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Whom Shall I Send?

(ISAIAH vi. 8.)

O Spirit's anointing,
For service appointing,
On us descend;
For millions are dying,
And Jesus is crying,
"Whom shall I send?"

Ethiopia is reaching
Scarred hands and beseeching
"Rend, Christians, rend
The chains long enthralling!"
And Jesus is calling,
"Whom shall I send?"

See China unsealing
Her gates, and revealing
Fields without end!
Her night is receding,
And Jesus is pleading,
"Whom shall I send?"

Dark India is breaking
Her caste-chains, and making
Strong cries ascend
To Jesus, once bleeding,
But now interceding,
"Whom shall I send?"

Japan is awaking,
Old errors forsaking;
Haste, your aid lend!
"More light!" Hear her crying
And Jesus replying,
"Whom shall I send?"

While Israel's unveiling,
And penitent wailing,
All things portend,
Why, why our delaying?
Since Jesus is saying
"Whom shall I send?"

The islands, once hating
His yoke, are now waiting
Humbly to bend.
Hear Jesus appealing,
To bear help and healing,
"Whom shall I send?"

Death of Dr. Nelles.

BY THE EDITOR.

UPON the Methodist Church in Canada has come the shadow of a great sorrow. By the death of Dr. Nelles that Church has lost one of its greatest minds, one of its noblest spirits, one of its most tender and generous hearts. But the profoundest sorrow, outside the circle of his own immediate kindred, will be felt by the many hundreds of present and former students of Victoria University throughout the length and breadth of the land. These have come into personal relations with him and have felt the spell of his genius. No man in Canada ever so largely helped to mould the mind and character of so many of the young men of the country at the most susceptible formative period of their lives. For thirty-seven years he stood at the head of the Institution with which his best affections and his ceaseless labours were identified. He found it in a weak and struggling condition. For long years he bore the stress of the strain to raise its character, to increase its resources, to develop its educational scope. Despite its comparatively limited means, its inadequate buildings and the limited number of its teaching faculty, that Institution, under his faithful guidance, won its way to the forefront and laid the entire Province under the

greatest obligation for its services in the cause of higher education.

In the engrossing duties of the College President those of the Christian minister were not forgotten. Old students will remember with delight the inspiring and uplifting sermons delivered in the College chapel. Some of those which we heard thirty years ago abide with us still as a precious memory. Dr. Nelles was one of the grandest preachers we ever heard. There was in his sermons nothing commonplace. The thought was lofty, the language chaste and beautiful, the spirit sympathetic with all that was best and noblest in morals and religion.

It is a cause for great regret that the engrossing duties of his position prevented his making larger contributions to the permanent literature of his country. Few men were more graceful masters of style. His taste was fastidious and exquisite, and his writings were read with delight and remembered with profit.

God endowed our departed friend with a keen sense of humour, which found frequent expression in sparkling and effervescent wit. But only those who were favoured with his intimate friendship or private correspondence knew the pensive side of his nature, and the serious depth and tenderness of his religious life and thought.

Though the breadth of his sympathies and the clearness of his vision rendered it impossible for Dr. Nelles to become an extremist or a partisan, yet on a great question he could unhesitatingly take sides and strongly avow his convictions. It was conspicuously so on the Union question, which was before our Church four years ago. More recently he exhibited his characteristic breadth of view in his adoption of the principle of University Federation, of which he was, under its earlier aspects, the most eloquent exponent and advocate. The partial failure of that scheme in its original scope, led to a change in his views, and a frank and candid statement of that change and of reasons which seemed to him to demand it. In this we believe he was much misunderstood and misconstrued. But no fair-minded man ever for a moment doubted Dr. Nelles' loyalty to his convictions of duty, and to what he deemed the best interests of the Institution in whose service he had spent his life. Although the present writer differed widely in his conscientious convictions from those of his dear and honoured friend, yet that divergence never caused the shadow of a shade to becloud the intimacy of their personal friendship.

No man was more unselfish, more incapable of self-seeking than Dr. Nelles. His fidelity to Victoria University, and to the Church of his choice, deprived of attractiveness any offers of preferment which his brilliant abilities would have commanded elsewhere.

It is with a deep and poignant sense of personal loss that we write these lines. The bereavement is so sore and

so sudden that it almost benumbs the mind. We hoped that the Church and country would long have enjoyed the benefit of Dr. Nelles' wise counsels, of his irenic temper, of his Christian spirit, in the solution of the Educational problems before us. But the God whom he served has called him from his life-long labour to his everlasting reward. A prince and a great man is fallen in Israel. Now that he is gone from us we realize more fully his worth and the greatness of our loss.

A Doll that Went to India.

BY MRS. E. S. WEST.

A SOCIETY called a Mission Band met every Tuesday afternoon in a large, old-fashioned house in New York city.

There were fifteen little girls in this Band, and as they were neighbours, and went to the same Sunday and day-schools, they were of course the best of friends, and happy in their work.

One year this Mission Band received a letter from Miss Bertram, a missionary in India, in which she told of her work among the heathen girls, and that she wished very much to give her school a Christmas tree during the holidays. After hearing this letter there was a long talk among these little girls, and then they decided to help Miss Bertram with her Christmas tree; and they went to work with a hearty good will to do it. It was then March, still there would be plenty of time to get a box ready to send all the way to India.

