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THE Christian Guardian

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Editor. | Book Steward.

Notes and gleanings.

The "Republique Francaise," commenting on the alleged American intrigues to annex Newfoundland, says it doubts whether the Washington Government, however anxious to eliminate European powers from the New World, can consent to accept a heritage so embarrassing as the French shore fisheries.

The London "Chronicle" says it hopes Lord Salisbury will not consent to the renewal of the *modus vivendi* with France which is so obnoxious to Newfoundland. It declares the French proposals are impracticable, and that the present state of affairs in France does not promise hopefully for settlement of the difficult problem.

The state of destitution into which the poor people of some portion of Ireland are plunged can be judged by the fact that last week representatives of over one hundred families living in the Cloyne district waited upon the Board of Guardians and earnestly begged for assistance. They stated that for some time past they had been starving.

It is something very strange that with the progress made in England, Nonconformist ministers cannot yet perform the marriage ceremony without the presence of a Registrar of Marriages. A bill has been introduced in the House of Commons to enable Wesleyan ministers to dispense with the attendance of the Registrar. The bill might well include all Nonconformist ministers.

Mr. Phelps, the American Minister to Berlin, stands by the action of his party. He is reported as saying that he is of the opinion that there is no prospect of a repeal of the McKinley Bill in two years' time, when Congress could deal with the question. He is also reported to have said he believes that the American people will have grown so rich through the bill that no majority dare repeal the measure.

The Mikado of Japan has issued an edict against duelling. According to this edict any person accepting or provoking a duel will be heavily fined and condemned to the galleys for a period of from six months to two years. The seconds will be punished in proportion, while any one criticising a man who refuses to fight a duel will be punished for libel. We are heartily in favor of such an edict, and the Mikado is to be commended. Duelling is a disgrace to civilized society. France would do well to copy the example of the oriental empire.

The Irish Home Rulers could not make a greater mistake than to suppose that any temporary retirement of Parnell can bridge the chasm between him and the English Liberals. The issue has been decided once for all by the Nonconformists, who make up so large and influential a portion of Mr. Gladstone's following. Hence we can only look with distrust upon the attempt to patch up the shreds of a lost reputation. If Mr. O'Brien should take Mr. McCarthy's place it would be looked upon as an effort to force Parnell's leadership upon the Home Rulers later on. Mr. O'Brien and the

few who may share his vacillating conduct would do much better if they would throw themselves into honest and irreconcilable opposition to Parnell.

The "Twentieth Century," a new French review, devoted to Christian social economy, contains a letter from Cardinal Manning. His Eminence says: "Hitherto we have been strangled by exaggerated individualism. The coming century will show that human society is something greater and nobler than anything purely individual. Politicians and economists of the modern school have had their day. The twentieth century will be altogether for the people, for laws that will ensure a common prosperity under a Christian regime."

Italy is well satisfied with the workings of the new American Tariff Bill. The report of the Government commission appointed to investigate the probable effects of the bill shows that under the new tariff about 48 per cent. of Italian exports to the United States are admitted free of duty, 36 per cent. at a reduced duty, 12 per cent. at the old rate, while the duty is increased on less than 4 per cent. This report, with statistics published by the press, has brought about a favorable state of public opinion regarding the law.

The British Foreign Office last week issued the following in regard to the Behring Sea dispute: "The statements cabled respecting the correspondence on the Behring Sea question between the British and American Governments are unfounded. A despatch was received December 30th from Mr. Blaine. He made proposals respecting questions to be submitted for arbitration. With this exception, no communication has been received from the United States on this subject for the past three weeks, and no communication has been made to the American Government in the same period."

Professor Max Muller has written a letter in which he opposes the suggested bill precluding foreign authors from the benefits of English copyright laws unless their books are printed on English soil. He says it is uncertain that the American Copyright Bill will pass, and that nothing should be done to hinder it. Professor Muller doubts whether Americans would like even to be complimented for performing an act they found to be just and right. He anticipates nothing but good from the American bill, and claims it will provide a larger market, and thereby reduce the price of books both in England and in America.

The Scotch railroad strike has been protracted and hurtful. A despatch last week thus presents the situation. Another day in the history of the great Scotch railroad strike has opened without any signs of definite improvement in the situation. The railway directors have repeatedly announced that the strike was over, and that traffic upon all lines had been resumed. These statements were believed at first, but now it seems that the utterances of the officials were not correct. In and about this neighborhood there are still 6,000 men on strike, and in spite of the statements made by the companies' representatives, the freight traffic is not being improved. The strikers are continually receiving financial and moral support from trades unions throughout Great Britain. The general public is longing for some kind of a settlement.

A symposium on the "Responsibilities of Wealth" has appeared in the December number of the *Nineteenth Century*. Mr. Gladstone started the discussion by an article in a previous number of the same magazine. The leading thought brought out is the doing away of the distinction between responsible and irresponsible wealth, if any such distinction ever obtained. Rev. Hugh Price Hughes, Rabbi Adler and Cardinal Manning insist that

all wealth is responsible, and that the owners of great fortunes incur obligations which no excuse can free them from. Mr. Carnegie, the Pittsburg millionaire, is handled without gloves by Rev. Price Hughes, because, while preaching a benevolent gospel of wealth, he does not practise it in the disposal of his own "earnings," but still remains "an anti-Christian phenomenon, a social monstrosity, and a grave political peril."

The crops in Italy the past year were the largest during many years. For the previous five years Italian crops have been to a great degree failures. A great impetus to Italian commerce is now predicted. The financial difficulties have extended, and stocks and bonds of nearly all kinds have greatly declined. The bonds of the Government, however, have maintained their accustomed value. An Italian steel and tin-plate manufacturing company, with a capital of \$800,000, has been formed. As the Italian duties on steel and tin plate are from forty to fifty per cent. *ad valorem*, the company expects to reap large profits in supplying thirty million people.

Professor Virchow delivered a lecture last week before the Berlin Medical Society on Professor Koch's discovery, in the course of which he gave the results of twenty-one *post mortem* examinations he had made of persons who had died up to the end of December after having received injections of the so-called lymph. Dr. Virchow declared that the injection increases the bacilli in the body and causes them to migrate to previously unaffected parts, thus virtually generating a new affection. He also stated that the fluid invariably causes intense hyperemia (congestion of blood) in various parts, with the result that the patient's life becomes endangered.

The severe weather which has prevailed throughout England for some time past is causing the deepest distress among the poorer classes of the people of London. This is especially true of the inhabitants of the East End. All out-door trades have been suspended for seven weeks, and there is no prospect of the weather moderating enough to allow their resumption for some time to come. A large number of persons who have been thrown out of employment parade the streets and solicit aid from the charitable to enable them to obtain the necessaries of life for themselves and their starving families. The clergymen of all denominations, the different local societies, and many tradesmen are using their utmost efforts to alleviate the sufferings of the destitute.

Miss Frances E. Willard, writing in the *Independent*, predicts that during the final decade of the nineteenth century "there will be a remodelling of parties in which the (political) veterans of Prohibition will coalesce with the farmers and the labor organizations; national Prohibition will be the most vital among living issues; national enactments will divorce the Government from any relation with the rum power that shall yield revenue to the one or protection to the other; and as the outcome (or as the income) of all this, the ballot, with an educational test, will sift out the best that remains of the present non-voting power in America, and under the new law the colored man shall have his vote counted and all women become integral factors in all departments of our Government."

Our English Wesleyan brethren have lost one of their most earnest and successful workers by the death of Rev. Dr. Alexander McAulay. He spent fourteen years in the East of London, where he was the means of erecting four large chapels, which with the schools and other property were worth above \$200,000. It is said that he began his work at Bow with a congregation of only eighteen persons. For ten years

he was Secretary of the Wesleyan Home Missions, and gave an impetus to evangelistic work in all parts of the country, the effects of which are yet powerfully felt. He was to have gone to Australia and New Zealand at the conclusion of his visit to the South African Wesleyan Churches.

The latest account of the causes of Bismarck's retirement affords a good illustration of the haughty spirit which goes before a fall. The account has every mark of authenticity, and is generally credited. During a discussion of certain State affairs Bismarck showed his dictatorial temper, and emphasized his disagreement with the Emperor by the usual threat to resign. He did not dream that his resignation would be accepted. But his young master treated him to the great surprise of accepting it. So perplexed and unnerved did the Iron Chancellor become that he actually went to his inveterate enemy, the Empress Frederick, and asked her to intercede on his behalf. The Empress took the opportunity to pay off old scores, and refused. The resignation in writing was sternly demanded and at last obtained.

THE STRUGGLE IN AFRICA.

An interesting race is in progress between France, Germany and England for what is at once the most valuable and extensive portion of Africa yet remaining unpre-empted, the region stretching almost due southward from Lake Tchad to the Lower Congo. This region, unexplored, but promising to prove one of the most productive in Central Africa, has in the series of agreements between the Powers since 1880, been left unappropriated, and the international arrangement covering its ownership will probably conclude the partition of the continent. Under the Anglo-French agreement, the southern limit of French influence in this quarter terminated at a line drawn from the northwest corner of Lake Tchad westward to Say on the Niger, the implication being that France was not to seek extension in the countries to the east or south of the lake. These countries are Bornu, Bagirmi and Adamawa, states of the Central Sudan, and as the British Niger Company, under the agreement, controls the Sokoto Empire, lying immediately to the west of them and south of the French line, they have been understood to fall properly within the British sphere of influence. But France evidently does not so interpret the agreement, and has recently appropriated a large area of territory extending northward from the French Congo and in the rear of the German sphere in the Cameroons, though under the Anglo-German agreement no annexations were to be made in that quarter without international notice. Naturally, the presumption is that France is aiming to secure direct connection between Algeria and the French Congo, the project for a railway having already been discussed, and as to do so she will have to cut off the German hinterland in the Cameroons and annex Adamawa, Bagirmi and a slice of Bornu, Germany and England are protesting. But, apparently, no attention is being paid to these protests by the French, no less than four expeditions having at last accounts penetrated the disputed territory, while two others are pushing eastward from Senegambia to the states lying around Lake Tchad. On the other hand, equal activity is being displayed by the Germans, who are sending expeditions into the hinterland east of the Cameroons, with a view to cutting off the northward extension of France from the Congo, and the Royal Niger Company is busily engaged in forestalling any attempt on the part of either France or Germany to connect its territories and Lake Tchad. The race is a close one, and is all the more interesting because it is probably the last one in the series that in the last fourteen years has placed the African continent under alien ownership.—*Interior*.

MISSIONARY HYMN.

Earth's Christless millions dying
Defiled by sin and shame,
In deepest darkness living—
No knowledge of his name—
Now call on us to bring them
Glad tidings of our Lord,
Now plead with us to tell them
The message of his Word.

And with their earnest pleading
So now before us stands
Our Saviour, interceding
With pierced feet and hands!
Beseeching us to help them
For whom in love he died,
Beseeching us to lead them
Where souls are purified.

Why halt we, yet delaying
To enter now our field?
Why tarry, disobeying—
Refusing now to yield?
We see the daylight fading
As sinks the golden sun,
And evening's deeper shading
Falls o'er our work undone.

The walls of sin are shaking,
Their many gates unbarred;
The powers of darkness quaking
Before our King, thorn-scared;
Whose signal bright, all glorious,
Flames out across the sky,
Upheld by hosts victorious,
And fiercest foe man fly.

Then haste with footsteps eager
Where Christless souls are found;
Lift high Immanuel's banner,
Proclaim the Gospel's sound!
For brighter gleams his glory,
For deeper rolls its flood,
As heroes tell the story,
"Redemption through his blood."

No longer hold salvation
From those for whom he died;
In earth's most distant nation
Uplift the Crucified!
Proclaim his words of gladness,
Haste! haste! o'er land and sea—
Where millions in their sadness
Still wait our Lord's to be.

REV. ERNEST G. WESLEY.

WORSHIP IN RUSSIA.

Throughout Russia the devotion of the men is noticeable. Everywhere else in Europe, in Papal and Protestant churches alike, the women are in a large majority, but in Russia this is not so. I do not know the real reason for this peculiarity of Russian religious life. It cannot be due alone to that ignorance which is the mother of devotion, for the high as well as the low are constant in attendance on religious services. The extreme devotion of the Czar may doubtless have some influence upon those who live but to obey him, and training from early childhood is also a potent force in securing such observance. Whatever the explanation may be, the fact is everywhere evident.

On coming to the door of a Russian church one is confronted with a line of greasy and dirty old men or women in dingy black, with brass money-boxes in their hands, which they jingle at the visitor, at the same time courtesying and bowing like jumping-jacks. Having passed this barrier, there is next a candle-stand, where every devout Russian buys a candle, large or small, according to their piety or purse. Bearing this in one hand, the worshipper goes up to one of the shrines, drops on his knees, bows till his head touches the floor, and crosses his breast with the thumb and two forefingers of his right hand (the three fingers thus joined representing his faith in the Trinity). He continues to bow and cross till he reaches the shrine at which his prayers and offerings are to be presented. There he lights his candle from the holy fire and puts it in a silver stand which has manyfold sockets full of similar candles. This done, he retires a little way, and there stands and kneels and prostrates himself to the floor for a longer or shorter time.

Irreverent foreigners who attend the services of the Greek Church in Russia are likely to be taught good manners. If they do not remove their hats promptly on entering the churches, it will be done for them without ceremony; if they talk and disturb the worshippers, no such leniency will be shown them as in Roman Catholic countries. There is no distinction of rank or place in the churches, no entrance fees, no pews, not a seat, and no reserved places. All the congregation stand or kneel or lie prostrate. The Church service is in the Slavonic tongue, but the people can usually follow it, and sometimes join fervently in the choral parts, the responses, and short prayers.

The regular service begins with a call to worship, then hymns and psalms are sung, then prayers are intoned for the Church and its priests, for peace and union of Christian Churches, and for every member of the Im-

perial family separately. The Gospel is explained by a priest, there are more prayers, the communion is celebrated, after which come thanksgivings and a benediction. At the evening service the Old Testament is read, and this service is generally regarded as a preparation for the more important and principal service of the day. While it is true that individuals of a congregation sometimes join in the choral parts, they are not expected to make any responses, and the usual custom is for the priest, a deacon, a reader and a double choir to perform the whole service.—*Augustus, in N. Y. Observer.*

FROM A FRONTIER CHURCH TO LITERATURE.

Edward Eggleston, in the November *Forum*, says:

"The time spent in a frontier ministry I look back upon with considerable satisfaction. The habit of ready speaking, the training in the art of meeting emergencies, the intimate knowledge of human life in its rudimentary conditions—are these not as well worth learning as the art of scanning Virgil, the list of ships in Homer, or Cæsar's method of building a military bridge? More than this, the years of my ministry brought me into acquaintance with frontier preachers, and it is the privilege of a lifetime to have known a company of men so sincere and disinterested as most of these were, and to have participated in their labors. But there were, as I said, two manner of men in me, and my literary tastes and scholarly ambitions were ever rising up to protest that I was better suited for some other field. I was indeed continually cultivating habits of mind that tended to unfit me in some degree for the work I had chosen. From the highest motives I risked my life in crossing prairies afoot to preach in undaunted cabins, with the thermometer below zero; but I often carried a volume of poetry, a scientific book, or perhaps a tome of French dramas along, to beguile the other man in me. Then, too, there was already growing in me that critical habit of mind which is apt to be so fatal to dogmatic beliefs, and thus to cut off religious enthusiasm below ground. In these years I wrote occasionally for Methodist and other periodicals. I remember particularly a paper on Beranger and his songs which I published while trying to evangelize the red-shirted lumbermen on the St. Croix. When in 1886 ill-health drove me for the third time from the ministry, and I accepted the editorship of the *Little Corporal*, I was fairly launched in a humble way in literature. It is no part of the purpose of this paper to recite the steps which followed. But when, in 1870, I began to win attention and favor by writing novels illustrative of life in the great interior valley, I was only drawing on the resources which the very peculiar circumstances of my life had put at my disposal. Is it Herder who says: 'My whole life is but the interpretation of the oracles of my childhood?'"

BERNESE PEASANTS.

The Bernese peasants are described by Sophia Kirk, in a paper in the *Atlantic Monthly* for January, as follows:

They are a well-to-do race, on the whole, these peasants of the canton of Berne, sturdy and strong of aspect; but they have the reputation of being a little hard and close-fisted, and it must be acknowledged that prosperity has not lent them charm any more than the *merci*, often followed by *victual*, has imparted grace to their speech. On Sunday the men walk among their acres like lords of the soil, with a rolling holiday gait, point-device in their attire, their immaculate shirt sleeves of a fullness suggestive of episcopal dignity. The beautiful peasant dress of the women appears in its completeness only on Sunday—the sleeves a marvel of starching, the velvet bodice caught with silver chain and edelweiss. The people cling to their customs as to dialect and costume; they cannot be said to be spoiled by contact with the purse of the tourist, as is sometimes the case with the Swiss peasantry, for Zimmerwald is not yet a popular resort; nor are they tainted by city notions, for some of them have never so much as seen Berne, which is within two hours' walk. The local spirit is strongly conservative. The youth in one Bernese commune who would court a girl of another district, meets with a rude reception from her fellow-villagers, who consider their claims to her favor not only primary, but absolute. Landed

property descends not to the eldest, but to the youngest son, saddled, however, with obligations which constitute an indemnity. Unfortunately, too, even in this region of stately, fertile farms, mortgages are not unknown, and usury takes its tithes as elsewhere. Drunkenness is found here to a degree unknown in other cantons, the tax on wine, which is not a Bernese product, having led to the distillation of brandy by the farmers. Recently, however, the government has taken the distillation of spirits into its own hands. There are customs surviving in the canton which, framed in an age of less moral sensitiveness than our own, leave much to be desired in the matter of delicacy. But to judge fairly of such things one would need to have a knowledge of the language, and a closer acquaintance with the country than can be gained by the passing tourist. We can see the Bernese peasant better in the novels of Jeremias Gotthelf than with our own eyes. Even industrial occupations and agricultural methods are not to be gauged by standards brought across the water. Again and again my New England partiality has welcomed some familiar trait in this Swiss farming scene, but beside the resemblance stands a difference of larger proportions, rendering comparison impossible.

THE LAND OF THE PINE AND THE PALM.

California is the land of the pine and the palm. The tree of the Sierras, native, vigorous, gigantic, and the tree of the desert, exotic, supple, poetic, both flourish within the nine degrees of latitude. These two, the widely separated lovers of Heine's song, symbolize the capacities of the State, and although the sugarpine is indigenous, and the date-palm, which will never be more than an ornament in this hospitable soil, was planted by the Franciscan fathers, who established a chain of missions from San Diego to Monterey over a century ago, they should both be the distinction of one commonwealth, which in its seven hundred miles of indented sea-coast can boast the climates of all countries and the products of all zones.

If this State of mountains and valleys were divided by an east and west line, following the general course of the Sierra Madre range, and cutting off the eight lower counties, I suppose there would be conceit enough in either section to maintain that it only is the paradise of the earth, but both are necessary to make the unique and contradictory California which fascinates and bewilders the traveller. He is told that the inhabitants of San Francisco go away from the draught of the Golden Gate in the summer to get warm, and yet the earliest luscious cherries and apricots which he finds in the far south market of San Diego come from the northern Santa Clara Valley. The truth would seem to be that in an hour's ride in any part of the State one can change his climate totally at any time in the year, and this not merely by changing his elevation, but by getting in or out of the range of the sea or the desert currents of air which follow the valleys.—*Harper's Magazine.*

A METHODIST PAPER.

From the beginning we have prayed over this work, leaving it, after doing our best, in God's hands. We have never for a moment lost hope nor heart, but have worked cheerfully, believing that things would come out all right. Making the paper the exponent of righteousness, we could not see why it should not be supported by every Methodist Christian in reach of it. It is easy to make invidious comparisons, and so draw the conclusion that there are better papers. We claim only this, that this paper is as good and as strong as its resources can make it, and is a necessity to the Church out here; that it ought to be sustained, that every Methodist ought to help it, that it may grow stronger all the while. It never has failed nor faltered in any contest for truth. It never has published a line that could, by any fair means, be construed in favor of any wrong whatever. It is a clear and steady light for all that is best in religion, morals and politics. It has not been necessarily deficient in the best reading matter, because most of it is voluntary. It believes in Methodism, in our public schools, in Prohibition, in piety toward God, in the Gospel applied and illustrated, for that is the power of God unto salvation. Methodists at least ought to take it.—*California Christian Advocate.*

DR. PARKER AMONG THE METHODISTS.

The secretaries of the London Ministers' Meeting (Revs. J. Surman Cooke and Wesley Woolmer) deserve to be congratulated on their success in securing an address from Dr. Parker, and the promise of another address later on from Dr. Dallinger. The meeting on Monday last, at City Road, to hear Dr. Parker, was very well attended, in spite of the inclement weather. The meeting, before listening to the Doctor, proceeded to pass a resolution, moved by Rev. Joseph Nettleton and seconded by Rev. Richard Hardy, to the effect that this meeting desires to express and record its deep sense of the loss sustained by Methodism by the death of the Rev. Alexander Macaulay, and its high estimate of his Christian character and special work in the East of London and in home missions generally.

Dr. Parker, who was received with much applause, said: I come as a brother minister, and account it one of my chief honors in a long lifetime to have the privilege of addressing this meeting, to talk to you from the heart, without any elaborate preparation. I have sometimes been asked if I did not begin life as a Wesleyan Methodist. I do not think there would be any crime in so beginning life. As a matter of fact, however, I began life as a Congregationalist. There came a man to the chapel where I worshipped in those early days who had the audacity to preach the universal Gospel, whereupon the old Calvinists all took fright, my father among them, and we had to go where we could. We went first to Presbyterianism. The doctrine there was at least decorous. (Laughter.) It was all in proper geometrical consistency. The ministers were all acquainted with the decrees of God. They were not like the old lady who replied to her Scotch minister's question as to what were the Divine decrees by saying, "Indeed he keeps that best himself." From the Presbyterian Church we went to the Wesleyan, where I met the late Rev. Robert Lewis, who in a short time made me almost everything in Methodism except President of the Conference. Mr. Lewis used to rise at six o'clock in the morning to study Watson's Institutes with me. I do not regret the time spent studying the works of that saintly man. Then we would read Treffry on the Eternal Sonship, and then Dr. Adam Clarke. I have read almost all the Methodist commentators, from Dr. Adam to Agar Beet. Although my shelves are now laden with German commentators, I never feel quite satisfied until I have consulted Adam Clarke. You will therefore see that I have some right to be here. The heretic left, and we returned to Congregationalism. For thirty-seven years I have been preaching in Congregational pulpits since then, that Jesus Christ died for every man. I am asked from time to time by young men what is the best way to get into the ministry. A story is told of Dr. Lyman Beecher, that on a certain occasion he was driving along a road with a steep bank, covered with snow on one side, and slipped over the bank. His friends, looking down the bank, said, "How shall we get down the bank to help you?" He replied, "Guess you must come the way I came." That is my answer to those who ask me this question. People ask so many questions that they need not ask. One afternoon I was at a little village chapel, and asked the preacher to lend me his Testament. I felt I must preach. I took for my text the soothing words, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." I like a young man to begin dogmatically. Time went on, and I preached a second time, and still my subject was a soothing one: "I will render vengeance to my adversaries." That was an open-air sermon. It is no use being too mild in the open-air. With such a temple, one needs thunder to fill it. I do not regret having introduced an element of fear into my preaching. There is a hell. Why not diagnose it? Who will be to blame if some of our hearers find there is a hell and we have never told them. We may preach fear with tenderness. We may weep over the city whose destruction we are compelled to foretell.

