

The Christian Guardian

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NOTES ON MR. SPINK'S LETTER.

Mr. Spink's letter, to be found on the second page, naturally divides into several sections. The first section deals with the Sabbath conditions of his youth; the second deals with the importance of conduct as compared with profession; the third and longest section deals with Grimsby Park; the fourth with the example of honored ministers of the Methodist Church, and the fifth with general conditions of Sabbath observance and their application to the running of Sunday street-cars. In some of these paragraphs we find ourselves quite in agreement with Mr. Spink, and in others we disagree from him in toto.

Mr. Spink informs us that his training in youth as to Sabbath observance was on lines that to-day would not be considered likely to produce the best results. There is in this a reflection on the good judgment or the good intention of his parents or guardians. We presume that Mr. Spink would not discredit their good intentions, but he does doubt their good judgment. He evidently thinks that there was over-severity, unnaturalness and inconsistency. The seeming inconsistencies of his early lot troubled his young brain, and gave him wrong ideas of the love, equity and justice of God. Mr. Spink must be the most competent judge as to how his youthful training affected him. He raises a question of vital importance. In early life human parents must stand largely for the heavenly Father before the young mind. Religion for children is largely their conduct and feeling toward their parents or guardians. Mr. Spink makes the serious complaint that his early environment on Sunday was unfavorable. Does he substantiate his position with appropriate particulars? Our judgment is that he only does so partially, that he does not make out a strong case. The birds could sing, but he could not whistle; the lambs could run and play, but he must not run and play. This does indicate over-severity.

The other particulars, however, about the grain, and the maple syrup and the milk only show the common sense of his parents, and not their inconsistency. If Mr. Spink's young mind could not see through the course of his parents on these matters, his mature mind ought to understand. Maple sap might be left alone on Sunday without any life suffering, but milking could not be neglected on Sunday without suffering to the cows. Grain in shock would not suffer by rain like grain exposed after it was in stack or in the barn. Mr. Spink must not ask us to divest ourselves of common intelligence or mercy to animals or the like in order to save his young mind from seeing seeming inconsistencies. We see very largely what we look for, and his mind ought to be large enough to look around these problems and see something better. If no boy ever had a worse environment than the boy who grows up amid birds and lambs, and grain, maple syrup

and milk, and woods, fields and cows, even if he is under close restraint on one day in seven, then environment would never blight the boys.

The next paragraph shifts the responsibility from the parents to the Methodist Church. Between twenty and thirty years Mr. Spink has been under teaching and training in Methodism. He tells us that if his opinion has changed on Sunday observance, it must be because of the acts and associations of those honored in the Methodist Church. It is here that the paragraph is inserted which enforces the truth that men's lives count for more than their talk. Methods of raising money for church debts and other purposes on Sabbath days is drawn into the paragraph. We agree with the paragraph in the main. We have only to say that if Mr. Spink thinks that the Methodist preachers and leaders are going in a wrong way, he should not hide himself behind any preacher, and say it is charitable for me to believe that the end justifies the means, but he should stand out manfully and oppose wrong methods wherever he sees them. The Methodist Church is not perfect. The Methodist Church, like every other church, is liable to be influenced by environment. Many of us are striving to keep out and drive back the tide of worldliness, and the insidious entrance of bad methods into our church. Let Mr. Spink throw the strength of his common sense and his Christian sense against every atom of unworthy worldliness in the church. We will be glad to have Mr. Spink preach often to The Guardian, and through The Guardian to preachers on our inconsistencies, so that we may measure up to the fullness of the stature of Christ.

The paragraph on Grimsby Park is thus introduced:

"Whenever we find a large number of our most honored ministers and laymen of the Methodist Church, living with their families, under a condition, or associating with a condition, wholly under their control, in regard to Sabbath observance, surely I cannot go very far astray if I accept this as their ideal of what a modern Sabbath day should be. Grimsby Park is the only place well known to me, in which this condition applies. No matter what my early idea or preconceived opinion regarding the Sabbath may have been, I feel sure I am safe in taking a Grimsby Sabbath as the ideal Sabbath, which leading Methodist ministers and laymen think should now prevail in our good city and country."

It will be news to the Hamilton and Toronto Conferences that a Grimsby Sabbath is an ideal Sabbath. The Toronto Conference adopted the following in 1895:

"It is a principle as old as the race that precept without example is practically useless. Therefore we feel in duty bound to enter our earnest protest against any business or enterprise that has the appearance of causing any labor on the Lord's Day, not of necessity or mercy, and disturbing to the quiet and spiritual worship of the day. While we gladly recognize the importance of the work done at Grimsby Park, yet, in view of the danger of encouraging religious dissipation and other attendant evils on the Sabbath day, we would earnestly recommend that the directors consider the wisdom of closing the gates of the park on the day in question."

The Hamilton Conference also, in 1896, decided as follows:

"That while we recognize the excellent and increasingly popular character of Grimsby Park as a summer resort, and are gratified that such a centre has been provided where Christian families may enjoy rest and relaxation during the heated term under the guardianship of safe and helpful influences; and while we further recognize the increased care exercised by the directorate in the observance of the Lord's Day, yet we regret that there should remain any possible cause for complaint in this regard. We therefore earnestly hope, in view of the efforts being made to infringe upon the Sabbath law in various quarters, and the consequent tendency to Sabbath looseness and desecration, that the directors of the park in question will, at the earliest possible moment, so arrange as to close the gates on the Lord's Day."

The resolution of 1895 not being effective, as

was desired and hoped, the following appears in the Minutes of 1896:

"Your committee repeat the resolution (page 55) of last year, re the closing of the gates of Grimsby Park on Sabbath, and in addition, we recommend the nomination by the president of this Conference of a committee of three to wait on the directors of the Park in reference to the same. This committee will report to the next Conference."

A list of ministers is given, consisting of several names, so that no one may feel lonesome. It is fair to say that to our certain knowledge, some of these ministers do not consider a Grimsby Sabbath ideal at all, and it may be true of all of them. Many of our ministers and laymen are working in a consistent, constitutional and kindly way to have the Grimsby Sabbath conditions changed. Mr. Spink's letter will help us. Some of its assertions should be carefully considered by the Board of Managers. They are most serious. Does Grimsby have its cigar sales and laundry work go on on Sunday as on other days? If so, it both violates the Lord Day Act, and vitiates the Lord's Day. Let every Methodist in Ontario read Mr. Spink's picture of Grimsby Park.

The final paragraph deals with general conditions. The hours of labor for 12,000 servant girls is the first. Mr. Spink estimates, without definite facts, but from general evidence, we presume, that their hours of labor are fourteen a day for six days, and eight hours on Sunday. Mr. Spink here makes two assertions that by plain inference, he applies to the opponents of Sunday cars: They are: (1) We have never made any effort to shorten the hours of labor for maidservants. (2) In our anxiety for the manservant, we have overlooked the maidservant, by whose exacting labor we reap benefit.

As far as we know the opponents of Sunday cars in general, and the ministers in particular, we deny both of these statements. We feel them to be both unjust and ungenerous. The Methodist Church, and other churches, too, are glad to welcome hundreds of maidservants as members, and the ministers have not neglected to visit them, and to raise their voices on behalf of this important class of toilers. The sphere of their service is private in such a way that the public law has never been applied to their conditions as to other conditions; but to say that no effort has ever been made on their behalf is wide of the mark. What are our Young Women's Christian Guilds and Associations and Homes but philanthropic efforts to help these and other working women? Christian women are considerate of their maidservants, and their conditions of service are improving under Christian influences.

The Sunday labor caused by the use of gas, electric light and telephones is the next point. The use of these on Sunday entails labor on some and makes money for others. The argument is this: The Gas Company employs labor on Sunday, and makes money out of gas supplied on Sunday, therefore, in consistency, the Street-Car Company should be allowed to employ labor on Sunday, and make money out of fares collected on Sunday. Where is there any limit to the expansion of such an argument? Would not the T. Eaton Company be justified on the same ground in employing labor and making money? The check on the expansion of such an argument is this: Nothing but works of necessity and works of mercy are to be permitted. We see no reasonable way of dispensing with Sunday use of gas, therefore it becomes a work of necessity. We do see a reasonable way of getting along without Sunday cars, and have done it for years. The electric light argument is exactly the same. The Sunday use of telephones is often unjustified, and should be kept under the law of necessity and mercy, but the amount of Sunday work entailed is insignificant.

Sunday work entailed by extraordinary storms is the next point. The argument needs only to be stated in order that its weakness and fallacy may appear. It is this: If an unusual storm occurs on Saturday night, a large amount of Sunday labor is justified to repair and readjust for Monday, therefore Sunday labor is justified every Sunday in the year. What is justified in extraordinary, in unusual conditions, is not, therefore, justified in ordinary conditions. A man's embrace of another man's wife would be justified to save her life in case she were drowning, but it would not be tolerated in ordinary conditions on the street. Mr. Spink writes triumphantly: "Silent pulpits, silent pews and silent religious press," when men work in unusual conditions, and because of extraordinary storms; but in our judgment we would neither commend our common sense nor show our consistency by making our attack on Sunday labor at such times or under such exceptional and infrequent conditions.

The closing paragraph of Mr. Spink's letter is as follows:

"I believe the church is wrong in opposing Sunday cars. I believe they are frightened over imaginary conditions that will never exist. Whenever Sunday labor is allowed, it ought to be of the kind and character that will produce the greatest good to the greatest number with the smallest expense to those who benefit by it, and the lowest expenditure of toil to those who supply it. I have never questioned the good intentions of the ministers who are opposing Sunday cars, but many of their arguments sound strangely inconsistent when applied to a Grimsby Sabbath or other conditions now prevailing in this city."

We have dealt freely, already with the Grimsby Sabbath and other general conditions, and will not refer to them again. There are, however, two lines of thought raised in this paragraph that deserve some discussion. (1) The first is the statement that the church is frightened over imaginary conditions that will never exist. (2) The second is the entirely utilitarian basis on which Mr. Spink bases Sunday labor. Is the church frightened over imaginary conditions that will never exist? We judge otherwise. A limited Sunday car service for church-goers in Hamilton, led to an all-day service largely for pleasure-seekers. Sunday street-cars in St. Catharines and Hamilton are produced as an argument for Sunday cars in Toronto. The running of Sunday ferries on Toronto Bay is made a justification for Sunday street-cars to carry people to the ferries. Sunday excursions and outings on electric cars cannot be justified, and Sunday excursions on steamboats condemned. The Sunday newspaper, in the shape of a Sunday edition of the Toronto World printed and sold on Saturday afternoon, is in existence now (nothing imaginary), and shyly lingers about the streets on Saturday night waiting to see its opening market on Sunday. True-minded printers and all right-minded newspaper men will rejoice to see it disappear. No imaginary conditions have aroused us. The conditions are real and threatening, and the course of events is historic. Oh, no, Mr. Spink. We are not men in a dream. Our eyes and ears are open. More applications for electric railway charters, with special Sunday privileges, have come up at very recent sessions of the Ontario Legislature than one would imagine, and one advocate of such schemes last winter is reported as saying that competition with American lines would compel us to have a Sunday service on all electric roads along the borders. We still hope and feel confident that we in Ontario will not go into competition with our neighbors in Sabbath desecration. Sixteen thousand solid citizens in Toronto against Sunday cars can accomplish marvels by patience, justice and fidelity. We refuse to be discouraged.

The entirely utilitarian basis on which Mr. Spink places Sunday labor calls for remark. It is this:

"The greatest good to the greatest number, with the smallest expense to those who benefit by it, and the lowest expenditure of toil to those who supply it."

We wish to ask Mr. Spink how to determine the greatest good to the greatest number. Is it by consideration of small conveniences to individuals, or by consideration of great principles, applicable to classes of men? To love the Lord first, and to love my neighbor as myself, is the only, sure way of promoting the general good.

John Stuart Mill's utilitarianism will never supplant the law of the Lord. A utilitarian Sabbath will never measure up to the Lord's Day. Utility falls back on self, however it may boast of considering the greatest number. There is no greatest good to the greatest number. When the greatest good is found, it will be for all, and not for a majority, however large. The balancing of advantages, and the consideration of numbers which prevail in utilitarianism, do not prevail through the gospels. There is another message ringing there. Seek the kingdom of God and his righteousness, Do Right, Love the Lord and Fulfill the Law, Love your Neighbor, and Love, worketh no ill. Is it by picking out flaws and inconsistencies here and there? or is it by looking up to the flawless Lord, and looking onward to the time when the Lord's Day, the feast day of the Resurrection, shall be the universal day of delightful repose, the day of sweetest memory, the day of mightiest prophecy, the universal day when heart-strings and home-strings, not money-strings, shall make music in all nations, and through all continents, binding mankind into unity of sympathies and usages and thoughts and hopes as no other day can. The latent power of the Lord's Day is not one-tenth developed as yet. It is destined to shine with a glory tenfold brighter and better than we have yet dreamed of.

Correspondence

Sabbath Observance—Grimsby as Seen by a Layman.

Written for the issue of May 12, but received too late for publication.

Editor of The Guardian.—As The Guardian is usually laid aside for Sunday reading in my home, I did not notice your editorial reference to me until last Sunday. My early Sabbath training, forty to fifty years ago, was on lines that, perhaps, few parents or teachers would in our day consider likely to produce the best results. Sabbath observance then, as now, was a living problem, in which preachers, parents and teachers were making efforts, with the very best intentions, to mould and direct public opinion. While the birds could sing and whistle, I must not whistle on the Sabbath day; it would be a sin to do so. While on the hillside the lambs could run and play, I must not run and play on the Sabbath day; it would be a sin to do so. While it would be a mortal sin to gather the shocked grain under cover, if rain was threatened, no matter what damage or loss it might entail, yet, strange to say, it was considered perfectly right and proper to work on Sunday to protect the grain, if once under cover, if perchance a wind-storm removed the covering. It would be a mortal sin to gather the maple syrup on Sunday, no matter how much might run to waste, if the good Lord gave us a good sugar day; yet, strange to say, it was perfectly right and proper to perform all labor, as on other days, to preserve the milk from loss or damage on the Sabbath day.

If such seemingly inconsistencies troubled my young brain at that time, and gave me wrong ideas of the love, equity and justice of God, I am free to confess, in our day, we have not improved on this condition.

I think that I have listened to nearly one hundred sermons per year for the last thirty years, and for twenty-three years past have been associated with the Methodist Church, most of that time in some official capacity, and if I have changed my opinion in regard to Sunday observance in later years, it is because of the acts and associations of those whom the Methodist Church have most honored, and, I think, justly honored, in the past.

I am not so much concerned about what men may say, as I am by their general acts and associations in life. It is an easy matter to give advice in regard to Sunday observance, but quite another matter to live Sabbath observance, and men and ministers, I think I can fairly claim, should all be judged by how they live it, and not how they may talk about it. I am not going to claim there is anything wrong or sinful in the manner or method which the Methodist and other churches have adopted to raise money for church debts and other purposes, on the Sabbath day. I must decline to believe, however, that good men and ministers would adopt this plan or associate with those who did, if they believed it was wrong and sinful; it is more charitable for me to believe that the end justifies the means, even if in doing so I must abandon my early impressions of how the Sabbath should be kept.

Whenever we find a large number of our most honored ministers and laymen of the Methodist Church, living with their families, under a condition, or associating with a condition, wholly under their control, in regard to Sabbath observance, surely I cannot go very far astray if I accept this as their ideal of what a modern Sabbath day should be. Grimsby Park is the only place well known to me, in which this condition applies. It stands before the country as a camp-ground of the Methodist Church; on its Board of Management there are honored and worthy ministers and laymen of the Methodist Church; its cottages are largely owned or occupied by prominent ministers and respected laymen and their families; its government, as I understand it, is now, and has been in the past, entirely under the control and direction of Methodist ministers and laymen; two of my own pastors, both worthy and respected ministers, have occupied positions on the Board of Management, one for whom I acted as recording steward for three years; so that, no matter what my early idea or preconceived opinion regarding the Sabbath may have been, I feel sure I am safe in taking a Grimsby Sabbath as the ideal Sabbath, which leading Methodist ministers and laymen think should now prevail in our good city and country.

Eight or ten years ago my family occupied a cottage at Grimsby Park, and I spent my Sundays with them, during part of July and August, and since that time have spent several Sundays there, lodging at the hotel, which I was advised is owned and controlled by the company. It is perfectly well known that the company secure the ablest talent that money can buy, to lecture and speak on the grounds, such men as Dr. Talmage, Dr. McIntyre and others of national reputation, who draw thousands to the ground on the Sabbath day. Perhaps no other day approaches in numbers that assembled on the Sabbath day. It is perfectly well known that all must pay to enter the grounds on Sunday, as on other days, whether they listen to the preaching or not. It is perfectly well known that hundreds, if not thousands, drive there on the Sabbath day, sometimes a distance of twenty miles, depopulating the churches in all the neighboring towns and villages within driving distance of the camp, doubtless using frequently for this purpose horses that have worked constantly during the week; while, strange to say, those who are waited there by wind and wave are forbidden entrance at the front gate; yet even they may enter at the back gate, on payment of the usual fee, if perchance they are able to land.

It is a well-known fact that men of national reputation are not brought to Grimsby Park, at great expense, to aid in producing a quiet

Sunday, or a day of rest, free from labor and toil. Why, then, I ask, are these celebrated men brought there, and the event so extensively advertised? Is it to swell the gate receipts on Sunday as well as other days?

It is an unquestioned condition that men are required to man the gates, run the engine for the electric light and pumping plant, and, perhaps, other purposes, and are paid for their Sunday labor.

At the hotels the work of the servants is greatly increased by the influx of Sunday visitors, and it is well known that the hotel washing is regularly and openly done on Sunday morning, and it is even said that the laundry work for the campers is also done at the hotels. The sale of cigars at the hotels on Sunday is as unquestioned as in Chicago and other cities, it being openly done; and I have heard it said that even cigarettes and candies were sold on Sunday, but of this I have no personal knowledge; but I do know that I was very much annoyed to find cigarettes on the person of one of my then small boys.

Is it any wonder, Mr. Editor, if, in later years, I have moderated my ideas of how a modern Sabbath should be kept? I decline to believe that the host of respected Methodist laymen, who have for years, with their families, made Grimsby camp-ground their summer home, would associate, and continue to associate from year to year with conditions that they believed were wrong. I decline to believe, Mr. Editor, that the Methodist ministers and the Methodist laymen, who have, for all these years, composed the Board of Management, and the host of other ministers and their families, who, from year to year, make up the company at Grimsby camp, have or did associate with, or tolerate a condition of things during a long series of years, that they believed was evil and sinful.

It is impossible to believe, Mr. Editor, that such honored men as Dr. Sutherland, Dr. Dewart, Dr. Potts, Dr. Hunter, Dr. Parker, Dr. Briggs, and the late lamented Dr. Stafford, Dr. Hunter and others, would associate, and continue to associate with, and so often aid with their presence and assistance, any place on the Sabbath day, where the government was wholly in the hands of Methodists, if they believed the Sabbath was improperly observed. I could never believe that these men, honored and loved by the church, would associate and continue to associate with conditions that were evil or sinful, or that they believed would merit the condemnation of Christ; therefore, taking Grimsby on the Sabbath as the ideal condition that should prevail, I am compelled to arrive at the conclusion that the changed conditions of modern society do warrant and justify a great change from the Sabbath of the Puritans.

I think it is not too much to expect, Mr. Editor, that the ambassadors of Christ, who stand to lead the people, should be honest, truthful and consistent. We know that there is a great deal of Sunday labor now; at least 12,000 servant girls have to labor, not ten hours a day for six days in the week, but more often fourteen hours daily, with eight hours on Sunday; yet there has never been any effort made to shorten their hours of labor. It is the manner of those who are opposed to Sunday cars are so terribly agitated over, not the maid-servant, by whose exacting labor they reap benefit. It is equally well known that the use of gas, electric light and the telephone all entail Sunday labor, yet we hear no outcry against these, and all continue to use them, although others make money by their use. We are told it is sinful and wrong to run cars on Sunday or employ Sunday labor, yet every pulpit is silent when the street railway find it necessary to run cars and employ labor on Sunday that we may have the cars running on Monday; every pulpit was silent a few winters ago, when, on account of an exceptionally heavy snow-storm, on Sabbath morning we found hundreds of men and teams assisting the railway to clear the snow to the side streets, that we might have cars on Monday. Silent pulpits, silent pews and silent religious press, when men in large numbers work all day Sunday that we may ride street-cars all day Monday; perfectly right to work on Sunday to ride on Monday, but wrong and sinful to work on Sunday that the old, the young, the weak, the poor may ride on Sunday. So, Mr. Editor, you will perceive that the same seemingly inconsistencies that troubled my young brain forty years ago in regard to Sabbath observance, would, if I were to judge good men by their preaching, instead of by their acts, be likely to lead me now, as then, to form wrong ideas of the love, equity and justice of God.

I believe the church is wrong in opposing Sunday cars. I believe they are frightened over imaginary conditions that will never exist. Whenever Sunday labor is allowed, it ought to be of the kind and character that will produce the greatest good to the greatest number with the smallest expense to those who benefit by it, and the lowest expenditure of toil to those who supply it. I have never questioned the good intentions of the ministers who are opposing Sunday cars, but many of their arguments sound strangely inconsistent when applied to a Grimsby Sabbath or other conditions now prevailing in this city.

J. L. SPINK.

Home Missions.

Dear Sir,—The recent circular of Dr. Sutherland on Home Missions is to the point, although the number of members on a mission does not always speak its wealth and the possibility of independence.

May I suggest what would be a radical way of helping home missions? Some of our home missions are under the care of young men, who are zealous workers, but who feel a delicacy about pressing the need of independence as though they were pressing their own interests. What they want is a missionary evangelist, who would visit these missions, devote some time to evangelistic meetings, and

in a spiritual awakening lay home the need of the case. The weaker missions are often large, and cannot afford \$25 a week for an evangelist, nor can they afford the travelling expenses of a Missionary Secretary, if he were disposed to come. It is not thought "in the interest of the cause." They must go to the prospects of larger collections. I once had the promise of a noted deputation, and was disappointed on this ground. Now, I believe it would pay the Missionary Board to employ a missionary evangelist in each Conference for a few weeks each year for the very purpose of getting those missions independent that should be so. It would be striking at the matter in the right point financially, and help the hard worked missionaries to secure a better spiritual state, and hence permanent relief. L. M. ENGLAND. St. Henry, May 4, 1897.

Barbara Heck Memorial.

Dear Sir,—"Honor to whom honor is due" is a Bible precept. When the Barbara Heck memorial scheme was introduced to the women of Canadian Methodism as a suitable jubilee tribute to our beloved Queen, as well as to the sainted woman whom Methodists should delight to honor, it was said that a Toronto lady had made the suggestion. That was the truth, but not the whole truth, a fact that would have been referred to in my former letter to The Guardian, had I not felt that such a reference would better come from those whose recognition would mean more than mine. But now that time is passing, it becomes my duty to fulfil the Bible precept quoted above. Mrs. J. J. Hare, lady principal of the Ontario Ladies' College, Whitby, had a plan blocked out early last year for the founding of a scholarship at the Whitby College on behalf of girls without means. It was at Mrs. Hare's request, and with this project in view, that the "suggestion" credited to "a Toronto lady" was made. But the credit of a practical outcome of the enthusiasm roused by Dr. Withrow's charming volume is due to Mrs. Hare, who has now, in view of the larger scheme, wisely and graciously set her own plans aside.

CAMILLA B. SANDERSON.

Schedules.

Dear Sir,—The annual district meetings are at hand, and, as usual, there will no doubt be a great deal of variety in the way they will be made out. The brethren appointed as an Auditing Committee generally have considerable to do, far more than they would have if every minister would be reasonably careful in filling out his schedule. For want of this the work of district secretaries is often made much more difficult than need be.

There ought to be more uniformity in the matter of salaries. Some circuits report a far greater "deficiency" than others, simply because their estimates are too high—away above the disciplinary allowance.

There is a wonderful diversity in the matter of horse keep. Some place it at the round sum of \$100; others \$80, \$75, \$60, \$50, and even down to \$40. Now, is it not clear that the whole expense of the entire outfit should be taken into account in computing the amount of horse keep? It reads, "Horse keep or hire." Now, supposing the minister hires a horse, does he not pay for the whole outfit? Certainly he does. Would it pay a man to run a livery establishment and charge for the use of his horses only, and make no account of the carriages, harness, and all the other paraphernalia, etc., in connection with the outfit? Certainly not. And just so with the minister who keeps a horse. He has a right to include all the expenses necessarily incurred thereby. This comprises a good many items, among which may be mentioned: Horse feed, shoeing, interest on money invested in horse, harness, carriages, robes, etc., expenses incurred by wear and tear, making constant repairing necessary, and every now and then a new carriage, harness, horse, etc. He invests in an outfit, say, \$300. If he had loaned this amount at six per cent. simple interest, he would, in ten years, have \$480, whereas, in the case of the minister who invests this amount in horse and outfit, at the end of the ten years he has nothing like \$300 value, and in addition to that, he has had to pay for ten years' horse keep, and all the necessary expenses just mentioned. When these and other similar facts are borne in mind I cannot see how anyone can reasonably and conscientiously set down his horse keep at less than the very moderate sum of \$100. And I think where it is necessary for a minister to keep a horse this amount should be uniformly allowed.