I was invited to help pack the box after everything was ready, and it was a very pleasant duty. There were skirts and sacques of blue, pink, and buff calico; several patchwork quilts, and plenty of pretty patchwork, all cut and basted. Also, doll's cradles, with mattresses, pillows, sheets and pillow-cases; and, best of all, over one hundred dolls, all of which were dressed by these busy fingers.

All these things were carefully and tightly packed, the lid screwed on, and then the box started on its long journey around the Cape of Good Hope to India.

After several months a letter came from Miss Bertram, telling us that the box had reached her safely, of the Christmas tree, and the pleasure it gave to the little Hindoo girls. But there was one doll in the box which I must tell you about, for if ever a doll went on a mission of mercy it was that one.

It was larger than any of the others, had an indestructible head, black hair and eyes, and a pink cambrie dress, with a white apron. Miss Bertram put it carefully away, and very soon after the Christmas festival went to visit a house in which she had several Hindoo women as pupils. Into this house there had come a dear little girl, nine years of age, who had just been married to a Brahmin, 35 years older than herself.

Poor child, she had never been away from home before, and now she had

come one hundred miles to a strange family, as the wife of one of the sons, and she was so lonely and homesick.

The kind missionary lady had noticed how pale she was, and how her lips quivered whenever she spoke, and she longed to comfort her; so after praying that God would help her to do so, she started out to visit the women in that house. For each one she had selected a gift; but to Monee, this sad little wife, she took the beautiful doll and its cradle. When it was given to her, her face lighted up with the first smile which had been seen upon it, then taking it into her arms, she cried as if her heart would break. At length Monee seemed tired out, and sat quietly holding it, then Miss Bertram went to her and showed her how to undress the doll, and put it to sleep in the cradle.

The next day, when the teacher went there to give her lesson as usual, this little girl seemed much happier.

Two years passed; Monee learned to read nicely in "Peep of Day," and in the Testament, and listened gladly to the story of Jesus, the friend of all sad and lonely ones. All this time she kept the doll nicely, and dressed it carefully every day.

But one hot season Monee was taken with fever, and it soon became evident that she must die, but her life had been so sad that Miss Bertram did not feel sorry, for she felt that her dear pupil was one of the lambs of the Saviour's fold, and he would care for her. Just before she died she recognized her, and said in a low whisper, "Teacher, your Jesus is so good; he loves me," and in a few minutes she went to that blessed home in Heaven, where all tears shall be wiped away. Before night, of that same day, as is the custom in that warm country, Monee was buried, and the doll with her, as she had held it so much during her sickness. It is pleasant to think that it added so much to her happiness during her life; and now, do you not think as I do, that this doll went to India on a mission of mercy?

It is not easy to overestimate the value of Sunday-school work. The common school, said Sir Charles Reed, M.P., had to do with the physical, intellectual, and moral faculties and capabilities, but the Sunday-school recognized the supreme importance of spiritual interest, and its teaching therefore crowned and glorified the educated man. John Bright, the Quaker English statesman, once said to General Clinton B. Fisk: "There is nothing that is going to give such stability to this Government as the religious instruction of our children in the Protestant Sunday-schools of the realm; and I have read all about them in your country, and your people are going to be safe if you only stand by your Sunday-school men, and train up your children in the way of the Lord."

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TORONTO, DECEMBER 3, 1887.

\$250,000
FOR MISSIONS
FOR THE YEAR 1887.

Methodist Missions.

THE report of the General Mission Board at Montreal speaks hopefully of the foreign work. As to the Indian work, the reports from the North-West are, on the whole, encouraging; but the Pacific Coast work demands extension. The report then proceeds to speak as follows:—

THE FRENCH WORK.

The year has been one of much anxiety and not a few changes in the French work. The small stipends paid, coupled with the discouragements of the work itself, have caused the retirement of several labourers from the field. The resignation of Mr. Beaudy left the French District without an official head, and necessitated an entire readjustment of the work. For the time being the French Missions are connected with the English districts, within the bounds of which they are located, and it is expected this arrangement will continue till such time as the number of missionaries, and their knowledge of Methodist doctrines, discipline, and usage, will justify the reorganization of the work as separate districts.

The gravest problem which the Dominion of Canada has to face is the attitude of the French population, not because it is French, but because it is Roman Catholic in a sense which makes it intensely anti-Protestant and anti-British. Every year the danger to our free institutions becomes more threatening, and the grasp of the hierarchy more fixed and unyielding. Ultramontane Rome dominates with absolute sway the political, educational, and social life of the Province of Quebec, and holds the key of the

political situation in other Provinces of the Dominion. It is the sinister power behind the throne in matters of legislation; it is the only power which dares to interfere with the administration of justice; and its avowed policy is to dominate in every sphere, whether pertaining to Church or State.