Methodist preaching takes a prominent place among my earliest memories. I remember one occasion when I went to hear Dr. Morley Punshon. I see him now, hat in hand, ascending the pulpit. I hear him now giving out the hymn, "Father of me and all mankind." His text was, "The Lord shall bless his people with peace." When I got his memorial volume I looked for this sermon. The text was there, but not the sermon. The young rhetoric had been pruned, and in its place was chastened thought. Nevertheless, I love young rhetoric. I do not like a man in his teens to be ninety in the pulpit. Then I went to hear Dr. Robert Newton. From the moment that he ascended the pulpit, and gave out a line of a hymn, that royal pulpit wizard did with his audience what he liked. But it was preaching. He did not open his manuscript and read, but delivered his message. I believe in preaching of all sorts, but every man must be himself. Let us have no dwarf Punshons or diminutive Newtons. Imitation is certain at some points to discover unutterable feebleness. A preacher called on me to get him a church some time since. I asked him if he would give me a specimen of his preaching. To my surprise he was prepared to give it, there and then. I submitted. He gave out his text and went through with it. I asked him if he wanted my opinion, and, on his assenting, I said, "You have been far more anxious to get something off your mind than to get anything into mine." I said, "Why did you not talk to me? Why did you not deliver a message to me?" Recitation is the form of preaching which I most dislike. I would say, Never recite if you can possibly help it. It may give you finish and polish, but I never knew them to do much in the pulpit. Sometimes I have gone and heard a sermon read, and I have felt that the sermon may be so read as to mightily influence the hearer. Then I have heard a sermon preached without manuscript, and I have felt that free speech is heaven's way of speaking to the soul. I feel, therefore, that it is impossible to dogmatize as to any method being the best. Let experience be our guide and results our vindication. We want a manifold ministry, because events are manifold. We must study the age and address ourselves to each particular opportunity. Let us address ourselves not to the man of two hundred years ago, or to the man of two hundred years hence, but to the man of to-day. Are we to

preach to the times? Most certainly. But if we preach to the times we must preach to broken hearts, to inquiring souls, to burdened and anxious spirits. Your audiences are not made up of picked men of the colleges. If you were carefully to analyze the congregations which you preach to from Sunday to Sunday, you would find that there is little room required for "higher thought," but such an analysis would show that there is much room for words to weary ones, to discontented ones, to anxious souls hungering for the Bread of Life. You preach to the "higher thought," and forget all this hunger, I brand you as faithless to the genius and spirit of the Cross.

The ministry of Christ is fourfold, like the Gospel of Christ. No one man can represent it fully. The whole ministry alone can do it. Until you have heard the whole ministry you are not capable of passing a judgment on the ministry of the day. The impression produced on my mind by great preachers like Dr. Panshon and Dr. Newton has been that, of all the services rendered to mankind, none can be compared in grandeur and utility to the ministry of the Cross. If I could remember no word that the preacher said, this impression alone would be worth much. Never allow yourself to think that in any other position you would have been greater than the preacher. When a man tells me that if he had been a mill-owner he would have been a millionaire, I believe that he would probably have been the last syllable only. I never feel that for any work that I have ever done in the Christian ministry Christ is indebted to me. I go to him and thank him that he has given me the great honor of preaching. If any man thinks that he is honoring the ministry by being in it, he has no place in it. We cannot patronize the Son of God.

I think that we might well arrange the purview of the pulpit, and deal with social questions. At the same time, this must only be done occasionally, and when we enter the pulpit to touch on such questions we must take the cross with us. Moreover, we do not understand the problems of the age sufficiently to discuss them in one half-hour when no one can reply to us. There is scarcely a man here who could pass a creditable examination in political economy. Nevertheless, remember that every theme fairly belongs to you as a preacher. The geometry of the preacher is the geometry of the universe. The garden from which you cull your flowers is boundless as the universe of God. The Apostle, in one of those sublime ecstasies in which the profoundest truths are often expressed, has told you "All things are yours." For myself I bless God that if I am not a preacher I am nothing. I love to preach; I live to preach. When Thursday morning comes—the day that I preach—and I awake, I feel as if they were two days rolled into one. When Sunday comes I wake and thank God for the privileges of the day. When I find a minister who likes Monday morning better than Sunday morning, I give him up. My young friend, I beg of you to see to it that nothing takes precedence of your ordination vow, and may God give you to feel that for you there is nothing nobler, more inspiring than to lift up in loving reverence the blessed Cross of the atoning Christ.—*Methodist Times.*

Correspondence.

LITTLE FOXES.

"Take me the little foxes
That spoil the vines,
For the vines have tender grapes." —*Canticles.*

The author of the poem from which I quote, had he been a prose writer, would have said: "Let us go into the vineyard and do some summer pruning; these laterals are robbing the young and tender grapes, and spoiling the fruitfulness of the vines." He could not mean literal foxes, for though Eastern foxes are less carnivorous than ours, they do not eat the young and sour grapes; nor does the writer say that they steal the fruit, but that they spoil the vines. This summer pruning of the vine was a favorite figure with Jewish teachers, and Jesus Christ resorts to it in his parable of the true vine: "Every branch in me that beareth not fruit he taketh away." Indeed it is only this Husbandman who can effectually "take away" the "little foxes."

Pruning, cutting off, taking away small faults that spoil our characters while they are forming, and render them unjust, unloving or unfruitful, is the lesson this Oriental poet seeks to teach us. If Solomon is the author the words come aptly, for he was a botanist and knew all about the culture of the vine, and the same idea, or one nearly allied to it, was in his mind when giving the advice, "Train up a child in the way he should go, and when he is old he will not depart from it." The twig is not to be bent, the child is to be trained up. This is possible; the true child nature, according to Christ, is "heavenly." But we must begin in time. That gruff old moralist, Johnson, had the true idea when he said, "Much can be made of a Scotchman if he is caught in time." So with us all, and if we are not taken in time but little can be made of us. Here lies the secret of success. I admire Argyle's reference to the first perceptions of the moral sense: "In the arms of its mother the child feels the first sense of rest, and the first ideas of refuge and protection. In the voice of its mother it hears the first expressions of love, and makes the first responses which that love demands. In the smile of its mother it first finds the great gift of laughter. In the eyes of its mother it has its first look into the mirror of another spirit, and feels the answering tides which are stirring within its own. These are but a part of the great claim accumulating with the hours and days upon which the authority of a mother rests. And so it comes to pass that the rightfulness of that authority is by the necessities of nature recognized from the first, and when its voice is issued in command the duty of obedience is felt and known."

Mothers, great is your responsibility. The first bud of rebellion must be nipped or that little fox will soon spoil your tender vine. So with the other small but downward tendencies. Ask help of the great Husbandman in this your time of anxiety and toil, for after all is done it is only he who can take away the useless, the injurious branches.

This great Gardener seeks not rampant wood and showy leaf, but good and ripened fruit. Accomplishments can never compensate for lack of goodness. Not but that the cultured should shine with the brightest goodness; but the chances are that, while efforts are being made to fit the young for occupying positions in society, moral training has been to some extent neglected. The early pruning was too troublesome, too tedious; you neglected to take the little foxes; and when the gardener looked that "your vine should bring forth grapes, it brought forth wild grapes."

Sunday-school teachers, here come in your arduous but important task. You now are to supplement the home moral training. It is not enough that you supply your scholars with religious information. You are to find out their faults and set yourselves lovingly and earnestly to show them how to mend them, how to get rid of them. "True Christianity forgives sins by ending them, the false, by compounding for them." Let there be no compromise. Make your hour's training and pruning be thorough and effective. Bring right public opinion, as well as the claims of God's Word, to help you take the little foxes that are spoiling your tender vines.

Ministers of the Gospel, you also have to do with the little foxes. In your ordinary labors, or in your revival meetings, spiritual children are being born into new life. These will not have much difficulty now in abstaining from gross acts of wrong-doing. There are, however, the small crookednesses, which from use in the years before conversion have attained consistency and strength, and these are what are likely to be repeated when first love begins to cool and watchfulness grows dull. The little prevarications and glossings of the truth; the cunning that had helped to outwit and get the best of the bargain; the masterfulness which had degenerated into cruelty; the touchy temper that had so often flashed into anger, and the close-fistedness that had not been rich towards God—these and such like, now that excitement is over and the reaction has set in, re-assert themselves, and are almost sure to sap the moral strength of the young convert. This is the hour for the pastor to watch and take the "little foxes" that begin to spoil his vines of promise and render them unfruitful. With those who have not been trained in their early years, and have attained to maturity at the time of their conversion, a sad mistake is often made. They are told that they must work, work for Jesus, and they get the idea that singing and praying and talking to people about their souls is working for the Lord. It has been rightly said by Ruskin that "begging is not serving God; neither is singing songs about God serving God. It is enjoying ourselves, if it is anything; most probably it is nothing; but if it is anything, it is serving ourselves, not God." To do justly and to love mercy, that is serving God; but, alas, these fruit clusters are being constantly thinned or totally destroyed by the little foxes, which evermore escape being taken, notwithstanding the vigilance and the care of parents, Sunday-school teachers and ministers of the Gospel.

Calumet, August, 1890. R. L.

A TALK WITH A HALFBREED.

(Knock. Door open.)
"Good-day! Come in and take a seat. Let me have your cap."
"I'm not going to stay long. Never mind."
"This is fine weather for Christmas."
"Yes—and I never seen such a spell of weather like this before, and I've been living here in Qu'Appelle for twenty-five years."
"Remarkable weather. It is Indian summer right along from the first of November."
"It usen't to be like this in former years when I was a boy, but more like last winter, and worse, very cold, and lots of snow."
"How would you account for this favorable change in the climate?"
"Don't know."
"Would you not think it is because the white man is settling and opening up the country, that Providence smiles upon his industry?"
"No."
"How do the summers compare with former years?"
"They were very much wetter, more like last summer, only more rain. All those ponds that are now dry were full of water, and the ground was soaking, and grass everywhere in abundance."
"Fine times for the buffalo?"
"Yes, and for all our cattle."
"I suppose there were lots of buffalo in this valley?"
"Not so many as on the plains."
"How is it there are so few buffalo now?"
"They were hunted out of the country. Killed by the thousands just for the skin. Their carcasses left rotting on the ground."
"Disgraceful!"
"Sometimes the legs of the animal and the meat on the shoulder, with the fat, would be brought into camp; the meat cut off, dried, and pounded fine, and mixed with the fat, and made into pemmican."
"That would be a rare dish, I presume. The thought of it, I suppose, is enough to make you smack your lips."
"Smack or no smack, it was good."
"How would the buffalo manage in the winter?"
"They would feed more southerly. But look out for a cold, severe winter whenever they would take to the mountains."
"I suppose they would have shelter and good feed there."
"Yes."
"The only hunting now after the buffalo, I expect, is after their remains."
"That is what I have been doing all summer."
"Well, well, such sad sport! I'm sure it must be a great come-down from former days. And what would you get for the bones?" I remember seeing two or three waggon-loads of bones at the station last summer."
"About seven dollars a ton. There are piles upon piles of bones at the various stations ready to be shipped to the States."
"That's Yankee enterprise indeed. Likely they will manufacture them into appetizing foods of various kinds for infants and adults. Where would you find the most bones?"
"On the plains, but more scattered. Those in the coulees, though, would have all the bones of

the animal, for there they often, through exhaustion, would lie down and die."

"How did *Begonia* formerly come to have this name 'Pile o' Bones'?"

"It was quite a hunting-ground, and the Indians kept a buffalo-pound into which they would run the buffalo and kill them by the dozen."

"I suppose you mean by 'pound' a kind of trap? How was it constructed?"

"It was a round pit about four feet deep, surrounded by a fence, and with one opening. A swift and risky rider would then go out after a band of buffalo and get them to give chase, and, keeping ahead, he would make for this pound, dodge off as he got close up, while the buffalo in their mad rush would be prevented from turning aside by the wild gestures of the guard to the entrance, that were placed at intervals on either side of the way. The forty or fifty (sometimes more) buffalo would thus be entrapped, and, strange to say, keep running in a circle, always in one direction, from east to west, until they trampled one another or were killed."

"I expect that would be a capital place for bones."
"You may be sure there was a pile of them after that. I thought I would call and see if you wanted to buy any wood."
"How do you sell it?"
"Two dollars a load. I have to bring it five or six miles."

"If you bring me a load that is worth two dollars I'll take it."
"All right." (Exit Halfbreed.)

December 31st, 1890. ARTHUR W.

WESLEY CENTENNIAL—A WORD TO SUNDAY-SCHOOLS AND EPWORTH LEAGUES.

In the month of March twenty-five millions of "people called Methodists" will have their thoughts directed to the centennial anniversary of the death of John Wesley. The General Conference has directed that on Sunday, March 1st, sermons commemorative of that event shall be preached in all our churches. I would take the liberty of making the further suggestion that our Sunday-schools and Epworth Leagues throughout the country should also have a suitable commemoration. That it may be worthy of the occasion, no time should be lost in beginning to prepare therefor. Where practicable, I would further suggest that on Monday evening, March 2nd, the combined Epworth Leagues or Sunday-schools in our towns and cities should have a joint meeting, at which short papers should be read, or addresses given on the Epworth rectory, its home life and influence, and on the different aspects of early Methodism and its development. A selection of the excellent hymns of John Wesley in our hymn-book might be sung; such as Nos. 54, 131, 207, 892, 494, 594 and 611.

In this way the thought and attention of the young Methodists of Canada might be directed as never before to the providential origin and development of Methodism throughout the world. To hold such meetings successfully will require considerable local energy and effort. A committee representing the Young People's Associations or schools should take it in hand at the earliest opportunity. If a public meeting on a week-night will be held, I hope that at least special prominence will be given in all our Sunday-schools to the lessons of the life and labors of the founder of Methodism.

The best and briefest sketch of the life of John Wesley that I know is a recent volume by the Rev. Richard Green, price fifty cents, and one that we like better still, and of greater fullness, by the Rev. Matthew Lelievre, price thirty-five cents. Both are published by the Wesleyan Conference office, and are for sale at the Methodist Book Rooms in Toronto, Montreal and Halifax. I ask space in the *GUARDIAN* to offer these suggestions in order more promptly to reach the schools than through the Sunday-school periodicals, which are printed some weeks ahead of date.

W. H. WITHEROW.

"FIELDS GREEN ARE FAR AWAY."

DEAR SIR,—I have just noticed the effusion of the recording steward of the Wardville Circuit, London Conference, regretting the prospective departure of the stationed pastor to a better(?) field in Michigan. The regrets are probably all right, but what reason existed for a lament so sad, that poor, over-taxed and over-governed Canada had to surrender her best material to a more generous or more wealthy country, I cannot imagine. This much is true at any rate with reference to Methodism, that the average salary in Michigan does not equal the average salary in Ontario. I think it will be easy to substantiate two other truths also, viz., that after the best material has gone to other dominions, that the poor remnant compares very favorably in intelligence, power and successful work with any of her neighbors across the line, and that even some of those who go to the other side are glad to come to our Conference gatherings, or write beseeching epistles to brethren in position here pleading to be allowed to return. Why, for instance, did the very pastor in question apply two years ago for readmission to the London Conference after having spent a few years in Michigan? Of course reasons foreign to my argument may be alleged, but some wise spirit tells us, did he know nothing of deficiencies and small salaries over there? Moderation in eulogies is commendable, and buncombe is despicable anywhere.

REV. D. V. LUCAS' LETTER.

DEAR SIR,—I was pleased to see the letter of Rev. D. V. Lucas in this week's *GUARDIAN*. What he says about providing money for Temperance work is too true, and seems to prevail in all parts of the world where Temperance work is attempted. I believe that one great cause for the slow growth of Prohibition to-day is because men and women who talk and live Prohibition will not back that with money. In the great Prohibition battles in the States of late, one great cause of defeat has been lack of necessary funds to conduct the Prohibition battle as it ought to have been. In connection with this petition to the Dominion Parliament, which is to be signed in the Presbyterian

and Methodist Churches, might I make a suggestion. If it is good I hope the Presbyterian papers will copy and urge it. It is this: If it is announced from the pulpit once or twice that the petition is on hand to be signed, very little will be accomplished; but I would suggest that in every church active young men, who are out-and-out on the Temperance question, should be placed at every door of ingress and egress of the churches. They should have a small table (or, better still, a small high desk that a person would stand to write at), a petition form, and writing materials. Then let the announcement be made at every Sunday service that the petitions may be signed at every door of the church as the congregation assembles or retires, and let the young men see that the people do sign them.

Then, who are to sign them? Should not several classes be separated, say, as follows: First, all who are Dominion voters; second, all who are municipal voters, but not Dominion; third, all over twenty-one who are not voters. It seems to me that a petition signed indiscriminately by all will be made an excuse by many brave (?) M.P.'s to vote it down. Yours truly, J. S. D.

Toronto, December 27th, 1890.

LOCAL PREACHERS' CONVENTION.

At Sarnia, under the direction of the Chairman of the District, Bro. Cullen, on Monday, 5th inst., after a Sabbath spent in the missionary anniversary services, I had the pleasure of sharing in a meeting which, in its nature, spirit and aim, impressed me most favorably, and incited a hope that by similar means in other places much might be done to perpetuate in our Methodism the fervor and fruitfulness of its beginnings, both in Europe and America.

A call had been made for a conference, first of local preachers, then of class-leaders, on subjects pertaining to their office, duties and success. Bro. Cullen presided, and presented to the brethren present—ministers, of whom there were several from the district, as well as local preachers—the following questions: (1) "What are the local preachers now doing? How are they at present employed?" (2) "How can they best serve the interests of the Church at the present time?" (3) "Would the interests of the work suffer if left in the hands of local preachers in the necessary absence of the pastor?" The discussion was opened by the veteran Sanders, of well-known and honorable service, in a review of the origin and work of the lay ministry in England and America; of the greater necessity and opportunity of such service in the earlier days, both in the cities and the wilderness; of the present condition of affairs in this regard in England; with its dense population; of the effect of our recent Union in crowding Annual Conferences, dividing up circuits, and so in a measure crowding out local preachers; and with a showing that labor, if required at all, is diverted into other spheres of action, as the Sabbath-school and Epworth League.

Some held that this service is as much demanded and as effective as ever, when properly consecrated and directed, especially in towns and cities where the central church or churches should establish outpost missions and maintain them mainly with such agency; and that in many of the circuits destitute neighborhoods can be found and preaching places established if there be a heart to the work. It was pointed out that if this lay preaching had been energetically and faithfully used and developed—that is, if Methodism had been true to herself and her genius and instruments of success—there might have been no special need of a Salvation Army, or the vigorous movement in the old country to recover lost ground in towns and villages. Further, that properly organized, this is the true evangelism, and should fill the land with laborers; that something to strengthen this arm of service might be done by a proper course of graduation for local preachers and attainments duly recognized; that while there are many noble lay laborers of this class by their sacrifice, devotion, liberality and distinguished ability, rendering the Church faithful and honorable service, and the travelling ministry needed and excellent aid, if this grade of work has fallen, as is alleged, into discredit or disuse, the local brethren have in many cases themselves to blame, because of failure to improve the mind, or embrace any and every opportunity to preach; it seeming to be thought to be preaching only when serving the larger churches, and not as in the olden day, in the private house or rented room. Brotherly and faithful things were said and accepted, all in best spirit and mind and love of Christ and his Church.

For myself, the old-fashioned gathering of preachers and laymen, talking of the things of God and Zion without financial pressure and burdened Church enterprises, was very refreshing. The geniality of the chairman and hospitality of the people brought back the sweets of earlier labors for God. It occurred to me something like this on many districts would do great good, encouraging and instructing the men, increasing their mutual sympathy, and enlivening the work. Also, once in a while it might give the General Superintendency, at a saving of expense and travel, the pleasure of acquaintance with the brethren, learning from them and being inspired by them, even if in matters of so common and precious interest it could do the brethren and the work little or no good.

On rail, Jan. 6th, 1890.

A. GARMAN.

FOREIGN DEGREES.

DEAR SIR,—The Rev. W. B. Tucker, in his letter which appeared in this week's *GUARDIAN*, under the above heading, states that "The Chicago College of Science is one department of the National University," etc. For the information of Brother Tucker, and others who may not know, I wish to say that the above-named college has no connection whatever with the National University. Bro. Tucker also states what is not correct when he says that persons who have subscribed toward "the building and endowment fund of the National University have been voted such titles as Ph.D., Ph.D., A.M., etc." One of the professors of the National, in a letter to me some few weeks ago, said: "The institution is as worthy of confidence as any institution in the land. It is regularly incorporated by the Legislature of Illinois, and has the legal right to confer all degrees; and, what is

more, its degrees, including Ph.D., D.D., etc., are only conferred when they have been earned by a proper course of study. The old-style colleges confer these higher degrees as honorary, mostly on the basis of favoritism, or for the hope of pecuniary gain in the form of donations. The reason why I accepted a professorship in the National University was that I am opposed to the conferring of honorary degrees, but believe that all degrees should signify something besides favoritism or pecuniary gain. . . . I would not knowingly have anything to do with a bogus institution, or one that conferred bogus degrees, for a single moment."

It is very unfair for Bro. Tucker to try to leave the impression on the minds of his readers that the subscribers to the "building and endowment fund of the National University" are rewarded for their liberality by having conferred upon them a college degree, when the note at the foot of the advertisement, or rather certificate, which he quotes, reads, "Titles of donor and benefactor only are conferred by such certificates."

Bro. Tucker also says, "On page 23 [of the National Magazine] will be found a 'roll of honor,' containing a list of persons who have subscribed from two to fifty shares, and in consideration have been voted such titles as Ph.B., Ph.D., A.M., LL.D., D.D., etc." Is Bro. Tucker prepared to prove that any, or all, of the persons whose names appear in the list, received his degree as a reward for his generosity to the university? If not, I would kindly suggest that he be more careful in the future when writing about an institution which will not grant a degree, only to those who have earned it by completing the courses of study prescribed by its authorities, and which courses cover a period of several years. C. E. STAFFORD. Winnipeg, January 2nd, 1891.

"FOREIGN DEGREES."

DEAR SIR,—Will you kindly allow me to make a correction to a communication appearing over my name in your issue of December 31st? Since writing, along with a young friend, I was re-examining the document from which I quoted, and to my great dismay discovered an "N.B." which I had not previously observed, and which at once relieved the "National University" of some of the strictures passed upon it. Its Board of Directors, I am happy to find, vote not university degrees, but the titles of "Benefactor" and "Donor" to contributors to its funds. I should be sorry to injure where injury ought not to be. Arden, Jan. 5th, 1891. W. B. TUCKER.

MONTREAL SUNDAY-SCHOOLS.

DEAR SIR,—The Methodist Sabbath-schools of this city held their sixty-second annual gathering on New Year's Day in the St. James' Church, our much-beloved Dr. Douglas in the chair. Over 3,000 happy voices responded to his greeting, "I wish you all a happy New Year," with a ringing (once heard, never to be forgotten) "The same to you." The gathering was the most successful ever held. The singing and music, under the leadership of Mr. C. W. Coates, led by Mr. Herbert Paton's orchestra of twenty-five instruments, was delightful. Addresses by the chairman; Rev. W. Hall, M.A., of the French Institute; Rev. Dr. Wells, of the American Presbyterian Church, and Rev. J. C. Heine and Dr. Kelly, representatives of the Presbyterian Sabbath-schools of the city, were all to the point, full of enthusiasm, patriotism and Methodistic fire. Mr. J. W. Beall, the Secretary of the Sabbath-school Association, read the report of the missionary collections of the several schools, showing the handsome sum of \$3,494 contributed to the Missionary Society by sixteen Sabbath-schools, equal to \$1.18 each on the average attendance of the contributing scholars, or eighty-two cents each on the total number on the roll of the contributing schools, an average unequalled by any of the Methodist Sabbath-schools in Canada.