JAMES LAWSON.

Bogus Degrees.

Thanks, Mr. Editor, for your article, "The Farce of Degrees," in your issue of May 6. Even an honorably-earned title may simply indicate that the holder had the time and means to complete a prescribed curriculum. Others having been students for many years are a credit to the institution recognizing their merit by conferring an honorary degree.

As a rule, when the possession of any title raises a question in thoughtful minds, it handicaps rather than helps its possessor. And when a Methodist preacher is the person using such a means to gain public favor, it becomes a question of ethics; indicates a desire to "seem to be" rather than "to be"; robs him of his own self-respect; earns merited contempt of genuine men, and lessens the sum total of our influence as a brotherhood. We see such vanity displayed by men who are loath to give up official positions, who, e.g., cling to the platform of a Conference with a tenacity which indicates their need of something to give them vantage-ground to hold their own among their fellows.

Let us be brethren, and if for a season exalted, remember we are only "first among equals." WALTER RIGSBY.

Deaconess Work.

Deaconess Home, 28 McGill Street, Toronto.
Miss Scott, Superintendent.

DEACONESS AID SOCIETY.

Treasurer, Mrs. W. E. H. Massey, 436 Jarvis Street, Toronto.

The monthly meeting of the Society was held at the Home on Wednesday afternoon, April 21. The superintendent's report showed that 1,254 calls, including missionary and parish, and those upon the sick, had been made by the deaconesses during the month, besides 359 hours spent in nursing the sick.

A reception in honor of Miss Adron was held at the Home on Saturday afternoon, from four to seven o'clock, a large number being present, most of whom made the acquaintance, not only of Miss Adron, but of the deaconesses in the Home.

The annual meeting of the Society was held in the Carlton Street church on Monday evening, April 26, Rev. A. B. Chambers, LL.B., presiding. Reports were presented by the secretary and treasurer of the Board. Inspiring addresses were given by Miss Adron, Superintendent of the Deaconess Home, Milwaukee, and Miss Scott, Superintendent of the Toronto Home. The adoption of the reports was moved by Mrs. McKay in a few well-chosen words, and the report of the Nominating Committee was presented by Mrs. J. B. Willmott.

F. T. Price, Secretary.

For acknowledgments see last page.

"EMPTY CUPS."

Notes from Miss Mallowh's address, given in the Sherbourne Street church:

Miss Havergal has said:

"Seldom can the heart grow lonely,
If it seek a lonelier still,
Self-forgetting, seeking only
Empty cups of love to fill."

To-night I want to talk to you about these empty cups, which we touch every day in our work. In no two homes do we find exactly the same empty cups. In one home we are met by sad faces. We enter and find that the angel of death has plucked a sweet little bud to bloom in the gardens above. The wound is still fresh, and knowing how empty seem words, we try to comfort in some quiet, yet expressive, manner. We read soothing words from that dear old Bible, which never fail to calm and quiet the troubled heart.

The next empty cup we meet is full of this world's comforts, luxuries and pleasures, but empty as far as the true abiding comfort and happiness are concerned. We enter the house rather cautiously, feeling our way, for it is one of these we have found in our canvassing calls; and just here let me tell you a little about our canvassing work. We canvass the streets of one district, knock at every door, seeking the friendless, the churchless, the godless. It is a strange yet interesting part of our work. As we stand at the door waiting, we wonder what will be the expression of this face (for we are greeted by all kinds). This expression tells us how we must approach the person. Sometimes the door opens an inch, sometimes two, but more frequently it is thrown wide open. We are, as a rule, treated kindly, and our questions are usually answered politely.

But I was just introducing you to one of these homes, where I said we found not only comforts, but luxuries. A sweet-faced mother met us at the door, when I asked, "Which church do you attend?" She hesitated a moment, and then replied, "Well, we really haven't a church home, and to tell you the truth, we do not often go to any church; but will you not walk inside?" I of course saw that this was a door of opportunity, and entered. It took only a glance to mark the indications of refinement and culture surrounding me on all sides. We lost no time in talking about the subject we desired most to talk about. She was the mother of two manly little boys. We talked about the responsibility of a mother, and though not a Christian, she seemed to realize it, and said, she often told Mr. — they should go to church regularly, "if only for the boys' sake." On further inquiry we found the gaiety of the dance and the card-table had a place in this home. With an inspiration not our own, we spoke of the emptiness of this world's pleasures, which so soon vanish away. In comparison we spoke of the deep, abiding happiness we have in Christ Jesus, of the joy which has no earthly comparison; and the peace which passeth understanding. As we said good-bye, we felt that the Holy Spirit would find in future a more ready response from this heart, at whose door he was already knocking.

The next home we enter is one of confusion and disorder. We feel it would be quite an easy task to read our Bible, offer a word of prayer, and take our leave, but not quite so easy to absorb ourselves in all that interest them, listen to their burdened heart-cries, see sometimes the less noble aims of their lives, and yet be able to so give out ourselves, as to fill these empty cups with a sympathy which will make them feel it flows directly from the heart, showing them that we are their sisters in very truth, seeking to bring them within the fold, where a tender, loving Shepherd may soothe and comfort as no human friend can.

In some of these homes the very necessities of life are so scant that the heart grows weary, and so discouraged, that there is no energy left to fight against the selfish, evil tendencies of their nature—it is so easy to follow these natural inclinations, and soon they forget to "look up." Such empty cups as these need human love and human sympathy to cheer, and only God knows what it means to them to have a Christian friend to strengthen their faith and inspire fresh hope and fresh courage.

Book Review

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

—THE OLD TESTAMENT VINDICATED AS CHRISTIANITY'S FOUNDATION-STONE. By G. C. Workman, M.A., Ph.D. With an introduction by Dr. N. Burwash. Published by William Briggs, Toronto. Price, 60 cents.

This is the newest book from our Book-Room presses. I have not had time to read all the twenty-one chapters, but have read enough to write intelligently a brief review. Dr. Workman has an unwavering faith in the Bible, and seeks to contribute to that proper knowledge of the sacred books which will save men from skepticism concerning the Bible. He places himself, not among traditionalists nor rationalists, but with the evangelicals. He says, "In former times, religious scholars have so magnified the influence of God in the composition of the Scriptures as to see nothing but a divine element in the Bible; and for a long time rationalistic scholars have so exalted the reason of man in the evolution of religious ideas as to deny the presence in it of any element other than human. The one class was as uncritical as the other was unevangelical. At the present time, however, a biblical interpreter is not compelled to be either uncritical or unevangelical."

While the work is entitled a vindication, it is well said that the Old Testament "does not need apology so much as explanation. To understand it is to prize it." Dr. Burwash writes an excellent introduction, which is broad in its vision, judicial in its judgment, and spiritual and sympathetic in its tone. The Chancellor admits that in some quarters theology is seriously disturbed, and this disturbance is assisted by such works as that of Prof. Goldwin Smith, to which Dr. Workman's book is a reply; but at the same time, the Chancellor claims triumphantly that "our religious life is moving forward from year to year with increasing spiritual power, and to richer practical results." The preface and introduction will repay reading. The publisher's work is well executed, and the literary style shows the care and accuracy of Dr. Workman even to minutest details.

There are, however, two statements in the realm of history which go beyond my knowledge of the matters referred to. These appear on pages 92 and 93. The first is this: "The moral teaching of both Greece and Rome was, doubtless, influenced more or less by Judaism." The other is the statement of the universality of Judaism implied in the following sentence: "And how did it come to pass that Judaism was the only ancient religion capable of developing into a universal religion, such as it became many centuries before it culminated in Christianity?"

These statements at least must be taken as true within very limited conditions, and should have been made more guardedly or not made at all. Concerning the influence of the Semite mind on the Hellenic, I find the following in Ueberweg's Philosophy:

"The Jewish monotheism, which scarcely exercised an indirect influence on Anaxagoras, became later an important factor in the evolution of Greek philosophy (i.e., from the time of Neo-Pythagoreanism, and in part even earlier), when Jews, through the reception of elements of Greek culture, had acquired a disposition for scientific thought."

The influence of Judaism on Hellenism, therefore, was not in the early vigor of Greek philosophy, not on Socrates, Plato or Aristotle, but on the later mixed forms of philosophy, such as Neo-Pythagoreanism and Neo-Platonism.

Concerning the other statement, two points are involved, namely, (1) That Judaism was the only ancient religion capable of developing into a universal religion, and (2) that it did so

develop many centuries before it culminated in Christianity.

On the first point it is unmistakable that while much of the Old Testament is local and national, universal elements do appear in the Psalms and Prophets, and there was thus the capacity for a universal sway, but the actual development of that universal sway apart from Christianity must surely be limited by the Jewish dispersion.

I suggest nothing beyond a more careful statement of these points, and I draw attention to them because it would have seemed like flattery, and not honest review, to have passed them in silence.

I cannot enter into the chapters in detail, but one of the best is the chapter on "Immortality," in which the presence of this great doctrine in the Old Testament is tersely and strongly vindicated. It is important to discern and remember that in this book we have the work of a thorough Hebrew scholar, but at the same time the work is not pedantic, but popular. Rationalistic criticism must be met by reverent criticism; destructive scholarship must be met by conservative, constructive scholarship, and hasty historical research must be met by more patient and more profound historical research. The British Weekly some time ago pointed out that there was something pathetic in the prefaces of many books purporting to reply to the new criticism. The authors profess no knowledge of Hebrew. One writes: "I do not know Hebrew, but I am accustomed to weigh evidence"; another, "I do not know any Hebrew, but I am a Christian believer"; a third is ignorant of Hebrew, but has a deep sense of sin; while a fourth is ignorant of Hebrew, but has been very near to death. While all these claims are worthy of respect, surely it is possible to have all these general qualifications, and to be a competent Hebrew scholar as well. I agree with The British Weekly in saying: "There need be no panic. The fires of the Old Testament are not yet burnt out." Dr. Workman makes skillful use of Prof. Smith's admissions in his last chapter on "Qualities," and makes the Old Testament "not a burden or a barrier, but a benefit and a blessing to Christianity."

The problems raised in relation to the Old Testament could only receive just treatment in a series of editorials on different phases. Whether time or circumstances or disposition will ever lead to such a series, I cannot say now, but in the meantime we commend Dr. Workman's book, concerning which Dr. Burwash says: "While it sacredly conserves the old truth, it fairly and frankly opens the mind to the new. It thus endeavors to interpret each in the light of the other, and so grasp them both in a true unity of thought. As such a work, having such an aim, I heartily commend the volume to the serious consideration, not only of the Methodist Church, but also of the Christian public, as a valuable contribution to the elucidation of the Old Testament."

A. C. C.

—CHAMPIONS OF CHRISTIANITY. By Silas Farmer. Eaton & Mains, New York. Price, 60 cents.

This is a unique book. Its title and tenor are martial. It is a return volley in answer to the shot from the enemy, that the believers in Christianity are only women and children. In this volume the author presents such an army of the wisest and greatest men of modern time, that the skeptical literati would not suffice in numbers for officers to marshal them. These men are chosen from over thirty different lines of intellectual or philanthropic pursuit. For the sake of brevity, only two are chosen to speak in each department. Of each a short biographical sketch is given, and then they speak for themselves in a couple of short paragraphs, which give no uncertain sound. These quotations from the writings of such eminent men are of great value in themselves, and their value is enhanced by the fact that the name of the work is given, and the page indicated from which the quotation is taken. The result of reading the book is to make a Christian proud of his company, and to restore faith to the honest skeptic as he is reminded most forcibly that the giant minds of his and preceding generations have gratefully accepted and defended the teachings of Christianity. The book contains 135 pages, has a good index, is neatly bound in cloth boards, and is illustrated by a half-dozen engraved portraits of the most eminent of those whose evidence is taken.

J. J. FERGUSON.

—HOW TO READ THE BIBLE THROUGH IN A YEAR. By Rev. W. A. Rodwell. Price, 10 cents.

Whatever aids in a systematic study of the Word of God should have a warm welcome. While the system of study carefully devised by the individual must ever prove the best for the student, the vast majority of the people begin Bible reading without any system in view, and without the previous drill of the student. To such readers a boon is offered by Bro. Rodwell in this book of thirty-two pages. For each day there are planned three chapters—January 1 having Genesis 1, Chron. 1 and Matthew 1—and that brings the reader to complete the entire book with December 31, Jonah 4, Daniel 12, and Revelation 22. In the last half of the book a number of very helpful facts and suggestions are given that will be appreciated by many. A copy of this little book kept within the cover of the Bible, would help the League members to carry out with more interest that part of their pledge which refers to Bible reading. The book in its present form is the outgrowth of the author's experience, and is manifestly written to help to a better knowledge of the Word of God.

J. J. F.

—LEGISLATION AND HISTORY OF SEPARATE SCHOOLS IN UPPER CANADA, 1841-1876. By J. George Hodgins, M.A., LL.D., F.R.G.S., Librarian of the Education Department for Ontario. Toronto: William Briggs. Price, \$1.25.

All through Dr. Ryerson's administration of the Education Department of Ontario, Dr. Hodgins was associated with the Chief Superintendent as his deputy. For this reason, as well as for the fact of intimate friendship existing between the two men, Dr. Hodgins is perhaps better qualified to write the history of this subject than any other living man. The book is not in any sense a discussion of Separate Schools as a feature of a perfect educational system. It is a series of documents and letters, private and confidential, that are necessary to a complete knowledge of the history of Separate Schools between the years 1841-76. The volume is extremely valuable, not alone from the standpoint of a complete historical work, but because it brings into relief the aims, the ideals, and something of the strong and invincible character of the founder of our educational system. A study of the documents furnished in this work will also show Dr. Ryerson's attitude toward Separate Schools and the Catholic Church. From an educational standpoint the book is of an importance that cannot be over-estimated.

BOOKS RECEIVED.

—From Eaton & Mains, New York, and Curtis & Jennings, Cincinnati, Methodist Book Concerns:

The First Temptation, by Mary Lee Stark. Price, 50 cents.

The New Apologetic, by Milton S. Terry, D.D., LL.D., Professor in Garrett Biblical Institute, Evanston, Ill., being five lectures on true and false methods of meeting modern philosophical and critical attacks upon the Christian religion. Price, 85 cents.

From a Cloud of Witnesses—a book containing 309 tributes to the Bible by eminent men and women of this and past ages. Price, \$1.

—From Fleming H. Revell Co., Toronto, Chicago and New York:

Letters from Armenia, written from the scenes of the recent massacres, by J. Rendel Harris and Helen B. Harris. With map and other illustrations. Price, \$1.25.

The Doctrine of the Age, by Robert Cameron. For sale by Arbutnot Bros. & Co., Toronto. Price, 75 cents.

The History of the Holy Dead, by James M. Gray, D.D. Price, 25 cents.

—From Charles Scribner's Sons, New York:

The Place of Death in Evolution, by Newman Smyth. Price, \$1.25.

—From William Briggs, Toronto:

Morning Songs in the Night—a book of poems by Walter A. Radcliffe. Price, \$1. Mr. W. D. Lighthall, in his introduction to this book, says it is "one of the most notable volumes of verse recently published in Canada, because no other deals so intensely yet simply with the every-day problems of the soul and of suffering humanity." There is a distinct note of sadness in the poems, and no wonder, since the author has been for years almost totally blind and deaf.

At Minas Basin, and Other Poems, by Theodore H. Rand, D.C.L. Price, \$1.

Branded—A Monograph on Prison Work, by Mrs. Ballington Booth. Price, 35 cents. Also, one entitled, Look Up and Hope, by the same author. Price, 35 cents.

—From J. H. Abbott, Cleveland, Ohio:

Abbott's Comments on the Revelation of Jesus Christ.

—From The Christian Standard Co., Limited, Philadelphia:

Training in Pentecostal Evangelism, by Rev. Joseph H. Smith.

—From The Pilgrim Press—Congregational Sunday-school and Publishing Society, Boston and Chicago:

Congregationalists in America—a popular history of their origin, belief, polity, growth and work, by Rev. Albert E. Dunning, D.D. Four special chapters are written by eminent Congregational divines, and introductions by Rev. Richard S. Storrs, D.D., LL.D., and Major-General Oliver O. Howard, LL.D. The book is large, containing over 500 pages, and is nicely bound in cloth, and illustrated. Price, \$2.75.

Helpful Thoughts for Quiet Hours, compiled and arranged by Sarah F. Day, is a book of 384 pages of poetical and prose selections, covering all phases of the Christian life.

Woman's Missionary Soc'y.

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

SIMCOE DISTRICT.

The annual convention of the W. M. S. for Simcoe District is to be held in Waterford on Thursday, May 27. A good programme will be provided. Rev. Mr. Prescott will give an address on missions in the evening; music to be conducted by the Waterford choir. All auxiliaries on this district will please send delegates. All interested in missions are cordially invited. Mrs. D. B. Wallace, Dist. Organizer.

WELLAND DISTRICT.

The annual convention of the W. M. S. for the above district will be held (D.V.) in Welland, May 27. There will be held three sessions each day, 10 a.m., 2 p.m. and 8 p.m. Miss Cartmell will address the evening meeting. Will all pastors on this district please announce from their pulpits that all interested in our work will be welcomed and billeted. Collections afternoon and evening. E. M. N. K., District Organizer.

ST. THOMAS DISTRICT.

The annual convention of the W. M. S. of the St. Thomas District will be held in Aymer on May 28. The morning session, beginning at 10.30, will be devoted to reports from auxiliaries and bands. The afternoon session will take up reports from the Watch-Tower. Discussions will follow the introduction of memorials and other matters connected with the business of the convention. A paper on systematic giving will be read by Mrs. Tennant, of London. A public meeting will be held in the evening, beginning promptly at seven o'clock, at which Rev. G. F. Salton will deliver an address. The choir of the Aymer church will furnish special music for the occasion. M. M. Graham, Cor. Sec.

A CHINESE WOMAN'S MISSIONARY SOCIETY.

We hear of a Chinese Woman's Missionary Society which has existed three years. The office of president is held by the wives of two native pastors, Mrs. Ding and Mrs. Ling. There are two distinct channels of work—evangelistic and educational. The evangelistic work is not done by a committee, nor by a few who have leisure, but the truth is made prominent that it is her duty for each one to speak of salvation to her neighbors and friends, wherever she may be, whether at home or visiting. This is their watch-word. On the plea that one cannot leave home to go out, the suggestion was made that in sitting at home or standing by the door to talk with a neighbor—and we know a great deal of that kind of visiting is done—that each feel bound to speak of Jesus and his love.—Missionary Link.

ST. ALBAN'S W. M. S.

A unique service held by this society on Thursday evening was of such special interest and profit that I send you an outline, with the hope that other societies may imitate it. The occasion was the annual "At Home" of the W. M. S. and Ladies' Aid of the church, held conjointly, which has come to be quite an event of the year with us. The W. M. S. furnished the programme, and the Ladies' Aid the refreshments. The Missionary Department of the League is presided over by the energetic president of the W. M. Society, Mrs. Gray, and in many ways they co-operate very helpfully. On this occasion a brief programme of missionary recitations and song, chiefly by members of the Junior League, was first presented very finely. Then followed what was decidedly the event of the evening. Some twelve young ladies, members of the League, took part. One, addressing the president of the W. M. S., who occupied the chair, recounted some of the objections to missionary work, and moved that the Executive be requested to recall the missionaries. Another, seconding the resolution, emphasized the scarcity of money, and the drain the missionary collections were upon people. Two others strengthened the proposal with other arguments. Then the tide turned, and one after another told of the great benefit missions had been to India, China, Japan, Africa and the Indians, while others exposed the fallacy of the poverty cry by contrasting with the cost of missions that of liquor, tobacco, artificial flowers, etc. Finally, the mover, apparently ashamed of her proposal in the light of what had been said, with the consent of her seconder, withdrew the obnoxious proposal. Missionaries from the fields could not have put into the same time (about thirty minutes), a better defence of the missionary enterprise. This panoramic method of putting before an audience the benefits of mission work, is most convincing, and would certainly enlarge the conceptions of the work in the minds of those who were not in need of convincing. It did not need the refreshments that followed to make the audience feel more than pleased. The evening was felt by all to have been not only a delightful one, but thoroughly profitable as well. A free-will offering of the audience was divided between the treasuries of the two societies. Each of these societies, in its own sphere, is doing excellent work for the Master. W. F. Campbell.



"For Christ and the Church."

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

Office: Wesley Buildings, Toronto.

All orders for Charters, Constitutions, Topic Lists, or other League supplies, should be sent direct to Rev. DR. BRUCE, Methodist Book-Room, Toronto.

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

J. W. FVAVILLER, Esq., General Treasurer, cor. Front and Beacall Streets, Toronto.

Third International Epworth League Convention at Toronto, July 15-18.

MENTAL PABULUM, OR WHAT TO READ.

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

1. The age we live in is called by some the scientific age, when it is remembered that such men as Edison, and Bell, and Pasteur, and Willson are the product of the activity of the time. By others, the missionary age is the name applied to our day; owing, no doubt, to the evident modern missionary spirit and enterprise. But when we consider the ceaseless whirling of the printing press, and the continuous activity of the bindery, and the consequent product in books of endless variety, both of outward appearance and inward contents, the present age may be appropriately called the age of books. We have access, through the medium of the printed page, to the great minds and characters of the past, and with a modern library before us, in the words of Tennyson,

"We are heirs of all the ages,
In the foremost files of time."

2. The duty of reading. An heir should enter into the enjoyment of his inheritance, and the present generation should enter into its heritage of thought and feeling and high character, as bequeathed to it through the literature of the times. In other words, it is a duty to read—to read steadily, thoughtfully, patiently, discriminately. History reveals that with every spiritual awakening there comes an intellectual awakening. One of the first instincts and tendencies of a regenerated soul is to improve the talents which God has given it. The great Reformation was not only a religious and spiritual awakening, but also an intellectual awakening. The man or the nation becoming revived in spiritual things, becomes also revived in intellectual things. Conversion is the awakening of the whole man to a conception and use of all his powers. If love to God implies an intelligent discernment of his attributes, how may this discernment be obtained? In two ways, at least—through God's word and through God's works. And how do we reach the import of God's word and God's works? By a careful reading and thoughtful contemplation of the word and the works. Here we reach the general principle, which will answer the question of our paper, "What to Read?" Read what will give knowledge of the word and the works of God. By this procedure, we come to know, with greater accuracy and ever increasing delight, the three great factors of human knowledge—God, man and the universe.

This general principle is very broad in its application, and will help us to map out, in outline, at least, the course, of reading for the intelligent Christian. Read:

(a) The Bible—the greatest book in the world—able to make us wise unto salvation, and to prepare us for all that is good and great. Accept the Christ which it reveals, practice the precepts it contains, construct the character which it presents, enter into its spirit and its life, and if you read nothing more, you will be possessed of an uncommonly liberal education. So read the Bible and books on morals and theology. But our general principle branches out, and includes all the good books of all the ages, as well as the best literature of our own time, and that of the coming generations—according to the capacity and opportunity of the individual reader.

(b) Science. The young Christian will also look into the realm of science, geology, chemistry, physiology, botany, zoology, astronomy, for here God is traced in the structure of the earth. The relations of the elements, the mechanism and laws of the human body, of plant life, of animal life, and celestial life. Read science, for science is near to God, and is the handmaid of theology.

(c) History and biography. The fields of history and biography will be investigated. For here we find providence practically displayed, and we read God in the historic events of the ages, and in the lives of individual men. And we find as Longfellow has well said:

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

Hence look into the historic life of the nations—Egypt, Assyria, Greece, Rome, England and the Empire, as well as the picturesque history of our own country, and our own times.

(d) Poetry and fiction. Read the great standard, wholesome authors, often the thoughts of men God-inspired. Great, good men have done this. Barke kept Virgil near at hand.

John Bright loved to read Paradise Lost. Dr. Joseph Parker reads Eliot, Dickens, Thackeray, Scott. John Wesley read history, poetry, philosophy and theology—and was a great scholar as well as a great saint—and all the greater saint because he was a great scholar. And the Christian in the lower walks of life may derive pleasure, profit and power by a judicious exercise of this same privilege.

(e) Politics and political economy. The department of national affairs—politics and political economy—is also open for investigation. And what is the science of politics but the great laws of God applied to the body politic for its well-being.

