted hypocrisy. There was no place in Biddeford where liquor was openly sold, but he believed it could be got secretly at about fifty places. There is a liquor agency in Biddeford where liquor to the amount of \$20,000 is sold. Mayor Staples said he was a Democrat, and as the sheriff was a Republican there was considerable conflict of authority. He asserted that the sheriff was not impartial in enforcing the law.

Judge Clam testified that the law could be so enforced as to drive every liquor seller in Biddeford out of the business.

Mr. Cate, city marshal, said that Prohibition was a great protection for the youth of the city. The druggists, however, all sold liquor, and it could be got in other places. Mr. C. B. Harman, deputy-sheriff, stated that some years ago the liquor places

of Biddeford could be numbered by the score, but had been reduced to less than a dozen.

After concluding their investigations in Maine the Commission paid a visit to Boston, Mass., and inquired into the operations of the license system there. —*Montreal Witness*.

Correspondence.

STATIONING.

DEAR SIR,—Probably, at such a time as this, a profitable subject for discussion is the principle or process of stationing our ministers. It is not possible to discuss this at Conference or Stationing Committees for the want of time. Our Discipline gives no rule by which these committees should proceed in their work, only one hint occurs as to the mode, that occurs in the chapter on Transfers, which marks the fact that a transferred man is in the special charge of the president of the Conference into which he is transferred until he is stationed. This hint is indicative of a fact otherwise unknown, that every man, at the time of his removal from a circuit, is in the charge of his chairman as to his station, and this is a position which may be, under some circumstances, not the best.

The amount of dissatisfaction, not to say rebellion, which has been occasionally evoked by some appointments, might have been reduced by a different principle or a different procedure. But I am speaking, I must confess, of our Western Conferences. In our Eastern Conferences, or some of them, a different process and principle obtain to those to which custom gives its sanction in our Western work, and it is to this principle and this practice that I wish to call attention, as being superior, in my judgment, to those of the West with which I am acquainted.

Every man of the Stationing Committee there is, I am told, as responsible for every appointment, both in its initiatory stages and its concluding feature, as a chairman or representative of any special district interested. This principle is, no doubt, theoretically the same as our Western one, but a difference in procedure gives it a substantial difference in application. At the outset of the Stationing Committee's proceedings the question is asked, "What circuits are vacated, and what men are changing?" The secretary makes two lists of these, that is, one list of men and one of vacant stations—each member of the committee, of course, as he chooses, for his own convenience, makes his own lists. The right to these changes is then and there decided. Now, all the men and all the stations changing are on a common platform, and it becomes the duty of every member of the committee to consider the fitting man for each appointment, with proper regard to the desires of ministers and Official Boards. Of course, chairmen and representatives are on the alert at this stage for the interests of the districts they represent, and are expected to know the peculiarities of special cases on those districts, and so guide the decisions of the committee.

Our Western system is rather on the principle of barter—"give me that for this," or "Bro. So-and-so for Bro. So-and-so"—and thus from the first there is an endeavor to make an approximate filling of all the vacancies on the districts.

The only question before the Eastern committees is, "Which is the righteous appointment?" The principle of trading or barter is by their system, as I understand, abolished.

No doubt the system thus suggested would take longer time in the first stages of our committee's work, but the jingle, friction, and even dead-lock sometimes experienced in the later stages might be avoided, and in the long run time might be saved also. But even if no time were saved, the more orderly and scientific process (as I think it), allowing as it does clearer ground and better opportunity for cool judgment, must yield better and more satisfying results. It would be worth a good deal to know that a mere trading principle or a principle of clamor or cunning were impossible; that "log-rolling" or "wire-pulling," and self-seeking, and trickery, so often charged against the committees and against men on official boards, could not easily appertain to the solemn process of stationing men in the Church of God.

The system now in use in our Western work, I hold, lends itself too easily to such things, or at any rate makes the charges easily possible. I think the Eastern plan does not. A trial of such a plan of procedure could do no harm, and might be a very precious blessing. It is certainly a simpler mode, based upon a principle which, though nominally the same as the Western one, is not really so in its outcome, because the application of it is, for this better.

At the outset of our Western committee sittings, members are too often dumb because of chairmen's rights, pre-arrangements, prejudices, or startling requests. And again they are slow to speak, or still dumb, in the after arrangements, in view of the danger of touching some one or other appointment because certain trading rights would be invaded, or a linked chain of clustered appointments broken. But meantime some serious case of wrong may be passed over because no one chairman has anything to offer, even though the forementioned system may contain some appointments which, standing by themselves, would be considered unjustifiable, and which might, by united action of all for all, be eliminated, and a wronged one righted. The simplest truth is, that as in business life so in church-work, the solution of any problem can only be accomplished by adequate principles and processes. A problem which, by common consent, requires the solemn action of all, cannot be satisfactorily solved by a few. The tendency of our Western process is largely in this direction, and of course the further it goes in this direction, the more inadequate it becomes. Cruel wrong has often been inflicted, and probably cases are not few in which, in the effort to right a wrong, the beneficiary has not been the most worthy, but the most clamorous. Calmer and more judicial temper is a surer accompaniment of such processes as those suggested.

By the Eastern mode there is no man "afloat" in the same uncomfortable sense that is felt in our Western operations; nor is any station, circuit or mission deserted, but all standing on a common platform are arranged for in regular systematic order. The whole committee being responsible to all the circuits, etc., on the one hand, and to all the men on the other. The duty of the chairmen and representatives, after the formulation of the lists referred to, becomes merged in duty to the whole Church, though, as is manifest, they may rightly make the first proposals on behalf of their districts; this, however, not by any means as a sole prerogative, but as a matter

of convenience. The question for calm, judicial inquiry is, as I have indicated, the prudence, fitness, righteousness of the appointment in each case, every case being judged on its own essential merits, not by accidental standards; and it is the duty of every man on the committees to feel its whole weight, and so far as his knowledge and judgment go, to render a just verdict as in the sight of the great Head of the Church. A. B.

AN EVENING WITH A DEACONESS.

It was Wednesday evening, August 30, and I was on my way to the hospital, to see a dear old man who had suddenly been taken ill. I had occasion to call on my way at the Deaconess Home, and beheld lying on the front steps of the house, one of the most miserable specimens of a human being that I had ever seen, and seeing that I have seen the poverty of the East for a number of years that is saying a good deal, but I cannot take it back. I inquired how she came there and was told that those who had been taking coolies (that is, low-caste laborers) through the city from their homes on the plains to the tea plantations on the hills, had, when loading the coolies, found that this woman was sick, and they went off and left her in a strange city, a sick woman, away from home, to die on the streets. It had rained just before, and this poor creature had crawled in under the verandah out of the rain, and when the rain was over she had not strength to get up and go away, and nowhere to go. I went into the house and did my errand and came out, and wish that I had language to describe what I saw, so that your readers could see it.

There was a young woman who had been educated in England and became a deaconess and entered our Deaconess Home in Calcutta last Conference. She had taken the case in hand and had called a palkee, a means of conveyance carried on men's shoulders, but when the palkee wallahs (men) saw what a creature she was, they would not take the woman into their palkee, because she was of low caste. Our deaconess argued with them, but all to no purpose, for they said that their master would beat them if they carried one of low caste. The police were called but no help was tendered. The police argued in vain with the palkee wallahs. Then another conveyance was called, and no one of the natives around would touch the poor creature, and the deaconess had herself to lift the poor woman, poor in more senses than one, and put her into the ghari, and away they went to what is in India called the "Lady Dufferin Hospital." But our deaconess was not to the end of her troubles, for on her arrival at the hospital provided for Indian women she was again refused, for the hospital was for purdah women, high caste. There was no admittance there, yet our deaconess was not going to be defeated, but started to another hospital called the Medical, where there is a ward for native women. Here she was met at first with the same rebuff: "There is no vacant bed," but with true womanly tact she said, "Look again, baboo (native gentleman), 'Come with me, and we will look together.'" This was the hospital where I had gone, and I was yet there. They looked, and after some time found a bed, and the poor creature was placed under proper care. I then said, "Now come with me and I will take you home." "No, I must stay and see her cared for." Then I said that I would wait, and I waited, and waited, and waited; but the deaconess did not leave until, although it was after hospital hours, she had secured medical attendance. The woman was examined and given medicine and something to eat, made comfortable for the night, and a promise given, "I will see you in the morning." All this took a number of hours and considerable expense, and was entirely outside of the regular day's work of the deaconess. I thought, as I waited down outside in my ghari, of all the centuries that these poor creatures had not a friend, and as I saw the young and cultured woman going calmly through all the rebuffs and insults, and not being deterred until her purpose of mercy was completed, I thought that, until the missionaries came "it was never so seen in India." Rev. Dr. M. R. Durry is reported as having thrilled the great Epworth League by telling the following story:

"The story is told of a young missionary and his bride, after a weary voyage on the ocean, who were put to a severe test. They were drawing near to the part of another country that was to be the scene of their labors, when out from the port came little boats filled with filthy, revolting, half-naked heathen, who clambered up into the vessel. This refined and pure-hearted woman at first shrank back from them, and said, 'Can I, can I spend my life among such as these?' Then the thought came to her of Him who loved her and gave himself for her, and to whom she had consecrated her life, and for whose sake she had left her home and friends and crossed the stormy sea, and with tears in her eyes she looked up and said, 'Yes, for Christ's sake I can do it.' For Christ's sake! that is the supreme motive. That is the only motive that will hold us true, tender and patient, and persistent in the face of difficulties and failures."

It was this same love that prompted what I saw that evening. I waited and took that worker home, and felt that I was honored, as I have seldom been in my life, to drive home such a messenger of mercy from such an errand. Such things are going on all the time. I do not suppose that the deaconess thought of doing anything but her duty, and probably retired regretting that she had not done it better, and without a thought that she had done anything remarkable, but this is the very feature of it that makes it remarkable. May the number of such missionaries increase. This kind of work has been done by missionaries for almost a century in India.

Calcutta. FRANK W. WARNE.

A TEMPERANCE SERMON.

Rev. W. R. Barker preached a rousing temperance sermon in the Methodist church, Orillia, on Sunday evening, on the topic "Why sign the pledge?" Taking for his text Isaiah xxviii. 7. Referring to the objection of some to temperance being taught from the pulpit, the preacher said there was nothing rendered a man insensible to the preaching of the Word, nothing that tended to undo the work he attempted to do, or was accountable for poverty and wretchedness existing at present, more than intemperance, and it was his duty as a Christian minister to oppose that which was so contrary to the welfare of his people. He thought it only fair, in a discourse of this kind, that he should give some of the reasons brought forward in support of the continuation of the liquor traffic, of which three were: That the liquor traffic conferred a financial benefit upon the country; that it was also a benefit to the moderate consumer; and that everyone had a right to drink what he pleased. In regard to the first, it will be admitted

that a large amount goes into the Provincial treasury, derived from the duties imposed on the traffic; but against this there could be placed official salaries, maintenance of poorhouses, and suppression of crime caused by the same traffic. But this was a very doubtful financial benefit. Capital and labor could be taken as the standard of a country's prosperity, and the benefit they received from the liquor traffic would be the country's benefit. But the opposite could be proved. The distress caused among the working-classes by intemperance was immense, while a great deal of time was lost by mechanics through drunkenness. Every day's labor lost by a workman was that much taken from the national wealth. To better understand this was to imagine the state of affairs that would exist if all work were suspended for some time. The capital sunk in the traffic could be invested in remunerative channels of industry with greater prosperity to our fellowmen.

In regard to the second reason, instead of being a benefit to the moderate consumer, it was a curse. It did not aid him financially, physically, or socially. Instead of strength, it gave weakness; instead of health, it gave sickness; and for life it gave death. Large numbers every year went down to fill dishonored graves, and the places of those unfortunate were filled, not from the ranks of the total abstainers, but from the ranks of the moderate drinkers. He urged total abstinence as the only safe plan.

The third reason was selfish, and a contradiction of the responsibility of every man as his brother's keeper. Although a man may have the right to drink what he pleases, he has no right to manufacture or sell that which causes so much injury to his fellow-man. In was un-Christian for a person to live in the indulgence of lusts and desires, unconcerned as to whether a weak brother stumbled and fell by his example.

In closing, the speaker made an earnest appeal to parents to beware of moderate drinking. They might be able to withstand the temptation to become habitual drunkards, but they set an example which might end only in a son's dishonored grave.—*Orillia Packet*.

SUPERANNUATION FUND.

DEAR SIR,—For fear that the communication of "One Interested," in this day's GUARDIAN, may create misapprehensions, which it is well calculated to do, I would just like to say that the object of these gatherings is not for the purposes indicated by your correspondent. There are a great many of our people, and ministers, too—especially the young ministers—who have never understood the nature and necessity of the fund, who have never had explanations as to its principles and applications, who have erroneous views as to the claimants upon it, and who have prejudices against it, however "quietly and loyally" they may sustain it. Now, for the purpose of affording information on all questions relating to the fund, and thus preparing the way for Annual Conference discussions and recommendations, these conventions were suggested. Wherever it was done, the Conferences approved and authorized them, and it is now too late to undertake to discredit them.

Wesley Buildings, Oct. 4. W. S. GRIFFIN.

KNEELING IN PRAYER.

DEAR SIR,—Is it not sad to see how few of our people will kneel in prayer. I often see some of our leading members—class-leaders, local preachers and others—when the time for prayer arrives, quietly sit down. Is it not something to be regretted? Some will complain of lack of room. This cannot apply to those Christians whom I often see on the front seats, in chairs, etc., where there is abundance of room. Could we not return again to the good old Methodist fashion of meekly kneeling upon our knees? It shows our reverence, and ought to be an indication of humility. It may help to keep us humble to thus humble ourselves outwardly before the Lord. Ye Methodists who love the memory of John Wesley, let us get down humbly on our knees before the Lord.

METHODIST.

THE BIBLE STUDY UNION.

DEAR SIR,—The formation of our "Bible Study Union" resulted in the enrollment of over 400 last year in the systematic study of some book or books of the Bible, of whom over eighty took the examination in April with very creditable results and received certificates of standing. The fact of undertaking definite systematic work with a purpose proves a great stimulus to continuous study, and the looking forward to an examination begets a spirit of sustained application that might otherwise lag. The examination is not necessary in order to enrollment in the Union, but it is certain to secure better work, and a certificate is a well-merited reward.

The pledge of both the Epworth League and the Christian Endeavor Society requires the daily reading of the Bible by every member. This covenant should not be carried out in a careless, formal or perfunctory way, but for the purpose of acquiring a knowledge of the biblical books and realizing direct spiritual benefit from them. One of the greatest foes to such results, and to cultivating an appreciation of the Bible as literature, is a scrappy, haphazard reading. "The Canadian Methodist Quarterly Bible Study Union" aims at a consecutive reading of the Bible, book by book, not hurriedly, but thoughtfully and studiously, which, if adopted by our young people, would enable them to keep the pledge to the best possible advantage. No Christian can love and serve God unless he knows his Word. If to reading consecutively there is added careful and prayerful study of a given portion of the Bible with a view of attaining a better standard, still better results will be obtained. The project of the Union is that its members shall thus read and study the entire books of the Bible in which occur the International Sunday-school Lessons so as to get a complete and connected idea of the teaching of the author.

EXAMINATION FOR 1893.

The examinations, which are conducted under the direction of the faculty of Victoria College, have been endorsed by this General Conference Sunday-school and Epworth League Board, and adopted by the Executive of the Methodist Young People's Association of Ontario as a means of inaugurating their Bible Study Institute work. The examination will be held about January 15, 1894, and will be on Acts xv. 35, to xxviii. 31, accompanied by an essay on "The Life of the Apostle Paul." There will be three classes of certificate: granted in each of the three grades (Junior, Intermediate and Senior). Juniors are those from ten to fifteen years of age; intermediate, between fifteen and twenty; and seniors those over twenty. The questions will therefore be

adapted to all classes of persons. Candidates procuring ninety per cent. of the marks in any grade will receive a first class certificate; those obtaining seventy-five per cent., a second-class, and for fifty per cent., a third-class. Two hours will be given to each paper. Essays in the junior or intermediate grade shall not exceed 5,000 words, and in the senior not more than 10,000; must be the candidate's own composition, and will be rewarded more for the excellence of its matter than its literary merit. Essays may be written at home and must be upon foolscap paper, on one side of the page. At its commencement the list of books consulted must be given, and quotations therefrom must be carefully marked. Presiding examiners will be appointed wherever there is a candidate, to whom the questions will be sent under seal, and who will send the answers to the secretary. The fee is twenty-five cents, to cover cost of examination papers, certificate and postage. The ordinary Sunday-school lesson "helps" will be sufficient for the junior and intermediate examinations, but for the senior the candidate would require the "Analytical Bible Studies" of Dr. Burwash in the Canadian Methodist Quarterly for July and October, 50 cents; a Life of Paul, Stalker's, 50 cents; or Farfar's, combined with the Life of Christ, \$1; and the Cambridge Bible on Acts (large, \$1.35; abridged, 35 cents). Those who wish to review and get a complete study of Acts should have the Quarterly for July and October, 1892, 50 cents. Order all "helps" from the secretary, Rev. A. M. Phillips, Toronto.

Any candidate can, upon the payment of a fee of 50 cents, have the examination of the American Institute of Sacred Literature on January 10, 1894, and receive both certificates, i.e., of our Bible Study Union and the Institute, for the one fee of 50 cents. Enrollment should be made at once, and fee paid before January 1, 1894. Our ministers, Sunday-school superintendents and Young People's presidents are specially requested to interest themselves in introducing this work and securing candidates.

SPECIAL REQUEST.

That we may know how many are actually interested in this Bible study work, and have an idea of the probable number of candidates, we ask that you will do us the favor to forward, by return mail, your response to the following:

Will you become a member of the Bible Study Union? Will you take the examination?

Will you act as a local presiding examiner, and endeavor to get candidates for the Bible Study examination, January 15, 1894?

Will you try to enroll members in the Bible Study Union, even though they do not take the examinations?

Do not say, "Yes, these are all good things and I should help them along," and then forget all about it. Attend to it now, right off. It is a little thing for you to do, it will be a great help to us. A one-cent postal card and five minutes' time will do the whole thing. Are you not interested that much in the promotion of this work?

Names are coming in, but not nearly so many as there ought to be. The Presbyterian Church in Canada had over 1,000 candidates last year; the Methodists ought to surpass that this year.

Your fellow-helper to the truth.

29 Euclid Avenue, Toronto. A. M. PHILLIPS.

THE METHODIST CHURCH IN COURT.

DEAR SIR,—Your brief reference last week to the case of a superannuated minister, formerly of the Niagara Conference, who had been expelled for bigamy, suing the Methodist Church at the Court of Chancery, lately held in Woodstock before Judge Robertson, possibly calls for further remarks, especially as they may prove of interest to all who are called upon to administer law in the Annual Conferences.

The minister referred to sued the Superannuation Fund for the amount of his claim on the fund, on the plea that the Niagara Conference had illegally expelled him. The grounds he took were two: first, that an amendment to suspend him was not permitted by the President to be voted upon; and, secondly, that laymen had spoken and voted on his expulsion, contrary to the Discipline. In other words, that the court which tried him was not properly constituted. The Judge seemed impressed by this latter statement, but as he dismissed the case on other grounds, and did not call the defence, the real facts were not brought out in court.

When the case was called in Conference, the president, Rev. John Kay, explained that the Conference would now go into "special ministerial session." At this a layman arose, before anyone could hinder, and wanted to know if the ministers were going to constitute themselves into a "Star Chamber." This was called in court "laymen speaking on the question"; whereas the case itself was never debated by any layman, and the incident was really an indirect proof that the court was properly constituted. The plaintiff produced a layman who swore that he voted for the minister's expulsion; but it was shown that it was the first time he had attended Conference, that he was not well posted on the law of the Church, that he did not know he had no right to vote, and that his vote anyway had no effect whatever on the decision, as there were scarcely any who voted in the negative, while possibly over a hundred voted for expulsion.

It was alleged, and, indeed, not denied, that laymen were present, and the plaintiff's counsel argued from the words "laymen shall have the right to be present at all ordinary sessions of the Annual Conference, and to speak and vote on all questions, except the examination of ministerial character," that the very fact of a layman or of laymen being present invalidated the decision. But the defendant's counsel argued to the contrary, and the Judge seemed to lay but little stress upon it.

When the amendment for suspension was made I called the attention of the chair to the section in the Discipline which says that "if the accused be found guilty, and the offence be such as is expressly forbidden by the Word of God, and sufficient to exclude a person from the kingdom of grace and glory, he shall be expelled." In this case the accused pleaded guilty; and the offence of a Christian minister marrying another woman while his wife was still living (and there was not even a pretence that he thought she was dead) was certainly one "forbidden by the Word of God, and sufficient to exclude a person from the kingdom of grace and glory"; and as the punishment for such an offence, according to the Discipline, was expulsion, the Chair could not entertain any motion or amendment which proposed a lesser punishment. The Chair ruled that the point was well taken, which, of course, excluded the amendment, and consequently only the original motion for expulsion was put, which carried almost unanimously.

The Judge, however, did not give a decision on any of these points. He said in effect that the plaintiff, in entering an action against the Superannuation Fund, was suing the wrong party. This fund could only pay those who were entered on a certain list received from the Annual Conference. The plaintiff's name was not found on this document, either in 1890, 1891, or 1892. If he had been illegally expelled he should first sue the Niagara Conference for reinstatement as a minister. Consequently he dismissed the case with costs. J. S. ROSS.

Woodstock, Oct. 5.

SUDBURY NOTES.

DEAR SIR,—Sudbury is remarkable for several things. It has one large three-story hospital, and is building another; has a large and imposing Catholic church; and its hotel owners wear costly summer overcoats and lavender-colored pants. I was almost overpowered when one of them asked me to patronize his hotel. The three Protestant churches are small, and one of them is without a minister. Brother Vance, of Agnes Street, Toronto, told us on Sunday night that he had asked seven persons the way to the Methodist church, and no one could tell him. He heard singing, and came in. The big Catholic church was all ablaze, for the bishop was there. Triumphant arches were in the street and a brass band was at the station to escort him on his way. Poor Peter would hardly know one of his successors in such gorgeous company.

Methodism in Sudbury is represented by some very intelligent and faithful souls. Our minister, Brother Shortt, is kind and earnest, and plods along doing his level best for his Master. Last night we had one of the best meetings I have known in this region. Several men, I trust, will date their conversion to God from that day. There is in Sudbury the chronic trouble of our Church—a debt, and unless it can be met, and that before long, the whole property of church, parsonage and land will go. If some outsider can help them, he will do God and the Methodist Church much good service.

