

The Christian Guardian

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The Christian Guardian

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Editor's Outlook.

Personal items, paragraphs of Church News and several pieces of Correspondence are not published because of the General Conference Report, which is so important to our Methodism, and which is given right of way in our columns.

There is a lull in the campaign against sacerdotalism in England, says The Independent. Mr. Kensit is going to withdraw himself and make no more protest until November, with a view, it is said, of giving the bishops full and adequate opportunity of taking restrictive measures on their own account. If they fail he proposes to arrange for a thousand protests simultaneously in different parts of England, but taking care in each case to avoid any disturbance.

Rev. Dr. Austin, late Principal of Alma College, St. Thomas, has an interesting article in the current number of The Arena, in which he gives an account of four remarkable psychical experiences, one of which he himself had a part in. Within the past few years a large amount of material has been collected relating to psychical phenomena, but as yet these occult experiences have not been reduced to the domain of known natural law. The subject, however, is none the less fascinating, and those interested in it should read Dr. Austin's article.

Events at Manila.

On the sixth of August Admiral Dewey demanded the surrender of Manila. This was not granted, and after some delays, bombardment was commenced on the thirteenth of August. After a brief engagement, which did not last throughout the day, the city surrendered. The total American loss was 46 killed, and about 100 wounded. The Spaniards lost about 200 killed and 400 wounded. Cable communication was restored in a few days, and on the sixteenth of August Admiral Dewey and General Merritt learned of the peace protocol. Aguinaldo, the insurgent leader, is making extreme demands on behalf of the Filipinos, and the future government of the Philippine Islands is still uncertain, being left to the joint peace commission of Americans and Spaniards.

British Advances in Egypt.

At this distance it is sometimes hard to realize the existence of continuous warfare in Egypt, and very desperate warfare at that. The reconquest of the Soudan by means of an Anglo-Egyptian army began two years ago, and though it has proceeded slowly, it has advanced steadily and surely. The whole of the Anglo-Egyptian force numbers, it is said, about 25,000 men, of which 10,000 are British troops and 15,000 Egyptian troops under British officers. According to the latest advices General Sir Herbert Kitchener, in command of the army, has just captured Omdurman, a large city not far from Khartoum, after a most desperate encounter with the Dervishes. The Anglo-Egyptian loss is placed at forty-six killed and 341 wounded; the loss of the Dervishes at eight or ten thousand. The accounts tell of heroic bravery, on the part of the Dervishes. It is not surprising that these natives should fight with all the desperate courage of their barbarism

to oppose a foreign foe entering their territory. But if there was a show of right in the United States going to war out of love for the Cubans, then there is certainly a show of right in British arms redeeming that part of Egypt from the rude barbarians who have been holding sway.

The Progress of Settlement.

The progress of peaceful settlement since the war goes on steadily. Commissioners have been appointed for Cuba, three representing the United States, and three representing Spain. A similar but distinct set of commissioners has been appointed for Porto Rico. In the meantime, the military authorities are in charge of the administrative affairs, and some difficulty is being found with native Cubans and native Porto Ricans, who, it is reported, are disposed to take revenge on the Spaniards. The United States Government is aiming to free these native peoples from oppression and misrule, and prepare them for home-rule.

Fraternal Delegates.

The fraternal delegates from British Methodism, and from the Methodism of the Southern States, are present at the General Conference. The Rev. Coke Smith, D.D., from the South, was the first to arrive, was introduced to the Conference by Dr. W. S. Griffin, on Saturday, and preached in the Metropolitan on Sabbath evening. The English representative, the Rev. John Bond, arrived on Saturday, preached in the Metropolitan on Sabbath morning, and was introduced to the Conference on Monday afternoon, by Dr. E. H. Dewar. The sermons at the Conference church are spoken of as very practical and inspiring. While we regret the illness and absence of the Rev. Walford Green, and are glad to know of his improvement, we welcome the Rev. John Bond as representing the mother Methodism of the world. These visiting brethren were felicitously welcomed by Dr. Carman, and tendered "the freedom of our citizenship without the power."

Sympathy.

We are sorry to record the death of the Rev. Timothy Natrass, a superannuated minister of the London Conference, and extend sympathy to the bereaved friends. Our brother was very retiring in disposition, but keenly interested in Canadian and British Methodism. The pastors of Dundas Street Centre church, London, have known his quiet worth, and where he is best known he will be most missed. The Rev. J. B. Saunders, M.D., pastor of the church, conducted the services, in which four other ministers took part, Rev. J. V. Smith giving an interesting sketch of the veteran clergyman's industrious, faithful life-work. The remains were buried in Mount Pleasant cemetery, Revs. Dr. J. V. Smith, G. H. Fallis, W. G. Ford, Geo. Kennedy, Wilmott and Dr. Saunders acting as pallbearers.

We extend sympathy to the Rev. Roger Allin, of the Bay of Quinte Conference, in the loss of his wife. Mrs. Allin was a sister of the Rev. D. Williams, of the same Conference, and of Mr. John Williams, of Cobourg. For many years Mrs. Allin was a patient sufferer, but now, perfected through sufferings, she rests and rejoices with her Lord.

The Canadian Policy.

We are in hearty accord with the following brief editorial which appeared in The Globe: "There was a time when Canada was conceived to be a country producing fish, timber, hay, potatoes, barley and horses, for which it was anxious to find customers. That conception is now out of date. Of course, Canada still produces these things, and is ready to sell them to people who want them. But she has outgrown the idea that her prosperity depends upon getting rid of a surplus of these articles. The new conception of Canada is a country producing not only grains and fruits and forest products, but mineral wealth of almost every kind and in great abundance. The new national policy does not mean the exclusion of foreign manufactures so much as the intelligent use of the natural resources of Canada.

The central idea is that every product of the soil, of the mine, of the forest, is to be worked up in Canada into the most profitable form—the forests of spruce not merely into pulp but into paper; the forests of pine not merely into lumber, but into packing cases, furniture and woodenware; lead ore and nickel into every manufactured article in which these metals are used. The Dingley tariff bears evidence of intense anxiety on the part of our neighbors to obtain these Canadian products in the raw, and to have them worked up on the American side into highly finished products. Our policy is exactly the opposite of this."

Fake Archeology.

The N. Y. Independent rightly rebukes many American papers for the foolish and impossible stories they are publishing as archeology. The Sunday papers especially choose this material as giving a religious flavor to the literary, gossipy dish. Our contemporary says: "It is an outrage for the Sunday papers to syndicate such ridiculous nonsense as some of them do in the matter of fake archeology. Here we find an article telling about a German named Bruesselbach, who has published a lot of ancient Hebrew records, said to have been found in Palestine. One is a leather manuscript written by Moses, found at Tel-el-Hesi, the ancient Lachish. Think of that! where they have rain and where leather would rot in ten years. Another is a bronze coin of King David's minting. Think of that again! before coins were invented. Then there is a seal of Solomon, with Solomon's name on it, in letters of a style, so far as they have any style, of a thousand years later. Of course, ignorant people will be deceived, and that is what was intended."

The Pure Light in Dark Italy.

We read with much interest a brief story in N. Y. Independent by Louise Seymour Houghton. It illustrates the value of the mission work amongst foreign populations in our own cities. Italians, Chinese, Japanese and all such foreign populations should receive the most careful Christian attention and service. Read the brief and true story, told by the writer as follows:

Several years ago an Italian cooper, named Domenica, came to this country in search of work. He, however, found none; and one day, being desperate, he was loudly cursing God, who, he said, had abandoned him, when another Italian bade him hush; that God would give him work if he deserved it; and finally induced him to go with him to see his pastor. The name of the pastor is not given, but it was one of the few Protestant Italian pastors in New York. This good minister succeeded in procuring work for the poor Italian, who, from a natural sentiment of gratitude, began to attend his church. There he was brought to the knowledge of Christ; he began to read the Bible, and sent to his sister in Italy a New Testament, begging her to read it to her parents, who could not read.

After a few years Domenica had amassed the little fortune that permitted him to return to his native village. There to his joy he found that his entire family had been converted by the reading of the New Testament. Greatly desiring further instruction Domenica went to Naples to see the Protestant pastor, Mr. Pous, and begged that a Christian teacher might be sent to his village. Mr. Pous wrote to the pastor of Ancona, which is not far from Schiavi, Domenica's village, asking him to visit these people; and he did so.

When it became known, by the Protestant pastor's visit, that Domenica and his family had become Protestants, a veritable persecution broke out. It was agreed by all his fellow-villagers that they would neither give employment to any member of this family, nor would they buy of them or sell to them. The family was reduced to the verge of starvation; but their beautiful conduct under these trials finally made an impression, and by degrees some thirty of the villagers began to attend the teachings which from time to time the

good pastor of Ancona came to give to the persecuted family.

When the number of listeners had reached this point the facts were reported to the committee of Evangelization of the Waldensian Church, who sent a young physician, Dr. de Felici, himself a convert from Romanism, to investigate the matter. Dr. de Felici was so fully convinced of the importance of the movement in the minds of these poor villagers that he took up his abode among them, and devoted himself to their instruction. But at the end of twenty-two months this good doctor died, to the intense grief of the entire community, to whom he had greatly endeared himself. At his funeral, which was attended by hundreds of persons, two Roman Catholic physicians pronounced his eulogy, moved even to tears. Since then these people, who have never had a pastor, have had no Christian teacher; but a church is now about to be founded among them. The pastor of the church in Lugano, who recently visited Schiavi, wrote to a religious paper that he was "astounded to hear poor, ignorant men, far advanced in years, repeating with wonderful accuracy passages from the Old and New Testaments, entire Psalms and hymns, and even summaries of sermons that they heard four or five years ago."

The Dreyfus Scandal.

France is once again agitated over what now appears likely to rank as the greatest judicial scandal of the nineteenth century. We shall not attempt here to recite the circumstances that led up to the trial of Captain Dreyfus in December, 1894, when he was found guilty of having sold military secrets to a foreign country, and sentenced to life imprisonment on Devil's Island, off the coast of French Guiana. Nor is it necessary to detail the subsequent events of the case, with which all readers are more or less familiar. It will be remembered that a brother of Captain Dreyfus, at the latter end of last year, laid a charge against Major Esterhazy, of being the author of the document, or of one of the documents, on which Dreyfus was convicted. The trial came off in January last, and we all know what a sham it was. The court sat in open session until the most important witness was called, and then it went into secret session, and not even the prosecuting attorney was permitted to be present. The subsequent trial of Zola for his vigorous attack on certain army officials in connection with the Dreyfus case, revealed similar tactics. Government officers, whose testimony would have been most valuable to the defence, were relieved of the necessity of attending court. The perversions of justice have been simply monstrous. And yet, strange as it might seem, Frenchmen have seemed content with it, and willing to let justice miscarry and Dreyfus continue to suffer the agonies of an exiled life. Even the anti-Semitic agitation would hardly account for such apathy.

But now the scene is changed. Colonel Henry has confessed to having forged the document, or at least one of the documents, on which Dreyfus was convicted, and has committed suicide. Major Esterhazy has been retired from the army, Lieut.-Col. Paty de Clam is under arrest, M. Cavaignac, the Minister of War, has resigned, and the French populace are calling for a new trial. What good may come out of it all for Dreyfus cannot be told, or what influence on the nation for good or evil; but this much is clear; that the French army, as an institution, has lost a reputation for honor which it did not deserve, that corruption and dishonor are rife in official circles, and that Frenchmen acquiesce in judicial methods which are not fit even for a semi-civilized country.

THE STRANGE ADVENTURES OF ISRAEL PENDRAY.

The story is omitted this week. We were to publish simultaneously with The Methodist Times. Our contemporary has been obliged to omit the story from an issue or two because of pressure of Conference reports. Consequently we have been a week or two ahead. By dropping a week now we will even up. The story will be continued and completed, we expect, without further omissions.

Church News.

Montreal Conference.

Webbwood.—Rev. Philip A. Jourdan, pastor. The pastor writes: Last week this mission was favored with a visit from Rev. T. Albert Moore, of Zion Tabernacle, Hamilton, visiting delegate of the Provincial Sabbath-school Association of Ontario. On Saturday afternoon and evening, Mr. Moore met the Sabbath-school workers of the town and vicinity in the Methodist church, and on Sunday he officiated in the Presbyterian and Methodist churches, respectively, and in the afternoon addressed a mass-meeting of the various Sabbath-schools in the latter church. Mr. Moore's evening discourse was an eloquent and forceful exposition of Matt. xvi. 18, and was listened to with deep attention by a highly appreciative audience. It is seldom that our leading ministers visit these northern districts, and Bro. Moore will, doubtless, take back with him to the General Conference, of which he is a member, much valuable information respecting the condition and needs of the work of God in northern Ontario—information which will be of great use to the Conference in the discussion of such questions as the missionary policy of the church, and the proposal to transfer the Nipissing and Sudbury Districts to the Toronto Conference.

Escott.—Rev. W. J. Conoly, pastor. A lecture, given in Escott church on Friday evening, by Rev. James Simpson, of Lansdowne, on his travels in Europe, proved very interesting and instructive. The lecturer has the faculty of seeing interesting things, of picturing them vividly, and of weaving in sufficient bright and humorous matter to hold attention, while no opportunity is lost to give good advice. No one was disappointed except those absent.

OTTAWA DISTRICT.

Nepean.—Rev. John Gibson, pastor. The annual harvest-home of the Nepean Circuit was held at Britannia, on the 16th inst. There was a large representation from each of the three appointments of the charge, Skead's Mills, City View and Britannia. Between three and four hundred people were present, a large number of whom drove out from Ottawa. Dinner and tea were served on the grounds. Every accommodation in refreshment booth and table was provided. A programme was gone through between dinner and tea, presided over by Mr. A. Learoyd. Addresses were given by Rev. H. E. Warren, of Hintonburg; Revs. Foster McAmmond, William Timberlake and John Scanlon, of Ottawa, and the pastor. The receipts are roughly estimated at over a hundred dollars. This money is to be applied on the parsonage debt. The new church at the Birchton (Skead's) appointment, is being rapidly pushed forward.

North Wakefield, Que.—Rev. Henry Krupp, pastor. The North Wakefield church was reopened on Sunday, August 21. About fifty dollars have been expended in improving the edifice by painting, varnishing, kalsomining, frosting windows, putting mats in the aisles, etc. The pulpit was occupied in the evening by the Rev. G. G. Huxtable, who also gave an address on the prohibition of the liquor traffic in the Masham church on the following Monday evening. The Rev. Foster McAmmond, B.A., also gave his popular lecture, "To and Fro in London," in connection with the church reopening.

Billings Bridge.—Rev. James Lawson, pastor. New libraries, from our own Book-Room, have just been purchased for the Billings Bridge and Buresville Sunday-schools of this circuit. They are good books at moderate prices, and give excellent satisfaction. The congregations continue good, and the work generally is in a prosperous condition. The church at the Leitrim appointment, which has been recently undergoing improvements, has been reopened, and is now a very commodious place of worship. The pastor has just returned from an enjoyable and much-needed rest.—H. E. Warren, District Reporter.

Hamilton Conference.

Washington.—Rev. F. W. Hollinrake, pastor. At the meeting of the Quarterly Board on Thursday evening, September 18, it was moved and carried that the members of the Board pledge themselves to support and use their influence for the plebiscite. The Quarterly Board has tried the envelope system for three months, and it has been very successful. The secretary has paid all running expenses, and has a balance on hand. This is the first time for many years that we have met all demands. We are looking for a clean sheet at the end of the year.

Toronto Conference.

Burk's Falls.—Rev. J. H. Stonehouse, pastor. We are truly glad to be able to chronicle a remarkable event which has lately occurred in the Burk's Falls mission. For twenty years the Chetwynd appointment has been in a non-progressive condition, the attendance at the meetings held in the school-house being very poor, and very few signs of spiritual life and growth were visible. The resident pastor at Burk's Falls, Rev. J. H. Stonehouse, during his two years of labor at the appointment, met with very little encouragement by way of visible results. But now a new day seems to have dawned for this community. About April 1 the people commenced to build a church; in a few weeks it was ready for worship. The residents contributed part of the material, and we are especially glad to note, the whole of the labor was performed by them, not one dollar having been paid out for wages. We are proud of the people of Chetwynd for this fact,

and they have a right to be proud of it also, because it points to unity of purpose to a degree that is seldom met with in rural communities. The pastor, Mr. Stonehouse, no doubt, inspired them to make the effort, and gave them valuable assistance with his great business ability, and also as co-laborer with saw and hammer in hand. The church was duly dedicated on May 29, and a successful tea-meeting held on the following evening, the proceeds of subscriptions and collections amounting to the grand total of \$135. We must not forget to mention that they have lately purchased an organ, which is fully paid for. We predict a great revival among the people of this vicinity.—Henry Knight.