On Friday evening, from half-past six to eight o'clock, the annual tea-meeting of the officers, teachers and workers was held in the lecture hall of the St. James' Church. Over 600 participated. At 8 p.m. the gathering was called to order, and a very interesting meeting held, presided over by Rev. T. G. Williams, D.D., President of Montreal Conference, and clerical President of the Sabbath-school Association. Instructive and helpful addresses were delivered by Mr. W. T. Ware and Rev. C. E. Flanders, B.A., and papers read by the Misses Le Boessignol and Hersey, on Sunday-school topics. The Secretary presented his report, which shows a total membership in the twenty schools of 481 officers and teachers, with an average attendance of 400, equal to eighty-three per cent; and 4,479 scholars, with an average attendance of 3,881, equal to seventy-five per cent. The average attendance of the teachers is five per cent. in advance on the previous year, thereby improving the average attendance of the scholars by fifteen per cent; and this average percentage of attendance of the teachers, we think, is not excelled anywhere. The report shows that the schools are in good condition, and doing a grand work towards building the character of the rising generation and in leading them to Christ. One remarkable showing in the report is the very low death-rate in the schools for the past year—only twelve deaths in an enrollment of about 5,000 children. This is two and two-fifths per cent on the thousand. No further proof need be given to show the healthfulness of the city of Montreal for children, when fostered under Methodist care and sanitary oversight. Who can beat this showing? Yours truly, J. W. BEALL. Montreal, January 6th, 1891.

SUNDAY-SCHOOL BOOKS.

Allow me to thank the readers of the GUARDIAN who so kindly and promptly answered the appeal for Sunday-school books for the school at the Primitive Methodist Colony. The superintendent has just written stating that he has received one hundred and forty books, a very nice library indeed. Such a hearty response is very encouraging to Christian workers who have little to spare in the early years of settlement, and are still earnestly desirous of doing honest work for God. Any books sent to the writer will be judiciously distributed, and, if the address is given, suitably and promptly acknowledged. They must, however, be sent free of expense. ROBIN RUSTLER. Moosejaw, Assa., Jan. 3rd, 1891.

"SERMONS AND ADDRESSES BY REV. S. J. HUNTER, D.D."

This goodly 12mo. volume has been published at the Methodist Book Room, Toronto, and reflects great credit upon the House. The portrait is not a good likeness of the departed. No doubt, sickness and toil brought on premature old age; but our sainted brother was more youthful than he appears in this volume.

Those who knew Dr. Samuel J. Hunter would be prepared to expect that his pulpit discourses would afford profitable reading, and if they will peruse this volume they will not be disappointed. The first sermon in the volume on "Power—Influence—Assurance," and that on "Entire Sanctification," have afforded us unmingled pleasure and satisfaction. Then, the addresses are full of grand sentiments. Having had the pleasure of listening to the one entitled, "Our Methodist Heritage," it was read immediately, and re-awakened within us the emotions which were then kindled. A brother who sat in the same seat with the writer, said after the delivery, "That address would have made him a bishop if it had been delivered in the United States." No address at any Conference Friday-night service which the present writer has attended ever surpassed the one now published for the first time. Let all our younger ministers and the friends of Samuel J. Hunter enrich themselves by purchasing a copy of this volume, which they can retain as a souvenir of a sainted friend who has passed into the skies. E. B.

CHURCH-OPENING AT BLUEVALE.

The finest weather and sleighing, a magnificent crowd (the largest, it is said, ever seen in Bluevale), unbounded interest and enthusiasm, attended the opening of the fine new Methodist church on December 18th. In the afternoon at 8.30, the Rev. Dr. Potts, of Toronto, preached on Matt. ii. 7-11. His sermon, probably, will never be forgotten by those who heard it; it was full of thought and thrill and power. Every seat, draw-seat and chair, was filled. Immediately after the afternoon service the dinner, which was excellent, was served, which occupied the time fully from 5.30 to 8 o'clock. About 600 people took dinner; yet, despite the great number, the ladies of the church and circuit had provided so abundantly that many more could have been entertained. At 8 o'clock, the evening entertainment of music, song and addresses was given. Dr. Chisholm, of Wingham, filled the chair in a gentlemanly and worthy manner. Revs. John Scott, M.A., Chairman of the District, J. A. McLaughlan, B.A., of Wroxeter, Robert Godfrey, of Belgrave, A. Y. Hartley, Presbyterian, of Bluevale, J. S. Cooke, of Hensall (who preceded the Rev. Mr. Wallwin as pastor) gave short addresses; all were short and pithy, however, to give time to Dr. Potts, who was to give the address of the evening, his subject being "The Mutual Relation of Pulpit and Pew," which was full of wisdom and eloquence. Nearly all who were present in the afternoon remained for the evening, who, with scores of others, crammed the seats, aisles, porch and every foot of space within the building. Many loads of people who came in the evening had to turn around and disappointedly wend their way home. The fine music was supplied by the Wingham orchestra, and solos were sung by Misses Dulgme and Tufts, Mrs. Cooke and Mr. Duffield. A subscription was taken in behalf of the building fund, which, with the proceeds of the dinner and afternoon offerings, amounted to considerably over \$500.

It is believed that the offerings to be taken at the dedication, January 11th, will wholly provide for the debt. Rev. W. S. Griffin, President of the Guelph Conference, will preach the dedicatory sermon at 10.30 a.m., and dedicate the fine edifice to the worship of God. At the opening every one was delighted with the fine and commodious building and the state of the finances. Dr. Potts expressed himself as highly pleased with the beautiful structure, at being present to help his old colleague, Rev. I. B. Wallwin, and with the generous liberality of the people, notably the fine donation of the Hon. W. E. Sanford, of Hamilton. Liberal contributions have come also from Detroit and elsewhere.—Wingham Times.

FORDWICH CHURCH OPENING.

December 14th, 15th, 21st and 22nd will long be spoken of as marking an important era in the history of Fordwich Methodism, the occasion being the opening of our fine new church, built on a part of the parsonage lot, the prettiest site in the village. Rev. James Hannon, D.D., of Guelph, preached to us morning and evening of December 14th, and conducted the dedication service in the morning, assisted by the Rev. Henry Berry, of Midway, and the pastor. In the afternoon we were favored with the services of Rev. Wm. Smyth, of Harriston. The church was filled in every part at all the services with earnest and delighted congregations, large numbers of people being forced to leave, unable to gain an entrance. The sermons were earnest, thoughtful, interesting and practical expositions of divine truth, and throughout were characterized by a deep spiritual tone and accompanied by the unction of the Holy Ghost.

On Monday evening, December 15th, the usual tea-meeting was held, and was in every sense a grand success. Tea was served in the basement of the church, and from time of commencement till nearly 8 o'clock the tables were filled with people who sought such delicacies as the ladies here well know how to provide, about 600 people eating and were filled. A few minutes after 8 o'clock the pastor took the chair, and after devotional exercises called on Rev. Wm. Smyth to address the audience, the brother responding with a pithy, pointed, humorous and instructive address such as he is so well able to give. Short and excellent addresses, in which were many words of commendation, congratulation, and kindly brotherly feeling, were given by Revs. Thos. Muir and T. A. Wright, pastor and incumbent of the Presbyterian and Episcopal churches respectively of this village. It does us good to hear such kindly words from ministers of these large and influential bodies of Christians. The financial statement was then

presented by B. S. Cook, Esq., reeve of Howick township, which showed a deficit of about \$250 when all is completed.

Dr. Griffin, of Stratford, President of Conference, was next introduced, and for about an hour swayed the audience at will, interspersing an address full of good sense and instruction with wit, humor and well-chosen anecdote, and succeeded as well in raising about \$50 more than the estimated amount requisite to cover the entire cost of the undertaking. His visit here will not soon be forgotten.

On Sabbath, December 21st, the opening services were continued. Rev. John Scott, M.A., Chairman of the Wingham District, preached morning and evening, and Rev. Wm. Ottawell, of Walton, delighted his former parishioners with his presence and an excellent sermon. Bro. Ottawell was much beloved here as a pastor. The sermons of Bro. Scott were of a high order, and especially appropriate was that of the evening. At the close of the service we had the joy of seeing four penitents kneeling at the railing and asking forgiveness of sins—a fitting close to these delightful services.

The "Orange Social" on Monday night, 22nd December, was likewise a success. Bro. Ottawell gave us an excellent address, after which Rev. T. M. Campbell, Chairman of St. Mary's District, favored us with his splendid lecture on "God Save the Queen."

The collections on Sabbath amounted to \$182.10, and the proceeds of tea-meeting and social to \$149.90. The church is built of red brick, trimmed with white, and with metallic roof. It is 55 x 32 feet, and contains basement, end gallery and alcove, and has seating capacity, including draw-seats, for about 400 people. Our people are delighted with their new building in which to worship God, the cost of which is all provided for; and what is now needed is the baptism of the Holy Ghost. May it fall upon the entire circuit. We enter upon a series of special meetings in the new church next week. "Brethren, pray for us." J. W. FRING.

Brief Church Items.

GUELPH CONFERENCE.

HIPPEN CIRCUIT.—Rev. Henry Irvine writes: "A blessed revival has just been held at Drysdale, where about twenty-seven sought Christ. We began with four members at this deserted outpost of the old Hensall North Circuit, and close with a class of over twenty, sixteen of whom are married people. We have a fine congregation, and are giving them regular preaching. The whole neighborhood has been moved, and others will come to the Saviour. This ends nine weeks of successful revival work, in which the pastor was aided six days by neighboring ministers. Miss S. J. Williams comes to our aid on the 11th, when we open at Chiselhurst."

MONKTON.—The Sabbath-school entertainment in the Methodist church on Christmas Eve was a grand success. The seats were packed full, as were also the aisles, and many were unable to find seats. The church presented a very pretty appearance. An arch of evergreen spanned the front of the platform, upon which were hung about one hundred little stockings of different colors, filled with candies and nuts, and an orange string to the toe of each. The other forty or fifty stockings were hung to the ship and the "Merry Christmas" motto which adorned the wall behind the organ. About 7.45 p.m. the chairman announced the opening piece, "Welcome to all," sung by the school. The programme being a lengthy one, space will not allow of special mention. The children performed their parts exceedingly well, reflecting great credit upon Miss Annie Stewart, Miss Lizzie Near and Mrs. W. J. Brandon, who had the responsibility of their training. Proceeds of the evening over \$30. The school is in a healthy and prosperous state, having 144 names on the roll, and an average attendance of between seventy and eighty.—Stratford Herald.

CLIFFORD.—Rev. R. Phillips, pastor. The anniversary services of the Methodist church were held on Sunday last. The Rev. Mr. Galloway, of Hanover, preached both morning and evening, his able discourses being listened to with good attention by the large audiences present. In the evening he took for his text the words, "Am I my brother's keeper?" and in a clear, logical and forcible manner showed that every individual is responsible for his brother's welfare—both spiritual and temporal. On Monday evening, instead of the usual tea-meeting, Rev. D. Rogers, of Atwood, reproduced the substance of Dr. Talmage's lecture on "Ingersollism" to a good audience. The lecture consisted of a rebuttal of the arguments used by Col. Ingersoll to show that Christianity, the Bible and God are all absurdities, and we venture to say that had the great agnostic been present he would, as the lecturer said, be so ashamed of his own argument, he would crawl into a rat-hole of everlasting nothingness, and draw the hole in after him. The lecture was one of the greatest treats that the people of Clifford ever had the opportunity of enjoying, and should Mr. Rogers come again he will be greeted by a large gathering.—Clifford Advance.

BETHESDA.—Rev. W. J. Brandon writes: "Our Bethesda friends had a social this year instead of a New Year's arch. It came off on December 31st, and was a surprise to everybody present, drawing out the largest crowd ever seen inside the little church. The rain did not seem to offer any hindrance to the numbers who came, until there could scarcely be found standing room, and the committee were afraid lest they might run short of provisions. But as usual there was enough to eat and some to spare. An interesting programme was begun about 8 p.m., and the children and young people and the efficient choir of the church all performed their parts, with credit to themselves and pleasure to the audience. The children were treated to candies and nuts at the close of the programme. Proceeds, \$25.65, which is to be applied towards securing a library for the Sunday-school."

ATWOOD.—Rev. D. Rogers, pastor. Our missionary anniversaries are past, and the increase of interest and contributions to the cause is encouraging. The Sunday-school Christmas-tree was successful. The addresses and music were of the

first order, and the presents for the children numerous. The pastor and his wife were not forgotten—the former receiving a fur robe, and the latter a purse. May the Lord reward the donors for their kindness. The auxiliary has just purchased and paid for a beautiful parlor carpet for the parsonage. An organ has been placed in Jubilee Church, and the friends there have met their obligations to the parsonage board. Recent revival effort resulted in the quickening of the membership and the conversion of a few souls. May the Lord keep them faithful, and to his name be the praise.

SEAFORTH.—Rev. Wesley Casson, pastor. During the period of our appointment to this circuit we are thankful to report progress in every department of work. Our social means of grace are well attended, gracious influences rest upon our services, and our congregations uniformly were never so large. The Epworth League, commenced last March, is doing a good work, and keeps up its interest from week to week. Our church anniversary sermons were preached last month, when we were favored with the presence of Rev. Dr. Stafford, of Toronto, who ministered, morning and evening, to appreciative and delighted congregations. The collections were \$40 in advance of last year. The Ladies' Aid have worked nobly and untiringly to reduce the debt on the church, and as the result of a little more than a year's endeavor, they have just made a payment of \$500 for this purpose. I never met a kinder people than on this circuit, nor a field of labor so satisfactory and hopeful. We are about to commence special services, and are looking for showers of blessing.

TORONTO CONFERENCE.

SCARBORO' CIRCUIT.—The Cherrywood week-night Bible-class, under the charge of Rev. H. A. Fish, held a very successful tea and concert on the evening of Tuesday, December 30th. This class has only been organized a very short time, so that the attendance and interest manifested in it from week to week is abundant evidence of the popularity of our respected leader. The undertaking and successful carrying out of the tea and concert mentioned above is greatly due to his zealous exertions in that behalf. The programme presented was a choice one, consisting of some excellently rendered anthems, solos, instrumental music and a few readings. The amount realized is about \$62.

QUEENSVILLE.—The anniversary services of the Queensville church were held December 21st and 22nd. On Sabbath, 21st, Warring Kennedy, Esq., delighted the large congregations morning and evening with his fine, clear elucidations of the Scripture texts presented. All present were highly pleased and edified. On the Monday following there was an excellent dinner provided by the ladies of the congregation, when addresses were given by Rev. Mr. Hill, of Newmarket; Rev. Mr. Wilkinson, of Sutton, and Rev. Mr. McKay, of Queensville. Proceeds over \$30. At the Keswick appointment, on the Queensville Circuit, there was a debt of something over \$60, incurred in repairs and improvements. On Sabbath, November 30th, Rev. W. L. Scott, from Toronto, preached morning and evening two very fine sermons, when there was taken in the plate collection over \$60, which covered the entire indebtedness. Following these anniversary services we held a special service for some four weeks, when quite a few started in the better life, and the church was greatly quickened. Last Friday evening some thirty or more of the friends and well-wishers of the pastor from Keswick gathered at the parsonage, and, after taking possession of the entire premises, called in Rev. R. Lerge, when a very flattering address was read by Isaac Mariette on behalf of the congregation, and a fine fur coat and gauntlets, worth \$50, were presented. Thus far we have many evidences that we are living amongst a kind and appreciative people. Our finances are coming up grandly.

GARDEN RIVER.—Rev. J. D. Fitzpatrick writes: "As we take much interest in reading the short notes in the GUARDIAN from the various appointments of our own and other Conferences, we thought a few words from Garden River would not be out of place. We have nothing to report but success, although it has not been so great as we would desire. Our congregations at almost every appointment are growing, and we believe an interest in spiritual matters is taking hold of the hearts of the people. During the months of November and December over twenty manifested a desire for better things at our regular services, and we are trusting that the good work may continue. On Christmas evening our Tarbutt Sabbath-school held their anniversary tea-meeting, which proved a decided success. Each of the remaining six appointments on the mission was largely represented. The weather was all that could be desired, the tea a credit to the ladies who had charge of it, the entertainment such as would compare more than favorably with that given by many of the schools in the lower part of the Province, and the attendance so large that quite a number could not gain admittance. The receipts amounted to \$50.61. Thus God is blessing us both temporally and spiritually, for which we are very grateful, and we pray that he will still continue his mercies to us."

AURORA.—Rev. Peter Addison writes: "Believing that your many readers would be pleased to learn of the revival the Lord has sent us in Aurora, I drop you a few lines. I will not give figures, as most persons know that at such seasons many persons are led to come to the front through the persuasion of friends whom they love rather than from any conviction of the exceeding sinfulness of sin wrought in the heart by the Holy Spirit. The special services were led by the Misses Dimsdale, who did their part well, great simplicity and earnestness being used in placing the truth before the people. God's blessing rested on the Word. The next, and perhaps one of the most important instrumentalities, was a praying church ready for the work. One of the evangelists said, 'In most places we have to preach a week or two to the church; here it is not needed.' Another thing was very marked, the spirit of prayer prevailed. Only two afternoon services were held during the whole series, but united prayer before service in the evening, and private prayer abounded, and God heard and sent us showers of blessing. The greater part of the harvest was gathered from the Sabbath-school, still a goodly number were gathered in from the uncon-

verted members of the congregation. The church is trying to do her best to arouse each one into a steadfast religious life."

CREMORR CIRCUIT.—Rev. G. W. Stevenson, pastor. Myself and family were kindly received at the parsonage by a number of the friends here on our arrival after Conference. Rev. Dr. Stone, of Meaford, preached our anniversary sermons in September. The people were delighted, and profited under the simple but grand expositions of the truth. On Monday evening, Rev. W. E. Barker, Chairman of Collingwood District, and Dr. Stone gave us admirable and instructive addresses. Rev. Messrs. Owens (Episcopalian), Henry (Presbyterian), and Scott, of Avening Circuit, gave short and interesting speeches. On December 1st we began a special meeting at Mount Zion by a four days' meeting. Our Chairman preached the first day with great power and unction. God blessed the Word. Rev. Messrs. Trollope, of Singhampton; Clarke, of Angus, and Scott, of Avening, also helped us grandly in this meeting. Over twenty professed conversion in the meeting, which closed on December 26th, but the old sores healed was alone worth all our effort. "Praise God from all blessings flow."

BAY OF QUINTE CONFERENCE.

NORHAM.—Rev. M. E. Wilson writes: "As every report of progress in any department of the work serves to give an impetus to the whole, I send you the following from this old circuit: In the commencement of the year in July last, the first thing that appeared to need attention was the parsonage property. Repairs were made as required, and two new fences put up, leaving this beautiful home of the minister in good repair inside and out. A successful harvest home placed \$103 in the hands of the trustees of the church, which provided for all present demands. A deepening interest in the services of the church very soon became manifest and culminated in a revival of exceptional power. Afternoon prayer-meetings were at once inaugurated, scattered over an area of four miles around the village. The people gathered in the homes of each other and earnestly besought God's blessing. Those gatherings for prayer proved a very important factor in the work. The services were continued in this way for six weeks, resulting in eighty persons pledging themselves to lead a new life, and coming forward in the old Methodist way seeking pardon. The reception service held at the close of the series will not soon be forgotten. Seventeen adults received the sacrament of baptism. On this occasion and subsequently sixty-four persons were received on probation. Of the remainder some belong to other circuits, and a few yet to be gathered into the church. Norham is scarcely a mile from Warkworth, which advantage gave us the help of Rev. C. L. Thompson, of that place. Mr. Thompson was with us as frequently as his own important work would allow, and by his genial brotherliness and forcible preaching added much to the success of the work. Many attended the services from the village of Myerburg and some were converted; the result has been that the revival has broken out there, and although much wearied in the work we endeavor to keep apace by commencing special services there this week. While the Norham congregation has been at work and the Myerburg people busy, the Oak Hills congregation has not been idle. They have decided to replace their frame church with a beautiful new brick one. Subscriptions almost covering the whole cost of the building have been already secured, and building operations are already under way. The old church is being removed and building material for the new one already provided. The work here is in a very hopeful condition."

FENELON FALLS.—Rev. C. Parker, pastor. Of late the Lord has been blessing us in a very special manner. Our evangelistic services, conducted by Rev. M. J. Bates, the Conference evangelist, have been characterized by marked success. About 160 have been forward at the altar. Many of them, I believe, were converted to Christ. More than 100 have been received on trial for membership in our church. Our meetings were devoid of all undue excitement. No sensational methods were resorted to. The great cardinal truths of the Bible were presented in a forcible, attractive and scriptural manner. The methods of our own church were adopted and worked in a common-sense way in order to reach the people. The Holy Spirit blessed these means to the good of a large number, thus demonstrating the truth that the "Gospel is the power of God to the salvation of all that believe." We have formed a Christian Endeavor Society of nearly fifty members, and are trying by pastoral work and by various organizations to conserve the interests of our church. Let me say for the benefit of my brethren who may need evangelistic help that Bro. Bates is a most suitable man for this work. His address is Box 4, Napanee, Ont. We had a rare treat on Christmas night in a concert given by Mr. and Mrs. Church, of Lindsay. There was a large and appreciative audience, and every body seemed pleased.

BRIGHTON.—On New Year's Eve one of those happy events which encourages, as well as assisting to obliterate many of the hardships to which the ministerial work is subjected, occurred in the Methodist church here, where Rev. Wm. Buchanan, Chairman of the District, has labored for nearly three years. Mr. Buchanan is one of the most successful pastors in the Bay of Quinte Conference. His labors in Warkworth and Trenton were highly appreciated, and were awarded by mementos of value, but Brighton comes to the front and presents their pastor with a handsome gold watch, beautifully engraved, valued at \$75. The address was read by Mr. M. P. Ketchum, ex-Reeve of the village, in an able manner, taking the pastor by surprise, and the presentation was made by Mr. J. M. Wellington, an old and highly-respected member. Mr. Buchanan made a very appropriate reply, thanking the people for the token of regard and confidence. If your space would permit a copy of the address would have been enclosed, but it is sufficient to say that it was one of merit and one which the writer is sure will be long kept as a reminder of the opinions of the people during his sojourn in Brighton. Several of the brethren delivered short addresses highly eulogistic of the pastor's ability as a Christian gentleman. The event of the pastor's "at home" will be long remembered by the pastor and people as a green spot in their lives. May God prosper Bro. Buchanan

wherever his lot may be cast, and especially during the remaining term of his pastorate here.

PLAINVILLE CIRCUIT.—Rev. D. Balfour writes: "There are some earnest and devoted Sabbath-school workers on this field of labor. Our Plainville Sunday-school held its anniversary on September 28th and 29th, when the faithful and wisely-directed efforts of the Superintendent (Mr. John Jewell) and his staff of teachers were manifested by one of the most interesting and instructive reviews of the lessons of the quarter to which it ever has been our privilege to listen. Previous to the holding of the Camborne Sunday-school anniversary the church was kalsomined and repainted inside. On Sabbath, October 26th, most excellent sermons were preached by Revs. Prof. Wallace and Dr. Burwash. On Monday, 27th, tea was served in the schoolhouse, after which an excellent programme was rendered in the church by the Sunday-school, under the leadership of Mr. R. Cullis. Gore's Landing Sunday-school, which is under the superintendency of Mr. H. Waldon, was trained by Mr. M. Manly, on the cantata "Santa Claus' Home." This very entertaining selection was given on December 22nd, in connection with a tea, and was much appreciated. Herwood Sunday-school furnished a Christmas arch loaded with presents, and also a free tea for all its scholars. Addresses were delivered by Messrs. Walton and Davy, and by Rev. Mr. Ross, Presbyterian."

MANITOBA CONFERENCE.

CHATER AND DOUGLASS CIRCUIT.—We have just closed a very successful series of special meetings at the Douglass appointment. Some twenty-five were led to give their hearts to the Saviour who died to redeem them from all sin, and they can now rejoice in the assurance that they are children of God by the "word of reconciliation." The members of the church have also been greatly blessed and quickened. The meetings were conducted by the ministers of the circuit, Revs. F. J. Oaten and J. R. Howarth. The condition of the work on the circuit is very encouraging, the congregations are all very good, especially at Douglass, where the church is crowded every Sabbath evening. The trustees have built a fine large shed and stable for the horses, and they are talking of enlarging the church. On December 23rd a very pleasant evening was enjoyed by the friends of the circuit in the Chater church. On entering the church, the first thing that arrested the attention was a Christmas-tree, brilliantly illuminated by Chinese lanterns, and bearing on its out-stretched arms of evergreen Christmas presents for young and old. The programme was excellent. The Sabbath-school scholars, who had been trained by Miss Brooks for the occasion, sang some choruses, which reflected great credit on their teacher. The Misses Murray, of Brandon, and the Misses Grant, of Chater, favored us with several quartettes, which were well rendered. Rev. Mr. McTavish, of the Presbyterian Church, gave us a short address, which was well received. Miss Soliquhne, of Douglass, and Rev. Mr. Oaten sang a duet. The ladies of the congregation made rich and abundant provision for the physical man, and all present seemed to enjoy this special part of the programme, for every mouth was in motion, and every face beamed with merriment. During the evening Mrs. Howarth was presented with two elegant and costly gifts, as tokens of esteem from ladies of the congregation.