I visited the principal nickel mine. We have miners stationed at two of the principal mines, and the captains are both Methodists, and, I believe, local preachers. The appearance of things at the mine surprised me. A railway runs from the mine to the smelters, and two or three small villages are kept up by this industry. If nickel keeps in demand, there is a great future for the Sudbury mines.

The magistrate in Sudbury, Mr. Quibell, is a Methodist local preacher, and the Sabbath is kept as well or better than in Toronto. This speaks well for the magistrate.

The Methodist women of Sudbury are elect sisters. To them largely is owing the entire refitting and refurnishing of the church, and a cleaner and sweeter edifice it is hard to find.

One thing in this north land gives me sorrow. It is the fact of the Methodist and Presbyterian Churches spending their energies and their money in such small places. One of them should retire, for there is not room for them both. It is a waste of men and of money, and—what is of more importance—is a standing menace to Protestant union. The good Lord give us, as Churches, less of the spirit of creeds and more of the spirit of Christ.

Sudbury, Oct. 2, 1893. A. BROWNING.

THE YOUNG WOMAN'S HOME MISSIONARY SOCIETY.

The first meeting for 1892-93 was held in Dominion Square church, Wednesday, October 5, 1892, with encouraging results. The monthly meetings during the year have been attended with a great deal of interest. The object of this society is to help ministers and their families who are laboring for the Master in country villages, and whose salaries are very small. The past year this society has sent clothing and provisions to six different families, also a parcel of clothing to Bourg Louis, to be distributed to the poor. We have also undertaken to support and educate at the French Institute, an Indian girl, with the view of her doing missionary work among her people. The sum of \$25 was also paid for extra music at the New Old Brewery mission, in order to make the meetings more attractive.

Now a word about the soup-kitchen, which is in connection with the restaurant in the New Old Brewery mission, and which this society takes a great interest in. This department was not ready for opening until the month of February. Notwithstanding the lateness in the season it proved very successful, as from February 6 to May 4 the number of bowls served were about 6,000. Members of this society were appointed to visit the soup-kitchen daily during the hours of 11.30 and 1.30 o'clock. In the restaurant a good substantial dinner can be procured for the sum of fifteen cents, and in the soup-kitchen during the winter season a bowl of soup and a piece of bread can be purchased for the small sum of two cents. The total receipts taken in these two departments from June 16, 1892, to August 31, 1893, amounted to \$4,498.33, expenses \$4,397.54, leaving a balance to commence the year of \$100.79. When we remember how many this society has been the means of helping, we have every reason to feel encouraged, and we should not forget to thank our heavenly Father for the way he has guided and prospered us during the past year.

I am pleased to mention that during the past year eighteen have become honorary members, which is certainly very gratifying. May each one of us enter upon the new year's work with a determination to do still more for the Master.

K. T. HANSON, Sec.

Oct. 5, 1893, Montreal, Que.

DOUGLAS CHURCH SUNDAY-SCHOOL, MONTREAL.

The beautiful new Sunday-school of Douglas Methodist church, at the corner of St. Catherine and Chomedy streets, was formally opened on Sunday, October 1. The superintendent, Mr. Charles Morton, presided in the place of Mr. J. Coates, who was absent through illness. Miss Frost presided at the piano, Miss Shaw at the organ. There was also an orchestra of six violins, a bass viol and a clarinet. Mr. W. T. Ware conducted the service of song. The whole of the vocal and instrumental music was of the highest order, the solo by Mr. Ritchie Bell being particularly good. After a beautiful opening catechism, a hymn, "Children, loud Hosannas singing," and the dedicatory service by the pastor, Rev. S. P. Rose, D.D., an able address was delivered by Rev. Dr. Hurlbut, of New York. A letter of greeting

was read from the First Baptist Sunday-school, and brief addresses of congratulation were delivered by Mr. Murray Smith, president of the Presbyterian Sabbath-school Association; Mr. Muirhead, secretary of the Sunday-school Union of the Province of Quebec; Mr. Vipond, superintendent of the St. James Methodist Sunday-school; Rev. Dr. Douglas; Mr. W. P. Rossart, contractor for the stone and brickwork, and others.

The new building was commenced in the early part of this year, the foundation-stone being laid on May 30. Structurally the building is now completed, a few partitions and the interior decorations only remaining to be finished. The exterior front of the present building is of Montreal quarry-stone, pierced with bay windows. The other parts of the structure are of brick. The mansard-roof is of slate, covered and pierced with dormer windows on the side facing Chomedy Street. On this street is the main entrance, leading to a wide, lofty hall, the auditorium, two parlors and the cloak-rooms. The Sunday-school portion is semicircular in form, and is repeated in the gallery above. The lower flat has five radiating class-rooms, a secretary's room, a library, a large infants' class-room, and the auditorium, which latter has a seating capacity for 210 persons. The gallery has nine radiating class-rooms, each of which, when completed, will be divided from the others by glass partitions. On the second flat front three large rooms are arranged, which may be used for social entertainments; and adjoining these a well proportioned kitchen is placed, where refreshments may be prepared. The upper floor has five rooms fitted up for the use of the attendant, and has all the appointments of a detached house. The architect of the building is Mr. W. M. Perrin.—*Montreal Witness*.

THE OPENING AND DEDICATION OF THE BELFOUNTAIN CHURCH, ERIN.

This church was opened for the worship of Almighty God on Sunday, October 1, Rev. A. Carman, D.D., General Superintendent, preaching at 10.30 a.m. and 6.30 p.m., and Rev. J. Edge, of Acton, at 2.30 p.m. The sermons and services of these brethren were of an excellent character, and greatly inspired the large congregations present. In the evening the church was literally packed to the doors, and scores could not find admittance. The dedication began at the morning service and closed at the evening. Many were led to greater work for God, and some to their first avowal of faith in Christ, during these services. The choir efficiently led in the service of song. Dr. Carman's visit to this circuit will be long remembered.

The tea-meeting was held on Monday in the basement of the church, and a very large attendance of people from all parts of the community were present. The ladies of the church had prepared a fine tea, which was appreciated by all who partook of its benefits. The entertainment that followed was a very excellent one. The Maw Family, of Acton; the Campbell Brothers, of Campbell's Cross; the Misses Ramsey and Glendenning, and the choir, delighted the audience with their renditions. Able and timely addresses were given by Revs. A. Carman, D.D., R. Fowle (Presbyterian), H. Phillips (Baptist), R. Ballagh, B.A. (Disciple), D. A. Moir, S.T.L., A. J. Irwin, B.A., B.D., W. K. Hager, B.A., and A. Cunningham, President of Guelph Conference, who ably presided.

The church is 36x50 feet, built of stone and brick, with a commodious, well-lighted basement, vestry and kitchen. A tower and spire surmount the building. The audience-room is tastefully and conveniently laid out. The choir is situated at the rear of the pulpit on a raised dais, while the position and height of the pulpit conduce to effective speaking and convincing address. Seven large lamps light the building, while a large furnace heats the building throughout. The upholstery is most tastefully arranged. A new organ has been purchased. The location of the church is a very fine one—"beautiful for situation" in this locality of beautiful situations of field and flood, of hill and dale. The estimated value of the church is \$3,000; but owing to free labor and material, the actual expenses have been reduced to \$2,200. To meet this the sum of \$1,700 has been subscribed and procured. The opening services have netted \$183. The unsubscribed balance is provided for.

We trust that the building up of the Church of God in spiritual matters will run concurrently with its outward growth and development in temporal affairs. We expect to begin special services in the coming week, and are looking up for and expecting showers of blessing upon the preaching of the Word and the ministrations of the Lord's house. We give thanks to the Father of all mercy for his help hitherto.

W. A. STRONGMAN, Pastors.

D. B. NEELY,

Erin, Ont., October 3, 1893.

SALEM CHURCH REOPENING.

On September 24 the reopening services of the Salem Methodist church took place. Powerful sermons were preached at 10.30 a.m. and 7 p.m. by Rev. Dr. Gardner, of Belleville, and at 3 p.m. by Rev. J. P. Wilson, M.A., of Colborne. The congregations were very large at all the services. It is said that two hundred had to go away who could not get in, while all who heard were greatly delighted and edified.

On Tuesday following an excellent tea was provided by the ladies of the congregation, to which ample justice was done by the crowd, after which a choice programme was rendered, consisting of addresses by Edward Cochrane, M.P., Dr. Mallory, ex-M.P., Revs. E. N. Baker, M.A., B.D., of Belleville, and J. P. Wilson, M.A., of Colborne; also a recitation by Mr. Ellis, of Port Hope. The pastor, Rev. F. Johnston, presided. The Sharon choir supplied choice music at the tea, and on Sabbath afternoon and evening, Salem choir in the morning. Proceeds of tea, \$105; collection on Sabbath, \$40.80; total, \$145.80.

The improvements made on the church are as follows: The siding taken off and felt paper put on and siding over it and painted, platform and walks built, fence painted, new windows with cathedral glass, high pulpit cut down and orchestra placed behind, old high pews also cut down, and cast-iron ends with draw boards put on, the woodwork grained, walls and ceiling papered, new Pittsburgh lamp provided, all wonderfully improving the appearance and adding much to the comfort and attraction of the temple of the Lord. Cost, about \$750, all of which is provided for by subscriptions, and next we are looking for a revival to crown all. "There shall be showers of blessing." Com.

VICTORIA UNIVERSITY.

CHANCELLOR BURWASH'S INAUGURAL LECTURE.

The cheerful little chapel of Victoria University held a good-sized audience last Thursday night, when Chancellor Burwash delivered his inaugural lecture to the divinity students. On the platform were Rev. Dr. Parker, president of the Toronto Conference, who presided, President Burwash, Dr. Potts, Dr. Dewart, Dr. Withrow, Dr. John Burwash, Dr. D. G. Sutherland, Dr. German, Dr. Reynar, Dr. Badgley, Prof. Wallace, Revs. W. F. Wilson, J. E. Ockley, George Webber and J. D. Dinnick. In the audience were a good number of ladies, who appeared to take quite as deep an interest as the male portion in the arguments of the lecturer, as he contended that in this age of sharp criticism the student of theology must be more than a preacher of dogma, that he must be prepared to defend his faith against all assaults with irrefutable reasoning, based on indisputable facts.

In introducing the lecturer, the chairman related an incident to illustrate the value of skilled workmanship, which is as necessary in the pulpit as in the mechanical world. He told of a certain shop where a machine, on which all the operations of the establishment depended, got out of order and refused to go. No one could make it work, and in despair the manager sent across the street for a skillful machinist from a neighboring shop. This man came, looked at the immovable machine for a moment, struck it a few raps with a hammer, and then ordered them to turn on the steam, when it at once started. Next day the machinist sent in his bill—\$20.50. Of course it was regarded as exorbitant, but he explained, "I charged fifty cents for the work I did, and \$20 for knowing how to do it."

THE CHANCELLOR'S ADDRESS.

Dr. Burwash was received with applause. He explained that his subject, "The Modern Requirements of the Theological Student," would not lead him to deal with the course of study, but of the intellectual method, the moral attitude and the religious spirit demanded of the theological student of our time. This is a peculiar age, an age of irreverence and unrest, and particularly an age of unrest with regard to religious questions. The daily papers are filled with evidences of this fact. It is observed by many with fear and trembling, but it has a hopeful aspect, for history shows that an age of unrest and sharp criticism is always succeeded by better-grounded faith and more profound convictions. This being an age of criticism, we must listen to criticism, and must be able to meet it in the spirit of reason and truth. Dogmatism will not satisfy the age; pains and penalties will not answer inquiries, nor will deductive theories. How, then, are we to answer theological questions, and by what method supply proof? The reply is very simple: by the method that prevails in every other department of life—in science, history, psychology, ethics, politics—by the inductive method. In every other domain of thought all things are tested by the observation of facts, so must it be in theology. Theories have done more to perpetuate error and hide the truth than almost all other things put together. "Get at the facts" is the watchword in all departments of human thought and investigation, and why not in theology? We have nothing to fear from the facts, nor from the inductive method of getting at them and constructing our theology upon them. No other method is sound. Every individual fact stands on its own basis. It is something on which you can place your foot and say, "This is like the rock of eternal ages." There are in religion certain central facts which may be indicated by four simple words—God, Christ, Sin, Salvation. Is God a fact? What means have we of getting at the existence of God? Was there such a person as Christ? The lecturer proceeded to show that to answer these questions we must get back to the original sources of the facts in the case. The inductive method makes theological science one of the historical sciences. Revelation is an historical process, and the Bible is its record. It is possible to prove the existence of Christ as it is any other historical fact, and in the same way. The existence of sin we all know, and innumerable witnesses testify to the mighty power of saving grace from personal knowledge. Our Christian religion says that God has revealed himself. It says, further, that that revelation has been a matter of instruction, and the record of that lies in the Bible. The Bible is not a theory, not a system of theology, not a book of dogmatic statement, but a purely historical record, and we study it as a fact, God's revelation of himself to man. Theological science is built upon revelation, as apprehended in the religious life of the individual and of the Church. The Church has built her theology out of her religious life. This is illustrated in the Nicene creed, in the Anselmic doctrine of atonement, in the Lutheran doctrine of justification, and in the Wesleyan doctrine of holiness, which came as the natural result of religious growth. On the second heading of his subject, the moral attitude of the theological student, Dr. Burwash held that an honest desire to reach the truth and to acknowledge it, from whatever quarter it came, was necessary to secure the confidence of the age, and without that confidence the world would have no faith in their teachings. He held that certain facts were to be obtained only by a personal experience of the power of converting grace, a coming face to face with God, and urged the students to get the facts, to get them in their own experience, to find them in the Word of God by the light of the Holy Ghost, and then those facts will stand for eternity.

As he concluded, he took his seat amid loud applause. Mr. W. A. Douglas moved a vote of thanks to the able lecturer, which was carried unanimously.

Dr. Dewart pronounced the benediction.—*Daily Globe, October 6.*

VICTORIA VERITIES.

With customary vim the student societies were started on Saturday night. In Alumni Hall the "Lit" elected Prof. E. I. Badgley, LL.D., honorary president; B. J. Hales, president; W. F. Hansford, secretary; M. R. Chapman, treasurer. The Jackson Society have given their honors to the Chancellor as honorary president; J. A. Ayeart, as president; S. C. Moore, as secretary; E. W. Edwins, as organist, and J. W. Shier, as leader of choir.

A big thing is on foot in Victoria. At a student's meeting last Friday, F. W. Hollinrake, of the "Lit," moved, E. E. Marshall, of the "Jackson," seconded, and G. N. Hazen, editor of *Acta Victoriana*, supported, a resolution recommending the amalgamation of the two societies. "Already committees are appointed. May it be consummated on a fair and firm basis."

Sunday chapel services were very helpful. The Chancellor is in full sympathy with college life and temptations, and each succeeding class of students comes to share the general confidence and trust in Dr. Burwash. His opening address to the students invariably has the same result.

The alley-board seems to exist in Toronto only on sufferance. It is now in the north-west corner of the grounds, in the obscurity of the trees. The students continue to pray for the accession of the grounds to the north, and for the erection of a residence, as essential to the continuance of college life and spirit.

The recent appointments are well received by the students: Dr. Fick evincing strong scholarship; Monsieur Cousin satisfying the exactions of the Moderns men; Mr. G. H. Locke, B.A., is entrusted with Dr. Bain's work in History and Classics during his absence at Oxford; Professor McLaughlin possesses alike the confidence of his associate professors and the good-will of the students, and has been well received.

Let the friends of Victoria look out for a rousing conversation, to outshine even the brilliancy of last year's, on or about the 15th of December. Q. T.

BROCKVILLE DISTRICT.

It was proposed by Bro. Scanlon, seconded by Bro. J. E. Richardson, that every minister be responsible for the educational work upon his own circuit, and that subscriptions as well as collections be taken on every circuit.—Carried.

It was moved by Bro. Barnett, seconded by Bro. L. Conley, that collections be taken on every circuit and mission for the Sustentation Fund.—Carried.

The assessment for the Superannuation Fund was cheerfully accepted.

It was decided that a district holiness convention be held at Athens during the autumn—the committee appointed last May, with the addition of Bro. W. Knox, to fix dates and arrange for the convention.

The ministers of Brockville were appointed a committee to confer with the temperance societies and workers in the united counties with a view to united action in the temperance movement now before the country.

For missionary anniversaries see plan in another column. S. J. HUGHES, Fin. Sec.

BRADFORD DISTRICT CONVENTION.

A convention of Epworth League and Sabbath-school workers was held in connection with the Financial District Meeting, in the Methodist church, Bradford. On Tuesday afternoon, September 19, a paper was presented by Rev. W. E. Baker on "The Relation of the Epworth League to the Class-meeting," which was followed by a paper read by W. Foucar, on the "Relation of the Epworth League to the General Prayer-meeting"; followed by a third paper on "The Relation of the Epworth League to the Sabbath-school," presented by Miss Bemrose, of Bradford. These papers were characterized by earnest spirituality, and were followed by a profitable half-hour's discussion on various points and suggestions contained in them. Mrs. W. F. Miller then introduced the topic "How to Develop the Working Talent in Our Societies," in which the need of the Church for consecrated young people was urged very strongly. Many other thoughts were touched on in this excellent paper, which was replete with helpful suggestions. Miss S. E. Keith introduced the subject of "Junior League Work," in which were many strong points excellently set forth. The young must be held by making them understand and believe that they belong to Christ from childhood. Let the children grow up with the feeling of grandeur and beauty in our religion. Have the pledge cards signed by the parents as well as the children. The next topic, "Missionary Work in Connection with the Leagues," was introduced by Rev. J. J. Ferguson, B.A., B.D., in which was emphasized the duty of giving funds gathered for mission work into the hands of the General Board of Missions. The evening session opened with a half-hour song service by the united choirs of the district, followed by a paper on "The Epworth League: Its History and Work," given by Miss Hexcock, of Aurora, full of statistical facts as to organizations, efforts put forth, numbers enrolled, and the general aim in training the young in the work and securing for them the benefits of membership in the Church. This was followed by an admirable address by Rev. J. Odery on "Christ Our Ideal," showing that Jesus was God's ideal of what man ought to be, and treating his subject under the heads of Physical, Mental, Social and Spiritual Manhood. The first day's proceedings concluded with a consecration service, led by J. W. Stephens, in which a number of stirring testimonies and earnest wishes for greater usefulness were expressed. On Wednesday morning a sunrise prayer meeting, led by W. R. Strong, was well attended, a good spiritual interest being manifested. After the usual devotional exercises at 8.30, short reports from Epworth Leagues were called for, and a number responded as to the work in the Leagues, after which a discussion as to methods of work ensued until 10.30, when the assembly resolved itself into Sabbath-school work, and a general review of the work on the district and reports from schools occupied the balance of the forenoon session. In the afternoon the first subject "The Superintendent and His Difficulties," was very ably handled by J. P. Belfry, who instanced some of the hard places in the superintendent's work. Then followed a paper on "The Teacher and His Trials," by Mrs. W. F. Miller, in which the peculiarities the teacher meets with in his work and the striving for the highest results attainable were thoroughly brought out. Then followed an address on "Catechism in the Sabbath-schools," by Rev. G. Washington, M.A., which was a masterpiece on this topic. The closing portion of the session was devoted to a mass meeting of children, addressed by Mr. Anderson and Rev. J. Odery in a highly interesting manner. After a song service in the evening a masterly address was given by Mr. Tallman, of Aurora, on the topic, "The Place of the Sabbath-school in our National Growth," the central thought of which was that the school was the ground of preparation for a godly life, and all engaged therein were exhorted to lay such foundation for future life of the scholars as to make our young nation the peer of all others by the spiritual work done thereby. After passing a strong resolution favoring the Plebiscite, the convention adjourned.

J. W. STEPHENS.

An imperial ukase has been issued by the Czar of Russia forbidding the use of the knot on women and children, whatever their offence may be. The knot is a whip with a long leather lash, at the end of which is a hard, heart-shaped leather knot.

Brief Church Items.

QUELPH CONFERENCE.

WINGHAM.—Rev. S. Sellery writes: Rev. Dr. Potts preached our educational sermons on September 24. His sermons were able and eloquent expositions of the truth along the line of our educational work, and were very much enjoyed by our people. The collections and subscriptions towards the funds of our Educational Society will be at least fifty per cent. in advance of last year.

TORONTO CONFERENCE.

TORONTO JUNCTION, Annette Street Church.—At this church, in connection with the usual monthly fellowship-meeting on Sunday, 1st inst., twenty-three new members were received. They were given the right hand of fellowship by the pastor, Rev. W. G. Howson, and the class-leaders of the church.

TORONTO, St. Paul's.—The Epworth League of Christian Endeavor of this church met on Monday evening, October 2, and elected the following officers for the coming year: Honorary President, Rev. Dr. Parker; President, Mr. C. Ferrier; First Vice-President, Miss Matthews; Second Vice-President, Mr. R. Gould; Third Vice-President, Miss Glover; Pianist, Miss G. Will; Secretary-Treasurer, Mr. W. A. Carman.

NIAGARA CONFERENCE.

BRANTFORD, Colborne Street.—Rev. Richard Hobbs, pastor. This church opened a handsome \$3,000 organ on the evening of October 3, made by R. S. Williams & Son, of Toronto. Mrs. H. M. Blight, of Toronto, was the organist for the occasion, and she charmed all by her exquisite playing. The organ is one of the handsomest in the city. The voicing is particularly good.

LONDON CONFERENCE.

KINGLAKE.—Rev. A. I. Brown sends us this good news: God has been especially mindful of us of late, and we are having blessed tokens of his presence. The popular and successful evangelist, A. E. Wynn, has been helping us the last three weeks. Many have professed to have found Christ as their Saviour. The work is still going on, and we are believing for still greater results, and that only the droppings of the shower have as yet reached us. Many of our members have been quickened, and we believe ere the meetings close the whole circuit will be quickened to greater efforts for the kingdom of Christ. The congregations are splendid, such as have not been known for years. We praise God for what he has done. Brethren, pray for us.

CANADIAN ART AT THE WORLD'S FAIR.