A Card of Thanks.—In planning for some very necessary improvements on our church grounds we decided to ask help from a number of friends. We wrote to the Ladies' Aid Societies of over a hundred churches in the Toronto Conference, telling them that we desired to hold a bazaar, and asking each one for a small article of fancy work for that purpose. Our plan was a perfect success; our friends responded so liberally, we received many beautiful and useful articles. We opened our bazaar May 3; served ice-cream, coffee and cake, and realized \$70. The second day, July 12, we realized \$30, and have still some \$25 worth to sell at some future occasion. We take this plan of thanking our many kind sisters in Toronto and other places, who so liberally helped us, and particularly mention Sherbourne Street church, the Countess of Aberdeen and Lady Tupper. We also take this opportunity of mentioning our beloved pastor, Rev. J. H. Stonehouse, for the valuable assistance given our Ladies' Aid in this matter, and to express our appreciation of his help in every other department of church work. He is always ready with his purse, advice and hearty co-operation to assist in everything we undertake, his exemplary Christian character, his consistent daily life has increased and strengthened us in the service of God.—Mrs. Burk, per Ladies' Aid Society, Burk's Falls Methodist church.

London Conference.

Kirkton.—Rev. J. Ball, pastor. Our religious quarterly meeting was a time of rich enjoyment. Business meeting was very harmonious, and appropriations liberal. We are laboring for present success, and are expecting an outpouring of the Holy Spirit.

District Meetings.

TORONTO WEST DISTRICT.—The financial district meeting, held in Bathurst Street church on Friday, August 26, was well attended, and under the direction of our genial chairman, Dr. Chown, passed very pleasantly. The assessments for Superannuation Fund were altered, relieving several of the smaller churches through the liberality of the stronger ones. Missionary and educational anniversaries were left for local arrangement. A committee was appointed to arrange for a spiritual conference similar to that of last year, which was found to be so beneficial. The date was fixed for October 25. A request was sent to each church in the district to contribute a specified amount to the funds of the Sabbath Alliance, the total amount being about \$110. A committee, appointed last May to devise plans for more complete pastoral visitation, gave an interim report, and was requested to report more in detail at the spiritual conference in October. A conversation on methods of work elicited some very helpful remarks from the experience of some of the brethren. The following resolution, which speaks for itself, was unanimously adopted: "Recognizing as we do the importance of the crisis now reached in the Prohibition question, and believing that every lover of the kingdom of righteousness, being an elector, should use his ballot to overthrow the iniquitous liquor traffic, we pledge ourselves to use our utmost diligence to make the vote cast for Prohibition on the coming plebiscite occasion as large as possible." W. F. Campbell, Reporter.

BRAMPTON DISTRICT.—The financial district meeting was held at Cooksville, on Thursday, August 25. The meeting commenced at 10 a.m., the chairman, Rev. G. J. Bishop, presiding. With a few exceptions the ministers of the district were all present, and the laymen were fairly well represented.

The morning was occupied with business, the usual routine matters being disposed of without discussion, including the adoption of the superannuation assessment, and the decision to leave each of the circuits to make their own local arrangements for missionary and educational meetings.

The Epworth League Forward Evangelistic Movement was brought before the attention of the meeting, and a resolution passed, expressing the district's hearty sympathy with the movement, and urging the pastors to cooperate as far as practicable with the Leagues in carrying out the plan set forth in the printed circulars describing the movement.

The question of reorganizing the district was brought up, and a committee appointed to consider the matter and report to the May district meeting. An enthusiastic Reading Club was formed upon the basis proposed in The Guardian three weeks ago. T. E. Egerton Shore, of Streetsville, was appointed district correspondent to The Guardian.

The afternoon session was reserved for a service, in which the members took opportunity to look into their own spiritual needs, and to consider their responsibility in relation to the church and the world. It was a most impressive occasion, and the few hours spent that afternoon by ministers and laymen together in fellowship and prayer were felt by

all present to be the most eventful part of the proceedings of this year's financial district meeting. The most interesting part of the service was the soul-stirring address delivered by Rev. H. M. Manning, of St. Paul's church, Brampton, which, I regret, I cannot fully repeat in this report. The key-note of his address was the question, "What are we to expect of Christendom in the world to-day?—of Methodism? of our individual churches?" For the individual, a pure life in Christ Jesus. For the corporate body to be presented unto God without spot or wrinkle or any such thing. The salvation of the world is to consist of not simply giving it the Gospel to hear—not simply evangelizing it—not a few chosen ones to be counted out, sanctified and made holy unto God, while all the rest may pass on in their condition, so long as they have but heard the Gospel. So of the church—it is not for a few to be transformed into the image of Christ, while all the rest remain content to be free from the guilt of sin. Now, what is our real condition as a church? On the whole, we are converted—a church of believers; yet that is about where we stand. We have some among us who know what is meant in Acts, where Luke speaks of "a rushing mighty wind." But they are the minority. Our church is not normal. The ideal of the Scriptures is too high for most of our people. They say they cannot attain to it, and some are even antagonistic to it. As a church, and as ministers, we understand full well how to awaken men from their sins, but do we know how to lead Israel into the Beulah land, over the waters of Jordan, and up into the vine-clad hills and the rich pastures of the promised land? In the church there is a great deal of standing doubt and questioning fear; a great deal of the sad and the gloomy; a great deal of looking aghast at the world, and feeling half-paralyzed in relation to the conditions of our times. Great men are racking their brains to know how to organize the church in order to attract the people. It is to be feared that our church has not the hope, the buoyancy, the consciousness of active equipment to save the world. How are the deficiencies of Methodism to be met? For if there be any inefficiency in our times, it is not in Christianity. We dare not say it is in Christ. Jesus Christ cannot be a failure. His Gospel cannot be a failure in any sphere, in any age, if his ministers stand in the relation to him in which we ought to stand. We therefore are charged with the responsibility. If the Christ I hold up, and the Gospel I preach, do not save the world, then I'm to blame. We are the cure. God wants men full of himself. He will use no other. The men of the olden time, who were such a power for God, and called forth the veneration of the people towards themselves, were not as well educated as the men of to-day; they were not so capable. And yet, when they came into contact with the people, the face of the neighborhood was soon changed. The thorns became myrtle trees, and the briars became fir trees. Men who could bring about that must have had a unique relation to God. They were men full of faith and of the Holy Ghost. If we are to lift our church up to where God would have it, we must be men whose souls are consumed with the love of God. We must get rid of selfishness. We must be uninfluenced and unrelayed by the flattery of men or of boards that speak well of us. We must be above reproach in our relations with one another and with our people. We must be in Christ, and Christ in us. Is it true that we have not power enough for the age to which we belong? Yet the batteries are full if only we could get into contact with them; the reservoirs are full if only there were channels for the streams to flow through.

Mr. Manning closed his address with a passionate appeal to the brethren to commit themselves unto this larger work, and to seek the equipment which comes with power from on high.

At the conclusion of the service the ministers covenanted to remember each of the pastors of the district in prayer every Saturday evening.

So was brought to a close a financial district meeting, the spirit of which gave promise of a deep revival throughout the circuits of Brampton District this year.

T. E. E. S., District Correspondent.

ORANGEVILLE DISTRICT.—The financial district meeting was held in Shelburne, on August 16. In accordance with the request of the Editor, a district reporter was appointed. After the business of the district was concluded, Rev. A. B. Hames, Mono Road, who has spent twenty-three years of active ministerial life in the Manitoba Conference, and who returned this year to our Conference, was introduced by the chairman to the meeting. After a few words of greeting he moved the following resolution, which was seconded by Mr. George Bowles, and unanimously carried: "That in view of the approaching plebiscite on September 29, this district meeting recommends that the ministers and laymen impress upon their respective congregations each Sabbath previous thereto, their duty as Christians to do all in their power to help by aiding the Provincial Plebiscite Executive in raising the funds that will be necessary, by voting in favor of the total abolition of the liquor traffic, by seeing that the voters are, where necessary, taken to the polls, and, above all, by earnest prayer to God to put it into the hearts of the people of the Dominion to use every legitimate means to advance the cause of Christ in connection with this most important question."

After the district meeting a very successful district Epworth League convention was held. A very interesting and helpful programme had been arranged, and was carried out without exception, other than in point of discussion. Rev. A. P. Latter gave an outline of some profitable ways of studying the Bible. This

paper was thoughtfully prepared and well rendered. Rev. George Lawrence gave a practical talk on soul-winning; Rev. J. A. Trollope addressed the convention in his own enthusiastic, yet practical, manner, on "The Officers of the League and Our Duty to Them." A suggestive paper, full of ripe experience, was read by Miss M. Groat, on "The Children's Hour." Rev. V. H. Emory took up the subject of the Pledge, showing that those who were reluctant to take it, either undervalued church-membership, or overestimated the pledge, and showing that the pledge should mean no more to a Christian than church-membership. Rev. H. E. W. Kemp discussed "The Present-day Phases of the Liquor Traffic and Our Duty Toward It." Rev. A. McNeil gave a most excellent paper on "What to Read and How." This concluded the programme for the afternoon.

The evening session was begun by a song service, after which Rev. C. W. Reynolds gave an address on "What is it to be a Methodist Christian," dealing with that type of character which results from a firm belief in the great doctrines of repentance, faith, regeneration, justification, sanctification, witness of the Spirit. Dr. F. C. Stephenson followed in a most practical address on "How to help those who cannot help themselves." The president of the district League, Mr. E. N. Pyke, of Orangeville, concluded the programme of the convention by giving an address on "The Consecrated Life," and closed the meeting with a consecration service.

The following resolutions were carried: Moved by Rev. A. McNeil, seconded by Rev. A. P. Latter, That we, as a convention, representing the Epworth League of the Orangeville District, recommend that each League prayerfully study the Pray, Study, Give plan, as recommended by the Young People's Forward Movement, and that each member of the Leagues be canvassed as to how much each will give, over and above what he has given. The amount thus pledged by each League to be reported to the district Executive, and that the Executive appoint a committee to confer with the General Missionary Board, asking for a missionary to support, whose salary shall be equal to the amount pledged by the district."

Re the liquor traffic: It was moved by Mr. E. N. Pyke, president, seconded by Miss Cilia Dynes, secretary, "That the Epworth Leagues of the Orangeville District, in convention assembled, do hereby record their belief that total prohibition is the only effective remedy for the national evil of intemperance, and do, moreover, pledge themselves to do all within their power to aid in the coming plebiscite campaign, so as to secure an overwhelming majority on the polling day, September 29."

C. W. Reynolds, District Reporter.

STANSTEAD DISTRICT.—The financial district meeting for Stanstead District was held at Coaticook, August 16. Rev. Dr. Hunter, chairman, presided in his usual happy and energetic manner. All the active ministers in the district were present but two. After the financial business was done the chairman called attention to the importance of making some special spiritual effort on the district. A discussion was heartily entered into by the brethren, and plans were laid for a special general movement, which will, no doubt, result in much good, and which will be duly recorded in The Guardian. On motion, Rev. C. W. Finch was appointed district reporter for The Guardian.

In the evening a plebiscite meeting was held in the Baptist church, presided over by the pastor, Rev. J. H. Hunter, B.A., while on the platform were also Rev. Dr. Hunter, Rev. J. Holt Murray and Mr. W. H. Lambly, of Inverness, the speaker of the evening. Mr. Lambly's address was forcible and convincing, and temperance enthusiasm ran high.

Missionary Anniversary Meetings.

Stanstead—Local arrangements.
Compton—Local arrangements.
Hatley and Cassville—Local arrangements.
Beebe Plain—Sermons, Rev. J. E. Starr; date to be fixed later.

Georgeville—Deputation, Revs. R. Corrigan, B.A., B.D., G. H. Williams, C. W. Finch, B.A., B.D.

Coaticook—Sermons, Dec. 11, Rev. F. G. Lett. Barnston—Oct. 2, Sermons by Rev. P. Pergau, B.A.; platform meetings on Oct. 3 and 4, Revs. Dr. Hunter and P. Pergau.

South Barnston—Oct. 23, sermons by Rev. J. Holt Murray; platform meetings, Oct. 24 and 25, Revs. J. H. Murray and G. H. Williams.

Magog—Oct. 30, sermons, Rev. Dr. Hunter. East Bolton—Sermons, Rev. C. A. Sykes, S.T.L.; date to be fixed later.

Mansville—Sermons, Rev. D. T. Cummings, F.T.L.; date to be fixed later.
C. W. Finch, Fin. Sec.

SUDBURY DISTRICT.—The financial district meeting was held at Sudbury, on Tuesday, August 23, the Rev. A. B. Johnston, chairman of the district, presiding. The circumstances of the various missions were carefully inquired into, and grants recommended. In some cases it was found that the giving power of the missions had been seriously reduced, and increased grants were recommended accordingly. On motion, the chairman was authorized to secure printed envelopes for use on the district for taking up connexional fund collections, with the exception of the Missionary and Educational Funds. Arrangements were made for holding missionary meetings on the various charges, and a date was fixed for educational meetings, arrangements to be made by each pastor.

After discussion on the best means to increase the circulation of The Guardian, each member of the district meeting undertook to make an immediate effort to increase the number of subscribers on his field. Rev. F. W. Varley, M.A., was appointed Guardian correspondent for the district. On motion, Rev. W.

TEMPERANCE SCIENCE LESSONS.

LESSON 11.

Alcohol and Methodism.

1. Richard Watson, in his "Life of Wesley," has truly affirmed that "The Methodist societies were the first temperance societies." Established in 1739, they were the first distinct organization which formally combined against intemperance, one of the original rules, which has never been repealed to this day, prohibiting "drunkenness, buying or selling spirituous liquors, or drinking them except in cases of extreme necessity."
2. We have to acknowledge that this rule did not apply to fermented liquors, such as wine or beer, but to "spirituous liquors" alone; even that, however, was a step very far in advance of the ordinary Christian opinion of that day.
3. In Mr. Wesley's life-time there was no such general feeling about temperance as there is now. We must further note that alcohol was not then looked upon as a poison. It was universally taken for granted that it was a good creature of God to be received with thanksgiving, and its condemnation was limited to its excessive use. Chemists had not taught the real nature of fermentation. Physiologists had not demonstrated the action of alcohol upon the tissues and organs and vital processes of the body. Such beverages as tea, coffee, cocoa, lemonade and ginger beer were either unknown or very little used. Brewing was a recognized domestic art, and generally practised. The drinking of ardent spirits had been greatly increased by the example of the soldiers who had returned with the Duke of Marlborough from Continental wars.
4. In that dark age Mr. Wesley distinctly taught (a) that "water is the wholesomest of all drinks: quickens the appetite and strengthens the digestion most." (b) He condemned malt liquors as "exceedingly hurtful to tender persons," with the exception of "good, clear, small beer." This was certainly not stronger than much of the ginger-beer of the present day. (c) As to wine, when Mr. Wesley says of Dr. Cadogan, "But why should he condemn wine to genre, which is one of the noblest cordials in nature? Yet, stranger, why should he condemn bread?" it is very evident that he is referring to the pure juice

of the grape, unfermented, unfortified and unadulterated. This would be a similar substance to what is now known and used in a multitude of churches as "Unfermented Wine," in which, because decay has not set in, there is no alcohol present. (See next Lesson for fuller explanation on this point.) As to the ordinary commercial intoxicating wine, even of that day, he said, on seeing Mrs. Fletcher, of Madeley, offer it to one of his preachers, "What, madam, do you intend to kill my preachers?" (d) Distilled spirits received from Mr. Wesley unmeasured condemnation. He describes them as "that fashionable poison, that liquid fire which lays the foundation of numberless diseases, and of this (nervousness) in particular." And again, "Touch no dram: it is liquid fire. It is a slow but sure poison. It saps the very springs of life even."
5. Mr. Wesley was himself practically an abstainer, though not a total abstainer in our modern sense. He described his habit to the Bishop of London in a famous letter, in which he says he began the practice of abstinence from wine very early in his career, whilst in Georgia, as missionary to the Choctaw Indians. Ten years after, "I resumed the use thereof, for the sake of some who thought I made it a point of conscience. Dr. Cheyne advised me to leave it off again, assuring me 'till you do you will never be free from fevers,' and since I have taken his advice I have been free (blessed be God) from all bodily disorders." He adds a footnote to that page of his works where this is recorded, "I continued this about two years."
6. Mr. Wesley denounced the drink trade with words of scathing denunciation. In his sermon on "The Use of Money," he says: "Neither may we gain by hurting our neighbor in his body, therefore we may not sell anything which tends to impair health. Such is eminently all that liquid fire, commonly called drams or spirituous liquors. It is true these may have a place in medicine (although there would rarely be any occasion for them were it not for the unskillfulness of the practitioner), therefore such as prepare and sell them only for this end may keep their conscience clear. But who are they? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder his Majesty's sub-

jects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep, and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the walls, the floor, the roof are stained with blood! And canst thou hope, O thou man of blood, though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day'; canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven: therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed body and soul, 'thy memorial shall perish with thee'!" This may stand for a sample of his denunciations of the trade.
7. Mr. Wesley deprecated in the same way the "raising of revenue from drink," and on more than one occasion "expostulated with Ministers of the State for enriching the National Exchequer with money obtained from a trade which corrupted the morals of the people and threatened the progress and prosperity of the kingdom."
8. Much of Mr. Wesley's labor went to the reclamation of the drunkard. In his sermon on "The Duty of Reproving our Neighbor," he says, "It passes for an indisputable maxim, 'Never attempt to reprove a man when he is intoxicated with drink. Reproof is then thrown away.' I dare not say so. I have seen not a few clear instances of the contrary. I beseech you, brethren, by the mercies of God, do not despise poor drunkards; have compassion on them. Let not shame, nor fear of men, prevent your pulling these brands out of the burning. Said a venerable old clergyman, 'I have never known a drunkard converted.' But I have known five hundred, perhaps five thousand."
9. It is indisputable that from the beginning Methodism has had a strong temperance plank in its platform. We are, therefore, treading in the footsteps of our fathers, in seeking to deliver our fellow-creatures from the sin and misery of the drink habit, and expect in the years to come to have a large share in bringing about the goal to which all temperance reformers hasten: The national prohibition of the drink trade, in the interests of civilization and religion.