(f) Voyage and travel. Wander over the earth—which is God's—in books of voyage and travel and incident, which are so numerous in our day, and thereby learn the marvels of the earth, and the mind of the Creator. Now, reveal in this rich pasture! By such reading the mental powers are enlarged, the sympathies widened, knowledge increased, and the possibilities of usefulness multiplied—all of which is a contribution to spiritual culture, which cannot be over-estimated—at once direct, helpful, inspiring and abiding. Let us not be understood to say that each individual should range over all the fields just outlined, or that it is possible for more than a few to attempt such an intellectual feat. What we wish to indicate is that all these departments of reading are legitimately open to the Christian student. Let him go as far as his tastes, circumstances and talents will permit. The selection of books is much the same as visiting a great exposition—like the World's Fair or the Paris Exposition. Each decides for himself what part of the exposition he can study and investigate with profit. The wise man will probably try to see it all, and to see deeply only a part. So in literature, if one has time, inclination and capacity, one may aim to know something of everything, and everything of something. For, as Bacon wisely remarks: "Some books are to be tasted, others to be swallowed, some few to be chewed and digested."

But for your life—your intellectual life, I mean—read the great books—the best books in each department of letters. For in such volumes we have the choicest thoughts of the ablest men, in their best dress. Commune with the great minds of the centuries. Mingle in the companionship of the best men and women. And we are doing this when we make a wise selection of the best books to feed our mental life. For books are not dead things, but pulsing paragraphs of immortal thoughts that live and breathe and burn while there is mind to comprehend, heart to feel, and soul to be inspired.

The question of our paper cannot be fully answered without asking another, "What not to read?" And with a few words on this point we conclude. We answer in the thoughts of Dr. Lees, author of "Life and Conduct": Read books on the same principle as we associate with men. We admit to our society only those whom we deem worthy of our acquaintance, and from whose intercourse we are likely to derive benefit. Do the same in regard to books. Readers often associate in literature with what is vile and contemptible, who would never think of associating with people possessing a similar character. The society of a weak or bad book is as harmful in its way, and should be as little tolerated, as the society of a weak or bad man. Evil books poison the springs of thought and feeling much more thoroughly than evil acquaintances could do, and much more disastrously. Hence we should refuse our acquaintance to those books unworthy of it.

(a) Such books may be known by reputation. We would not associate with a man of bad reputation, neither should we read a book of which the reputation is evil.

(b) Unworthy books may be judged by a very slight experience. Very little tells us whether a man is worthy to be admitted to companionship, and a very slight acquaintance with a book is sufficient to tell us whether or not it is worth reading.

(c) Unworthy books may be detected by forming one's tastes in reading those great authors who may be called "the master spirits of all time." We shall then acquire the power of discrimination, and having been fed on good food, we shall not care to feast on carrion. Learn to love treasures, and you will despise trash. And read for the purpose of adding yourself to perform effectively your duty, and to fill faithfully the place that God designs you to fill. Such reading is a luxury—a supreme delight; an aid both to "Look Up and Lift Up."

"Better than gold is a thinking mind,
That in realms of thought and books can find
A treasure surpassing Australian ore,
And live with the great and good of yore:
The sage's lore, and the poet's lay,
The glory of empires, passed away—
The world's great drama will thus unfold,
And yield a pleasure better than gold."

AMONG THE LEAGUES.

A new League has been organized at the Brick church on the Belgrave Circuit. The president writes hopefully of the prospects. The members have already adopted a plan of systematic giving.

Anniversary Day, May 16, was celebrated by quite a number of Leagues, among which may be mentioned Zion and Hope Methodist churches, Toronto, and Rattenbury Street, Clinton. At the latter church, Rev. C. T. Scott preached, and the services were very largely attended. This League has been doing good work lately, fifty-five new members having been added during the past year.

It is with great pleasure the young people report an Epworth League, organized, and doing excellent work, in connection with the Wash-

ington Methodist church on the Scarboro' Circuit. The organization meeting was held on March 1. Since then we have had six Christian Endeavor meetings, two literary and one missionary. Our membership roll numbers twenty-three active, twenty-six associate members, making in all forty-nine members. Our meetings have all been a decided success.

The Junior League of Christian Endeavor of the First Methodist church, St. Thomas, was organized in May, 1896, and has now 210 members. They are divided into two classes, the active members, composed of boys and girls from eleven to fifteen years of age; and the associate members, of those from five to eleven years of age. The former meet on Friday afternoon at 4.30, under the charge of Miss G. Ferguson, and the latter on Saturday afternoon, under Rev. G. F. Salton.

The Corresponding Secretary of Burton Avenue Methodist church, Barrie, writes: "Our League had very good meetings during the winter months. The Literary Committee provided the bill of fare for one meeting every month, and the large attendance on literary night showed how their efforts were appreciated. On March 28 Miss Williams, of Tottenham, commenced revival services under the auspices of the League, and during her three weeks stay among us by faithful exposition of the Word, earnest and loving appeals, and household-visitation, was instrumental in leading about forty persons to seek the Saviour. The number of our active members has been increased; over thirty persons have joined the church, and the membership has been quickened."

MISSION JUNIOR LEAGUE.

The Fred Victor Mission Junior League, Toronto, has two hundred and twenty-five names enrolled, the average attendance being about one-half the number. About one hundred children come very regularly, and every Sabbath the number is increased by the street walk, who comes in curious to see what is going on in the mission. The League membership is divided into committees, every child having some work to do. Each committee is in charge of a mission worker, who directs and guides the work.

Rev. H. A. Fish is general superintendent; Miss Minnie Higginbotham, pianist. The Look-out and Sunshine Committees have been ably looked after by our deaconess, Miss Jackson, who has indeed been a blessing and help to many of these little ones, encouraging and helping them to shine for Christ in their homes, which, in most instances, are so cheerless and dark. Miss Nellie Taylor is secretary, and has also charge of the Missionary and Temperance Committees.

As each member comes into the weekly meeting, which is held on Sabbath morning at eleven o'clock, he takes from a tally-board near the door, a tally of the number assigned to him when joining the League, and drops it into a box, which is kept near by. In this way the attendance is kept without difficulty, the absentees being conspicuous by the tallies remaining on the board.

Every child who does not miss coming for three months is then given a red badge, to be worn during the meeting, and his name is written on the honor roll, which is hung in a conspicuous place in the room. For six months, without missing, he is given a blue badge, and if present every Sunday for nine months, a gold badge, and finally for good conduct and regular attendance, our Epworth League silver symbol is given.

The Prayer-meeting Committee conducts a short service of prayer for about fifteen minutes before the League opens. These meetings are in sole charge of the children, and are very helpful.

After singing and responsive prayer, led by the Vice-President, the topic is always taken by one of the boys or girls, and then Mr. Fish, for a short time, talks upon the same subject, seeking to make clear and of sure effect the lessons to be learned.

The work of the Sunshine Committee has been greater than usual since February, because of the prevailing epidemic of sickness for nearly two months. They regularly called upon the sick, read the Bible, and prayed with them, carrying flowers to brighten and cheer the little sufferers. I might here mention that the flowers had been bought with money earned by themselves, and given, with loving hearts, and what to children in their circumstances must have been a very self-sacrificing spirit, to the flower mission.

The Missionary Committee, almost at the beginning of the season, became interested in Indian children, and hearing about some needy little ones in the Kitamaat Home, British Columbia, they wanted to help them. Very soon enough money was collected to buy material, and in March the sewing was completed and sent away, at the time that, we believe, not one of these children but was in real need of the very garments they were so gladly sending to those whose need they thought to be greater. Shortly after this we heard of Dr. Bolton's want of furniture for the new wing just added to the hospital in Port Simpson, and as the interest in Indian children was still warm within them, the Missionary Committee at once decided to help in this work and raise money to buy one bed. They enlarged their regular number, and began by giving each volunteer two cents' talent money, to invest and make grow. With such enthusiasm did they go to work that last week we found that the necessary amount was realized, and next Sabbath we are to have the bed brought to our meeting, so that all the children may see it and hear all about it before it is sent away. Some of the members for this purpose made as much as forty cents, and only two or three have reported less than twenty-five cents. Several of them have collected rags, bottles, and bones,

and sold them. One little girl proudly announced that she had gathered together six pounds of rags; others ran messages; some have done sewing, and in all cases the money has meant the accumulation of numberless acts of self-denial, not coming in in five-cent and ten-cent pieces, but one, and possibly two cents for each act.

A number of the larger boys, who have formed themselves into a circle and meet Friday evenings for one hour, have become specially interested in the mission to Lepers in India, and have planned, in addition to their helping in the regular work of the Missionary Committee to make up an extra ten cents a week and, if possible, do something for the little leper boy, Willie Russell, whose story of suffering has touched their hearts.

From the very beginning we have been greatly encouraged by the work of the League. It has been a great spiritual help. Many of the children have been soundly converted to Christ. One boy carries a face which seems just to reflect Christ, so near does he live to him. We have seen him so earnest in prayer, that the tears have streamed down his face. Two years ago he was repeatedly turned out of the mission for bad behaviour, and was considered one of the worst boys there.

We could tell of many more cases where the boys and girls come to us from drunkards' homes, and hovels where the worst possible influences have been brought to bear upon their young minds, and where they have been surrounded by, and become familiar with, the most gross and open sinfulness. To-day many of these homes have become purified and brightened by the influence of the children who have been converted in the Mission League. Mr. Fish, who began this work, is leaving us in June. We cannot express what our loss will be. The children are inconsolable when his departure is referred to. We trust that God will guide and send to us one who will give himself as untiringly and as lovingly as has our superintendent.

NELLIE TAYLOR, Secretary.

PRAYER-MEETING TOPIC.

Topic for June: Everyday Warnings.

JUNE 6.—THE TALEBEARER.

PLAIN WORDS TO EVERYBODY.

Proverbs xxvi. 20.

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

A man's good name is as much his own as his personal property. To defame that good name is as much a crime as to steal that property. A talebearer, handling another's reputation not only carelessly, but untruthfully, takes what is not his own, and doing so, is an offence to society, and should be regarded as a public criminal. "What is a talebearer? you ask? He is one who tells a falsehood, or a half-truth, or a truth that should never be told. And what mischief such a person causes! Mischief to himself—for he does himself a moral injury, and fritters away spiritual energy. Mischief to others—for unhappiness in homes, separation of friends, division in society, contention in the church of God, may be traced to his Satanic tongue.

1. The talebearer is rash and thoughtless. He starts force in operation which he cannot control. Like the thoughtless boys who went into a saw-mill when it was standing idle. They thought it would be fine sport to set it a-going. So they hoisted the gate and let on the water, and it started the great wheel. The whole machinery was soon in full operation. But, not knowing how to manage the vast machinery, it became evident that immense damage would be done. They tried to shut off the water, but they could not. There was the mill, tearing away with fast increasing force. Those boys had set a thing in motion which they could not stop nor control. So with the talebearer and his damaging load of gossip.

2. The talebearer is a slanderer in disguise. He does not claim to be a slanderer; he does not appear to be a destroyer of reputations. He seems to be a lamb, but he is a wolf. His real intent is disguised. By whispering innuendo, by malicious hint, by crafty insinuation, he accomplishes his fell purpose more surely and destructively than by open statement. He is sorry to say so, but he heard it for a fact, and he believes it to be true!—then he pours out his vile tale in words set on fire of hell, and "murders character to kill time." Tear off his mask, and his malignant features spell his real name, Slanderer. It often happens that what the talebearer says is strictly true so far as the words are concerned. But the way the story is told conveys the lie. By looks, accents, gestures, the truth is distorted and changed into a falsehood.

"Nor do they trust their tongues alone,
But speak a language of their own:
Convey a libel in a frown,
And wink a reputation down."

3. The talebearer is insidious, treacherous, malicious and dangerous. An indictment with four counts—all proven when applied to the whole species. Insidious, because by soft words and bland manners he gets hold of men's secrets, which they would not, on any account, make public, but which they intrust to those in whom they have confidence.

Treacherous, because having obtained secrets in confidence, he reveals them. He may do it wantonly, for the mere love of gossip. He may do it from vanity, to show how men trust him with their private affairs. In either case, he is a traitor. He has betrayed those who trusted him with the most sacred things of their experience. Malicious, because, often if not always, the tale is told with evil intent. A



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

METROPOLITAN SUNDAY-SCHOOL ANNIVERSARY.

This school claims lineal descent from the first Methodist church in Toronto, founded nearly eighty years ago, and issues its seventy-ninth annual report. It is doing exceedingly efficient work, has a large staff of sixty-nine teachers and fourteen officers, with an orchestra of fourteen persons. It has a library of over 1,600 volumes, a total membership of 740, and has contributed \$463 to missions, and \$1047 to the Educational Society.

The anniversary sermons were preached by the Rev. Wray Smith, who has a positive genius for this kind of work. He riveted the attention of the young people at both services, and elicited clear, strong responses to his questions. It might not be a bad idea if similar responsive services could be extended to the general congregation.

The week-night anniversary meeting had a very comprehensive programme of no less than forty-six numbers. The success of the anniversary and of the school is great encouragement to its faithful teachers and friends.

PARKDALE SUNDAY-SCHOOL.

The anniversary services of the Parkdale Sunday-school were held on Sunday, 16th inst., and proved eminently successful. A platform had been erected, which was capable of seating 600 scholars, in addition to the fine orchestra of about twenty players, and it was crowded by bright, happy little folks at the three services on Sunday, and at the entertainment on Monday evening.

Appropriate sermons were preached by Revs. C. O. Johnston and W. H. Hincks, and in the afternoon, Revs. E. S. Rowe and Charles Perry gave excellent addresses. On Monday evening the church was crowded, and a fine programme was rendered, one of the most interesting features of which was the presentation of a silver tea service to the superintendent, Mr. J. W. St. John, M.P.P., as a token of appreciation on the part of the teachers and officers of the school.

The secretary of Parkdale Sunday-school never reads his weekly or annual reports, but repeats them from memory. Desiring to obtain some reliable information concerning Parkdale Sunday-school, and at the same time to test the secretary's memory, we called at his business office four days after the anniversary, and asked for a copy of the annual report. He leaned back in his chair and at once proceeded to give from memory the following statement, which he had repeated to the school on the previous Sunday:

In the year 1891 the average attendance of the school was 308; in 1892 it was 365; in 1893, 418; in 1894, 511; in 1895, 673; in 1896, 708; while the average for the past six months has been 749.

The largest attendance during the past year was 900, on April 19, 1897; and the smallest on August 9, 1896, 286. The average during August was 477, the least of any month of the year. The attendance during February was the largest, being 823. There are 72 officers and teachers in the school, with an average attendance of 54.

Total number of scholars on the roll, 1,262, made up as follows: Infant class, 151; Bible classes, 516; intermediate classes, 524. In the intermediate department there are 249 girls and 275 boys. The average attendance in the infant class was 95. Of the Bible class, 241. In the intermediate department—boys, 150; girls, 169; visitors, 15. Total average, 708.

Verses repeated, 19,810—by the boys, 8,917; by the girls, 10,893. Collections average \$15 per Sunday. Number of books in the library, 1,016.

Many secretaries will regard it as altogether too difficult an undertaking to memorize their reports, but with a little practice they will be astonished how easily it can be done.

A SUCCESSFUL SUNDAY-SCHOOL.

A "Parent" writes as follows to the Kingston Daily Whig:

Having become interested in Sunday-school work in response to a kind invitation I visited the Queen Street Methodist Sunday-school last Sunday afternoon. Without going into lengthy detail, I desire to state that I was most agreeably surprised at what I saw. I was under the impression that Sunday-schools were without discipline, and that they lacked system. If all Sunday-schools are conducted like the one mentioned, Kingston parents are deeply indebted to those in charge. What struck me in particular was the order that prevailed; nothing was done without excellent order, and every moment was a busy one from opening to closing. The school is operated in departments, each of which has a specially qualified head, and a report goes to the superintendent from each department every school day. Nothing is allowed to interfere with the teacher, not even the changing of the library books. These books, containing a list of desired volumes, are placed on a table as the pupils enter, and while the school is in session they are exchanged in a separate room, and handed to the teachers just before closing. Only a few minutes is occupied in the performance of this duty. There are over seventy little ones in

the kindergarten class alone; on the school roll there are some 450 persons. The overflow finds accommodation in the body of the church. The superintendent at his table can communicate with any department by means of electric bells, so that all the departments are under his immediate control. If this Sunday-school continues its present rate of progress, more accommodation must soon be provided. Supt. R. Meek is to be congratulated on the result of his efforts, as well as his staff of officials and teachers.

LESSON 10—JUNE 6.

SINS OF THE TONGUE.

James iii. 1-13.

Golden Text.—"Keep thy tongue from evil, and thy lips from speaking guile."—Psa. xxxiv. 13.

Home Readings.—Monday, Sins of the tongue, James iii. 1-13. Tuesday, Laws against falsehood, Lev. xix. 11-18. Wednesday, Punishment of deceit, Jer. ix. 1-8. Thursday, Gehazi's falsehood, 2 Kings v. 20-27. Friday, The deceitful tongue, Psa. lii. Saturday, The proud tongue, Psa. xii. Sunday, True and false, Prov. x. 11-22.

EXPOSITORY.

1. "Be not many masters"—Be not many teachers. There seems to have been a prevailing desire among those to whom James wrote to be public teachers, without much regard for the proper qualifications for the office, and this is a warning and a caution to those who might be too anxious. "Knowing that we shall receive the greater condemnation"—"A severer judgment," would be a better rendering; that is, we shall have a severer trial, and give a stricter account.

2. A man is judged according to the position which he assumes. The ideal which James is trying to hold up is that of "a perfect man" (verse 2), and a perfect man cannot sin with his tongue. No perfect man will have an untamable tongue. He will not use it at one moment to bless God, and in the next curse his brother, made in the likeness of God. The measure of control which one has over his tongue, or rather the indisposition of the tongue to do evil, is a measure of one's Christianity; for out of the heart the mouth speaketh. This lesson, therefore, can be made a practical one, if used as a search light to discover the evil in us by the evil that is manifested through the tongue. There is no form of outward action that gives such an insight into the condition of a man's heart as the way he manages his tongue. If his words be pure, and good, and right, it is an indication that his heart is right.

3. "The tongue also is a little member, and boasteth great things"—Two admirable illustrations of this are given. The great strong horse is controlled by a bridle, and the largest ship obeys the rudder, even in the wildest storms. What the bit is to the horse, what the rudder is to the ship, that the tongue is to the body. By it all the powers may be controlled. Not only does the speech express the inner emotions, but it reacts again upon those emotions. Thus, uncontrolled speech does double harm.

4. "The tongue is a fire"—In this sense it produces a blaze, or a great conflagration. As a spark will kindle a lofty pile, so a word spoken by the tongue may set a neighborhood or a village in a flame. "A world of iniquity"—A little world of evil in itself. When the tongue is spoken of as being a world of iniquity, it is meant that all kinds of evil that are in the world are there exhibited in miniature. "So is the tongue"—It stains and pollutes the whole body.

5. "Is tamed"—Brought under perfect control, so the danger of their strength is no longer to be feared. The statement is, of course, rather strong, since the cases in which some kinds of beasts have been tamed are very rare, yet the illustration points out very forcibly, on account of this very difficulty, the still greater difficulty of entirely subduing the tongue.

6. "The tongue can no man tame"—It is harder to subdue than any savage beast or fierce dragon. "An unruly (restless) evil"—Incapable of restraint. "Full of deadly poison"—James was thinking of the tongues of deadly serpents. See Psa. lxxviii. 4; cxi. 3. This may seem rather a discouraging word. We must not conclude from it that the tongue cannot be tamed. No man can tame his own tongue or the tongue of another, but Christ is able to get the mastery for us over every power of our own being.

7. "Therewith bless we God"—The opposite uses of the tongue are shown. We use it to pray and bless God, and the same tongue will be used to curse his creatures. James here rebukes evils that he had observed. "Which are made after the similitude of God"—After his image. As we bless God, we ought, with the same organ, to bless those who are like him.

8. "Sweet water and bitter"—Fresh water and brackish, or salt. Such things do not occur in nature, and they should not be found in man.

9. "Can a fig tree?" etc.—A fig tree bears only figs, and so the tongue ought to give utterance only to one set of sentiments and emotions. These illustrations are very striking, and show the absurdity of that which the apostle reproves.

wisdom"—Pushing for place and prominence is not a quality of real wisdom, and in the church, as elsewhere, the office should seek the man.

PRACTICAL APPLICATIONS.

1. He that offends not in word will not only prove himself a sincere Christian, but a very much advanced and improved Christian. For the wisdom and grace which enable him to rule his tongue will enable him also to rule all his actions.—Matthew Henry.

2. A bad tongue is a terrible evil. It is harder to tame than lions or tigers. It is full of venom. We have all known words to poison lives. Impure words carry death in them to the heart into which they are whispered. The same tongue that speaks to God in prayer and praise, too often utters malicious or malignant words to men who bear God's image. The tongue that prays should never speak any but loving words.

3. We ought to learn to use our tongue to utter only good words. It is wonderful what power for blessing a tongue has. It can speak words of love, kind words, comforting words to sorrowing ones, cheering words to discouraged ones. Think of all the gentle words a true mother speaks, words which fall into her children's hearts and become benedictions. It is by words that men are saved—the words of God. We should give our tongue to Christ and let him master it for us, for we cannot master it ourselves, and then teach it to say the beautiful words which he would have us speak.

4. There is enough in this lesson to keep us practicing for a good while. We ought to begin at once in our home to train our tongue to speak softly and gently, never quickly, harshly, bitterly, or unlovingly. There is much need for good words everywhere. People are hungry for words of cheer, affection, encouragement. St. Paul tells us that our speech should be seasoned with salt. Some people use pepper instead of salt, and this makes their speech sharp and biting.—Westminster Teacher.

ILLUSTRATIONS.

The city of Portland, Maine, was laid in ashes from a fire kindled by a firecracker on the Fourth of July; and the burning of Chicago came from a kerosene lamp kicked over by a cow.—R. R. Doherty.

In the temple at Smyrna there were looking-glasses which represented the best faces as crooked and ugly; so is every false tongue.

Young George Washington had a sharp hatchet. The intention was to use it even on his father's favorite cherry tree. Sharper than the hatchet is the human tongue, and men, and women, too, if it must be said, take a sort of savage satisfaction in cutting with it. Everybody has some soft spot, some vulnerable point that seems specially to invite attack.

We are told in classic story of the "double-tongued Lyrians," and unfortunately they are not all dead. There are professed Christians that have two voices, one soft and saintly, and the other harsh and loud, and this last drives the hearer perhaps into contempt for the religion so unworthily represented.

It is not more talent you need, but grace to make a night use of the talent you have.

A teacher was recently recounting how, in 1848, he was given a class of six little boys. One became a minister, others made a success of life, and the teacher thanked God for the privilege of service. Such work pays.

A Sunday-school scrap-book should be kept by every secretary for the preservation of every printed programme and item about the school. After thirty or forty years such a book will be of priceless value to the "old folks" who like to tell how "we used to do."

Why not get the scholars to help in keeping track of absent ones, and being on the alert to bring in new ones. Dicky knows when a new boy moves into the neighborhood; and Dicky may be a Sunday-school missionary if you will encourage him.

Perhaps somebody says, "Oh, our school is so big that we can't look after every boy and girl. Perhaps they may do it in the little schools, but we can't in our great ones." Well; that great school is in danger of becoming small if run on such a principle. The greatest and most successful schools are most careful in looking after their scholars, and that is the real secret of their success. If your school kept all the scholars who have ever been in it, and were lost for lack of attention, wouldn't it be a larger school?—S. S. World.

Some years ago a vestryman of an Episcopal church in New York city, after the Sunday morning service, said to a brother vestryman across the aisle: "Come with me this evening and see my boys." "Your boys?" "What do you mean?" the other replied. "Come and you will see." With some persuasion his friend went with him, and found himself, on a wintry, icy night, at the Children's Aid Society rooms. There the vestryman took the desk as leader, read the Scriptures, offered prayer, made a most appropriate address, and then called upon his friend to speak. At the close of the service his friend asked: "How long have you been doing this thing, without my ever having suspected it?" "Sixteen years," was the reply. For sixteen years, says The Independent, Howard Potter had been leaving his rich and beautiful home every other Sunday night to help and instruct and stimulate to a better life the poorest boys, the very waifs of New York city, and to find for them honorable homes in the West. He died suddenly of heart disease last week in London, where he was the head of the London branch of the great house of Brown Brothers & Co., of which he was the senior partner. He was a brother of Bishop Potter, and no member of the family was either an abler or a truer man than was Howard Potter.

man is prospering in business, rising in society, advancing in public esteem. Bring him down, says Envy. And with malice aforethought, the heinous work of devastation is begun by the gossiping talebearer. Dangerous because of the disastrous results that attend his nefarious practices. He is like the footpad, whose face is never seen, and whose step is never heard, but who comes up behind his prey in the dark, and leaves no trace behind except the fatal sword-thrust. He is the author of quarrels, the destroyer of friendships, the divider of families, the bane of society.