LONDON CONFERENCE.

WARWICK.—The Sabbath-school entertainment held in the Methodist church in this village on the evening of the 24th was a decided success. Mrs. (Rev.) J. G. Fallis occupied the chair with more than ordinary ability. Her address to the teachers was good and full of encouragement. The entertainment consisted of a beautiful Christmas arch, adorned with presents for the children of the school. Great credit is due to the managing committee for their painstaking efforts in training the children. Recitations were given by the Misses Shephard, Moore and Varnum, and Mesars. Sutcliffe, Shephard, Babcock and others. Miss Hagle rendered two excellent pieces of instrumental music. Songs were given by Miss Archer and Mr. John Williams, which were well appreciated; also short addresses by Rev. Mr. Thomas, Mr. Humphries, and Mr. William Morris, superintendent of the school.—*Warkford Guide-Advocate, January 2nd, 1891.*

BARNIA CIRCUIT.—Rev. T. Cullen, pastor. On the 4th inst. the General Superintendent, Rev. Dr. Carman, preached our missionary anniversary sermons. We had fine congregations, good collections and subscriptions. His discourses were full of fire and burning thoughts that glowed like molten metal. They were delivered with great energy, and were a benediction to those who heard them.

NIAGARA CONFERENCE.

BRANTFORD, Wellington Street Church.—Rev. John Kay, pastor. The building has undergone a thorough change. The new pew-chair has made the seating very superior, and the whole interior is practically new and exceedingly beautiful—a credit to the enterprise and pluck of the people of this old historic church, full of vitalizing force. The old-fashioned watch-night service was held on New Year's Eve, and the covenant service last Sunday evening (4th inst.) They were impressive and profitable services. Many made a renewal of their covenant vows to serve the Lord. Some of the old methods will never be out of date, or lose their power and appropriateness. The pastor has issued an impressive New Year's letter, and other printed matter of great value to a progressive and live church and people.

MONTREAL CONFERENCE.

NORTH BAY.—Rev. W. J. Beamish writes: "A very prosperous branch of the Epworth League exists in North Bay, which promises to be of great benefit spiritually, morally and intellectually to all who take part in the different parts of work in connection with it. The evening of the meeting of the League is looked forward to from week to week as one of profit and enjoyment in the above-named ways by many who attend. Numbers of the members who take an active part in the meetings surprise themselves and others by the way in which they acquit themselves in their work, and are thereby taking a lively interest in the prosperity of the League. We trust it may continue."

Personal Items.

Jules Verne is sixty years of age. He is very gray.
Jay Gould is having his portrait painted by a French artist.
W. H. H. Murray, of Boston, will erect a monument at Sitting Bull's grave.
The King of Siam has issued a decree prohibiting the liquor traffic in his dominions.
Mrs. Emerson's home at Concord is becoming more and more a shrine for the literary pilgrim.
Mrs. Chauncey M. Depew has given out that her husband must not attend so many public dinners.
Clarence V. Greathouse, formerly a San Francisco newspaper man, has been made deputy king of Corea.
We regret to learn that Rev. Dr. Fawcett, of Chicago, son of Rev. Michael Fawcett, of this city, is very seriously ill.
The result of Bishop Taylor's recent visit to the United States was the collection of about \$30,000 for his work.
Sitting Bull could write English. He charged a neat sum for his autograph, making considerable money thereby.
Mr. Gladstone is a great patron of second-hand bookstores in London. He is said always to insist on a discount for cash.
Rev. Caleb Parker, pastor of the Methodist church at Fenelon Falls, has been invited to the pastorate at Campbellford.
Every person has his hobby. The Czar, in the midst of his war-like life, finds time to spend in the collection of rare old books.
General Booth is a tall, stoop-shouldered man, with a prominent Roman nose and a patriarchal white beard. He is sixty-one.
Mrs. Olive Washburn, of San Francisco, will devote the bulk of her fortune to founding a Nationalist colony in California. She will try Bellamy theories.
Rudyard Kipling's peculiar Christian name is said to have had its origin in the fact that his father and mother plighted their troth on the banks of Lake Rudyard.
Russell Sage, the financial magnate, is a tall-built, gaunt, keen-eyed man of nervous manner, with a long, clean-shaven face fringed with a scraggy, iron-gray chin-beard.
Rev. Mr. McCarroll, of Detroit, Mich., has just returned from a three-months' trip to the Orient. At Joppa he saw three locomotives from Pennsylvania for the new road to Jerusalem.
The remains of Sir John Boehm, the great sculptor, are, by Victoria's order, to be placed in the crypt of St. Paul's. Eighteen persons have been interred there in the past twenty years.
The incomes of the Roman bishops in Ireland average at least \$5,000 a year; but some of them, such as the Bishops of Dublin, Cashel, Limerick and Meath, receive five times that sum.
John G. Whittier is fond of pets. He has three handsome dogs, two cats and three horses. When the poet goes a broad in pleasant weather, a young St. Bernard dog is his constant companion.
Cardinal Lavergerie's declaration in favor of the French Republic has received the support of the archbishops of Tours, Cambrai and Rouen, and of several bishops and other clerical dignitaries.
Daniel Salisbury, of California, and his wife have been married for eighty years. He is 103 years old, and she 110. They were married eighty years ago the 23rd of last month. That day the population of the United States was only 7,239,881.
Rev. C. W. Watch, Chairman of Cannington District, had a beautiful set of harness presented to him on Christmas Eve by the friends of the Cannington church, and on New Year's Eve by the same congregation was surprised by the presentation of a beautiful and costly fur-coat.
At the last official meeting of the Quarterly Board of Carberry Circuit, Manitoba Conference, a resolution was passed expressing a deep sense of the loss felt in the death of Mr. John Clark, a prominent member of the Church there, and sympathizing with his widow in her affliction.
Alexander William Kinglake, the author of "Eothen" and "The Invasion of the Crimea," died at London, Eng., on January 2nd, aged seventy-nine. He was educated at Eton and Cambridge. During the greater part of his life he practised as a barrister in the Court of Chancery.
Osman Ghazee, the hero of Plevna, is greatly annoyed at being persistently talked of and treated as dead. He has received during the last few weeks a whole volume of obituaries, friendly and otherwise. As a matter of fact, Osman is particularly flourishing, and his sons have been married to daughters of the Sultan.
Rev. G. A. Gifford, Ph.D., pastor of the Methodist church at Acton, has just been elected a member of the "American Association for the Advancement of Science." This is an honor to be coveted, and the Doctor is to be congratulated upon his preferment. The annual meeting of the association will be held in Washington this year.
Rev. Anna Shaw addressed a large audience at the Pavilion last Sunday afternoon under the auspices of the Canadian Temperance League. At several points in her address she favored woman suffrage as a remedy for many evils. On the platform were Mrs. B. McDonald, Mr. J. S. Robertson, Mr. J. N. McKendry and other members of the League.

Mrs. Mary C. Nind will speak in the interest of the Woman's Missionary Society in the Metropolitan Church on Sunday morning, January 18th, and in Queen Street Church on the evening of the same day. She will also deliver an address on Monday evening, 19th, in Sherbourne Street Church. Mrs. Nind comes to us highly recommended.
Prince Henry of Orleans and M. Bouvalet have just returned from a year's trip through Tibet. They passed through Siberia and China also, and came out in Indo-China. They experienced much trouble in eluding the guards on Tibet's frontier. Several times the quicksilver froze in their thermometers. They were without water. When for-

unate enough to have fire, they melted ice and made tea. Sand-storms blinded them and snow sometimes buried them. Hunger, thirst and loneliness well-nigh finished their careers and their journey on more than one occasion.

The fortune of Cornelius Vanderbilt is estimated at \$90,000,000, that of William K. at \$50,000,000, and that of W. W. Astor's property at considerably above \$100,000,000, and that of John D. Rockefeller's at \$180,000,000. "The richest of the Rothschilds in all his financial glory," says the Boston Herald, "is not arrayed like one of our Western Croesuses. This Rothschild is said not to go beyond \$70,000,000. John D. Rockefeller could lose that amount of money and still surpass the Duke of Devonshire in wealth."

Mr. and Mrs. Cyrus W. Field celebrated their golden wedding on December 2nd. An interesting feature of the occasion was the presence of the entire bridal party who fifty years ago shared the honors of the wedding day. There were present also Justice Stephen J., David Dudley, and Rev. Henry M. Field, brothers of Cyrus W. Field, all having achieved marked distinction. Congratulations were received from many illustrious persons in England, including Mr. and Mrs. W. E. Gladstone, the Duke of Argyll, and Archdeacon Farrar. Mr. Field is seventy years of age.

Woman's Missionary Soc'y.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Malachi iii. 10.)
"And this is the victory that overcometh the world, even our faith." (2 John v. 4.)

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

Subjects for prayer during January:—
For the baptism of the Holy Spirit as a necessary qualification for service. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts i. 8.
For revivals. "Wilt thou not revive us again, that thy people may rejoice in thee?"—Psa. lxxxv. 6.

AUXILIARIES.

BARRIE.—We are glad to report a marked increase of interest and zeal in the missionary work of our auxiliary. During the last three months we have enrolled the names of three life members. It seems to have received a fresh impetus from the earnest and devoted labors of our President, Mrs. Parker. The members of the auxiliary and mission band, wishing to show their love and appreciation for Mrs. Harrison, one of the oldest members, decided to make her a life member of their societies. On Wednesday afternoon, December 24th, Mrs. Parker invited the members to an "at home" at the parsonage, and a very enjoyable time was spent. Two life-membership certificates were presented to Mrs. Harrison, and addresses were read by the secretaries, in which reference was made to her godly life, her noble example, deep interest in missionary work and many years of toil in the Master's service. Mrs. Harrison, though taken completely by surprise and deeply affected, responded in fitting and touching words. B. L. BOSANKO, Cor. Sec.

MRS. MARY C. NIND.

We have great pleasure in announcing that this lady has been secured to deliver several addresses in this city within a few days, on the subject of missions, in the interest of the Woman's Missionary Society of the Methodist Church. Mrs. Nind has taken a leading part in the Woman's Missionary Society, we understand, ever since its organization. She was one of the delegates sent to the General Conference on Missions, which was held in Exeter Hall, London, in 1888; and of all the addresses delivered by eminent women on that occasion, none were listened to with more interest, or made a deeper impression, than those delivered by this lady. She will deliver an address in the Metropolitan Church on Sabbath, January 18th, at 11 o'clock, and in the Queen Street Church at 7 o'clock the same day. She will also address a meeting in the Sherbourne Street Church, on the evening of Monday, the 19th inst., when the chair will be taken promptly at 7.45. There will, of course, be a grand rally of the women from all the auxiliaries in the city, and of the ladies of the churches generally, but we shall be surprised if her addresses do not prove quite as interesting to the gentlemen as to the ladies, and the committee that have the matter in hand extend a cordial invitation to all.

NOTICE TO AUXILIARIES.

The attention of auxiliaries is called to the following resolution passed at the last meeting of the General Board, which can be found on page xv. of the Annual Report: "That the General Board make appropriations for all their work, and that no special appeals be made to our auxiliaries, but that all our funds pass through the hands of Branch and Board treasurers."
S. K. GODDERHAM,
President General Board.

TORONTO, SHERBOURNE STREET.—The annual Thanksgiving service of this auxiliary was held on December 5th, and, as well as being successful in point of receipts and attendance, was a season of much spiritual profit. Addresses by Mrs. Dr. William and Mrs. Stephen, of the China Inland Mission, were replete with heavenly fervor and missionary zeal; the effect being that each heart was forced to ask itself the question, "What owest thou unto my Lord?" According to our count several members quoted suggestive passages of Scripture and expressed their thoughts upon them, while the reading of the texts accompanying the "offerings" was not the least helpful part of the afternoon's exercises. Number present, 48; amount contributed, \$46.52. M. J. S., Secretary.

Our Family Circle.

AN EVENING HYMN.

Slowly the sun descends
The western sky;
The shadows longer grow,
The breezes die;
Homeward, on willing wings,
The birds now fly,
For night is nigh,
And soon will draw her veil o'er earth and sky.

Then, while the world lies still
And tries to sleep,
While all the land is wrapt
In shadow deep,
Watch with Thy waking ones
And those who weep,
Do thou, Lord, keep,
And guard from danger those who fall asleep.

And if we wake to see
Another day,
Give still thy needed help,
Go all the way
With those who work for thee;
And with those stay
Who wait, for they
Long for thy presence all the weary day.

Soon will our day of life
Draw to an end,
And thickly round its close
The shades descend;
Homeward through gathering gloom
Tired spirits wend,
Oh, watchful Friend,
Guide, guard and keep us to the very end.

Toronto. AMY J. PARKINSON

A WONDERFUL CHARM.

There was once a woman who went to her minister for advice, and she said, "Dear sir, my life is very miserable."

"Well," replied the minister, "what would you have me to do?" To which the woman answered:

"Ah, my husband and I don't agree. We quarrel very often. He comes in tired and ill-tempered, and I fire up. Then we go at it with tooth and nail."

"Very well," said the minister, "I can cure that."

"Oh, can you, sir?" said she. "I am so delighted, for I do love my husband when all's come and gone."

"It's a certain cure," said the minister, "and will work like a charm."

"Oh, I am so happy to hear it," says she.

"Well," continued the minister, "when your husband comes in from his work, fractious and quarrelsome, and says a sharp thing to you, what do you do?"

"Oh, I answer back, of course," she replied.

"Very well," said the minister, "the mysterious charm is this: Whenever your husband comes in and speaks sharply, the first thing you do is to run out to the pump, fill your mouth with water and keep it in for ten minutes."

The woman came back to the minister three or four weeks after and said, "The Lord help you, sir, for that's the most wonderful charm I ever heard of. Indeed it is."—*Lutheran Observer.*

THE GIVING OF GIFTS.

Now that Christmas is over it cannot be amiss to say something as to the use and abuse of holiday giving. It is one of the sweetest of privileges to give to those whom we love and to whom we can send our offerings with the perfect assurance that they will be accepted in the spirit in which they are proffered and without a thought of their intrinsic value. The moment, however, as is too often the case, that the suggestion of obligation moves the giver to his act or the sordid thought of money worth enters the mind of the receiver, the bloom is gone from the whole.

There is an element of hardship in the very idea of the necessity of giving, for the merest trifle passing from the hand of one to that of another without money and without price, takes to itself a value in the mind of the giver that is quite artificial, if its giving does not come from the warm and spontaneous impulse of friendship or of love. We are told that the Lord loveth a cheerful giver; it must be true that he also loves the one who can receive gifts without a meretricious thought. The person who accepts a present and says in his mind: "Now I must return this gift in some form," is as far from the spirit of Christmas and the spirit of Christ as is the one who makes a gift, thinking that the receiver will reciprocate.

There is nothing original in this little preachment. Everyone has thought the same thing and many have said it. But it cannot

be said too often, that the perfunctory giving of gifts as a matter of social duty is subject to the gravest abuse, and has nothing in sentiment or feeling to excuse it. What is said of Christmas gifts applies as well to those made at other seasons, but the abuse is probably most flagrant in the case of the wedding offering. Here the receipt of an invitation practically creates an obligation. There is less of this feeling now than there was a few years since, but even to-day the person of modest income dreads the coming of the wedding season, because it involves demands upon his purse that amount to actual embarrassment. Then the bride and groom, who are starting in life, it is possible, with the necessity of economy before them, find themselves loaded at the outset with a grievous burden. If there is ever a marriage in the family of any one of the persons who gave them wedding gifts, the deadly and ungracious duty of reciprocation stares them in the face, and it is years before the account can be closed with the consciousness that all obligations are discharged. The best plan is to give only when there is a distinct pleasure in the act of giving.—*Detroit Free Press.*

LOSING BOTH WORLDS.

It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God. Others put it in a second place. Then prayer-meetings are dull, and fellowship gatherings are uninteresting. But the moment a man begins to seek first the kingdom of God and his righteousness, all things are right. Any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, may be religious; but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of the one nor of the other. The great desideratum of the present day is not more Christians, but a better band of them.—*Prof. Henry Drummond.*

UNCONSCIOUS INFLUENCE.

In Dean Stanley's "Life of Dr. Arnold of Rugby," it is related that "at Harrow, where he once spent a Sunday with Dr. Langley, there were found among the few papers of a poor servant-maid, who died some time afterward, notes of a sermon which he preached there in the parish church, and which she was known to have recurred to frequently afterward." Little did Dr. Arnold think, while he was preaching, that the words spoken by him would be cherished by an obscure servant, and would prepare her for heaven.

This is one of the most encouraging features of Christian work. The word spoken is like Longfellow's arrow which he lost, and the song which he breathed into the thin air—

"But long, long afterward, in an oak,
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

Mr. Samuel Colgate, at Orange, used to tell a story of a minister that came there once to preach, simply as a supply, for a single Sunday. The sermon seemed to make rather an unfavorable impression, and Mr. Colgate himself spoke of it in a rather deprecatory way. A little while afterward a candidate for membership in the church, while relating her experience, described this very sermon as being the persuasive message which God had sent to her, and which proved to be the turning-point in her life.

HOW SHE CURED HIM.

No doubt some of our readers have heard how Mr. Higginbotham's home was made interesting. He told Mrs. Higginbotham that he went out at night because his home was not interesting. Therefore, like a wise woman, she proceeded to effect a remedy. Concealing her identity she discovered what kind of a place Mr. Higginbotham considered interesting, then she set to work. The carpets in the front and back parlors were taken up, the floors were sprinkled with sawdust, the beautiful paintings gave place to something a little loud, spit boxes with stumps of cigars were put in the corner, and decanters adorned the rough table which had taken the place of the handsomely covered stand. Then Mrs. Higginbotham invited Mr. Higginbotham to spend the evening at home, and he did. He surveyed the situation with open-mouthed and round-eyed wonder; then a

look of sneaking dismay came over his face; and when at last he had gotten enough of his humiliated manhood together to express an opinion, he declared that if Mrs. Higginbotham would only put the parlors together he would consider her home the most interesting place in the world.—*Advance.*

CHILDREN AT THE TABLE.

In comparatively few American homes does the custom prevail of giving the children their meals apart from their parents. Domestic arrangements would be sadly complicated were it common in the ordinary household, as it is in England, to have a separate breakfast served for the little ones in their nursery while the seniors discuss their more elaborate morning repast in their own *salle a manger*.

Usually and wisely American children eat at least two of their meals with their parents, and thus have what benefit may be derived from association with older people. It is only when the father and mother fail to guard against letting the little ones gradually assume the reins of government that affairs reach a point which makes one long to banish the babies to the nursery, or even further, if by such means peace might be secured at meal-times.

Nowhere does the spoiled child appear to worse advantage, or make more of a nuisance of himself, than at the table. His incessant chatter, the constant interruption his appeals for attention make in the conversation of the older people present, his clamorous demands for any article of food which happens to strike his fancy, his loud protests when his wishes are denied him, his slovenly, often disgusting habits of eating, make the family meal-times a pandemonium and penance to the hapless guest upon whom the youngster has no claims of affection to render his vagaries amusing or interesting.

So long as custom and necessity render it advisable to have a child at the same table with his parents, these should fix upon a plan of action, and adhere to it. Desiring to have their children looked upon as comforts and not as spoil-sports, they should enforce strict obedience, exact quiet at table, and inculcate stringently the once honored maxim—of late years fallen sadly into disuse and disrepute—that little boys and girls should be seen and not heard. Remembering how much easier it is to check a habit at the outset than to break it off after it is fully formed, the father and mother should watch their children's table manners, and repress at once the carelessness and unpleasant tricks which seem, possibly through original sin, to come naturally to most little folk. The correct handling of spoon, fork and knife should be taught as soon as they are permitted to use these implements, and slovenliness should be rebuked and held up as a disgrace. Not least is it in importance that the father and mother should, after due consideration, establish an outline of diet for the youngsters, and allow no divergence therefrom.—*Harper's Bazar.*

AGAIN THE CIGARETTE.

Wood's *Medical and Surgical Monograph* for December contains an extended article upon cancer and its complications, by Dr. Charles Egerton Jennings. It discusses for the information of the profession the various forms of that dreadful disease, and experiences in its treatment. The article contains a reference to the subject of cigarette smoking, and lays before its readers the dangers that lurk in that form of using tobacco. Dr. Jennings says: "I am not overshooting the mark when I say twenty-four out of twenty-six cases of lip cancer are caused by smoking." We quote further: "The most injurious of the various forms of smoking are the cigarette, the paper of which is apt to adhere to the lips, and the short, hot clay pipe. The stem-end of the clay pipe can be coated evenly with sealing-wax, by which means the stem can be rendered as harmless as a smooth amber mouthpiece. Those who are the subjects of any chronic affection of the mucocutaneous juncture should certainly forego tobacco smoking—particularly cigarette smoking, unless the cigarettes are smoked through one of the many different kinds of mouthpieces which do not stick to the lips. The saltpetre with which most of the cigarette papers are impregnated to cause them to burn evenly with the tobacco, exerts, unquestionably, an irritating action upon the lip."

These are the words of a professional observer, but so bent are the cigarette smokers on their

peculiar vice, it is more than doubtful if they will have much effect in stopping the habit. Legislation aimed at the use of cigarettes, with penalties against the sale of them to minors, has so far done but little to prevent their sale.—*Detroit Free Press.*

GOOD ENOUGH FOR HOME.

"Lydia, why do you put on that forlorn old dress?" asked Emily Manners of her cousin, after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and faded.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting her hair in a knot, she went to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind; it's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in prettiest morning dresses, and with neat and dainty collar and cuffs; but now that she was back home again she seemed to think that anything would answer, and went about untidy and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress. She seemed to think that courtesy and kindness were too expensive for home wear, and that anything would do for home.

There are too many people who, like Lydia, seem to think that anything will do for home; whereas effort to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously is as much duty as to keep from falsehood and stealing.—*Selected.*

"IN PERILS AMONG FALSE BRETHREN."

The character of a minister of the Gospel is as delicate as that of a woman. It is his bulwark, the very seal of his holy profession. So sacred is it that when it is lost or tarnished all is lost. It represents the building of a lifetime, a structure that should be guarded with holy vigilance. When unsullied, it is next to omnipotent for good; when clouded with suspicion, it is a Samson in the lap of a Delilah. And yet we are pained to admit that ministerial character is handled with a wanton and often malicious recklessness that would indicate an utter inappreciation of its value. By whom is this reprehensible conduct practised? By ministers of the Gospel mostly. And that is the sad part of it. If there can exist a perfect brotherhood on earth it ought to be the itinerant Methodist ministry. We are one in interest, one in purpose, one in organization, one in the holy ties of a divine brotherhood— one in everything— but "in honor preferring one another." Brotherhood means mutual help. But how often the noble relation is perverted! It has come to the point where the staple of conversation among preachers is some brother's faults.—*Ad Rem, in Alabama Advocate.*

SERMONS.

At one time the pulpit was in peril from essayists. Orations have also been its bane; so have long, lecture-like treatises, discourses ponderously, arithmetically progressive, and soporific in their effects. At the present day addresses which neither expound the Word nor inform the mind are, in certain quarters, very much the fashion. The most successful preachers we know, or have ever known, preach sermons. They may be short sermons, or long, or medium; but they are carefully thought out and filled with corn—not with flour or starch or fried bread-crumbs or crackers or magnesium powder, but corn. And they preached naturally. The other day we heard a great theologian preach. We also heard him talk at a tea-table, and in a garden. He is not a popular preacher, nor specially gifted with the arts of rhetoric or oratory; but he has two excellencies, nay, three. He gave us something to think about; he talked in the pulpit precisely as he talked elsewhere; and he tried his level best to make good people better and bad people good.—*London Methodist Recorder.*

The way to wealth is as plain as the way to market; it depends chiefly on two words— industry and frugality; the one neither time nor money, but make both.—*Franklin.*

Our Young People.