Cut Out this Lesson, and Paste It into some Convenient Book, for Future Reference.

NOTICE OF MOTION.

At the next annual meeting of the Board of Managers, I, or some one in my place, will move that Sec. IV., Art. V. of constitution be amended to read as follows:
'To transact business during the year, the officers of the Board of Managers, with nine ladies, elected annually by the Board of Managers, shall form an Executive Committee, seven of whom shall form a quorum.'
M. Whiston, President N. S. Branch.

A SWIFT ANSWER.

We are again reminded of the promise, "Before they call, I will answer, and while they are yet speaking I will hear." Last week we wrote of the needs of our missions for land, new buildings and extension, and asked for special donations toward these objects by those who have "by them" something their hearts prompt them to devote to God's work. This week, before the request could appear in print, and without solicitation, we are told of an offering ready. An elect lady, and she a widow, filled with the spirit of the One who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich," is brightening her declining years by self-denials, in order to have more to give. In memory of her husband, the Rev. J. Histon, \$25 are to pass through the Burlington auxiliary, appropriated toward the purchase of land for the new building needed for the Azabu Girls' School in the city of Tokyo, Japan. We most gratefully acknowledge the good hand of the Lord our God. We know what joy the lady missionaries will feel, because what they see to be an imperative necessity, is appreciated at home.
What joy must they have who respond promptly and cheerfully to a suggestion given them by the divine Spirit. The joy given others, echoed in their own hearts, is only an evidence of joy in heaven. Are there not other hand-maidens of the Lord, who will be sharers in this joy?

FRUIT FOUND.

Extracts from a private letter to the secretary:
Twin Mt. Camp, Lebanon, August 2.
How little you dreamed when writing, May 31, asking "if I had yet started for France," that already I was in Syria. I had been contemplating a trip to Paris, if the way opened for me to work awhile in the McAll Mission. I felt quite sure of one thing, which was, that I must not keep up my expensive but beautiful apartments, when there was no one to enjoy them with me. The doors

seemed to be closed to me everywhere. Finally an earnest request came from the missionary friends in Sidon, that I should accede to their oft-repeated invitation to visit Syria again, see the work and the school in which I am so much interested, and with which I am closely identified, and come prepared for a long stay. It seemed providential, for it was much what I wanted to do. Hastily packing, etc., I started on April 26. For companion I had a young mechanic, who was coming out to enter service here in well-boring; a Christian fellow, and very kind and attentive.
In Naples I spent three very pleasant days, and then took the Italian line for Alexandria, where I stayed a day and a night. Then the Austrian Lloyd steamer to Port Said. After a rest of one day, came to Jaffa and Haifa. At the latter place found Dr. Ford and his mother, of Sidon, who had come to meet me. We spent a very ideal and lovely week on the top of Carmel, where there is a neat and excellently well-kept little hotel. The managers are Germans. You may confidently recommend it to any friends visiting this land, as a place where they may spend a very restful, happy week, for it is the best one in all Syria. The view from Carmel is grand, and, of course, is connected with Elijah and the priests of Baal, and in near proximity to the Plain of Esdraelon, with all its sacred and historic associations, intensely interesting. Haifa itself is a very charmingly situated town, owing about all its prosperity and enterprise to the German colony, which has been there for over thirty years. Here Laurence Oliphant lived and wrote, and his widow still resides.
When we came in boat up the coast to Sidon, I found myself the "lion of the day." All the academy grounds and the buildings had been decorated with wreaths and branches and palms; the pupils and teachers came out to meet me with songs of welcome and odes in my praise. There were speeches by the yard, fireworks in the evening, and no end of kind attention, which indeed seems to last on to the present time: I am in sore danger of being ruined by the attention shown me, and will find it hard to come down to an ordinary life again. They all make too much of me. Of course, I am, and have been for over twenty years, very much interested in the Syria work, especially in this Sidon Academy, which is called after me, "Wood Hall." The pupils all claim me as their "mother," and call themselves my "children." Dr. Ford is doing a magnificent work, and has, of late years, introduced the trades—carpentering, tailoring, mason's work and shoe-making—and all think it a great boon to the youth of this country. Industrial training is, now, highly prized every-

where in the schools. There is no missionary in Syria so much beloved as Dr. Ford, and none who would be so much lamented if taken away. In summer the workers scatter and go to different parts of the mountains for a much needed rest. When the Sidon Academy closed in the early part of July, the superintendent, Dr. Ford, his mother and myself, with tents, camels, mules and muleteers, started for a camping experience. First we spent a week at the "Gerard Farm" (Mrs. W.'s maiden name was Gerard), on the Lebanon foothills, about an hour from Sidon, and in full view of the city. It is some land which was purchased in connection with the Academy work, where the pupils could be trained in agriculture. Then I joined another party going to Mount Hermon, and that occupied another week. Now we (Dr. and Mrs. F. and I) are here, on the Lebanon, at an elevation of 6,000 feet, in a delightful spot, and hope to remain through August. Then we plan to spend September at Teddeh, where I spent two months seven years ago. The school will open again in September.
Imagine our delightful outlook! The length and breadth of the land are before us. Mount Hermon range in the east, the waters of Merom, sea of Galilee, mountains of Judea, and innumerable villages dotting the hill-sides at the south, and on the west the sea and the coasts of Tyre and Sidon in full view. As I write I am sitting under the shade of an ancient and lordly oak, whose companions dot these hill-sides. The air is delicious, and all is so sweet and pure and restful I seem to be in a dream. If I rub my eyes hard I fear I may awake!
My plans are all uncertain. The doctor said I must "go away and rest." So I am resting body, mind and spirit. What the future has for me I cannot tell; but I try to remember all the way my Father has led me through sunshine and shadow. If the morrow has to carry me down into pain and suffering again, I pray for grace to trust him all the way.
Remember, the foregoing is a private letter to an intimate friend from a recently widowed heart. Let no one rise from its perusal envious because no such delights are theirs, but are shared in by the missionaries. Remember the responsibilities, anxieties, soul-strains of the missionaries were not in the picture from Mount Lebanon. They extort the plea, "Pray for us." But let us rejoice that one liberal supporter of missions has seen the fruit of her givings. Will not many more sow in hope, taking the Saviour's words for themselves, "Blessed are they that have not seen, and yet have believed."

W. Ryan was appointed delegate to the Prohibition convention, to be held at North Bay on August 24. On motion, it was resolved to accept the invitation of Webbwood, to hold the May district meeting in that town. The benediction pronounced by the chairman brought a most harmonious meeting to a close.

- Missionary Anniversaries.
Sudbury—Dec. 25. Deputation, Rev. W. W. Ryan.
Warren—Oct. 23. Deputation, Rev. A. B. Johnston.
Coppercliff—Same as Sudbury.
Chelmsford—Oct. 9. Deputation, Rev. F. W. Varley, M.A.
Walford—Jan. 27. Deputation, Rev. Philip A. Jourdan.
Blind River—Oct. 23. Deputation, Rev. W. W. Anglin.
Webbwood—Dec. 18. Deputation, Revs. W. W. Anglin and A. H. Booth.
Chapleau—Oct. 9. Deputation, Rev. W. Austin.
Schriber—Oct. 9. Deputation, Rev. A. B. Johnston.

MONTREAL DISTRICT.—The financial district meeting was held in the lecture hall of St. James' church, Montreal, on Wednesday, August 17, 1898. The Rev. Dr. Williams, chairman, presided with his usual urbanity and ability. Twenty-six ministers and ten laymen were in attendance. Missionary grants were recommended to twelve domestic, three French and two Indian missions. A thorough examination of the circumstances of each mission was made. Fairmount Avenue appointment, Montreal, assumed the responsibilities of self-support, and Shawbridge had decided not to ask for a grant.

A committee, consisting of Revs. W. Sparling, B.A., T. J. Mansell and Chas. Morton, Esq., was appointed to arrange time and place for the holding of, and to prepare a programme for, a district Sunday-school convention, to be held as soon as practicable. The report of committee appointed at the May district meeting to draft a programme for a religious convention, to be held at Lachute this autumn, was received and adopted. This convention is to be held (D.V.) from October 18 to 21, inclusive.

A committee, consisting of Rev. G. G. Huxtable, Chas. Morton, Esq., and the financial secretary, are "to inquire into the condition of the various missions, and to ascertain if any means can be adopted for the further development of the resources of these fields, and the lessening of their demands upon the Missionary Fund."

The district meeting, marked by a deeply spiritual feeling, closed with an earnest, interesting conversation on the aggressive work of the church. M. Taylor, Fin. Sec.

COBOURG DISTRICT.—The financial district meeting was held at Welcome, on Tuesday, August 23. The brethren, ministerial and lay, were all in attendance. The financial business was satisfactorily disposed of. Missionary and educational interests received due attention. A committee was appointed to arrange for Sunday-school and Epworth League convention in the early fall. There was an extended and profitable conversation on the state of the work, in which special attention was given to un-Methodistic and unwarranted games and pastimes of modern society; in which the sentiment seemed to preponderate that instead of preaching down folly, the ministers' place is to preach up Christ and a higher, holier, Christian life. A strong resolution was unanimously passed, "That we, the members of this district meeting, recommend to our congregations the plebiscite, and respectfully counsel them to embrace this opportunity of making an effective declaration in favor of the total suppression of the liquor traffic." W. R. Young, B.A., Chairman. J. A. Jewell, Fin. Sec.

SARNIA DISTRICT.—The financial district meeting was held in the Central Methodist church, Sarnia, August 17. Rev. Geo. Daniel, Ph.D., presiding. There was a large representation of both ministers and laymen, and under the able direction of Dr. Daniel the routine work was quickly disposed of. The needs of Bosanquet, Port Lambton and St. Clair missions were carefully considered. The educational work was left with each superintendent, and the missionary anniversaries arranged for as follows:

- Sarnia (Central), Sarnia (Queen Street), Cam-lachie, Theford—Local arrangements.
Point Edward—Revs. Dr. Daniel and Dr. Medd.
Wyoming—Rev. J. A. Ayearst, B.A.
Brigden—Rev. R. Whiting, B.A., Sept. 25.
Oil Springs—Rev. G. N. Hazen, B.A.
Alvinston—Rev. Jos. Edge, Oct. 2.
Forest—Rev. Dr. James Henderson, Jan. 8.
Bosanquet—Rev. W. H. Graham, B.A.
Corunna—Rev. Dr. Medd.
Wilkesport—Rev. R. H. Barnby, B.D.
St. Clair—Rev. Dr. Medd, Oct. 16.
Port Lambton—Rev. W. A. Smith, B.D.

Where no date is affixed, the time is not yet chosen. There was a very interesting and profitable conversation relating to the spiritual needs of the district, the ministers agreeing to remember each other and each other's circuits at the throne of grace, that this may be a year of marvellous ingathering. R. W.

Woman's Missionary Soc'y.

MISSIONARIES WANTED.
The Executive of the W. M. S. desires to make known the pressing need there is for additional workers, both in Japan and China. Teachers and a nurse are required. Let any such, whose hearts God hath touched and made willing to offer for this service, communicate at once with the corresponding secretary of her Branch, or with Mrs. E. S. Strachan, 163 Hughson Street North, Hamilton, Ont.

The Fifth General Conference of the Methodist Church

Held in the Metropolitan Church, Toronto, September, 1898.

(From Our Own Reporting Staff.)

THURSDAY, SEPTEMBER 1.
CONVOCAATION.

From sea to sea, and from the river unto the ends of the earth; yea, and across the sea on the west to the Flowery Kingdom of Japan, and to the sun-kissed banks of Newfoundland on the east, has gone the call, and in response, the choice spirits of Canadian Methodism have left pulpit and bench, shop and farm, patients and clients, and have gathered with earnest, consecrated, loving hearts, to give the wisest of their counsels and the experience of years for the strengthening, adorning and propagation of Methodism.

With polity, spirit and religious experience the same, a stamp of intellectual, social and spiritual brotherhood is on them all, and needs but a hand-shake for strangers, as from the poles, to say: "I know you, brother, for my heart beats as thine." In unity is strength; in many counsellors wisdom; but the strongest bonds of connexion are the simple, spiritual ties whereby the Holy Spirit binds to Christ, and therefore to each other.

As we look into the faces of these men, and realize their representative character, we get some glimpse of the countless multitudes who follow the banners of Methodism. We hear a chorus, loud and long, and sweet as long, that fills the air with hymns Charles Wesley taught them how to sing. The deep pulsations of the heart, where reverence, peace and love, by God's free grace, are now enthroned, call as deep unto deep, and we feel the presence of a host whose spirit receives witness from His Spirit, that they are the sons of God, and know that they have passed from death unto life because of the abiding presence of a love that masters them and makes them not only glad ambassadors of His grace, but diligent co-workers in all that pertains to the advancement and stability of the kingdom of Christ.

For the second time the Metropolitan church, Toronto, opens her doors to the General Conference. Within her walls now gathers the Fifth Quadrennial Session of this Conference, the most important Methodist body that has yet been called together in Canada.

Over this august assembly Dr. Carman, the General Superintendent of Canadian Methodism, presides. There are 286 delegates, representing eleven conferences.

Promptly at 10 a.m. the president's "gavel" sounded, the meeting came to order, and Dr. Carman announced the 383rd hymn, which the Conference joined heartily in singing. Dr. Shaw, the Conference secretary, then read, for the Scripture lesson, part of the sixth chapter of Deuteronomy, after which Rev. Thomas Griffith, Ph.D., of Quebec; Hon. J. J. Rogerson, of Newfoundland; Mr. Thomas Nixon, of Winnipeg; and Rev. W. H. Hartz, D.D., of Halifax, led the Conference in prayer.

Upon the calling of the roll 283 delegates responded to their names. The fulness of attendance indicates the general interest that Methodism takes in this, her supreme, executive and legislative gathering.

Dr. Ross, Secretary.

The ballot for secretary resulted in the election of the Rev. J. S. Ross, D.D., of Guelph.

In responding to a call for a speech, Dr. Ross said that he thanked the brethren for the honor they had conferred upon him. He was glad that they appreciated the service he had rendered as an apprentice, and therefore had moved him up a notch. He would do his best to see that the minutes were properly kept.

A cordial vote of thanks to the retiring secretary, Rev. Dr. Shaw, for his faithful services, was passed.

Rev. J. S. Ross, D.D., the new secretary, was born at Kingston in 1848, was educated at the public school of Fergus, and at the Collegiate Institute and Victoria University, Cobourg. He received his B.A. degree in 1875 and his M.A. in 1880. He became secretary of the Niagara Conference in 1887, assistant secretary of the General Conference, Montreal, in 1890, and again of the General Conference in London, 1894. He was elected president of the Niagara Annual Conference in 1893. He was a member of the Board of Regents and of the Senate of Victoria University, and a member of the Board of Governors of the Wesleyan Theological College, Montreal. He is the author of "The Trials and Triumphs of Prohibition," "An Appeal for the Immediate Suppression of the Liquor Traffic," and the "First Hundred Years of Modern Missions," the latter two being in their second edition. He is pastor of the Dublin Street Methodist church, Guelph. The degree of D.D. was conferred upon him by Victoria University in 1894.

Dr. Ross chose as his assistant secretaries: Rev. George Steel, of New Brunswick Conference; Mr. R. W. Clarke, of the Bay of Quinte Conference; and Mr. S. E. Clement, B.A., of Manitoba Conference; and for journal secretary, Rev. William Jackson, D.D., of Montreal Conference.

THE GENERAL SUPERINTENDENT'S OFFICIAL ADDRESS.