If relief is ever to come, it must be through educational and evangelical agencies and the spread of information. The French are a people of many excellent qualities; and, under the influence of free churches and free schools, would become an invaluable part of our population. But if the agencies referred to are to be effectual, better methods are imperatively demanded. The Church can no longer afford to play at French Missions. She must either sanction comprehensive plans and large expenditure, or else retire from the field. A few imperfectly-trained missionaries, dispersed among a hostile population of a million and a quarter, and unsupported by those educational appliances that are deemed essential in other departments of missionary work, are placed at an immense disadvantage. The expenditure of six or seven thousand dollars per annum makes a poor showing against an adversary whose resources are practically unlimited. The demand of the hour is for concentration. Scattered forces make a feeble impression; a wavering policy invites defeat. The Church must settle definitely the Plan of Campaign, and resolutely fight it out on that line. The defences of Rome seem to be impregnable, but there are at least two forces by which they can be entered. These are colportage and education. In saying this, we do not undervalue direct evangelistic work, nor would we withdraw a single missionary from the field; but it is not desirable to increase that agency until we can send forth men who are thoroughly trained, and for that training the Church must make provision. While this is in progress the other agencies can be employed to almost any extent, and so prepare the way for the work of direct evangelization.

HOME WORK AND STATISTICS.

This the report speaks of encouragingly. The total expenditure was \$189,286, an increase of \$7,617. The total income was \$201,874, an increase of \$12,062. The surplus to be applied to the reduction of debt is \$12,588.

The statistics of our mission fields for the past year show the following results:—Domestic missions, 415; missionaries, 426; members, 43,255; net gain, 4,457. Indian missions, 44; missionaries, native students, teachers, and interpreters, 102; members, 4,216, net gain, 224. French missions, 12; missionaries, lay agents, and teachers, 17; members, 275; net gain, 28. Japan—Missions, 10; missionaries and assistants, 26, of whom 19 are natives; members, 781; net



A JAPANESE TEA HOUSE.

gain, 190. Chinese Mission, 1; paid agents, 4; members, 15. Grand totals:—Missions, 482; missionaries and other paid agents, 574; members, 48,542; net gain for the year, 4,914.

PERCENTAGE EXPENDITURE.

The following table shows how each dollar of income was divided last year between the different departments of the work:—

	Cts.	Mills.
Domestic Missions	40	0
Indian Missions	19	3
French Missions	3	7
Chinese Mission	0	6
Japan Missions	10	0
Mission premises	4	2
Affliction and supply	0	3
Superannuated missionaries	2	1
District, Circuit, and Conference Treasurers' expenses	2	8
Annuities, in consideration of donations	0	6
Interest, discount on drafts, etc.	3	0
Publishing charges (Annual Reports, Reward Books for Juvenile Collectors, etc.) ..	2	0
Travelling expenses	0	2
Cost of management	4	0
Reduction of Debt	6	4
	100	0

A Japanese Tea House.

THE Japanese life is largely out of doors, or at least is largely exposed to the view of the passer-by. The rooms are divided from each other and from the street by slight frames on which paper is pasted as shown in the picture. There is very little furniture in the houses—only a few pieces of matting, a few low tables, a few rugs and

lamp, and a few ornaments—except in the houses of the rich. The tea houses correspond to our inns, with this difference, that instead of vile and pernicious liquor they furnish delicious tea, a difference altogether in favour of the Japanese.

Mission Notes.

WE devote a good deal of space in this number to missionary sketches and the like. The time is approaching when the special Christmas offerings and collections for missions will be made in our schools. The best way of keeping Christmas is to give something, as well as to receive. It is very gratifying that such progress is being made in the annual givings of our schools. During the last year these juvenile offerings have increased from \$20,762 to \$25,526—an increase of \$4,764. If a similar increase could be secured every year the schools would soon do something like their share of this great missionary effort. At present they raise about one-eighth of the income of the Missionary Society. In England the schools raise about one-third. If our schools would only do as well as the schools in Montreal they would soon do this. We have not last year's figures at hand, but the year before the Sunday-schools in the Montreal District alone raised for missions \$4,475, or more than one-fourth of what was raised by all the other schools of the entire Methodist Church. This shows what can be done by systematic giving and collecting. Will not all our other schools try to imitate the missionary zeal of those in Montreal.

Scenes in Antwerp.

BY THE EDITOR.

ANTWERP, a busy town on the "lazy Scheldt," was, under Charles V., the most prosperous city in Europe. But Spanish tyranny and the terrors of the Inquisition reduced the population to, at one time, 40,000. It is strongly fortified, and has stood many a siege. The glory of the town is its magnificent cathedral. Its lofty open spire Napoleon compared to Mechlin lace, and Charles V. used to say it should be preserved in a glass case. Its interior is unique in this, that it has three aisles on each side of the nave. The perspective of the arches, supported on 125 columns, is very fine. The glory of the church is Rubens' masterpiece—his wonderful "Descent from the Cross." I confess to a lack of appreciation of Rubens. I can see little beauty in his figures, and they have often a vulgar coarseness that is offensive to good taste. Of course, the masterful life and rich colouring of his pictures indicate the consummate artist. But there is none of the poetic feeling of Raphael, nor of the seraphic purity of Fra Angelico. Crowded around the venerable cathedral, like mendicants around the feet of a priest, are a lot of squalid old houses, that greatly mar its beauty.