AN OLD FRIEND.

Oh, whom did you meet, my children sweet, as out of the door you ran
This sparkling autumn morning?—New tell me if you can!
"What is it you say? "Not a living thing, except high up in the blue
We saw the white gulls sailing as we came down to you."

But surely somebody met you as you ran skipping out,
With your merry morning laughter and many a joyous shout,
And kissed your lips and cheeks and chin—"Then, we tell you true,
We didn't meet any living thing as we danced down to you."

But who then has made your cheeks so red, and nipped each dear little nose,
And kissed your lips till they glow as bright as my crimson Burgundy rose?
You didn't see but you felt the stranger,—didn't you? Well, he came
Last night across the ocean, and Jack Frost is his name!

Aha, you didn't remember him, did you, my darlings twain?
A year ago he brought the snow, and here he is again;
And he's always ready and waiting as soon as the summer's done,
Full of his tricks and his antics, just brimming over with fun.

He frightens the poor little flowers to death, but you don't mind him at all!
He cracks the chestnut-burs in the woods and lets the brown nuts fall;
He covers the laughing little brook with a lid of sparkling ice,
And he hunts for cricket and grasshopper and hushes their noise in a trice.

He was riding on the wind, full tilt, when you came out of the door,
And he said to himself, "Here are some friends I think I've seen before!
Here are two little girls I met last year, and I'll toss their yellow hair,
And paint their cheeks, and pinch their ears, and follow them everywhere."

Ah, dear round cheeks so fresh and pink with the touch of gay Jack Frost,
My little girls with the shining eyes and gold hair lightly tossed!
I laugh to think you couldn't guess who met you on your way,
As you danced down to your *Thes*, this bright October day.

CELIA THAXTER, & St. Nicholas.

ABOUT CHEERFULNESS.

Be cheerful at home. One person can fill a home with either sunshine or shadows. Don't grumble because everything is not all right at the table. Don't think you are treated badly because you are asked to do something. One ought to be thankful if he can be useful and do some good in the world. In doing something to make others happy, one is always made happier himself. A great many mothers who are toiling hard, looking after the cooking and the little children, do not receive as much consideration and help as they ought to get. A whimpering, grumbling boy or girl is a sad nuisance. Don't sulk or be cross. It does no good.

UNCLE JOHN.

A WINTER BIRD'S NEST.

The birds' nest hunter at this season may learn much of the constructive arts of the birds. As I showed in a former article, the unravelling of these abandoned nests reveals a surprising variety of textiles and linings and decorative materials.

But if we suppose that we are the only birds' nest hunters in the woods, we are greatly mistaken. We will say nothing of the owls, cowbird, the jays, the fish crow, blacksnake, and the red squirrel, which have all had their turn at the bird cradles, with more or less murderous success; but if we continue our search long enough we are certain at length to come upon the most novel nest of all—one which has been found before us, and which has been packed as full of innocent mischief as a "jack-in-the-box."

I remember once in a winter walk discovering what I supposed to be an abandoned nest of the chipping-sparrow in a small spruce about seven feet from the ground. I reached for it, and had barely touched it when I felt a commotion within its interior, and in another instant two black beady eyes were staring down at me over the edge of the nest. But only for a moment, for, with a squeak and a spring—like a gray streak—to the ground, the mysterious tenant was soon lost in the grass. I carefully removed the nest. It proved to be, as I had supposed, that of the chipping-sparrow, but so many liberties had been taken with it that but for the horse-hair lining I should hardly have recognized it. A domed roof of interwoven grasses and dried leaves had been

erected upon it, and skillfully intermeshed at the sides or rim, a small hole having been left for a doorway. A soft lining of cotton or wool and feathers filled the interior.

I carefully replaced the snuggery, and doubtless had I thought to visit it occasionally during the subsequent months a half-dozen whiskered, fury, bead-eyed infants had crowded at that little doorway to give me a squeaky reception. For I had intruded on the winter retreat of the field-mouse, destined soon to be a well-packed nursery.

The field mice are the natural successors and heirs to the bird domicile, and their evidences are to be seen in many a disintegrating nest in the woods. On several occasions I have discovered the nests of vireos and the hair-bird lined with a variety of litter for which the builders could hardly be held responsible—chaff of oats, Indian corn with the eyes cut out, buckwheat shells and the like.

There is no telling what whims the vireo might not take in nest building, but when we find the lining of its nest composed of cherry-pits and hazel nuts—even though the nest be fifteen feet above the ground, and far out upon a slender twig, as I have found it—we must look elsewhere for our bird, especially when we find all the nuts to have been emptied through small round holes in their sides, and the tiny grooves of sharp teeth marking the edges of the shells.—*Harper's Young People*.

NOTHING NEW UNDER THE SUN.

We pride ourselves on living in an age of discovery and invention, and pity our ancestors for being born too soon. Yet much of this pity is misplaced. The real truth seems to be that the ancients knew about everything we know, only the knowledge was not generally diffused. The learned man two or three thousand years ago was so far superior to the majority that he was regarded as a wizard, and prudently kept his learning to himself.

In our schools at the present day we use "Euclid's Elements of Geometry," written by Euclid twenty-two hundred years ago. Euclid also wrote on music and optics, antedating much which we think we discovered. The science of optics must have been pretty far advanced in his day, because we know that Alexander the Great had a copy of the "Iliad" enclosed in a nutshell, and it is quite certain that it could not have been written without the aid of a microscope. Layard found in the ruins of Nineveh what Sir David Brewster pronounced to be a "magnifying glass"; and nearly four thousand years ago, the Egyptians and Assyrians observed the stars through a "sliding tube," which we have reason to believe was a telescope.

We make some very fine razors at the present day, but we cannot make any finer steel than that contained in the Damascus swords and knives which the ancients used several thousand years ago. At the same time, the people of Tyre were such experts in dyeing that the Tyrian purple remains unexcelled to this day. The Egyptians were also wonderful dyers, and could produce colors so durable that they may be called imperishable. The ancients were wonderful glass workers, and discovered a method of making it malleable, which we have not been able to do. They could spin glass into garments, dye it in every shade of the rainbow, and etch it with marvellous skill.

Twenty centuries before the birth of Watt, Hero of Alexandria described machines whose motive power was steam. He also invented a double force-pump, used as a fire-engine, and anticipated the modern turbine wheel by a machine he named "Neopile." Electricity derives its name from the Greek word for amber, "electron," because Thales, about 600 B.C., discovered that amber, when rubbed, attracts light and dry bodies, and in the twelfth century the scientific priests of Etruria drew lightning from the clouds with iron rods. All the mechanical powers, the screw, lever, pulley, inclined plane, wedge, wheel and axle, were known to the ancients, and used in everyday life. They were expert builders, as existing relics testify.

The ancient Gauls used a reaping machine. Hobbs gave his name to a lock found in the tombs of Egypt. Natural gas conveyed in bamboo tubes was utilized in China centuries ago, and one of the old Mongolian authors writes of boxes which repeated the sound of men long since dead—an approximation to the phonograph of Edison. In medical skill the oriental physicians of India practised vacu-

nation a thousand years ago. Anæsthetics were known in the days of Homer; and the Chinese, two thousand years ago, had a preparation of hemp, known as "una yo," to deaden pain—something similar to the modern cocaine. Coins were stamped with engraved dies so far back that we have lost the record, and movable types are said to have been known to the Romans. In all that pertains to sculpture and painting the ancients knew so much that their superiority has never been questioned, and their work remains as unsurpassed models. We may say with truth that much of our boasted light and mechanical wisdom is but the match put again to the old candle of our ancestors. The old times were days of war and oppression, and the inventor hid his invention for fear of being robbed. The vast majority had no money to buy a labor-saving device, even if they had brains to use it. It was not a practical age, and knowledge, as well as wealth, was confined to the few. Nowadays an invention of value spreads over the world like a flash of gunpowder; and in the light of modern common sense, the invention of the common friction-match has doubtless done more for the good of mankind than all the discoveries of antiquity.—*Golden Days*.

BRITONS ARE WE.

Britons are we; true to stand
For our flag and fatherland;
Everywhere and every hour,
True to British rights and power!
Proud of England's crown and name,
Heirs of all her might and fame,
We will raise her banners high,
Britons still to live and die!

Our Dominion, strong and wide,
Hails the land our foes deride;
Let them British maxims scorn,
We for nobler ends were born!
England's glories we shall sing,
To her grand cross-banner cling,
One with her on sea or shore;
One with her for evermore!

Thomasburg, Ont.

T. CLEWORTH.

SEVEN THIRSTY ELEPHANTS AND HOW THEY QUENCHED THEIR THIRST.

One day a circus and menagerie train halted at the railway station on its way through a town. Of course there was great curiosity among the railroad men to inspect this queer special train; and among others the engineer and the fireman of one of the locomotives in the yard left their posts for a short time to see the different menagerie cars.

When they came back and were ready to move their locomotive they noticed that the cover of the water-tank was open. Further, they luckily discovered that the tank was nearly empty—although it had been full to the brim when they left it.

Such an extraordinary thing had never happened before. No wonder there was great surprise on all sides; everyone knew the tank was full when the men had left it; in fact some of the "hands" had seen it filled, neither was there a leak in it, and yet, the tank was empty. The question was, where had the water gone?

Seven thirsty elephants, shut up all day and all night in a car that gave them hardly room to move; their warm bodies fairly touching one another, a paltry allowance of water to quench their thirst, and, then, to be left standing on the hot railroad track, the sun's rays pouring down upon the roof of the car, and with only such air as could come through the small open windows! Was it any wonder, when their keen scent told them water was near, that they should search for it? How were they to know that it was not there for their convenience. At any rate, no sooner were the men gone, when through the small window of the elephant car the dusky trunk of an elephant made its way, sinuously out. Another followed its example, then another, until seven trunks had felt and snuffed around, over engine, tender and coal. What they sought was not there; but they still kept moving about, and, coming to the water-tank, one of them stopped, felt all over the cover, and at last managed to get the finger-like end under the edge of the cover. Then slowly and carefully it was opened; when, behold! there was what the elephants wanted—water, and plenty of it. The owner of that particular trunk took a long draught, its companions meanwhile shoving and pushing one another in their anxiety to drink. One after another they filled their trunks with the cool water, and poured it down their dry, parched throats. How grateful! How refreshing! After the long, dusty ride, with what keen enjoyment they squirted the

water over their tired, hot bodies, until they were cool and comfortable.

The mystery of the empty tank was a mystery but a short time. The keeper of the elephants on visiting the car had found it and the elephants deluged with water. A few inquiries, and the matter was explained to everyone's satisfaction.—*January St. Nicholas*.

A BRIGHT BOY AND WHAT HE ACCOMPLISHED BY READING.

I do not think it is very serviceable to make a list of books for children to read. No two have exactly the same aptitudes, tastes, or kinds of curiosity about the world; and one story or bit of information may excite the interest of a class in one school, or the children in one family, which will not take at all with others. The only thing is to take hold somewhere, and to begin to use the art of reading to find out about things as you use your eyes and ears. I knew a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining-table, who liked to read the encyclopedia. He was always hunting round in the big books of the encyclopedia—books about his own size—for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and natural phenomena. He asked questions of these books, exactly as he would ask a living authority, and kept at it till he got answers. He knew how to read. Soon that boy was an authority on earthquakes. He liked to have the conversation at table turn on earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but that he could tell where it occurred and what damage it did, how many houses it buried, and how many people it killed, and what shape it left the country it had shaken. From that he went on to try to discover what caused these disturbances, and this led him into other investigations, and at last into the study of electricity, practical as well as theoretical. He examined machines and invented machines, and kept on reading, and presently he was an expert in electricity. He knew how to put in wires, and signals, and bells, and to do a number of practical and useful things, and almost before he was able to enter the high-school, he had a great deal of work to do in the city, and three or four men under him. These men under him had not read as much about electricity as he had.—*Charles Dudley Warner, in January St. Nicholas*.

CROMWELL'S MOTHER.

Little of Cromwell's father is known; much of the mother is learned through the son. She is described as "a woman with the glorious faculty of self-help; ready for the demands of fortune in its extreme adverse time; of spirit and energy equal to her mildness and patience, and unchangingly simple in her tastes."

Left a widow with a number of small children dependent upon her, she carried on her husband's business successfully, educating her children, and exercising over them a discipline which judiciously combined restraint and liberty. From his mother the Lord Protector inherited the patience, candor and simplicity which so conspicuously distinguished him. From her teaching he acquired the courage, persistency and decision which triumphed on the fields of Naseby and Dunbar, and gained him supremacy in every contest. Cromwell was proud to install his mother—the widow of the Huntingdon brewer—in Whitehall, the home of the English kings. But amid her magnificent surroundings she retained her natural simplicity, rejecting all personal pomp, and imploring a quiet burial in a humble country churchyard. A short time before her death she blessed her son in these words: "May the Lord cause his face to shine upon thee, and comfort thee, and enable thee to do great things for his glory, and to be a relief unto his people! My dear son, I leave my heart with thee. A good-night!"

Politeness is like an air cushion. There may be nothing in it, but it eases our fall wonderfully.—*Bulwer*.

He who is not willing to stoop will never rescue the perishing, and he who refuses to lose his life, will never find it among God's saints.—*H. M. Booth*.

ALL LETTERS CONTAINING PAYMENT FOR THE CHRISTIAN GUARDIAN, METHODIST MAGAZINE, S. S. BANNER, PLEASANT HOUSES, AND OTHER PUBLICATIONS, OR FOR BOOKS, SHOULD BE ADDRESSED TO THE BOOK STEWARD, REV. WILLIAM BRIGGS, TORONTO.

ALL COMMUNICATIONS INTENDED FOR INSERTION IN THE CHRISTIAN GUARDIAN SHOULD BE ADDRESSED TO THE EDITOR, THE REV. E. H. DEWART, D.D., 38 RICHMOND STREET WEST, TORONTO.

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, JAN. 14, 1891.

THE TEMPERANCE CRISIS.

A great battle is being waged. A forward movement has been inaugurated. A united movement in favor of Prohibition has been agreed upon. Parliaments and legislatures justify their inaction on the alleged ground that the country is not ripe for advanced legislation. There is only one way of effectively meeting this objection. That is by such an expression of public sentiment as will show that it is not true. But this cannot be done without united, earnest action. We have always deprecated any movement that would divide Temperance people into sections. It requires the union of all true men and women who honestly desire to see the abolition of this demoralizing traffic in order to win the battle.

Here is a grand opportunity for such a union. An effort is being made to bring out the whole Temperance sentiment of the country, in petitioning Parliament. The petitions have been systematically scattered over the whole country for signature. But in every neighborhood, town and congregation earnest Temperance workers are needed to secure signatures. The petitions will not walk around and ask people to sign them. Some people must take hold of the matter as if they meant business, or the movement will fail. The people whose craft is in danger will not do it. The tipplers will not do it. There are none but the Christian people of the country to do this work; and yet many of them at this juncture are as utterly indifferent as if nothing were at stake. What is the use of talking about the evils of intemperance if you do nothing to remove them? Unless action accompanies your words, you cannot be sincere.

This appeal to Parliament is something that all Temperance people can unite in without any sacrifice of principle. Protestant and Catholic, Liberal and Conservative, can all unite in this movement. Sign the petition yourself, and then get your neighbors to sign it. No time should be lost. The effect of the movement depends upon the numbers who unite. Let every church and neighborhood be thoroughly canvassed, and let all Christians of every name sign the petition for the Prohibition of the liquor traffic.

SECTARIAN ANIMOSITY.

It is a suggestive fact that the people and the Church papers that make the largest pretensions to ecclesiastical superiority, Apostolical Succession, and other special advantages, very frequently manifest the greatest want of a Christ-like spirit, and are the most un-apostolic in their practice. Last week's *Canadian Churchman*—formerly known as the *Dominion Churchman* (Did it change its name because its sectarian narrowness had made it unsavory?)—furnished one of the most disreputable illustrations of sectarian animosity that we have read in a long time. It is well known that a jealous feeling and bitter antagonism towards Methodism is one of the *Churchman's* distinguishing characteristics. This is the paragraph to which we refer:

"Our Methodist fellow-citizens in various parts of Canada are stirring one another up on some subjects of internal economy in their denomination. The questions as to whether the system of itinerancy is the best, as to whether ministerial control of Quarterly Boards is wholesome, and so on, are very grave and serious ones for them to consider. A Kingston minister is reported to have resigned his charge and transferred himself to the Presbyterian body in Detroit on account of the 'three years' plan' of ministerial employment. Whispers of scandals in connection with prominent Methodist pastorates have long been rife. A recent trial brought some ugly features of Methodist ministerial life to the surface. It is well known that the competition for pulpit sensation and large congregations is becoming (spiritually) ruinous in certain circles of religious life, and the evil seems to be spreading in hitherto uninfected quarters."

Whether one considers the way in which exaggerations of gossip, that it was thought

might be made to do service against Methodism, are gathered up and grouped together; or the way in which discreditable surmises are insinuated without proof; or the way in which an evil and uncharitable construction is put upon some ordinary incidents; or whether we consider the evident relish and satisfaction with which this successor of the apostles scrapes together these scraps of mud to fling at a sister Church, that is trying according to the measure of its ability to do God's work in the world—we do not think it would be easy to parallel this effusion. The spirit that prompted and animated the writer of this paragraph cannot be the spirit of the Gospel; and the method of promoting the interests of "the Church," which consists in such wanton assaults upon Methodism, can only injure and discredit the cause that adopts it. If the imaginary spiritual ruin alleged were a fact, it ought to cause every true Christian deep sorrow and regret. But to invent and proclaim such ruin contrary to the truth, and then to gloat over this product of sectarian animosity, indicates a condition from which all Christians should pray to be delivered.

GENERAL BOOTH AND HIS CRITICS.

General Booth's project for the benefit of the poor and outcast classes of England continues to meet with hearty support and sharp criticism. The General is holding public meetings in different parts of England in the interest of his scheme, and in most places he is greeted with a liberal response. He has a striking way of putting his case. At a recent meeting at St. Helens, he said there were three courses open to those present: (1) To disprove the facts adduced in his book; (2) to produce a better scheme; (3) to help him with his scheme. The audience evidently thought the third the best, for they subscribed \$10,000. The amount already promised is about \$450,000.

One of the fiercest critics is Professor Huxley in the *Times*. He has made repeated attacks. He declares that "the work of 'saving souls' by revivalist methods is one thing; Boothism, the utilization of the workers for Mr. Booth's peculiar project, is another." It is something quite refreshing to see the Agnostic professor making distinctions between different kinds of revivals. He quotes from pamphlets by ex-Salvation Army officers, respecting the despotism of Mr. Booth. He called Salvationism a corybantic religion. At Liverpool the General said he did not know what "corybantic" meant, but he supposed it meant some kind of holiness. Surely that is better than *delirium tremens*. Ben Tillett, one of the leaders in the dock strike, wrote an able reply to Huxley in the *Times*. He denies the Professor's competency to deal with the subject.

In spite of the endorsement of Canon Farrar and other leading clergymen, the most sectarian opposition comes from the Church of England. The Church Army has issued an appeal, claiming that it was in the field a year before General Booth in attacking the Darkest England problem on the lines of his scheme. The Bishop of Exeter thinks Churchmen should rally round an agency that does not slight Christ's Church, "founded on the Rock of Ages with the two sacraments of his grace and an ordained ministry." The Nonconformists pretty generally favor Mr. Booth's scheme. The committee of the Home Colonization Society, formed to carry out the scheme put forward by Rev. H. V. Mills, of Kendall, think so well of General Booth's scheme that five-sixths of the subscribers have agreed to hand over the funds—about £8,000—to the General, on condition that he will undertake to manage the farms on the society's lines.

Last Sunday the New Richmond Methodist Church on McCaul Street responded nobly to the claims of the Building Fund. The progress of this congregation has been very marked during the past two years under the able, zealous pastorate of Rev. J. E. Lancelley. The growth of the membership, and of the Young People's Association, are both highly satisfactory, and promise a still greater increase in the future. Last Sunday the "thank-offering" in aid of the Building Fund amounted to \$800 in cash. Truly a noble offering! Bro. Lancelley has obtained permission from the Quarterly Board to leave for a two months' lecturing and preaching tour in the Northwest and on the Pacific Coast.

"DO HEATHEN MULTIPLY FASTER THAN CONVERTS?"

This is a question satisfactorily answered by Rev. Dr. Laurie in the current number of the *Missionary Review*. The hopelessness of overtaking the vast increase in heathen population has been urged as an objection to missionary work. Skeptics have enlarged upon this point. They never tire of juggling with figures which show apparently how futile is the attempt to plant an insignificant Christian influence in the midst of the countless millions in a heathen environment. Nevertheless, the objection is founded on a gross mistake. Objectors confound the laws which govern the increase of population with those which govern the propagation of a belief. The two are fundamentally different, dealing with opposite kinds of facts. The former are mainly physical, the latter mental and spiritual in their nature. A religious belief may spread with a rapidity utterly impossible to the increase of population. The growth of Buddhism and Mohammedanism is itself a refutation of those skeptics who urge the objection referred to. "A nation shall be born in a day." How, if not by the sudden advent of some spiritual power? We must consider this question, therefore, in the light of the distinction between physical and spiritual laws. No argument which ignores it can have any validity when used against the prospects of missionary work. Dr. Laurie shows that in some of the latter decades of this century the increase of converts has been at the rate of eighty-one per cent., while the natural increase of the heathen during the same period has been only six and one-half per cent. If that proportion should continue, it can easily be calculated how soon the eighty-one per cent. would overtake and go beyond the six and one-half per cent. But there are abundant indications that the proportion will be enormously increased, and, if so, what becomes of any assertions about the impossibility of overtaking the natural increase of heathen population? The absurdity of the objection is evident. We must add, too, that the facilities for gaining access to foreign missionary fields, and therein planting centres of work, are one-hundredfold more favorable than they were sixty years ago. In estimating results we cannot compare the pioneer efforts of missionaries, heroic though they were, with the conquering zeal which every known power of science and art now aids. The progress of the last two decades entitles us to look for wonderful results in the near future.

We trust that all whose subscriptions expired at New Year will renew during this month. Every Methodist family should take our Church Papers.

THE EPWORTH LEAGUE.

The Epworth League is in some sense a new departure. It is only new in the sense of combining and organizing what already had been in use. The central idea of the Epworth League movement is to organize the young people of Methodism for purposes of mental improvement, religious edification and Christian work. All will agree that the young people of every Church should be instructed in moral and religious truth, and trained for Christian work. The only difference of opinion that can arise on this point will be as to the best way of carrying out this idea practically. But to carry it out in some way is an imperative duty.

The main question that has arisen is whether it is best that this work should be done on strictly denominational lines, or more or less by united action among the Churches. The Christian Endeavor movement, which has been so successful in the United States, while allowing each Church association to work on denominational lines, contemplates union in methods and general movements. Certainly a good deal can be said in favor of this plan. It may, however, be shown that while the Epworth League is more strictly denominational in its plans and working, it does not preclude union and co-operation with any organization having common aims.

A little book on the Epworth League, just received, is timely. Its main purpose is to explain the place of the League in Methodism, and to be a manual for reference on this sub-

"The Epworth League," etc. By the Rev. J. B. Robinson, D.D. Cincinnati: Cranston & Stowe.

ject. We shall condense a few of its points for the benefit of our readers. It is claimed that the Epworth League is, like other features of Methodism, a child of Providence; that it is a development to meet a great religious want in regard to the young of the Church. It is too late in the day to glorify sectarian narrowness of any kind. But, at the same time, it cannot be denied that all the great moral and religious advances in the history of Christianity have been achieved by the agency of organized Churches. In fact, the compactness of organization, which the denominations alone possess, is necessary to success in any great social or religious enterprise. Witness the amount of money which General Booth is receiving, because he represents an organization that undertakes a social work that no loose union of individuals could undertake.