4. The talebearer cannot work alone. It takes two persons at least to make a gossip, or commit a scandal. There is only one person more culpable than the talebearer, and that is the one who approvingly listens to the tale. Slander may be destroyed just as the liquor traffic may be. Let no man drink, and the traffic will die. Let no man listen, and the talebearer will soon become an extinct specimen, suitable only for humanity's museum of curiosities. In the twenty-second verse of our topic chapter is this statement: "The words of a talebearer are as wounds." Now, this word "wounds" may be translated "dainties." "The words of the talebearer are as dainties." That is, the listener regards the gossip of the talebearer as a rich morsel, a dainty which he consumes with the utmost relish. And it is because evil reports of others are so acceptable to the gossip-monger that the words of a talebearer are able to inflict such suffering, and work such ill in the world. The slandering tongue must have a listening ear, or no mischief would be done.

5. The sin of talebearing. Talebearing, in the light of what has been presented, must be regarded not as "a weakness," nor "a harmless indulgence," nor "a pleasant pastime," but as a positive sin, an enormity which should have the unqualified opposition of every Christian. It is a violation of the two great commandments: "Thou shalt love the Lord thy God," "Thou shalt love thy neighbor." It is a violation of the first, because it breaks God's commandment, "Thou shalt not bear false witness against thy neighbor." It is a violation of the second, because it is the very opposite of love to one's neighbor, to seek harm to him or his by unkind, unwarrantable, or untruthful statements.

WHAT THE BIBLE SAYS.

Prov. xxvi. 22, 23; Lev. xix. 16; Ex. xxiii. 1; Psa. xv. 3; Psa. xxxiv. 13; Psa. i. 20; Prov. xi. 13; Prov. xx. 19; Ezek. xxii. 8, 9; Psa. ci. 5; Prov. x. 18; Jas. iii. 6, 8.

Let the leader of the meeting read James iii.

THOUGHTS BY THE WAY.

- 1. Tittle-tattle is first cousin to lies.
2. Words should be weighed before they are uttered.
3. Mere speech is an influence for good or ill incalculable.
4. In England there is an organization called the "Speak-no-evil Society." The principal rule is this: Before speaking concerning another, ask yourself three questions: Is it true? Is it kind? Is it necessary?
5. How to overcome the habit of gossip (Schell):
(a) Care in the use of names. Don't bandy names about. Names represent persons, and should be sacred.
(b) Realize the power of words. Try to understand the awful force of words, and our responsibility for the use of them.
(c) Think of ourselves. Think much of our own faults, and we shall be more charitable towards others.
(d) Pray for those we are disposed to criticize. Pray not only for those who spitefully use us, but for those in whom we see grievous faults.
(e) Love is the only remedy for slander. No set of rules can stop it. Love your neighbor and you will not slander him. Believe as little as you can of evil; disbelieve it all till proved; and even if proved, do not repeat it. And, remember, that when Christ takes possession of the heart, love of all men, and kindness of thought and speech will follow as a matter of course.

GENERAL EPWORTH LEAGUE FUND RECEIPTS.

Amount previously acknowledged, 582.76. Barrington, N.S., 55c.; Epsom, \$1; Pugwash, N.S., \$1; Annapolis, N.S., \$1; Elia, \$1; Hamilton, Gore Street, \$2.50; M. Patton, Oxford Mills, \$1; Davisville, \$2; New Richmond Church, Toronto, \$2; Thornhill, \$1; Zion, 50c.; Maple, \$2; Berkeley Street, Toronto, \$3; Central Church, Toronto, \$5; Epworth Church, Toronto, \$1; Mitchell's, Mono Mills Circuit, \$1.15; Raglan, Myrtle, \$1.23; Langford, Cainsville, \$1; Freeman, \$1.36; Thorndale, \$2.50; Thamesford, \$2; Nanaimo, B.C., Wallace Street, \$2.75; Moreton's Harbor, Nfld., \$1.50; Winnipeg, Man., Grace Church, \$3.10. Total, \$623.90. Toronto, May 20, 1897.

A UNIQUE THERMOMETER.

Some Sunday-schools use what is called an "attendance thermometer," thereby stimulating the ambition of the younger members to regularity and promptness. It is thus described by an exchange: "A large double thermometer, four feet high, and correspondingly wide, in which a red ball two inches in diameter represents the mercury in the cup, and a red cord the size of a lead pencil, represents the standing column of the tube. A slit in the back of the board enables one to raise or lower the cord at will, and so indicate the attendance upon the graduated scale on the face, every half-inch of which indicates five."

Is there a hint here for Junior Leagues?

Some people give largely, but their giving does not cost anything; they give advice.

The Christian Life

THE SECRET OF A HAPPY DAY.

BY FRANCIS RIDLEY HAVERGAL.

"The secret of the Lord is with them that fear him."—
Psa. xxv. 14.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him, this is all!
Then the day will surely be
Peaceful whatsoever befall,
Bright and blessed, calm and free.

Just to let him speak to thee
Through his word,
Watching, that his voice may be
Clearly heard.
Just to tell him everything
As it rises,
And at once to him to bring
All surprises.
Just to listen and to stay
Where you cannot miss his voice.
This is all! And thus to-day,
Communing, you shall rejoice.

FOLLOW-FEED.

John xxi. 6.

When Jesus called his disciples, he said unto them, "Follow me," and they left their callings and followed the call. They followed him and he fed them. When Jesus called his disciples, he said unto them, "Follow me, and I will make you fishers of men." After three years spent at the feet of Jesus they failed in their final. When they should have watched with him who wept, they slept. When they should have stood by the cross and him who there was nailed, they feared and fled. Grace granted them a supplemental. For forty days he fed them with the finest of the wheat. At Pentecost they passed, and became a power in the land. But here, in the fishing scene that John describes, their faith, like the fish they sought, seems to have fled. Surely they should now have known the Christ and trusted him. The prophets he had sat, and by them had been thrown in glowing colors on the painting canvas. In human form he lived, with walked, with men he talked, for men he showed his godly grace and power displayed, nor this, nor yet the proof that he had risen and was thus the Christ, so oft appearing unto men, had saved them from their lapse of faith. Fishers of men he certainly had called them to become, but they had fallen back from their high call, and were but fishers now and again. And, why? The answer to the Master's question answers also this. "Children," said the stranger, standing on the shore, "Children," word so tender, and so true, "Have ye any meat?" They answered, "No." Three years gone by they had heard words drop like dew on withered grass, "Seek"—follow—"me," and all else will be "added" unto thee. To me more than the birds that have a table spread by God's own hand, thou shalt be fed. The promise had been kept, but now their faith gave out, and at this juncture once again their loving Lord their faith renewed. For casting now their net obedient to his voice, the net was filled with fish, with food. And ever it has been so. Let nature speak, the muffled voice of God. Before Adam, Eden; before the finny tribes, the flowing waters; before the soaring bird, the sunlit air. Eden was an Egypt in its seven years' fulness, and knowing not a fall had never known a famine. Nature speaks, an overflowing cup. Water by the cupful, the wellful, the riverful. Fertile soil, the garden, the field, the farm, the far-away boundaries where shore and sea join hands, and towering rocky heights hold in their deep embedded fastness precious ore, which, in these traffic days, facilitates the movements of the loom of life. Fresh air, by the lungful, landful, worldful, and sunshine filling all the earth and spaces myriad more. Such is the bounteous grace of nature, of nature's God. Let the Word speak. Our God is a sun. What is a sun for but to shine? If it shine not, it is no sun at all. Our God is a sun. Our God is a shield. What is a shield for, but to shelter? If it shelter not it surely is no shield. Our God is a shield! Our God is a shepherd. What is the shepherd for, but to tend, defend, to lead, to feed the flock? If he do not this, he is a hireling, he is no shepherd. Our God is a shepherd! Our God is a father. What is the father, but a shepherd? If he be not a shepherd to the little flock, he fails as father. Our God is a father, and provides a feast, a fatted beast, for home-returning sons. Let history speak. Abraham followed, and

God fed him, his family, and his flocks. Israel followed through the sea, and God rained bread, and sent from smitten rock flowing rivers. Elijah followed, and God fed from Cherith's falling stream, and the widow's wasting meal, and when a wandering child, angels spread feasts on desert sands. David, a man of experience, said, "I was young, and now am old; but I have not seen the righteous forsaken, nor their seed breadless." Let Britain send to India with her loaves of bread, the Bread of Life, and India may be saved from many a famine in the days to come. Let Britain, if she cannot send the sword to smite the Sultan, foul assassin, send the sword of the Spirit, the Word of God, and poor Armenia may be saved from blood-dyed days in time to come. "Follow me, and I will feed thee," so speaks our Lord to-day, to those who now sail life's sea, damp with discouragement and shrouded in the fogs of doubt, yet longing for the day. Once before, full many a day 'twixt that and this, on the same sea, perchance in the same boat, and at nearly the same hour, tossed by storm, he came and filled the sea, and filled the boats, and filled their hearts with calm, and fear, like the Master, fell fast asleep. But now 'twas hungry men, and hungry homes, and hungry hearts, and Jesus came and fed them all. Surely all men desire to follow so great and gracious a Guide, whose provision for seven hungry men is one hundred and fifty-three "great" fishes, and who for men's souls prepares still more. W. B. B.

A BLESSED EXPERIENCE.

Dr. Payson, in his last days, said: "Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such, and such blessings were to be removed, they would be miserable; whereas, God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one blessing after another; but as every one was removed, he has come in and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, might have been spared much anxiety."—Selected.

A COURAGEOUS LOCAL PREACHER.

Somewhere about thirty years ago there lived a Primitive Methodist local preacher, who was known by the familiar name of "Daddy K.," within a radius of a few miles of the city of Peterborough. He was an earnest man, and although compelled to work hard all the week, he esteemed it a privilege to go forth on the Lord's Day to publish the good tidings of great joy whenever opportunity presented itself. On one occasion he found himself planned some distance out in the country, and, after a day of holy toil, set forth on the return journey, happy in spirit, and elated with the success God had permitted him to see. But Satan is not to be robbed of his ill-gotten possession without doing his utmost to make it very uncomfortable for the rescuer. He, therefore, influenced the mind of a rough desperado to stop the Methodist preacher on his way home across the fields; selecting for his make-up a skin of a bullock. The fellow set out towards the fields, and selecting a conspicuous position, perched himself upon a stile, over which the preacher would have to climb, and waited until he made his appearance. He was now nearing the stile, but did not notice his antagonist, who, to make himself appear superhuman, remained motionless, at the same time making a low guttural sound. This instantly aroused "K." from his reverie, and he took in the situation immediately. He was no coward, but he was fairly off his guard, being thus taken by surprise. He became aware that someone intended to molest him; but it may be said of him, he believed in his God, and to him he prayed. "Cover my defenceless head with the shadow of thy wing." Instantly power and courage was given him, and he demanded, "Who or what are you?" The sound was again repeated, but at that moment a thought flashed into his mind, had not Christ promised, "Lo, I am with you always!" Yes, and he was there then. This gave him encouragement, and he advanced towards the fellow, saying as he went, "If you are an angel you will not harm me, and if you are the devil you cannot." Those words sent a pang of fear into the poor fellow's heart, and dropping the skin he remained upon the stile, while Brother "K." laid hold upon him. He did not once think about retaliating. He saw before him one for whom Christ died, so he began to preach Jesus to him. He told him he would forgive him, and would pray God to forgive

him also. This was too much for the man, who rather sheepishly made off for home; but he was convinced that he was a sinner, and go where he would he could not quench the desire within. He was so miserable that he began to pray, and after a few days he became soundly converted. He at once communicated with Bro. "K.," and together they knelt and thanked God for the singular occurrence, when Satan outwitted himself, and the biter was bitten. These two witnessed a good confession, and died of a good old age, and the fruit of their labors remains unto this day.—H. S. Seekings, in Local Preachers' Magazine.

No believer can expect to grow in grace who does not feed on the strong meat of the Word. Be diligent in the use of the means of grace. Rev. John Parker once said that in his early Christian life he read the Word diligently, daily, lovingly. He went alone for secret prayer five times each day for many years. He regularly went to class and prayer-meetings. He lived a life separated unto God. He chose as his companions only those who loved him most. He never read a book that suggested or fixed a doubt, to merely gratify a worldly or fleshly taste. He read the lives and writings of Wesley, Clark, Watson, Carvosso, Bramwell, Fletcher, and Hester A. Rogers, etc. He asked everywhere for more light, more truth. He sought in prayer continually for more love, more faith, more humility. He found out his privileges as a son in the Gospel, and improved them to the utmost. As life advanced he became an established disciple of Christ.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—Dean Stanley.

The manurement of wits is like that of soils, when before either the pains of tilling or the charge of sowing, men use to consider what the mould will bear, heath or grain.—Sir H. Wotton.

"That will be a wretched day for the church of God, when she begins to think any aberration from the truth of little consequence."—Sel.

TEMPERANCE.

Keep filth, by God's grace, out of your mind, and it will not defile your life.

The very existence of the distillery is the perpetual production of sin in opposition to the Gospel.—Geo. B. Cheever, D.D.

You can no more run a gin-mill without using up boys, than you can run a saw-mill without using up logs.—Rev. C. H. Mead.

It costs the people of the United States \$25,000,000 a year to be born, \$300,000,000 a year to be married, and \$900,000,000 to get drunk.—Ex.

"I never was canny for hoarding o' money, Or claughtint together at a' man; I've little to spend, and naething to lend, But never a shilling I awe, man."

Never to give up, but ever to keep up and to keep at it, is the duty and the test of heroism in times that are hard and in hours that are dark.—H. Clay Trumbull.

Dr. R. N. Buck, medical superintendent of the Asylum for the Insane at London, Ont., expresses himself in the following interesting manner in a recent report: "As we have given up the use of alcohol we have needed and used less opium and chloral, and as we have discontinued the use of alcohol, opium and chloral, we have needed and used less seclusion and restraint. I have, during the year just closed, carefully watched the effect of the alcohol given, and the progress of cases where, in former years, it would have been given, and am morally certain that the alcohol used during the last year did no good. With humiliation I am forced to admit that until in the recent past my noble profession has been to an alarming extent, and is still too much so, guilty of producing many drunkards in the land, directly and indirectly, by the reckless and wholesale manner in which so many of its members have prescribed alcoholic stimulants in their daily practice for all the aches and pains, agues and dances, coughs and colds, inflammations and consumptions, fevers and chills, at the hour of birth, at the time of death and all intermediate points of life, to induce sleep and to promote wakefulness, and for all the real and imaginary ills that come under the eyes of the great Aesculapius' descendants."

The Family

NOW I LAY ME DOWN TO SLEEP.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows fluttering go,
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
And as I hear the child's Amen,
My mother's faith comes back to me;
Couched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place;
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—Eugene Field.

A TALK WITH OUR GIRLS.

BY ESMERALDA.

"Who can find a virtuous woman? for her price is far above rubies." (Prov. xxxi. 10.)

Nowhere can we find more splendid tributes paid to women than in the Bible. In almost every part of the sacred Scripture woman is exalted, her virtues are as shining stars which lead man along the path to heaven, and as the stars is she raised above the earth, as a being of softer and purer mould, whose kingdom should be the home, and her thrones the hearts of men.

In these days, when so much is being said and written about the rights of woman, it is more than ever necessary for the woman who would lead a truly Christian life to keep before her mind the true dignity and the true place of womanhood. For those sheltered in comfortable homes this is comparatively easy. They have no necessity and no wish to leave the happy sphere of home to battle with the great world, to try to wrest from men those privileges that should be exclusively theirs.

There are, however, thousands of young women compelled by hard necessity to go out and earn their bread—earnest, Christian women, many of them, but the great majority, alas, almost helpless to resist the influences around them. It is for these that this paper is written, with the earnest hope that it may bring comfort to many a sore young heart, conscious of aspiration and longings towards a life of Christian and womanly virtue, but sorely beset by the temptations of a world that cares nothing for virtue, so that the outward seeming be showy and glittering.

More than ever in these days does it behoove us to ask ourselves whither we are drifting. Are we losing the high Bible ideals of womanhood? Are we dropping the substance to grasp at a shadow—the shadow of a power mocking and elusive, that, should we attain it, would prove veritable Dead Sea fruit? Let us calmly consider for one moment what it is for which we were created, and then ask ourselves whether our life purpose will be attained by thrusting ourselves forward, adopting the manners, the professions and the dress of men, and thereby imagining that we are fulfilling our destiny and improving our position.

Vain chimera! we are but paving the way for our own downfall from the high place which woman occupies and always has occupied in Christian countries. We are the mothers and first teachers of the race. We are greater than even the rulers of the country, for we make them what they are. God has made the world and given it to men. Man is the ruler. But to woman the Creator gave the mightiest power that can be conceived, the power to mould the lives and the hearts of men. Which is the greater, the teacher or the pupil? Does the teacher express discontent and a wish to change places with the pupil? Yet that is practically what women are doing. They are throwing away the substance to grasp at the shadow; they sigh for power and authority that are not theirs by right, and they deliberately reject far greater power, as a mean thing unworthy of consideration. My dear girls, it is a great thought for us, and one that should make us hold our heads high above the petty meannesses of earth, this thought that we are the teachers of the race, that we are God's deputies, to plant in the tender minds of the young those high ideals and noble aspira-

tions that are the glory of Christian womanhood. Even those of us who may not be mothers, have still a great influence over the young people with whom we may be brought into contact. The plastic mind of youth is ever open to new impressions, and whether those impressions be good or evil depends in a great measure upon women.

Mothers, sisters, wives and daughters, we have each our appointed place in the world. Woman is not a useless unit because she takes no active part in the government of the country. On the contrary, she is, in her own sphere, the most important and most necessary factor in the great machinery of the universe. It is as home-maker, and as wife and mother, that woman fulfils her highest destiny. In these capacities she is man's truest helpmeet, his refuge in trial, and his solace in pain.

But we cannot all be wives and mothers. No; but we can all be true women. We can all try, as far as possible, to live up to the high biblical ideals that brought forth such women as Sarah, Miriam, Ruth and Esther, and culminated at last in that noblest and most perfect woman, the mother of the Lord. Is there among the Scripture records a greater woman than "Mary, the mother of Jesus"? And yet her life was a hidden one. She did not stand on the street corners and in high places proclaiming herself the equal of man, and demanding his privileges and prerogatives. She did not denounce the tyranny of man, and call womanhood slavery and subjection. She knew woman's highest duty; she accepted the place assigned to her with meekness, and fulfilled perfectly her noble destiny. Her every act was in conformity with the will of God; she strove in every way to fit herself for a perfect woman's life; her work was prayer; her obedience a sacrifice. She offered up her life to God, and the submission was perfected; her destiny was fulfilled; her sacrifice consummated upon the utterance of the humble words, "Behold, the handmaid of the Lord, be it done unto me according to thy word."

First and noblest of Christian women, nearest to Christ, whom all must follow before they can hope for salvation through his blood, is she not worthy of our imitation? Believe me, my sisters, if we would hold the highest place here and hereafter, if we would indeed be worthy to be called the handmaids of the Lord, if we would hold the homage and respect of men, our purpose will not be attained by forcing ourselves forward into positions and circumstances for which we are not fitted, and in which we are in danger of losing every womanly grace, and all those softer virtues which lend a radiance to the Christian home.

The voice of every true woman should be raised in indignant protest against the absurdities of those mistaken female enthusiasts who think that woman can reform the world provided she can get the government of nations into her own hands, and depose man from his rightful and natural place, and whose folly is leading them to the very brink of an abyss, into which they, and we also, shall assuredly fall, if the more sensible and more Christian amongst us do not make ourselves heard in no undecided tones.

Christian womanhood is not subjection; it is not slavery. It is the highest place that mortals can occupy. Woman trains statesmen, ministers, rulers, and, as the teacher is above the pupil, so is she above them. Not one good and great man ever lived who had not a good mother, at whose knee he lisped the first petition to God, and from whose lips he first imbibed that knowledge of truth, justice, goodness and honor, that was a light to his path in after years, and a sure beacon of salvation.

We may rule nations if we will, because we train the men, and as we train them, so will they become.

"They say that man is mighty,
He governs land and sea;
He wields a mighty sceptre
O'er lesser powers that be;
But a mightier power and stronger,
Man from his throne has hurled,
And the hand that rocks the cradle,
Is the hand that rules the world."

THESE ARE HARD TIMES FOR THE RICH.

Alas for Dives! whom every reformer wants to reform, whom every Socialist wants to strip, whom every Populist wants to loot, whom every demagogue wants to fatten on, and every promoter and philanthropist and college president and trustee of school or hospital or museum to "interest." Alas for him! There was an Attila who was a Scourge and a Charles who was a Hammer. Our Dives is neither, but a far milder thing—a Pocket. Every rascal tries to dip into him; good men warn him that he should relax his strings; bad men threaten to rip him up; and in the intervals between

assaults his own conscience warns him that he has far more than his proper share of this world's goods. He is not happier in this world than most of us, and for the world to come the Scripture gives him only slight encouragement to hope for better times. What shall we say to him? Not much—there is no need; he talks to himself. But what we do say let us say to him directly, and let it be comforting—if possible. Let him try to be honest. That is all.—From "The Point of View," in the May Scribner's.

THE LONGEST RAILROAD IN THE WORLD.

The dimensions of the undertaking are enormous. From Tcheliabinsk, the western terminus, to Vladivostok, the present eastern terminus, the length is 4,741 1-3 miles; in other words, it is much the longest railroad in the world. It goes west from Tcheliabinsk, passing the southern edge of Russia's great Siberian dominion, through Ob and Krasnoyarsk to Irkutsk, then takes a sudden turn around the southern end of the great Lake Baikal, and follows the Amoor River along the northern boundary of Manchuria to Vladivostok. Until it reaches the Yenesei River, the road passes over a steppe country that renders the engineering very simple; but beyond that, in the vast mountainous region above Tartary, the cost of construction has been heavy. When the three great railroad bridges are taken into account, Russia will pay at least \$175,000,000 for the privilege of reaching the Pacific. But Russia has always wanted to reach the sea. She is practically an inland country, with the Baltic frozen up half the year, and the Arctic and White Seas eternally blocked with Polar ice.—Scribner's.

THE SPLIT WAFER.

A man who stands high in the mercantile community related to me the following little incident of his early life:

At the age of sixteen I entered the store of Silas Sturdevant as clerk. One day, shortly after my installment into the office, I was employed in sealing and superscribing a lot of business circulars—several hundred of them. That was long before the day of gluten, and I used small red wafers for securing the mis-sives. While I was thus busy Mr. Sturdevant came into the counting-room, and when I observed that he was watching me I worked the best I could, hoping to get a word of approbation. By-and-bye he spoke to me:

"Young man, don't you think half a wafer would secure one of these circulars just as well as a whole one?"

I looked up, probably exhibiting as much disgust as surprise.

"If you split your wafers," he added, "you will accomplish all you desire, and at the same time making a saving of just one-half."

He turned away; and while I was thinking what a mean old wafer-splitter he was, a lady entered who had been appointed one of the committee to obtain subscriptions toward building an orphan asylum. One public-spirited man had given the land, and now they wanted to raise \$200,000, if possible, for the buildings and necessary endowments. Mr. Sturdevant said he had already been consulted on the subject.

"Yes," thought I, "and I guess that's all it will amount to!"

"I will give \$5,000."

I could hardly believe my ears.

At that moment the merchant arose to a stature of grandeur before me, and in my heart I blessed him; for even then the lesson of the split wafers, with its sequel, was to be the initial of my future success.—Exchange.

A GREAT DAY.

Victor Hugo said, "A day will come when the only battlefield will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations, by arbitration of a sovereign senate, which will be to Europe what the parliament is to England, the diet to Germany, the legislative assembly to France. A day will come when a cannonball will be exhibited in public museums, just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen extending the hand of fellowship across the ocean, exchanging their products, their industry, their arts, their genius, clearing the earth, peopling its deserts, improving creation under the eye of the Creator, and uniting, for the good of all, these two irresistible and infinite powers—the fraternity of men and the power of God."

Children's Corner.

JAPANESE BABIES.

The Japanese baby is a funny, brown creature, with snapping black eyes, and a full crop of stiff, black hair. That is, he would have a full crop if his mother did not shave his head, sometimes as bare as a croquet ball, but oftener into all sorts of fancy patterns. A favorite fashion is to leave two little tufts at the sides, and a larger one about the size of a saucer on the top of his head.

He is seldom carried in his mother's arms as an American baby is, but as soon as he is two or three months old, he commences his travels in the world "pickaback" on the shoulders of an older brother or sister.