The Hôtel de Ville, with a splendid façade 300 feet long, rising to the height of 180 feet, contains some fine historic halls, one with an immense chimney piece, with famous Bible reliefs. In a neighbouring church-yard is an artificial Calvary, forty feet high, crowded with statues of saints and angels. Beneath is a grotto in imitation of the Holy Sepulchre, and an iron-grated purgatory, in which carved figures in painted flames beseech alms for masses to procure their release. It has all the horror of Dante without any of the poetry.

The picture gallery is wonderfully rich in *chefs d'œuvre* of Flemish art; but none impressed me more than a dead Christ, by Matsya, whose deep pathos brings tears to the eyes. In the public squares are fine monuments of Rubens, Teniers, and Vandyck, and the streets bear the names of famous painters.

In this prosaic country even the dogs have to work for their living, as seen in the cut, which represents a common street scene in Antwerp. The large building at the top of the cut flanked with towers at the corners originally formed a part of the old castle of Antwerp. It was afterwards the seat of the inquisition and is now a museum of antiquities.

My most delightful memory of Antwerp is that of its sweet chimes. There are in all, in the cathedral tower, ninety-nine bells—the largest, at whose baptism Charles V. stood god-father, and gave his own name, weighs eight

tons. Every quarter of an hour they ring out a beautiful *carillon*, and at the full hour they proclaim in more elaborate melody the flight of time. My hotel was in the Cathedral Square, and at night I lay awake listening to the exquisite strain and thinking of Longfellow's musical lines:

As the evening shade descended,
Low and loud and sweetly blended,
Low at times and loud at times,
And changing like a poet's rhymes,
Rang the beautiful wild chimes,
Then with deep sonorous clangour
Calmly answering their sweet anger,
When the wrangling bells had ended,
Slowly struck the clock eleven;
And from out the silent heaven,

Silence on the town descended.
Silence, silence everywhere,
On the earth and in the air.

The engraving accompanying this article is a specimen of a large number to appear in the *Canadian Methodist Magazine*, entitled "Here and There in Europe," with pictures of many of the most interesting and important scenes and cities in France, Spain, Italy, Germany, Holland and Belgium. Other illustrated articles will be "Our Own Country," describing, with copious pictorial illustration, an extended visit to and through the Maritime Provinces of the Dominion. "Picturesque Ireland," with numerous superb engravings, describing and illustrating some of the finest scenery in the counties of Antrim, Londonderry, Donegal, Clare, Kerry, Cork, Kilkenny and Dublin, including the Lakes of Killarney, the wild west coast, the Giant's Causeway, Dunluce Castle, Dublin Bay, and many

other of the fairest scenes of the Green Isle; "Round About England," with a large number of beautiful engravings of the most romantic and interesting scenes and historic sites in the shires of York, Durham, Westmoreland, Cumberland, Lancashire, Derby, Leicester, Lincoln, Cambridge, Warwick, Worcester, Gloucester, Kent, Somerset, Devon and Cornwall; "Landmarks of History," with numerous full-page engravings of the chief actors and scenes and events in the great historic drama of Europe; "Land of the Pharaohs"—Asia Minor and the Levant, and "Lands of the Bible," with large numbers of Bible scenes in Egypt, Palestine, Syria and the Levant, of much interest to all Bible readers; "Mission Life and Work in China, Alaska and the North Pacific Coast;" "In the High Alps;" "Corea, the Hermit Nation;" "The Modern Jews," and other illustrated articles which cannot now be enumerated.

The Kingdom of Christ in Japan.

JAPAN is of late the "Empire of the Rising Sun," in a sense quite new to that ancient land and people. The sun now rising on that island world is both political and religious. We are interested in both aspects. Western civilization never goes forth embodied simply as the spirit of trade or of learning, but it carries on its front, as not ashamed of it, the witness to the Divinity of the Christianity that has inspired it and conserved it. It is not ashamed of the Reformation. It carries an open Bible. Not but that men from the West—both creedless and godless—go abroad everywhere; not but that trade and learning are found in Japan and Africa with no Bible and no Christ; but they do not represent Western civilization.

The breeze from the West are felt in the politics of Japan and in her religions, in her courts, and in her temples. The entrance of Christianity in this new era has been in wisdom and in power.—*The Gospel in All Lands*



SCENES IN ANTWERP.

The W. C. T. U.

The conflict deepens o'er the land,
'Tis one of woman's might;
And she is firmly moving on
To battle for the right;
Once more her voice rings clearly out,
To lift the race from sin;
And who can fail to plainly see
That woman's cause shall win?

The demon drink has long withstood
The arguments of men;
But when the women take the field
Its weapons fail it then;
For it is conscious of its guilt,
'Tis foul without, within;
'Tis self-condemned, one reason why
This woman's cause shall win.

The clans of liquor ne'er have met
Such wondrous foe before;
And they are busy canvassing
The prospect o'er and o'er;
Yet, view the question as they may,
Through whis'ey, beer, or gin,
They must confess the truth at last,
That woman's cause shall win.

Those so-called Jaws that fill the land
With sorrow, crime, and death,
Shall soon be swept away, as chaff
Before the tempest's breath.
And though the politician's croak,
And raise their usual din
Of danger to the revenue,
This woman's cause shall win.