In successive chapters of his excellent little book, Dr. Robinson maintains that the League will prove an aid to the pastor—an auxiliary to the Church—an educator—an indoctrinator—a school of Christ—an inspiration—a promoter of industry—a companionship—a brotherhood—a promoter of unity—an entertainment—a guide the light brigade of the Church militant—and a supply of the provided wants.

Under each of these suggestive heads there is shown a capacity for usefulness that is certainly hopeful and inspiring, if the ideal is made practical by consecrated zeal. Let the young of our Church unite to form regiments in one grand army of Methodist workers. The fields are white unto the harvest. There is much land yet to be possessed. We want loyal, intelligent, trained men and women to fight the battles of our God. As a general rule, those who have no loyal attachment to their own Church do not count for much in battle or work.

DEATH OF REV. W. H. LAIRD.

The sudden death, last Sunday morning, of Rev. W. H. Laird, pastor of the King Street Methodist Church, Hamilton, will awaken deep regret among a wide circle of friends. Mr. Laird, as a probationer, entered the itinerant work in 1855, and therefore had been over thirty-five years in the work of the ministry at the time of his death. He was a faithful preacher and pastor, amiable and kindly in disposition, and possessed in a high degree the affection of his brethren in the ministry, as well as of the people to whom he ministered in the Gospel. The cause of his death was *angina pectoris*.

Since the above was written, we learn by a note from Rev. G. A. Mitchell that Brother Laird was as well as usual till Friday evening, though complaining of a pain at the heart. On Saturday he became worse. A physician was called in. He seemed easier, but was taken worse in the night, and was again relieved. Later on Mrs. Laird was awakened by his heavy breathing, and found him insensible, and in a few minutes he died. He leaves three sons and one daughter. By previous arrangement Mr. J. L. Hughes, of Toronto, conducted the services in the King Street Church last Sunday.

A SERIOUS AFFAIR.

From our contemporary the *Canadian Churchman* we learn that an alarming ecclesiastical violation of order took place in the town of Woodstock on Christmas Day. In St. Paul's Episcopal Church, on that day, the Rev. Rural Dean Wade read the lessons, and the Rev. Dr. McMullen, of the Presbyterian Church, gave an address, which was really a Christmas sermon. It is frankly admitted that the sermon was eloquent, and that it displayed excellent feeling, and there was nothing to be complained of in the order and general character of the service. But duty is duty, and the *Churchman* feels bound to protest. Dr. McMullen has not been lawfully ordained by a bishop, and therefore his preaching at the service was unlawful and improper. The authorities of the Church are called upon to interfere. But there is something worse than Dr. McMullen's preaching. It is reported that he actually received the Holy Communion in St. Paul's! There is no reflection upon the religious character of the ex-Moderator of the Presbyterian Church. But, tell it not in Gath, he has been admitted to the Communion, without having been confirmed by a bishop! A man

may be a child of God and an heir of heaven; but he must not be allowed to commemorate the Lord's death unless he has been confirmed! Can this be right? It may be said that the *Churchman* is only contending for the rules of the Church. This makes it all the worse. Individual acts of bigotry and exclusiveness are bad enough; but organized and legalized exclusiveness is still worse.

All our ministers are respectfully requested to arrange for the thorough canvass of their circuits for new subscribers, and for the renewal of the subscriptions of all old subscribers.

REVIVAL SERVICES AT THE METROPOLITAN.

Rev. Mr. Yatman, a successful American evangelist, has been holding special meetings in the Metropolitan Church, in this city, during the past two weeks. He has been assisted by Mrs. Kress, who takes the chief part in the service of song. The meetings have been largely attended, and a deep spiritual interest pervades them. The singing of Mrs. Kress is a valuable aid to Mr. Yatman's preaching. Her voice is very sweet, her articulation distinct, and the spirit of reverence and trust is felt in every line she sings. Mr. Yatman applies the great truths of the Gospel in a manner which fixes the reverent, anxious attention of the hearer. We have never heard any evangelist who shows greater insight in the presentation of the Gospel to young people. His power of illustration is put forth with great effect. In the naming of his subjects there is often a message, a lesson, or a call to repentance and a new life. Last Sunday morning he preached a most impressive discourse on the fixing of destiny by choice on the great question of personal religion, and was particularly emphatic on the danger of those who enjoy the means of grace under the most favorable circumstances, and yet turn back while on the very threshold of the kingdom. "Almost saved, yet lost. Almost persuaded, like Felix, yet not fully convinced of the blessedness of accepting Christ." It is very often on lines which illustrate the dangers and temptations to which favorably situated Christians are subject that Mr. Yatman's warnings are given with the greatest earnestness. He dwelt forcibly upon the state of ease and carelessness in which believers often lapse, while the heathen are dying for a preached Gospel, and illustrated this by a touching story of a young Southern girl who gave up her life in missionary service in Africa. The services will be continued every afternoon and evening during the next two weeks, and a great spiritual awakening and renewal is earnestly hoped for.

Great preparations are being made for the first triennial meeting of the Women's Council of the United States, to be convened in Albaugh's Opera House, Washington, February 22nd to 25th. Mrs. Mary T. Lathrop has been chosen to represent the National W. C. T. U. Besides this, all national societies of women are invited to send fraternal delegates—one or two each—who will be warmly welcomed and invited to participate in the discussions. These delegates are invited from national societies that have not become auxiliaries. By being present at the Council and joining in its discussions, they will gain a better knowledge of its motive and its method, and, it is hoped, will use their influence to secure the auxiliaryship of the national society they were chosen to represent. This applies to all denominational missionary societies, both home and foreign, as well as to any and all religious, philanthropic, reformatory, educational, artistic, industrial, or other national societies of women.

The sixty-sixth annual report of the Missionary Society of the Methodist Church of Canada presents encouraging evidences of progress. To use the language of the report, slightly altered, the past quadrennial period has been characterized by earnest and faithful labor on the various missions, by prudent extension of the work, and by a healthy growth of the society's income. The total number of missionaries, including native assistants, teachers and interpreters, now at work on the society's home and foreign missions is 541. The total membership is 45,995. The income and expenditure for 1889-1890 has a favorable showing as com-

pared with the previous year. The total income for 1889-1890 was \$220,026.43, a net increase of \$4,251.02 over the year before. The total expenditure was \$211,482.78, only \$790 more than the expenditure for 1888-1889. There is a surplus of \$8,543.65.

The record of the daily newspapers tends to confuse by its immense variety. A university professor recently said that the study of the newspaper might be made a liberal education. But there is such a multitude of isolated facts presented, that he who cannot group them properly and discern the deep currents of thought and action of which they are the manifestation, is liable to be misled into narrow views of what is going on in the world. Crimes, disasters and panics take up more space than the regular progress of beneficent movements. The show of facts and incidents needs to be accounted for on sound principles. Journalism is in the sensational stage, where it caters to the hunger of gossip and depraved taste. Let the reader of the daily supplement his views by the information of some good religious weekly, and he will learn more of the good that is being done on those great lines of betterment which keep the world's heart sound.

We direct attention to the communication from the General Superintendent in regard to "Local Preachers' Meetings." We have often felt that there is danger of spending so much time and thought on the machinery of the Church and "mending the rules," and little on the study and practice of the best methods of promoting the work of God. Meetings of ministers and laymen, in which there would be addresses adapted to enlighten and inform, and addresses adapted to rouse and inspire those who are present, would be a great blessing to the Church. The problem of the Methodism of to-day is to unite the fire and fervor of early Methodism with the greater intelligence of modern times. How can the conversion of sinners and the sanctification of believers be most effectively promoted in the Church?

OUR PAPER TO-DAY.—The ministers, and a great many who are not ministers, will read with pleasure Dr. Joseph Parker's lively address on preaching, spoken to the Methodist ministers. Dr. Talmage has an eloquent Christmas sermon on "Bethlehem." "Worship in Russia" is both interesting and instructive. The "Family Treasury" and "Our Young People" departments are full of bright and racy readings. There is also some interesting correspondence, and church items reporting encouraging progress. Read the paper right through, and that will convince you that you cannot do without it next year. Speak a good word for the GUARDIAN to some neighbor who does not take it.

The last issue of the *Northwestern Advocate* contains an account of the conversion of an English Wesleyan to Mohammedanism. He became a convert while at Morocco, and on his return to Liverpool started to proselytize. He has secured forty-four adherents, and over the door of the place of meeting is the Mohammedan formula, "There is no God but God, and Mohammed is his prophet." On the whole this is one of the strangest cases of religious retrograding that we have met with. What special feature of the creed of Islam caught this man's approval we cannot say, unless it be the condemnation of strong drink. In this respect, it must be admitted, the practice of Mohammedanism might be an example to Christian nations.

Mr. D. H. Price, of the *Aylmer Express*, writes us: "My father subscribed for the GUARDIAN, the first issue of the paper, and since that time it has been a welcome visitor to our home, without the missing of a year." This is a pleasant and interesting fact. Those who have read the GUARDIAN most carefully prize it the most highly.

The efforts of the Brussels Conference to suppress the slave trade in the Congo State were hampered by the dilatory action of certain of the delegates. Holland held back her representative's signature for a time, so that the funds necessary to begin active operations were not forthcoming. But now there is the welcome news that Holland has signed the agreement, and that the work will go on at once. Unanimity of action on the part of the European powers cannot fail to intimidate the promoters of this traffic. A possible alliance with

some European government or trading company would have been welcome to them; but the agreement of the Brussels Conference dispels all such hopes, and leaves no choice between submission and extinction.

It is mentioned in the last *Methodist Review* that both in German and English universities the attendance at the New Testament lectures is much larger than at lectures on the Old Testament. There is a prospect that the conflict that has been waged over the Old Testament is likely to be renewed over the New Testament. "The great problem for the students of the New Testament is its origin in canonical form; its exegetical construction, its literary and historical character, and its relation to the Old Testament."

Information has come to the Book Steward, from more than one quarter, that agents are abroad offering the GUARDIAN at a lower rate than that at which the ministers are authorized to give it. The GUARDIAN and another paper have been offered in some instances at \$2 a year. We wish to say that no arrangement of this kind has been authorized; and nothing is known at this office of such persons. They are either swindling the people, or for some purpose they are supplying the paper at a loss.

The Rev. W. Gibson and Mrs. Gibson sail from New York for England on Saturday by the *Ethuria*. Their daughter remains for three months behind to study the Kindergarten system and to gather up the results of their visit. Mr. Thomas Thompson, of Rosedale, Toronto, will act as treasurer for Canada for all funds contributed towards the French mission work under Mr. Gibson's care.

The special services in Clinton Street Church, in which the Whyte Brothers have been assisting, will continue one week longer, closing with next Sabbath, January 18th. They have been largely attended and have been a great success. Still greater results are expected from this the closing week.

Our thanks are due to Messrs. Brown Brothers for one of their neat diaries for 1891. For over twenty years we have received one of these diaries each New Year.

We learn that Rev. M. S. Dimmick, of Flamboro', died suddenly at Greenville on the 5th inst., aged eighty-one years.

The Book Steward will wait a few weeks before cutting off any subscribers. But the principle of cash-in-advance has to be carried out.

CENTENNIAL COMMEMORATIONS. DEATH OF JOHN WESLEY—RISE OF METHODISM IN CANADA.

BY REV. DR. CARMAN.

If as a Church we purpose to do anything that is creditable, or even decent, with these celebrations it is likely time we were making our arrangements for them where not already made, especially on the larger circuits. To facilitate this work this summary of the action of the Montreal General Conference may, to some, be helpful.

First, there was presented to the Conference the report of the Standing Committee on the Celebration of the Centennial of Methodism in Canada, appointed in pursuance of the resolution of the General Conference of 1886. This report favored such celebration for the purposes of thanksgiving to God, education of our people in our doctrines, history and polity, and the expression of our gratitude to God and devotion to our Church by contributions and subscriptions for the purposes of the Church. It also recommended the publication of a centennial volume of Canadian Methodism, embracing historical sketches of the several branches of the Methodist Church as they existed before the union, and papers on kindred topics.

The recent General Conference in Montreal adopted the following recommendations of its committee which had the aforementioned report under consideration: (1) The publication of the memorial volume. (2) That memorial services be held on the first Sunday in March, 1891, in commemoration of the centennial of the death of John Wesley. (3) That, wherever practicable, public services be held in the week following the first Sunday in March, to celebrate the centennial of Canadian Methodism. (4) That voluntary offerings be received; and that each Annual Conference shall raise a fund, to be applied as such Conference shall direct.

This movement, both in the services of the first Sabbath in March and the public meetings of the week, will afford our preachers and people an opportunity of looking at our polity, peculiar doctrines, and history; possibly not often improved, even when such a chance does occur. Especially the public meetings may bring the laymen of the Church into greater activity and sympathy in addresses, or of our women as essayists and speakers; or the Epworth Leagues, most appropriately, with papers, historical discussions, and other exercises of a like solid and profitable character. Adjoining fields of labor

can help one another greatly, both in the exercise of talent and the furtherance of mutual acquaintance on this glorious common ground that ought to be so precious to all our hearts, and whose associations should stir us at times even to the white heat of an almost extravagant enthusiasm. If on celebration day no earnestness is provoked, no flame aspires, is it any wonder that in common times the coals of our altars should be nearly covered in the ashes darkening to expire? They used to sing, "Lo! how great a flame aspires"

New Books and Periodicals.

—*Ten Years of Upper Canada in Peace and War, 1805-1815.* Being the Bidout letters, with annotations. By Matilda Edgar. Toronto: William Briggs, publisher. This is a goodly octavo volume of nearly 400 pages. It is an interesting and valuable contribution to the early history of this Province. Though the chief interest is in the Bidout letters, Mrs. Edgar's interesting comments and sketches supply material which gives historic unity to the whole. The fact that the period covered embraces the war of 1812, gives special interest to the work. The elder Bidout occupied several prominent official positions, which occasions constant reference, both in his own letters and those of his sons, to public events. The letters of T. G. Bidout, from England, have also a semi-historic interest. Through them, as Mrs. Edgar says, "We see London in the days of the Regency, when Napoleon ruled Europe and Wellington was earning his first laurels, when Siddons still reigned at Drury Lane and Scott and Byron walked through London streets." The records are also the more valuable because the period they embrace was before the newspaper era, and those years have left very scant records in newspapers, or anywhere else. The letters cast a strong light on the condition of the country at that time. Nearly all the early letters were sent by the hand of persons who happened to be going to or from Little York. Most of the names of boys and men that are casually mentioned became prominent in the country. Notable among these is the Cornwall Scotch schoolmaster, John Strachan, who became an Anglican bishop. That is a genuine boyish touch in one of Thomas G. Bidout's letters from Cornwall: "We are now in Enclid, 6th book, which is the furthest Mr. Strachan teaches his boys. He knows to the 12th." The work unites the interest of biography and history in a degree that will cause it to be widely read.

—*By Canoe and Dog-train among the Cree and Sisseton Indians.* By Egerton Ryerson Young. With an introduction by Mark Guy Pearse. Toronto: William Briggs, Publisher. This book of Mr. Young unites information and interest in an unusual degree. It contains vivid pictures of missionary work, important facts relating to the character and condition of the Indians of the Northwest, and thrilling incidents of adventure. It is as readable as a novel. The price is \$1.

—*The Expositor* for January (Hodder & Stoughton) contains: "The Aramaic Gospel," an introductory article, by Rev. Prof. J. T. Marshall; "On the Title 'Son of Man,'" by Prof. Sanday, D.D.; "The Prayer of Faith," by Rev. S. Cox, D.D.; "Genesis and Science," by Bishop Perowne, Sir G. G. Stokes, F.R.S., and Rev. Prof. Pritchard, D.D.; "The Self-Witness of the Son of God," by Principal Dykes; "Hosea," by the late Prof. Elmslie, D.D.

—*The Popular Science Monthly* for January contains the following articles: "From Babel to Comparative Philology," by Dr. Andrew D. White; "The Peopling of America," by M. D. Quatrefoiges; "Iron Mills and Puddling Furnaces," by W. F. Durfee; "Star-streams and Nebulae," by G. P. Servais; "The Aryan Question and Prehistoric Man," by T. H. Huxley; "The Storage of Electricity," by Samuel Sheldon; "The Intelligence of Cats," by W. H. Larrabee; "Predisposition, Immunity and Disease," by W. Bernhardt; "The Decline of Rural New England," by Prof. A. N. Curry; "The Principles of Decoration," by Prof. G. Aitchison.

—*The Wide Awake* for January is as bright and attractive as usual. The illustrations are very fine. We do not know of any more readable magazine for young people. The stories and articles of the January number are each excellent of their kind, and are by such authors as Susan Coolidge, Mrs. Burton Harrison, Margaret Sidney, Elbridge S. Brooks, Ernest Ingersoll, Kirk Munroe, etc. *Wide Awake* is \$2.40 a year. D. Lothrop Company, Boston, Mass.

—*The New England Magazine* for January has an excellent table of contents. It opens with an unusually fine illustrated article on "Bells," by E. H. Goos. There is an interesting symposium on "The Future of the New England Country," in which J. D. Long, George B. Loring, Rev. S. B. Dike and Rev. George A. Jackson take part. "An American Landseer," by Frank S. Robinson, is an illustrated account of the artistic work of the celebrated American painter, Alexander Pope. J. F. Jameson, Ph.D., contributes an article on "The History of Historical Writing in America." There are also several short stories and poems. *New England Magazine*, 86 Federal Street, Boston.

The Sermon.

THE CHRISTMAS JUBILEE.

BY REV. DR. TALMAGE.

"Let us now go even unto Bethlehem."—Luke 11. 15. Amid a thousand mercies, we give each other holiday congratulations. By long established custom we exhort each other to healthful merriment. By gift, by Christmas-trees which blossom and fruit in one night, by early morning surprise, by clusters of lighted candles, by children's procession, by sound of instruments sometimes more blatant than musical, we wake up the night and prolong the day. I wish you all, in the grandest, noblest and best sense, a merry Christmas. The event commemorated is the gladdest of the centuries. Christ's cradle was as wonderful as his cross. Persuade me of the first, and I am not surprised at the last. The door by which he entered was as tremendous as the door by which he went out.

I was last winter at the house where Jesus lived while he was in Africa. It was in Cairo, Egypt, the terminus of that terrible journey which he took when Joseph and Mary fled with him from Bethlehem to Egypt to escape the massacre by Herod. All tradition, as well as all history, points out this house in Cairo as the one in which these three fugitives lived while in Africa. The room is nine steps down from the level of the street. I measured the room, and found it twenty feet long and seven and a half feet high. There are three shelves of rock, one of which I think was the cradle of our Lord. There is no window, and all the light must have come from lantern or candle. The three arrived here from Bethlehem, having crossed the awful desert.

On the Mediterranean steamer going from Athens to Alexandria, I met the eminent scholar and theologian, Dr. Lansing, who for thirty-five years has been a resident of Cairo, and he told me that he had been all over the road that the three fugitives took from Bethlehem to Egypt. He says it is a desert way, and that the forced journey of the infant Christ must have been a terrible journey. Going up from Egypt, Dr. Lansing met people from Bethlehem, their tongues swollen and hanging out from the inflammation of thirst; and although his party had but one goat-skin of water left, and that was important for themselves, he was so moved with the spectacle of thirst in these poor pilgrims that, though it excited the indignation of his fellow-travellers, he gave water to the strangers.

Over this dreadful route Joseph and Mary started for this land of Egypt. No time to make much preparation. Herod was after them, and what were these peasants before an irate king? Joseph, the husband and father, one night sprang up from his mattress in great alarm, the beads of sweat on his forehead and his whole frame quaking. He had dreamed of the massacre of his wife and babe. They must be off, that night, right away. Mary put up a few things hastily, and Joseph brought to the door the beast of burden, and helped his wife and child to mount. Why, those loaves of bread are not enough, those bottles of water will not last for such a long way. But there is no time to get anything more. Out and on. Good-bye to the dear home they expect never again to see. Their hearts break. It does not need that our be a big house in order to make us sorry to leave it. Over the hills and down through the deep gorge they urge their way. By Hebron, by Gaza, through hot sand, under a blistering sun; the babe crying, the mother faint, the father exhausted. How slowly the days and weeks pass. Will the weary three ever reach the banks of the Nile? Will they ever see Cairo? Will the desert ever end? When at last they cross the line beyond which old Herod has no right to pursue, their joy is unbounded. Free at last. Let them dismount and rest. Now they resume their way with less anxiety. They will find a place somewhere for shelter and the earning of their bread. Here they are at Cairo, Egypt. They wind through the crooked streets which are about ten feet wide, and enter the humble house where I have been to-day. But the terminus of the journey of these three fugitives was not as humble as their starting-point at Bethlehem. If that journey across the desert ended in a cellar, it started from a barn. In and around that barn in Bethlehem we tarry to-day.

Everything humble around the barn, but everything glorious overhead. Christ's advent was in the hostelry called the house of Chim Ham; the night with diamonded finger pointing down to the place; the door of heaven set wide open to look out; from orchestral batons of light dripping the oratorics of the Messiah; on lowest doorstep of heaven the minstrels of God discoursing of glory and good-will. Soon after the white-bearded astrologists kneel, and from leathern pouch chink the shekels, and from open sacks exhale the frankincense and rustle out the bundles of myrrh. The loosened star; the escaped doxology of celestials; the chill December night afash with May morn; our world a lost str, and another star rushing down the sky that night to beckon the wanderer home again, shall yet make all nations keep Christmas.

Are there no new lessons from the story not yet hackneyed by oft-repeated? Oh, yes. Know in the first place, it was a sidereal appearance that led the way. Why not a black cloud in the shape of a hand or finger pointing down to the sacred birthplace? A cloud means trouble, and the world had had trouble enough. Why not a shaft of lightning quivering and flashing and striking down to the sacred birthplace? Lightning means destruction, a shattering and consuming power, and the world wanted no more destruction.

But it was a star, and that means f. y., that means hope, that means good cheer, that means ascendancy. A star! That means creative power, for did not the morning stars sing together when the portfolio of the worlds was opened? A star! That means defence, for did not the stars fight in their courses against Sisera and for the Lord's people? A star! That means brilliant continuance, for are not the righteous to shine as the stars forever and ever? A star! That means the opening of eternal joy. The day star in the heart. The morning star of the Redeemer.

The unusual appearance of that night may have been a strange conjunction of worlds. As the

transit of Venus in our time was foretold many years ago by astronomers, and astronomers can tell what will be the conjunction of worlds a thousand years from now, so they can calculate backward; and even infidel astronomers have been compelled to testify that about the year one there was a very unusual appearance in the heavens. The Chinese record, of course entirely independent of the Word of God, gives as a matter of history that about the year one there was a strange and unaccountable appearance in the heavens.

But it may have been a meteor such as you and I have seen flash to the horizon. I saw a few years ago in the northern sky a star shoot and fall with such brilliancy and precision that if I had been on a hill as high as that of Bethlehem on which the shepherds stood, I could have marked within a short distance the place of the alighting. The University of Iowa and the British Museum have specimens of meteoric stones picked up in the fields, fragments flung off from other worlds, leaving a fiery trail in the sky. So that it is not to me at all improbable, the stellar or the meteoric appearance on that night of which we speak. I only care to know that it was bright, that it was silvery, that it flashed and swayed and swung and halted with joy celestial, as though Christ in haste to save our world had rushed down without his coronet, and the angels of God had hurled it after him!

Not a black cloud of threat, but a gleaming star of hope is our glorious Christianity. One glimpse of that stellar appearance kindled up the soul of the sick and dying college student, until the words flashed from his pale fingers and the star seemed to pour its light from his white lips as Kirke White wrote:

"When marshalled on the nightly plain
The glittering hosts beaded the sky.
One star alone, of all the train,
Can fix the sinner's wandering eye.
Hark! hark to God! the chorus breaks,
From every host, from every gem,
But one alone, the Saviour speaks,
It is the Star of Bethlehem."