In the afternoon Dr. Carman delivered his official address, which is an event of great interest to the Conference and the Connexion. It was full of characteristic fire and wide-reaching information, and also indicated the multiplicity of services and travels and counsels and themes which press on the head executive officer of our church. The abstract of the address, which follows, will be read with interest.

To the Delegates of the Ministerial and Lay Electoral Conferences of the several Annual Conferences of the Methodist Church in General Conference Assembled:

Beloved Brethren, met with one accord in one place, in the fellowship and work of believers, and in the unity of the Spirit. Gratitude to God must certainly be the first thought and emotion here, to-day. Wonderful our exaltation through grace to be sons of God and heirs of His Kingdom. Then every one of us should have a clear view of his duty in this present relationship to God and his church. Besides, there must be in every one of us personally, and for us all collectively, a deep sense of our own insufficiency, unworthiness and entire dependence upon God for all things; and especially for such things as pertain to the obligations and engagements of the General Conference. Moreover, if we would do successfully the great work here set before us, there must be full and constant trust in God, and unceasing prayer and obedience to him; that he may vouchsafe unto us his Holy Spirit—with the Father and the Son, one God—that he may, according to the promise of our Lord and Saviour Jesus Christ, guide us into all truth; qualify us to discharge the sacred trusts put upon us by God and his church, and accepted by us in taking the bonds of this holy office from the hands of our brethren; and that he may strengthen us in heart and mind, in body and soul, for the labors and responsibilities of this quadrennial court and parliament of our Zion, this council of government in the kingdom of Jesus Christ. Governors, judges, ambassadors, legislators, magistrates, take oaths of office. Surely our bonds are worth as much as theirs; the interests we deal with are not less important or less precious. Nor is our task less arduous than theirs, nor its faithful performance a matter of less serious concern. If the best of them are none too vigilant and diligent, loyal and true for the affairs of this life, for the governments of this world, what shall we think of ourselves, what kind of stewards shall we be accounted, if, in any degree, we be inattentive or unfaithful in the transcendently greater affairs of the church of Christ and the kingdom of God? What, if we should be remiss of punctuality, or negligent of business? What if we should be careless of the doctrine or the Discipline of the Church? What if we should seek personal ends, or labor to advance our peculiar schemes rather than the general good? What if we should be forgetful of our high obligations to God and his Christ, and work on human levels for human ends by human means? How long, then, will our church retain the favor of heaven, or remain a moral and spiritual power? Our disciplinary qualifications are, on the side of the ministry, to be ministers of the church, which involves certain years, a certain standard of character, and of study and discipline, and a conscientious adherence to the doctrines and usages of our common Methodism; and on the side of the laity, to be at least twenty-five years of age, and to have been a member of the church continuously at least five years at the time of election; and in both cases to have been duly elected by their constituencies. But these are the qualifications which lie upon the surface, and are, for the most part, open to the sight. They are but the ripples upon the wave and the drift of the straws that show the direction of the current and the sweep of the stream. The power, the life and the treasure of the mighty river are in the depths; and the energy, success and value of this Conference must be in our vital connection with the sources of true and enduring strength, in our godly character, in our ripened experience, in our candid judgment, in our wise obedience, in our loyalty to God and Methodism, and in our constant and fearless devotion to duty. These are our qualifications, the indispensable qualifications that every one must bring in some good measure to his task; and upon us so qualified in honest endeavor may the Holy Ghost come down. Without some such qualifications, and some such aim and purpose, a man might well pray to be sent back to his home. If a commander is court-martialed for the loss of a ship or a fort, what about a careless leader of these hosts, arrayed against error, wrong and sin?

Among the many occasions of gratitude to God that must suggest themselves to our various minds, permit me to mention the origin and spirit of our Methodism, and the trust committed to our care. Methodism is born of revival, and lives by revival. While triumphing in the triumphs of the one army of the living God, and resting in the

peace, love and fruitfulness of the universal household of faith, we may indeed rejoice that we are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God," not of blood, not simply of a family lineage as a Hebrew race or a Levitical succession, not of the will of the flesh as a man-made apostolic succession, not of some ancient and proud ecclesiastical system, overborne of the lust of the flesh, the lust of the eye, and the pride of life; born not of the will of man, not of some scheme or art of man's device, anywhere in the swing of the pendulum from hard theological dogma at one limit, to unbridled rationalistic speculation at the other; some ethical or philosophical system, some national or political movement, usage or code; some scholastic or academic evolution or theory, some science, falsely so called; not of Jacob and Moses and Aaron and King David; not of the Caesars and their Pontiffs, the Carolingians, and their hierarchies, the Gregories and Urbans and their councils, the Henrys and Edwards and their parliaments; not of Confucius or Buddha, not of Plato or Cicero, not of Hegel or Strauss, not of Kuenen or Welhausen; not of Stoicism, Aristotelianism, Rationalism or Eclecticism; not of materialism, mysticism, naturalism or criticism; not of evolution, or force, or law of fittest survival; but, thank God, born of God. We may well praise God for our birth in the throes of spiritual revival, "born not of blood, nor of the will of flesh, nor of the will of man, but of God." Thus our birth and lineage show us at once our place, our relationship, our environment, our functions, and the nature of the trusts committed to our care. Here, between the human effort and product and the divine act and gift, is an impassable gulf, impassable and unfathomable without supernatural revelation; without purpose and power from God. This is no case of differentiations shading off into variations; or of evolutions grading up into transmutations and permutations, and permutations into permanencies. Here is a specific divine act that God alone can perform; and performs only on conditions that he hath himself established; which conditions man must meet to receive the benefits of that sovereign gracious act. The natural and the supernatural, the carnal and the spiritual, the philosophic and the revealed, the human and the divine, the unregenerate man and the regenerate man are essences and conditions that are alike in neither kind, character nor degree. Far sooner and easier would you evolve the mind of a Newton, or the soul of an Angelo from clay or chalk, than evolve the regeneration from the natural man, or spiritual life from human ethics and philosophy. It is not cut or moral tendency, stretching outward and climbing upward, that is our salvation; but it is the wisdom, power and love of God through Jesus Christ coming down from heaven. With this strong, clear conviction, Paul said, in the face of the highest ethical and philosophical attainments of ancient times, that he was not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith. Moral development, growing cult, improving human system have their place; but without the life divine, they bloom but for a little, speedily to decay. The human race, the national life, the social status is better with them than without them; indeed, would not be possible without them. We may well be thankful to the great Creator that he hath planted an ethical seed in the soil of humanity, an eye that looks outward and upward to the light from heaven, a longing that pushes forward in the darkness in many a futile attempt to climb to the skies. Without such a moral and spiritual constitution there would be no response to the voice from heaven. But these systems and cults are of themselves as dead as their makers, dead in trespasses and sins; for the very mind and conscience is defiled. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them; in the vanity of their mind, and because of the blindness of their heart, they being past feeling, give themselves over unto lasciviousness to work all uncleanness with greediness. There is the moral estate, corruption and disability of humanity, individual and social, of which surely the world hath had proof enough. What do you expect from itself to develop out of that nature of man, and that relation and condition of things? What stalks and flowers and fruits will grow from the seeds of iniquity in the steaming hotbeds of sin? Will you get love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance from under that glass, ordure and nurture? Farther than the nadir from the zenith, farther than the abysses below from the light-crowned heights above, are these characters, conditions, and results the one from the other. It is absurdity supreme to talk about evolution and natural development in such a case. Paul summons the sovereignty of the divine act to the succor of human freedom in

The Tremendous Struggle:

"Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created, in righteousness and true holiness."

This new man, this washing of the regeneration and renewing of the Holy Ghost, brethren, is

Our Birth and Pedigree:

this our family line and escutcheon; these the armorial ensigns our bannered host must carry.

These are the doctrines and experiences which at the heart and centre of things justify this General Conference. Without such a life to cherish, and such a treasure to guard, a Methodist General Conference is preposterous and inexplicable. This life and these doctrines gave us the Wesleys and Whitefield, Fletcher and Benson, Coke and Asbury, Richard Watson and John Nelson; Hester, Ann Rogers and Barbara Heck, of noble men and women an army innumerable. Revival, the divine life in the soul; the supernatural, gave us Simpson and Punshon, Philip Embury and Nathan Bangs, William Black and William Case. Revival gave us our class-meetings and prayer-meetings, our Quarterly Official Boards and district meetings and our Annual and General Conferences; the life divine gave us our Missionary Societies and our Publishing Houses, our colleges and literature, our Sabbath-schools and Leagues, our local preachers and evangelistic agencies, our charitable institutions and benevolences. They are not a human natural evolution, but a seed of the divine sowing, a plant of the divine nurture. They came forth from the profound conviction of the unity, purity, completeness and sufficiency of the inspired Word of God in the minds of the first Methodists begotten of the Holy Ghost. These founders and builders of Methodism accepted the Bible, the whole Bible, and nothing but the Bible as the Word of God, and preached accordingly, not burrowing to undermine, but searching and investigating to proclaim it. When a Marlborough, by an under secretary, could make Marshal Turenne understand what he wished to convey, or Wellington could give his exact thought to Napoleon, or Salisbury to Russia, or McKinley to Spain, without obscuring the despatch or tangling it up with an under secretary's conceptions or imaginations, those early Methodists, concluding that God can do his work as well as men can do theirs, as faithful Methodists yet do, used the Word of God, which is the sword of the Spirit, as though God himself had provided the steel and struck its temper. This fearless, well-grounded, uncompromising application of the sincere Word brought men to conviction, to repentance, to faith and salvation. The proof of the steel was the blows it struck, the fetters and chains it cut, the prison doors it opened. A Gladstone or a Bismarck might set one under secretary to check or confirm another; and if perchance there were digressions, the more secretaries they employed, the less there would be of the secretary in the message, and the more of the mind and will of the German Chancellor or the British Prime Minister. Enough careful, competent, conscientious secretaries would expurgate secretarial folly and weakness, did they exist, and produce the despatch clear as the light of the sun. The under secretaries, Daniel and Ezra, find no fault with or in the despatches that came by Moses and David. Jesus of Nazareth and the apostle Paul raise no questions in Esaias, or Daniel, or Ezra, or Jonah. Paul and Peter and Christ himself endorse and establish Moses and the prophets as the heralds of the Messiah, and the un-mixed, unobscured word and will of God. "Had ye believed Moses, ye would have believed me, for he wrote of me," said our Lord. "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report? and to whom hath the arm of the Lord been revealed? . . . These things, said Esaias, when he saw his glory and spake of him," are given us as the explicit words of John, who lay on the Saviour's bosom. But driven into this corner, where it is plain that the whole Bible stands as the one infallible Word of God, or the whole Bible fails together; they say, forsooth, that Christ and his apostles are mistaken in their exegesis. I have given you the names of men and systems that graciously concede that the blocks of divine truth are solid enough, but aver they are laid up on human cobble-stones, fastened with man's untempered mortar. The divine power, wisdom and glory are all mixed up and filled in with human ignorance and weakness. Then the process is easy to slip out one block after another till there is neither wall nor foundation, rampart nor tower, and they call this learning, and despise better men. We want none of it. We want not their odor in our institutions, their echoes in our halls, nor their shadows in our assemblies; the baleful shadows from their false lights, the echoes of their discordant doubts, and the fetid odor of their dead things. We want the living Christ, with all the significance and potency put into his birth, life, death, and resurrection, into his character, work, offices and ascension, into glory by the historic, prophetic and apostolic Scriptures. We want the breath, from the garden of spices; the sure and certain revelation and testimony of the concordant oracles of God; not the rockets and blue lights of these empty conceits, as Bayard Taylor would say, but heaven's eternal sunshine. Methodism, genuine Christianity, never received any help from such a quarter. Such men and systems, with all their suavity and vain boast of scholarship, are deadened of the spiritual energy that demonstrated and liberated our Arminian theology, and quickened doctrine and experience into a burst and flow of triumphant song that fills the round firmament of heaven with our Wesleyan hymnology. "Christian enthusiasm, writes one, is a high and holy passion. It is divine life in motion. It is pure love on fire. It is faith inspired; it is hope triumphant; it is faith, hope and love at concert pitch in the swell of a mighty harmony. It is knowledge driven by zeal. It is a soul at full stretch under high and holy inspiration. Christian enthusiasm kindles, warms and burns like flame. It flashes and strikes like lightning. It pours like great showers. It rushes like mighty rivers. It

moves onward resistlessly. It pierces the darkness, bridges the rivers, climbs or tunnels the mountains; shatters the barricades of hell. It presses toward the mark and reaches it. This sublime enthusiasm exemplified in the heroic lives of men and women in the service of God and humanity, has, by the power of the Holy Ghost, made Methodism what it is. Whatever we do with human schemes, systems, forms and philosophies, we must maintain the vitality of our origin, and the vigor of our lineage, the regeneration of the heart, the revival of religion pure and undefiled.

This Spirit of Revival

must be the cynosure of our legislation, our appointments, our arrangements, and all our consultations and decisions in this Conference. On this Pole Star we must keep our eyes in all our regulations, whether they be for our ministry and membership, our missions, our education, our publishing interests, our funds, our Leagues and Sabbath-schools, our evangelistic agencies, or our government and polity, our order and ritual and our Discipline and usages. All arrangements must be made with a view to the preservation of spiritual life, the promotion of revival energy; for this is Methodism, this is genuine Christianity. This our glory may be dimmed; our strength impaired; our honor and treasure forfeited and lost. There is no weaker, vainer, thing on earth than the form, the external, of godliness without the power. There is no emptier, idler boast under the sun than the parade of an ecclesiastical or religious lineage and succession without the spiritual life and demonstrating fruits. There is no baser, or more contemptible heraldry than a heraldry claiming strong men in the Gospel as progenitors, while renouncing their lofty purpose and heroic deeds. There is no more hideous, loathsome carcase than a listless, dying, dead, corrupt, decaying church. Better in destitution and rags boast royal ancestry and blood; or in cowardice and disgrace parade a lineage of mighty chieftains and conquerors. The Wesleyan worthies of Britain and America, the Christian heroes of all ages might well disown us if we cherish not their spirit nor emulate their deeds. We cannot live, or do God's work, or save our own souls and the souls of others on the lustre of their names. The glorious doctrines of the witness of the Spirit and entire sanctification must be told, preached and lived in all their distinctive excellency. May each and all of us be ready to receive the Holy Spirit, the endowment of power! May he come upon us in the plenitude of his grace, dwell within us, and with us abide!

PROHIBITION PLEBISCITE.

As well as members of the Church of God, enjoying its privileges, sharing its honors and rewards, bearing its burdens and guarding its interests, we are also citizens of the State, for the most part of the goodly estate of the Dominion of Canada, holding our relations to other citizens and the civil government, entitled to the rights, immunities and franchises of good citizenship, and under obligation to the best of our knowledge and ability to defend and support the State and keep it from harm; and the citizens from injustice, loss, hurt, damages and public or private violence, trespass, oppression, encroachment and wrong. Especially are we bound as citizens and under government to protect and nurture the family, the home, as the creative and indispensable unit of the State, without which no State can properly exist, abolishing what wars against the family life of the country, and promoting what invigorates and establishes the home; not the home of the thief or the counterfeiter, or pimp, or saloonkeeper, or distiller alone, but the home of the merchant, the fisherman, the lumberman, the teacher and the preacher as well. To guard and strengthen the home we must defend and ennoble the individual, the free moral person. Civil government is

An Institution of God,

as also the State of which the civil government is the agency. So also is the church an institution of God. So also is the family, the home, an institution of God. Therefore family, State and church, have their respective spheres and need by no means come or be thrown into collision. Kept in their proper relation in their unbiased, untrammelled exercise, they are mutually helpful and grandly co-operative for the common good. Head, heart and stomach are organs in that perfect and harmonious unity, the human body, each having its indispensable place, office and functions. The head cannot do the work of the heart; no more can the stomach do the work of the head. But each doing its own work in its own way, time and relations, you have the strong, active, symmetrical man. No more is it appointed to the church to do the work of the State, or to the State to do the work of the family. The ills of earth and even the conflicts of centuries are in no small measure attributable to the pervasions, failures, digressions and interferences of these high appointments of the most high God through the self-will and consequent blindness of man. The human person, God, the Creator, the church, the family, the State, society and the human race encompass man's earthly being. And because of the fundamental relations of God and the human person vital religion must run through all political, economic and ethical systems. Here is why the broad-minded, far-seeing, religious, patriotic and philanthropic man cannot give over his fight against the liquor traffic.

Cranks! They Say;

but cranks with a sweep broad as the human race through the coming ages of time! Cranks that turn the wheels which roll back the doors from the dungeons of darkness, misery and death, and let forth wretched, degraded men and women into freedom and light! The liquor

traffic is the foe of every interest of humanity, and of every claim of the righteous God. It is the despoiler of reason and intelligence, of virtue and piety, of social order, domestic comfort and civil prosperity and peace. It is the utterly conscienceless plunderer of the wealth of the family and the nation. And yet it boasts it pays seven millions of dollars into the

Canadian Revenue.