Man boasts that he controls the world
With mighty hand and brain;
But woman's heart is mightier far—
'Tis heart at last shall reign.
The one is selfish at the best;
The other is akin
To Heaven itself, and this is why
This woman's cause shall win.

—Crusader.

Seed Springing Up.

WHEN Messrs. Moody and Sankey visited England, ten years ago, and held their gospel meetings in London, one of those who came under the influence of the evangelist and the singer, was a Mr. Studd. He was a man of property, and greatly devoted to sporting. He was also a famous hunter, and the possessor of valuable hunting horses and dogs.

The change in Mr. Studd's life was as sudden and radical as was that in his religious views. He instantly began reforming his own household. The hunters and dogs were sold, and the house where sporting men had been wont to meet became the centre of Christian missionary work for all the neighbourhood.

When this happened, the two sons of Mr. Studd were lads, pursuing their studies quietly at the famous Eton school. They were, apparently, not greatly affected by the change in their father. In course of time they entered the Cambridge University, where their hereditary taste made them leaders in athletic sports.

They were among the most famous cricketers of the present generation. One of them was captain of the University Eleven. Again Mr. Moody and Mr. Sankey visited England. These two young men, interested because their father had been—for he had died meanwhile—were among the first to become, through Mr. Moody's

influence, professing Christians, and to join the corps of religious workers organized by the evangelists.

Joined by other Cambridge undergraduates who had come under their influence, they were foremost in all the mission work. Since the return of Moody and Sankey to America, the enthusiasm of these young men has risen instead of declining. One of them has decided to go as a missionary to China. Not only is he to serve us such without pay, but he is to give a large sum of money to the society under the direction of which he will be.

The other brother has already become a missionary at the East End of London—the poor quarter where there is much distress and more vice. In his work he is to be assisted by a daughter of Lady Beauchamp—pronounced *Beecham*—who was one of the sweet singers enlisted in support of Mr. Sankey during the long London mission. Young Studd is to marry this daughter of a countess, and the young couple will devote themselves and their fortunes to the rescue of "outcast London."

Even yet the whole story has not been told. The two brothers Studd have recently made a visit to Cambridge for the purpose of awakening interest in missions, and have been so successful that about thirty undergraduates have decided to go to foreign fields to labour for the conversion of the heathen.

There is enough in these facts—for they are all literally true, even to the names of the persons—to suggest volumes of reflection, not only to professing Christians, but to men who are not Christians. What a difference to the world in the life of these men, giving themselves for the rescuing of humanity from impurity and vice, and the life of sporting men they would have lived, had they not, through Mr. Moody's influence, given themselves to the service of a Divine Master!

Thousands of immortal souls, from all parts of the world, will hereafter trace their rescue from vice and from paganism to the first visit of a sporting man to one of Mr. Moody's gospel meetings. It was a grain of mustard-seed which the evangelist planted that day, and already its branches are beginning to thrust themselves out, as if about to overshadow the world.—*Youth's Companion*.

Japanese Women.

THE Rev. M. C. Harris, a missionary of the Methodist Episcopal Church to Japan, and who is now on a visit to this country, lately gave the following account of the women of Japan:

In Japan to-day there are 18,000,000 women under heathenism, who look out to their sisters in America and Europe for succor and aid. The religion of the Japanese women is Buddhism, and through this religion their condition, morally, physically and intellectually, has been made pitiful in

the extreme. Japanese men, when they look for a wife, expect a servant, and obedience is the word which the women understand better than any other in the language; obedience in the most degrading and shameful sense of the term. If their husbands tell them to do a thing, no matter what it is, no matter if all their womanly instincts and virtue are sacrificed in doing it, they have to obey. They have no marriage ceremony in the sacred sense of the word; it consists in simply drinking a kind of beer made out of rice, the man taking a drink and then the woman, and then they are married, this being generally followed by a feast.

Divorces are very common, but it is only the husband who has the power of divorcing, never the wife. A man can divorce his wife on the slightest pretext and the most frivolous cause. One great reason may be her talking too much. She must blacken her teeth, shave off her eyebrows and make herself as hideous as possible, as a token of her fidelity to her husband. She must always walk behind her husband, and that too at a respectful distance. She is made a slave, and without any warning or any reason she may be thrust from her home and her family to wander alone in the street forsaken and disgraced. It is a very common expression there when one Jap. meets another in the street to say: "Well, have you the same wife as when I last saw you?"

And yet these Japanese women take a great deal of consolation out of their religion. I have seen them many and many times on their knees in their temples, with extended arms and streaming eyes invoking the dumb gods to help them in their trouble, and make their life a little more peaceable. And I believe that the great God heard them in their cry. He could not turn away from such suffering even though they were not worshipping him. Divorces occur there once in six months, and run as high as sixty out of a hundred. Buddhism provides a paradise—somewhere away off in the west—for all souls, but a woman cannot reach it until after she dies and is born again into a man. But look where you will in the literature of the Buddhists, and you will see the sneers and contempt that are everywhere heaped upon women.