"Once on the raging seas I rode,
The storm was loud, the night was dark,
And rudely blew the wind that tossed my foundering bark;
Deep horror then my vitals froze,
Death struck, I ceased the tide to stem;
When suddenly a star arose,
It was the Star of Bethlehem."

Notice also in this scene, that other worlds seemed to honor our Lord and Master. Bright star of the night, wheel on in thine orbit! "No," said the star, "I must come nearer, and I must bend and I must watch and see what you do with my Jesus." Another world that night joined our world in worship. That star made a bow of obeisance. I sometimes hear people talk of Christ's dominion as though it were to be merely the few thousand miles of the world's circumference; but I believe the millions and the billions and the quadrillions of worlds are all inhabited—if not by such creatures as we are, still such creatures as God designed to make, and that all these worlds are a part of Christ's dominion. Isaac Newton, and Kepler, and Herschel only went on Columbus' voyage to find these continents of our King's domain.

I think all worlds were loyal but this. The great organ of the universe, its pedals and its pipes and its keys all one great harmony save one injured pedal, save one broken stop—the vox humana of the human race, the disloyal world. Now you know that however grand the instrument may be, if there be one key out of order, it spoils the harmony. And Christ must mend this key. He must restore this broken stop. You know with what bleeding hand, and with what pierced side, and with what crushed foot, he did the work. But the world shall be stunned and all worlds will yet be accordant. Isle of Wight larger in comparison with the British Empire than this our island of a world as compared with Christ's vast domain. If not, why that celestial escort? If not, why that sentinel with blazing badge above the caravansary? If not, why that midnight watchman in the balcony of heaven? Astronomy surrendered that night to Christ. This planet for Christ. The solar system for Christ. Worlds ablaze and worlds burnt-out—all worlds for Christ. Intensest microscope cannot see the one side of that domain. Furthest reaching telescope cannot find the other side of that domain. But I will tell you how the universe is bounded. It is bounded on the north and south and east and west, and above and beneath by God, and that God is Christ, and that Christ is God, and that God is ours. Oh, does it not enlarge your ideas of a Saviour's dominion when I tell you that all the worlds are only sparks struck from his anvil? that all the worlds are only the fleecy flocks following the one Shepherd? that all the islands of light and immensity are one great archipelago belonging to our King?

But this scene also impresses me with the fact that the wise men of the East came to Christ. They were not fools, they were not imbeciles. The record distinctly says that the wise men came to Christ. We say they were the magi, or they were the alchemists, or they were the astrologists, and we say it with depreciating accentuation. Why, they were the most splendid and magnificent men of the century. They were the naturalists and the scientists. They knew all that was known. You must remember that astrology was the mother of astronomy, and that alchemy was the mother of chemistry, and because children are brighter than the mother you do not despise the mother. It was the life-long business of these astrologers to study the stars. Twenty-two hundred and fifty years before Christ was born, the wise men knew the procession of the equinoxes and they had calculated the orbit and the return of the comets. Professor Smith declares that he thinks they understood the distance of the sun from the earth. We find in the book of Job that the men of olden time did not suppose the world was flat as some have said, but that he knew and the men of his time knew the world was globular. The pyramids were built for astrological and astronomical study. Then, the alchemists spent their lives in the study of metals and gases and liquids and solids, and in filling the world's library with their wonderful discoveries. They were vastly wise men who came from the East, and tradition says the three wisest came, Caspar, a young man; Balthazar, a man in mid-life, and Melchior, an octogenarian. The three wisest men of all the century. They came to the manger.

So it has always been—the wisest men come to Christ, the brainiest men come to the manger. Who was the greatest metaphysician in this country has ever produced? Jonathan Edwards, the Christian. Who was the greatest astronomer of the world? Herschel, the Christian. Who was the greatest poet ever produced? John Milton, the Christian. Who was the wisest writer on law? Blackstone, the Christian. Why is it that every college and university in the land has a chapel? They must have a place for the wise men to worship. Come now, let us understand in ounces and by inches this whole matter. In post-mortem examination the brain of distinguished men has been examined, and I will find the largest, the heaviest, the mightiest brain ever produced in America, and I will ask what that brain thought of Christ. Here it is, the brain weighing sixty-three ounces, the largest brain ever produced in America. Now let me find what that brain thought of Christ. In the dying moment that man said: "Lord, I believe, help thou mine unbelief. Whatever else I do, Almighty God, receive me to thyself for Christ's sake. This night I shall be in light and joy and blessedness." So Daniel Webster came to the manger. The wise men of the East followed by the wise men of the West.

Know also in this scene that it was a winter month that God chose for his Son's nativity. Had it been the month of May—that is the season of blossoms. Had he been born in the month of June—that is the season of roses. Had he been born in the month of July—that is the season of great harvests. Had he been born in the month of September—that is the season of ripe orchards. Had he been born in the month of October—that is the season of upholstered forests. But he was born in a winter month.

It was in closing December that he was born to show that this is a Christ for people in sharp blast, for people under clouded sky, for people with frosted hopes, for people with thermometer below zero. That is the reason he is so often found among the destitute. You can find him on any night coming off the moors. You can see him any night coming through the dark lanes of the city. You can see him putting his hand under the fainting head in the pauper's cabin. He remembers how the wind whistled around the caravan-sary in Bethlehem that December night, and he is in sympathy with all those who in their poverty hear the shutters clatter on a cold night.

It was this December Christ that Washington and his army worshipped at Valley Forge when without blankets they lay down in December snow. It was this Christ that the Pilgrim Fathers appealed to when the Mayflower wharfed at Plymouth Rock, and in the years that went by, the graves dug were more in number than the houses built. "Oh, I tell you, we want a December Christ, not a Christ for fair weather, but a Christ for dark days, clouded with sickness, and chilling with disappointment, and suffocating with bereavement, and terrific with wide-open graves. Not a spring-time Christ, not a summer Christ, not an autumnal Christ, but a winter Christ. Oh, this suffering and struggling world needs to be hushed, and soothed, and rocked, and lulled in the arms of sympathetic Omnipotence. No mother ever with more tenderness put her foot on the rocker of the cradle of a sick child than Christ comes down to us, to this invalid world, and he rocks it into placidity and quietness as he says: "My peace I give unto you; not as the world giveth, give I unto you."

Notice also a fact which no one seems to notice, that this Christ was born among the sheep, and the cattle, and the horses, and the camels, in order that he might be an alleviating influence to the whole animal creation. It means mercy for over-driven, underfed, poorly sheltered, galled and maltreated animal creation. Hath the Christ who compared himself to a dove, no care for the cruelties of pigeon shooting? Hath the Christ who compared himself to a lamb, no care for the sheep that are tied and contorted, and with neck over the sharp edge of the butcher's cart, or the cattle-train in hot weather from Omaha to New York, with no water—fifteen hundred miles of agony? Hath the Christ whose tax was paid by a fish, the coin taken from its mouth, no care for the tossing fins in the fish market? Hath the Christ who struck with his own hand the nerves of dog and cat no indignation for the horrors of vivisection? Hath the Christ who said "Go to the ant," no watchfulness for transfixed insects? Hath the Christ who said, "Behold the fowls of the air," himself never beheld the outrages heaped upon the brute creation which cannot articulate its grief? This Christ came not only to lift the human race out of its trouble, but to lift out of pang and hardship the animal creation. In the glorious millennial time the child shall lead the lion and play with the cockatrice only because brute and reptile shall have no more wrongs to avenge. To alleviate the condition of the brute creation Christ was born in the cattle-pen. The first bleat of the Lamb of God heard amid the tired flocks of the Bethlehem shepherd. The white horse of eternal victory stabled in a barn.

But notice also in this account the three Christmas presents that are brought to the manger: Gold, frankincense, and myrrh. Gold to Christ—that means all the affluence of the world surrendered to him. For lack of money no more asylums limping on their way like the cripples whom they helped, feeling their slow way like the blind people whom they sheltered. Millions of dollars for Christ where there are now thousands for Christ. Railroads owned by Christian stockholders and governed by Christian directors and carrying passengers and freight at Christian prices. George Peabody's and Abbott Lawrence's and James Lenox's no rarity. Bank of England, Bourse of France, United States treasury, all the moneyed institutions of the world for Christ. Gold not merely paid the way of Joseph and Mary and the Divine Fugitive into Egypt, but it was typical of the fact that Christ's way shall be paid all around the world. Gold for Christ, the silver for Christ, the jewels for Christ, Australia, Nevada and Colorado for Christ. The bright, round, beautiful Jew of a world set like a softaire on the bosom of Christ.

But I notice that these wise men also shook out from their socks the myrrh. The cattle came and they snuffed at it. They did not eat it because it was bitter. The pungent gum resin of Abyssinia called myrrh brought to the feet of Christ. That means bitterness. Bitter betrayal,

bitter persecution, bitter days of suffering, bitter nights of woe. Myrrh. That is what they put into his cup when he was dying. Myrrh. That is what they put under his head in the wilderness. Myrrh. That is what they strewn his path with all the way from the cattle-pen in Bethlehem to the mausoleum at Joseph's country seat. Myrrh. Yea, says the Psalmist, "All thy garments smell of myrrh." That is what the wise men wrapped in the swaddling clothes of the Babe. That is what the Marys twisted in the shroud of a crucified Christ. The myrrh. Oh, the height, the depth, the length, the breadth of the Saviour's sorrow. Well might the wise men shake out the myrrh.

But I notice also from another sack they shake out the frankincense. Clear up to the rafters of the barn the air is filled with perfume, and the hostlers and the camel-drivers in the furthest part of the building inhale it, and it floats out upon the air until passers-by wonder who in that rough place could have by accident dropped a box of alabaster. Frankincense. That is what they burned in the censer in the ancient temple. Frankincense. That means worship. Frankincense. That is to fill all the homes, and all the churches, and all the capitals, and all the nations, from cellar of stalactited cave clear up to the silvery rafters of the starlit dome. Frankincense. That is what we shake out from our hearts to-day, so that the nostrils of Christ once crimsoned with the hemorrhage of the cross, shall be flooded with the perfume of a world's adoration. Frankincense. Frankincense in song and sermon and offertory and handshaking and decoration. Praise him, mountains and hills, valleys and seas, and skies and earth and heaven—cyclone with your trumpets, northern lights with your flaming ensign, morning with your castles of cloud, and evening with your billowing clouds of sunset. Do you know how they used to hold the censer in the olden time, and what it was made of? Here is a metal pan and the handle by which it was held. In the inside of this metal pan were put living coals, on the top of them a perforated cover. In a square box the frankincense was brought to the temple. This frankincense was taken out and sprinkled over the living coals, and the perforated cover was put on, and when they were all ready for worship, then the cover was lifted from this censer and from all the other censers, and the perfumed smoke arose until it hung amid all the folds, and dropped amid all the altars, and then rose in great columns of praise outside or above the temple, rising clear up to the throne of God. So we have two censers to-day, of Christmas frankincense. Here is the one censer of earthly frankincense. On that we put our thanks for the mercies of the past year, the mercies of all our past lives, individual mercies, family mercies, social mercies, national mercies, and our hearts burning with gratitude send aloft the incense of praise toward the throne of Christ. Bring on more incense, and higher and higher let the columns of praise ascend. Let them wreath all these pillars, and hover amid all these arches, and then soar to the throne. But here is the other censer of heavenly thanksgiving and worship. Let them bring all their frankincense—the cherubim bring theirs and the seraphim theirs, and the one hundred and forty and four thousand theirs, and all the eternities theirs, and let them smoke with perfume on this heavenly censer until the cloud canopies the throne of God. Then I take these two censers—the censer of earthly frankincense and the censer of heavenly frankincense—and I swing them before the throne, and then I clash them together in one great Hallelujah unto Him to whom the wise men of the East brought the gold and the myrrh and the frankincense. Blessed be his glorious name forever!

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—IV.

(FIRST QUARTER.)

STUDIES IN OLD TESTAMENT HISTORY.

SUNDAY, JAN. 25, 1891.

ELIJAH AND THE PROPHETS OF BAAL.

1 Kings xviii. 25-39.

GOLDEN TEXT.—"How long halt ye between two opinions? If the Lord be God, follow him."—1 Kings xviii. 21.

TIME.—About B. C. 905. Three years and a half after Elijah's first appearance to Ahab.

PLACE.—Mount Carmel, on its eastern summit, overlooking the Mediterranean on the west, the plain of Esdraelon on the north, and Jezreel, Ahab's residence, on the east. The place was about seventeen miles from Jezreel.

RULES.—Ahab, king of Israel (thirteenth year); Jehoshaphat, king of Judah (ninth year).

CIRCUMSTANCES.—During the sixty-five years of its existence the kingdom of Israel had been growing worse and worse, till the wicked Ahab and his worse queen had led the people into the basest idolatry, and persecuted the worshippers of Jehovah almost out of visible existence. Suddenly, like a flash of lightning, Elijah appeared before the king, announced a famine in the land for its sins, and then disappeared. In our last lesson we had a glimpse of two scenes in his retreat.

EXPLANATORY.

25. "Choose you one bullock for yourselves, and dress it first"—Elijah gives the choice of bullocks to the Baal-priests, to take away all ground for cavil in case of failure. "For ye are many"—And therefore "they can prepare their victim in a very much shorter time than he can prepare his."—Cook. "But put no fire under"—There could be no trickery on their part, for (1) Elijah was watching; (2) the people were in no mood to be trifled with now, in the height of the famine; (3) the prophets of Baal were called on unexpectedly,

and were away from their temple, so that they could not pre-arrange anything. So the magicians of Pharaoh failed in their attempts to imitate the miracle of Moses the first time they had no previous notice of the miracle and its nature.—P.

20. "And they took the bullock"—They could not honorably retire from the contest. To have refused would have been to acknowledge defeat. Doubtless they hoped to succeed by some kind of trickery, perhaps with some slight hope in Baal's actual interference. "And called on the name of Baal from morning even until noon"—The contest began early in the morning, and lasted till evening. Almost the whole of the time was consumed by the priests of Baal.—Todd. "O Baal, hear us"—They repeated this endlessly, as is the custom in heathen worship (Matthew vi. 7).—Todd. "And they leaped upon the altar"—"Leaped" is the same word as that translated "halt" in verse 21. Revision, "leaped about the altar." The precise sense of the word is given in the margin of the Revision, "Jimped." It is used in ridicule of the ungainly and senseless attitudes and postures, in which, according to their custom, they threw themselves in their frenzied appeals to Baal, and in their enthusiastic excitement.

27. "At noon . . . Elijah mocked them"—The whole force of this sarcasm was not in Elijah, but in themselves. The facts were bitterly sarcastic, and Elijah merely held up the mirror before them, and pointed out to the people the real situation, that they might see the truth in the strongest light.—P. "Cry aloud: for he is a god"—Of course Baal must be a god, or they would not worship him; and if he is a god he must be able to send the prayed-for fire. "Either he is talking"—That is, to himself; wrapt in deep meditation (Rev. Ver., "musing"); or speaking to other gods in council, and so unable to hear the prayers of earth. "Or he is pursuing"—Would he best rendered, he is taking a recess (Rev. Ver., "gone aside").—Lewis.

28. "Cut themselves after their manner with knives (swords) and lancets (lances or spears)"—"Knives and lancets" is misleading. "The instruments they used were weapons of heavy-armed troops."—Pulpit Com.

29. "Until the time of the offering of the evening sacrifice"—(Rev. Ver., "oblation"). Three o'clock in the afternoon. They doubtless continued, while Elijah was making his preparations. They had had the best time. The sun-god could send fire at noon when the sun was hottest, if he really were a god at all. "Neither voice, nor any to answer"—Their efforts were a perfect failure. So sinners will appeal in vain to their idols for help. A time is coming that will test everyone's faith. Those who have made an idol of sin and worldly pleasure will look in vain for deliverance when sorrow comes, or sickness: when death draws near, and eternity is at hand,—infidelity, profigates, the gay world, frivolous companions, wealth badly got or badly hoarded, all will be silent to the appeal of despair. "There was neither voice, nor any to answer, nor any that regarded."—Newman Hall, in S. S. Times.

30, 31, 32, 33, 34, 35. "Elijah said unto all the people"—Very evidently Jehovah's followers were out in full force as well as those of Baal. The prophet called for volunteers to help, and "all the people came near," that is, there was a general movement of the crowd toward him.—R. E. D. "He repaired the altar of the Lord that was broken down"—On the top of Carmel had been one of those high places where worship had been paid to Jehovah (after the manner of the worship in the wilderness), until the place which God had chosen became known and the temple built there. The custom of worship at such spots was continued for long after Solomon's date, and Elijah here treats the altar as a specially sacred erection to be restored in Jehovah's honor.—Cambridge Bible. "A trench"—To catch the water that was to be poured over the sacrifice, and thus to intensify the effect of this solemn object-lesson. "Two measures of seed"—The measure mentioned is a "seah," which is the third part of an ephah. But whether the dimension applies to each side of the altar, so that on each of the four sides there would be a ditch of this capacity; or whether this was the capacity of the whole surrounding trench, is not evident.—Cambridge Bible. "Fill four barrels with water . . . the third time"—The question is, how much water could have been obtained in such a drought cannot shake the trustworthiness of the narrative. It is plain from verse 40 that the brook Kishon was near, and was not dried up. Its supply of water was very abundant. Carmel, moreover, was full of grottoes and caves (Winer, "Some say 2,000"), and if there were water anywhere it would be there. "He filled the trench also"—The twelve barrels had not filled the trench, and so more water was added to make it quite full.—Cambridge Bible.

36, 37. "The time of . . . the evening sacrifice"—The preparations of Elijah in building an altar, digging the trench, and preparing the sacrifice, need not have occupied much time, for verses 30, 33, 34, show that he had many people around him at command.—Terry. "Elijah came near"—The protesting prophet assumed all the functions of the priestly office. And the people would be in no

way surprised; for the patriarchal rule, which allowed others than the tribe of Levi to come near to the altar, had hardly become obsolete, as we can see by the action of Solomon.—Cambridge Bible. Besides, the Levitical priest was no longer in the kingdom of Israel (2 Chron. xi. 18; xiii. 9).—Lange. "That thou art God in Israel"—The Revised Version, "that thou, Lord, art God," is better. What Elijah desired was that it should be demonstrated that to apply the term *Elohim* to Baal and idols like him was a folly and a delusion. The heathen used this term for their idols, and Elijah, in his mockery, had employed their phrase (ver. 27) and said of Baal, "He is *Elohim*." In the present verse, as in verse 89 below, the noun has the article before it, which is shown by the rendering of the Authorized Version in verse 89, "he is the God."—Cambridge Bible.

38. "The fire . . . fell"—It descended from heaven in flaming proof that it was no result of fraudulent practice. Chrysostom says he was personally cognizant of fraudulent practices of idolaters whereby fire was kindled on the altar by means of a concealed excavation underneath; and an old tradition says that these priests of Baal had a man hidden under their altar on Carmel, but he was suffocated before he could kindle the fire.—Terry.

39. "The Lord," etc.—Rather, "Jehovah, he is the God; Jehovah, he is the God!" That is, "Baal is not the God; Jehovah alone is the God of Israel."—Clarke.

The Righteous Dead.

MARIA MATILDA LUNDY

Was born in Lundy's Lane, near Niagara Falls, on January 23rd, 1803, and died in Drummondville on May 22nd, 1890, at the ripe age of eighty-two years. In 1839 she was united in marriage to Stephen Sutton, and resided throughout her lengthened life in the locality where she was born.

When about thirteen years of age she was converted to God in "the Old Red Meeting-house" in Lundy's Lane, under the ministry of Rev. Isaac Puffer, the Methodist minister stationed on what was then known as the Niagara Circuit. Her membership in the Methodist Church was a long and honorable one. In her advanced years her religious life became enriched and beautified with a practical knowledge of her higher privileges in the Gospel. About eighteen years previous to her death she entered into the enjoyment of that perfect love that casteth out fear. He whom she had chosen in her girlhood as her Saviour and Guide, sustained her all through the vicissitudes of her prolonged pilgrimage, and transformed even severe affliction into a ministry of blessing during the seven years of invalidism that preceded her death. It was a pleasure to visit this dear old Christian lady as she approached the eternal shore. She was characterized by a refinement and simplicity of manners that rendered her peculiarly attractive. To know her was to esteem and love her. The savor of her holy life still lingers like a benediction in the hearts of many who are left behind.

She died at the residence of her niece, Mrs. Peter McGeary, who had tenderly cared for her during the period of her protracted sufferings. The funeral service was conducted by the pastor of the church, assisted by Rev. George A. Mitchell, of Hamilton, and, as we consigned the mortal remains of our precious friend to the dust, we thought of her not as among the dead but among the living, having gone to be with Christ, which is far better.

R. W. WOODSWORTH.

MARGARET BEATTY GRAFTON

The subject of this notice, a daughter of the late Rev. John Beatty, was born in New York, October 16th, 1807, and very early in life became interested in matters of religion, and joined the Methodist Church. When only fourteen years of age she, with her mother, walked from Meadowvale to Toronto to attend Quarterly Meeting in the old frame chapel just below the present location of the market buildings. At the age of seventeen she was joined in marriage to Stewart Grafton, a local preacher and class-leader, and their home became a pleasant stopping-place for Methodist preachers in their long journeys over extended fields of labor.

In the year 1851, when visiting friends in Cobourg, Mr. Grafton suddenly fell a victim to the fearful scourge of cholera. Since that time Mrs. Grafton has devoted herself with unceasing zeal to the happiness and salvation of her family; and during her declining years her heart has been cheered by the assurance that the whole family was walking in the fear and favor of God, and every one actively seeking to advance the kingdom of Christ in the earth.

For thirty-seven years the deceased lived in Dundas with her son and daughter, from whose loving hands she received every possible attention, and especially during her extreme age and feebleness. She was a great sufferer for several years previous to her release, and this test to her faith revealed the strength of her confidence in Jehovah. Her Christian experience was strongly marked by a childlike humility which sometimes led to doubts and fears arising out of the sense of her personal unworthiness, but her growing love for Christ and his revealed Word continued to the close of life, and when too weak to converse on any other subject, she would rally with unwonted energy at the mention of the name of Jesus, and would audibly join in prayer, mentioning by name each one of her children and then pleading for the extension of the Redeemer's kingdom. The promise, "At evening time it shall be light," was beautifully fulfilled in the experience of Sister Grafton during the closing months of her pilgrimage, when such a blessed realization of the abiding presence of the Comforter came to her, that she would often pause in the midst of her meals to express her feelings of thanksgiving and praise for the glory of the Lord that filled her soul. She longed for the

Master's summons home, and when asked whom above all else she wished to see in heaven, she replied, "Jesus;" and when asked who next, again replied, "Jesus, only Jesus."

On the morning of December 10th, while her children and pastor stood by, she quietly fell asleep with the words upon her lips, "He is with me." Rev. S. Cleaver, in a joint memorial service for Mrs. Grafton and Mrs. George F. Barrows, addressed the friends from the text, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Among the floral offerings adorning the pulpit were two beautiful stars from the Woman's Missionary Society, of which both were life-members; fit emblems of the state of those who having labored for the Master here, now "shine as the stars forever and ever." S. C.

JOHN HEAL

Who peacefully fell asleep in Jesus on November 8th, 1890, was a native of Devonshire, England. He was born June 8th, 1826, and was at the time of his death in his sixty-fifth year. When fifteen years of age he experienced the power of converting grace, and united with the Bible Christian Church. His devotion and faithfulness were such that he was soon appointed to the office of class-leader, and in about two years became a local preacher. In 1852 he came with his family to Canada, and settled at Burgessville, in the township of North Norwich, where he united with the M. E. Church. About twenty-four years ago he removed to the township of Dereham, where he again united with the Bible Christians. For many years he was acceptable and successful as a local preacher, until some twelve years ago, after laboring at special services, he was so affected with an abscess in the throat that he was never after able to resume his labors as a preacher. His walk was close with God, and if at any time, from any cause, he became the subject of spiritual darkness, he would take the matter to his Heavenly Father, and not rise from his knees until he had the sweet assurance of his acceptance. He honored God in his family. Wherever his home was, there the family altar was erected. A few months ago the health of his beloved wife began to fail, and her doctor intimated that she could not recover. Bro. Heal felt this very keenly, and said to her, "I always thought I should go first; I do not know how I could live without you." Some time after this he realized that a great change had come over him, and he said to his wife, who was lying on her bed of affliction, "I am going home, I am almost there." He was shortly taken with paralysis, which deprived him of the use of his right side, and nearly of the powers of speech. He lingered for a few weeks and then went home, according to his earnest desire, where he will be ready to meet her who in great feebleness still waits the end. The mortal part was deposited in the Mount Elgin Methodist cemetery on November 5th. The funeral services were attended by a very large assemblage of neighbors and friends. W. AMES.