In a little room in the Art Building at the Centennial Exhibition was domiciled what was called the "Art of Canada." The collection contained a few good but unimportant works; those, at least, whose intimacy with numerous specimens of unpromising mediocrity lost for them the value they deserved probably, and the exhibit, as a whole, has never been referred to with much pride. The Canadian pictures now at the World's Fair in Chicago hold apparently quite a different place in the midst of the world's art than did those of 1876. The rooms occupied by the one hundred and odd quickly-gathered frames are visited as much, and with as lively interest, as any others. And though there are not amongst them many striking subjects to catch the eye with trick of title or jugglery of effect, there are, on the other hand, many numbers which give evidence of much thoughtful, spirited, and often highly artistic treatment. In fact, it appears to us, had many of the pictures been simply rolled out upon large canvases, their importance would have been greatly enhanced as an attraction to the eye of the hurrying sight-seer, although their value would, like that of many, have been possibly much greater had they remained in modest proportions. To the practised eye, the appearance of vacant lots in a picture is a detriment, and does not improve its value.

The awards that have fallen to us are another proof to Canadian people that their painters deserve well of them—that we have living amongst us distinguished and very worthy artists. We do not, of course, know upon what system the awards were given, but while eminent members of the profession are reticent, we venture to think some surprise is felt at names being passed over that deserve as well, at least, as some receiving the honors at the Fair. The names of O'Brien, Fowler, Forster, Peel, Jacobi will not be questioned for work of the highest quality, and rooms 11 and 12 in the Art Building owe as much, in our humble judgment, to these and a few others, as to some who wear the laurels, no matter how well deserved. We speak in no spirit of captiousness, but in the interest of an industry that contributes much to our country's elevation and advancement.

Two things are made clear by our exhibit in Chicago. One is the growth of art in Canada, which has scarcely been paralleled by any other enterprise, and this without any stimulus but the zeal of the men themselves; and the other is, that art-investments can be safely made at home.—*Chicago Correspondent.*

Dr. John G. Paton has given the proceeds of his autobiography, amounting to \$25,000, to the New Hebrides mission.

The Rev. George Cochran will spend the winter in Los Angeles, California, but is expected to return to the Toronto Conference next June.

The Rev. Dr. Edward Beecher, a brother of Henry Ward Beecher, celebrated his ninetieth birthday on Sunday, October 1, at his home in Brooklyn.

Rev. Alexander Martin, his wife and daughter were very cordially received on their return from the World's Fair by the members of their congregation. A happy social evening was spent at the parsonage. Mr. Martin occupied his pulpit on the Sunday following, and was glad to be again among his people and in his work.

Mr. Theodore F. Seward has secured a very large number of additions to the Brotherhood of Christian Unity during his visit to Chicago. At the Parliament of Religions many eminent men from foreign lands and of various denominations heard of the Brotherhood for the first time, and gladly enrolled themselves. Among them the distinguished author, Dr. Alfred W. Momenie, Bishop J. H. Vincent, Dr. Carl von Berg and the president of the Parliament, Dr. J. H. Barrows.

Woman's Missionary Soc'y.

FRENCH METHODIST INSTITUTE.

PRINCIPAL'S REPORT, 1892-93.

The thirteenth session of the French Methodist Institute, being the fourth since its amalgamation with the Girls' Boarding School at Actonville, and its removal to the premises at Cote St. Antoine, has been brought to a successful conclusion.

The number of students in attendance has been eighty-four, an increase of twelve over the previous year. Of these forty-five have been female pupils and thirty-nine male, twelve coming from Roman Catholic homes.

During the winter the work in the school has been continued without interruption, the progress made in many instances being most encouraging, and in the final examinations merit has been rewarded with prizes, provided by a few friends of the Institute. Among our examiners have been Mr. Bannell Sawyer, of the Collegiate Institute; Rev. W. Groulx, of St. Francois College, a former pupil of this Institute; Rev. A. F. Rivard, Rev. Chas. E. Bland, B.D., and Prof. Walter M. Patton, B.D., of the Wesleyan Theological College.

We gratefully recognize the hearty support of the parent Missionary Society and the Woman's Missionary Society. Our other benefactors have been many, friends sending in funds for the support of special students and donations of clothing, books, etc. Special mention should be made of a gift of seventy volumes, a handsome addition to the Institute library from two of the directors, Mr. A. and Mrs. Charles Morton.

To Rev. S. P. Rose, D.D., and the trustees of Douglas church, the faculty and students are indebted for words of earnest counsel and for pious accommodation. As in past years the joy of Thanksgiving Day and the gladness of Christmas have been accentuated by the thoughtful generosity of the members of the Douglas Mission Band, who have also given of their time and skill to improve our pupils in sewing and drawing.

The work of the session, so far as studies are concerned, has been faithfully attended to, as those who know the head master, Rev. Leopold Massicotte, S.T.L., and our highly-esteemed lady teacher, Miss Masten, would naturally expect. Classes in vocal and instrumental music have been successfully carried on by Prof. J. H. Marceau and the Misses Hall. The class in Calisthenics is indebted to Mrs. H. Barnes, of the American Presbyterian church, for valuable instruction, a closing performance being given to the students by Miss Hanson and Miss Bates with musical dumb-bells.

The health generally of the students has been excellent, a few cases that needed medical help being gratuitously cared for by Dr. Hutchinson, as in previous years.

The devotional services, class, prayer-meeting, Sabbath-school, and preaching in French have been regularly sustained, and though we cannot tabulate as many conversions as in some past years, yet our comfort is that the good seed has been sown, and that without doubt God will give the increase. There have been hopeful indications of spiritual concern, and the presence of many at the Lord's table cheered the hearts of God's people.

One of our students of last winter, enrolled this year as a student of the Wesleyan Theological College, has succeeded admirably in his studies there, while other former students of the institute are doing good service, some in the United States and some in Canada.

In company with the schools of the other churches, Sabrevois, Grand Ligne and Point aux Trembles, we are trying to do our share towards the enlightenment and conversion of our French-Canadian fellow countrymen of the Roman Catholic faith, and to this end we bespeak the continued prayers and sympathy of the Methodist Church.

WILLIAM HALL, M.A.,

Governor and Principal.

Cote St. Antoine, Montreal, 1893. The representatives of the Woman's Missionary Society on the Board of Directors are Mesdames W. E. Ross, J. Torrance, C. Morton, S. Finley, and G. A. Holland.

BRIGHTON DISTRICT.

The annual convention of the Woman's Missionary Society was held at Hilton, on Wednesday, September 13, Mrs. Luxon, District Organizer, in the chair. After devotional exercise, Miss W. E. Hinman, of Salem auxiliary, was appointed secretary *pro tem*. The delegates and visitors were kindly cared for by the Hilton auxiliary.

The afternoon session was opened by devotional exercises by Mrs. R. H. Leitch, of Castleton; Mrs. Phillips, of Frankford, presided at the organ. A profitable testimony meeting of half an hour was held, led by Mrs. Luxon. Mrs. Wait gave a paper on the "Benefits of Working in the Woman's Missionary Society." An address of welcome was read by Miss Fennell, which was responded to by Mrs. (Rev.) Thomas Wooler; after which the benediction was pronounced, and all adjourned for tea.

A mass meeting was held in the evening, presided over by Rev. S. Crookshanks. The choir of Hilton church rendered a number of pieces in their usual good style. Papers were read by Mrs. Doyle, of Castleton, and Mrs. Wait, of Salem. Misses Shortt and C. Fennell gave recitations. Pleasing addresses were given by Rev. Mr. Thomas, of Wooler, and the chairman, Mrs. Luxon read a paper. After music and the benediction, all dispersed, feeling that a day had been well spent. M. POOLE, Cor. Sec. Hilton Aux.

TORONTO, New Richmond Church.—The annual meeting of this auxiliary was held on Thursday, September 14, when the following officers were elected: President, Mrs. Stuart (re-elected); First Vice-President, Mrs. Brown; Second Vice-President, Mrs. George; Third Vice-President, Mrs. Betzner; Recording Secretary, Mrs. Butler (re-elected); Corresponding Secretary, Mrs. Woolings (re-elected); Treasurer, Mrs. Tallmadge (re-elected). During the summer we sent two boxes of clothing to Saskatoon, and a subscription to Shizuka, Japan, towards rebuilding their church. We have a number of members belonging to the Cent-a-day Band.

A. B. WOOLINGS, Cor. Sec.

The statement that Rev. Dr. Wallace, of Edinburgh, is the first D.D. who has sat in the English Parliament is discovered to be an error, as Rev. Professor Smyth, D.D., and Rev. Dr. Kinnear, both of the Irish Presbyterian Church, occupied seats there.

The Christian Life.

THE WANDERER'S RETURN.

I wandered very far from home
In deserts drear and wild.
My father's heart was grieved for me—
His wayward, weary child.

A little bird with snowy wings
Came fluttering to my breast,
And whispered to my tired heart,
"Come home: come home and rest."

"Thy father now doth wait for thee,
And longs thy face to see;
Return, then, to thy home—his love;
He'll gladly welcome thee."

I rudely thrust the messenger
Away, and bade begone;
And turned again unto my way,
And stubbornly passed on.

And farther, far into the gloom,
With tired, bleeding feet,
I trod, while howling wind and storm
Against my progress beat.

Until at last, overcome with fear,
Exhausted, in despair,
I cried, "I'm lost, forever lost,"
And would have perished there.

Had not the wounded, sorrowing bird
Been listening for me, near,
And come again, with welcome note,
My fainting heart to cheer.

"Come to thy father's love," it said,
"He waits to dry thy tears,
Thy wounds to heal, thy heart to bless,
And to allay thy fears."

"I will," I said, and sought to rise
Up from the burning sand,
And, struggling forward from the ground,
I grasped my father's hand.

He had been dead, his home was there,
Though blinded by my sin,
I had not seen his love was home,
I gladly entered in.

H. H. HILL.

WHY JOIN THE CHURCH?

As a good man, true to all social and moral obligations, you ought to unite with the visible Church of Jesus Christ, both for the sake of the Church and for your own sake. The obligation and benefit are mutual; you can help the Church, and the Church can help you.

For the sake of the Church you ought to unite in this holy fellowship. The Church needs you. It can exist only when you and those like you join together; for the Church is not an institution from outside, but the union of believers, "a congregation of faithful men," combined for mutual protection from the evils of the world and for the better prosecution of Christian service. The Church is the best agency in human society. It is the light of the world, the inspiration of men, the guide of those seeking the way to heaven. It has noble ideals, a pure atmosphere, generous sympathies. You seek other organizations to aid in elevating society; the Church, the association of God's people, is the very best agency with which to elevate both the individual and the mass. As such, you should give it your aid and support; and these can be furnished in no way so well as by giving yourself. What is wanted is not simply patronage, good words, counsel, money; but warm and generous souls, born from above and led by the Spirit of the Lord.

But for your own sake you ought to enter into this fellowship. It will help you. It was ordered for you. Its very design is to enable you to make the most of yourself and your opportunities. Here, as in the financial world, union is strength and wealth. Your own resources are multiplied into those of your neighbor, and the combination makes both richer. To be sure there are certain benefits of the Gospel you may enjoy while standing outside the visible Church, but most of them come to you simply because other men are more faithful than you, and have joined with the body of believers. Are you satisfied simply to enjoy the fruit of other men's labors and sacrifices? Do you not yourself wish to be a helper in every good work?

But the most precious things of the Gospel come to us only as we enter into the communion of saints. The intimate fellowship of believers, the social and public worship of God, and the mutual watchcare for each other's well-being and progress in piety, are possible only where the children of God unite in the bonds of Christian fellowship. Man is a social being. Society is a fundamental demand of our nature. It was not good to be alone even in paradise; and since man's expulsion therefrom sympathy with other souls has been a felt want of his nature. The fellowship of the family is blessed, but as religious beings we crave a wider fellowship with the band of holy and happy disciples of the Master. This band is found in the Church of the Lord Jesus. The best men, and women in all ages have been found in the Church.

Again, worship requires the union of God's people. The ideal saint is not the recluse, moaning in the desert, but the soldier contending in life's battle, or the conqueror, with his palm, joining in

the grand symphony of the hundred and forty-four thousand on Mount Zion.

But the world is to be evangelized by human agency. "Go ye into all the world was not meant to be restricted to the Apostles. The Church must be a reserve force behind the single evangelist. To preach the Gospel to the world requires the combination and co-operation of all the faithful. You need to join in the effort. To stand outside is to do, in a negative way, all you can to defeat the Gospel. Ours is an age of organization. Most of our financial gains have been by wider and more careful combinations. In this way weak things often become strong; the little one becomes a thousand, and the thousand are able to put ten thousand to flight. The cable which spans the Atlantic is composed of many small wires, no one of which could stand the mighty tension. The feeble folk of the Gospel, when united, are in a high and holy fellowship with each other and with Christ. General Grant ably conquered the Rebellion, not by standing aloof and picking flaws in the record of his soldiers, but by entering into their sympathies and becoming himself an integral part of the army.—*Zion's Herald*.

GOOD BOOKS.

Good books are so plentiful that it is a great pity to waste time upon books which are useless and worthless. A very large number of the popular books of the present day are fiction. This is easily written. There is no need of looking after dates, names or places; the author can range from shore to shore, can transpose history, pervert geography, contradict facts, and write a false story which has perhaps the similitude of the most sober truth. But a person might read a thousand such books and know no more of the world and its affairs, past or present, than before.

This fictitious reading is constantly pressed to the front by a thousand scribblers who know how to write nothing else. History cannot be created in a day. It is not a small matter to explore the past, to weigh authorities, sift evidences, and examine facts; when sometimes the facts are not to be had; but fiction can be invented at any time. It is written on the run, put in type by hungry printers, eager for their pay; published by men whose simple errand into the world seems to be to make money; and then flung out upon the public to take the place of other reading which might be equally interesting, and far more instructive and useful.

From these fictitious writings, with wild theories and artificial views of life, shallow-minded people proceed to construct systems of politics, religion and domestic life, which are not only impracticable, but impossible. Yet persons will read a novel embodying an account of an entirely new political, financial or social system, and then go and act upon its suggestions as if they were a reality, when in fact the whole is simply a dream of an impracticable and perhaps disordered mind, which allows imagination to run riot, without reference to the lessons of history, the nature of man, the laws of the commonwealth, or the commandments of God. Persons thus become careless of others' rights, neglectful of personal duties, visionary, impracticable, and ready to be made the sport of demagogues and deceivers. Much of the trouble resulting from such teaching and training, would be saved by a wide acquaintance with facts, and a careful adherence to actual truth; but if the drift of our literature is fictitious and unreal, our mental constitutions are likely to become vitiated, and our theories of life perverted, and the practical results are exceedingly painful to contemplate.

It follows that in our reading and writing we should strive with all our powers to ascertain and advance truth, to withstand error, and to deal so far as we may with plain and incontrovertible facts. We need not be stupid nor dull. Reality is stranger than fiction; and there is enough of truth in the vast world, and in the hearts of men, to occupy the time which is wasted, and to engage the attention which is misapplied when devoted to much of the fiction of the present day. A bad book steals time and does mischief; a good book is a blessing to those who read it, and may through them be a blessing to many others.—*Common People*.

GOOD HEARERS.

To be a good listener gives great satisfaction to the speaker, and evinces qualities of a high order in the hearer. Docility, patience, self-restraint and respect are some of the qualities of a good listener. The Gospel is to be propagated by speaking. Its foundation principle, faith, comes by hearing, and all its after and higher graces owe much of their growth to the art of good hearing.

The good hearer has a trained ear. It has learned that salutary lesson of discriminating between the things it ought to hear and those it ought not to hear. It weighs words and tries them. Christ emphasized two statements—the first, "Take heed how you hear;" the manner of hearing he made important. The thoughtful reverence, the devout

receptivity of the hearing are all-important. The second statement he emphasized was "Take heed what you hear. The good hearer does not make his ears the dumping-place for all the garbage, for the spiritual, doctrinal, of all which so-called preaching may be pleased to unload. To hear wrong things is as damaging as to hear the right thing in a wrong way. Wrong words eat, says the apostle, like a cancer. The good hearer hears the right thing in the right way.

The good hearer is swift to hear; that is, he is not dull, drowsy, but on the alert, all ears to hear. Not a few Church members, and some leading ones, are in the habit of going to sleep as soon as they get comfortably seated and the noise and excitement of the choir subsides, and they are through with handling the collection-basket around, they certainly violate the apostolical injunction to be "swift to hear." Their stupid condition in the presence of God's word, their lack of interest ought to sober them to their true condition. The good hearer hears the word with meekness. This is a quality which destroys self-sufficiency, criticism, hardness, and all the tribe of self-inflated, indocile qualities.

It is recorded of the Bereans that they received the Word "with all gladness of mind." They had taste for and spirit in it, inclination and preparation to hear. They were good hearers, and got good out of the preaching. There must be no vicious food, indigestible or poisoned, given out of the pulpit; but the benefits of the preaching, the growth and vigor of spiritual life, depend as much on the good qualities of the hearing as on the good qualities of the preaching; a bad digestion will turn honey to vinegar.

The good hearer will quicken his hearing by unloading his heart of all worldly cares. Christ declares that the cares of this world stupify like intoxicants, which excite, but dull. The hearer, loaded down to the guards with the Sunday paper, will have leaden ears for God's truth, and an iron heart.

The good hearer is a doer of the Word. His week-day life is an application and reproduction of the last Sabbath sermon, and this gives him a good readiness for the next hearing. With him the sermon does not go in one ear and out at the other. With him the sermon is not a picture to be gazed upon and admired; neither is it a nosegay to charm by its pencilling or its odor. To him the sermon is solid food—angel's food. He feeds on it and grows strong.

The good hearer prays in secret before he goes to church. A season of prayer and supplication fits his heart for the sermon, and for all the reverent and devout attitudes of the house of God. Blessed are the good hearers. It is always well with them in the pew whoever is in the pulpit. If the pulpit fails to feed, God feeds them on his chosen food. A sanctuary and a sacrament they have with him.—*Nashville Christian Advocate*.

YOUR FATHER.

"Your Father which is in heaven." Alas! we speak of it only as the utterance of a reverential homage. We think of it as a figure borrowed from an earthly life, and only in some faint and shallow meaning to be used of God. We are afraid to take God as our own tender and pitiful father. He is a school-master, or almost farther off than that, and knowing less about us; an inspector, who knows nothing of us except through our lessons. His eyes are not on the scholar, but on the book, and all alike must come up to the standard.

Now, open the ears of the heart, timid child of God; let it go sinking right down into the innermost depths of your soul. Here is the starting-point of holiness, in the love and patience and pity of our heavenly Father. We have not to learn to be holy as a hard lesson at school, that we may make God think well of us. We are to learn it at home, with the Father to help us. God loves you, not because you are clever, nor because you are good, but because he is your Father. The cross of Christ does not make God love us; it is the outcome and measure of his love for us. He loves all his children, the clumsiest, the dullest, the worst of his children. His love lies at the back of everything, and we must get upon that as the solid foundation of our religious life, not growing up into that, but growing up out of it. We must begin there, or our beginning will come to nothing. Do take hold of this mightily. We must go out of ourselves for any hope, or any strength, or any confidence; and what hope, what strength, what confidence may be ours now that we begin here—your Father which is in heaven!

We need to get in at the tenderness and helpfulness which lie in these words, and to rest upon it—your Father. Speak them over to yourself until something of the wonderful truth is felt by you. It means that I am bound to God by the closest and tenderest relationship; that I have a right to his love and his power and his blessing, such as nothing else could give me. Of the boldness with

which we may draw near to the great things we have a right to ask for—your Father. It means that all his infinite love and patience and wisdom bend over me to help me. In this relationship lies not only the possibility of holiness; there is infinitely more than that. Here we are to begin in the patient love of our Father. Think how he knows us apart and by ourselves in all our peculiarities, and in all weaknesses and difficulties. The Master judges by the result, but our Father judges by the effort. Failure does not always mean fault. He knows how much things cost, and weighs them where others only measure. *Your Father*. Think how great store his love sets by the poor beginnings of the little ones, clumsy and unmeaning as they may be to others! All this lies in the blessed relationship, and infinitely more. Do not fear to take it all as your own.—From "Thoughts on Holiness," by Mark Guy Pearse.

PETTY JEALOUSIES.

There are few things in the world more deadly to the happiness of the individual and the community at large than the indulgence of petty personal jealousies. There is nothing more uncalled for, nothing more narrowing to body, soul and spirit than the constant irritation that such littleness gives rise to. Because some one receives more notice than someone else; because one's confidential friend expresses pleasure in the society of another; because there is evident gratification in such society, the green-eyed monster immediately goes to work, and there are heartburnings, little malicious remarks, half-told truths that are worse than the most infamous falsehoods, and all of the thousand and one little petty bits of spite that no one knows so well how to indulge as the jealous soul.

To have one's pleasure destroyed because some friend receives attention; to embitter one's days and nights because some agreeable thing is said or done for an outsider, and to allow this sentiment to work in the heart until it changes the entire character of the individual, is one of the most pitiful sights in the world.

It must, indeed, be a small soul that can so narrow itself, an infinitesimal mind that is capable of little acts of this sort. It takes but trifling additional provocation to permit misrepresentation and falsehood, all of which seems sometimes to be justified by the individual who indulges in it, unless, indeed, it is done with reckless disregard for the consequences either to the victim or the one who is guilty of such ungenerous and un-Christian behavior.—*Ledger*.

UNNECESSARY FRICTION.

Not long since, in a newspaper paragraph devoted to the "Chronic Grumbler," he was quoted as asking such questions as this, "Why does the man who wants to go to the top floor of a building persist in standing in the door of the elevator?" That question is continually arising in various forms in the mind of any person who travels democratically, shoulder to shoulder with the crowd. The back platforms and doorways of cars are filled with people, compelling one to crowd and push to enter the car. People stand on the street corners and compel those who wish to use the crosswalk to step into the street, irrespective of the condition of the gutter. At a concert, in assemblies where the audience chooses its own seats, each newcomer seats himself as near the aisle as possible, and then compels the later arrivals to crowd past him, or else he steps into the aisle, quadrupling the confusion by this act. Holders of the middle seats between two aisles in a theatre will come in after the rise of the curtain, apparently without a scruple. And nothing is more common at that centre of confusion and discomfort—the Brooklyn bridge—than to have men push and elbow their way through the crowd to get seats, and when the car passes the Brooklyn tower these same protectors of individual rights push and elbow their way through toward the doors, getting ready to leave as soon as the car stops.

Nothing is gained, not even time; for frequently the blocking of a passage-way detains those who crowd as well as those who are crowded. What can be gained by losing part of a programme through a discourteous entrance which compels others to also lose part of their enjoyment is beyond ordinary minds to discover.

It is the constant self-assertion and disregard of others that increases the friction and causes such a tremendous wear and tear of the vital forces. Certainly this is true, that life is a much more desirable privilege where there is the exercise of mutual consideration. Knowing this, why do we so constantly fail to exercise it?—*Christian Union*.