The Japanese government are now becoming more liberal in their views, and have instituted laws which in a measure are tending to improve the condition of their women. General Karoda, a Confucian philosopher and a very learned man, came to this country to learn the ways of our government. His visit resulted in much good, especially for the women of Japan. On his return a number of native women were sent to this country to be educated in our schools and colleges, and thereby enable them on their return to teach their own country-women.

What brought about these changes for more liberty? Not western civilization, but western Christian civilization. The credit of this work must be given largely to our women missionaries. Man can reach man, but it takes a woman to reach a woman, especially in this country of the Japanese, where the women are so shy and modest. I have a church away off in the central part of the empire, and for months no one came but men. One day I asked them to bring their wives, and they said that they would not come unless I brought my wife. I did so, and the result was that the next Sunday hundreds of women came flocking to the church, and they now form the majority of the congregation.

A Cry for Light.

BY FANNY CROSBY.

THERE comes a wail of anguish
Across the ocean wave—
It pleads for help, O Christians,
Poor, dying souls to save;
Those far off heathen nations
Who sit in darkest night,
Now stretch their hands imploring,
And cry to us for light.

We have the blessed gospel;
We know its priceless worth;
We read the grand old story
Of Christ, the Saviour's birth;
Oh haste, ye faithful workers,
To them the tidings bear—
Glad tidings of salvation
That they our light may share.

Go plant the cross of Jesus
On each benighted shore;
Go wave the gospel standard
Till darkness reign no more;
And while the seed you scatter,
Far o'er the ocean's foam,
We'll pray for you and labour
In mission fields at home.

Girls in Japan.

BY REV. J. D. DAVIS.

THERE are five or six millions of girls who ought to be in school in Japan. The government has made provision for teaching them in the rudiments of reading, writing, and arithmetic, in the common schools, which are now established throughout the empire. Perhaps a little more than a third of the girls in Japan are in these schools. This is a great advance on the old system, which taught the boys, but left the girls in ignorance; but aside from "the three R's" taught the girls in the common schools, there is almost nothing done for their education in the empire. There are many schools for the higher education of young men in different parts of the empire, but only two or three for young women, and these very limited. Worse than this, the two or three schools which exist for the higher education of girls, and the whole mass of common schools, where the ten or twelve millions of boys and girls of Japan should be taught the rudiments of knowledge, are devoid of all teaching of a moral character, except a few of the morals of Confucius.

To-Morrow.

"We will gather flowers to-morrow,
When the mist of rain is o'er,
When the air is warm and sunny,
And the tempest howls no more."
But the flowers are parched and faded,
For the clouds have passed away,
And we leave them still ungathered,
Though to-morrow is to-day.

"We will climb the hills to-morrow,
In the morning cool and bright,
Who could scale these rugged mountains
In the noonday's scorching light?"
But the snow-wreaths clothe the summits,
And the mists hang chill and gray,
And we leave the slopes untrdden,
Though to-morrow is to-day.

"We will lend an ear to-morrow
To our fallen sisters' woes;
We can scarcely hear their voices
While the music comes and goes."
But along the thorny highway
Still with weary feet they stray,
And we pass them by, unheeding,
Though to-morrow is to-day.

"We will leave our work to-morrow,
And with eager hands and strong,
We will lead the little children
Far away from paths of wrong."
But our hands grow old and feeble,
And the work goes on for aye,
And the little children perish,
Though to-morrow is to-day.

"We will raise our eyes to-morrow
To the cross on Calvary's brow;
At our feet the gold is sparkling,
So we cannot heed it now."
But we clutch the glittering fragments,
Mid the dust, and mire, and clay,
And we cannot raise our eyelids,
Though to-morrow is to-day.

—Chambers' Journal.

Japanese Houses.

THE mode of constructing the houses here, while causing the least outlay, is admirably adapted to the conditions of the climate. A Japanese house is really a double affair. The most expense is put into the roof, which is of splendid heavy tile in all the towns and villages. On the isolated farm-houses straw thatch is used more extensively. The roof is sustained by uprights framed into it, which have their foundations on the ground. The floor is generally about two feet above the ground, and is divided into rooms by paper partitions, which are in sections and slide in grooves. They can, at pleasure, be entirely removed, leaving, if necessary, the entire area in one room. The sides of the building, or at least one or more, are also in sections, which slide in grooves, and are removed during the day if required. Generally there is a space left for a passage-way between the outside and the inner partitions forming the rooms, so that in winter the rooms enclosed only by paper screens are made warm and comfortable by the protection of the outer shell when slid into position, while in summer the facility with which all partitions are removed insures good ventilation. Very many of the houses are built with an interior court, devoted to ornamental shrubs and flowers, showing an admirable degree of æsthetic taste in the people.

A Woman's Great Work for Canada.

It needed some courage for the Pilgrim Fathers to set sail for America; it needed hardly less for a lady to go on board the *Peruvian*, on the 12th of May, 1870, with one hundred boys rescued from crime and misery in the lowest haunts of London, to settle them in a colony where she was a complete stranger, and got for them engagements in agricultural work, for which they had no training! But it was not an insane venture, plunged into without rhyme or reason. The children had had a Christian and moral training, a training in the spirit of service, and it was known that their rawness in agriculture would be no obstacle to their engagement by the farmers, who were keen for assistance.