Japanese children, as well as the grown people, all wear a loose garment called a "kimono," opened in front, with wide sleeves, very much like a dressing-gown, which, as it has no buttons, is tied on by means of a long sash wound several times round the waist.

The kimono is so loose that the baby can be tucked inside and tied on with the sash, and thus he is carried around, peering curiously with his bright black eyes over his sister's shoulder at the great new world. Asleep, his poor little shaven head bobs helpless around, and the glare of the sun beats on his upturned face.

His little body is entirely covered by the kimono, and the children, when they are carrying their small brothers and sisters, look as though they were two-headed. But they play tag and prisoner's base, and fly kites, and play ball just the same, whether they carry the baby or not.

And he seems to enjoy it, too, for he hardly ever cries, but when the game is especially lively he will laugh and crow as though he understood it all. As soon as he is old enough to walk he takes his turn at bringing up the baby next younger than himself. So you see that being a child in Japan is much like an everlasting game of leapfrog, for while the baby at first can ride on the backs of the older children, as soon as he lands on his own feet, he must take his turn and lend his shoulders to the next one in line.—Little Helpers.

GYP.

Flossie and Bert Wilson lived in the country in one of the prettiest parts of England. They liked it very much, for in holiday time they could be out in the open air all day long, rambling through the woods hunting for wild flowers, and all the other beautiful and curious things one finds in country lanes and hedges. They had a great many pets, but the prime favorite among them was Gyp, a black and white terrier, who was devoted to his little master and mistress, and followed them about everywhere.

Flossie and Bert had to go by train every day to school, and very much they enjoyed their daily journey.

But to poor Gyp this separation from his beloved little friends for part of each day was a great trial, the greatest he had known in all his little life.

Every morning Flossie and Bert left him looking the picture of unhappiness, with drooping ears and tail, and a most pathetic look in his brown eyes.

One day, however, Gyp decided he could bear it no longer, he could not live through another long day without his playfellows; so he made up his doggie's mind, that since they would not stay with him, he would go with them. He knew that if he were caught following them he would be sent back again, so he waited till they had safely turned the corner, and then over the gate he went, and was after them as fast as he could go.

When he turned the corner and saw Flossie and Bert just in front, his heart jumped for joy, and a smile of content settled on his face. Bert was hearing Flossie her poetry, and neither of them noticed the patter of little paws behind them. Gyp followed them boldly into the station, and when Bert and Flossie jumped into the carriage, in jumped Master Gyp after them.

"Why, here's Gyp," said Bert in great astonishment; "he must have followed us down."

Gyp hung his head and tried to look ashamed of himself, but his tail would wag in spite of all. He was with his dear master and mistress, so all was well. But, Gyp, there is trouble in store for you, for here comes the guard!

"Poor old doggie!" said Flossie kindly; "you can't go with us, you must jump out."

Gyp had always been trained to be obedient, and when he saw there was no help for it, he crept out of the train and stood on the platform, a very dejected little dog, till the

train steamed away out of his sight, bearing his two friends with it.

He returned home a sadder and a wiser dog to await the return of Flossie and Bert, who, after this, taught him to go with them to the station in the morning, and to trot down to meet them when they came home in the afternoon. This our friend did for some years, and, as some stories end off, if he is not dead, he is still living to bear witness to what I say!—Early Days.

"SHE WAS A STRANGER."

The following story, which comes from the West, brings with it a lesson for all, old and young.

A Sunday-school missionary, while addressing a Sunday-school, noticed a little girl shabbily dressed and bare-footed, shrinking in a corner, her little sun-burned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years of age, got up and went to her. Taking her by the hand she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sun-bonnet and, dipping her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, "Is this your sister?"

"No, sir," answered the child, with tender earnest eyes. "I have no sister."

"Oh, one of the neighbors' children," replied the missionary; "a little school-mate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—Our Young Folks.

A NAUGHTY THINK.

A little girl one day said to her mother, "Papa calls me good, auntie calls me good, and everybody calls me good; but I am not good."

"I am very sorry," said the mother.

"And so am I," said the child; "but I have a very naughty 'think.'"

"A naughty what?"

"My think is naughty inside of me."

And on her mother's inquiring what she meant, she said: "When I could not ride yesterday I did not cry, or say anything, but when you were gone I wished the carriage would turn over, and the horses would run away, and everything bad. Nobody knew it; but God knew it, and he cannot call me good."—Selected.

A nightingale, who had been much praised by those who had heard her sing, consented to give a concert to her friends. Of course, many critics came. She sang just as well as ever a nightingale could do, and you know that means singing beautifully. She was greatly applauded; the turkeys gobbled their delight, and the geese hissed theirs, and each animal showed his pleasure in the manner suited to him.

Now there was also present a pompous, profound ass, who considered himself a critic, and said, "Her notes are shrill; she defies all method in her trill."

"Now," growled the bear, "by my paws, I never knew an ass that did not grumble."

The fox now winked at the bear, and said, with mock deference to the ass, "Perhaps our learned friend with the long ears will tell us what sort of music it is that pleases him?"

"Sir," said the ass poetically, "there's nothing that so carries me away as a fine, mellow, ear-inspiring bray."

"I thought so," said the fox, as he turned away. "The fact of the matter is; you don't appreciate the nightingale because she's not a donkey like you."

And this was really the truth.

"There she is," said Bobbie, pointing to the cruiser. "She?" retorted Hal. "She ain't a she—she's a he. That boat's a man-of-war."

A machine has been invented that will make 400 cigarettes a minute. The same man should now invent a machine that will make at least two coffins a minute, as 200 cigarettes are sufficient to kill any able-bodied boy.

The Christian Guardian

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Superstition.

The N. Y. Christian Advocate tells us that St. Paul's Catholic church, in Brooklyn, claims to have a portion of the skeleton of St. Paul, and the relic will be put on exhibition for the first time June 13. This is done with the sanction of Bishop McDonnell!

Disease Germs.

Romanizing germs are under culture in the Anglican Church in many quarters, and very frequently the germ develops into disease, and another clergyman goes over where he belongs. Father Maturin is one of the latest Anglican clergymen to become a Roman priest.

Sons of Ministers.

The sons of Wesleyan ministers are rendering important services in State and Church. We mentioned last week that Chief Justice Way and Sir Henry Fowler were ministers' sons. In the service of the Wesleyan Church, ministers' sons are not backward. The British Weekly says: "It is somewhat interesting to notice how many 'sons of the manse' fill departmental offices in Wesleyan Methodism. All the Foreign Missionary Secretaries are ministers' sons. The four colleges have five on their tutorial staffs. The Educational Department, the Allan Library, the Army and Navy work have one each." The old adage that ministers' sons turn out badly will soon be buried as a falsehood.

An Old Story.

The following old story may be new to many readers: Dr. Stalker told an old but good story at City Road Chapel, London, England. The driver of a fine team had called his horses by the names of the principal denominations. Being asked why, he gave his reasons thus: "Well, that one yonder is very good, but he won't be touched with the whip, so I call him 'Congregationalist.' That one is 'Baptist,' because I never saw such a beast for water. This one, 'Episcopalian,' is a frustrate worker, but he thinks he's doing it all himself. I call that one 'Presbyterian,' because, though he has no show, he has a good deal of go, and that one in front is 'Methodist,' he's such a willing beast, and he gives all the rest a capital lead.

Twins.

The colonizing activity of the Anglo-Saxon race, and the foreign missionary enterprise of the churches of Anglo-Saxondom are counterparts of each other in the natural and spiritual worlds. Men of enterprise go to India, Africa, China, Australia or Canada to work out their energies into commerce and politics and State-building. Daughters go forth from good homes to marry these pioneers, and to build good homes in the lands abroad. Methodism has supplied its share of this class of enterprising men and women, and should supply on the spiritual side a large number of men and women who will go abroad for Christ's sake, and for the sake of the kingdom of heaven, just as others do for lower services and from temporal motives. In Canadian Methodism we have young men and women waiting for these high servile as soon as the church discerns her duty and rises to discharge it. Arise and shine, for thy light has come, and the glory of the Lord is risen upon thee.

Internationalism.

At a recent foreign missionary anniversary, the Rev. W. L. Watkinson, who was heard with such marked appreciation on this side of the Atlantic, dealt with a very broad and beautiful subject, namely, Internationalism. His main contention was that Internationalism can only be developed on the lines and basis of religion. National isolation is in these days impossible. No nation could be complete without the aid of other nations. One of his usual quaint and appropriate illustrations was like

this: Our gardens are collected from everywhere, the crab-apple alone being English; the rest has come from elsewhere, including the tulip from Turkey—let us be glad of some good thing from that country. He proceeded seriously to show that true Internationalism can never be built on commerce, literature or science, and referred to Seeley's "Expansion of England" to show how commerce had brought about wars and divisions. There was but one human interest that was all-powerful to unite men and races—that was religion. The point of application to the missionary theme is just this: The British Empire is given a central position in the providence of God for a supreme purpose, namely, the "evangelization" of the world.

Lambeth Conference.

The tentative programme of the Fourth Lambeth Conference, to be held in July in London, has been issued, and a considerable number of speakers have been named. Among the topics on which American bishops are to speak are the following: On "The Organization of the Anglican Communion," the Bishops of Long Island and Pennsylvania; on "Foreign Missions," the Bishop of Arkansas; on "Reformation Movements on the Continent of Europe and Elsewhere," the Bishop of Albany; on "Church Unity," the Bishop of Pittsburg; on "International Arbitration," the Bishops of New York and New Jersey; on "The Relation of the Church to the Industrial Problems," the Bishops of Central New York and Washington; on "The Book of Common Prayer," the Bishop of Springfield. Nearly two hundred bishops in connection with the See of Canterbury have signified their intention of attending the Conference.

CONVALESCENT HOME.

A generous act by an eminent citizen of Canada, who is a Methodist, should not pass without notice. The Hon. W. E. Sandford and Mrs. Sandford have had regard for the suffering and needy humanity. They have given evidence of this recently by proposing to the medical men of Hamilton that their Elsinore property at Hamilton Beach should be used as a Convalescent Home during the summer season. Senator Sandford's proposal to the doctors was as follows:

"If I place the home, suitably furnished, in charge of a competent matron with an efficient staff of servants, engaging to give plain, wholesome food, suitable for convalescents, without charge, do you feel that you can keep the home filled during the summer term, opening, say, June 15, and closing September 15, convalescents being from the worthy poor, they to remain, say, from one to two weeks, and then giving place to others? The conditions would be that the candidate would be convalescent, able to attend to herself, not helpless, and whose circumstances will not allow of the expense of a charge.

"The patients would require a letter from the physician who sends them, and a letter from any clergyman or priest with whom they have church relations, and the physician sending same would engage to be responsible for them to the extent of an assurance that their condition would justify their being taken as an inmate, but, of course, in no case would anyone be admitted who was recovering from a contagious disease."

A brief period of change and rest is often a great consideration to convalescents, and the possibility of securing such without the expense and strain of going far away from home would help many to health who are not positively ill, but are struggling with weakness and depression, which is as bad as, and sometimes worse than, the struggle with disease. We wish the plan a successful season.

EVIL-MINDED AND CORRUPT MINISTERS.

Our brethren of the ministry are not beyond temptation, and are only safe from falling, as they are kept by the power of God, through faith unto salvation. Dr. Buckley, of the N. Y. Advocate, sends out some words of warning as follows:

"At all times, and in all parts of the world, some men have found their way into the ministry of the Christian church, who were destitute of common sense; others, destitute of moral sense; others, basely wicked, and others, both weak and wicked. There is reason to fear that all these classes are increasing in numbers. Within the last year there have been more charges of immorality against the ministry in this country than at any previous time within half a century, and what is worse, many of them have been proved beyond reasonable doubt; so that all natural sympathy has

been overcome, and they have been expelled from the church. A considerable number have withdrawn under charges, an infallible proof of guilt, or so nearly so that they should not, be readmitted, even to membership in the church, except upon specific confession.

"It is of vast importance that the morale of the ministry should be maintained. The secular press does religion and morality a service when it publishes the names and proved crimes of ministers: 'But the man or the paper that seeks interviews, and publishes mere rumors, with conspicuous headlines, performs no service to God or humanity; and the paper that will display allegations at length and publish a vindication in two lines (which was done not long since, and that in an inconspicuous part of the sheet), deserves the name which Dickens has immortalized in 'Pickwick Papers': 'The Morning Scourge.' The only case in which men should be allowed to withdraw under charges is where there is moral evidence of guilt and a defect of legal evidence, whether by witnesses being inaccessible or refusing to testify, or for other causes.

"The foregoing was written before intelligence had arrived that a prominent minister of the Troy Conference was suspected of gross immorality. Its importance is emphasized by the fact of his guilt and expulsion from the ministry and membership of the church of which he was long supposed to be a worthy communicant and faithful servant. When such guilt is proved, the first step toward diminishing the 'occasion to the enemies of God to blaspheme' is for the church to obey the inspired command, 'Therefore, put away from among yourselves that wicked person.'"

METHODIST UNION.

The uniting of the Methodist forces in Australasia is proving to be a tedious process. The latest issues of The Methodist Times and of the N. Y. Independent have detailed and interesting accounts of the progress being made, which, though slow, is sure and substantial.

The tedious process of effecting union will be best understood by remembering that the Australasian Wesleyan Methodist General Conference adopted a basis of union in 1894, and empowered each Annual Conference to effect the union within its bounds. The Annual Conferences are divided geographically according to the different provinces, such as New South Wales, Victoria and Tasmania, Queensland, and so forth. The general movement toward union, therefore, had to work in sections, and the sections have not moved evenly, some Annual Conferences being more enthusiastic and determined than others.

In Canada the union was not effected piecemeal, but at one stroke for the whole work. In Australia it will be done in sections, and is thus more tedious. The following is a comprehensive view of the situation taken from The Independent:

In New Zealand union is accomplished and working well, though the Primitive Methodists still stand out. Queensland will apparently come next, and complete the work next year. South Australia—with which Western Australia is connected—is committed, has begun amalgamating, and will follow as soon as arrangements can be made, say in 1899 or 1900. Victoria and Tasmania have looked forward to the year 1902 as the time for consummating union if the people were favorable, and it is generally believed that the temporary check of the late Conference will not effect any postponement. The majority of sixty showed what was the general feeling, even though it came a little short of the necessary two to one. Argent unionists, though baffled and irritated, are not discouraged. Much will depend on their keeping their tempers calm and heads level during the coming year. New South Wales is the most tardy and least favorable to union. Nevertheless, it is admitted that there is a widespread and strong feeling on that side which must ultimately prevail. The action taken elsewhere will also exert a powerful influence. A leading minister says the Conference must either fall into line with other Conferences, or cut itself adrift altogether; and no one is prepared for that alternative.

Rev. Dr. Sutherland, Secretary of the Methodist Mission Board, has been selected by the theological faculty of Vanderbilt University, Nashville, Tennessee, and the Board of Bishops of the Methodist Episcopal Church, South, to deliver the next course of lectures on the Cole foundation. The object of the fund donated by Col. E. W. Cole, of Nashville, is to establish a foundation for a perpetual lectureship in connection with the biblical department of the university, to be restricted to a defence and advocacy of the Christian religion. The theme recommended for the next course is "The Relation of the Church to Sociology." The course consists of six lectures, extending over a period of ten days.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Morden, 484 Nellis Avenue, Winnipeg.

CHURCH BUILDING AND IMPROVEMENTS—ITEMS SHOWING PROGRESS—INTERESTING NEWS OF THE MORAVIANS—ABOUT SUPPLEMENTARY SUNDAY-SCHOOL TEACHING.

The contract for the basement of the new church at Rat Portage has been let to Messrs. Kelly & Brown. The building will be 51 x 71 outside measurement, and the walls will be twelve feet high. The Quarterly Official Board met last week. On motion of Mr. P. H. Clarke, seconded by Judge Robinson, a resolution was unanimously passed asking the return of Rev. A. Andrews as pastor for another year. Mr. H. Langford, recording steward, was elected district representative.

The ladies of the congregation at Deloraine have arranged to celebrate the 24th inst. by serving tea in tents opposite the new church, in connection with the ceremony of laying the corner-stone. Short addresses will afterwards be given, and Rev. G. W. Dean, president of the Conference, will give his lecture on "Through the Rockies on a Velocipede," illustrated with a hundred views on fifty-foot canvas.

The ladies of the Holland church held a very successful coffee and ice cream social at the parsonage last week in aid of the enterprise of finishing up the parsonage and other improvements.

The attractiveness of the Sunday-school at Portage la Prairie has been increased by the introduction of an orchestra of seven instruments.

At Hamiota an Epworth League of Christian Endeavor, has been organized, with the following officers: Hon. President, Rev. J. J. Crookshanks; President, Wm. Felstead; Vice-President, Miss Lottie Hodgson; Recording Secretary, A. Atkinson; Corresponding Secretary, Miss M. Brooks; Treasurer, Wm. Fletcher; Organist, Miss E. Scott.

Evangelist C. J. Atkinson, of Toronto, conducted his final service at Elkhorn in the town hall on the 12th inst. The Advocate, in noticing the closing of the series of meetings, said: "Mr. Atkinson greatly impressed the people of Elkhorn by his earnestness, and we feel sure that his words will have a lasting effect." He was announced to begin special services at Qu'Appelle Station last Sunday; but in talking exercise he met with an unfortunate accident, breaking his knee cap by a fall, which it was feared would compel his retirement from active service for a few weeks. The Methodist community at Fleming has had to say farewell to Mr. and Mrs. Gilbert, and Mr. and Mrs. W. Craig. A farewell social was held; Rev. A. R. Aldridge presiding; addresses were read and speeches made; also a presentation by the Sunday-school to Mr. and Mrs. Gilbert.

The fourth quarterly meeting of the Official Board of the Qu'Appelle mission was held on the 10th inst. The number of members reported was fifty-seven, with four on trial. J. Robert Brown was elected lay delegate to the Regina district meeting; \$105.50 was reported as having been raised to pay off a mortgage. A resolution was unanimously passed, expressing appreciation of the untiring zeal, sterling integrity and faithfulness of the pastor, Rev. W. C. Bunt, and praying for blessing upon him and his in their new sphere of labor.

The Methodist Sunday-school at Calgary reports an enrolled attendance of 170 scholars, and collections of \$100. The school is under the superintendency of Mr. W. H. Cushing, who has associated with him six officers and twelve teachers, under Rev. A. W. Ross, as pastor.

MORAVIANS IN ALBERTA.

Rev. Clement Hoyle, missionary of the Moravian Church in the United States, who is supported by that church, with a colleague, and doing active service, preaching in English and German, and now also in the Norwegian language, among the settlers in the country around South Edmonton as a centre, writes the following interesting letter concerning his work:

The Holy Passion Week, and the joyful Eastertide, are seasons universally observed with great devotion by Moravians everywhere. During Holy Week daily services were held here in the evening just before sundown, and were generally attended by nearly the whole congregation. The services consisted only of the reading of the proper selections from a harmony of the gospels, describing the incidents of the last six days of the Son of Man. The reading was interspersed with the singing of suitable stanzas at the proper places. The great blessing of these meetings lies in their quiet simplicity, and in their useful and peace-giving spirit.

On Easter morning, according to an ancient custom of our church, a so-called "early service" was held, i. e., the congregation assembled at an early hour in their usual place of meeting, and after a brief service, proceeded slowly to the little cemetery half a mile distant, where they gathered about the solitary grave, nicely trimmed by loving hands, to sing resurrection songs, and to read the beautiful and hope and faith-inspiring Easter Litany. Just as the last words of the last hymn were being sung, the sun rose in splendor and glory, in unclouded eastern skies, and shed his effulgent rays upon the company gathered about the grave of one who, a year ago, was still with them. Even so, the rising again of the Sun of Righteousness must have cheered and inspired with new life those two Marys of old who went out in the early morning to the tomb of their Saviour.

Next year we hope to have a trombone choir, like at many other places, to further enhance the beauty of this custom, so dear to the heart of every Moravian.

The new church at Bruederheim, which has been in use since Christmas, will be formally dedicated next Sunday, May 9. The dedication was postponed until this date so that this festival might be made to coincide as nearly as possible with the day of the organization of the congregation, which was effected on May 6. Several visiting clergymen are expected to participate in the services of the day.

The church at Bruederfeld will be dedicated on or about June 25.

Last Sunday the writer preached for the first time in the new Limestone Lake school-house, in the Norwegian language, for the benefit of the twelve or fourteen Norwegian families who live in that district. Services will, for the present, be held monthly in that place, until other arrangements can be made, and a pastor of their own be appointed.

During an interim in the pastorate of the South Edmonton Presbyterian church, we (that is, Rev. Mr. Sahwaze and myself), are also helping to fill that pulpit by preaching there every Sunday evening.

Our beautiful spring weather has been thoroughly appreciated by our people, many of whose wheat fields are already beginning to look quite green. They are all very hopeful and contented. We expect a number of new arrivals shortly, some of them quite influential people.

WORK OUT OF SUNDAY-SCHOOL.

Sunday-school work in Manitoba is not all confined within the walls of the rooms in which the lessons are given. Every thinking teacher must feel that his efforts are very inadequate indeed if they are all that is done to instruct the children before him in the Word of God, and win them for the kingdom of heaven. Winnipeg has had an instructive lesson within the past few weeks on the effect of the street-teaching of boys for seven days in the week, and Sunday-school teaching now and then a month, if you can catch them. It has become necessary to arrest some boys for stealing, and some second-hand dealers for receiving stolen goods, and it has come to light that a good many besides those who have been taken, have been committing the same offence. The boys have been receiving a course of training which has been facilitated by the carelessness of their elders. Purchasers of second-hand goods have employed them to collect articles that have been carelessly thrown away, and it has been an easy step from this occupation into stealing. One boy, an occasional scholar at the All People's Mission Sunday-school, was arrested last week, and, on his pleading guilty, an effort was made by his teacher to have him sent to a farm. A place was found, clothes were provided, letters were written, with the object of securing all possible friendly care and oversight, and arrangements were made for the purchase of a railway ticket to his destination. The boy, who is fourteen years old, expressed his readiness to go to a farm, and the magistrate was willing to suspend his sentence to allow the scheme to be carried out. At the last moment, however, the father and mother refused to let the boy go, and, in the absence of a reformatory or training school, the only course left was either to send him to jail, or to admonish and threaten him, and give him another trial, and the latter alternative was chosen. The need of an industrial school for white boys of this class—and for girls also—is beginning to be realized, and it is felt that legislation should be passed by which the State would assume more power to deal with neglected children, taking away some of the present right of parents to interfere. Perhaps, if parents were made punishable for the crimes of their children under a certain age, giving them the alternative of declaring their inability to control the persistently disobedient ones, and invoking the aid of the State, such cases could be more easily dealt with.

This is not the first time that scholars—irregular ones, of course—of the mission school referred to, have come before the police authorities. When Christ says, "I was in prison and ye visited me," it is not generally understood that he is identifying himself with the criminal class; yet he does not mean only those innocent, and unjustly imprisoned. Christian workers who visit the guilty in prison, find themselves blessed in so doing, and rejoice to see that their labor is not in vain in the Lord. Many who go to prison are not thoroughly hardened, but they are in great danger of becoming so, if neglected. A few years ago one of our boys was arrested on a charge of stealing, and was visited while awaiting examination; he was visited by Sunday-school teachers, was allowed to go, though not without doubt on the part of the authorities as to his innocence; and he seems to have been saved from the life of a criminal.

On one occasion it became necessary to visit a place worse than a prison. A family had moved out to a farm, leaving a little daughter perhaps ten years old at a place in the city. Subsequently she was missed from Sunday-school, and it was found, on making inquiry, that she had left the place where she had been employed. Further search resulted in finding her at a house of ill-fame. The driver of a baker's delivery waggon saw her and brought the information; and a Sunday-school teacher, accompanied by a police sergeant, went and took her away. She appeared to be entirely ignorant of the character of the place.

A sadder case is that of some young girls whose mother is dead, and whose father is a drunkard. They attended Sunday-school for a short time, with some regularity; but have since fallen deeply into sin. One seems to be hopelessly bad, though only sixteen or eighteen years old, and is again arrested for being drunk in jail, and is again arrested for being drunk and disorderly within a few days after every successive release. Her Sunday-school friends

would like to send her far away from the city, but where could a quiet country home be found in which the heads of the family would be willing to take her, and would have the kindness, gentleness and firmness necessary to help her to a better life? Besides, even if a suitable place could be found, how is the necessary authority to be exercised, along with loving persuasion, to overcome refusal on the part of the girl and her father?