Religion is that nobler half of life without which nothing stands in a true balance. It wants the same kind of practical training as the other side, and will marvellously help and steady that.—*Dr. Bushnell*.

Our Young People.

A STRANGE MISTAKE.

Said the old speckled hen
To her little ones ten—
And there wasn't a happier mother in town—
"Pray, be careful and look
Should you go near the brook,
For if you fall in you will certainly drown."

Now, the very next day
As they trooped out to play,
They caught in the distance a silvery gleam;
And away they all went,
As by common consent,
Till the whole half a score had been plunged in the stream.

Oh, the cackling and cries!
Oh, the mother's surprise!
Don't you think 'tis a pity she couldn't have known
That the farmer's lad, Jake,
Had made a mistake,
And given her ducks' eggs in place of her own?

SOPHIE E. EASTMAN, in *Independent*.

GOD DOESN'T CARE.

It was Sunday morning, and I was on my way to the church in which I held my Sunday classes. Suddenly, above the babble of the street, I heard a shrill call of "Marmar!" and a little figure, with its tiny arms akimbo, chest expanded, and cheeks still flushed from the effort of that shrill cry, disentangled itself from the crowd of children and attracted my attention.

He was such a ragged little chap, and withal so manly, and so perfectly comical besides, that I stopped to look at him. His tangled yellow hair was brushed with some attempt at neatness; his face was shining, and, one might say, dripping from a recent scrubbing. His very short dress, from frequent washing, had degenerated into a meaningless gray; his diminutive shoes were buttonless and toeless, and over them his mites of stockings hung in ragged pendants. Altogether he was a dingy little morsel of East Side humanity, looking somewhat like a dusty cobweb.

"Marmar!" again called the shrill, imperative voice.

This time, from the topmost regions of the high tenement, amid the confusion of fire-escapes, milk-cans and human faces, appeared an outstretched neck, and a voice shrieked down, "Well?"

"Can't I go to Sunday-school-oo-ool?"

By this time the attention of the neighborhood was attracted, and the answer was given amid comparative silence:

"No; you ain't got no decent clothes," and then the face disappeared with a "snappy" suddenness.

"Marmar!" The childish voice was even more piercing and more imperative.

"Well?" with an emphasis that suggested a ringing box on the ears, if those ears had been in the vicinity of the maternal hands.

"What's the difference? God don't care."

The tears sprang into my eyes. Heaven bless the dear little ragged philosopher! His simple faith had probed deeper than our hesitating worldliness.

I took the child's hand. He had no fear of me, for I was well known in the neighborhood as the "church lady," and it was without doubt my appearance that had suggested the question; and, ascending to the precincts of the top floor, I readily obtained permission to have the little fellow accompany me. He trotted happily at my side, his little shoes going fliperty-flop all the way, his battered hat well back on his yellow curls, and sat close to me all during the lesson, perfectly unconscious of the curious and astonished eyes fixed upon him.

I took care that next Sunday my little boy had a neat suit, a fine military cap, and stout, shining shoes; but again the tears sprang into my eyes as, gazing with childish delight at his new clothes, he looked up into my face, and said, "But God don't care all the same, do he?"

God bless my simple, trusting little ragamuffin, Tommy!

POLLY AND THE TRAMP.

"Yes, Polly is a pretty bird, and as bright as she is pretty," said Aunt Abbie to us children, who crowded about the cage to admire the bird's bright plumage and pert manners. "Did I ever tell you," she asked, "how Polly did me a good turn by frightening a tramp away?"

"No, Aunt Abbie," we all cried, and we gathered about her, anxious to lose no word of the story.

"Well, children," she began, "you know Uncle Daniel has lived with me for years. As he is old and feeble, he stays in the sitting-room, and reads or sleeps most of the time. When he is wanted I go to the door and call rather loudly, for he is hard of hearing: 'Uncle Dan, Uncle Dan, you are wanted.' Polly has heard these words so many times that she can repeat them as plainly as I can, and when anything unusual is going on she will scream, 'Uncle Dan, Uncle Dan, you are wanted!'

but I never imagined this habit of Polly's would be of any service to me.

"One morning last summer I was alone in the house, and while I was clearing off the breakfast table I heard a loud knock at the back door. I opened it, and there stood the dirtiest, roughest-looking tramp I ever saw. He asked me for something to eat, and before I had time to make him any reply, he pushed past me, and, uninvited, took a seat at the table.

"I never refuse to feed a hungry person, so I brought out what food there was in the pantry and placed it on the table. Nearly all my eatables were down in the cellar, but I was afraid to leave the man alone to go after them, so I told him he was welcome to what was on the table. He glanced over the table disdainfully, and demanded something better.

"I was afraid to go down into the cellar, thinking he would either follow me, or rob the house in my absence, so I told him that was the best I could do for him.

"He brought his fist down on the table with an angry oath, and demanded a good, hot breakfast.

"I was thoroughly frightened, and had decided to run to the neighbors for help, when Polly, disturbed by the man's loud talk, came to the rescue by screaming, 'Uncle Dan, Uncle Dan, you are wanted!'

"An open door hid her cage from the man's view, and he threw one startled glance in the direction of the voice, and rushed from the house, thinking, no doubt, it was a child's voice calling some man about the place to my aid.

"My fear vanished with the tramp, and I laughed heartily at his sudden flight. No man was ever changed more quickly, from an insolent bully to a crestfallen coward, than he was by Polly's words.

"I gave her an extra lunch that morning; and I shall always feel grateful to her for saving me from an unpleasant, if not dangerous situation.—*Atlanta Journal*.

SPEAKING SLIGHTLY OF WOMEN.

When a young man habitually speaks slightly of women one may feel reasonably sure that a moral blight rests upon his own character. A scathing rebuke was once conveyed to a man of this class, who, at a public dinner at which no ladies were present, was called to respond to the toast, "Woman." He dwelt almost entirely upon the frailties of the sex, claiming that the best among them are little better than the worst, the chief difference being in their surroundings. At the conclusion of his speech one of the guests arose and said: "I trust the gentleman in the application of his remarks refers to his own mother and sisters, not to ours."

This young man in his low estimate of women unconsciously verified a sententious saying by the author of "Youth": "The criterion of a man's character is not his creed, religious, intellectual or moral, it is the degree of respect he has for woman."

As a contrast to the light and flippant tone in which too many young men of the present day speak of the other sex is the noble tribute from an eminent clergyman, who says: "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity and nobility of womanhood than for almost anything else in the world.—*Congregationalist*.

THE YOUNG MAN'S AIM.

The *Scientific American*, a few years ago, related the case of a young man who stepped into an Indianapolis rolling mill and asked for work. "What can you do?" asked the president. "I don't know," said the young man. "Have you a trade?" "No, sir." "Where did you come from?" "From Pennsylvania." "Are you a German?" "No sir; I am an American." "If you were a German, or an Irishman, or a Frenchman, I could set you to work; because you would know how to do something. You would have aimed at something. Too many of our American young men are living at random," said the president.

General Grant, when honored with the freedom of the city of London, was approached by a ragged tramp, who reminded Grant that they once worked side by side in the same tannery. "Yes," said the general, "and I remember you were the better workman." "True," said the tramp, "but you aimed better than I."

Success comes to him who aims well. And a good aim involves correct habits, right conceptions, and self-denying devotion to duty. The young man who had a good situation in a meat market, and shot himself because he could not step at once into a place where he could dress better and work less, may have aimed well; but he failed to do what his aim involved.

George Law began life in Troy, New York, without a friend or a penny in the world. One day he saw a hod-carrier fall from a building and break his leg. Young Law at once asked the foreman for the man's place. "Did you ever carry a hod?" said the foreman. "No," said Law. "Then you will break your leg, and perhaps your neck." "Never mind that," said Law, "can I have the place?" He got it. And from the grasping of that humble opportunity, and unflagging devotion to it, he became one of the wealthiest builders in the United States.

A young man with a high aim and a resolute will to follow it, will be deaf to the sirens' song, tempting him to enter into the ruinous drift of fast living and social dissipation. As the conservation of the forces of nature is necessary in the material universe, so every young man, to succeed, must be a conservator of his moral and physical forces. Young man, make sure of a high ideal. Aim above the range of all unholy lust. Meet every duty and self-denial of to-day like a real hero, and conquer it into servitude for the greater and more difficult ones of to-morrow; for unless you do that, you will not be equal to to-morrow's conquests.

One reason why so many are grand failures is because they have not taken time to learn how in the business of life. This is a grave mistake. Ex-President Merriek, in a chapel lecture to the students of the Ohio Wesleyan University, once said:

"Young men, qualify yourselves for your work. Learn how to do it well. And if you do not enter upon your chosen profession before you are thirty years of age, you will accomplish more than if you had started at twenty without it." Aim at a complete mastery of your calling. Aim high; and follow up your aim with diligence, self-denial, and a good, well-built character. Aim higher in your reading than the daily paper and the latest novel. Aim for nothing short of the highest success. Aimlessness is a sin. It is an eating cancer that feeds upon a young man's vital forces, and robs him of his opportunities. But aim higher than the vain, pleasure-loving society of the world. The road to honor does not run through Vanity Fair. Be men—ambitious men, high-minded men; too noble in spirit and too lofty in aim to be the slaves of groveling sense.—*Delta*.

KEEPING HIM BUSY.

In the spring of 1888 a pair of red foxes took up their home on a Dakota farm. They dug several holes on a knoll in a wheat field, and soon after four "kits," or young foxes, arrived. "Every day, while harrowing and sowing wheat in the field," says the farmer, "I saw the two old foxes lying on the little mound in the front of their home. The kits rolled about in the sun, played with the bushy tails of their parents, and enjoyed themselves apparently as much as a group of kittens.

"One morning a neighbor came to work in a field adjoining, bringing with him a dog, and the dog, with all the curiosity of his kind, soon began investigation of both farms.

"He was still a long distance from the fox den when I heard a sharp, warning bark, and saw the kits disappear. As I looked the mother fox lay on the mound, her ears erect, her nose on the ground, all attention. The father of the family, with his big tail swinging in the wind, trotted toward the dog.

"Can he intend to attack him? I wondered. I had never heard of such a thing, and the dog, though not a large one, was still larger than the fox. But Reynard knew his business better than I. He approached the intruder until the dog saw him, when both stopped for an instant, and then the dog gave chase. The fox, with a bark of defiance, turned and ran in a direction away from his home.

"At first the dog seemed to gain rapidly upon the fox, but I watched them for nearly a mile before they disappeared in the prairie grass, and concluded that the fox was able to keep out of the other's way.

"In about an hour the dog returned from a fruitless chase, and for a time he contentedly followed his master. Then he began prowling around again.

"All this time the mother fox had remained on the mound, a picture of quiet vigilance; but now, as the dog again ventured near, she rose and trotted toward him, and the dog was soon chasing her over the prairie. Hardly had they disappeared when the male trotted back from some hiding-place and took the position vacated by his mate. The dog returned after a time, unsuccessful as before.

"During the day he was again and again tempted to a chase, first by the male and then by the female, and while the one kept him busy the other watched over the young, who did not show themselves after the first sight of the dog.

"It is hard to say which we admired most, the bravery of the pair in challenging the dog to a race that would have proved fatal had he caught them,

their ingenuity in taking turns so that each might be fresh when chased, their skill in leading him away from their young, or their cleverness in throwing him off their track when far enough away."—*Youth's Companion*.

THE FLIGHT OF THE BIRDS.

The New York *Sun* notes the prospective southern flight of some well known birds, as follows:

"The plucky little kingbird goes to Mexico the last of next month. Later on he will be joined by the hummingbird, the bluebird, the wren, the hedge and chipping sparrows, some varieties of the swallow, and most members of the warbler family. The American robin, robin redbreast, and the ground robin will also cross the Rio Grande, the two former accompanied by their cheerful enemy, the cuckoo, who, in northern groves, finds their nests convenient for egg-laying purposes. The ground robin would prefer to stay in Louisiana, but Pelican State hunters call him the chewink and shoot him for food, so he must seek safer climes where his edible qualities are unknown. His travelling companion down to Louisiana will be the Baltimore oriole. The cardinal grosbeak, or Virginia nightingale, and the linnet will, as usual, winter in Texas. The finches will not say farewell to the city parks until December or January; and the stout-hearted woodpecker does not intend to leave town at all."

HOW GOLDEN-HAIR HELPED HER MOTHER.

Her real name was Margaret, but the family and friends often called her Golden-hair for her luxuriant yellow curls. She was only three years old, and rather small for her age; but her father said that jewels were always done up in small parcels, and I am quite sure he meant that Golden-hair was a jewel.

One day a lady visitor, taking the child upon her knee said, with a smile, "When you grow up, my little maiden, you will be a great help and comfort to your mamma."

"I'm a help to my mamma now," replied the little one, with a look of surprise in her sweet blue eyes that anyone should think she was not a help, even at the present moment.

"You a help! Such a midget as you!" laughed the lady. "Just tell me, if you please, how a baby like you can help mamma?"

"I kisses her!"

"Kiss her?"

"Yes, I kisses her."

"And do you call kissing your mother helping her?"

"Yes; I fink mamma likes to have me kiss her. I fink I he'p her. I likes to kiss mine mamma;" and the baby got down from her perch on the lady's knee, and went to search for Jim Crow, her black doll, whom she had not seen for an hour.

After a considerable search Jim Crow was found under the sofa, in a bruised and tumbled condition. Golden-hair undressed him, put on his nightgown, and tied a rag around his head. Just as she had covered him up in his cradle, her mother, looking quite weary, came into the room. She sighed as she sat down in her sewing chair by one of the windows, and took up her work as if it were some tiresome duty that must be done.

Do you remember how you rejoiced one dark, depressing day, when the sun came out suddenly and chased the shadows away? Well, the sun came out just as suddenly that moment in that little sitting-room where Jim Crow was sleeping in his cradle. The sweet, bright picture that the guest saw was this—a little golden-haired girl kissing a weary mother, first on one cheek and then on the other, and then on the lips. What the guest heard was, "I love 'ou, mamma," and the glad answer, "My little darling, what a comfort you are!"

And lo! where are the clouds? Gone; and because of a little child's helpfulness—the helpfulness of a child's love.—*Christian Observer*.

JAPANESE DENTISTRY.

No instruments are used by the Japanese in extracting teeth. The dentist holds open the victim's mouth with his left hand, and with the thumb and forefinger of his right neatly and forcibly withdraws the "grinders" at the rate of five a minute. Much practice is necessary to acquire the requisite strength and skill in the fingers, and the young dentist learns his trade by pulling pegs from a board. Soft wood is first used, and the pegs are inserted lightly. When he can pull these out perpendicularly without in the least disturbing the position of the board, he is advanced to the grade of oak pegs driven tightly into an oak board, and finally to maple pegs securely fastened into a block. After months of practice his fingers become wonderfully strong and flexible, and he graduates from work on the maple block to the human mouth.—*Exchange*.

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

All Communications intended for insertion in the *Christian Guardian* should be addressed to the Editor, the REV. E. H. DEWART, D.D., 33 Richmond Street West, Toronto.

THE Christian Guardian

TORONTO, WEDNESDAY, OCTOBER 11, 1893.

A GREAT PROHIBITION CONVENTION.

The union Convention held in this city last week, for the purpose of making arrangements for the plebiscite on Prohibition in Ontario, has been probably the most successful temperance gathering that has ever taken place in this country. Over a thousand delegates registered their names, and there was a considerable number of temperance workers who were not formally appointed, but who are representative temperance men and women in their localities. R. J. Fleming, Esq., Mayor of Toronto, who is "ready to every good work," was appointed chairman, and Mr. F. S. Spence, "the hero of a hundred fights," secretary. The Temperance Hall was found too small to accommodate the numbers in attendance, so it was deemed necessary to adjourn to the Horticultural Pavilion. The floor of this large hall was well filled with delegates, and every part of the building was crowded to overflowing at the evening meetings. Although in some quarters there was a disposition to disparage and oppose the plebiscite as a questionable measure, now that the Ontario Legislature has made legal provision for taking a vote of the electors, all sections of the friends of temperance are thoroughly united in the purpose to secure a decisive majority vote in favor of the suppression of the liquor traffic.

The report of the Ontario branch of the Alliance contained a good deal of information, showing progress during the year. It gave a statement of the steps taken by the Alliance to secure legislative action authorizing a plebiscite for Ontario. The main work of the convention was to make arrangements to call a convention in every county, to organize the friends of temperance in every municipality, so as to secure a large vote for Prohibition. The intervals of waiting for the reports of committees were effectively occupied by brief addresses from prominent temperance workers, of whom there was no scarcity. Rev. Dr. Potts, the venerable Senator Vidal, Hon. J. C. Aikins, Mrs. Thornley, Bishop Campbell, Rev. Dr. Parker, Rev. J. S. Ross, M.A., Mrs. Macdonnell, Rev. Dr. Sutherland, Rev. Dr. Carman, E. J. Davis, M.P.P., G. F. Marter, M.P.P., J. H. Flagg, and others rendered good service by their brief and stirring addresses before the convention. A liberal amount was subscribed to meet necessary expenses.

The meetings on Tuesday and Wednesday evenings were distinguished by vast audiences, eloquent speeches, and great enthusiasm. As Hon. G. W. Ross said, they had "the swing of conquest" in them. Among those who spoke at these evening gatherings were Rev. Dr. Mackay, S. H. Blake, Q.C., Mr. W. H. Cahill, Rev. W. Johnston, Rev. J. H. Hector, Joseph Gibson, Edward Carswell, J. J. MacLaren, Q.C., F. S. Spence, Hon. G. W. Ross, Hon. Mr. Wolfenbarger, J. R. Dougall, James Duffy, and others whose names do not occur to us. We never heard more telling speeches.

A large and influential Campaign Committee was appointed to direct action during the conflict. Resolutions in favor of woman suffrage, and commending the introduction into the public schools by the Education Department of a text-book on Physiology and Temperance were adopted. But the main thought and purpose of the convention were embodied in the following resolution:

"That whereas the leading politicians of both political parties have expressed themselves as in favor of the legal suppression of the traffic in intoxicating liquors when the country is ready for it; and, whereas, an opportunity is afforded the electorate of this Province on January 1, 1894, to express their desire for the immediate suppression by law of the liquor traffic; therefore be it resolved, that in order that no Government or Legislature may have any further excuse for refusing to pass a prohibitory liquor law, this convention calls upon every qualified voter to lay aside every personal and party consideration, and rally to the polls and roll up a decisive and overwhelming majority in favor of the total prohibition of the legalized traffic."

It is beyond all question, that this plebiscite movement has drawn all temperance people in this Province more closely together than any previous

event had done. It has the great advantage of being wholly separated from party politics. No one who believes the liquor traffic to be an evil can give any good reason for not recording his vote. Already the plebiscite has given a great impulse to the cause of Prohibition. The objection that there is no certainty that any Government will carry out the expressed will of the people, as far as it has the power, is very weak. If a decisive majority of the electors record their desire for Prohibition, and it is made clear that it is in the power of Parliament or Legislature to grant what the people want, on what fair ground can Prohibition be refused? It should not be forgotten that the result of this vote will have as much significance for the opposition as for the parties in power. Its lesson is for both parties alike.

Now that the campaign is fairly launched, let it be conducted with wisdom as well as zeal. Prohibitionists should avoid all extravagant statements. They are not necessary. The unvarnished truth is strong enough. Do not underestimate or despise the opposition, or deny the need of instruction and argument. Meet objections calmly and fairly. Bitter denunciation makes no converts; and we want to convince many who are not total abstainers that, in the interests of their children, they should vote to suppress the places of temptation that have ruined so many.

THE SITUATION IN JAPAN.

Since writing the note in our last issue about the present tendency of things in Japan, the *Yokohama Daily Mail* has been received. Its monthly summary of the religious press is nearly wholly occupied with the patriotic movement, which it is intimated is taking the form of a revolt against being under the control and direction of the British and American missionaries. What shall be the future religion of Japan? Shall it be Christianity? These are said to be burning questions just now. There seems to be in some quarters an idea that it is an unpatriotic humiliation to accept a religion that comes from a foreign country. One of the ideas current in the newspapers is that the type of Christianity which is to be the religion of Japan has not yet appeared in that country. Some even go so far as to say that Japan must produce a religion of its own. A great deal is made of the existence of different Christian Churches, presenting different sectarian kinds of religion. Among the native Christians the most prominent sentiment is that the mission churches should be independent, not controlled by the foreign missionaries, and that they should be free to change their names and adjust their organization to the conditions of Japanese life. The theological unrest has been largely promoted by Unitarians and other free-thinkers, who are not in sympathy with evangelical religion; and there is doubtless considerable exaggeration as to the character and extent of this revolt. But there is no doubt that the movement is sufficiently important to seriously affect all the missionary churches of Japan. The Rev. Mr. Hiraiwa of our own Church, is spoken of as a leader of the movement for independence.

Looking at this movement from the standpoint of an independent observer, we venture to think that within reasonable and proper limits it may be commendable. The more rapidly the self-governing power of the native churches is developed the better. No one should find fault with the most ardent displays of patriotic sentiment, provided patriotism is not made the pretext for any unwise or un-Christian course. Still, there are several grave considerations that should have weight with the native Christians, and which modify the force of these allegations.

So far as revolt against foreign control is concerned, in the infancy of the work the missionaries, by whose instrumentality the people have been converted, must instruct and direct them. As soon as there is an organized church of persons instructed in Christianity, we have no reason to think that they would not be allowed all the rights of churches in Christian lands. With regard to ecclesiastical forms and methods, there should be large liberty of adaptation to the condition of the people. But as to the great truths that are the foundation of Christ's religion, these are not local or national. Christianity has vindicated its adaptation to all peoples. No one who believes in Christianity as a divinely revealed and authorized religion, could accept the idea of Japan producing a religion for itself. While there are disadvantages in having missions of several Churches in the same mission field, it is not true that each of these teaches a sectarianism of its own. In all the essential doctrines relating to God and man the Protestant Churches are one. They do not teach different religions. The independence of mission churches is a question of time, rather than of principle. When the native churches are able to carry on the work, no one will object to their doing it. But it is hardly reasonable to expect that Christian people in Britain and America will

supply money to carry on the work if they have no security as to the kind of religion that is being propagated.

THE GOTHENBERG SYSTEM.