Is the Government guiltless? Are the people guiltless? Are we human? Are we honorable? Are we brotherly? Certainly we are not Christian when we raise our revenue out of murder and arson and robbery, out of ignorance and insanity; seeking poverty and disease; a revenue out of fallen men and women, desolated homes and the tears of the wives and mothers, and the wail of the orphan. There is nothing wise about this; there is nothing manly, nothing noble. Our statesmen should show themselves worthy of the name in this matter as did a Gladstone, a Tilley, a Galt, or should leave the government to men who can carry it on without debauching the people into drunkards and sots. Alas! alas for us as a people, if we force our government into partnership with distillers and saloonkeepers to secure public funds. How, then, about the ballot-box? Canada, body and soul, schools, churches and homes, agriculture, commerce, manufacture and art sold to Bacchus and his minions for \$7,000,000 grog money! In that day will it be a proud thing to be a Canadian. God and true religion are at war with the liquor traffic. The free, moral and responsible personality is at war with the liquor traffic. The genuine church of Jesus Christ is at war with the liquor traffic. The home is at war with the liquor traffic. Pure government and the State in every essential political interest is at war with the liquor traffic. Incorrupt and incorruptible society is at war with the liquor traffic. The brotherhood of universal humanity on all continents and seas is at war with the liquor traffic. Why, then, should it be perpetuated? Why protected by Government? Why fostered by the people at large? To fatten distillers and dealers, to plunder the lusts of victims, to leave an open sluiceway to deluge the land with vice and crime and sweep many of our noblest sons and daughters into the whirl of an awful ruin, and to raise seven millions of revenue. When Canadians finally so determine, it will be a good time to think of leaving Canada and laboring among heathen people that make no pretensions and afford some hope. A day came in which he who had wept over Jerusalem for its apostasy with the full soul of a patriot lifted the warning, "Let them who believe in Judea flee into the mountains." The Methodist Church as a church, with all its agencies, must continue to fight the liquor traffic. Our home influence and our family discipline and devotion must array themselves against the liquor traffic. It should be a mark by which every Methodist is to be known, that he is always and everywhere opposed to the liquor traffic. And in the great public test now before the country we should have

But One Voice

throughout all our borders, that we each of us and all of us are decidedly in favor of a Dominion law prohibiting the importation, manufacture and sale of intoxicating drinks for beverage purposes. This is one of the political rights and duties of moral reform. This is the highest exercise of civil and political freedom, to defend the family and the State, and even in many cases personal health, character and property against so organized, heartless and rapacious an enemy, social, private and public, as the aggressive traffic of the men who delight in the bowl, the still and the mash tub, clothe themselves in purple and fortify themselves in palaces, no matter who goes to the hovel, and to ignorance, starvation and to rags. It is time that the moral sense of the people asserted itself, and that public law, the high behest of public opinion, made this great wrong criminal, and meted out to it due punishment. It would be a majestic step onward in our Christian civilization. Think of a direct annual loss to the country of over \$40,000,000; and an indirect loss through idleness, failure of labor, shortened lives, cost of prisons, asylums, charities, etc., of nearly \$100,000,000, and then talk of \$7,000,000 or \$8,000,000 revenue. What nonsense to talk about the statesmanship of immigration agency while we maintain so propulsive an emigration agency to hell by the expensive route to the gallows, the prisons and the asylums, and by the dark and desolate way of disease and crime. If the subject were not so frightful this would be the most laughable farce on earth. What sublime fools! The bracing air of the prairies in our north-western domain—which may God grant shall ever be kept free from foreign ecclesiasticism, foreign Sabbath desecration and foreign and native ruin—in

A Recent Noble Sermon

gave us these solid positions, so firm a ground for faithful men: (1) That civil government is an ordinance of God; (2) that the civil magistrate is the servant of God, administering righteous law under a sense of his responsibility to our supreme Sovereign; (3) that the proper object and aim of civil government is the good of the people; (4) that the governing power must minister not evil, but material good and moral good; (5) that the liquor traffic is not for the good of the people either materially or morally, because it serves no desirable end, meets no natural need, does not conduce to any advantage to the individual, the family or the State, but is all evil and evil continually, and therefore the Government should have no relation to it. May such doctrines, so far as needed, ever there find champions. May so bracing an air tone up the

Dominion and infuse this moral power that commands political victory.

Omitted Paragraphs.

Then followed several paragraphs which are of special value to the respective committees, but not of so much popular interest. They deal with (1) a British Columbia tour; (2) the Columbian Methodist College; (3) Land Titles in the West; (4) the course of study, and (5) the catechism.

CHURCH UNION.

Four years ago there was appointed a special committee on union with the Evangelical Association, which is Methodist in its doctrines and usages; also, a standing committee on church union, having regard to churches other than those of the Methodist family; also a federal court for Protestant churches. As there has been no occasion for meeting during the quadrennium none of these committees or courts have been called together. Such committees are sometimes like the empty, silent cannon on the quiet forts in times of profound peace. Ready! aye, ready! And better than that, they are the strong man's open countenance and outstretched hand, quick to recognize the glance and grasp the hand of a fellow-elder in noble conflict, or a fellow-troiler in holy enterprise and generous fellowship. We believe in the unity of the spirit with bonds of peace; in the essential unity of the true church of God, that mystic body of which Christ is the living head. From the beginning we desire a league, offensive and defensive, with every soldier of Jesus Christ; and so shall keep ourselves in waiting on every proper occasion to initiate fraternal movement and to reciprocate every advance of a genuine fraternity.

ECUMENICAL.

A committee representing the Methodist churches of Great Britain has invited the cooperation of the Methodist churches of the United States and Canada in arranging for a third Ecumenical Methodist Conference, to be held, if so agreed, in City Road chapel, London, England, in the year 1901. The Methodist churches of the United States have accepted the invitation, and taken steps to secure a meeting of representatives of all the Methodist churches on this side of the Atlantic, for the formation of a western section of a Committee of Arrangements for the proposed conference. We are asked to appoint a commission on behalf of our church with a view to our taking part in said Ecumenical Conference in 1901. The correspondence relating to this matter is now on the table awaiting the disposal of the Conference.

These Great Assemblies

are not all mere show and sound. Properly used they are an unspeakable benefit to the Church of God, inspiring courage, strengthening faith, quickening zeal, broadening knowledge, widening charity, enlarging brotherhood, honoring God, and saving men. They are by no means to be substituted for personal effort or for the regular services and operations of church life. But they are the high assembly days, the rallying and training days of the grand army, when the glory and the might of hosts rouse the spirits of the soldiers and their captains, when every warrior feels the stay of battalions, and every trooper the thrill of the thundering charge. The battlefield must tremble under the weight of regiments, and the momentum of army divisions as well as shine with the valor of the common soldier and the bravery of the generals. The International Epworth League Convention in Toronto in July, 1897, gave the Epworth League movement a mighty impulse onward, lifted it to a higher plane of vision and activity, and very perceptibly increased the friendly relationships and sentiments between Canada and Great Britain on the one hand, and the United States on the other; sentiments whose glow and warmth are happily rising and brightening with the march of events. War is to be deprecated and avoided. The Church of God stands for arbitration and peace. This is pre-eminently the policy of our empire, and we rejoiced with a joy unspeakable had our kindred nation, the United States, reciprocated Britain's high and heroic advance. Grasping the offered hand with fraternal candor and faith, instead of shouting the Monroe doctrine in the swamps of Venezuela, would have saved the world from much Armenian massacre and much slaughter of Cretans. Britain and America in unity and good understanding can put an end to heathen barbarities and Moslem atrocities throughout the world. They can, under God, say, "Peace!" and peace shall be. They can lead forth the oppressed and benighted nations into liberty and light. If war must come—and there will be offences—they can uphold the right, smite the oppressor and crush the tyrant. And in the providence of God for such a purpose are they exalted among the nations. Our times are making history, remodelling the continents and bringing into kindlier feeling the English-speaking peoples to the spread of Christianity and the honor of God. The poets so depict the situation:

"The night is full of darkness and doubt,
The stars are dim and the hunters are out;
The waves begin to wrestle and moan,
The Lion stands by his shore alone,
And sends to the bounds of earth and sea
First low notes of the thunder to be
Then east and west through the vastness grim
The whelps of the Lion answer him."

Answer.

"The old Lion stands in his lonely lair;
The noise of the hunting has broken his
rest;
He scowls to the eastward; tiger and bear
Are harrying his jungle; he turns to the
west,
And sends through the murk and mist of the
night

A thunder that rumbles and rolls down the trail;
And tiger and bear, the quarry in sight,
Crouch low in the covert and cower and quail,
For deep through the night gloom, like surf
on a shore
Peals thunder in answer, mounding with
fire;
The hunters turn stricken, they know the
dread roar,
The whelp of the Lion is joining his sire."

Cordial feeling and right understanding among the English-speaking races is of prime importance, and we should do what we can to promote it; for thereby certainly we promote the interests of Christ's kingdom.

The Ecumenical Conference in Washington in 1891 inspired the Methodists of Great Britain with a new courage and hope. Leaders on the floor of that august assembly affirmed that emboldened by what their ears heard and their eyes saw, they were going home to cringe no more to a vaunting ecclesiasticism, but to assert and maintain the rights, the claims and the honor of Methodism in the face of an overshadowing establishment. The attitude and the utterances of the recent Wesleyan Conference in England, with Hugh Price Hughes as president, are proof that they meant what they said. In firm phalanx with the Free Protestant Churches their war against the Romeward drift of the establishment is decisive. And we can again strengthen their hands by going thither.

TWENTIETH CENTURY FUND.

Warm from the throbbing heart of maternal and ecumenical Methodism has come the call for a Twentieth Century Fund, as an expression of our gratitude and our sense of obligation to God, our country and the human race, and of the courage, hope and high resolve of our embattled hosts. The first trumpet blast was sounded by a consecrated and loyal layman of British Methodism, and its notes are pealing and resounding over the continents and the islands of the sea, where, by the grace of God, Methodism has lifted her standard and flung out her banners on the air. Always and everywhere on the ample folds are emblazoned the reconciliation of God in Christ, the offer of free salvation to all, and of full and eternal salvation to them who accept the mercy and love of God as presented in the Gospel.

"Oh that the world might taste and see the riches of his grace,
The arms of love that compass me would all
mankind embrace."

The Gospel's deep sympathies, broad views, large thoughts, generous impulses and vast designs are lifting, uniting and ennobling our common humanity—self disintegrates and the world hardens, but our statesmen will no doubt come to the front. All nations find their kinship in the magnanimity and heroic sacrifice of Jesus Christ. Greater opportunities and greater responsibilities are upon this generation than the world has ever before seen. There are more ships to carry the Gospel abroad, more heralds to proclaim it, more presses to publish it, more institutions to maintain it, more railways girdling the continents and more electric flashes penetrating the thick darkness than the most resplendent age of past time could claim, or perhaps did even dream of. What the church needs is consecrated talent, consecrated learning, consecrated strength, consecrated money, consecrated endeavor, under the baptism of the Holy Ghost. Have we place for gifted men? Yes, if they lay their gifts on the altar of Christianity and humanity. Have we place for learned men? Yes, if their learning is in and about the truth; in the simplicity of the Gospel and the service of Christ. Have we place for rich men? Yes, if their riches, honestly gotten, gotten it may be in the very blessing of their fellow-men, is offered with the love of their hearts to him who died for all. Without such consecration and service, wealth, learning, power may do us more harm than good. Said Rev. Hugh Price Hughes in his sermon recently before the Wesleyan Conference: "Oh, how many Methodists have I seen spiritually declining as soon as they have grown rich."

The Prophecy of Wesley

has come true. He spent the greater part of the last three years of his life warning Methodists especially against the love of money. I have had exceptional opportunities of knowing the secrets of many lives; and the great and menacing curse of Wesleyan Methodism to-day is the love of money. But that does not apply to rich people alone. It applies also to those who would like to be rich, and therefore exaggerate the value of money, as much as to those who possess it. Nothing can save any one of us, either the richest or the poorest, from the soul-destroying love of money except the Pentecostal gift of the Holy Ghost. These are weighty words, brethren, and apply in their measure to us. The church and her enterprises, humanity and its needs, give us our opportunity to be crucified with Christ, to die to the world and live for God. Not for our pride or for the glory of our wealth, or the high-sounding name, would we lay the million dollars at the Saviour's feet, but to spread abroad the spirit of his benevolence, and the saving energy of his truth. While stronger Methodisms are raising their millions, let our Canadian and Newfoundland Methodism at home and abroad roll up its million dollars for the church of God and his Christ. Raised and offered in humility, love and prayer, and used with discretion and grace, the purple floods of a new life would pour through every member of the body, and the electric thrill of a new vigor would manifest itself in all our operations. Already enough has been said in our Conferences and connexional organs to invoke the careful attention of this General Confer-

The Family.

"And they twain shall be one flesh."

HER LOOK.

Time may set his fingers there,
Fix the smiles that curve about
Her winsome mouth, and touch her hair,
Put the curves of youth to rout;
But the "something" God put there,
That which drew me to her first,
Not the imps of pain and care,
Not all sorrow's fiends accurst,
Can kill the look that God put there.

Something beautiful and rare,
Nothing common can destroy;
Not all the leaden load of care,
Not all the dross of earth's alloy;
Better than all fame or gold,
True as only God's own truth,
It is something all hearts hold
Who have loved once in their youth.

That sweet look her face doth hold
Thus will ever be to me;
Joy may all her pinions fold,
Care may come, and misery;
Through the days of murk and shine,
Though the roads be foul or fair,
I will see through love's glad eyne
That sweet look that God put there.
—W. W. Campbell.

"HERRINGS FOR NOTHING."

On the coast of Lancashire, on a spot where the beach shelved gently down, I took my stand one Sabbath morning. I read as loudly as possible Isaiah lv., and then engaged in prayer. So prepared to speak for Jesus I looked round for the first time, and there were hundreds of people stopping to hear. I had to abandon the sermon I had prepared and to cast myself on the Lord for a word in season, and then I commenced as follows: "I want you to think of a bitter east wind, a declining day, fast falling snow, and a short, muddy street in London, at the far east. Put these thoughts together and add to them a picture of a tall stout man in a rough great-coat, and with a large comforter around his neck, buffeting through the wind and storm. The darkness is coming rapidly as a man with a basket on his head turns the corner of the street, and there are two of us on opposite sides. He cries loudly as he goes, 'Herrings! three a penny! red herrings! good and cheap at three a penny!' So crying he passes along the street, crosses at its end and comes to where I am standing at the corner. Here he pauses, evidently wishing to fraternize with somebody, as a relief from the dull times and disappointed hopes of trade. I presume I appear a suitable object, as he comes close to me and commences conversation.

"Governor, what do you think of these 'ere herrings?" As he speaks I note that he has three in his hand, while the remaining stalk are deftly balanced in the basket on his head. "Don't you think they're good?" and he offers me the opportunity of testing them by scent, which I courteously but firmly decline; "and don't you think they're cheap as well?" I assert my decided opinion that they are good and cheap. "Then, look you, governor, why can't I sell 'em? Yer have I walked a mile and a half along this dismal place, offering these good and cheap uns; and nobody don't buy none!" "I do not wonder at that," I answer, "the people have no work at all to do, and they are starving." "Ah! then, governor," he rejoined, "I've put my foot in it this time; I knew they was werry poor, but I thought three a penny 'ud tempt 'em. But if they haven't the ha'pence they can't spend 'em, sure enough; so there's nothing for it but to carry 'em back, and try and sell 'em elsewhere." "How much will you take for the lot?" I inquired. "Do you mean profit an' all, governor?" "Yes." "Then I'll take four shillin', and be glad to get 'em." I put my hand in my pocket, produced that amount, and handed it to him. "Right! governor, thank'ee! What'll I do with 'em?" he said, as he quickly transferred the coins to his own pocket. "Go round this corner into the middle of the road, shout with all your might, 'Herrings for nothing!' and give them to every man, woman and child that comes to you till your basket is emptied." He hesitated as if there were something fraudulent in the transaction, but being told to return my money or do as I had required, he went into the middle of the adjoining street and went along shouting, 'Herrings for nothing! real good red herrings for nothing!' I stood at the corner, unseen, to watch his progress; and speedily he neared the house where a tall woman I knew stood at the first floor window, looking out upon him. Here you are, missus," he bawled, 'herrings for nothing! a fine chance for yer; come an' take 'em!' The woman shook her head unbelievably and

left the window. 'Vot a fool!' said he; 'but they won't be all so. Herrings for nothing!' A little child came out to look at him, and he called to her, 'Yer, my dear, take these in to your mother, tell her how cheap they are—herrings for nothing.' But the child was afraid of him and them, and ran indoors. So down the street, in the snowy slush and mud, went the cheap fish, the vender crying loudly as he went, 'Herrings for nothing!' and then added savagely, 'Oh, you fools!' Thus he reached the very end; and then returning to retrace his steps, he continued his double cry, as he came, 'Herrings for nothing!' and then in a lower but very audible key, 'Oh, you fools!' 'Well!' I said to him calmly, as he reached me at the corner, 'Well!' he repeated, 'if yer think so! When you gave me the money for herrings as yer didn't want, I thought you was training for a lunatic 'sylum! Now I thinks all the people round here are fit company for yer. But what'll I do with the herrings, if yer don't take 'em and they won't have 'em?'