In June, 1870, it was the good fortune of the present writer to meet Miss Macpherson at the house of the late Hon. George Brown, of Toronto. She had just placed at his farm, Bow Park, the last two boys of the hundred, and very happy she was at the highly successful achievement of her purpose.

Every year the same work has gone on, and hundreds more emigrants have been taken out. And very happy have the results usually been. Only two or three per cent. have turned out good-for-nothing; the overwhelming majority are useful and exemplary, and often Christian, citizens. Had they remained as they were in London, the proportion would most likely have been the very opposite—two or three per cent. respectable, and the rest blackguards.

When we say that Miss Macpherson has taken to Canada 4,600 destitute children, and placed them in situations of comfort and promise, we tell but a fraction of her work, for it would never do to send to another land the reclaimed waifs of East London without training and preparation. The Home of Industry to receive the raw material; an English country Home to work it up; and a reception Home in Canada to take in the immigrants on their arrival, and be a centre of operations in the colony—have all to be maintained in a state of unflagging activity, and with that earnest but trustful and restful spirit which says, "Except the Lord build the house, they labour in vain that build it."

The various operations connected with the Home of Industry embraces a widows' sewing class, mothers' meetings, factory girls' classes, evening schools for young men and boys, Gospel meetings and Bands of Hope, lodging-house visitation, and a Bible flower mission. The sum needed to carry it on, under the most economical management, and with a vast amount of volunteer labour, averages £5,000 a year. The emigration of each child costs about £10. The condition of the children in Canada often seems almost too good to be true. The writer can say this; not from hearsay, but from

personal observation. For many years his wife has been connected with the work—for Miss Macpherson has the great happiness of having led many others to engage in it. He has seen, in a number of cases, children rescued from the worst surroundings in Edinburgh—when placed in Canada—clothed, civilized, bright, and happy, serving God and benefiting their fellow-men. The change has often brought before his mind the text, "Though ye have lie among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold."—*The Quiver*, for November.

AN Albany, N.Y., distillery was prohibited by law from allowing its refuse liquids to flow into the Hudson, because the nuisance killed the fish; but the manufacture of alcoholic poison by the same distillery for the murder of human beings, is licensed and protected by law. This is a remarkable case of inconsistency. It is matched by a case in Chicago, where the proprietors of a distillery were prohibited from feeding the refuse of the distillery to cattle, but protected by law in their work of supplying their vile products to their fellow-beings. It is surprising to note how much greater value is placed by some people upon the lives of fish and cattle than upon human beings.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A.D. 23] LESSON XI. [Dec. 11

PARABLE OF THE TARES.

Matt. 13. 24-30. Memory verses, 27-30.

GOLDEN TEXT.

The harvest is the end of the world; and the reapers are the angels.—Matt. 13. 39.

OUTLINE.

1. Together.
2. Separated.

TIME.—23 A.D.

PLACE.—Near or at Capernaum.

RULES.—Same as in Lesson I.

CONNECTING LINKS.—These parables given by Matthew are regarded by Dr. Robinson as having all been spoken at the same discourse, just before the crossing of the sea. The other gospels seem to indicate that they were spoken at different times. It is not possible to tell accurately, nor is it necessary to know. If spoken in connection with the other parables, this one followed immediately upon the one in the last lesson. The explanations were given afterward to the apostles privately.

EXPLANATIONS.—*Another parable*—Another illustration by means of a story. *Kingdom of heaven*—God's government in the affairs of men. *His enemy came and sowed*—This is said to be one of the most common ways in the eastern countries of wreaking malice upon an enemy; and has even been practised in modern times among civilized peoples. *Tares*—Bastard wheat (darnel); a very familiar pest in the fields of grain. Virgil speaks of it in Italy. It looks at first like wheat, but its grain is black and nauseous. It is very difficult to separate from the wheat. *Then appeared*—The darnel first begins to appear unlike the wheat when its fruit comes. *Ye root up*—The wheat and tares being twined together at the roots. *Harvest*—When the crop is cut down. *Barn*—The barns in the East are often caves in the mountain sides.

QUESTIONS FOR HOME STUDY.

1. Together.

What is the subject considered in this parable?

How does it differ from the previous one?

Was this one understood by his disciples?

What was the meaning of the different parts of the parable?

- a. The man who sowed.
- b. The good seed.
- c. The tares.
- d. The enemy.
- e. The reapers.
- f. The harvest.

What is the condition of the Church of Christ?

Does it ever become, like the broad world, infested with tares?

What is Christ's teaching concerning the proximity to each other of wheat and tares?

Who is to be the final judge of character?

2. Separated.

What is to be the end of this crop of wheat and tares?

What was the test by which they were to be distinguished?

Does the prosperity of the wicked prove that God forgets the righteous?

Where only are the wicked to be together with the righteous?

How long are they to be together?

Where is the separation to be made?

What is to be the portion of the righteous?

What separation will be the source of most sorrow to the wicked?

What is it to be lost?

PRACTICAL TEACHINGS.

Here was Jesus' own picture of his Church: the seed was good, the sower was himself; but the evil one was yet able to sow tares.

Self-examination is my duty.

The test also is furnished by which each may examine himself. "By their fruits ye shall know them."