The current issue of the *Atlantic Monthly* has an interesting article on the Gothenberg System of licensing, by Mr. E. R. L. Gould, a gentleman not unknown in Canada. It is the clearest and best account of the system that we have seen. The distinguishing feature of the Gothenberg System is that the license to sell is given to a commercial company, the stockholders in which receive six per cent. on the money invested. In the large towns seven-tenths of the profits go to the municipality, one-tenth to the Agricultural Society, and two-tenths to the crown. The rate of dividing profits is not uniform in all places. The government and municipalities exercise a strict supervision over the business of the companies. A feature of the system which is not so well known in this country, is that each community possesses the right of local option. In many of the country districts this privilege results in practical prohibition. Only 168 licenses in Sweden and 27 in Norway, most of them being life privileges, are now in existence. This system has also been adopted in Norway, but in several respects the regulations in Norway are more stringent than in Sweden. In Norway, none of the profits go to the government. They are legally restricted to such objects of utility as the municipality is not already bound to support; and the shareholders only receive 5 per cent. The advantage which is claimed for this system is that those who hold the licenses are not interested in the sales, that it has largely reduced the quantity of liquor per head used, and that it presents less temptation to drink. But while in Norway, the sale of ardent spirits decreased, drunkenness increased. This was accounted for by the fact that there is no restriction on the sale of beer. Mr. Gould thinks a modified form of the system might be introduced into the United States with advantage. This is very doubtful, though Massachusetts has appointed a commission to investigate the Scandinavian method. It seems to us to have several weak points. We refer to this subject, because many are interested in it; and because it shows that in different countries of the world the liquor traffic is felt to demand some restrictive remedies.

ONE OF OUR PENAL INSTITUTIONS.

The problem of how to deal effectively with the criminal population of the country is a very serious one. On a recent visit to Kingston Penitentiary the importance of this work was impressed upon us with a force and vividness greater than ever before. We were, therefore, greatly interested in the remarks of so competent a judge as the Rev. C. Cook, the English prison reformer, respecting our penitentiary at Kingston. In an interview reported in the *Kingston Whig*, he expresses strong approval of the condition and management of this institution. He speaks with admiration of the buildings, and warmly commends the treatment and clothing of the criminals. Mr. Cook said the discipline was a medium between the severity of the English penal prisons and the laxity of those of the United States. He thought the cells too small, and that there should be greater regard for the spiritual interests of the prisoners. He thinks that suitable Christian workers from outside might be allowed to work in conjunction with the chaplain with advantage. Of Dr. Lavell, Mr. Cook says: "Let me add my testimony regarding the wardenship. In Warden Lavell the Government has the right man in the right place. I wish we had a thousand like him in the prisons of England. He is one man in a thousand for prison supervision. The government should make him governor of all the prisons in Canada. He is a man of stalwart firmness, tempered with a kindness that I have not seen excelled."

Members of the Dominion Prohibition Alliance had a convention in Temperance Hall after the Plebiscite convention was over. Important work was done by the various committees. The better enforcement of temperance legislation was strongly recommended, and the committee on electoral action and organization reported in favor of county organization and careful consideration of the moral principles of members of Parliament. There was a vigorous discussion when the relation of the two political parties to the temperance question came up. There seemed to be greater sympathy shown with the Liberal platform which, according to the convention held at Ottawa, favored a Dominion plebiscite. But at the same time there was a strong desire shown to treat both parties impartially according to service done to the temperance cause. The following officers were elected: Hon. A. Vidal, president; F. S. Spence, corresponding secretary; J. H. Carson, recording secretary; W.

H. Orr, treasurer. The presence and counsels of the venerable president, Senator Vidal, were highly appreciated. He has been a prohibition standard-bearer for many years.

Rev. Charles Cook, the most eminent living worker in prison visitation and reform, has been in the city during the past week, preaching and lecturing in behalf of his chosen cause. Mr. Cook was born in London, England, in 1846, and after his conversion in 1867 became an evangelist, and began to take an active interest in the improvement of the criminal classes. Such have been the variety and extent of his labors in behalf of prisoners in all lands, that he has been compared to John Howard. From personal inspection and investigation he is acquainted with the prison systems of Europe, and has also visited Africa and Asia, in connection with his work. Mr. Cook lectured in the lecture-room of the Metropolitan church last Friday night and preached on Sunday morning. He has also preached and lectured in other churches in the city. On Monday morning he gave an address before the Methodist preachers' meeting, in which he spoke in commendation of the management of our jails and prisons, which allows better opportunities for voluntary Christian work as compared with the exclusive chaplain system of England. Mr. Cook referred in terms of high praise to the way in which Dr. Lavell and Warden Massie performed their duties.

The Church of England Congress now in session at Birmingham is devoting special attention to practical questions concerning workingmen. Many high-clerical dignitaries are present, and the Bishop of Worcester, in his inaugural speech, declared it was a workingman's congress. Theological is subordinated to social and economic discussion. This is a departure from the usual programme, and will be heartily welcomed. It is timely also, in view of the great miners' strike which is felt all over England, and has brought distress to many thousands of workmen and their families. In this congress workingmen are given places on the various committees, and can thus make their wants known and felt in a practical manner. This is much better than, if, as might otherwise be the case, a committee on some exigent phase of the labor question were largely composed of venerable ecclesiastics who had little practical knowledge of the subject.

The angry interruption by which Father Ignatius, the Episcopal monk, made such a commotion in the Congress when Rev. Charles Gore rose to speak, was a touchstone to discover the different schools of Anglicanism represented there. We may be sure that Father Ignatius had his friends as well as the Rev. Charles Gore. The name of Churchman covers very different views of Anglican polity and doctrine, and never in the history of that Church were those views more sharply accentuated than they are to-day. The growth of High Church principles and practices during the past two decades has been very marked, and Evangelicals, with clergymen like Archdeacon Farrar as their leaders, are asking where it is going to end. A continued development of High principles will, in the opinion of many interested observers, produce a crisis in the history of the Church of England graver than any experienced since the Reformation.

A recent visit to the Cyclorama of "Jerusalem on the Day of Crucifixion," in this city, prompts us to direct the attention of our readers to what we regard as a remarkable work of art, well worth seeing. The representation of the different objects in the city of Jerusalem, to be seen from a point close to Calvary, is exceedingly striking. The pictures of buildings, groups of people, and the whole scenery surrounding the city, have been produced with skill, after a careful and patient study of all these objects. The central object of interest is the representation of the three crosses—Jesus in the centre, with the two thieves, one on each side—and the groups of friends and enemies looking on. It is a wonderful optical illusion, which makes the whole scene appear actual and real. Our friends in the city, or visitors from the country, who have not seen it, will be well repaid by spending an hour studying this cyclorama. It is quite close to the Union Station.

Mr. Joseph F. Hess, the well-known temperance lecturer, died at Clarendon, N.Y., on the evening of October 5, in the forty-third year of his age. The career of Mr. Hess was in some respects a remarkable one, and illustrates the power of Christianity to reform and purify character. In his boyhood, surrounded by evil influences, he became a drunkard, afterwards a notorious gambler and prize-fighter, and seemed a very unlikely person to come under religious influences. But his conversion was followed by a manly, Christian life and constant devotion to the cause of temperance. He felt the imperative obligation of doing all in his power to help others in their struggle with the

habit which had nearly wrought his own ruin, and many a victim of strong drink dates his first step in reform to personal contact with Mr. Hess and the utterance of his intense convictions. His death at a comparatively early age will cause deep regret to a large number of friends, and also to many others who, though personally unknown to him, will have the inspiration of his example.

The High Churchman who loftily denies the validity of the non-episcopal "orders," should never forget that the denial of his own "orders" by the Church of Rome has far more to rest upon than his objection against Nonconformists. The non-episcopal minister denies the assumption on which the Anglican pretensions rest. But against the Anglican who accepts the dogma of Apostolical Succession, the objection of the Romanist that the succession has been broken, is forcible. In reply to a question about the canonical status of Anglican priests, Cardinal Vaughan recently said: "The mind and attitude of the Catholic Church are abundantly clear. Of the 1,200 bishops who form her Episcopate, I do not know of even one who would admit for a moment the validity of Anglican Orders. The Holy See has in the plainest manner refused to give any such recognition." The *Christian World* says: "After all his hankering after Romanism, and his own 'recognition' of its orders, it is a bitter blow for the High Church rector or curate to be told that he himself is as much a schismatic as a Primitive Methodist or a Salvationist."

The eleventh annual convention of our Woman's Missionary Society was held in the Methodist church, Listowel, on October 3-5. A large number of delegates was in attendance. Mrs. Dr. Burns, president, occupied the chair. The convention was a very successful one throughout, great interest being shown in the discussions. The annual report of the corresponding secretary, Mrs. Cunningham, was very encouraging, showing a total membership of 3,293, an increase of 230; 160 auxiliaries, an increase of 23; amount raised by auxiliaries, \$10,431, an increase of \$536.28. The reports from organizers showed much careful and conscientious work during the past year. Resolutions were passed condemning the opium and liquor traffics. The reports of the convention were late in their appearance in the daily papers, and did not reach us until our space was nearly full. We are compelled to postpone a full report until our next issue.

A well attended and enthusiastic temperance meeting was held in the Pavilion, in this city, last Sunday afternoon. Some of our best known local temperance workers were present. Mr. F. S. Spence occupied the chair. The mottoes which decorated the platform told of enthusiasm for the approaching plebiscite. Hon. E. G. Wolfenbarger, of Nebraska, was the speaker of the occasion. His address was a powerful arraignment of the liquor traffic, and those who heard it got new glimpses of the inconsistency and iniquity of the defence put forward by those who are engaged in that business. There was great truth in his remark that the traffic makes the same mark on the State that it does on the individual. Rev. Dr. McLeod, of Fredericton, N.B., a member of the Royal Commission on Prohibition, also made a very forcible address, urging vigorous work in the present campaign.

The Brazilian insurrection has not made any decided advance towards success, nor has President Peixoto shown much vigor and decision in his efforts to suppress it. The rebel admiral, Mello, has declared a blockade of Rio Janeiro and Santos. His bombardment of the former city has been something like a farce; but the presence of his fleet has done much damage to business, and at length has excited the indignation of commercial men, so that they are willing to aid the Government in capturing the rebel warships. The attitude of certain provinces is doubtful, and this makes the outcome beyond any forecast at present. Rio Grande do Sul is the province most in sympathy with the insurrectionists, and some of its towns are in their power. According to latest accounts, the prospects of the rebellion are brightening.

Since the death of Charles Bradlaugh, his free-thought journal, the *National Reformer*, has steadily declined in circulation, and a few days ago its last number was printed. It was Bradlaugh's aggressive and commanding eloquence which gave secularism a vogue which it would not otherwise have had. But that phase of unbelief has been steadily going down during the past twenty years. For a time the picturesque personalities of Holyoake, Bradlaugh, and Mrs. Besant gave it a fitful progress; but Mrs. Besant's conversion to theosophy has left it without any leader of equal force. The attempt to frame a scheme of right living, detached from the Christian religion, has failed in England. "One world at a time" was the motto

of the secularists; but they seemed to forget that we need the strength of communion with another world to gain the victory over this.

The reports of Bismarck's condition indicate the final illness. He is so sick that his removal from Kissingen to Friedrichsruhe has been twice postponed. His family and most intimate friends are very reticent about his condition. One who saw him recently said that his appearance had changed very much for the worse, his powerful frame having shrunk, and the evidences of physical weakness being very pronounced. It is generally believed that his reply to the Emperor's overtures of reconciliation was meant to veil a refusal under language of loyalty and respect. As his recovery is now improbable, it is not likely that his condition will permit of any further effort towards reconciliation with his imperial master. Later reports indicate some improvement in the ex-Chancellor's condition. He has been removed from Kissingen to Friedrichsruhe.

OUR PAPER.—Dr. Talmage's sermon in to-day's issue proposes a grand celebration of the close of the nineteenth century. Certainly at the close of this century all Christendom may well "thank God and take courage." "Prohibition in Maine," shows by impartial testimony that in spite of interested opposition, Prohibition has accomplished much good. Other instructive articles are: "The Hebrew Prophet," "Why Join the Church?" "Woman's Mission," and "The Deacon's Chance." We remind our brethren that this beautiful weather is more favorable for canvassing than when the wintry winds are drifting the snows. We will be glad to hear from our lady readers as to what they are doing to introduce the GUARDIAN among their acquaintances.

At a recent meeting of the Presbytery of Syracuse an effort was made to take action which was designed to renew the controversy over Professor Briggs. Syracuse was supposed to be more favorable to the Professor than any other Presbytery. It was said to be the design of the movement to place the Synod of New York in an attitude of antagonism to the General Assembly. A resolution to overture the Synod against imposing new doctrines, as it is alleged has been done in the Briggs case, failed to carry, and so the project did not succeed.

Some of our readers have read "The Imperfect Angel, and Other Sermons," by Rev. T. G. Selby. It is one of the freshest and most original volumes of sermons that has appeared for some time. Of a more recent volume, the *British Weekly* says: "Mr. Selby's new volume, 'The Lesson of a Dilemma, and Other Sermons,' puts him in the very front rank of living preachers. We know not when we have read a religious book more thoroughly original. There is in Mr. Selby's pages no novelty of doctrine. His active mind moves freely and happily within the limits of the evangelical system, which he has not extended in any direction."

Last Sunday Messrs. Crossley and Hunter began evangelistic meetings in Brampton, all the churches of the town co-operating. Already much good has been done. The churches are greatly quickened, and a goodly number are seeking the Lord. Rev. M. L. Pearson writes: "We are all very expectant, and by the time of our next writing hundreds will be inquiring the 'way to Zion.' We earnestly entreat the thousands who have elsewhere been converted in Hunter and Crossley meetings to pray that Brampton and this whole district may be visited with the mightiest revival ever experienced."

Mrs. Lucy Rider Meyer, M.D., of the Chicago Training School, and Sister Dora, daughter of Rev. T. Bowman Stephenson, of London, England, are to visit Toronto on the 17th and 18th insts., and give addresses in the interests of the Deaconess work. The meetings will be held on Tuesday evening in Trinity Methodist church; Wednesday, at 3 p.m., for ladies, in the Carlton Street Methodist church school-room, and Wednesday evening in the Metropolitan lecture-room. Collections at each meeting to assist the movement in connection with the Methodist Church in Toronto.

Missionary sermons were preached, according to announcement, in the Methodist churches of Hamilton last Sunday, and were listened to by large and attentive audiences. On Monday evening a reception-tee was given to the members of the General Board by the trustees and ladies of the Centenary church; but we go to press too early to give any account of the proceedings of the Board. A full report will be given in our next issue.

The Methodist congress at Chicago last week was largely attended and very successful. There were many eminent speakers, and the discussions were of a very high order. The proceedings are fully reported in the *Northwestern Advocate*. We shall refer more fully to the congress in our next issue.

THE GREAT REVIVAL IN PETROLIA.

By short paragraphs in the daily papers the public have been made aware that a revival of religion has prevailed in Petrolia for some time past. Some more extended statement of it may be profitable to our readers. By invitation from our Quarterly Official Board, Bros. Crossley and Hunter came to our town on September 3, and began their work. The other churches of the town were previously invited to join us; and the Baptist and Presbyterian people accepted the invitation. From the first the meetings were marked by manifestations of gracious influence, and the people took the deepest interest in them. A large new rink was previously engaged, and seated to accommodate 1,800 people, and an inquiry room holding 150 people was made by a partition. Soon it became full at every service, and on numbers of occasions it was not large enough to accommodate all who came. From the first Monday night on to the close of the meetings there were inquirers and converts. As the work went on these increased in numbers in the inquiry room, and the aggregate of them at last reached 800 persons. Since the meetings, by reception of members, I have found large numbers whose names were not obtained by the workers or the secretary, so that it is safe to say 900 persons went into the inquiry-room. How many of them have been actually converted no one knows; but my observation convinces me that the larger proportion of them are saved persons to-day. Rarely have I seen a work so thorough, and never so extensive and general. All ranks and conditions were reached by it, from the aged man of seventy and eighty years to the youth of tenderest age. Men of the most influential positions, and young men of the most frivolous type have been led to Christ. Hardened sinners of the most hopeless kind, and moralists of the most exact life have alike shared in the joy of salvation. Persons who held, or tried to hold, skeptical notions have renounced their doubts and become firm believers in Christ as mighty to save.

There are many interesting circumstances connected with the work, such as whole families saved, and cases where whole circles of family connections and relationship have been brought to a new life. Husbands and wives have been united in Christ where formerly they were divided. Parents have rejoiced over the conversion of children long prayed for. Drunkards have been made to cry for mercy, and the business of bar-rooms has been diminished.

As there are diversities of operations of the Holy Spirit, so it was seen in this work. Some in a few minutes after deciding to turn to God found mercy; others having long and painful struggles. In one case a man went into the inquiry-room to seek salvation, went home in darkness, came the next night, and again entered the inquiry-room, but went home in greater and intense distress; sought God in prayer at home late into the night, and found no peace; went to his daily work of drilling with deep solicitude and prayer. He had to go to the top of his derrick, about forty feet high, and there, while doing some work, always requiring care and steady nerves, he found mercy. He became so happy he wanted to stay longer than his work required to praise the Lord and drink in the peace which he was receiving. He came to the night meeting, and before the immense audience, to many of whom he was well known as an ungodly man, he testified to the fact of his salvation. In another case a husband had gone into the inquiry-room, and the wife was at home. On his going home his wife joined him in seeking the Lord, and they together, in their home, continued seeking till four o'clock in the morning, when first the wife and then the husband were able to rejoice in conscious salvation.

The depth and force of this work have many evidences. Everybody converses about it. Great changes are seen on the streets, around bar-rooms. All classes are expressing their appreciation of the results. But, perhaps, the most tangible evidence is given in the fact that the converts among the men nearly equal those among the women, and it is said that among the adults the men have the greater number. For all we give praise to God.

At the closing meeting the secretary reported about as follows: Methodists, 456; Presbyterians, 131; Baptists, 82; Episcopalians, 44; Salvation Army, 7; Congregationalists, 1; undecided, 21; total, 742. After that above fifty were added, making somewhat more than 800. Since then I have had reports bringing the Methodists considerably above 500. The adjoining circuits, of course, claim many of these names. We have received for membership thus far 232 names, and will have receptions for several Sundays to come. We hope for at least close on 400 persons. Such additions impose an increase of responsibility and work perfectly appalling.

Our great trouble is that we have very inadequate church accommodation. The membership alone, if all present, would fairly fill our church; and we have only two class rooms, where we need a dozen. On last Sunday evening very many persons could not get into our church, and went elsewhere. Our boards see that on them rests the obligation to give the people the opportunity to provide what they need to care for the work of God.

While we give praise to God for this work of grace, we cannot refrain from expressing our appreciation of the work of the human agents. Bros. Hunter and Crossley fully recognize that without the work of the pastors and people of the churches previously done and given at the time, their work would be a failure. But their zeal, their skill, their immense efforts to reach the best and highest results are beyond all praise. There was no attempt to show quantity at the expense of quality. They have endeared themselves to me as faithful and eminently successful fellow-workers. And their names are as ointment poured forth in this region. S. BOND.

Petrolia, Oct. 6, 1893.

A SHARP REPROOF.

The Chicago *Inter-Ocean* and *Record* publish the following letter from Senator Tasse, one of the honorable commissioners for Canada at the World's Fair:

CHICAGO, October 6.

I beg to inform the public of Chicago, through your columns, that the *Tribune* published last week a violent and unfounded article against Canada, its climate, its resources and its arable extent, in which we were represented as a country of snow and blizzards and as a mere belt of land along the northern American frontier. To the statements contained in that philippic I made a specific reply, which the *Tribune* has refused to insert, for the very good reason that it could not convert misrepresentation into fact. This may be international courtesy according to Mr. Joseph McGill, a former inhabitant of New

Brunswick, Canada, but I hardly think that the American public will endorse this treatment of a neighboring friendly country. Shakespeare says that it is an ill bird that soils his own nest. I have not the slightest desire to be offensive and to apply the sentence to the veteran editor, but I am bound to say that his persistent disparagement of his native country, especially at a time when she is crowned with so many laurels of the World's Fair, is both unfair and unmanly. One may cherish and elevate the United States without disgracing Canada.

Your obedient servant,
JOSEPH TASSE,
Senator for the District of Salaberry, Canada.

New Books and Periodicals.

—*Christian Thought* for October (Wilbur B. Ketchum, New York). This number is a special Biblical number. A paper on "The Bible and Higher Criticism," by Professor Osgood, of Rochester Theological Seminary, was read at the meeting of the American Institute of Christian Philosophy. Dr. Osgood was followed by Professor E. L. Curtis, of Yale Divinity School, Professor Mitchell, of Boston University, Dr. D. S. Gregory, and Dr. W. W. McLane, of New Haven. These discussions are reported, making a symposium on the Higher Criticism of much interest. Dr. James Burrell contributes a paper entitled "Christ at the Bar of the Higher Criticism," the object of which is to show that the acceptance of the rationalistic criticism dethrones Christ as a teacher. Other articles in this issue are, "Auguste Comte and Positivism," "Protestantism in North America," and "The Age Needing a Larger Conception of Christ."

—*The Quarterly Review of the M. E. Church South* has been received from Barlow & Smith, Nashville. It contains the following leading articles: Sin and Temptation—Short Poems of Sorrow and Trouble—Socrates and St. Paul—The Chief Characteristics of Our Century, by Bishop Haygood—Modern Science—Does Death End All?—What the Middle Sea has Seen—Our Theology and Our Science—Reading Books—An Adventure in Venice. The Editor's Table contains several brief articles of special interest. This valuable review is only \$2 a year.

—*The London Quarterly Review* for October has been received from Charles H. Kelly, Wesleyan Book-Room, London. It contains leading articles on the following subjects: Modern Congregational Theology—Early English Literature—Three Poets of the Younger Generation—Methodist Agitation—Lord Sherbrooke—A Life in the Swiss Highlands—The Apostolic Succession—The Future of British Agriculture—An English Ultramontane Philosopher—Short Reviews and Brief Notices—Summaries of Foreign Periodicals. The titles of these articles alone will show that this is an unusually interesting number of this able periodical, which is the chief literary and theological organ of British Methodism.

—The October number of the *Canadian Magazine* is well filled with articles of interest. Mr. Ogilvie continues the account of his trip down the Yukon. Attorney-General Longley has an illustrated article, "Fruit-growing in Annapolis Valley," unfolding the beauties of that famous district and the magnitude of its orchard industry. Prof. Russell, of Halifax, writing of "An Old Provincial Statute Book" recalls the quaint laws and ways of the Nova Scotia of over a century ago. Dr. John Ferguson furnishes a very readable article on Consumption. W. A. Sherwood's view of the recent influence of the French School on Art is striking, and shows that the writer has sagacity as an art critic. There are several other sketches and poems.