"We'll try again together," I replied; 'I will come with you this time, and we'll both shout.' Into the road we both went, and he shouted once more, and for the last time, 'Herrings for nothing!' Then I called out loudly, 'Will any one have some herrings for tea?' They heard the voice and they knew it well; and they came, out at once, in twos and threes and sixes, men, women and children, all striving to reach the welcome food. As fast as I could give them from the basket I handed three to each eager applicant, until all were speedily disposed of. When the basket was empty the hungry crowd who had none was far greater than those that had been supplied; but they were too late; there was no more 'Herrings for nothing.' Foremost among the disappointed was a tall woman of a bitter tongue who began vehemently, 'Why haven't I got any? Ain't I as good as they? Ain't my children as hungry as theirs? Why haven't I got any?' Before I had time to reply, the vender stretched out his arm toward her, saying, 'Why, governor, that's the very woman as I offered 'em to first, and she turned up her nose at 'em.' 'I didn't,' she rejoined passionately; 'I didn't believe you meant it!' 'Yer goes without for yer unbelief,' he replied. 'Good-night, and thankee, governor.'

"As I told the story on the sea beach, the crowd gathered and increased and looked at each other; first smiled and then laughed outright. It was my time then, and I said, 'You cannot help laughing at the quaint story, which is strictly true. But are you sure you would not have done as they did? Nay, are you sure you are not ten thousand times worse than they? Their unbelief only cost them a hungry stomach; but what may your unbelief cost you?—God—not man—God has sent his messengers to you repeatedly for many years to offer pardon for nothing! peace for nothing! salvation for nothing! He has sent to your houses, your homes, your hearts, the most loving and tender offers that even an Almighty God could frame; and what have you replied? Have you taken the trouble to reply at all? Have you turned away in scornful unbelief, like the woman, or run away in fear like the little child? Many have heard a voice they believed; and they have received the gifts of God. Will you not come to God by Jesus now before it is forever too late? He is waiting, watching, pleading for you! There is salvation, full, free, eternal, utmost, complete redemption—all for nothing, "without money and without price."

"Though we had no place to retire to, it was good to walk up and down the beach, showing the way of God more perfectly to some, who were attracted and impressed by this commencement of a sermon by the sea."—H. E. B., in an English Leaflet.

IT IS WORTH TRYING.

There are a great many things we never attempt to do, because we know it will not be possible to do them. And yet do we not spend much of our time in endeavoring to do what we know cannot be done, and which, even if accomplished, would be of no practical use to ourselves or our fellow-men? But there are many things we can do, if we only make the effort. The trouble lies in our inactivity. The skylark could never hover in the air if it did not raise its wings, nor could it send forth the golden song, if it did not make the effort. It is the same with us in a thousand different things. If only an attempt be made, difficulties will vanish; what seemed to us mysterious will be cleared up, and, instead of being weakened by the effort, we will gather greater strength for any new duty that may come before us. The trouble seems to be in laying hold with an earnestness that means success. As this is in the ordinary affairs of life, so

it is in the more momentous concerns of the soul.

In view of the above facts, we say it is worth trying to live a Christian life. The very attempt is already a benefit. The effort to live right and do right brings men nearer to him who helps men in their endeavors. If there were no encouragement to live a Christian life, then we would say there is no use trying. But when we know that God will help those who are trying to help themselves, and others, there is every reason to go forward in the attainment of those things which go to make up the Christian life. We attempt things which are not half so easily attained; but, somehow, when it comes to Christian living, our hands seem to grow weak from continued idleness. Is it not worth trying, friend and brother? You have every assurance of success. God invites you to come, not only this, but he has given the means whereby you may be strengthened in your life, and step by step as you go onward will you find new strength and new aspirations, that will only make you the more eager to reach the end. How many thousands have made the attempt, and to-day they are the children of the King. They have laid hold on him who is the way, the truth and the life, and can now say: "We know in whom we have believed." It is worth trying; only let the effort be an earnest one.

THE CORNER-STONE.

A great cathedral was being built. The most beautiful marble, exquisitely carved, made its walls. Its woodwork was like satin, and of delicate colors. The windows were like rich paintings, telling the wonderful stories of Christ's life. The workmen had come from far and near, the most skillful only having been chosen. For months hammers and chisels rang, till at last all but one window was finished. It was a south window, not very large, where rich sunlight fell early and late.

"Strange it should have been forgotten," said the master workman; "the bishop comes to-morrow, and all should be finished."

A little, bent man, with a shrewd but kindly face, limped up. Doffing his cap, he said:

"Sir, I have made a window for that space from bits of the other windows. Pray you, let it go up."

"It is the best we can do," said the master. "Put it up for the morrow, man, but after that it must come down."

The next day the church was crowded. Just as the old bishop turned to preach the sermon, the sun burst forth. It came through the south window, touching his white hair with a halo. Every one turned to look. The stranger's window was a flashing jewel. Although it was made of bits, the colors were so blended that it seemed like one. The sunlight glittered and broke into a thousand rays. The bishop knew about the forgotten window, and the strange way in which one had been made. He had written a stately sermon, but he put it away, and preached the thought the beautiful window gave: "The rejected stone being the head of the corner."

People who heard it and saw the window never forgot. So shall we feel, little and big, when we see that some of our little efforts, which many thought worthless, shall be counted by Jesus worthy of all recognition.—Exchange.

IN HIS GOOD TIME.

A woman who had worked in India as a missionary for twenty years returned, broken in health, to her early home. One day, after she had talked to some of her friends for an hour of the work and its hindrances, one of them said:

"Now, Mrs. Dash, you have given twenty years to the Hindoos. How would you sum up the result? What actual good, that you yourself have seen and known, have you done?"

The missionary was silent and thoughtful for some time. Her worn face grew paler. At last she said:

"I went to India a young wife, full of enthusiasm and hope. Christ's gospel was unknown to the tribe where we were sent. Their need of it was so great that I thought they would receive it with joy. I fancied that the village, the whole district, would welcome the tidings we brought; that perhaps in a year or two hundreds of the people about us would lead noble Christian lives, and owe their salvation to our teaching."

"Well?"

"I did not know the language; I was ill; I learned it slowly; but I do not certainly know that I have converted to Christianity a single soul outside of my own house. In it I have taught native women to sew, to cook, to keep their kitchens clean, to be honest and to tell

the truth. I have tried to teach them to love Christ, but I do not know whether I have fully succeeded or not. It is a poor showing for twenty years of exile," she said, with a pitiful smile.

"None of us," said a gray-haired woman, "can probably make a better. You know what Goethe said: 'In youth we think we shall build temples for the gods, but in old age we are glad if we have been able to clear away some of the rubbish in order that others may build.'"

God's palaces are slow in building. It is the will to work that he asks from us, and the faith that, though we must leave the work undone, it will be finished in his good time.—Youth's Companion.

WILD BIRDS IN LONDON.

Twenty years ago who would not have laughed at the suggestion that it might be necessary to place a wire entanglement around the trunk of the tree in the Bank of England courtyard to prevent the Bank of England cat from eating the wild pigeons nesting therein? It would have seemed almost as reasonable to muzzle the lions at the Zoo, for fear they should catch and eat the dodo, or to barricade Exeter Hall during the May meetings, to keep out the uninvited boa constrictor. Yet the wild wood pigeons of the city of London are an accomplished and very familiar fact, says the London Globe. In Leicester Square, which some of us remember as a derelict tangle of weeds, with the riderless horse of a broken equestrian statue in the middle, there are now trees from which the nesting wood pigeons survey the passing traffic, anon descending to scramble with sparrows for the contents of a cab horse's split nose-bag. In St. James' Park the "shy ring-dove" woos his mate "coram publico," with an absence of shyness that would be ridiculous were it not welcome testimony to the wisdom of our civilized protection of wild life.

In the country, a man has only to hold an umbrella or walking-stick gunwise to make the wary wood pigeon three fields off arise and fly to a safer distance; in Leicester Square or St. James' Park a man might carry a whole bundle of guns, and, provided that he had also bread-crumbs to distribute, the wood pigeons would come to his feet and eat them. A very interesting struggle for existence is destined to take place in the near future between the ordinary London pigeon and the wild wood pigeon, in which it is not easy to say which will triumph.

LETTER TO THE FAMILY.

Dear Margha,—A writer in a late number of The Guardian recommended the training of families in the duty of tenth-paying. The United Society of Christian Endeavor, 645 Washington Street, Boston, have a roll of names of tenth-payers, numbering, up to this month, nearly nine thousand. This is similar to the Stewards' League spoken of in The Guardian.

The tithing system does good in several ways to those who practice it. It teaches honesty towards him who furnishes our means and requires us to use part of it for his glory. Young people who divide their money in this way acquire business habits, it makes them careful about spending, and they will always know how they stand financially, and in later life this will be valuable to them. It also fosters benevolence, for when they have a purse to use for the benefit of those in want, they will not grudge it as they might otherwise do.

It would encourage many to perform this duty if they were taught the promises given to those who are obedient on this point. Some may say this sounds selfish, but we surely may take the reward when it is freely offered. The witty Dean Swift was requested to preach a sermon in aid of a charitable society. At the appointed time he opened the Bible and directed the attention of the congregation to Proverbs xix. 17. "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again." After reading the text he gave the application, "If you like the security, down with the dust." The result was a large collection, and no doubt the givers received their reward. L. D. S. (The Epworth Leagues are teaching the young people to give systematically, and, of course, it is the best, the very best way. If we have only one dollar, it is a joy to know we have given ten cents to God.—MARGHA.)

A skeptic once asked the late Dr. Nettleton, "How came I by my wicked heart?" "That is the question which does not concern you so much as another; namely, How shall I get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart or you cannot be saved."

The Children.

TOIL AND TRIUMPH.

The sweetest cherries, mind you, lad,
Grow highest on the tree;
And would you win the fairest fruit,
One thing I'll say to thee:
It falls not at the clinking gay
Of any idler's pelf—
You'll have to climb the rugged tree
And gather for yourself.

'Tis vain to wait the fruit to fall,
Or pelt the tree with stones—
You'll have to struggle bravely up,
And risk some broken bones;
You only waste your time below,
And get indifferent pay;
If you would reach the ripest fruit,
Just throw your fears away.

'Tis so with everything in life
That's worth the owning, lad—
With learning, wealth and character—
The best, the good and great have had:
They come not at the nod or 'hest
Of any idle hand,
'Tis only those who bravely toil
May have them at command.

If, then, you want the ripest fruit,
Just labor till you win;
But mind thee, boy, while up you climb,
Keep heart and hand from sin;
The best and grandest guerdon, lad,
If bought with wicked wage,
No peace or comfort yields at last,
But curses on your age.

—Selected.

A LITTLE BREAD-MAKER.

Dorothy had good reason for thinking that her family was in a sad strait. Her mother was ill, and the doctor had said very decidedly that all she needed was perfect rest, and that that was absolutely necessary. For Dorothy's mother to take a perfect rest opened a vista of untold disasters for the remainder of the family. They lived in a primitive little town where a housewife was a housewife, and Dorothy's mother was a notable one. She made the best bread in the world, and the serving maid never did it. It was a town where buying bread was held to be a badge of shiftlessness, and the only baker had very poor custom and deserved no better.

Dorothy wondered blankly what her father and her three older brothers would do when they saw the article Gretchen, the raw German girl, had made and called bread—dark, flat slabs of material that could scarcely be cut nor bitten—and how could her mother rest when she saw such bread brought into her room? Dorothy was ten, and the most petted and spoiled of children, but the horror of the situation roused her to action. Her mother could not be consulted. Two doors from them lived Mrs. Dent, reputed to be a cross-grained individual, but an excellent cook.

With fear and trembling Dorothy finally presented herself at Mrs. Dent's back door.

"Dorothy Douglass! Now what be you wanting?"

"I want you—to tell me how to make bread!" gasped Dorothy.

Mrs. Dent's difficult features relaxed.

"Do tell! Here, child, come right in. If you've got a good impulse I'd best foster it! Likely it's the first, and may be the last. Come—there's only one way to learn, and that's by doing."

She took a big apron from somewhere, and draped it around Dorothy, obliged her to wash her hands at the sink, and had her go through all the manoeuvres of preparing her yeast and setting her sponge. Dorothy was more than once on the verge of tears, so sharp were Mrs. Dent's comments and criticisms, but she gritted her teeth and spurred herself on with inward admonitions until the ordeal was over.

"Now, tell me what you did!"

Three times Mrs. Dent made her repeat what she had done, with no sign of relaxing, then untied the apron, instructed her to appear the next morning promptly, and dismissed her.

Dorothy prayed piteously that night for courage to face Mrs. Dent again, rather doubting that it would be granted to her. But she found herself inside Mrs. Dent's kitchen the next morning, valiantly struggling to follow instructions relative to getting the flour into the sponge, and endeavoring to repeat satisfactorily what she had already done. Later came the kneading and the making into loaves, and Mrs. Dent was relentless. Dorothy knew one tear dropped right on the top of a loaf, and she could not see how the fact escaped Mrs. Dent. She had to repeat her lesson again, and was becoming wonderfully glib at it.

At the next trip she had to regulate the fire, put in her bread, and Mrs. Dent bade her stay and watch it, occupying the time by having her repeat forwards, backwards, and upside down all she knew about bread making.

"There are lots of ways of making bread, but this is a good rule, and if you stick to it your bread will never fall you—never! Queer your ma never showed you how to make bread."

"She said I should learn after awhile, and she hates to have any one pattering around the kitchen."

"Certain. Anybody does. But I've made out to put up with you—turn your bread round!"

When it was done the five loaves were so beautiful, such an entrancing brown, such a high, rounded shape, so satisfying in every way, that Dorothy forgot her misery and laughed with delight. Mrs. Dent looked at her pupil and at the bread with undisguised satisfaction.

"I'm a good teacher, if I do say it, that shouldn't!" and then she made her repeat her bread-making lesson twice more.

"Now, child, I'll give you three of these loaves to take home, and you must bake again at your house and bring me a loaf."

Dorothy promised eagerly, and departed with her light bread and light heart.

The gloom that had settled down on Mrs. Douglass' face when the curious cuttings of bread had been brought to her gave way to an expression of active horror when she saw the fresh, light bread Dorothy brought.

"Dorothy, have you been borrowing?"

"No'm. I made it."

"You made it?"

"Yes'm," her face aglow with excitement. Such triumphs come to few.

"You made it, Dorothy—you, a mere baby?"

"I did, mamma, truly. Mrs. Dent showed me how."

"Well, Mrs. Dent is well able to show you. None knows how any better. Dorothy," solemnly, "I shall certainly get well very soon. I feel it. This puts new life into me."

"I hope you won't tell your ma you've been borrowing bread, Dorothy," said her father, uneasily, at supper, as he promptly helped himself to bread, and the boys in a great hurry cleared the rest of the plate, believing it to be their only chance.

"I didn't borrow it."

"Neighbors send it in?"

"No, sir."

Mr. Douglass and the boys looked at her to explain the riddle.

"I made it."

"Dorothy!"

"I did, papa!"

And then there was some praising done that made up for everything.

Dorothy kept her promise, made a new batch of bread fully as good as the first and carried two loaves to Mrs. Dent. That good lady made no effort to conceal her pride.

"I certainly am a good teacher!"

Dorothy felt as though she could be a good teacher herself, and the idea of making enough bread twice a week for that bread-eating family appalled her; so she took Gretchen in hand and following Mrs. Dent's methods as closely as possible, succeeded in teaching Gretchen to make bread that satisfied everybody, thereby winning Gretchen's everlasting gratitude as well.

"Yes, I'll be down soon; I feel it," said Mrs. Douglass, "and I'll be right glad to have some one else make the bread for a spell, too. I always said Dorothy would make a good cook if I just let her alone."—The Congregationalist.

A TALK TO BUSINESS BOYS.

I once knew a boy who was a clerk in a large mercantile house which employed as entry clerks, salesmen, shipping clerks, buyers, book-keepers, eighty young men, besides a small army of porters, packers and truckmen. This boy of fourteen felt that amid such a crowd he was lost to notice, and that any efforts he might make would be quite unregarded. Nevertheless, he did his duty. Every morning at eight o'clock he was promptly in his place, and every power that he possessed was brought to bear upon his work. After he had been there a year he had occasion to ask a week's leave of absence during the busy season. "That," was the response, "is an unusual request, and one which it is somewhat inconvenient for us to grant, but for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you ask."