There are serious questions before the people of Manitoba and the Northwest in the near future. Frequent reference has been made in this correspondence to the foreign immigration, by far the greater part of which this season is from Galicia, and consists chiefly of "Little Russians," or Ruthenians, a people who speak a language of their own, differing from both Russian and Polish, though having many words in common, some with the former, and others with the latter. They are not all of the same religious faith, but belong to the Greek Catholic, Russian Orthodox and Roman Catholic Churches. Though there is in them a great deal of material of which excellent settlers may be made, it is by no means certain that we shall be able to make such settlers of them, without very much and long continued effort. Their language will long be a barrier, as comparatively few people are able to converse with them, and the introduction of schools and modern ideas must be a slow process. It will be difficult to provide suitable literature for them in their own language, and it is said that many of them cannot read. About a thousand more of them are expected to arrive this summer.

Winnipeg, Tuesday, May 18.

Church News

London Conference.

London, Centennial Church.—Rev. A. G. Harris, pastor. This church has been blessed with a year of prosperity. In the early fall a gracious revival was enjoyed, in which there were bright conversions and great spiritual uplifting on the part of the people of God. Rev. J. McD. Kerr, of Toronto, rendered powerful aid. The anniversary services, conducted by Revs. A. L. Russell, B.D., and George Jackson, president of Conference, were successful from every point of view, the attendance and financial results being especially satisfactory. The Sunday-school entertainment at Christmas, under the able management of Mr. M. W. Althouse, the superintendent, and Mr. D. L. Hardy, chorister, was one of the best held in the church. The missionary sermons, preached by Revs. R. Hobbs and W. Quance, were so stimulating that the income will be considerably in advance of last year, placing Centennial ahead of any previous year in its missionary contributions. The auxiliary of the W. M. S. is doing a good work, and is gaining in numbers and financial returns. The Sunday-school anniversary this spring was a success. Rev. E. B. Lancelley preached to the children most acceptably in the morning, and in the evening Rev. R. Hobbs gave a stirring sermon to the parents. The vigorous Ladies' Aid Society, by hard work, has added to the funds of the church a goodly sum during the year. The Y. P. S. C. E. is prospering and doing a good work in developing a more intelligent, spiritual life among the young people, so at the close of the present pastoral term advance is found along nearly all lines. The finances are in good shape, and the membership is growing spiritually and numerically. The prospects for this church just now are particularly bright. The new car-shops are completed, and the men are beginning to return. When the shops really open, there will be a large influx of families into this end of the city and the church will feel the impulse. In a few years, by judicious management, this will become one of the strong churches of the city.

Toronto Conference.

Dorset.—W. H. Moore, pastor. In a former note to The Guardian, the recording steward of Dorset mission stated that at the February official meeting a Trustee Board was created for the Ten Mile Bay appointment. A site was thereafter selected, the deed secured, and we are pleased to state that service was held in the new Methodist church for the first time last Sunday, May 16. The church is by no means complete yet, but with some aid from outside sources, which friends are soliciting, and in which we hope they will not be disappointed, it is confidently hoped it can be speedily finished and dedicated free of debt. The successful prosecution of the work so far, reflects great credit on the few but faithful and persevering members and adherents of the church there, the deep interest of Bro. Wm. Irwin in the enterprise from its inception being especially commendable.

Lindsay, Queen Street.—Rev. J. W. Totten, pastor. The past year has been one of success. There is reported a very gratifying increase in the membership list. The finances of the year were found to be in a satisfactory condition. After sufficient funds were secured to meet all obligations of the circuit, a substantial amount was found to be in the treasury for such purposes as the officials might deem best. A very kind motion, expressing the good will of the officials toward their pastor, Rev. J. W. Totten, and thanks for his services and work, was proposed and sustained by the Board. The outlook for Queen Street is encouraging.

Collingwood, Maple Street.—Rev. T. E. Bartley pastor. Our May Quarterly Official Board

meeting was the most satisfactory and best we have had for a long time. To begin the Conference year with a new minister and about \$300 shortage, having to use the ordinary income from May to July, had a somewhat discouraging outlook, but the mists soon began to clear away. The new pastor proved a powerful magnet among the people, and a good and wise administrator. It was soon apparent that some great force must be at work. Larger congregations, larger contributions and a general good feeling prevailed; so that in ten months the work of twelve months had been accomplished, the big deficiency of the previous year made up, and a small balance to the credit of the Board in bank. The officials being of one mind that the pastor had been "in labors more abundant," four weeks' vacation was given the worthy minister during the summer, a supply to be provided at the expense of the Board. This was quite a surprise to Rev. Mr. Bartley.—M. L. Begg.

Montreal District.

The district meeting was held in the Douglas church on the 18th and 19th inst. Rev. Mr. Emsley presided, and Rev. P. L. Richardson, B.A., B.D., was elected secretary. There was a full attendance of ministers and laymen. A small increase of membership was reported. The laymen strongly urged the holding of the Annual Conference of 1898 in Montreal. The meeting unanimously concurred. It was deemed important that the session before the General Conference should be held in a most central and convenient place.

The meeting almost unanimously recommended the division of the district into Montreal North with sixteen circuits, and Montreal South with seventeen circuits. The principal churches in the former being St. James', Douglas, Sherbrooke Street, and East-End, and in the latter Dominion Square, Mountain Street and Centenary. The meeting disapproved of the Government's plebiscite inquiry being embarrassed by a second question as to direct taxation.

Personals

Revs. R. Maitland and J. Gardner resigned their position as ministers in the British Columbia Conference.

Rev. W. Hincks, LL.B., has been invited to remain at Queen Street church, Toronto, a third, and also a fourth, year.

Rev. G. Baker, South Mersea, received from the Official Board a cordial vote of thanks for his services during the past year.

Rev. Thomas Voaden, B.A., Cathcart, is not able to resume his work, as was stated some time ago. He is, however, improving.

Rev. Thomas Crosby was elected president, and the Rev. J. P. Howell was re-elected secretary, of the British Columbia Conference.

Rev. J. S. McMullen has received a very cordial vote of thanks from the Quarterly Official Board, Atherley, for his faithful services during the past three years.

The Quarterly Official Board of Sunderland has unanimously invited the Rev. Gideon L. Powell, of Sutton West to succeed the Rev. Mr. Stewart, the present pastor.

Rev. M. E. Wilson, having completed his three years' term in Baltimore, Ont., was the recipient of a very complimentary resolution, thanking him for his services.

Rev. Coverdale Watson, British Columbia, has been very ill, and it is thought that he will be obliged to rest for a year. The district meeting adopted a very sympathetic resolution concerning him.

Rev. E. O. Taylor, M.A., of Chicago, has been doing a good work on behalf of temperance in Kingston, Ont. We regret that owing to the pressure on our space, we cannot do more than mention the fact.

Rev. W. J. Howson, Meaford, was tendered a hearty vote of thanks for his services during the past year, and an earnest hope was expressed that he would be stationed to the circuit another year.

Rev. W. L. Rutledge, B.A., Brant Avenue, Brantford, received a very complimentary resolution at the late quarterly official meeting, and in acknowledgment of his five years' services a cheque for \$100 was presented to him.

Rev. S. Salton, Watford, at the close of his third year, has received a vote of thanks for his services, which was adopted by a rising vote of the Board. The membership and finances are reported as being in a most satisfactory condition.

Rev. W. C. Henderson, M.A., D.D., Berlin, was the recipient of a complimentary resolution from his quarterly meeting, and was further presented with a cheque for \$100, as a small acknowledgment of his success during the past year.

Rev. Newton Hill, Omeme, on completing his third year's term, received a most cordial vote of thanks for himself and Mrs. Hill. There have been evidences of prosperity, both in the membership, Epworth League, Sunday-school and the social means of grace.

Rev. James Allen, M.A., Metropolitan church, Toronto, who will close his three years' term of labor at Conference, received a very cordial vote of thanks for his services at the late Quarterly Official Board. Respectful mention is made of his pulpit labors and faithfulness in discharging pastoral labors. He will be fol-

lowed by the earnest prayers and best wishes of his numerous friends in the Metropolitan church and congregation.

Rev. W. J. Hunter, D.D., is requested to act as the agent of St. James' Methodist church, Montreal, to raise \$150,000 on behalf of the Trust Funds. It is proposed to raise 30,000 shares of \$5 each, payable half-yearly, extending over a period of five years.

Miss Jackson, who has been connected with the Fred Victor Mission, Toronto, and has been especially useful among the children and in the homes of the poor, has removed to another field of labor, and is followed by the earnest prayers and best wishes of her late associates.

Rev. L. W. Muxworthy, Charing Cross, at the close of a third year's term, was presented with a well-words address, in which special mention was made not only of his acceptance in the pulpit, but also his care for the sick. In the latter department of duty, Mrs. Muxworthy is also gratefully remembered.

Professor Harry Langford Wilson, son of the Rev. Richard Wilson, Parkdale, of Johns Hopkins University, Baltimore, U.S., is going abroad, and after staying in London during the Jubilee celebrations, will spend some time in Italy and Germany, and will probably return in September. Mrs. Wilson will accompany her husband.

Rev. F. A. Cassidy was recently sent from St. Catharines to Ottawa with a numerous signed petition, praying the Minister of Railways and Canals to close the Welland Canal on the Lord's day, as nearly 100 men and their families are deprived the privilege of attending church by reason of the men having to attend to their duties at the locks and bridges.

Rev. John Kenner, who has labored at Staffa during the last three years, received a resolution of thanks from the Quarterly Official Board, expressive of their high esteem for his ability as minister and pastor, and expressed the hope that in his new sphere of labor he may be made still more abundantly useful.

Rev. J. T. Caldwell, B.D., Midland.—A very flattering address was presented to Mr. Caldwell in acknowledgment of his successful services during his term of labor on this circuit, both in respect to membership and finances. The crowded state of our columns renders it impossible to publish the address in full. The address is creditable to those who presented it, as well as the recipient. It is signed on behalf of the Board of Officials by W. J. Parkhill, John Middleton, David McCoy, T. B. Gerow, Committee.

Rev. W. F. Wilson, Trinity church, Toronto has been transferred to Hamilton. The Quarterly Official Board at its last meeting unanimously adopted a very eulogistic resolution respecting his success as a minister during his late pastorate. The brethren assured him that they would ever retain a high estimate for him both as a man and a minister, and they expressed the hope that in his new field of labor he would be, if possible, more successful than in the past. Respectful mention was also made of Mrs. Wilson.

Rev. James C. Speer.—On Monday evening, May 17, the lecture-room of Broadway Tabernacle, Toronto, was crowded to its utmost capacity by the members and friends to bid farewell to their late pastor, whose pastorate of four years has been marked with singular success. By the time this notice is published in our columns, Mr. Speer will be on his way to Victoria, B.C., where he has now been appointed to labor. During the evening the Sunday-school orchestra rendered excellent music, and a solo was sung by Miss Mine. Mr. George Wilson, recording steward, presided. A beautifully illuminated and congratulatory address was presented from the Quarterly Board, accompanied by numerous presents, including a handsome quilt, several pieces of silver and a substantial purse, to which the honored recipient made a suitable reply on behalf of himself and Mrs. Speer. Brief speeches of a pleasant character were delivered by Revs. Dr. Briggs, Dewar and Sutherland, and W. F. Wilson. Most of the Methodist ministers and others of the city were present. The occasion was one of unusual interest, which was brought to a close by singing "God Be With You Till We Meet Again."

INVITATIONS.

First year.—Revs. W. Kirby, St. Catharines to Brant Avenue; Brantford; W. R. Barker, Orillia, to Toronto Junction; N. Hill, Omeme to Tabernacle, Belleville; J. S. McMullen, Atherley, to Plainville; W. C. Caswell, Dundas Street church, Woodstock.

Second Year.—Revs. R. Whiting, B.A., Forest; G. Agar, Angus; J. Archer, Louth and Grantham; J. F. Kay, B.A., Port Robinson; Dr. German, Elm Street, Toronto; R. Fulton, Irwin, Adelaide; R. Millyard, Rattenbury Street, Clinton; W. S. Jamieson, Tara; Dr. Cornish, Niagara; W. E. Stafford, Arkwright; A. C. Huffman, Cold Springs; Dr. Stone, Shelburne.

Third year.—Revs. W. H. Hincks, LL.B., Queen Street, Toronto; Geo. H. Kenny, Arden; H. B. Rowe, Eldorado; J. R. Gundy, Windsor; W. J. Ford, LL.B., Ontario Street, Clinton; Wm. Smythe, Petrolia; S. W. Holden, Arkwright; W. C. Washington, M.A., Minesing; George Baker, South Mersea.

Fourth year.—Revs. Geo. Stafford, Barnston P.Q.; J. V. Smith, D.D., Centenary, Hamilton; L. W. Muxworthy, Charing Cross; Dr. Griffith, Wall Street, Brockville; J. W. Totten, Queen Street, Lindsay.

Rev. Dr. Rose, Montreal, has been invited to become pastor of the Dominion church, Ottawa next year.

The Sermon

Church News

OVER-CONFIDENCE.

BY S. D. McCONNELL, D.D.

Peter said unto him, Though I should die with thee, will I not deny thee.—Matthew xxvi. 35.

There are some souls that sin scorches and levels clear away, but there are some whom purifies like silver in the furnace.

The "Denial" of St. Peter is the story of a and a repentance. One night, a dozen men were reclining around a table, after supper, a room in Jerusalem, dark-bearded, loose-crested Jews. They were unusually silent and drained. The principal figure was quiet and thoughtful. The rest were either watching, or muttering something half articulately to the neighbors nearest them. It was a farewell supper, but there was no pledging of oaths, or jingling of glasses. Their Leader's Companion, with whom they had spent years of closest intimacy, was going to death that night, and he knew it. After a while, one of them near the door arose quietly, and stealthily slipped out. He had gone to get thirty pieces of silver.

When the inner sadness of the soul of Christ came suddenly to the service. He told them only that he was going away from them, but after a while they would follow him, but they could not do it now. He told them that sleep and disgrace was coming upon him, and that they would all forsake him. This shocked Peter in a tender place. If there was a point upon which he was sure of himself, it was his courage. Nothing was going to shake him into leaving his friends. "Though men should forsake thee, yet will not I," probably he did not mean to boast, but he meant to put more confidence in his own faithfulness than that of the rest of them. At any rate he did not know what he was talking about, and ought to have kept quiet. It was much more than a sentimentalism. No doubt he really had a good deal of affection for his Master, but he loved himself more. At that rate, friendship is not a thing which bears the much talked about. Putting it into words soils it. Whoever loves a friend earnestly, will have his love, like Cordelia's, more richer than his tongue. "Though I would die with thee, yet will I not deny thee," said Peter. But our Lord knew him better than he knew himself, for the stern answer came: "Wilt thou lay down thy life for my sake? Before the cock crow thrice, thou shalt deny me three times." The story of Peter's life is so well known that it does not need to be told. It was the sin of a good man. It was a sin which was the turning point of a good man's life. It was the driving and ruinous storm of a tropical nature, which cleansed the man and made it pure. What are its lessons?

The first is that men yield readily to temptations which come upon the strong side of their nature. In the attack of a fort, the skill-general often tries to find a place where the garrison has trusted to its inaccessibility, and left unguarded. It is a curious fact that one-fourth of the men who are accidentally drowned are good swimmers. One's real belief in his own power, helped out by his vanity, lifts him beyond his strength. Peter was a brave man, and an honorable one; and yet his was a cowardly and contemptible one.

Another lesson is a most trite one. Avoid the beginning of evil. When Peter once told a lie he could not stop. He told it three times, he would have told it a hundred times if he had been asked the question a hundred times. Did you ever tell a lie and then keep telling it because you were ashamed to confess that it was a lie?

Another lesson is as to the use to make of sins—the power to make of "our dead works stepping-stones to higher things." Judas and Peter both committed the same sin, and repented alike, but their repentance was of different kinds. Judas repented and hanged himself. Peter repented and went back to his duty.

The end of this story was by the shore of Lake of Galilee. There Peter was at his trade of fishing again, with not any of old boastfulness or self-sufficiency—a still, awkward, self-distrustful man. There, on the spot where he had first left all to follow Christ, he saw him again, and three times asked the question, "Simon, Son of Jonas, wilst thou me?" not with any boastful pronouncement, but humbly, "Lord, thou knowest all things. Thou knowest I love thee."

God grant that as we every day follow St. Peter in his sin, we may at last be like him in his repentance.

Toronto McAll Auxiliary.

The monthly meeting was held May 6 in the parlour of the Y. M. C. A. Particularly interesting were the reports from Grenelle and the Nationale (Paris), where the medical mission work is well sustained. The free dispensary brings the mission workers into touch with many who need spiritual blessing, as well as bodily healing, and none leave without having both heard the Gospel and having received Gospel portion. Mr. Greig, the present head of the mission in France, writes: "The work here general has been going on this winter with remarkable smoothness. The retrenchments enacted a year ago have in every case, I believe, called out the latent energy of the workers, and so have been productive of great good."

Montreal Conference.

North Bay.—Rev. W. Blair, B.A., pastor. Sabbath evening, May 9, ten probationers were received into full membership on profession of faith, and eleven names announced as having been received by letter during the year. Connexion claims well up.

Barnston.—Rev. George Stafford, pastor. The Conference year now closing has been one of much prosperity. Nine persons have been received into membership with the church on profession of faith, and two by letter. Three Sunday-schools have continued in session throughout the year, with good, regular attendance, and much interest manifested. Two Ladies' Aid societies—one at Barnston, and another at Way's Mills—have done excellent work, the former raising about \$30, and the latter about \$60, during the year. These amounts have been expended largely in church and parsonage furnishings. Two young people's societies have guarded the welfare of the young, and assisted with great willingness in advancing all church interests. Finances have not been overlooked, and the returns for the year indicate a practical interest on the part of the people generally, in the work of the church.

Brockville, Wall Street.—Rev. Dr. Griffith, pastor. The past year has been one of great prosperity. The increase of members is seventy-seven, which makes a total of 558. The pews in the church are nearly all rented. The pastor's services were appreciated in a very pleasant manner by an award of \$100.

Hamilton Conference.

Tara.—Rev. W. S. Jamieson, pastor. The recording steward writes: We are just closing a very successful year. All our services are well attended, and much interest is manifested in the several departments of church work. We have an active Ladies' Aid Society, which has supplied the parsonage with additional furniture, and materially reduced the amount of mortgage. Our Epworth League and Sabbath-school are well equipped, and engaged in earnest, aggressive Christian work. At our church anniversary services a free-will offering was given in lieu of the usual tea-meeting, and the result was highly satisfactory. The Rev. D. A. Moir, B.D., of Walkerton, did us excellent service on that occasion, and he will always receive a warm welcome from our congregation. Very interesting services were held on Easter Sunday. Appropriate sermons were preached by our pastor, and the church was beautifully decorated with flowers and plants. Bro. Jamieson's pastorate has been a success in every respect. His pulpit ability is of a very high order, his sermons are eloquent, practical and deeply spiritual, and his pastoral work all that could be desired. As a mark of appreciation of his services the Quarterly Board, at its last regular meeting, granted him the sum of \$50 in addition to the amount of appropriation made at the beginning of the year. Mrs. Jamieson has also endeared herself to our people by her kindly Christian spirit and active interest in all that pertains to the work of God in our midst. We are looking forward in strong faith, and hope for rich spiritual blessings during the coming Conference year.

London Conference.

Leamington.—Rev. J. Galloway, pastor. The year just closing has been one of remarkable advancement along almost every line. The various connexional interests have been well sustained—the Missionary and Educational Funds showing a large increase over last year—while that was also in advance of the preceding. The church anniversary and harvest thanksgiving services were encouragingly successful, the increased financial returns giving evidence of the liberality of the people. The crowning success of the year, however, was in the special services. For four weeks the pastor was assisted by Miss Kate Morton, evangelist, of Toronto. From the very first service the power of God seemed to rest upon the people, and the church night after night was filled with an interested people. Scarcely a night passed without some presenting themselves at the altar as seekers of salvation, and on some nights they came forward by the score. The membership of the church was greatly blessed, and more than one hundred and fifty professed to experience conversion; of these more than one hundred have united with the Methodist Church, with others yet to be gathered in, while all the churches in the town have had acquisitions to their membership, and some of the churches in the adjoining sections of the country. Sunday, May 9, was the closing day. The love-feast began at 10.30, and was a time long to be remembered. Then followed the reception of about one hundred on trial for membership, and the administration of the sacrament of the Lord's Supper. This is spoken of by many as the best service of the kind ever experienced here, and the grandest that some have ever attended. The power of the Holy Ghost was manifested in a most remarkable manner—a Pentecost indeed. It is impossible to speak too highly of Miss Morton as a consecrated Christian worker. The press greatly commends her. She has already engagements for next year. She is followed by the good wishes and prayers, not only of the Methodist Church in Leamington, but of many others, who have been led, through her instrumentality, into the light and joy of salvation.

London West.—Rev. B. Clement, pastor. The Quarterly Official Board placed on record a very flattering resolution respecting the services of

the pastor, both in the pulpit and in the discharge of his pastoral duties. In every department of church work the members of his family have been active workers.

Exeter, Main Street.—Rev. H. W. Locke, pastor. Our educational services were conducted by the Rev. B. Clement, and our church anniversary services by the Rev. W. McDonagh; missionary meetings by Mrs. John McMeachen, London; Sabbath-school services by Rev. W. E. Kerr, each of whom did good service. Main Street enters on her next pastoral term unencumbered, and well equipped for the future. A new and up-to-date church, with pipe and reed organs, Walkerville seating, electric light, a new Sabbath-school library, and last, but not least, not a dollar of debt unprovided for. This is so different from the outlook of March 24, 1895, when the smoking remains of our old church confronted our faith and fortitude. We have literally passed through the fire, and yet have not been burned.

Toronto Conference.

Coldwater.—Rev. P. N. Jones, pastor. The most glorious and God-honoring services ever held in Coldwater have just closed. The Sunday evening service of May 2 was a Pentecostal time; Evangelist Hill, of Toronto (who assisted the pastor), is a workman of God that needeth not to be ashamed. That evening he spoke on "Popular Amusements," then entered into the after-meeting, when between forty and fifty (mostly young people) surrendered to God. It was a sight never to be forgotten. Announcement had been made that the meetings would be closed the following evening. At this service the church again was crowded, and many forward seeking Jesus, and such was the state of things spiritually, we had to continue meetings for another week. At the Tuesday night meeting one woman remarked that the meetings had been continued to help her to decision for Christ. At every meeting the converting power was experienced by many. On Sunday, May 9, our quarterly religious service was held, and truly it was a time of refreshing from the presence of the Lord. After the pastor had spoken on John iv. 14, "The water of life," Bro. Hill led the love-feast. The testimonies given were spiritual, and told of the work of grace in our midst. The sacramental service was memorable indeed. About one hundred and fifty partook of the sacrament of the Lord's Supper. The closing service on Monday evening was blessed. Bro. Hill spoke to the converts, and was followed in his remarks by H. L. Lovering, Esq., who gave an inspiring speech to those who had lately started on the way to heaven. Trial tickets, with our rules, were given to those joining the Methodist Church, one hundred and fifteen being distributed. During the five weeks of special effort, one hundred and sixty professed conversion. Besides those joining the Methodist Church, some have connected themselves with the Presbyterian and Episcopal Churches, and some are undecided. Too much cannot be said of Bro. Frank Hill (singing evangelist), of Toronto. His telling, thrilling discourses, backed up by the Spirit of God, accomplished good every time. In the last two weeks of meetings our noble Christian brother, Mr. Bunting, assisted Mr. Hill in the service of song, and in pointing anxious ones to the Saviour. At our Hawke's appointment the E. L. of C. E. is making great progress. There are sixty-five active members and some associate members. The Sabbath-school here has been reorganized, and the attendance is larger than ever. Bro. James Hawke, superintendent, is assisted by consecrated men and women. Two new classes have had to be formed in connection with the church at Coldwater.

Shelburne.—Rev. Dr. Stone, pastor. At the close of another Conference year we find ourselves in a very satisfactory condition. The finances have all been voluntary. Our people in Shelburne are a liberal people; all claims will be fully met. Under the able management of Rev. Dr. Stone, we need not fear for the progress of Methodism in Shelburne. We find him capable for the occasion always. Whatever he undertakes to do he can complete with satisfaction. We have lately renovated our church at the cost of \$500, and all claims have been fully met. At the close of special services in the winter, a great many members of the Epworth League and Christian Endeavor have been brought into church, and the membership helped and blessed with a deeper experience and broader outlook for fervent Christian work in the future.—E. Jessop, Recording Steward.

Bay of Quinte Conference.

Bowmanville.—Rev. C. Parker, pastor. A very pleasant day was spent in this church yesterday, May 16. At the public services twenty-two joined the church.

Toronto Conference.