—*The Bibliotheca Sacra* for October (E. J. Goodrich, Oberlin, Ohio) is to hand. This is one of the ablest, most scholarly and most trustworthy of the theological reviews. It recognizes the work of modern biblical criticism, without endorsing theories that have not been fairly proved. The following are the titles of the chief articles in this issue: Ecclesiastical Questions in the National Council—The Validity of Congregational Ordination—The New Testament Use of the Greek Mysteries—The Supreme Law of the Moral World—Science and Christ, IV.—Finite and Infinite—The Testimony of the Tel-el-marna Tablets. Several of the book notices are of special interest; among these are Fairbairn's "Christ in Modern Theology," Horton's "Verbum Dei," and a review of a pamphlet on "The Andover Question." The articles of Prof. Osgood, Dr. Hayman and others in the issues of this periodical show that those who question some of the theories of the higher critics are not mere dogmatists, who use unscientific methods.

—*Littell's Living Age* is appropriately named. It is a true representation of "the living age"—the vast complexity of thoughts, interests, aims, speculations, imaginations, knowledges, retrospections, of the contemporary world. A new volume, the 190th of this brilliant weekly, began with the issue of October 7, No. 2,870, affording a very favorable opportunity to subscribe. The subscription price, \$8, for the amount of reading furnished, is low. Published by Littell & Co., Boston.

Rev. J. F. Ockley, pastor of Trinity Methodist church, in this city, at a recent service for the reception of new members, admitted twenty-two to membership on profession of faith and by letter.

An interesting account of the Cobden camp-meeting is unavoidably crowded out this week.

The Sermon.

NINETEEN HUNDREDTH ANNIVERSARY.

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

"To us a Child is born."—Isaiah ix. 6.

That is a tremendous hour in the history of any family when an immortal spirit is incarnated. Out of a very dark cloud there descends a very bright morning. One life spared and another given. All the bells of gladness ring over the cradle. I know not why anyone should doubt that of old a star pointed down to the Saviour's birthplace, for a star of joy points down to every honorable nativity. A new eternity dates from that hour, from that minute. Beautiful and appropriate is the custom of celebrating the anniversary of such an event, and clear on into the eighties and the nineties, the recurrence of that day of the year in an old man's life causes recognition and more or less congratulation. So, also, nations are accustomed to celebrate the anniversary of their birth and the anniversary of the birth of their great heroes or deliverers or benefactors.

But all other birthday anniversaries are tame compared with the Christmas-festivity, which celebrates the birthday described in my text. Protestant and Catholic and Greek churches, with all the power of music and garland and procession and doxology, put the words of my text into national and continental and hemispheric chorus: "To us a child is born." On December 25 of each year that is the theme in St. Paul's and St. Peter's and St. Mark's and St. Isaac's and all the dedicated cathedrals, chapels, meeting-houses and churches clear round the world. We shall soon reach the nineteenth hundredth anniversary of that happiest event of all time. This century is dying. Only seven more pulsations and its heart will cease to beat. The fingers of many of you will write at the head of your letters and the foot of your important documents, "1900." It will be a physical and moral sensation unlike anything else you have before experienced. Not one hand that wrote "1801" at the induction of this century will have cunning left to write "1901" at the induction of another. The death of one century and the birth of another century will be exceedingly sublime and suggestive and stupendous beyond all estimate. To stand by the grave of one century and by the cradle of another will be an opportunity such as whole generations of the world's inhabitants never experienced. I pray God that there may be no sickness or casualty to hinder your arrival at that goal, or to hinder your taking part in the valedictory of the departing century and the salutation of the new. But as that season will be the nineteenth hundredth anniversary of a Saviour's birth, I now nominate that a great International Jubilee or Exposition be opened in this cluster of cities by the sea-coast on Christmas Day, December 25, 1900, to be continued for at least one month into the year 1901. This century closing on December 31, 1900, and the new century beginning on January 1, 1901, will it not be time for all nations to turn aside for a few weeks or months from everything else and emphasize the birth of the greatest Being who ever touched our planet, and could there be a more appropriate time for such commemoration than this culmination of the centuries, which are dated from his nativity. You know that all history dates either from before Christ or after Christ, from B.C. or A.D. It will be the year of our Lord 1900, passing into the year 1901.

We have had the Centennial at Philadelphia, celebrative of the one hundredth anniversary of our nation's birth. We have had the magnificent expositions at New Orleans, and Atlanta, and Augusta and St. Louis. We have the present World's Exposition at Chicago, celebrative of the four hundredth anniversary of this continent's emergence; and there are at least two other great celebrations promised for this country, and other countries will have their historic events to commemorate, but the one event that has most to do with the welfare of all nations is the arrival of Jesus Christ on this planet, and all the enthusiasm ever witnessed at London or Vienna or Paris or any of our American cities would be eclipsed by the enthusiasm that would celebrate the ransom of all nations, the first step toward the accomplishing of it being taken by an infantile foot one winter's night, about five miles from Jerusalem, when the clouds dropped the angelic cantata: "Glory to God in the highest, and on earth, peace, good-will to men."

The three or four questions that would be asked me concerning this nomination of time and place, I proceed to answer. What practical use would come of such international celebration? Answer: The biggest stride the world ever took toward the evangelization of all nations. That is a grand and wonderful convocation, the Religious Congress at Chicago. It will put intelligently before the world the nature of false religions which have been brutalizing the nations, trampling womanhood into the dust, enacting the horrors of infanticide, kindling funeral pyres for shrieking victims, and rolling juggernauts across the mangled bodies of their worshippers. But no one supposes that anyone will be converted to Christ by hearing Confucianism or Buddhism or any form of heathenism eulogized. That is to be done afterward. And how can it so well be done as by a celebration of many weeks of the birth and character and achievements of the wondrous and unprecedented Christ? To such an exposition the kings and queens of the earth would not send their representatives; they would come themselves. The story of a Saviour's advent could not be told without telling the story of his mission. All the world would say, Why this ado, this universal demonstration? What a vivid presentation it would be, when, at such a convocation, the physicians of the world should tell what Christ had done for hospitals and the assuagement of human pain, and when Christian lawyers declare what Christ has done for the establishment of good laws, and Christian conquerors should tell what Christ had done in the conquest of nations, and Christian rulers of the earth would tell what Christ had done in the government of earthly dominions. Thirty days of such celebration would do more to tell the world who Christ is than any thirty years. Not a land on earth but would hear of it and discuss it. Not an eye so dimmed by the superstition of ages but would see the illumination. The difference of Christ's religion from all others is that its one way of dissemination is by a simple "telling," not argument, not skillful exegesis, polemics or the science of the logical fist-cuffs, but "telling." "Tell ye the daughter of Zion, Behold thy King cometh." "Go quickly and tell

his disciples that he has risen from the dead." "Go home to thy friends and tell them how great things the Lord hath done for thee." "When he is come, he will tell us all things." A religion of "telling." And in what way could all nations so well be told that Christ had come as by such an international emphasizing of his nativity? All India would cry out about such an affair, for you know they have their railroads and telegraphs: "What is going on in America?" All China would cry out: "What is that great excitement in America?" All the islands of the sea would come down to the gang planks of the arriving ships, and ask: "What is it that they are celebrating in America?" It would be the mightiest missionary movement the world has ever seen. It would be the turning point in the world's destiny. It would waken the slumbering nations with one touch.

Question the second: How would you have such an international jubilee conducted? Answer: All arts would be marshalled, and art in its most attractive and impressive shape. First, Architecture. While all academies of music and all churches and all great halls would be needed, there should be one great auditorium erected to hold such an audience as has never been seen on any sacred occasion in America. If Scribonius Curio at the cost of a kingdom could build the first two vast amphitheatres, placing them back to back, holding great audiences for dramatic representation, and then by wonderful machinery could turn them round with all their audiences in them, making the two auditoriums one amphitheatre, to witness a gladiatorial contest, and Vespasian could construct the Colosseum, with its eighty columns and triumphs in three orders of Greek architecture and a capacity to hold eighty-seven thousand people seated and fifteen thousand standing, and all for purposes of cruelty and sin, cannot our glorious Christianity rear in honor of our glorious Christ a structure large enough to hold fifty thousand of its worshippers? If we go groping now among the ruined amphitheatres of Verona, and Pompeii, and Capua, and Puzzuoli, and Tarraco, and then stand transfixed with amazement at their immense sweep that held from fifty to a hundred thousand spectators gathered for carousal and moral degradation, could not Christianity afford one architectural achievement that would hold and enthrall its fifty thousand Christian disciples? Do you say no human voice could be heard throughout such a building? Ah! then you were not present when, at the Boston Peace Jubilee, Parepa easily with her voice enchanted fifty thousand auditors. And the time is near at hand when, in theological seminaries, where our young men are being trained for the ministry, the voice will be developed, and instead of the mumbling ministers, who speak with so low a tone you cannot hear unless you lean forward, and hold your hand behind your ear, and then are able to guess the general drift of the subject, and decide quite well whether it is about Moses or Paul or someone else—instead of that, you will have coming from the theological seminaries all over the land, young ministers with voice enough to command the attention of an audience of fifty thousand people. That is the reason that the Lord gives us two lungs instead of one. It is the divine way of saying physiologically, "Be heard." That is the reason that the New Testament, in beginning the account of Christ's Sermon on the Mount, describes our Lord's plain articulation and resound of utterance by saying, "He opened his mouth." In that mighty concert hall and preaching place which I suggest for this Nineteen Hundredth Anniversary, let music crown our Lord. Bring all the orchestras, all the oratorios, all the Philharmonic and Handel and Haydn societies. Then give us Haydn's oratorio of the Creation, for our Lord took part in universe-building, and "without him," says John, "was not anything made that was made"; and Handel's "Messiah," and Beethoven's "Symphonies," and Mendelssohn's "Elijah," the prophet that typified our Christ; and the grandest compositions of German and English and American masters, living or dead. All instruments that can hum, or roll, or whisper, or harp, or flute, or clap, or trumpet, or thunder the praises of the Lord, joined to all voices that can chant, or warble, or preceptor multitudinous worshippers. What an arousing when fifty thousand join in Antioch, or Coronation, or Ariel, rising into Hallelujah, or subsiding into an almost supernatural Amen!

Yea, let Sculpture stand on pedestals all around that building; the forms of apostles and martyrs, men and women who spoke, or wrought, or suffered by headman's axe or by fire. Where is my favorite of all arts, this art of sculpture, that it is not busier for Christ or that its work is not better appreciated? Let it come forth at that World's Jubilee of the Nativity. We want a second Phidias to do for that new temple what the first Phidias did for the Parthenon. Let the marble of Carrara come to resurrection to celebrate our Lord's Resurrection. Let sculptors set up in that auditorium of Christ's celebration, bas-relief and intaglio descriptive of the battles won for our holy religion. Where are the Canovas of the nineteenth century? Where are the American Thorwaldsens and Chantreys? Hidden somewhere, I warrant you. Let sculpture turn that place into another Acropolis, but more glorious by as much as our Christ is stronger than their Hercules, and has more to do with the sea than their Neptune, and raises greater harvests than their Ceres, and rouses more music in the heart of the world than their Apollo. "The gods of the heathen are nothing but dumb idols, but our Lord made the heavens." In marble pure as snow, celebrate Him who came to make us "whiter than snow." Let the chisel, as well as the pencil and the pen, be put down at the feet of Jesus.

Yea, let Painting do its best. The foreign galleries will loan for such a jubilee their Madonnas, their Angels, their Rubens, their Raphaels, their "Christ at the Jordan," or "Christ at the Last Supper," or "Christ Coming to Judgment," or "Christ on the Throne of Universal Dominion"; and our own Morans will put their pencils into the nineteen hundredth anniversary, and our Bierstadts, from sketching "The Domes of the Yosemite," will come to present the domes of the world conquered for Emmanuel.

Added to all this, I would have a Floral decoration on a scale never equalled. The fields and open gardens could not furnish it, for it will be winter, and that season appropriately chosen, for it was into the frosts and desolations of winter that Christ immigrated when he came to our world. But while the fields will be bare, the conservatories and hot-houses within two hundred miles would gladly keep the sacred Colosseum radiant and aromatic during all the convocations.

Added to all, let there be banquets; not like the drunken bout at the Metropolitan Opera House, New York, celebrating the centennial of Washington's In-

auguration, where the rivers of wine drowned the sobriety of so many senators and governors and generals, but a banquet for the poor, the feeding of scores of thousands of people of a world in which the majority of the inhabitants have never yet had enough to eat: not a banquet at which a few favored men and women of social or political fortune shall sit, but such a banquet as Christ ordered when he told his servants to "go out into the highways and hedges and compel them to come in." Let the mayors of cities and the governors of States and the President of the United States proclaim a whole week of legal holiday, at least, from Christmas day to New Year's day.

Added to this let there be at that international, moral and religious Exposition a mammoth distribution of sacred literature. Let the leading ministers of religion from England, Scotland, Ireland, France, Germany, and of all the world, take the pulpits of all these cities, and tell what they know of Him whose birth we celebrate. At those convocations let vast sums of money be raised for churches, for asylums, for schools, for colleges, for all of which institutions were born in the heart of Christ. On that day and in that season when Christ gave himself to the world, let the world give itself to Him.

Why do I propose America for this convocation? Because most other lands have a State religion, and while all forms of religion may be tolerated in many lands, America is the only country on earth where all evangelical denominations stand on an even footing, and all would have equal hearing in such an international exposition. Why do I select this cluster of seacoast cities? Answer: By that time, December 25, 1900, these four cities of New York, Brooklyn, Jersey City and Hoboken, by bridges and tunnels, will be practically one, and with an aggregate population of about four millions. Consequently no other part of America will have such immensity of population.

Why do I now make this nomination of time and place? Answer: Because such a stupendous movement cannot be extemporized. It will take seven years to get ready for such an overtowering celebration, and the work ought to begin speedily in churches, in colleges, in legislatures, in congresses, in parliaments, in all styles of national assemblages, and we have no time to lose. It would take three years to make a programme worthy of such a coming together.

Why do I take it upon myself to make such a nomination of time and place? Answer: Because it so happens that, in the mysterious providence of God, born in a farmhouse and of no royal or princely descent, the doors of communication are open to me every week by the secular and religious printing-presses, and have been open to me every week for many years, with all the cities and towns and neighborhoods of Christendom, and indeed in lands outside of Christendom, where printing-presses have been established, and I feel that if there is anything worthy in this proposition, it will be heeded and adopted. On the other hand, if it be too sanguine, or too hopeful, or too impractical, I am sure it will do no harm that I have expressed my wish for such an international jubilee, celebrative of the birth of our Immanuel. My friends, such a birthday celebration at the close of one century and reaching into a new century would be something in which heaven and earth could join. It would not only be international, but inter-planetary, inter-stellar, inter-constellational. If you remember what occurred on the first Christmas night, you know that it was not a joy confined to our world. The choir above Bethlehem was imported from another world, and when the star left its usual sphere to designate the birthplace, all astronomy felt the thrill. If there be anything true about our religion, it is that other worlds are sympathetic with this world and in communication with it. The glorified of heaven would join in such a celebration. The generations that toiled to have the world for Christ would take part in such jubilation and prolonged assemblage. The upper galleries of God's universe would applaud the scene, whether we heard the clap of their wings and the shout of their voices, or did not hear them. Prophets who predicted the Messiah, and apostles who talked with him, and martyrs who died for him, would take part in the scene, though to our poor eyesight they might be invisible. The old missionaries who died in the malarial swamps of Africa, or were struck down by Egyptian typhus, or were butchered at Lucknow, or were slain by Bornesian cannibals, would come down from their thrones to rejoice that at last Christ had been heard of, and so speedily in all nations. At the first roll of the first overture of the first-day of that meeting all heaven would cry: "Hear! hear!"

Aye! Aye! I betink myself such a vast procedure as that might hasten our Lord's coming, and that the expectation of many millions of Christians, who believe in the Second Advent, might be realized then at that conjunction of the nineteenth and twentieth centuries. I do not say it would be, yet who knows but that our blessed and adored Master, pleased with such a plan of world-wide observance, might say, concerning this wandering and rebellious planet: "That world, at last, shows a disposition to appreciate what I have done for it, and with one wave of my scarred hand, I will bless and reclaim and save it." That such a celebration of our Lord's birth, kept up for days and months, would please all the good of earth, and mightily speed on the Gospel chariot, and please all the heavens, saintly, cherubic, seraphic, archangelic and divine, is beyond question. Oh, get ready for the world's greatest festivity. Tune your voices for the world's greatest anthem. Lift the arches for the world's mightiest procession. Let the advancing standard of the Army of Years, which has inscribed on one side of it "1900" and on the other side "1901," have also inscribed on it the most charming name of all the universe—the name of Jesus.

Whether this suggestion of the world's celebration of the nativity be taken or not, it has allowed me an opportunity in a somewhat unusual way of expressing my love for the great Central Character of all time and all eternity. He is the Infinite None such. The armies of heaven drop on their knees before him. After Balaam's fall, before overwhelmed audiences, has preached him, and Milton in immortal blank-verse has sung him, and Michael Angelo has glorified the ceiling of the Vatican with his Second Coming, and martyrs, white girdled and canopied with the flames of the stake, have, with burning lips, kissed his memory, and in the "hundred and forty and four thousand" of heaven with feet on seas of glass, inter-shot with sunrise, have with uplifted and down-swinging baton, and sounding cornets, and waving banners, and heaven-capturing doxologies celebrated him, the story of his loveliness, and his might and his beauty, and his grandeur, and his grace, and his intercession, and his sacrifice, and of his birth and

his death, will remain untold. Be his name on our lips while we live, and when we die, after we have spoken farewell to father and mother, and wife, and child, let us speak that name which is the lullaby of earth and the transport of heaven.

Before the crossing of time on the midnight between December 31, 1900, and the first of January, 1901, many of us will be gone. Some of you will hear the clock strike twelve of one century and an hour after hear it strike one of another century, but many of you will not that midnight hear either the stroke of the city clock, or of the old timepiece in the hallway of the homestead. Seven years cut a wide swath through churches and communities and nations. But those who cross from world to world before Old Time in this world crosses that midnight from century to century will walk among the thrones of the coming earthly jubilee, and on the River bank and in the House of Many Mansions, until all heaven will know of the coming of that celebration, that will fill the earthly nations with joy and help augment the nations of heaven. But, whether here or there, we will take part in the music and the banqueting, if we have made the Lord our portion. Oh, how I would like to stand at my front door some morning or noon or night and see the sky part and our Blessed Lord descend in person, not as he will come in the last Judgment, with fire and hail and earthquake, but in sweet tenderness, to pardon all sin, and heal all wounds, and wipe away all tears, and feed all hunger, and right all wrongs, and illumine all darkness, and break all bondage, and harmonize all discords. Some think he will thus come, but about that coming I make no prophecy, for I am not enough learned in the Scriptures, as some of my friends are, to announce a very positive opinion. But this I do know, that it would be well for us to have an International and an Inter-world celebration of the anniversary of his birthday about the time of the birth of the new century, and that it will be wise beyond all other wisdom for us to take him as our present and everlasting coadjutor, and if that Darling of earth and heaven will only accept you and me, after all our lifetime of unworthiness and sin, we can never pay him what we owe, though, through all the eternity to come, we had every hour a new song and every moment a new ascription of homage and praise. For you see we were far out among the lost sheep that the Gospel hymn so pathetically describes:

Out in the desert he heard its cry:
Sick and helpless and ready to die;
But all through the mountains, thunder-riven,
And up from the rocky steep,
There rises a cry to the gate of heaven:
"Rejoice, I have found my sheep!"
And the angels echo round the throne:
"Rejoice, for the Lord brings back his own!"

Our Sunday-School Work.

INTERNATIONAL BIBLE LESSON.—IV.

(FOURTH QUARTER.)

SUNDAY, OCT. 22, 1893.

CHRISTIAN LIVING.

Rom. xii. 1-15.

GOLDEN TEXT.—"Be not overcome of evil, but overcome evil with good."—Rom. xii. 21.

WHAT THIS LESSON TEACHES.—The first part of this letter of Paul to the Romans (from chap. i. to xi. inclusive) lays deep and strong foundations of doctrine. The second part (from chapter xii. to xvi.) discusses practical duties. In this lesson we see beautifully set forth, I. The purity of love (ver. 9); II. The positiveness of love (ver. 9); III. The unselfishness of love (ver. 10); IV. The holy activity of love (ver. 11); V. The compensation of love (ver. 12).

EXPLANATORY.

1. "Beseech"—An earnest entreaty. "Brethren"—An affectionate address. "Mercies"—The benignities of God.—Curry. Read the last four verses of the former chapter. Having considered the matchless revelation of God's mercy in Christ—immeasurable mercy—Paul bases upon it a life of consecration and love as a reasonable result. "Ye"—For God cannot do this for us. He respects human decision. "Present"—Lay at God's feet, as the old heathen and Hebrew sacrifices were laid at the foot of the altar. "Bodies"—Because the body is the organ of practical activity, to be dedicated to God.—Tholuck. Because the body is that part of man's nature which is most completely under the bondage of sin.—Olshausen and De Wette. "A living sacrifice"—In opposition to the dead sacrifices, slain lambs and doves, which they were in the habit of offering while in their Jewish state.—Clarke. Their living powers were to be continually offered and devoted to God in active service.—Stuart. "Holy"—Wholly devoted to God, not partly kept back, like Ananias' wealth. "Acceptable"—God delights in human love. "Reasonable"—Rational, not like beasts offered under the law, but intelligent, affectionate sacrifices. Reasonable, too, in view of what God is, of what he has done for us, of what he offers.

2. "And be not conformed (fashioned according) to this world"—Rev. Ver., margin, "this age." The whole current of life and influence around us, which has its aims, hopes, rewards, all in present visible things, as distinguished from spiritual and eternal things. "But be ye transformed"—The same word as is used in describing the transfiguration of Christ (Matt. xvii. 2). It describes a change of the whole outward life, in one that is pure, loving, beautiful, heavenly. "By the renewing of your mind"—The mind is not here simply the intellectual faculties, but the whole interior nature, including emotions, affections, habits of thought, purposes of the will, and that disposition from which all grows.—Alcott. This is the only way in which the life and conduct can be really changed, transfigured.

3. "Grace"—Paul's apostolical office and authority.—Clarke. He evidently does not think of himself more highly than he ought, "Soberly"—Not de-

precipitating themselves; not over-valuing themselves. Literally this verse reads, "Not to be high-minded above what he ought to be minded, but to be so minded as to be sober-minded." "Measure of faith"—The degree of light and power with which God endows you.