MARTHA WITTE

The subject of this brief notice was born in the township of Windham, county of Norfolk, September 19th, 1845, and departed this life August 9th, 1890, aged thirty-six years. She was united in marriage to her now sorrowing husband August 6th, 1873, and as a result of this union three children were born unto them. Being a child of godly parents she was early taught the principles of Christianity and a sacred reverence for the Word of God. About sixteen years ago, during special services conducted by the Rev. E. Milyard in the Northfield church, she was led to make a full consecration of herself to God, and at once united with the church at that place. She was faithful in her attendance upon all the services of the Church, and active in the discharge of her Christian duties. Her mind was well stored with comforting passages of scriptural truth as well as choice selections of poetry, which she used to good advantage in the many sick chambers which she cheered with her presence. A meek, humble, active life of domestic experience has closed, and our sister, whose cheerful Christian life was a benediction to her home, has ended her labors and entered upon her reward. The lonely home will no more echo with the tones of her voice; the table will no more be spread with the offerings of her toil; for she has gone on before to receive her crown. May the sad bereavement lead the afflicted husband and the weeping children daily to the throne of grace, to seek before God that humble trust and faith which will enable them to conquer death and overcome the grave. WILLIAM N. VOLLOCK.

MRS. (REV.) WM. HANSFORD

Marianne Reynar, second daughter of the late James and Eleanor Reynar, was born in the city of Quebec, February 10th, 1829. Her parents were both members of the Methodist church in that city. She was for many years a member of the late Jeffrey Hale's memorable Sunday-school. Religious impressions made in early life, deepened by the loss of a devoted mother, and the death, by drowning, of a pious brother, while she was but a little over twenty; followed by the experience of sound conversion, under the ministry of Rev. James Caughey, in the winter of 1854, in the Quebec Methodist church. She joined the church in November, 1855. After an engagement of three years she was married to Rev. Wm. Hansford June 23rd, 1859, and spent her first term in the itinerancy at Sherbrooke.

About eight years afterwards, when living at Perth, Ont., the pains of bereavement were three times experienced by the death of two little daughters and an infant son. But she suffered as a Christian. AFGStanstead she shared in the domestic management of the new college, of which her husband was the first governor. Here, as elsewhere, she won a high place in the respect and affection of those with whom she associated. Her perennial cheerfulness and unselfishness drew young and old alike towards her. She possessed a greater wealth of sympathy for those in trouble than is generally held by persons in her position. She manifested in a large degree that "charity which suffereth long and is kind."

In the different circuits where Dr. Hansford labored our sister, by her quiet, unobtrusive manners and by her loving interest in all the concerns of the churches under her husband's care, won a lasting remembrance in the hearts of the people. Though for several years in delicate health,

she seemed tireless for the comfort of others. Bro. Hansford in his loneliness, the sons and daughters in their bereavement, have the prayerful sympathy of the many who have known and loved the departed. Her surviving sister is the wife of the Rev. John Scanlon, of Montreal. Her brothers are the Rev. Prof. Reynar, of Victoria University, and J. Reynar, lumber merchant, of Three Rivers. Her last and fatal illness took place at Morrisburg, Ont., where her husband had just furnished, through necessity, a superannuate's humble home. Her sufferings were severe for several weeks. Many kind friends willingly rendered the assistance needed. She ended her sufferings and entered upon the life of future blessedness on Tuesday morning, September 9th, 1890. The funeral services were held in the church, and the remains were then taken to Cobourg, Ont., and interred near those of her father.

During her sickness she was repeatedly visited by her pastor, Rev. J. E. Mavety, and in reply to one question she slowly, but distinctly said, "I know whom I have believed, and am persuaded that he will keep that which I have committed unto him against that day."

ERNEST M. TAYLOR.

EBENEZER MORRISON

The second son of A. C. and Eliza Morrison, was born in Egremont, Ont., and died in New Westminster, B.C., on November 14th, 1890, at the early age of twenty-two years. He received a good education at Winnipeg High School and at the Normal School at that place. He held a second-class teacher's certificate from the Board of Education of this Province. He taught the Kensington Prairie and Thompson River schools, and was much respected as a teacher and beloved by his pupils. On Christmas, 1889, he was compelled to give up work through illness, going to California for two months for change of climate, but returned in March, 1890, little benefited. Consumption, that destroyer of so many, had already made great inroads on his strength, and his friends saw that he could not recover. Gently his father and mother pleaded with him to be reconciled to God. Rev. J. H. White, then pastor here, was unwilling in his attention. Mrs. D. Robson and Bro. T. E. Pearson also faithfully presented the truth, but his only answer for some time was, "It is too late now;" or again, he would argue with his mother that there was nothing in it. But God's grace was to triumph yet, and these friends held on in faith. One day he was deeply impressed with the solemn words, "Turn to the Lord." His soul awoke from his sleep of carnal unbelief, and he sought the Lord in prayer, was speedily heard, forgiven, and accepted through Jesus Christ. He lived for about six months after his conversion, slowly wasting away so far as his bodily strength was concerned, but growing stronger in faith with every day. A little book of daily Scripture texts was his constant companion. He learned his lesson from it every day as a little child, and so learned of Christ. We visited him often, and we treasure the memory of those sweet talks of God's love, of God's care in little things, of our life and of the Saviour's eternal home, which was soon to be his abiding place. His experience of God's converting grace was clear; his conception of the Atonement genuine, and his prayers for himself and others full of prevailing faith. Towards the end he felt more and more interest in divine things. Jesus became unspeakably near. On Friday, November 14th, after bidding farewell to parents and brothers and sisters, he said, "Father, raise me, a little." Gently it was done. His face lighted up with the glory of God, and with clear voice he sang:

"Come, angel band, and around me stand; Oh, bear me away on your snowy wings To my immortal home."

Then he whispered, "Jesus has come!" and turning over, he fell asleep, without a pain or struggle. Rev. E. Robson preached the memorial sermon in East End Methodist Church from Jer. xii. 5. He is at rest. He triumphed in the swelling Jordan. Praise God. S. J. T. New Westminster, B.C.

JAMES ARMITAGE

Was born in Ireland in 1832, converted in 1855, and entered the ranks of honored local preachers in 1857; was married at the age of twenty-four years to Miss Eliza Day, with whom he passed a happy domestic life up to 1876, when she departed this life for a better one above, leaving her sorrowing husband with the care of a family of seven children, three of which died shortly after. In 1880, Bro. Armitage, becoming tired of his lone life, recrossed the ocean and found his second wife, in the person of Miss Martha Froud, a maiden lady, who returned with him to his farm home near Wilkesport, where she became a helpmeet indeed, and a kind-hearted, attentive nurse during his two years of feeble health, and like an angel of mercy watched over him day and night until, in sweet Christian peace and holy triumph, he passed the boundary of time and entered the paradise of God, on Sunday morning, November 23rd, 1890. His last words were, "My Father in heaven." I never met a more patient brother in sickness. He greeted my visits with a smile and words of welcome, even up to the last evening he spent on earth. We shall feel his loss in the church, as he was not only an accepted local preacher at all the appointments, but an efficient class-leader in our church at Wilkesport. He carried a pleasant Christian smile, kind words and generous acts wherever he went, and has embalmed his memory on the hearts of his many friends. "Blessed are the dead who die in the Lord." J. F. FAIRCHILD.

Pray to God at the beginning of thy works, that thou mayest bring them to a good conclusion.—Xenophon.

He lives long that lives well, and time mispent is not lived, but lost. Besides, God is better than his promise if he takes from him a long lease, and gives him a freehold of a better value.—Fuller.

A higher and no creature in any world, however exalted, can propose to itself, than the glory of God; and a lower one, the humblest believer in all God's family on earth should never seek.—J. A. James.

News of the Week.

Sir John Macdonald was seventy-six years old on Sunday last.

Emil Van Mark de Luman, the famous cattle painter, is dead.

Charles Gottfried William Faubert, the German composer, is dead.

Sheriff Perry, of the county of Oxford, died last Friday morning.

The report that a revolution had broken out in Chili is contradicted.

Senator Leland Stanford will be re-elected by the California Legislature.

The Bank of England discount rate has been reduced from 5 to 4 per cent.

The Royal Medical College at Kingston has received a supply of Dr. Koch's lymph.

The "Angelus," Millet's famous picture, was shipped back to France on Saturday last.

England and Portugal have about concluded a satisfactory treaty on the African question.

Prince Edward Island delegates are at Ottawa seeking financial aid from the Dominion Government.

A despatch from Gen. Miles says the hostile Indians are moving in toward the agency to surrender.

Natives of Lamu, East Africa, have risen against the English settlers, who are in a very critical position.

King Charles of Roumania is said to have decided to abdicate in favor of his nephew, Prince Ferdinand.

The Census Bureau reports that the Indian population of the United States, exclusive of Alaska, is 244,704.

The new system of bonuses to emigrants actually settling in Canada is being put into operation in England.

It is stated that Emin Pasha is to be Governor of the western portion of German East Africa, and Herr Von Soden of the remainder.

The project of forming a gigantic company to control all the glass manufactories in the States has been knocked out by the money stringency.

The patients inoculated with the Koch lymph at the General Hospital in this city are progressing satisfactorily. Another supply of lymph is expected shortly.

The committee of French physicians appointed to investigate the Koch cure for tuberculosis have reported against its general adoption until it is further perfected.

Indians in the neighborhood of Beaver Lake, N.W.T., are accused of tying a youth to a tree and leaving him to starve, as a sacrifice to secure them success in hunting.

A small band of Sioux refugees on the Manitoba side of the boundary are causing some uneasiness to Dakota settlers by indulging in ghost dances and other demonstrations.

The United States Senate Committee on Foreign Affairs has reported in favor of the United States guaranteeing the bonds of the Nicaragua Canal Company to the amount of \$100,000,000.

The University Senate has accepted the recommendations of the Library Committee that the new library be erected on the east side of the university lawn at a cost probably of \$70,000.

According to a statement made by President McCormick, the proposal to form a combine to control all the harvester works in the States will be abandoned owing to legal difficulties.

A meeting of railway magnates was held in New York last week, at which steps were taken to the formation of an Advisory Board to be entrusted with the task of equalizing and maintaining rates.

It is now reported from Ottawa that Parliament will meet on February 25th, and that the Government will endeavor to have the session curtailed and the next session held in October, whereas the Redistribution Bill will be passed.

The International Monetary Conference has met at the State Department in Washington. Senor Romero, of Mexico, was chosen temporary chairman. As some of the delegates have not yet arrived the conference adjourned, subject to the call of the chair.

Special Notices.

A feeling of lassitude. Removed by Dr. Carson's Stomach Bitters. Unpleasant taste in the mouth. Removed by Dr. Carson's Stomach Bitters.

Deserving Confidence. No article so richly deserves the entire confidence of the community as Brown's Bronchial Trochocoe, the well-known remedy for coughs and throat troubles.

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Toronto Markets.

Table with columns for FLOUR, GRAIN, and PRIORS AT FARMERS' WAGGONS. Items include Fall wheat, Spring wheat, Barley, Oats, Wheat, and various agricultural products.

Births, Marriages and Deaths.

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

BIRTHS. CRUMMY—On Nov. 29th, at Kamamoto, Japan, the wife of Rev. Eben Crummy of a son. IRVINE—At Benlah, Man., the wife of Rev. S. O. Irvine of a daughter.

MARRIAGES. MCKENZIE—HAMBLI—On Wednesday evening, Dec. 11th, by the Rev. E. E. Scott, in the Methodist church, Belmont, Mr. Finlay H. McKenzie, of Wyoming, to Miss L. A. Hamblly, eldest daughter of Mr. Samuel Hamblly, of Belmont.

DEATHS. DEACON—On Dec. 24th, at Mattawa, Ont., W. H. Deacon, LL.B., Barrister-at-Law (late of Pembroke, Ont.), aged 84 years, and 6 months.

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Miscellaneous.

DROP US A POSTAL. If you want samples and prices of anything in dry goods or general merchandise. Ours is the largest retail store in all Canada.

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Paralysis, Kidney & Gravel, ST. LEON BELIEVES. Nov. 5th, 1890. DEAR SIR—As you know, I was sorely troubled with paralysis for years.

DOMINION LINE R.M.S.S. LIVERPOOL SERVICE. From Portland to Halifax. From Portland to Montreal.

PICKLES' Winter Footwear. I am selling off my stock in anticipation of extensive alterations which will be commenced this week.

Odds and Ends.

There is one class of Americans that never miss trains. We refer to defaulting cashiers.

Another year has vanished into the past and still nobody has discovered a sure and sure cure for warts.

He, pathetically—"All great men smoked, my dear." She, with animation—"Oh, if you'll only swear off till you are great I shall be quite content."

Lecturers advise that in cold weather people keep their mouths shut and breathe through their noses. It would be well if some people followed the first bit of advice even in warm weather.

Minister—"My dear brethren, in the warm, oppressive weather I can excuse a little drowsiness during my sermon; but I do wish you would try to keep awake while the collection is being taken up."

No Change Possible.—"But, your Honor," said the prisoner, "six months for me? Remember, sir, I have been a member of the Legislature and once ran for Councils." "That may be. But you should have spoken sooner. I cannot increase your sentence now."

Mistress—"That was a very fine letter of Patrick's offering you marriage, Mary. What shall I say in reply for you?" Mary—"Tell him, mum, if you please, that when I get my wages raised next month, mum, that I'll begin to save for the weddin' things."

BOTH SIDES.—I She—"John, what does the heroic treatment mean?" Dr. John H. Omopah—"Kill or cure; generally kill." II She—"Dear, what is the literal translation of *similia similibus curantur*?" Dr. Al. G. Pathe—"Simple cures for simple people."

The "society" papers of Missouri are on the verge of distraction over the recently discovered fact that the new Governor eats pie with a knife. It certainly is a slow method, and not nearly so satisfactory as taking the allowance of pie in one's good right hand while eating it.

Man's Duplicity.—It is believed that thirty strangers per week arrive in New York to purchase counterfeit money of sharpers, and while each and every one of them is swindled, it is only about one out of every hundred who makes a complaint. His own guilt forbids, and he goes home a swindled and a wiser man.

Not long ago, in a public school examination, an eccentric examiner demanded, "What views would King Alfred take of universal suffrage, the conscription and printed books, if he were living now?" The ingenious pupil wrote in answer, "If King Alfred were still alive he would be too old to take any interest in anything."

It is not often that a lawyer receives other recognition of his services in behalf of a client than a retainer and a fee. The feelings of most people when they get through with a member of the legal fraternity is more akin to sorrow than gratitude. A Court Street attorney has had a contrary experience. One of his clients, an Irishwoman, who has been indicted several times, but never convicted, for keeping a kitchen bar-room in the West End, dropped in on him yesterday with a Christmas present. It was a handsome silk muffler.

"But you've already paid me, Mary," said the lawyer.

"Nivir mind, sor," she replied, "but tuck it around your foine throat and kape your tongue glib, for begorra, I may need them agin."

He tells a somewhat different story concerning another client, something of a wag in his way, with whom he had long kept an account. When the latter was finally made up the bill, mostly for trifling services, covered several yards of foolscap, as the items enumerated the most minute details. When the client came around to settle he refused to enter the office, but stood in the door, and, holding one end of the bill, unrolled the voluminous document in the direction of his legal adviser with the request that he receipt it. "Come in," said the lawyer, in his most cordial tones. "Not much," replied his client, "you'd charge me rent if I did."—Boston Traveller.

Medical.

Indigestion

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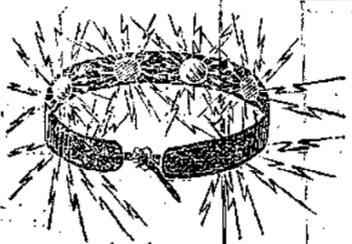
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CREAM CAKE.—Three eggs, one cup sugar, one cup flour, one-half teaspoonful baking powder. Beat the whites and yolks separately, stir all together as quickly as possible, and bake in two pans, having the batter three-quarters of an inch thick. For the cream take two and a half cupsful of sweet milk, four tablespoonfuls sugar, two tablespoonfuls of flour, and one egg. Boil this a few moments until it has thickened, flavor with lemon or vanilla. When the crust is cold, split it and put the custard between.

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TOMATO SALAD.—Peel and slice perfectly ripe tomatoes. For each good sized tomato sprinkle over the whole a level teaspoonful of sugar, a teaspoonful of sweet oil, a tablespoonful of vinegar, salt and pepper to taste, and a dash of cayenne. Cut up and mix all together.

HINTS FOR THE FARMER.

HINTS ON HORSESHOEING.—In an address before a Minnesota Farmers' Institute an experienced horseman summed up some valuable advice on horseshoeing in this wise: 1. Do not get your horse shod at all unless necessary, and when that necessity no longer exists let the shoe disappear with it. 2. On no account allow the frog or bars to be cut or the sole thinned out. 3. See that the shoe is made to fit the foot, and not the foot to fit the shoe. 4. The less rasping one after the shoe is nailed on the better; if a correct fit has been obtained one will be necessary beyond a touch under each clinch, sufficient to remove the horn fibres pushed through by the nails. 5. Never let shoes remain on longer than a month at the outside without being reset. 6. If it is absolutely necessary to have your horse shod with calkings ("calks"), have the calkings made as small and as short as possible, so that the frog will come to the ground. With all your getting, get frog pressure; and despite the possible sneers, pillows or prophecies of evil of your blacksmith, always bear in mind the old adage: "No frog, no foot; no foot, no horse."

IMPROVE ROUGH, SWAMPY LAND.—The more profitable work can be done on farm in leisure times than improving rough, swampy lands, writes Mr. George Tanner, of Windsor County, Vt. Each land is frequently the best on the farm, because it has never been exhausted by cropping. Many times it is where it has caught the wash of the roadway for years. It would surprise anyone who had never done such work to see the amount of land two men and a dog can smooth off in a day. A good way is to plough off the cradle knolls and use them to fill up the hollows, and draw all that is needed into the barnyard or hog-pen. Also to take out all stones that will be in the way of the plowing machine and build them into a wall. Where the land is wet it should be ditched and a blind drain or tile put in. A good coat of manure should then be applied and grass seed sown. The yield is not a large increase in the quantity of hay, but a much better quality, besides a great saving in the cost of harvesting on account of the land being smooth enough for mower and binder.—N. Y. Christian Advocate.

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Book Steward's Notices.

METHODIST MAGAZINE FOR FEBRUARY.

This is a special Methodist Centennial number, one of the illustrated articles being devoted to "Footprints of Wesley" (with numerous illustrations of his haunts at Oxford). Dr. Douglas writes on the development of Methodism; the Hon. J. W. F. White, LL.D., on "Lay Preachers," and Dr. Stafford compares at length the characters of "Wesley and Voltaire." Mr. Blackwood gives a valuable sketch of the Moravians and their influence on early Methodism. A series of papers on Eastern Europe begins with a graphic illustrated account of Hungary and some of its cities. A number of fine illustrations of life in the Black Forest are also given. In the Science department are papers on "How the Prairies were Formed," and "Is there Life among the Stars?" In succeeding numbers a series of centennial articles will be given on the origin and development of Methodism. One of the most remarkable stories of the age is commenced, viz., "All He Knew," by John Habberton, author of the popular book "Helen's Babies." A competent writer calls it "the sweetest and most affecting little story ever written." It will run through eight numbers. The price of the book alone is \$1.00. Also, a striking story of "London Life in a Garret," is given. Now is the time to subscribe to this vigorous monthly.

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Connexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS.

- Jan. 15—Montreal.
25—Ashton.
Feb. 1—Georgetown.
8—Galt.
15—Stratford.
22—Flinton.
March also pledged.

ENGAGEMENTS OF DR. POTTS, GENERAL SECRETARY OF EDUCATION.

- Jan. 15—Palmerston and Harriston.
25—Holmesville and Clinton, Ontario Street.
Feb. 1—Belleville—11 a.m., Tabernacle; 7 p.m., Bridge Street.
8—Toronto—11 a.m., Central Church; 7 p.m., Metropolitan.
15—Oakwood and Cannington.
18—Cannington District Convention.
22—Troquois and Morrisburg.
Mar. 1—Thorold and Niagara Falls South.
8—Toronto—11 a.m., Parliament Street; 7 p.m., St. Paul's.
15—Toronto—11 a.m., Carlton Street; 7 p.m., Parkdale.
22—Milton.
29—Cortwell.
Apr. 5—Port Hope.
12—Hamilton—11 a.m., Gore St.; 7 p.m., Centenary.
19—Waterloo and Berlin.
26—Napawan—11 a.m., West; 7 p.m., East.
May 3—Sarnia.
10—Alandale and Barrie.
17—Bowmanville.
24—Wheaton.

UNION CHURCH RELIEF FUND.

The following are the only sums that have come to hand since last report: Grace Church, Trenton, \$3.65; Port (aiding Mission), \$2.00; Morrisburg, \$3.35. In all, since the close of last Conference year, only \$9.25. This is miserably small, and the Treasurer has been obliged to advance money to pay interest on borrowed money, and has a still larger amount to pay on Feb. 15th for interest on appropriations. Will the brethren please be prompt, and will the Treasurers of the Conferences and the Financial Secretaries send in what money they have at once? JOHN N. LAKE, Treasurer. Toronto, Jan. 8th, 1891.

THE TORONTO METHODIST PREACHERS' MEETING.

The next Methodist Preachers' Meeting will be held in the Board Room, Wesley Buildings, on Monday morning next, Jan. 18th, at 10.30 a.m. Rev. J. Philip, M.A., will read a paper on "The Sermon." Visiting brethren welcome. J. J. FERGUSON, Secretary.

CANNINGTON DISTRICT.

CONVENTION IN THE INTEREST OF THE EDUCATIONAL WORK OF THE CHURCH. A District Convention will (D.V.) be held in Cannington on Monday, February 18th, 1891, commencing at 1.30 p.m. It is expected that each circuit and mission will elect representatives to attend the Convention, and that there will be a large attendance. The Rev. Dr. Potts, General Secretary of Education, and the Rev. Dr. Burwash, Chancellor of Victoria University, will be present. A public meeting will be held at 3 p.m., to be addressed by Drs. Potts and Burwash. MINISTERIAL CONVENTION. A Convention of the ministers, local preachers and class-leaders of the District will be held on Tuesday, Feb. 17th, in the same place. Programme. 9.30—Devotional exercises, Rev. J. Curtis. 10.00—Addresses—"Pastoral Visitation," Revs. J. F. Mears and G. H. Haley. 11.00—"Evangelistic Work," Revs. W. J. Sanders and H. C. Garbutt. 2.00—Devotional exercises, Rev. H. E. Bayley, B.A. 2.30—"The Intermediate State," Revs. G. W. Marvin, Ph.B., and W. B. Young, B.A. 3.30—"How can a Pastor best help the Sabbath-school?" Revs. J. Curtis and H. Fusse. 4.15—"The Introduction of a Sermon," Revs. Dr. Williams and M. A. Spence. C. W. WATCH, Chairman.

BRAMPTON EAST CIRCUIT.

A four days' meeting will (D.V.) be held at the Ebenezer appointment, commencing Tuesday, the 20th inst., at 2.30. Service will be held every afternoon and evening during the three following days. Brethren, pray for us! The brethren on the district are invited to come to our help. JOHN MAHAN, pastor.

MINISTERS' ADDRESSES.

Rev. C. Barltrop, Guilds, Ont.

Miscellaneous.

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