Angus.—Rev. G. Agar, B.A., pastor. The recording steward, Mr. J. D. Ganley, writes as follows: The year on this circuit has been one of great prosperity, both materially and spiritually. The last Conference sent us the Rev. G. Agar, B.A., who has most zealously labored and won the confidence of all classes in and out of the church. Special meetings, held for a short time at each appointment, along with the result of the ordinary efforts have added a large number to the church, so that when those who have been dropped and removed are deducted, the circuit reports an increase of seventy-five members. The Leagues, Sunday-schools, and all the departments of church work are in a flourishing condition. The Angus church was repaired and refurnished, the opening service being held last September. Utopia church has also been improved, and the contract is let for

the remodelling of the Brentwood church. Peace and prosperity are the characteristics of the circuit's present position.

Report of Toronto Conference Examinations.

I. Five years' course completed—T. G. McAteer, 75 per cent., average of five years; W. J. Tribble, 70 per cent., average of five years; J. A. Rogers, 73 per cent., average of five years; A. R. Sanderson; J. J. Sparling, 60 per cent., average of five years; W. E. Baker, 66 per cent., average of five years; J. B. Freebury, 53 per cent., average of five years.

II. Third year.—Nine subjects—T. W. Neal and P. A. Macdonald, in all; R. A. Spencer in seven, and in two of second year; C. Laurence in seven, and in two of second year; T. G. Barlow in five subjects, and in two of second year; J. W. Fox, in six, and one of first year.

III. Second year.—Nine subjects—T. R. White, C. A. Belfry, W. G. Evans, A. F. McKenzie, E. Crockett, A. McNeil and E. Baker in eight; R. H. Brett in all; W. H. Webster in six, and two of first year; R. J. McGhee in three, and in one of third year; T. W. Buley in seven.

IV. First year.—Nine subjects—John A. Petch, V. R. Hart, C. B. Jeffery in all; E. J. Baker in seven, J. Waugh in four, Frank B. Stafford in seven, P. M. Peacock in five.

Preliminary.—W. A. Sinclair in all; F. T. Grafton in all but Greek.

Specialists.—R. S. E. Large, B.A., S. D. Dinnick, G. Waugh, S. A. Rear, G. H. Peacock, A. J. G. Carscadden, J. R. Wilkinson, E. W. McBrien, J. G. Rogers, A. R. Sanderson, J. B. Freebury and T. G. McAteer have passed in all subjects taken; J. G. Rogers takes first prize in Yale lectures, A. J. G. Carscadden the second.

GEORGE WASHINGTON,
Secretary Board of Examiners.

Barbara Heck.

A local committee to raise funds for the Residence for lady students at Victoria was formed at Ottawa. An exchange tells us that a local committee was formed at an interesting and enthusiastic meeting held in Dominion Methodist church on Monday last. The following officers were chosen: Miss Kenny, B.A., Vice-President for Ottawa (appointed by the main association); Mrs. Walker Odell, Treasurer; Mrs. William Saunders, Secretary. The great need of a college home in order to secure the symmetrical development of the whole woman was urged by the speakers, Miss Kenny, B.A., Miss Shenick, B.A., Miss B. Scott and Miss Cluff, B.A., who, from their experience of the necessity for such an institution, were well qualified to present the subject.

It was decided that the Ottawa organization should try to raise \$1,000 as a minimum sum. Committees are to be formed in the different Methodist churches of the city, and a public meeting is to be held shortly for the promotion of the movement.

Among those present at the meeting were Mesdames Borbridge, J. B. Saunders, Wm. Saunders, C. S. Scott, W. L. Scott, Bowles, Campbell, Ellis, Kidd, Jolliffe, Cole, Odell, Gordon, Hughes, Kenny, and Misses Kenny, Shenick, Scott and Cluff.

Humane Society.

The annual meeting was held in Toronto in February. The income is very small, which hinders the operations of the Society. A lethal chamber for destroying, in a mild way, dogs which have no owner, has been introduced, and has been greatly approved. Eighty-four Bands of Mercy have been organized, and the number of Humane Societies is now twenty-nine. More should be done in this respect, and there should be a little time spent weekly in the public schools, to teach children and young people kindness to animals.

A lady teacher in the Normal School has established a class of forty-two boys, who have become greatly interested, and have pledged themselves to act more kindly to their ponies than they have been wont to do in the past.

Greater kindness should be practised to horses. A number of water-troughs have been distributed in Toronto, and at least ninety-six have been supplied on behalf of dogs. It grieves us to see how many horses are subjected to cruelty by the use of over-head checks, while docking also is fearfully prevalent.

It is gratifying to learn that 200 women in Chicago "have pledged themselves to abstain from wearing plumage of any description." If all ladies would do so, there would be less destruction among "the musicians of the air."

A good deal of useful literature has been distributed, and the committee are of opinion that the spread of knowledge would do much to abolish many cruelties that are practised.

The committee are gratified that no less than 207 medical men in New York and Massachusetts have declared themselves in favor of the total prohibition of vivisection.

The committee bespeak the aid of the clergy and the press, in the dissemination of the principles of the Humane Society. They gratefully acknowledge what has been done.

Two valuable vice-presidents of the Society have been called to their reward since the last report was issued, viz., Rev. D. J. Macdonell and Mr. H. A. Massey, whose removal is a great loss.

A. G. SAVIGNY.

Victor Lodging House.

In three months 7,583 beds had been occupied, of which 861 were work orders, for which the men had to do some work before they could occupy the bed; 774 obtained work through the labor bureau connected with the house.

Memorial Notices

Memorial Notices must be brief, or they will be reduced before publication. A limit of about 200 words is suggested in all ordinary cases. Poetry, prayers, long genealogies, and accounts of funeral services cannot be admitted. These notices should not be religious histories, but characteristic notices of the deceased, and must reach the office within two months of the person's death.

LOWRY.—Susan Lowry, relict of John Lowry, of Leeds, P.Q., passed to her everlasting home on March 9, 1897, at the ripe age of ninety-six years. She was born and married in Old Ireland, and came to this country over fifty years ago. On her mother's side she was closely related to Rev. Wm. Bell, one of Gideon Ouseley's helpers, and on her father's to Rev. Mr. McCormack, an Irish Methodist minister. From early in her life, until her last days, she was a simple-hearted, devout and earnest Christian. Her home was always open to the Methodist minister. She loved Christ and Methodism. During the last years of life, though feeble in body, her memory was good, and her heart beat strongly and truly in the service of Jesus.

George Lowry, her son, who was a member of the Methodist Church, and lived but a few steps from his mother's residence, passed away five days previous to the aged parent's decease. He found Christ "a deep, sweet well of love." Both mother and son anchored their hope in the eternal God, who was their refuge, and gave to each the comfort and support of the everlasting arms. Their remains were interred in the cemetery at Kinnear's Mills, "in sure and certain hope of a blessed resurrection." C. S. D.

MAYCOCK.—Fell asleep on April 23, E. Webb, the beloved wife of Joseph Maycock, in the eighty-fifth year of her age. Our sainted sister was born at Morton-on-the-Marsh, Gloucestershire, England. She was married to her now bereaved husband, in the city of Oxford, in the year 1841. In September, 1848, they came to Canada, and chose Woodstock as their place of residence. For fifty-six years Sister Maycock has been a devoted member of the Methodist Church, and cherished, until the day of her departure, the same loyal attachment to the church of her choice. She was a faithful member of the Woman's Missionary auxiliary; although not able of late years to take any active part, she was a liberal supporter to that and other departments of the church's work. Long before she passed to her reward, she had the satisfaction of seeing her five children highly respected citizens, converted to God and united in Christian fellowship with the same branch of Christ's followers. J. P.

HARTLEY.—Mrs. Ellen Cowherd Hartley ceased the course of her earthly life April 3, aged fifty-four. She was born in Brantford in 1842, her parents being from Westmoreland, England. She was married to Joseph Hartley in 1859, and from their union seven children survive. For many years she was a member of the Congregational Church, but on the formation of the Huron Street Methodist church, she joined that, and remained a faithful and consistent member to the end. For some years, owing to her illness, she was unable to attend church frequently, but from her window would see with pleasure the people going to and from church. Her life was humble and sincere, and is a loving memory and an inspiration to the family she leaves behind. To her husband she was a faithful and helpful partner, and to her children a devoted and loving mother. She served the Lord with full purpose of heart, and she left her children following the same Lord. Five of them are members of the Huron Street church. She was very patient during her long illness, and was tenderly cared for by a loving daughter, in whose arms at last her life slowly ebbed away, so peacefully that for some time they were not sure she was gone. She lived in peace, and died in peace. A. W. C.

ATKIN.—Mrs. Susannah Atkin, relict of the late Samuel Atkin, passed peacefully away on April 21, 1897, in the eighty-sixth year of her age. She was a daughter of the late Rudolph Huffman, of Colchester township, and the last of a remarkably long-lived family. Her whole life was spent in Essex county. When about fourteen years of age she was converted to God, and was for over seventy years a member of the Methodist Church, to which she was deeply attached. When, in 1842, she and her husband settled in Malden township, they and Mr. Atkin, Sen., formed the first society in those parts. Preaching services were begun in their home, which were afterward continued in a little schoolhouse until a church was erected in what came to be known as "the Atkin settlement," and from these beginnings sprang the present Malden church, of Amherstburg Circuit. Of the deceased and her husband it may be truly said, "they rest from their labors, and their works do follow them." Mrs. Atkin was a woman of staunch Christian character. Religion was to her not a theory, but a fact. The promises of God, relative to the Christian, were verities which she trusted and tested. Christianity was to her a life, a life of love to God, of service for the church, of diligence in her home, and of practical sympathy for those in sickness or poverty, when it was within her power to help. She endeavored to obey Christ, and humbly rested on his merits. Her last testimony, just before the end, was, "I believe that Jesus shed his blood for me." C. W. B.

SPARLING.—Mrs. Sparling was born in Yorkshire, England, June 12, 1807. When about eight years of age, while singing the hymn, "Jesus, I Love Thy Charming Name," etc., she, like Mr. Wesley, "felt her heart strangely warmed," but did not understand what it meant. About this time she lost her mother, and having no one to watch over her, she was drawn away

by frivolous company, but, happily, under the preaching of the Methodist New Connexion ministers, she was restored, and became so earnest on the subject of religion, that the gentleman with whom she resided thought she was beside herself. Through her influence, some of her fellow-servants, and a daughter of the household, all sought the pearl of great price. At the age of twenty-two she married the late William Beavers, and a few years afterwards they and their family came to Canada. During the voyage provisions failed. Mrs. Beavers prayed earnestly, and shortly afterwards a vessel hove to, and supplied their wants. She always believed that this was in answer to her prayers, and she often referred to the event with thankfulness. Toronto township was their first place of residence in the western world. Next, they took up their abode in Blanchard, when the country was a forest. Three years afterwards she was left a widow, but, though the struggle was severe, God graciously sustained her, and she was able not only to bring up her children respectably, but she also taught them to fear God and work righteousness. She set her face like flint against the drinking usages of those times, and the first temperance lodge in the locality was formed in her house, where it met for a series of years. In 1858 Rev. J. B. Kershaw held a protracted meeting in the neighborhood, the result of which was a society of twenty members was formed, of which she was one. Her house was the home of the itinerant, and Methodist periodicals were preferred to all others. After a widowhood of twenty-four years, she was united in marriage to Peter Sparling, Esq., and after eighteen years, she was left a second time a widow. She gave evidence of her firm trust in God during her checked life, and died in the triumph of faith April 10, 1897, at the house of her son, W. Beavers, aged ninety, on the very farm where she resided when she came to Canada.

FITZPATRICK.—George W. Fitzpatrick was born at Lamaroux, in Scarborough, Ont., July 23, 1864, and departed this life March 11, 1897. Reared in a godly home, blessed with parents who lived for Christ and his church, possessing by nature, which also were sanctified by grace, those qualities of character that make a man valued, George was regarded as one who would be eminently useful in serving his own generation. His father, the late W. Duncan Fitzpatrick, of blessed memory to many of us, in a letter to the writer a short while before his own departure, mentioned this as the reason he yearned for the days of his son to be lengthened. Uniting with the church at Meadowvale, he leaves a work there, and also in Simpson Avenue church, Toronto, where he labored for seven years. We all regarded and respected him as a leader in all the departments of the work of the church, whether as recording steward, Sabbath-school superintendent, president of Christian Endeavor, Superintendent of Junior work, or managing the financial interests. The church found in him a loyal supporter in all her interests, specially so in the missionary department. The Christian Endeavor Union, and Y. M. C. A. work in Toronto found in him a valued and efficient helper. He spared not himself that he might help others. In his departure, the church of his choice misses a leader, many of us a friend, the Rev. John D., pastor of Hope Methodist church, Toronto, and Ella, an efficient worker for Christ, a brother; the widowed mother, a son-indeed. Asher P. Latter.

TYNDALE.—Margaret Brocklebank, beloved wife of Mr. Thomas Tyndale, was born at Malton, Toronto township, April 28, 1822, and passed to her reward from her home in Brant township, April 15, 1897. For fifty-five years she was a consistent member of the Methodist Church; having been brought to a saving knowledge of God in a revival service conducted by the late Rev. Samuel Fear, in "Watson's schoolhouse," Chinguacousy, in 1842, and immediately united with the Methodist Church, a union that remained unbroken until she was called to join the church above. She was united in marriage to her now sorrowing husband in 1845, and for ten years resided in Albion, then removing to the township of Brant. Here they opened their home for divine service, and hospitably entertained the ministers who came to preach. To them were born eleven children; three have passed on before; three sons and five daughters remain, who are following in their sainted mother's footsteps. During the last illness, which continued for fifteen months, her intellect remained clear; her confidence in God abiding. As the end drew nigh she committed her soul to God, saying, "Come, Lord Jesus, come quickly." Her last whisper, "Hallelujah! Praise the Lord!" J. C.

HOLLAND.—Marion Evelyn Holland, the only daughter of the Rev. J. Cooper Antliff, was born in Edinburgh, October 16, 1871, and died in Montreal March 12, 1897. She grew up within the fold of Christ, and her life was consecrated to him. She had gifts of a high order, and was unusually successful in her studies at school. On leaving the Montreal High School, she received the diploma of Associate of Arts of McGill University. While attending school she organized, in 1887, a meeting for the deepening of the spiritual life, which increased in numbers till sixty young ladies were enrolled in its fellowship. She also had charge of a catechumen class at Dominion Square church, and was a successful teacher in the Sabbath-school. On removing to Douglas church, in 1889, she commenced a society class for young ladies, and devoted herself to visiting the poor and neglected. On April 5, 1892, she was happily married to Mr. C. C. Holland, and proved herself a true helpmeet. On March 2, 1897, she gave birth to a son; a few days afterwards she told her husband that God had shown her that she was soon to leave him and her two little children, but affectionately added: "Do not grieve, for God will care for all of you." The day before her departure, she had a vision of her

Saviour, which gave her great joy. When the end came, she passed away in the presence of her loved ones, without a sob or sigh, leaving blessed memories of her saintly life and holy hopes of a glad reunion in the city where "the Lamb is the light thereof." J. Cooper Antliff.

CARTER.—Elizabeth Hodgson, daughter of Charles and Sarah Hodgson, was born in the township of Markham, in 1844; was converted to God in youth, and united with the Methodist Church, of which she was a member for over twenty-five years. She was reared one-half mile south of the village of Whitevale. She was married to Bro. Thomas Carter, of the village of Whitevale, on March 10, 1866. As a member of the church, she was loyal and active; as a neighbor she was kind, obliging and self-sacrificing. Her home comforts were shared with many, who felt keenly the separation made by death on February 12, 1897. On the evening of her sad and painful accident, she left her home to go and render assistance to her only child, Mrs. James Todd, who was sick on the Hodgson homestead, and while up-stairs, she missed her footing, falling headlong down the stairs with a large lighted lamp, breaking and spilling its contents on her head and chest, which instantly took fire, and before the flames could be extinguished, her hands, neck and face were burnt hard. She lingered for twenty-four hours, during which time she remained conscious, and conversed quite freely for one in such torture, except for a few hours, which she slept, being under the influence of drugs. She bore her suffering without a murmur, and expressed her confidence in Christ's power to save. She spoke not a word of fear for her safety, but sent a message to a sick neighbor, requesting him to meet her in heaven. She passed away quietly to her reward, leaving behind a heartbroken husband, and a grief-stricken daughter to mourn her sad removal. J. H. Oke.

THOMAS.—Sister Thomas, whose maiden name was Crozier, was born in the city of Bradford, England, March 22, 1820. After her arrival in Canada in 1842, she was married to Mr. Joseph Lund. They dwelt in Sand Hill, Peel county, for some time, and afterwards at Teston, Vaughan township, York county, for the most part until Mr. Lund's decease in 1875. In November, 1889, she was married to Henry Thomas, of Clairville, with whom life was very happy. Since Mr. Thomas' death, in March, 1896, she lived with her two daughters, Mrs. Cousins and Mrs. McDonald. For some time past the frail tenement gave signs of decay. With fortitude she bore up under the ills of life, and walked in the light rejoicing. The will of God was her pleasure. Her faith was firm in God, in the article of death, and her sun went down in a clear sky. Her remains were interred in Hope cemetery, Vaughan, in the presence of a large circle of old acquaintances and friends. "Blessed are the dead which die in the Lord." L. W. Hill.

COLLINS.—Mrs. John Collins, whose maiden name was Sarah Ellen Philpot, died March 21 last, aged fifty-two. She was married to John Collins thirty years ago, and about that time her husband was converted, and joined the Methodist Church, and soon after she joined with him. She was a worthy member and a great help in church work. Her husband and four children—two sons and two daughters—survive her. Her sickness was short, but very severe, but her death was very unexpected, as she had always been robust, and possessed a strong constitution. Her husband and children could scarcely realize it; it is possible that she was going so soon, still she had a premonition that her release was approaching. Her family and brother, Mr. George Philpot, had been with her during the night, and early in the morning they went to awaken her from a two-hours sleep, and found that she was sleeping her last sleep. Her intellect was bright and clear to the last. Her victory over death was complete. Her father and mother, who still survive her; her husband and children, are all saved, and her greatest solicitation in her last hours was, that all her brothers and sisters might be saved. Sister Collins was a strong-minded woman, whose advice and counsel were sought by neighbors and friends. She was energetic and pushing in whatever she undertook. Just at the time when industry and economy were beginning to be rewarded with a comfortable home and surroundings, she is taken to a better home and country. I. B. Aylesworth.

YORK.—Nina York departed this life on the Rama Indian Reserve, April 27, 1897, in the full triumph of faith. The writer visited her a short time before her release, and found her with countenance lit up with the smile of gladness, and she quietly awaiting the call. A short time before the end came, she joined with those around her bedside, in singing, "I'm Going Home to Die No More." She leaves a husband and several children to mourn her loss. She was one of our Indian women, whose early and married life was that of virtue and purity. May those that met around her bed, viz., father, mother, husband, children and neighbors, meet her in the land where there will be no more death. Jno. Laurence.

FORD.—James Ford was born in Wiltshire, England, March 27, 1816, and died in East Flamboro', March 6, 1897. He left England in 1833, and located in West Flamboro'. In his twenty-second year he had a protracted illness, which was overruled (by the Lord) to his conversion. He afterward became spiritually cold, for about two years, and removed into the township of Puslinch, where he was restored through the instrumentality of the late Primitive Methodists, and joined their church. In 1844 he was married to Miss Hannah King, of Puslinch, his now bereaved partner. In 1863 he moved back to West Flamboro', and worshipped at Beech Grove. Five years and seven months before his death he was afflicted

with a total loss of sight, which came quite suddenly. Through this and the infirmities of age, and other affliction, he was debarred from public worship for a considerable time before his death, but he kept up communion with God, and sustained by grace, he murmured not, but was invariably happy and cheerful, rejoicing in a good hope. A few days before his departure he said to his now bereaved partner, "I am not going to stay long," "It is all well with me," "I am just waiting the Lord's time," "I am ready." Our departed brother leaves behind him to mourn their loss, the partner of his life, and four daughters. May they all be prepared to meet the loved one gone before. H. E. Hill.

ASHTON.—Philip Ashton was born in Cornwall, England, in the year 1814, and died March 7, 1897. Bro. Ashton lived in England for nearly forty years. Then, with his family, emigrated to Canada. He lived a few years in London township, then he moved to the township of Orford, where he lived until his death. For some years our aged brother has been greatly crippled with rheumatism, so that he was prevented from taking an active part in life's duties. He loved the means of grace and the house of God, and when able was a very regular attendant. While he was liberal in his religious views, he was a Methodist from choice, having been a member for over sixty years. Being unable to attend church we frequently visited him, and always found it a pleasure to do so, for he was cheerful and full of faith, and waiting for the Master. He read the New Testament and the Methodist Hymn-Book over and over; he saw so much in those old hymns of Charles Wesley, and often he would call the attention of Mrs. Ashton, his daughter-in-law, to them. He suffered much before he died, but with patience and trust he waited until the good Lord said, "It's enough," and he passed away to be forever with the Lord. For the past few years he has made his home with his son, John, who showed him every kindness. J. V.

HALL.—Miss Georgie Hall, of Wicklow, after a lingering illness, sank peacefully to rest. Her presence and sympathy and co-operation were always to be depended on in all the services and work of the church. For years she taught a class in the Sunday-school, which at the time of her failing strength was taken by her sister, Mrs. J. W. Roberts, who still teaches the class. "God buries his workers, but carries on his work." The auxiliary of the W. M. S., of which she was vice-president, miss her greatly, for she took a lively interest in the work of missions, and did what she could in her unobtrusive way to help on with this branch of Christian work. In the family circle she was gentle, cheerful and unselfish. But beautiful as was her character in health, it was her long illness that revealed its true strength and sweetness. Dissolution did her no harm. She passed into the eternal city, where she waits to welcome those who mourn her departure. H. B. Kenny.

MANN.—Mrs. Eli Manns, daughter of Henry Jones, Esq., of Southwold, was married to Mr. Eli Manns, not quite three years ago, and at that time became a member of our church at Union. Mr. Manns' business was such as to make it difficult for them to attend the church very regularly, but they did the best they could, and last winter her husband joined the church with her. She was a young, bright, industrious, charming Christian, striving to do good as she had opportunity. She was a helpmeet indeed for her husband. She had been troubled with a slight cough for some time, but maintained her busy life until a few days before her death. But on account of the very sudden and severe changes in the weather this spring, she was cut down in the beginning of her useful life. Her death was a great shock to her husband, and he is left desolate and lonely. As soon as she realized that her days on earth were numbered, she became perfectly resigned, and peacefully passed away, on March 14. I. B. Aylesworth.

PLEWES.—Nancy Plewes, wife of David Plewes, was born at Lowville, Ont., January 30, 1832, and departed this life February 20, 1897. She was the daughter of the late James Cleaver, P.L.S., and was married in March, 1853. About six years after her marriage, both herself and husband were converted to God during the ministry of Rev. Francis Coleman, then stationed on the Milton Circuit. She united with the Methodist Church, and continued a faithful member to her life's end. With her husband and family she lived in the city of Brantford for nearly a quarter of a century. Her home on Brant Avenue, as well as her less pretentious residence of the earlier time, always had open doors to the ambassadors of the cross, and all who were engaged in the extension of the kingdom of righteousness. The memory of her guests in the after times was always a precious memory. Business called her husband from time to time across the sea. With him she crossed the Atlantic over half a score of times. The wretchedness, squalor and hunger of the "submerged" of Glasgow, Liverpool, London, overwhelmed her in pity and compassion for those who seemed shepherdless. More particularly during a residence of three years in Britain, as she beheld these social problems, she was moved in yearnings for the more rapid extension of the kingdom of Christ in the alleviation of the condition of the hopeless and friendless. Her last illness was short, though preceded by great pain from constitutional troubles. After a seizure of paralysis she lingered for three days, seemingly conscious and communicating by signs and low whispers with loving ones around her. She never lost her faith in Christ, her confidence in God, her assurance of salvation. Seven mourning daughters and four sons inherit the memory of a watchful, precious mother, and the husband has lost the life-partner of his joys and sorrows for forty-four years. W. G. H. McAllister.

News of the Week.

Monday, May 17.

Mr. Charlton's Lord's Day Observance Bill was again discussed in the House of Commons.

Edhem Pasha has moved on from point to point and finally occupied Domokos. The Greeks have sustained a crushing defeat.

Official returns of the Sunday car vote in Toronto give 321 of a majority for Sunday cars.

The trial of the Melancthon township arson cases takes place at the Assizes at Orangeville, which opened to-day. The Grand Jury brought in true bills against James Ballard, James E. Corbett and Alonzo D. Smith, and are considering a number of other cases.

The delegates to the Brotherhood of Railroad Trainmen, who gathered for their biennial session in Association Hall, Toronto, this morning, were tendered the freedom of the city by Mayor Fleming and representatives of the city council in Massey Hall this evening.