But notice, it is not the wheat among the tares that attracts attention, it is the tares among the wheat.

The wicked are often spared in the world on account of the righteous. Ten righteous would have saved Sodom.

Tolerance is only for this world.

Separation comes yonder. To be separate from God is to be lost.

HINTS FOR HOME STUDY.

1. Read the explanation, verses 36-43, carefully, and compare it with the parable.

2. Is there any evidence that the whole world will first be gathered into the kingdom, and then the wicked shall be separated and cast out?

3. Examine the question of eternal punishment scripturally. Find all you can about it.

4. Compare this parable with the parable of the sower. How do they differ?

5. The tares were sown while men slept. So the husbandman, like all men, slept. But Christ never sleeps. How came the tares to be sown in the world? Examine the record of sin's entry among men.

DOCTRINAL SUGGESTION.—The origin of evil.

CATECHISM QUESTION.

11. How was he exalted in the ascension? He was taken up into heaven, there to receive honour and glory from all creatures; and thence to send down the gift of the Holy Spirit.

1 Peter i. 21. God which raised him from the dead, and gave him glory.

A.D. 27] LESSON XII. [Dec. 18.

OTHER PARABLES.

Matt. 13. 31-33, 44-52. Mem. verses, 44-48.

GOLDEN TEXT.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.—Matt. 13. 49.

OUTLINE.

1. Parables of Growth.
2. Parables of Treasure.
3. A Parable of Judgment.

TIME.—27 A.D.

PLACE.—Capernaum.

RULERS.—Same as in Lesson I

CONNECTING LINKS.—These parables probably follow in immediate connection with those of Lessons XI and XII.

EXPLANATIONS.—*Put he forth.*—He uttered or spoke. *Mustard seed.*—The seed of a shrub which grew wild, and which the Jews also planted in their gardens. *The least of all seeds.*—Not true botanically; but true as compared with the various kinds of seed familiar to Jewish husbandry. *It cometh a tree.*—Under the hot climate of the valleys of Palestine this shrub grew large and with such vigour as to make it equal to a small tree. *Lodys in the branches.*—Build nests there, and dwell there as their home. *Like unto leaven.*—Leaven, or yeast, was the common material for fermentation necessary to make what is known as leavened, or raised bread. *Three measures of meal.*—Some comparatively large quantity as measured by the small quantity of leaven. *Treasure hid in a hid.*—Treasure lost, and its position unknown to any one, and accidentally found. *Gathered of every kind.*—Not only fishes, but other sea creatures and *others.*—Cast the bad away—That is, every thing that was not marketable fish.

QUESTIONS FOR HOME STUDY.

1. Parables of Growth.

In all these parables, what is meant by the Kingdom of God?

What is the thing emphasized by the parable of the mustard seed?

Was this parable at all in the nature of a prophecy?

With what classes of people did the Church begin?

To what growth had it reached early in the fourth century?

What is the principle which controls the action of leaven?

In what respect is Christianity similar in its action?

2. Parables of Treasure.

In what respect is the Kingdom of Heaven like treasure hid?

How are spiritual truths discovered?

How was the hid treasure discovered?

How was the pearl of great price found?

What two classes of converts are represented by these two men?

What is the demand which Christianity makes of every soul?

In each of these cases, how was the valuable possession obtained?

What price do we have to pay for an entrance into the Kingdom of Heaven?

3. A Parable of Judgment.

How does the parable of the net differ from the preceding ones?

Who are gathered into the kingdom by the net of Christianity?

What will surely follow if unworthy and wicked men do enter the Church?

Of what is the landing of the net and the examination of its contents a picture?

In all that Christ teaches of the judgment, what one thing is always taught concerning the sinner's destiny?

What hint concerning the relations of the Old Testament to this Gospel is found in the last verse of our lesson?

What was the great purpose of the Old Testament?

What is the individual Christian's duty as a member of the Kingdom of God?

PRACTICAL TEACHINGS.

The Kingdom of God grows: in us and with us, if we will; without us, if we will not; but it grows.

What a very mustard seed in the time of Tiberius. One crucified Galilean, eleven peasants, one suicidal traitor.

What a great tree under Constantine?

"All that he hid." A man can be a member of the kingdom in no other way. Christ gave himself for us, and he will have us give ourselves for him. Perfect consecration.

"And after that the judgment."

When the wicked and the just are once separated, what will unite them again?

HINTS FOR HOME STUDY.

This lesson closes the year. In studying it you ought to prepare for the review work of the next Sunday.

1. Look up the places in which Jesus had been in these six months of study.

2. Find how many men he had come into personal relations with.

3. His teaching and preaching tours.

4. Compare the teaching of our last two or three lessons with the early teaching, and see how they differ.

5. Make an outline of these seven parables, comparing each one with all the rest.

6. Write two practical thoughts as suggested by each parable.

7. Write two questions on each parable for your teacher to answer.

DOCTRINAL SUGGESTION.—The Kingdom of Heaven.

CATECHISM QUESTION.

12. What do you understand by the Lord's sitting at the right hand of God?

His having all authority given to him in heaven and earth.

Psalm cx. 1; Ephesians i. 20, 21; Acts x. 42; xvii. 31.

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