4, 5. "One body"—The Church is like a body—one life, but many members for many services, no two having precisely "the same office."

6, 7, 8. "Prophecy"—Not merely foretelling events still future, but announcing truth, as preachers now do from the pulpit. Comp. 1 Cor. xiv. 3, 31. "Proportion of faith"—Better, "analogy" of faith; the general tenor of Scripture. "Ministry"—Any form of service by which we can render aid in God's Church: trustees, stewards, deacons, etc., are in this sense ministers. "Teaching"—Such instructors as class-leaders and Sunday-school teachers. "Exhortation"—Like "exhorters" in some of the Protestant Churches, men who speak to the heart and conscience warm words of persuasion. "Simplicity"—With a "single eye," not looking askance with oblique glance at himself or for the praise of men, so as to worship the creature with the Creator.—Wordsworth. "Ruleth"—As "president," chairman, etc. "Diligence"—Industry, promptitude, faithfulness, rectitude. "Cheerfulness"—Giving alms and rendering charitable services not grudgingly, but cordially and gladly.

9. "Let love be without dissimulation"—Revised Version, "hypocrisy." Not a mere form, not an outward politeness, but a real, sincere love. But love must be discriminating, even as is God's love. Therefore, "Abhor that which is evil"—Not merely keep from doing wrong, but hate sin with the whole soul. We are not completely good, till all evil, even of thought, is loathsome and repulsive to us. All sin is mean as well as wicked. "Cleave to that which is good"—This is the only way to show that our loathing of evil is sincere. A negative goodness, that spends more time in hating evil than in cleaving to good, is a very weak and imperfect goodness. Cleaving to the good will keep us from the censorious, fault-finding habit, which is often worse than the evils criticised. Illustration.—"Abhor" and "cleave to" are put in contrast, but are manifestations of the same spirit, as electricity attracts and repels with precisely the same force accordingly as the object to which it is presented is charged with the same or different currents.—Abbott.

10. "Be kindly affectioned"—The word rendered "kindly affectioned" implies closeness of family affection, like that between parents and children.—Abbott. The word "kindly" implying this kind, was originally "kinned," belonging to kindred. "In honor preferring one another"—Or, more exactly, "preceding one another," "going before one another in giving honor."—Am. Com. Be foremost in giving honor to others, and not seeking it yourselves.

11. "Not slothful in business"—Rev. Ver., "in diligence." The reference, according to nearly all commentators, is to diligence, zeal, and includes earthly and spiritual duties. Whatever we do, let it be done with our might. Be not a laggard in any duty. Some are diligent in business, but not in religion; some in religion, and not in business. Both are wrong. "Fervent (boiling) in spirit"—The reverse of the previous exhortation, both of which apply to "serving the Lord." In whatever you do, in play, in work, in religion. The whole life is transformed by doing all things for him.

12. "Rejoicing in hope"—Because the Christian hope is so glorious. If we have a clear, definite Christian hope, we cannot help rejoicing. A dim hope clouds the joy.

13. "Rejoice"—On the principle that "whether one member suffer, all the members suffer" etc. (1 Cor. xii. 26, 27). So Jesus (John xi. 33, 35). So Paul (2 Cor. xi. 26). Dr. Curry translates this verse, "Laugh with the laughing, and sorrow with the sorrowing." Perhaps the greatest practical need of the Christian Church to-day is ready sympathy with all the moods of men. The most wonderful thing about our Lord was the way he had of standing at the standpoint of the soul that approached him. Nicodemus and "the woman that was a sinner," the thief on the cross and Zaccheus in the sycamore, the baby boys who received his tender blessing and the hungry people who ate his loaves and fishes, Mary in her holy rhapsody, Martha in her kitchen, Lazarus in his graveclothes—all sorts of folks in all sorts of moods—felt that Jesus stood close beside them, with the intimate knowledge and sympathy of an unusual Brother. If he had not made them feel so, he could not have done them so much good. Whatever hostile people said against Jesus, no sinner ever said, "He doesn't understand me." But alas! alas! few sinners say anything else about Jesus' disciples now. Why?

MARY JANE PEEVER.

The subject of this memoir was born in Bromley township, Renfrew county, on August 17, 1874, and died in Montague township, Hastings county, on May 1, 1893. She was blessed with pious parents, who early instructed her in the ways of truth and righteousness. Under the ministry of Rev. J. D. P. Knox, in 1890 she was converted to God. Soon afterwards she joined the Methodist church at Immanuel, and remained a consistent and active member until her death.

Sister Peever was of a quiet, retiring disposition, but unswerving in her devotion to duty. Her Christian life was so transparently pure that she exerted a powerful influence upon all who knew her well. Her sickness was severe, but of short duration, which she bore with Christian resignation. She was ever conscious of the everlasting arms of God being around and about her, and so passed away calmly trusting in Jesus. The family mourn not as those who have no hope. A bond is broken which unites them to earth, but a stronger bond is formed which unites them to heaven.

Com.

WOMAN'S MISSION.

The Royal British Commission for the World's Fair at Chicago has published a book entitled "Woman's Mission," intended to show what Englishwomen have done in the way of philanthropic work. The idea seems to have been a happy one and happily carried out, to judge from the encomiums passed on the work. The *Saturday Review* (London), in commenting on the book, is more complimentary to Lady Burdett-Coutts than it is to Chicago:

"These papers were written for the Chicago Congress at the request of Lady Burdett-Coutts, and have been arranged and edited by herself. In the letter which she addressed to H.R.H. Princess Christian, Lady Burdett-Coutts says that 'the Report of Philanthropic Work, promoted or originated by Englishwomen, which it was the desire of your Royal Highness that I should prepare, is now completed.' No one looking at the substantial, well-printed, and excellently arranged volume now before us can doubt for an instant that the work has been done in a manner which will make it attractive to the public, and useful, long after the public will have ceased to think of Chicago, as a trustworthy reference book of the charitable and self-supporting works carried on in Great Britain. Lady Burdett-Coutts shows once again in this volume her rare business capacities and her thorough grasp of the whole subject. She has wisely arranged that most of the raw material should be put into the best literary form, and she has been fortunate in the writers who have contributed papers. She has allowed individual genius, to tell its own story, and in doing this she has saved her 'Report' from the usual dryness of such works, and yet has in no way left out all that it is essential to find in the reports of individual societies and institutions.

"In the opening sentence of her preface Lady Burdett-Coutts is remarkably charitable in her recognition of the Chicago Exhibition. She believes 'that since the first exhibition in 1851 there has been none which will take a more significant and unique place in the history of the material and social progress of the world' than this one held in 1893 at Chicago. Undoubtedly it is a unique advertisement of a uniquely disagreeable and shoddy town. We have lately heard that an enterprising American offered to buy the Giant's Causeway (in Ireland), and 'transport' it to show at Chicago. We find no difficulty in believing it; were the New Jerusalem visible the American would bid for it, unless he, perchance, thought it were not as good as his own 'institutions.' We can almost forgive him even his abnormal vulgarities for the sake of this volume, and Chicago will not have exhibited itself in vain if it leaves no other record of its world-wide self-advertisement than this unpretending record."

Without expressing any opinion of Chicago, the *Academy* (London) speaks of the volume in very high terms:

"Containing as it does the impressive and hope-inspiring record of a vast accumulation of strenuous effort, set on foot by Englishwomen in the cause of suffering humanity, the book should prove as welcome to readers over here as to their Chicago kinsfolk, for whose great festival it has been especially compiled. Isolated deeds of mercy, and guardian angels who perform them, come within the experience of most of us; but without something like a connected survey it is not easy to realize the multiplicity of the healing processes that are being daily brought to bear on our innumerable social sores. Nor, perhaps, does the vaguely-informed mind always yield a due measure of recognition to the thin rills of endeavor that take their rise over the somewhat stony ground of narrow pietism. We must follow the stream as it grows and widens, to see how successfully the imperious claims of earthly existence end by holding their own beside those of the shadow world beyond the grave. It would take long even to name the barest headings of what is being done; to tell how the lives of little children are upheld and sweetened, how young lads and girls are safeguarded from temptation, and stimulated to self-improvement; to describe the homes of rest for the disabled, the watchful protection of dumb animals, the devices for bringing work and workers face to face, the rescue of the fallen by helping hands. We can only advise women to get a sight of this interesting volume, and study it for themselves. It will even serve to guide such as, having leisure to bestow, are doubtful how it may be best employed. One omission we note with regret—the partial organization of Women's Trades-Union has not been included in the compiler's array of philanthropic achievement. Yet philanthropy never renders more solid service than when it strives to secure for unprotected workers fair terms and the due reward of toil. The necessity for adventitious aid will diminish only in proportion as the respective claims of employed and employers come to be equitably fixed and dealt with."

In enumerating the various writers who have contributed to the book, the *Public Ledger* (Philadelphia) mentions the following:

"The growth and development of domestic science receives ample attention here. Miss Ormerod's work in Agricultural Entomology is considered in a special chapter. There are several essays on nursing, the most conspicuous being Florence Nightingale's 'Sick Nursing and Health Nursing.' Work among the 'Navvies,' as the railway laborers are called in England, and among the sailors and soldiers, find record here. The most interesting of all the interesting essays is Miss Lidgett's, upon 'Women as Guardians of the Poor.' S. P. C. A. has not been forgotten, nor the great variety of phases of philanthropic endeavor. . . . The report will be especially valuable to the numerous American women who are engaged in social and charitable work. It abounds in suggestions of energy, thoughtfulness and kindness for others less fortunate than ourselves."

To the same effect is the opinion of the *Observer* (New York):

"This elegant and elaborate volume embodies the information concerning what may be called woman's social, philanthropic work. Thus it contains papers upon women's work for children, for the little ones; for girls and for working girls; for boys and young men; upon the responsibilities of mothers, and the work of women in guilds and ragged-schools, among navvies and emigrants. There are essays upon the connection of women's work with the Church of England, and other ecclesiastical and political bodies. Nursing and rescue work, reformatory and prison work, art needlework and domestic science are all embraced in the series of papers, and the whole is introduced by a careful and thorough preface by the Baroness Burdett-Coutts, and a beautiful poem by Mrs. Alexander upon 'The Work of Woman's Hand.' The appendix is a treasury of useful information, and the index adds much to the value of the volume."

THE DEACON'S CHANCE.

From the deacon's standpoint, the minister's salary was large—indeed, "enormous," as the deacon used to say. In point of fact, it was very moderate, being only \$450, and \$50 of that had to be taken in wood. But we must look at it from the deacon's point of view.

He lived upon and cultivated a farm that furnished him and his family almost their entire living. When they wanted groceries, or any kind of "store" goods, he would make a trade of butter or eggs, and supply their wants. This left but very little to sell for cash, and consequently the good deacon handled but little actual money from one year's end to the other. Two hundred dollars, and sometimes fifty or seventy-five more, was all the real cash the deacon saw in the year; and his necessities not requiring this much, he usually had a considerable sum to his credit at the bank. How his minister, with not a large family, could spend \$400 in cash every year, was more than he could possibly comprehend. "There must be," he thought, "great extravagance somewhere." In his opinion, the minister did not earn his money.

"What does he do, anyway?" he said, addressing a neighbor, who sat in his store amusing himself by tossing up a couple of beans. "Most of the time he wears his best clothes, and goes around a-visiting on the people, a-takin' tea with the women, and a-havin' a good time, while me and you is hard a-workin'." The man of the beans nodded his head, and flung the beans more assiduously, as though they had something to do with the work referred to by the deacon. "And then, as to preachin'—I'd like to know what there's in that?" he continued. "If a man couldn't write in half a day enough to read in half an hour, why, I think he'd better quit the business, wouldn't you?" The thrower of the beans not being disposed to take issue with the deacon, he continued, "Now, I don't set up pretensions to be smarter than most folks, but if I can't write with this very hand (holding out a hand that did not look as though it had been got up with any special reference to holding a pen) as good a sermon in half a day as the minister preaches to us, I'll quit being a deacon; and I'd preach it, too, in the church, if he'd give me chance."

This last remark, in the course of time, got round to the minister's ears, and he determined, at the first opportunity, to give the deacon a chance to try his "gifts." This soon occurred. Only a few weeks after the conversation referred to, it happened that the minister was called to be absent from home for a Sabbath; so, going over to the deacon's house early on Monday morning, he stated to him the necessities of the case, and insisted that he should prepare a sermon and preach it in the pulpit the following Sabbath.

A view of the deacon's face at that moment would have been highly amusing. The first slight tinge of surprise soon gave way to an expression of pride, confidence and triumph most refreshing to contemplate. Laying hold of the lower of two buttons that held his vest together, he commenced twisting it, as was his custom when laboring under any great mental excitement, and replied, "Well, domine,—that was a term he always used on state occasions—"if you really think I must, I will do the best I can." And then he added, after a moment's hesitation: "I hain't got the books. I suppose you will let me go into your study to write? I'll go home for dinner."

"Oh, certainly," replied the domine, "and my wife will be pleased to have you take dinner, and supper, too, with her, if you should not get through before meal-time."

"Very good," said the deacon, "I'll go over as soon as I get my mornin' work done."

An hour later, but yet early in the morning, found the deacon in the minister's study, preparing for work. He had left word at home to keep some dinner for him, as he possibly might not get his sermon written as he expected, but still expressed the opinion that he only had to write enough to keep him reading half an hour; he would, if he had no bad luck, get through by noon. To give the deacon the credit due to him, it must be said that he did have, with all his failings, a foundation of good sense in his mind, and was a pretty good judge of what a sermon ought to be.

The minister's good wife had prepared everything to his hand. She had placed paper and ink on the table, together with a Bible, Cruden's Concordance, and a most formidable pile of commentaries. The deacon proceeded at once to business. He stood a moment to take a survey of the situation, and then drew off his coat, and, throwing it over a chair, rolled up his red flannel shirt-sleeves with as much energy as though he were going to chop wood. Then he sat down at the table, counted out as many sheets of sermon-paper as he thought he would use, and pronounced himself all ready. By this time it was a few minutes past nine o'clock.

"Well," said he to himself, "the first thing ministers have to settle is, what text they will select." Here he took up the Bible and glanced through it. There were plenty of texts there, beyond a question, but which one? This was a poser. Now he thought of a certain verse, now of another. He read part of a chapter here and part of another there, and then lay back in his chair and thought; the lower button was suffering terribly.

Here was a text that would do, but the minister had preached upon it lately; here was another that would make a splendid discourse, but the condition of the church was not such as to warrant that kind of a sermon. After a great deal of reflection both these were rejected.

Just then, to the deacon's horror, the clock struck eleven. He caught up his pen and dipped it in the ink; but there was that stubborn fact—he must have a text. He wondered how ministers decided that very important matter. "Ah, now I have it!" he exclaimed. "No, that won't do either." The hour soon passed, and thus ended the first half-day.

Promptly at twelve o'clock the minister's wife called him to dinner, and although much inclined not to, he went. "Well, deacon, how have you got on? Have you settled upon a text yet?" said the lady cheerfully; "that is one of my husband's greatest troubles. I have known him sometimes to spend a whole day in search of an appropriate text without coming to any decision."

The deacon ate his dinner in silence. Some new and profound thoughts were working in his brain, and more than once he laid down his knife and fork and felt of that button. In the afternoon he was a little more successful; so much so that he had rejected every subject that he might possibly find interesting and useful but one, and to that one he had attached a text, and actually written several pages of the sermon; but it was night, and he must go.

The deacon's wife was a very shrewd as well as a very good woman, and she knew how to do what

very many women do not—she knew when not to talk. And this evening, she judged from her husband's countenance, was such a time. They went silently to bed. About half-past twelve o'clock she was awakened by the deacon asking her which of the two texts he repeated she thought would be best for a sermon.

The next morning the deacon complained of a headache, affirming that he had not slept more than two hours the whole night. Nine o'clock found him hard at work again. But, alas! he soon came to fully realize what he had dimly suspected during the night—that he was not familiar with his subject. It was evident that he must do what he had so often heard the minister talk about—he must "read up;" must go through that pile of commentaries, and post up on the subject. But where was the end? Book after book demanded his attention until the second sun actually went down upon his dreary head and unfinished task.

Once he was inclined to quote largely from these authorities, but a moment's reflection convinced him that would not do. Then he tried to forget the words, and yet remember the substance of their ideas. But this he found a most difficult undertaking. He ate no dinner, complaining that his head ached too severely. At night he was tired, hungry, and disgusted with himself. After supper he sat before the fire-place more than an hour, with his chin upon his hands and his eyes closed; he was thinking. His vest was held together by only one button; the lower one was gone. Finally he raised himself up slowly. A new light shone in his eyes.

"Betsy," he said, "get some paper and ink, and opodeldoc for my back." She placed the writing materials before him, and a cup of liniment by the fire to warm.

"Here, John," he said, addressing his eldest boy, who had just come in from the store, where he was clerking. "Here, John, you are better at writing than I am, and my hand is so tired I can hardly hold a pen anyway. Draw up a subscription-paper for the minister to give fifty dollars more a year, and put your father down ten dollars—yes, ten dollars, John. Betsy, it's ten dollars. If that man can get up a hundred of them sermons every year he ought to have a thousand dollars. Betsy, a thousand dollars is a good deal of money; yes, it is; but I say, I know, that the minister earns it, every dollar of it. I don't see for the life of me—and I ought to know—I don't see how a man can write two of them sermons a week. I worked at mine two whole days and got no farther than the text."—*Morning Star*.

GOLDEN GEMS.

True valor lies in the middle between the extremes of cowardice and rashness.—*Don Quixote*.

In character, in manner, in style, in all things, the supreme excellence is simplicity.—*Longfellow*.

Once a Christian, the world did not vanish from my eyes. It grew larger, as I myself did.—*Jean Baptiste Lacordaire*.

What must be, shall be; and that which is necessary to him that struggles, is little more than a choice to him that is willing.—*Seneca*.

As a good child born into a family will make the family good, so Jesus born into the world will make the world good at last. And this perfect Child born in your hearts will make your hearts good, and that is God's best gift to you.—*Selected*.

In the feebleness of age one may well come to accept life only because it is the will of God; but such weakness is the matrix of a divine strength whence a gladness unspeakable shall ere long be born—the life that it is God's intent to share with his children.—*George MacDonald*.

Childhood is like the ploughed field, which drinks in the dews and rains and sunbeams that fall upon it, and by so doing is prepared to bring forth harvests of blessing for the world. But unregenerate youth and irreligious manhood are like those burning deserts or those cold mountain summits where nothing that nourishes life can grow.—*W. S. Studley*.

There is nothing so beautiful as Christlikeness carried out into life by Christian men. There is nothing that so penetrates. It is the best cosmetic for homely folks. You cannot change their features or anything of that kind, but you can change their expressions. The artist stands before the canvas and paints on this side of it; but the true holiness goes on the other side, and strikes through the colors of the face, and out comes the beauty of expression, the noblest, divinest beauty there is in the world.—*Becher*.

O thou that pinest in the imprisonment of the actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth; the thing thou seekest is already with thee, here or nowhere, couldst thou only see.—*Carlyle*.

The highest and first law of the universe, and the other name of life is "help." The other name of death is "separation." Government and co-operation are in all things, and eternally, the laws of life. Anarchy and competition, eternally, and in all things, the laws of death.—*Ruskin*.

Ah, what it would be actually to annihilate wrong; to be able to say it shall not be wrong against me, so utterly do I forgive it. How much sooner, then, would the wrongdoer repent and get rid of the wrong on his side also! But the painful fact will show itself, not less curious than painful, that it is more difficult to forgive small wrongs than great ones.—*George MacDonald*.

There will be moments when, filled with that spirit which is the Lord, nothing will ease our hearts of their love but the commending of all men, all our brothers, all our sisters, to the one Father; nor shall we ever know that repose in the Father's hands, till the Fatherhood is fully revealed to us in the love of the brethren; never shall we know him aright until we rejoice and exult for our race that he is the Father.—*George MacDonald*.

We never live so well as when we live on the Lord Jesus simply as he is, and not upon our enjoyments and raptures. Faith is never more likely to increase in strength than in times which seem adverse to her. When she is lightened of trust in joys, experiences, frames, feelings, and the like, she rises nearer heaven. Trust in thy Redeemer's strength, thou benighted soul; exercise what faith thou hast, and by-and-bye he shall rise upon thee with healing beneath his wings. Go from faith to faith, and thou shalt receive blessing upon blessing.—*Spurgeon*.

News of the Week.

Peace now prevails in the Argentine Republic.

The bombardment of Rio de Janeiro continues.

Mr. Ford Madox Brown, a noted English painter, is dead.

Paid admissions to the World's Fair Thursday, 179,965.

A conference of United Brethren is being held at Attercliffe.

It is stated that Bismarck has suffered a paralytic stroke.

Fierce forest fires are reported in California, near Sonoma and Grass Valley.

The New South Wales loan of £2,500,000 has been successfully issued in London.

The British Government has removed the embargo against Norwegian cattle.

Almost the entire forests north and west of Lake Winnipeg have been destroyed by fire.

James W. Pouton, for thirty-five years registrar of the county of Hastings, is dead, aged seventy-eight.

The strike has been declared off on the Illinois Central and the Yazoo and Mississippi Valley Railroads.

The C. P. R. has abandoned until next year the project of erecting a new sorting elevator at Winnipeg.

The Bank of England has reduced its rate of discount from 3½ to 3 per cent. Money is 1 to 1½ per cent.

United States Commissioner Blount favors a plebiscite as the best method of settling Hawaii's difficulties.

The new Victoria Avenue Baptist church, Hamilton, of which Rev. F. T. Tapscott is pastor, was dedicated last Friday.

Bradstreet's reports 30 failures in Canada the past week, against 36 the week before, 36 in 1892, and 38 in 1891.

The general offices of the Manitoba & Northwestern Railway are to be removed from Portage la Prairie to Winnipeg.

It is said that Captain Porter, of the U. S. whaling steamer *Newport*, has reached as far north as the 84th parallel.

In Lancashire alone 300,000 people are dependent from meal to meal on public charity as a result of the great coal strike.

The new Cunarder, *Lucania*, has cut the ocean record to 5 days, 13 hours and 25 minutes 59 minutes better than the previous record made by the *Paris*.

A church at Parangarientero, State of Michoacan, Mexico, caught fire recently and the congregation made a mad rush for the doors, with the result that ten persons were crushed to death.

The Royal Prohibition Commission sat in Peterboro' last Wednesday. Sixteen witnesses were examined, nearly all favoring Prohibition, some with and others without compensation.