Tuesday, May 18.

The Yukon Company's bill was before the Railway Committee at Ottawa to-day.

Mr. Fielding announces that the tariff will be again brought before the House of Commons on May 25.

The Quebec city council voted twenty-five hundred dollars towards the celebration of the Queen's jubilee.

The Czar made a direct appeal to the Sultan to order his troops to cease hostilities, and arrange an armistice, and the latter at once complied.

The election of Dr. Marcotte, M.P.-elect for Champlain county, Quebec, has been protested, one of the allegations in the petition being undue clerical influence and intimidation.

A war of extermination against sympathetic strikes in the building trades has been declared by a combination of Chicago contractors, employers, and other business men.

Mrs. Thomas Russell, of Brantford, attempted to drown her five young children by throwing them into the cistern. Neighbors rescued the little ones. The unfortunate woman is insane.

The Governor-General has received a letter of thanks from the Viceroy of India, in which it is stated that Canada stood next to Great Britain in her contribution to the India Famine Fund. The worst of the famine is past.

Rear-Admiral Miller, of the United States Navy, will represent his country at the Queen's diamond jubilee. He will command the cruiser Brooklyn. It is said that he has been provided with a liberal sum of money for the purposes of entertaining.

Wednesday, May 19.

Mr. Alex. Gunn, ex-M.P.P., was to-day sworn in as postmaster of Kingston.

Laforce Langevin, Sir Hector Langevin's only son, committed suicide at his father's house at Quebec.

The Conservatives of West Huron have nominated Captain Beck, of Colborne, for the Ontario Legislature.

Mrs. Thomas Russell, the Brantford woman who attempted to murder her five children, strangled herself in her cell at the jail.

A train conveying a detachment of reservists from Westphalia to Metz was wrecked to-day. Twenty-eight men were killed, and many others were seriously injured.

Oscar Wilde was released from prison with great secrecy. He will pay a short visit to Paris, then return to London and resume his literary labors.

Joseph Young, a young man who confessed to putting obstructions on the G. T. R. track near Leamington, "to see some fun," received a five-years' sentence to-day at Chatham.

The representatives of the Northwest Mounted Police on the Canadian contingent at the jubilee celebration will leave Regina on Saturday for Quebec, under Superintendent A. Bernard Perry.

Mrs. Gordon, widow of one of the victims of the Point Ellice bridge disaster, has got a verdict for \$10,000 against the city of Victoria. It is said there are many more suits of a similar nature to follow.

Arrangements have been almost completed for a jubilee thanksgiving service, to be held in Notre Dame church, Montreal, on Sunday evening, June 20, in commemoration of the sixtieth anniversary of the Queen's accession to the throne of Great Britain. It will surpass anything of the kind ever before attempted in Canada. The decorations of the church will be carried out on a

magnificent scale, while the music will be the great feature. There will be a choir of six hundred voices, and an orchestra (in addition to the great organ) of fifty or sixty pieces. Many distinguished personages will be present, including Lord and Lady Aberdeen.

Thursday, May 20.

The recount in the St. Antoine election, Montreal, gave Mr. Robert Bickerdike a majority of 17 over Mr. J. S. Hall.

The bill to make railway companies carry bicycles as baggage was carried in the Railway Committee at Ottawa by 46 votes to 21.

A item of \$26,000 to pay the expenses of Canada's military representatives at the Queen's jubilee was passed by the House of Commons.

The by-law to grant a charter to the Chatham City & Suburban Electric Railways Co. was defeated at Chatham by a majority of 241 votes.

Postmaster-General Mulock announced to-day in the Dominion House that jubilee stamps of various denominations will be issued to the public on the 19th prox.

The residents of Hong Kong have decided to erect a hospital for women and children, and a training-school for nurses as a memorial of the Queen's diamond jubilee.

A disastrous fire broke out this morning in the departmental store conducted by the John Eaton Company, Toronto, burning it to the ground, and doing damage to the extent of \$300,000. The origin of the fire is unknown.

A deputation waited on the Government to ask for a bonus of \$1,000,000 towards the construction of a bridge over the St. Lawrence at Quebec.

The United States Senate passed the joint resolution recognizing the existence of a state of war in Cuba, and declaring the neutrality of the United States by a vote of 41 to 14.

It is understood that the Imperial authorities have cabled approval of the proposed contract with Petersen, Tait & Co. for a fast Atlantic service. The announcement of the completion of the contract will be announced in the House at an early date, and Parliament will be asked to ratify it.

Friday, May 21.

Cambridge University to-day, by a vote of 1,713 to 662, rejected the proposal to confer degrees upon women.

The Duke of Buccleuch unveiled the memorial bust of Sir Walter Scott in Westminster Abbey this afternoon.

At a convention of the Liberals of West Huron, held to-day at Duncannon, Mr. J. T. Garrow, M.P.P., was selected as the candidate for the coming elections for the Ontario Legislature.

The five Melancthon firebugs were sentenced by Judge Ferguson, in Orangeville, to-day. James Ballard, David Ballard, and Alonzo D. Smith were given twelve years in Kingston Penitentiary, and Wm. Reid and James Corbett were sentenced to eight years in the same institution.

Mr. Balfour announced in the Imperial Commons to-day a plan of substantial relief for Ireland. He said that at present the landlords are liable for half the poor rate, and the tenants for the other half, and the county cess. These in future will be paid out of the Imperial Fund. This proposal met with approval from all sections of the Irish representatives.

Saturday, May 22.

The frost of last night did a great deal of damage to fruit in western Ontario.

The new tunnel under the Thames at Blackwell was opened by the Prince of Wales.

Winnipeg was visited by a snow and sleet storm, accompanied by a high north wind.

Hon. E. J. Flynn tendered his resignation as Premier of Quebec to Lieutenant-Governor Chapleau to-day.

Clayton & Son's tailoring and clothing house at Halifax, one of the largest in Canada, employing 400 persons, was burned. Loss, \$100,000.

Richard M. Scruggs, a St. Louis millionaire, was arrested in New York on Saturday for smuggling goods from England.

The Pope has transmitted a ruling to the Catholic Church in the United States, the effect of which will be to make English the language of that church.

Sunday cars will be run in Toronto to-morrow for the first time. After the decision of Mr. Justice Ferguson refusing an injunction, it is improbable that any further effort will be made to restrain them. The Mayor, however, will confer with the city's legal department on Tuesday, when it will be decided what action will be taken.

Sour

Stomach, sometimes called waterbrash, and burning pain, distress, nausea, dyspepsia, are cured by Hood's Sarsaparilla. This it accomplishes because with its wonderful power as a blood purifier, Hood's Sarsaparilla gently tones and strengthens the stomach and digestive organs, invigorates the liver, creates an appetite, gives refreshing sleep, and raises the health tone. In cases of dyspepsia and indigestion it seems to have "a magic touch."

Stomach

with severe pains across my shoulders, and great distress. I had violent nausea which would leave me very weak and faint, difficult to get my breath. These spells came oftener and more severe. I did not receive any lasting benefit from physicians, but found such happy effects from a trial of Hood's Sarsaparilla, that I took several bottles and mean to always keep it in the house. I am now able to do all my own work, which for six years I have been unable to do. My husband and son have also been greatly benefited by Hood's Sarsaparilla—for pains in the back, and after the grip. I gladly recommend this grand blood medicine." Mrs. PETER BUBBY, Leominster, Mass.

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24 KING ST. WEST Births, Marriages and Deaths.

BIRTH.

SWINER—At the Methodist parsonage, Milton, May 14, to the Rev. D. W. Snider and wife, a son.

MARRIAGE.

PETER-SING—On May 6, at the residence of the bride's father, Southampton, Ont., by Rev. H. T. Ferguson, B.D., of Collingwood, Mr. Theo. Peter, of Collingwood, to Edith C., youngest daughter of Mr. Josiah Sing.

DEATHS.

SNIDER—At the Methodist parsonage, Milton, May 14, Douglas, the infant son of Rev. D. W. Snider and wife.

MORGAN—On May 19, at her residence, Scarborough, Elizabeth, wife of John Morgan, in her 82nd year.

SLEIGHTHOLM—On Monday, May 17, in Strathroy, Rankin Ewart, only child of F. J. and M. F. Sleightholm, aged 5 years, 7 months and 14 days.

There is no satisfaction in working hard and finding your labor has gone for nothing. There is Such word as fail When poor materials are used, and failures are not pleasant. Be wise, use THE COOK'S FRIEND BAKING POWDER.

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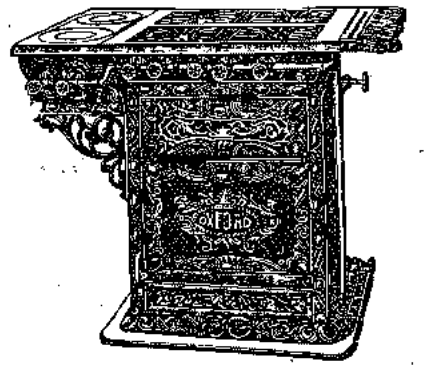
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Odds and Ends.

"I think," said a farmer, "I should make a good Parliament man, for I use their language. I received two bills the other day, with requests for immediate payment; the one I ordered to be laid on the table—the other to be read that day six months."

Humbly Admitted.—"Er, you see, governor," said the young man as tenderly as he could, "you see, father, you are just a bit of an old fogey." "I suppose I am," admitted the old gentleman. "It is a sort of family failing. My father was the same way when I was your age."

Two Irishmen, driving through the country, noticed that many of the barns had weather-vanes in the shape of huge roosters. "Pat," said one man to the other, "can you tell me why they always have a rooster and niver a hin on the top av thim barns?" "Shure," said Mike, "an' it must be because av the difficulty they'd have in collecting the eggs."

LORD ROSEBERY'S WITTICISM.

During Lord Rosebery's term as Foreign Secretary in Mr. Gladstone's last administration, he was often annoyed by an elderly female who paid him daily visits to get his opinion on matters of no importance to him whatever. Finally, becoming exasperated at the woman, he gave the doorkeepers orders not to admit her under any circumstances. However, not a day passed that she did not make an effort to gain a hearing; and on an unusually late visit happened to meet the Secretary just as he was about to enter his carriage. "Lord Rosebery," said she, breathlessly, "I must see you on a most important subject, and at once."

"Very well, madam," said the urbane Secretary of State, holding open the door of the vehicle for her. "I beg of you to get in." "Delighted to be invited to drive with so important a personage, the talkative lady jumped into the carriage, Rosebery gently closing the door on her, and before she could expostulate, she heard him saying to the coachman: "Take the lady wherever she wishes to go, James, and then home."

Looking out of the window, the irate occupant saw her victim stepping into a cab.—Harper's Round Table.

PUZZLING THE ROYAL SOCIETY.

The proceedings of the Royal Society of London were not taken so seriously a hundred and fifty years ago as they are now. A sailor who had broken his leg was advised to send to the Royal Society an account of the remarkable manner in which he had healed the fracture. He did so. His story was that, having fractured his leg by falling from the top of a mast, he had dressed it with nothing but tar and oakum, which had proved so wonderfully efficacious that in three days he was able to walk just as well as before the accident. This remarkable story naturally caused some excitement among the members of the society. No one had previously suspected tar and oakum of possessing such miraculous healing powers. The society wrote for further particulars, and doubted, indeed, whether the leg had been really fractured. The truth of this part of the story, however, was proved beyond a shadow of a doubt. Several letters passed between the Royal Society and the humble sailor, who continued to assert most solemnly that his broken leg had been treated with tar and oakum, and with these two applications only. The society might have remained puzzled for an indefinite period had not the honest sailor remarked in a postscript to his last letter:

"I forgot to tell your honors that the leg was a wooden one."—Harper's Round Table.

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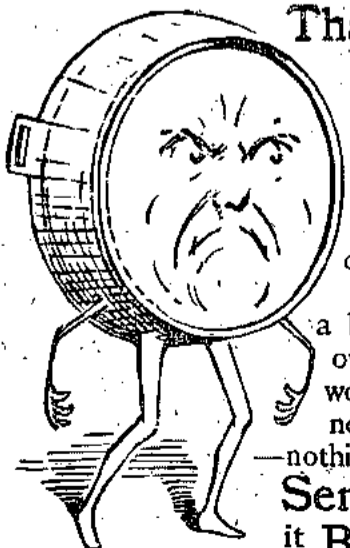
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Household.

THRIFT.

If you wish to set a good table economically, never buy ahead of the season. For instance, the first strawberries will cost fifty cents, and are never as sun-ripened and sweet as the last box of the season, for which you pay five or ten cents. This is true all through the year. I know housekeepers who make a practice of ordering radishes and cucumbers in January. They pay the extra price for such articles, that are then almost stale from long shipment, and when the home crop is ready, fresh and crisp from the market gardens, the family are tired of the articles, and will not eat them. This rule holds good of all vegetables and fruits of the summer season. Probably most housewives know that string beans make an economical dish, because the entire pod is used, but few really know that beans should never be put into cold or partly warm water. Always pour boiling water over string beans. You will find the dish improved fifty per cent. The reason for this is that the pod of the bean releases its flavor, or juice, if steeped in warming water. Cut your beans in half-inch bits, after making sure that there is not the possibility of a string in even your wax beans; wash, salt, and then pour over them boiling water. When thoroughly done, drain, add milk, butter and pepper, salt if necessary, and allow the milk to come to a simmer only. Never let it boil.

In cooking green peas quite a different method should be pursued. Put peas into cold water and let come to a boil. This because the pea has a comparatively air-tight little shell, and, as you may have noticed, if you pour boiling water over the peas you will have, when done, a lot of empty shells in the kettle. The hot water hardens and shrinks the shell, which has to pop open and throw out the inside meat. But if put to boil in cold water, the slow process of heating softens and swells this shell. Salt peas when the water boils. Potatoes should always be put to cook in boiling water. The reason for this is plain, although a great many people fail to see it. Cold or tepid water soaks the potato, taking out its starch and giving it a soggy appearance, and as it heats up the potato falls apart. Here is the rule: Cook beans and potatoes in boiling salted water, peas in cold.—Maude Meredith, in Homekeeper.

GROWING PAINS.

There is no such thing as "growing pains," says Dr. Irving S. Haynes. They mean mischief, and the doctor who uses such a phrase is either too ignorant or too lazy to find out their cause. They mean Pott's disease, and the doctor does not find it out until the lump or the hump in the back appear.—Medical Reporter.

CAUSES OF DEATH.

Prof. Snellison says that only 900 persons in 1,000,000 according to medical authority, die from old age, while 1,200 succumb to gout, 18,400 to measles, 2,700 to apoplexy, 7,000 to erysipelas, 7,500 to consumption, 48,000 to scarlet fever, 25,000 to whooping-cough, 30,000 to typhoid and typhus, and 7,000 to rheumatism. The averages vary according to locality but these are considered accurate as regards the population of the globe as a whole.

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First, make up the mind absolutely. Second, three days abstinence, whether easy or severe, is all that is needed to overcome any physical habit. Third, if it seems necessary meanwhile, a nerve tonic, such as a minute amount of strychnine prescribed by a doctor, or the common excitants—tea, coffee, mountain sage, pinkroot, etc. Chewing camomile flowers or gentian root, etc., was the old resource; but it ought not to be necessary to keep up a practice of chewing anything.—Practical Druggist.

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Prof. Hilslik says: Linseed oil is a good thing for corns. A piece of lint damped with the oil should be wrapped round the part and kept constantly applied. It gives great relief where the corn is soft, and is not long in eradicating it.

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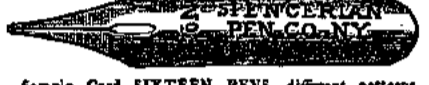
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Reference has been made to heavy shipments of Ontario beef stockers to Buffalo and Iowa City. Our Chicago market report in this issue states that Iowa is "short" on cattle, but "long" on corn.

State. Whether or not the shipments will cease at the end of this contract it is difficult to say, but we learn that the lots being sent are pleasing the market there exceedingly well.

FARM NEWS.

C. P. and J. A. Chisholm will establish a fruit canning factory at Oakville, with a capacity of 100,000 cans per day.

The Times says that John McCulloch, of Woodstock, shipped a fine car-load of cattle to England on Monday week, for which he paid an average of \$63 per head.

D. M. Macpherson, M.P.P., recently sold a steer to a Cornwall butcher for \$70. Mr. Macpherson says the cost of the steer at Bainsville Farm was \$27; feed cost \$7; interest and insurance, \$1.50; attendance and use of stable, \$3.

The weekly crop report of the Northern Pacific Railway, covering all the points of the line in Manitoba, is most encouraging, and gives hopes of an abundant harvest. Wheat is nearly one month further advanced than it was at the same time last year.

The Mariposa cheese factory started up for the season on the 17th.

Memorial Notice.

LOUSWAY.—Hannah, wife of Andrew Lousway, was born in the township of Etobicoke, October 28, 1823, and died January 10, 1897, in her sixty-ninth year.

Poor Pilgric,

there is no need for you to contemplate a wig when you can enjoy the pleasure of sitting again under your own "thatch."

Ayer's Hair Vigor.

WARNER'S SAFE CURE. A RAY OF HOPE. reaches out to suffering humanity in the form of a safe, sure and effective remedy for the ills to which flesh is heir.

A Bear Changed. A Montreal lady writes: "K.D.C. has changed my husband from a bear into a kind and loving husband and father."

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DR. G. STERLING EYEBROW, EYE, EAR AND THROAT. 60 COLLEGE STREET. TORONTO.

DR. SWANN. W. C. ADAMS, L.D.S. Telephone 2413. 95 King St. East, Toronto.

J. F. LATIMER, Mineralogist. Assayer and Dealer in Mining Properties.

LIVERPOOL, ENG.—SHAFESBURY HOTEL, Mount Pleasant. First-class Temperance House.

New Fancy Work Book. for 1898. Just out. Gives instructions for embroidering tea of centrepieces and doilies in all the most popular designs.

A GOOD FIGURE. Shows to splendid advantage in the Magnetic, which is scientifically modelled to maintain the vertical lines of the body.

Dale's Bakery. Best Quality of Bread. Brown Bread. White Bread. Full weight. Moderate price. Delivered daily. Try it.

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- THE following list of mission books should be in every Sunday-school library in the land. If your school has been supplied do not delay, as we have good stock and can fill orders at once.

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This is the first and the only consecutive, comprehensive, and readable history of Pacific Province, toward which, excited by the discovery of its enormous wealth of gold, the money of the capitalist, and the foot of emigrant are turning from various parts of the world.

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June completes its forty-fifth volume... The Queen's highway across the continent... "The Land of the Sky" has several illustrations...

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INDIA FAMINE FUND.

Table with columns for names and amounts. Includes entries like 'Previously acknowledged \$252 54', 'Mrs. E. M. Scott, Essex 10 24', etc.

These amounts, by request of the contributors, to be forwarded via England, to the Methodist missionaries in India for distribution. The remainder sent, per Dominion Bank, to Governor-General's Fund. WILLIAM BRIGGS.

ARMENIAN RELIEF FUND.

Table with columns for names and amounts. Includes entries like 'Previously acknowledged \$9 00', 'Kilgour, Eburne, B.C. 5 00', etc.

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Older Stronger and More Prosperous. THE... STAR LIFE WESTERN Assurance Company.

(Of London, England.) GOOD TERMS TO GOOD AGENTS. Head Canadian Office: Wesley Buildings, Toronto.

Connexional Notices. GENERAL SUPERINTENDENT'S ENGAGEMENTS.

Victoria College Board—May 27. Montreal Conference—June 1. Bay of Quinte Conference—June 2. Hamilton Conference—June 3. London Conference—June 5, 6, 7. Toronto Conference—June 9-13.

MISSIONARY ANNIVERSARIES. DR. HENDERSON'S ENGAGEMENTS. May 30—Tilsonburg.

BAY OF QUINTE CONFERENCE. TRAVELLING ARRANGEMENTS. The usual arrangements have been made with the G.T.R., the C.P.R., the C.O.R., and the Bay of Quinte Railway...

CONFERENCE STATISTICIAN. The Rev. W. Bowman Tucker, Ph.D., the statistician of the Bay of Quinte Conference, having been transferred to the Montreal Conference...

BAY OF QUINTE CONFERENCE. STATISTICAL COMMITTEE. The attention of District Secretaries is respectfully called to the Conference Minutes of 1895, page 51.

BAY OF QUINTE CONFERENCE. Will the Secretaries of Districts report themselves at Bowmanville, June 1, at 10 o'clock, or send through the delegates to the Stationing Committee one completed District Book...

HAMILTON CONFERENCE. TRAVELLING ARRANGEMENTS. Arrangements have been made with the Grand Trunk Railway, including all the railways and transportation companies embraced in their "Memo Regarding Reduced Fares to Conventions, etc."...

HAMILTON CONFERENCE. Will the ministers who do not expect to attend Conference kindly notify the secretary of the Billington Committee without delay.

HAMILTON CONFERENCE. Financial secretaries and all concerned are hereby reminded of the provisions made concerning the billings of Conference (see Minutes, page 92).

HAMILTON CONFERENCE. Will the chairmen and financial secretaries please notify any delegates to Conference, who may not be members of the district meeting, of this provision in the Minutes.

ALMA COLLEGE BOARD. The annual meeting of the Alma College Board of Management will be held in the College Buildings in the city of St. Thomas, on Friday, 23rd inst., at 2 p.m.

Insurance.

Confederation Life Association. The unconditional accumulative policy issued by the Confederation Life Association is the best investment contract issued in Canada to-day.

WESTERN Assurance Company. FIRE AND MARINE. Capital Subscribed, \$2,000,000.00. Capital paid up, 1,000,000.00. Assets, 2,330,000.00. Annual Income, 2,490,000.00.

MONTREAL CONFERENCE. REDUCED FARES—ADDITIONAL ARRANGEMENTS. The Ottawa River Navigation Company will grant double journey tickets to ministers and lay delegates...

TORONTO CONFERENCE—BILLETS. According to resolution of last Conference, every member of the Conference either requesting a billet or being provided a free home by the Entertainment Committee...

TORONTO CONFERENCE. The usual arrangements have been made with the G.T.R. and C.P.R. in regard to attendance at Conference in June.

ANNUAL DISTRICT MEETINGS. Algoma—Gore Bay, June 1. Birtle—Newdale, June 2. Calgary—Medicine Hat, June 2. Deloraine—Maple, June 1, 2. Regina—Regina, June 1, 2. Winnipeg—Winnipeg, June 3, 4.

CALGARY DISTRICT. The annual meeting will (D.V.) be held in Medicine Hat, commencing Wednesday, June 2, at 10 a.m.

DEACONESS WORK. The following contributions have been received and are acknowledged with thanks: Mrs. S. Martin, \$1; Mr. Pearson, \$2; Synpathy, \$2; Miss Louise Sterling, \$2; Mrs. J. Malough, \$1; Synpathizing Friend, \$1; Mr. T. J. Eastin, \$1; Mrs. J. M. Trahe, \$10; Mrs. Walter Massey, \$2; Mrs. W. Maclean, \$2; Mrs. Crox, \$2; Methodist, \$3; A Friend, \$1; Synpathy, \$2; Stranger, \$2; Mr. Pearson, \$2; Dr. F. N. G. Starr, \$5; Euclid Avenue Junior Society, \$1.80; Mr. J. H. Burkholder, \$2.

WILLIAM MOULL, EVANGELIST, 12 Lindsay Avenue, Toronto, is open for engagements as a supply or evangelistic services.

WANTED. A probationer, as pulp supply, for six weeks, commencing July 13. Must be a good preacher. Apply to W. G. Howson, Meaford.

AN OPPORTUNITY.—An established Book and Stationery Business in a thriving Ontario town, for sale. Strong Methodist community. Stock from \$4,000 to \$1,500. No opposition. For terms apply Bookseller, care of Methodist Book and Publishing House, Toronto.

FOR SALE AT GREAT SACRIFICE.—Beautiful double brick-clad house in County of York, just outside of Toronto; nice piece of land surrounding, planted with small fruits and fruit trees; first-class water. Suitable for Superannuated Minister or as a County residence. Apply: ALFRED W. BARRON, 23 Richmond Street West, Toronto.

TORONTO RAILWAY COMPANY. SERVICE OF CARS INTO THE PARKS. Victoria and Munro Parks.—Open cars on King Street run every six minutes.

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Long Branch.—Open cars leave Sunnyside by the Toronto and Mimico Railway every 20 minutes. Special rates from any part of the city to this Park may be had for school and other picnic parties.

Private cars and moonlight trips can be arranged for on reasonable terms. JAMES GUNN, Supt.

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Capital Subscribed, \$2,500,000.00. Capital Paid Up, 1,250,000.00. Reserve Fund, 335,000.00. Total Assets, 5,464,944.35.

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