"I didn't think," said the boy, when he came home that night and related his success, "that they knew a thing about me, but it seems that they have watched me ever since I have been with them."

They had, indeed, watched him, and selected him for advancement, for shortly afterwards he

was promoted to a position of trust, for there is always a demand for excellent work. A boy who means to build up for himself a successful business will find it a long and difficult task, even if he brings to bear efforts, both of body and mind; but he who thinks to win without doing his very best will find himself a loser in the race.—Exchange.

WIDE-AWAKE BOYS.

When General Grant was a boy his mother one morning found herself without butter for breakfast, and sent him to borrow some from a neighbor. Going, without knocking, into the house of his neighbor, who was then at West Point, young Grant overheard a letter read from the son stating that he had failed in examination and was coming home. He got the butter, took it home, and without waiting for breakfast, ran down to the office of the Congressman from that district.

"Mr. Hamar," he said, "will you appoint me to West Point?"

"No, so-and-so is there, and has three years to serve."

"But suppose he should fall, will you send me?"

Mr. Hamar laughed. "If he don't go through, no use for you to try."

"Promise you'll give me a chance, Mr. Hamar, anyhow."

Mr. Hamar promised.

The next day the defeated lad came home, and the Congressman, laughing at Uly's sharpness, gave him the appointment. "Now," said Grant, "it was my mother's being out of butter that made me General and President." But it was his own shrewdness to see the chance, and promptness to seize it, that urged him upwards.—Christian Advocate.

Memorial Notices

Memorial notices must be brief, or they will be returned for condensation. A limit of about 200 words is suggested in all ordinary cases. These memoirs should not be religious histories, but characteristic notices of the deceased, and must reach the office within three months of the person's death.

REV. JAMES GILRAY.—The subject of this memoir was born April 13, 1827, in Forfarshire, Scotland, and died August 6, 1898. His parents, John and Margaret Gilray, were sturdy Scotch people, and firm adherents of the Presbyterian Church. In 1847 he came to America, landing in Quebec. In reaching this country he had a thrilling experience. The ship in which he first sailed was wrecked, and after being on the ocean nearly three months, he was landed back in England. He had mastered the blacksmith trade, and followed it for some years after reaching America. In 1850 he married Ann Jarret, who died at Ingersoll, Canada, in 1861, leaving four children—Robert, of Wisconsin; William J., of Indianapolis, Ind.; Philander, and Mrs. Judson Russ, of Buffalo, N.Y. In 1862 he married Elizabeth Culp, who died in 1890 at Buffalo, N.Y. Of this marriage four children survive—Mrs. Joseph Adams, of Massillon, O.; Dr. Edward Gilray, Mrs. Franklin H. Armstrong and Miss Mabel, of Buffalo, N.Y. The solicitude of Bro. Gilray for the welfare of his children was beautifully intense. On the morning of his departure, just before he stepped into the chariot of God, as he knelt by the side of his dear wife at the family altar, he offered up a prayer of the deepest fervency for his beloved children. In 1892 he married Mrs. Melvina Hubbard, at Bergen, N.Y., who survives him after six years of beautiful companionship. In early life Bro. Gilray was soundly converted in a Methodist revival service. Before his first marriage he was an exhorter in the Methodist Episcopal Church of Canada. Later he was licensed to preach, and ordained by Bishop Philander Smith. Among the appointments held in Canada were Scarborough, Brooklyn, Queensville, London and Hamilton. Afterward he was for six years a member of the North Ohio Conference of the Methodist Episcopal Church. In 1869, on account of the illness in his family, he was compelled to relinquish his place in the itinerant ranks. His work in the ministry was especially characterized by an all-consuming zeal for the conversion of sinners. His retirement from the pastorate did not in the least decrease his interest in evangelistic efforts. Locating in Buffalo in 1876, he at once entered into aggressive Christian work. He was for years the leader of the Buffalo Praying Band. For the past ten years he has been a most active worker and faithful member of Riverside church in that city. There his funeral took place, presided over by presiding elder Rev. P. S. Merrill, D.D., assisted by several other ministers. His death was a glorious triumph. The interment was in the beautiful Forest Lawn, Buffalo.

F. H. Coman.

McMULLEN.—On July 17 there closed a life of more than ordinary energy and interest, when Mrs. E. B. McMullen, of Picton, fell asleep in Jesus. Her husband, the Rev. D. McMullen, died twenty-four years ago, and left a family of twelve—six sons and six daughters. Mrs. McMullen proved equal to the great responsibilities that then fell upon her. She was a most devoted mother, but she was

queen of the household, reigning and ruling with wisdom and affection. It was fully recognized and gladly acknowledged by all the family that the bond which held them so closely, so strongly and so tenderly together, and constituted the charm of their many happy reunions, was the woman they called mother. Her unwearied and almost ceaseless thought and care for her children was rewarded in turn by a filial affection and steadfast devotion as beautiful as they were remarkable. She was the youngest daughter of Stephen Conger, of Hollowville Mills, near Picton, and was born in 1814. She was closely associated with the early history of Methodism in Prince Edward county, and when her mind failed to retain the occurrences of later days, she would recall with clearness and evident delight the events and persons of those early and interesting times. She joined the Methodist Church at the age of seventeen, and that she was attached to it loyally, and served it with intensity, has surely proof in the fact that all her ten living children are now members of their mother's church, as were also the two daughters since gone to the church above. She loved the house of God; she loved the communion of saints; she loved the service and worship of the sanctuary. On Sunday, July 17, at the ripe age of eighty-four, after months of failing strength, she fell asleep in Jesus.

S.

CRAWFORD.—Barbara (Watkins), beloved wife of the late Thomas Crawford, closed her long and useful life April 25, 1898, in the eighty-third year of her age. Mrs. Crawford was the youngest daughter of the late Samuel Watkins; was born in Birt, Ireland, December, 1815; moved with her parents to the almost unbroken forests on the eighth line of Esqueving, county Halton, about two miles south from Georgetown, and at the time of her death was one of the oldest residents of the county. She was united in marriage to Mr. Thomas Crawford. After his death at Ashgrove, where they resided for so many years, she removed to Georgetown. In the year 1847, during the pastorate of the Rev. Wm. Philp, she and her husband were converted, and became active members of the Wesleyan church at Stawarton. The parsonage was located there until 1869, when Georgetown became the home of the minister. The unoccupied building of strange architecture still stands as an old landmark, suggesting memories of the olden times. Here lived in succession, after William Philp, Wm. Willoughby, Joseph Mesmore, Wm. Andrews, John Law, Samuel C. Philp, Richard L. Tucker, James Hughes, James E. Dyer and Thomas Jeffers. The old and honored Watkins home was known far and wide for the generous welcome given to the itinerant preachers, and as the gathering place for a preaching service for the few settlers in those early days. Our beloved sister was one of the joyful Christians, joyfully supported the church, hospitably entertained the preachers, was a constant reader of The Guardian since its first issue, and continued her regular routine of active work till two weeks before her death, when gradually her strength failed, and she crossed over to her long-looked-for rest, leaving to her large circle of friends a bright, clear Christian experience.

G. A. M.

HOUGH.—Sarah Hough, whose maiden name was Seale, was born in the township of Inverness, Que., November 2, 1829, and enjoyed the blessing of a godly parentage. Converted to God at an early age, we find that she received her class tickets as early as 1847, and from that time on she was a consistent member of our church. In 1859 she was married to Joseph Hough, of the Maple Grove, Que., appointment, and he, with four sons and four daughters, mourn her loss, feeling it to be that of a loving wife and kind mother. Though not demonstrative by nature, yet any one who was acquainted with Sister Hough, knew that her life was one of communion with God, and those who enjoyed her confidence could always find her a friend, yes, a true mother in Israel. She had been ailing for a few weeks before her death, but no one expected the change so soon. Even though God called her suddenly and she left no parting messages so dear to all, we are confident that she has gone to be with Christ, which is far better, and now trying to follow her, and through her the Master, we look forward to the great reunion, where parting shall be no more.

L. H. F.

WILLIAMS.—John Williams was born at Pontypool, Monmouthshire, Wales, in October, 1811, and came with his parents to Billing's Bridge when seven years of age. A few years after this there was a great revival in Ottawa, in the beginning of which his brother, Louis, was converted, who, like Andrew, "brought his own brother to Jesus," with the result that the whole family became Christians and important members of the Methodist Church. Henry, who died a few months since, and John, settled on a farm at the head of Long Island, Manotick, where they erected a church, in which they worked earnestly and successfully for the conversion of sinners. There such men as Rev. Messrs. Taylor, Carroll, Brock, Shaler and others, pointed men to the Lamb of God. Our brother is spoken of as an earnest Christian worker, who never pushed himself into position. Although not specially talented, and of a very retiring disposition, every one had confidence in him because of his firmness and consistency. His conversations and talks are spoken of as very helpful to Christian life and work. His prayers at the family altar are remembered with telling power. His children were trained (aided by a most excellent Christian wife) to walk in the footprints of his Master, and as a result, they are all earnest workers in our church. Having served his own generation by the will of God, he fell asleep on July 3, knowing to die is gain.

J. M. Tredrea.

The General Conference.

(Continued from page 5.)

FRIDAY, SEPTEMBER 2.

The devotional exercises were conducted by the Rev. A. D. Morton, of the Nova Scotia Conference.

Dr. Cornish, the Conference statistician, presented his report. Most of his results have been printed in The Christian Guardian. However, we give the following brief summary:

There is progress in all the departments of work, and by all the agencies now in operation. At the present there are 2,031 ministers; 282,568 communicants, which is an increase of 19,584 for the quadrennium. The total monies raised in the four years for all church purposes were \$9,276,986, which is an increase of \$1,073,307. There are 1,947 young people's societies, who have raised for church purposes during the quadrennium \$52,846.

Church Fire Insurance.

Rev. Dr. Ryckman read the report of the General Conference Special Committee, which, during the intervals between the sessions of General Conference, is clothed with Conference powers. The committee deals with any important matters which may arise, and usually holds a number of meetings in the quadrennial period. The only matter of special public importance which was dealt with by the committee since 1894 was the formation of a church fire insurance company for the insuring of connexional property. At the meeting on December 2, 1896, Rev. Dr. Antliff read to the committee the report of the commission appointed by the General Conference on the matter. The report as adopted by the committee was as follows: (1) The name of the company shall be the Methodist Trust Insurance Company of Canada; (2) the company shall be incorporated by Dominion statute; (3) the object shall be to insure connexional property; (4) the authorized capital shall be \$500,000, and business shall not be commenced till \$250,000 of the stock be subscribed, and 25 per cent. of this amount paid up; (5) out of the paid-up stock the Government guarantee of \$50,000 shall be paid; (6) the head office shall be in Toronto; (7) the shares shall be \$25 each; (8) the dividends on paid-up capital shall not exceed 6 per cent. per annum; (9) the company shall be governed by a Board of Directors, all of whom must be ministers or members of the Methodist Church—at least three of the directors shall be ministers; (10) the number and the name of the Provisional Board of Directors shall be determined by the commission; (11) the qualification for directors shall be forty shares of the stock; (12) the company shall not carry large risks, but shall arrange for the reinsurance of amounts above \$2,000; (13) provision shall be made for an ample reserve fund and the surplus profits thereafter shall be appropriated to the Superannuation and Super-numerary Funds in proportion to the premium income from the respective territories covered by these funds; (14) the directors shall have power to pay off the stock to the shareholders pro rata down to 10 per cent. of the amount paid by them; (15) no stock shall be transferred without the consent of the directors; (16) the General Conference Special Committee shall be requested to give the commission discretionary power to make any arrangement or alterations in the foregoing proposals that are found necessary to secure legislation for the formation of the company, and, also, to the provisional directors authority to raise the necessary capital and to take such steps as are necessary to form the company and undertake business.

A cordial invitation to the delegates to attend the Toronto Industrial Exhibition, on Saturday afternoon, was presented by President J. J. Withrow. This courteous and generous invitation was accepted with thanks.

REV. JAMES WOODSWORTH'S REPORT.

Rev. James Woodsworth, the indefatigable Superintendent of Northwest Missions, presented his report, which is as follows:

The close of another quadrennium furnishes a fitting opportunity to record our gratitude to Almighty God for his continued blessing upon the Methodism of Manitoba, the Northwest Territories and British Columbia. The experiences of previous years have, in their principal features, been repeated. We have been blessed with what we may venture to call uninterrupted, though varying, degrees of prosperity. Your Superintendent of Missions has travelled more extensively than ever before; having covered nearly 90,000 miles (since rendering his report to the last General Conference), in studying the varied conditions of the work, and affording help in every way possible as occasion has occurred, and opportunity, time, and strength have permitted. A sense of inability to overtake the work has been ever-present.

The field stretches over nearly two-thirds of the distance across the continent. It is impossible for any one man to give that particular and thorough supervision which is so desirable, if, indeed, not absolutely necessary, in a

work so vast, so new, so rapidly developing and so important in character.

The results, which, in part, I have endeavored to tabulate, are, under God, in no small degree, owing to the lives and labors of our devoted missionaries and their no less devoted wives. An intelligent and loyal laity, in sympathetic and active co-operation with the ministry, have done their full share in building up our church in the West.

In the Manitoba and Northwest Conference our membership now numbers 17,692, there having been an increase of 2,486. The growth of our church numerically, as indicated in a general way by the increase in membership, is scarcely what might naturally be expected in a new country. It must be borne in mind, however, that the immigration of the last few years has added but little to our strength, a large percentage of the strangers having come from central Europe, and belonging, most of them, to either the Greek or Lutheran Church.

The Sunday-school continues to occupy a prominent place in our church's operation. In 1894 we reported 216 schools, and 12,538 scholars. We are pleased to be able to now report 256 schools and 16,489 scholars, being an increase of eighteen per cent. in the number of schools, and thirty-one per cent. in the number of scholars.

Very satisfactory progress has been made in church building. In 1894 we reported 141 churches valued at \$345,874. We now report 181, valued at \$413,249. The debt on church property in 1894 was \$133,199. On the present property it is \$125,390. Though forty churches have been built during the quadrennium, and the value of the whole increased by upwards of \$67,000, the debt on the whole is less than it was on the smaller investment four years ago.

In some respects the showing of parsonage property is better than that of the churches. There were in 1894 73 parsonages, valued at \$84,300. There are now 93, valued at \$117,230. The debt four years ago was \$26,965. Now it is only \$16,800. It will be noted that though our parsonage property is valued at \$32,980 more than it was in 1894, the debt is \$10,165 less; or, in other words, the debt, which amounted to nearly thirty-two per cent. in 1894, has been reduced to fourteen per cent. of the value of the property.

We are pleased to report a large increase in the number of

Self-Sustaining Circuits.

Four years ago we reported 66. This year we report 90, an increase of 24, or 36 per cent. The full measure of advance along this line will scarcely be appreciated without further explanation.

For many years it has been necessary to call into our work a large number of untrained young men. It was feared that when these graduated into the married ranks, the cost of maintenance, to the Missionary Society, would be very great. These fears have not to any extent been realized. The large proportion of these probationers have been educated without much expense to the Connexion at large—thanks to the existence and excellent work of Wesley College, under the capable management of Rev. Principal Sparling and his associates on the professoriate and directorate; supported by the liberal and sustained, and, may we not add, unparalleled, generosity of the Methodist people of Manitoba and the Northwest Territories. After ordination, the majority of these young men have been provided for by fields that have become self-supporting; and in return these fields have the advantage of the service of a better trained, and in every way more capable, ministry.

In 1894 there were 44 married ministers on self-sustaining circuits; now there are 66, an increase of 22. Of the 30 additional married men in the Conference, 22 have been provided for without expense to the Missionary Society. You will be interested in the following suggestive

Table of Statistics.

| | 1894. | 1896. | Inc. Cent. |
|----------------------|----------|----------|------------|
| Ministerial support. | \$55,294 | \$68,860 | 13,566 24 |
| Missionary Fund | 9,570 | 14,270 | 4,600 47 |
| Connexional funds. | 23,035 | 29,313 | 7,178 32 |
| For all purposes. | 157,405 | 212,118 | 54,713 34 |

The change in the constitution of the Superannuated Ministers' Fund renders it difficult to present a comparative statement; suffice it to say that the total assessable funds this year is \$88,635, as compared with \$71,198 in 1894; increase, \$17,437, or 24 per cent.

For years the ardent friends of the Northwest have confidently maintained that no more promising field exists for the profitable investment of missionary money than the Canadian Northwest. These sanguine predictions have been amply justified, as is evidenced by the speedy and large returns which have followed a too meagre expenditure. My last quadrennial report showed that the net cost to the Missionary Society of maintaining our domestic missions is gradually and rapidly decreasing.