It is now stated that the loss of life by the storm at New Orleans was 100, not 1,000. Latest reports show enormous damage to shipping and much destruction of property in the city.

A New Orleans despatch says that a corrected list of persons killed or drowned by last Wednesday's storm on the Gulf Coast swells the total to 2,041. This will probably be increased by 200.

The Spaniards will send a force against the Riffians, the Moorish tribes who recently attacked the garrison of Melilla. Finance Minister Gamazo has 90,000,000 pesetas to expend in chastising them.

A tobacco journal published in Cincinnati gives statistics which show that, while the manufacture of tobacco, cigars, and snuff all show a remarkable decrease, the output of cigarettes has largely increased.

The Johns Hopkins Medical School has been opened at Baltimore, Md. Miss Mary Garrett has given over \$300,000 towards it on the condition that women shall be admitted to the privileges of the college on the same footing as men.

It having been established that J. R. Hooper, the suspected murderer of his wife, purchased poison in Montreal the day prior to his wife's death, a warrant for his arrest was issued at Terrebonne last Friday, and he was taken into custody at Port Hope.

At London, Ont., on Saturday last, the three Freeman brothers, of Raleigh, were found guilty of manslaughter with regard to the death of Police Constable Rankin, of Chatham, and they were sentenced to penitentiary for life. Their cousin, Lemuel Freeman, was discharged.

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MARRIAGES.

CORRIGAN-MORGAN—At 8 p.m. on Oct. 4, in the Methodist church, Aultsville, by Rev. W. Service, assisted by Rev. Messrs. Lewis, Connolly, and F. A. Sprowl. Rev. R. Corrigan, of Mansonville, P.Q., Montreal Conference, to Miss Jennie Morgan, of Aultsville. Friends from the village and surrounding country filled the church to its utmost capacity to witness the ceremony.

BICKELL-BIRD—On Oct. 4, at the residence of the bride's father, Barrie, Ont., by Rev. J. E. Lancelley, William J. Bickell, of Toronto, to Bertha Louise, daughter of Henry Bird, Esq., of Barrie.

Miscellaneous.

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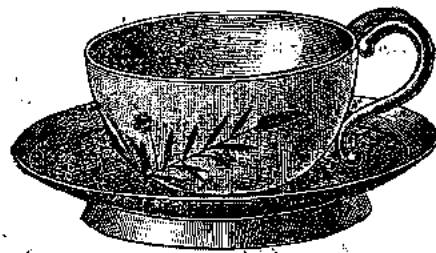
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"Oh, but! That's a tramp scheme." "Tramp scheme? What do you mean by a tramp scheme?" "Oh, it won't work."

It is interesting and somewhat disquieting to know how much more identification it takes to cash a check than it does to get lynched.

"What are you trying to raise here?" asked the traveller; and the farmer looked up from his work long enough to reply, "A mortgage."

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Brush—"So you're going to give up art and study medicine, eh?" Pencil—"Yes, it's easier to be a doctor. You don't have to bother about anatomy."

A Lowell teacher received in one pupil's grammar papers this illustration of the degrees of comparison: "Positive, first; comparative, next; superlative, last."

Rescuer—"Hurry! quick! Throw her a life-preserver." Drowning Girl—"Haven't you—a—white—one? That—dirty—drab—doesn't—match—my—blue—suit."

Mr. Sealove (visiting at the seaside)—"My dear, please tell our daughter to sing something less doleful." Mrs. Sealove—"That is not our daughter. That is the fog-horn."

"You ought to take this horse," said the dealer, "he's a bargain." "Well, then, I don't want him," said Barlow. "I want him to drive, and I never could drive a bargain."

"The whole world loves a lover," said he. "Yes, so I have heard," said she. "But then, you know, I am not the whole world." "You are to me," said he. And then she gave in.

"The value of such a poem as this can not be expressed in mere dollars," exclaimed Mr. Rondo. "No, it cannot," agreed the editor, "we will pay you seventy-five cents for it."

"Why didn't you come when I rang?" said a lady to her servant. "Because I didn't hear the bell." "Hereafter, when you don't hear the bell, you must come and tell me so." "Yes'm."

Uncle Wayback—"I declare, Elvira, this knife tastes soapy, same as the other one." Shrew Niece—"It's too bad, uncle, but city servants are so careless. Try eating with your fork. Maybe that's clean."

"Well," said a facetious stranger to a member of the brass band, "there is one thing for you to be thankful for." "Vat is dose?" inquired the musician. "You can always blow your own horn." "Nein, my friend. Dis cornet is porrowed."

A Confederate guard in South Carolina during the war was questioned as to his knowledge of his duties:

"You know your duty here, do you, sentinel?"

"Yes, sir."

"Well, now, suppose they should open on you with shells and musketry, what would you do?"

"Form a line, sir."

"What! One man form a line?"

"Yes, sir; form a bee-line for camp, sir!"

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Baron Downe once was judge where the accused could only understand Irish, and an interpreter was accordingly sworn. The prisoner said something to the interpreter, and the latter replied:

"What does he say?" demanded the judge.

"Nothing, my lord."

"How dare you say that when we all heard him? Come, sir, what was it?"

"My lord," said the interpreter, beginning to tremble, "it had nothing to do with the case."

"If you don't answer I'll commit you, sir. Now, what did he say?"

"Well, my lord, you'll excuse me, but he said: 'Who's that ould woman, with the red bed-curtain around her, sitting up there?'"

At which the court roared.

"And what did you say?" asked the baron, looking a little uncomfortable.

"I said: 'Whist, ye spalpeen! That's the ould boy that's going to hang ye!'"

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Health and Disease.

NOTES ON THE HISTORY OF MEDICINE.

There is some doubt in the minds of historians as to what country is entitled to the distinction of being the first to give birth to a system of medicine; but the consensus of opinion seems to be in favor of Egypt. This knowledge is derived mainly and most certainly from the Old Testament. We read in the Bible that when Jacob died "Joseph commanded his servants, the physicians, to embalm Israel." Thus at the death of the patriarch, one thousand seven hundred years before Christ, Egypt possessed men who practised the art of medicine.

But we have evidence of advanced conditions of civilization, arts and sciences in this country a long time anterior to the date of Jacob's death, and it is claimed that she was the source that supplied the neighboring nations of antiquity with a knowledge of many of the arts and sciences.

To be sure, it is claimed by the Chinese that the art of medicine existed in that country even before the days of civilization in Egypt. They attribute the invention of medicine to one of their emperors named Haaniti, who was the third of the first dynasty. He is said to have reigned two thousand six hundred and eighty-seven years before Christ. Their system of medicine, both in theory and practice, may be said to be mere chicanery and absurdities. Knowing nothing of anatomy, they have paid no attention to the cultivation of the surgical art, and never undertake to perform any bloody operation. They do not even know how to reduce a hernia. Their surgical knowledge may be stated as embraced in cupping, acupuncture, moxa, plasters, lotions and baths.

There is a very scant supply of Chinese medical literature. The oriental Indians—East India—claim a civilization even more ancient than that of Egypt, and some authors go so far as to assert that the torch of civilization was obtained from their country by the Egyptians.

Their medical knowledge is collected in a book which they name *Vagadasastrin*. This organon of medicine is divided into eight parts. The first treats of diseases of children; the second, of bites of venomous animals; the third, of affections of the mind, which are produced, as generally supposed, by demons; the fourth part is consecrated to diseases of the sexual organs; the fifth to hygiene and prophylactics; the sixth to surgery; the seventh to treatment of diseases of the eye and head; the eighth gives directions for the preservation of youth and the beauty of the hair.

They believe that all cutaneous diseases are caused by worms. According to them there are in the human body one million parts, of which seventeen thousand are vessels; each one of these is composed of seven tubes, giving passage to ten species of gases, which by their conflicts engendered a crowd of diseases. They placed the origin of the pulse in a reservoir situated beneath the umbilicus. This reservoir was four fingers wide and two long, and divided into seventy-two thousand canals, which were distributed to all parts of the body.

Upon a physician examining the pulse of a patient, he observed at the same time very carefully his countenance, believing that every change in the pulsation of the artery answered to a corresponding change in the expression of his face. He examined also the feces and the urine, consulted the stars, the flight of birds, the accidental incidents of his visit; he drew, in a word, his prognosis from a thousand different circumstances, but omitted those which alone could be available to him, to wit, the symptoms indicating the condition of the organs.

"The writings of Moses afford us a precious monument" pertaining to the knowledge of medicine existing among the Hebrews at the time of the exodus, being about one thousand five hundred years before Christ. Moses had a very good code on the subject of hygiene, both as it pertains to the cleanliness of person, and the character of the regimen. The physicians among the ancient Hebrews were held in high esteem by all classes of the people, perhaps more so than in any other country. We have it stated in the Old Testament that this honor was awarded them even by the king.

The history of medicine as it pertains to ancient Greece, preceding the Trojan war, is mostly mythological and traditional, and, to some extent, derived from other countries.—Dr. J. B. Greenley, in the "American Practitioner and News."

Medical.

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3. Life of John Wesley. By Rev. A. L. Lefevre. Price, 35 cents. Or any other life of Wesley.
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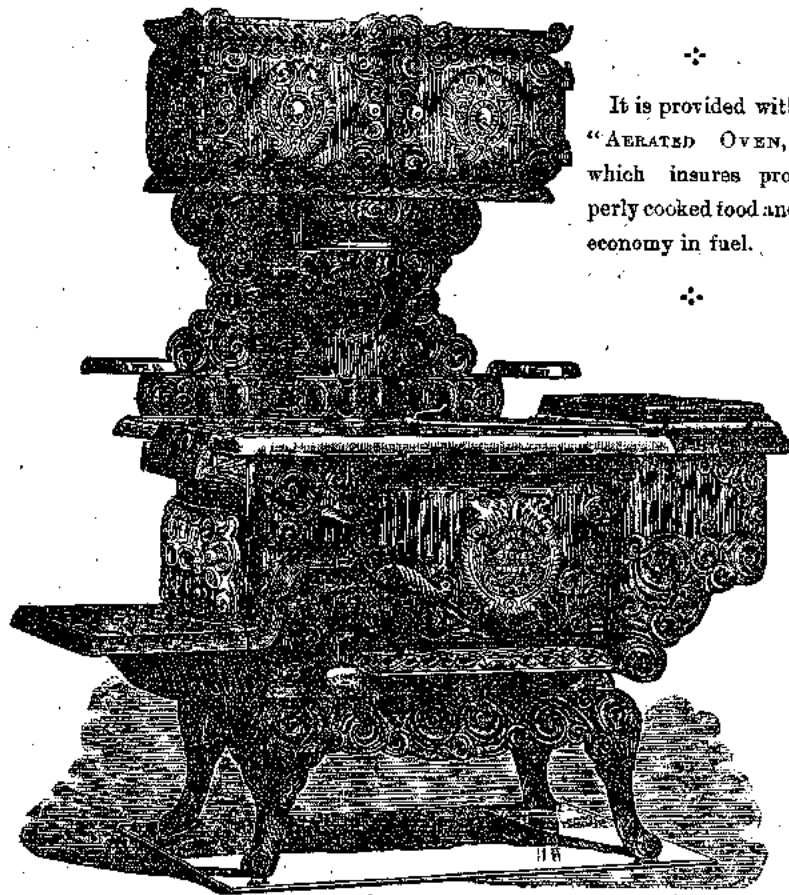
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Temperance.

WHO DRINKS ALL THE BEER IN THE UNITED STATES?

This question is suggested by the enormous amount of beer sold. Sober men who do not enter saloons have a great many acquaintances who never touch the gently intoxicating beverage, and cannot name many of their associates who do. It may be claimed that beer-drinking is not an American habit. The trade is maintained largely by the foreign element of our population, who bring the habit with them from their native countries. There is a steady gain in sobriety among our native population. It is one of the most distinguishing marks of the progress of American civilization.

And yet there are brewed in the United States yearly \$30,068,815 gallons of beer. This is an average of thirteen gallons for every member of our population. Estimating that half of the men do not drink beer, and the women and children none at all, we have a consumption of about seventy gallons per head by those who do, or nearly a gallon and a half a week. Computing the cost at five cents a glass, ten glasses to the gallon (which makes liberal allowance for schooners), the cost is \$41,533,440 to the people of the United States for this beverage alone. An estimate was put forward by a high beer authority, a few years ago, that the average profit on beer was four-sevenths of the receipts. This would give a return of \$24,000,000 to the beer-trade.

But our production of beer is small as compared with that of some of the countries of Europe. Germany manufactures 1,071,060,165 gallons per year, or twenty-three gallons per capita; Great Britain 874,192,275 gallons, or twenty-three gallons per capita; Austria-Hungary 308,889,675 gallons, or between seven and eight gallons per capita; France 225,000,000 gallons, or about six gallons per capita; while Russia produces only 65,892,870 gallons, or a little more than a half gallon per capita. The countries of northern Europe are strong on beer. Denmark brews 49,185,000 gallons or about twenty-five gallons per head; Norway 38,304,090 gallons, or over twenty-one gallons per head; and Switzerland 26,694,495 gallons, or nine gallons per head. Southern Europe, on the contrary, produces very little beer. Spain brews about one and one-third gallons per head, Italy about one-ninth of a gallon, Turkey one-seventh of a gallon, and Greece less than one-thirtieth. Japan produces 4,966,000 gallons, but this is only one gallon for every eight members of the population.

With the exception of Germany and Great Britain, the United States is the largest beer producing country in the world. But our population is 27,000,000 larger than that of Great Britain, and 18,000,000 larger than that of the German empire. It is obvious that these countries, as well as others of Northern Europe, have furnished a very large proportion of the beer-drinkers of the United States.—*Troy Times.*

THE RISING TIDE.

There can be no doubt but that public sentiment against a legalized liquor traffic is rapidly gaining strength in Canada, much as some good people would have us think otherwise. Drinking customs, as they existed a few years ago, have, to a large extent, disappeared before the frown of an enlightened opinion in this regard, and it is really no longer respectable to indulge, even in moderation, as it once was.

There has been, during the past twenty years, a sort of succession of waves of temperance agitation, each one of which would apparently retreat for a time, only to gather strength and volume, however, with which to rise to a higher point than any of its predecessors had attained. Thus it will continue to be, no doubt, until a mighty incoming tide of public indignation shall finally sweep away the last vestige of this abomination.

In the coming plebiscite campaign we confidently expect that the enthusiasm will reach a higher pitch than ever before attained, and, if our estimate of the matter be correct, that there will soon be "no place for the sole of its foot" for the drunkard-making business in this country. People are becoming thoroughly alive to the enormity of this evil. They begin to realize the weight of the tremendous burden which has been, and still is, borne by the sober portion of the community, in taking care of the effects of the traffic, and, they are—better than all—getting ready to vote their convictions.—*Canada Citizen.*

Medical.

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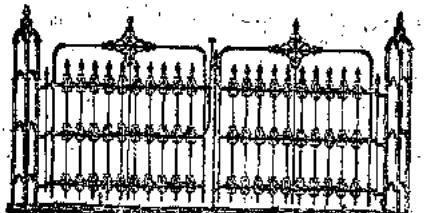
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REV. DR. GRIFFIN'S APPOINTMENTS.

Oct. 15—Alliston. 22—Dundas Street and Parkdale, Toronto. 23—Bradford and Aurora. Nov. 5—Brantford. 12—Brighton. 17-19-20—Picton District. 26—Tweed and Madoc. Dec. 3—Metropolitan, Toronto. 10—Sherbourne Street, Toronto. 17-19—Orangeville. 24—St. Catharines and Thorold. Jan. 14—Centenary and Zion Tabernacle, Hamilton. 21—Clinton. 23—Orillia.

MONTREAL CONFERENCE.

The Missionary Committee will meet in Wall Street church, Brockville, on Tuesday, Nov. 7, at 9 a.m. The Conference Special Committee will meet in the same place on Wednesday, Nov. 8, at 9 a.m. In view of the approaching plebiscite, it is proposed to hold a meeting to discuss the prohibition of the liquor traffic on Tuesday evening at 8 o'clock, when addresses will be delivered by Rev. S. D. Chown, Secretary of Conference; Rev. A. C. Courtice, B.A., B.D., and Rev. James Kines. W. JACKSON, President. S. D. CHOWN, Secretary.

DEDICATION.

The new Methodist church, Harrow, London Conference, will be dedicated to the worship of Almighty God on Sabbath, October 15, 1893. The following is the programme of opening services: Sabbath, Oct. 15—Service at 11 a.m. Sermon and dedication of the church by Rev. I. B. Aylesworth, M.A., LL.D., President of the London Conference. Evening service at 7 o'clock. Sermon by Rev. S. G. Stone, D.D., of Collingwood. Rev. I. I. George, of Delaware, will assist in the services. Monday, Oct. 16—Pleban meeting at 7.30. Addressed by Revs. S. G. Stone, D.D., I. B. Aylesworth, M.A., LL.D., A. L. Russell, M.A., B.D., S. Saiton, J. G. Fallis, Ph.B., Wm. Godwin, Jasper Wilson, M.A., S. J. Allen, Sheriff Tier, and others. Music by the choir. Miss M. Lillywhit, of London, soloist, will be present at all of these services and assist in the service of song. Sabbath, Oct. 22—Service, morning and evening, by the Rev. J. Philp, B.A., B.D., London. Monday, Oct. 23—Lecture at 8 p.m., by Rev. J. Philp, B.A., B.D. Subject "Picnicking in Syria and Palestine." Sabbath, Oct. 29—Sermons, morning and evening, by the Rev. A. L. Russell, M.A., B.D. Contributions received at all services in aid of the Building Fund. J. RUMBALL, Sec. of Cong. E. MEDD, Pastor. Harrow, Oct. 6, 1893.

LONDON CONFERENCE.

The Missionary Committee will meet in the Centenary church, London, on Wednesday, October 25, at 9 a.m. The meeting of the London Conference Special Committee will be held the same day, in the same place at 3 p.m. I. B. AYLESWORTH. G. W. HENDERSON.

TORONTO CONFERENCE.

The Missionary Committee of the Toronto Conference will meet in the Board Room, Wesley Buildings, Toronto, on Wednesday, October 25, commencing at 9 a.m. The Conference Special Committee will meet in the same place at 3 p.m. of the same day. W. R. PARKER. J. J. REDDITT.

MISSIONARY ANNIVERSARIES.

WINNIPEG DISTRICT.

Grace Church—Local arrangements. Zion Church—Wesley Church—Revs. J. Semmens and F. E. Fletcher, B.A. McDougall Church—Local arrangements. Fort Rouge Church—Revs. J. Semmens and J. M. Harrison. St. Charles—Local arrangements. Port Arthur—Fort William—Murdle—Rainy River—

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EDUCATIONAL SERVICES AND MEETINGS. Picton (First)—Jan. Local arrangements. Picton (Second)—Jan. H. McQuade. Bloomfield—Feb. W. P. Dyer, M.A. Wellington—Feb. W. P. Dyer, M.A. Consecon—Feb. T. J. Edmison, B.D. Carrying Place—Local arrangements. Rodnersville—Jan. O. R. Lambly, M.A. Ameliasburg—Jan. G. H. Copeland. Hallowell—Jan. N. A. McDermid. Demorestville—April. O. R. Lambly, M.A. Northport—April. S. A. Duprau. Cherry Valley—Local arrangements. Milford—Cressy—O. R. LAMBLY, M.A., Chairman. WM. BRIDEN, Fin. Sec.

WELLAND DISTRICT.

Welland—Local arrangements. Fonthill—Jan. 21, Revs. T. A. Moore and R. L. Oakley. Port Robinson—Jan. 14, Rev. A. Hamilton, B.A. Port Colborne—Local arrangements. Dunnville—Castorville—Canboro—Jan. 14, Revs. T. A. Moore and H. A. Cook. Fenwick—Local arrangements. Wellandport—Dec. 17, Rev. D. H. Taylor. Stromness—Jan. 21, Rev. H. A. Cook. Ridgeway—Sermons, Jan. 14, Rev. C. J. Dobson, B.D. Meetings, Jan. 15, 16, Revs. J. E. Russ and C. M. Macpherson. International Bridge—Date to be arranged. Rev. W. M. Teesle. Stevensville—Jan. 14, Rev. J. E. Russ. Rainham—December, Rev. R. L. Oakley.

EDUCATIONAL WORK. It was resolved that superintendents of circuits be made responsible for anniversaries in aid of Educational Fund on their respective fields, and that every effort be made to generate an increased interest in this department. D. H. TAYLOR, Fin. Sec.

BROCKVILLE DISTRICT.

Brockville (Wall Street)—Oct. 8, Local arrangements. Brockville (George Street)—Nov. 6, Local arrangements. Prescott—Local arrangements. Lyn—Mallorytown—Local arrangements. Escoff—Rev. J. V. McDowell, B.A. Lansdowne—Revs. J. V. McDowell, B.A., and C. F. Baker. Athens—Local arrangements. Addison—Maitland—Rev. Jabez B. Saunders, M.D. North Augusta—Oct. 15, Sermons, Rev. W. H. Graham. Meetings, Oct. 16, 17, and 18. Deputation, Revs. W. H. Graham, D. T. Cummings, and C. F. Baker. Augusta—Oct. 15, Sermons, Rev. James E. Richardson. Meetings, Oct. 16 and 17. Deputation, Revs. Jabez B. Saunders, M.D., and James E. Richardson. Bishop's Mills—Oct. 15, Sermons, Rev. J. M. Larmour, B.A., B.D., Ph.D. Deputation, Revs. S. J. Hughes and Larmour. Oxford Mills—Jan. Revs. W. H. Graham and H. T. Smith. Spencerville—Local arrangements. Kenneville—Local arrangements. Frankville and Toledo—Nov. 19, Sermons, Rev. G. H. Porter, M.A., B.D. Meetings, Nov. 20 and 21. Deputation, Revs. G. H. Porter and J. Scanlon. Delta—Dec. 17, Sermons, Rev. Louis Conley. Deputation, Revs. L. Conley and J. Trenaman, Esq. Elgin—Dec. 17, Sermons, Rev. G. H. Porter, M.A., B.D. Deputation, Rev. G. H. Porter, M.A., B.D. Where no date is given the time is yet to be fixed. S. J. HUGHES, Fin. Sec.

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ALL SECURITIES AND TRUST INVESTMENTS ARE INSCRIBED IN THE COMPANY'S BOOKS IN THE NAMES OF THE ESTATES OR TRUSTS TO WHICH THEY BELONG, AND ARE KEPT SEPARATE AND APART FROM THE ASSETS OF THE COMPANY.

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