During the four years ending 1890, the annual cost was \$7,835; that is, after deducting the amount raised for missions from the appropriations for domestic work. During the four years following the cost was \$6,427. During the quadrennium just closing, missionary grants to domestic missions of this Conference, including removal expenses, grants for affliction, and supply, etc., aggregated \$60,813. There was raised in the Conference for missions \$44,535 (exclusive of amounts contributed in connection with the Indian work). Deduct the latter amount from the former, and you see that the annual charge of the domestic missions upon the society has been \$3,944. Our General Conference Fund assessment has, of course, been paid in full as usual.

Conditions of Our Work in British Columbia are different from those that generally obtain east of the mountains. The most marked

progress has been made in what is known as "The Upper Country," covered by the Kamloops and Kootenay Districts. We have now a chain of missions across the mountains.

The far-famed Kootenay country is undoubtedly rich in minerals. The boom stage has passed. Although the inevitable reaction has taken place, much that is real, solid and promising remains. Such centres as Rossland and Nelson give promise of continued growth; while smaller towns, such as Trail, Kaslo, Sandon, and others, retain considerable vitality, and may yet grow to be centres of great importance. There is, however, much of the element of uncertainty in every mining country, which suggests the wisdom of practising the greatest caution in the multiplication of missions; the erection of expensive buildings, or otherwise committing the church to an expenditure that may involve future embarrassment. At the same time economical considerations ought not to eclipse the obligation of the church to preach and live the Gospel among the miners. Such is legitimate missionary ground. Without the presence of missionaries and churches, life in the mining camp would be intolerable, except to the very worst classes of society. No careful observer can visit such camps, and make comparisons from time to time, without being profoundly impressed with the wonderful results of the leavening power of divine truth.

Our missionaries and their families who labor in such spheres are deserving of honorable recognition, and a much better financial support than the funds of the society have hitherto been able to afford them. Their work is arduous. Their difficulties are many and peculiar; yet their successes are neither few nor small. These triumphs cannot be measured by ordinary standards. Many of the people to whom they minister are present to-day and away to-morrow. In such work tables of statistics give a very partial and imperfect exhibit of work done and successes achieved. The membership of this Conference now numbers 4,379, having received 442 during the quadrennium. The amount of money raised for all purposes is \$75,858, being an increase of \$13,633.

Our mission to the Klondike, having been managed by the Executive of the General Board, will undoubtedly be reported on by the General Secretary.

The outlook for the great Canadian West was never so promising as it is at the present time. Its extent and resources are becoming better known and more highly appreciated as the years go by. Confidence in its future is rapidly growing. Business over its great highways of commerce is rapidly increasing. A second railway across the mountains is in course of construction. In a few years a third will be necessary; one to the north, which will traverse a country including rich valleys in northern British Columbia; wind among mountains, and along river banks rich in silver and gold; pass through great forests of valuable timber; over hundreds of square miles underlaid with coal; and through the immense valley of the great Saskatchewan—through a country capable of furnishing a local traffic almost all the way (a distance of nearly 2,000 miles) from the Pacific coast to the city of Winnipeg.

More and More the Advantages

of the geographical position of the West in relation to other parts of the world are becoming apparent. Travellers from India, Australia, Japan and China find it to their advantage to pass through Canada on their way to Europe.

Trade with the Orient and other parts of the world, together with the development of the rich and varied resources of British Columbia—her mines, her forests, her fisheries and her agriculture, will make Vancouver the San Francisco of the Canadian Pacific, as the vast plains east of the mountains will build Winnipeg into a second Chicago.

We confidently expect a development west of the great lakes, such as the most optimistic prophets of other days never ventured to foretell. What part shall Methodism play in this development? And what will be her status in the day of Western Canada's greatness? Just what we are prepared to make it, by our action in these years of early opportunity. The possibilities of influencing for good the coming millions, and helping to lay the foundation of empire in righteousness, appeals alike to the ambitions of our citizenship and to the holy instincts and principles of our Christianity.

Can we, as a church, afford at the present stage, with our work but barely begun, to suppress our enthusiasm, relax our efforts, or narrow our policy? No! emphatically No. The successes of the past, the favorable conditions of the present, and the rich promise of the future should constitute reason sufficient for the adoption of a broader and more vigorous policy, and should be an inspiration to "expect greater things from God" while we "attempt great things for God" in the north-western section of our glorious Canadian heritage.

All of which is respectfully submitted,

JAMES WOODSWORTH,
Superintendent of Missions in Manitoba, the N. W. T., and British Columbia.
Toronto, September, 1896.

THE BOOK-ROOM REPORT:

Rev. Dr. Briggs, with his usual business-like energy, presented a very complete report, two items of which will be of special interest. The capital stock now amounts to nearly \$400,000, which is an increase of \$60,000 in the quadrennium. During this same period \$34,000 has been given to the Superannuation Fund.

Rev. A. C. Crews, the popular General Secretary of the Sunday-schools and Epworth Leagues, placed his report before the Conference. In his own department he has made known the good news he has for the General Conference. It was of special interest to hear of the practical step taken by a joint commission of the Epworth League, Christian En-

deavor, Baptist Young People's and other societies for the preparation of common topics to be used in the young people's prayer-meetings. The work of the Sunday-schools, the growth and efficiency of the Leagues and the Student's Forward Movement for Foreign Missions were all touched upon.

Rev. Dr. Sutherland,

the veteran Missionary Secretary, presented the report of the Executive Committee of the General Board of Missions, which was replete with suggestions for future work. The vexed question of the inadequate salaries for home missionaries was the cause of five recommendations, wherein the minimum salaries of these missionaries should be fixed, methods to increase the spirit of independence in the missions re the support of their own missionaries, and ceasing entirely to assist by grants such places as are able to support their own missionaries.

Radical changes were suggested in the polity with regard to Indian missions, especially that of bringing Indian missions, missionaries, and persons recommended to this work, more directly under the influence of the Mission Board.

Various suggestions were made dealing with the position, relation and duties of medical missionaries.

These suggestions, which are set forth by the Mission Board and the Secretary, will arouse much discussion, and will, it is hoped, bring forth wise and satisfactory legislation.

AFTERNOON SESSION.

The devotional exercises were conducted by the Rev. F. E. Nugent, of Hamilton Conference. A very large number of memorials and notices of motion were presented to the Conference.

Dr. Potts, the General Secretary of Education, presented the financial statement of the Treasurers of Victoria College and of the Educational Society. In his report he says:

REPORT OF EDUCATIONAL SECRETARY.

The review of the quadrennium is not entirely satisfactory. Educationally, the various institutions have made progress, and are doing efficient service. From St. John's Nfld., to New Westminster, B.C., every college is burdened with debt, and therefore lessened in the progress that would otherwise be made.

In response to an earnest request, the General Superintendent and the Secretary of Education visited British Columbia in the interest of the Columbian Methodist College, holding educational conventions in various parts of the Province. The British Columbia Conference, lay and clerical, came to the relief of the college in a spirit of commendable liberality, and it is hoped that the Columbian College is now on the way to efficiency and permanent usefulness to the Methodism of the Pacific Province.

What is true financially of all our colleges is emphatically true of our chief educational centre, Victoria College. The amount necessary for the efficient working of the institution never was reached, partly because of the divided sentiment of the church as to its educational policy, but far more largely because of the commercial depression through which the country has been passing of late. There is a brighter outlook, and with returning prosperity it is hoped the colleges of Canadian Methodism shall be made to share the benefits of such prosperity. Several members of the Board of Regents thought that in view of the hard times it was not well to push for subscriptions. Things have reached a crisis which demands the serious consideration of the Conference and the Connexion at large. The deficit has caused great anxiety to the Board of Regents, and to all the friends of Victoria University.

Since the last General Conference the Board has been able to effect the sale of the old Victoria College property at Cobourg. The property was sold to the Ontario Government for the sum of \$25,000, payable in five annual instalments of \$5,000. Already two instalments have been received.

During the quadrennium sums amounting to \$13,406.25 have been received on account of old mortgages, and the mortgage held by the Canada Landed and National Investment Co., against Faraday Hall, amounting to \$7,000, has been paid off. A loan of \$3,000 has been effected on good Toronto property. Reductions in rate of interest have considerably affected the revenue of the college.

In view of the pressing financial needs of Victoria, and of all the other colleges of the Connexion, it is of the utmost importance that this Conference take decisive steps to place the colleges of the church on a much better financial footing.

THE EDUCATIONAL SOCIETY.

The Educational Society has done good service to the colleges during the quadrennium by the grants which it has been enabled to make, amounting to \$44,279.29, and the fees paid for student probationers, amounting to between \$10,000 and \$11,000. The loans for the four years have amounted to about \$14,000, and we have received repayments on account of loans to the amount of \$8,753.49. The notes now held by the treasurers number 753 and aggregate \$38,007.35. The income for the four years has amounted to \$86,002.73.

For the first time in the history of the society bequests have been made there—one, the bequest of the late Rev. W. W. Miller, of Napanee, amounting to \$300, and a similar one from the late J. Fred Moore, of Dundas. These sums have been invested, and the interest is placed to the credit of the Bay of Quinte and Hamilton Conferences. The former bequest requires that the interest be credited to the Napanee East Circuit.

The equalization scheme, recommended in my last report, and acted upon by the General Conference, has resulted in substantial help to

several Conferences, but especially to the Manitoba and Northwest Conference. The sums raised by Newfoundland and British Columbia are, by authority of the General Conference, at the disposal of those Conferences.

Chancellor Burwash presented the report of the Board of Regents of Victoria University, from which we make the following extracts:

In 1892, the last year of our work in Cobourg, the total number of students who attended lectures or passed examination in the faculty of Arts was 121. At that same date more than a hundred Methodist students were pursuing their studies in University College, Toronto.

In the first two years after removal to Toronto, the attendance of students in Arts at our own college had increased to 167. The following are the numbers for the four years just ended:

| | |
|------|-----|
| 1895 | 211 |
| 1896 | 227 |
| 1897 | 227 |
| 1898 | 255 |

A decided impetus has been given to college work by the creation of college scholarships.

The library, which was one of 6,000 volumes at last report, has grown to be one of 11,000. Besides the collection of books needed by students in the course of study we have endeavored to collect material bearing on Canadian history, and especially upon the history of Canadian Methodism.

Dr. Burwash made a touching reference to members of the college staff who had passed away: Dr. John Wilson, Dr. John Beatty and Prof. John Petoh, M.A. The important and wide-reaching influence of college life was pointed out, and the pressing need of furnishing a residence for the students was eloquently set forth.

College life has moulded all England's great men, and no country in the world has ever had a grander moral, religious and social development than England. And if this is true of college life at large, it is especially true of college life as applied to young women.

The church that studies that searches for the very truth, that keeps herself in touch with all the world's progress in the discovery of truth, whose stability of the times and strength of salvation lies in wisdom and knowledge, will be the church of the future.

WESLEY COLLEGE, MANITOBA.

The Hon. J. A. M. Aikins, Q.C., of Winnipeg, Manitoba, presented the report of Wesley College, of his city and Province. It was replete with encouragement, showing the excellent work that the college had done, and paid a glowing tribute to the present principal, Rev. Dr. Sparling.

A statement that shows great loyalty on the part of the Manitoba people was that out of a quadrennial revenue of \$48,000, \$29,074 was paid by the circuits.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

Rev. W. I. Shaw, D.D., in presenting the report of his college, said:

The financial condition of the institution, while not as encouraging as we desire, is fairly satisfactory. The present endowment, on a most conservative estimate, is \$65,635.97, which is \$2,400 less than was reported in 1894.

At this stage the secretary of Conference read a letter from the Rev. Walford Green, representative from the Wesleyan Conference, England, expressing his inability to be present on account of illness; and his deep regret because of enforced absence from the General Conference.

Great regret on the part of the Conference was felt at this communication, for, in all the previous Conferences, the pleasure derived from the words and presence of the representatives of the mother Conference has been of no small amount.

EVENING SESSION.

On Friday evening an unexpected and interesting discussion arose on the proposal to appoint a Judicial Committee, which occupied the whole evening. The discussion arose first on the size of the committee, some pleading for more members than the Nominating Committee recommended, but the development of the argument very soon turned on whether the existence of such a committee was necessary or desirable.

and clarified legislation. The argument on the contrary was that litigation in the Church Courts should reach a finality without coming to review by the legislative body or any of its committees.

SATURDAY, SEPTEMBER 3.

Devotional exercises were conducted by Rev. L. Curtis, B.A., of the Newfoundland Conference. During this session the Rev. Dr. Coke Smith, the official representative of the Methodist Episcopal Church, South, was introduced to the Conference.

"I have great pleasure of being again in your midst. In 1881 I had the pleasure of preaching in this place (Metropolitan Church). I do not know why I was chosen, for I was quite a young man, but I suppose the brother was ready to risk it. As for myself, as I was a stranger, and my name was Smith, I thought if I did break down nothing much would be said about it.

SUNDAY AT THE CONFERENCE CHURCH.

The Rev. John Bond,

of London, England, fraternal delegate from the British Conference, preached in the morning. The sermon was based upon the thirty-second and following verses of the fourth chapter of Acts. In this picture of a model church, the preacher called attention to four special features—great unity, great generosity, great aggressiveness, and great grace.

1. UNITY. Unity is not uniformity of ritual, ecclesiastical organization, or of discipline. Uniformity is not the natural order of things, but both nature and humanity display infinite variety.

2. GENEROSITY. There is socialism and socialism, one of the earth, earthy, and prompted by greed, the other of Christ inspiring benevolence towards the needy. This model church of the text furnishes an example of the latter.

3. AGGRESSIVENESS. The great business of the church is not to cultivate flowers, ritual, devotional sentiments, etc., but to proclaim Jesus Christ. These other things are the scaffolding, useful only in the construction of the building.

4. GRACE. This may be summed up in Christliness as pictured in 1 Cor. xiii. "Charity suffereth long," etc. This grace came to be in the church, because it had been poured out upon the church by Christ.

Rev. A. Coke Smith, D.D.,

the fraternal delegate from the M. E. Church, South, preached at the evening service. He took for his text the nineteenth and twentieth verses of the tenth chapter of Matthew. This is a part of the charge given to the first evangelists, but is it a principle still operative, or was it only a temporary injunction?

(1) Character is the determining principle in conduct and destiny.

Character is the sum of all the characteristics—it is the expression of the man. A biography must be more than a memoir; it must interpret the man. It is also true of a nation that its character determines its policy, and eventually measures its strength.

The great determining factor in the judgment day—dies irae, dies illa—as pictured by Christ is, "I was hungry," etc. Are we afraid that we cannot stand a great test, or do we think we can? What we have done in the ordinary tests of life will determine what we will do in the extraordinary test.

MONDAY, SEPTEMBER 5.

Monday morning was given up to committee meetings, and the general session did not open till 2 p.m., when Rev. J. F. Betts, of British Columbia, led the devotional exercises.

Rev. Dr. Dewart

introduced the Rev. John Bond, the delegate from the English Wesleyan Conference, and in doing so said: "I bespeak a hearty reception of Bro. Bond for three reasons: Firstly, because of the land he comes from; secondly, because of the great church he represents, and thirdly, because I believe there never was a time when the words and sentiment were truer than now that there is life in the Old Land yet."

Rev. Mr. Bond was then presented to the Conference by Dr. Carman. He was received most cordially by the Conference rising and enthusiastically cheering. In addressing the Conference he said that he had great satisfaction in being here, for he had learned to esteem his brethren here and to love Canada.

A large, expectant audience filled the galleries and other parts of the church, that were not kept for the delegates. All were expecting that the order of the day, the proposal to raise a million dollars, as a thank-offering, ere the dawning of the twentieth century, would bring out a flow of eloquence and much enthusiasm, and they were not disappointed.

The Rev. Dr. Potts

introduced the following resolution: "That this Conference recognizes with profound gratitude to Almighty God the great and manifold blessings, temporal and spiritual, national and social, in which we as a church have so abundantly shared, blessings which call for thanksgiving and practical acknowledgment.

In moving this resolution Dr. Potts said: The action of this afternoon is likely to be historic. Canadian Methodism is never likely to be confronted by such a resolution as that which now confronts the church. It will affect the Methodism of the twentieth century in many directions.

The Greatness and Gravity

of the idea. It is no time for oratorical gush, or for fostering denominational pride. We should thoughtfully, earnestly and prayerfully consider our duty to the century we are about to enter.

us to undertake to do something worthy of the men who have preceded us.

This scheme now before us must be characterized by the most approved business principles, so as to commend itself to the strong-headed business men from the Atlantic to the Pacific. Again, this movement is to be from start to finish

A Great Religious Movement,

for only such a spirit will make it a great success. The question now is: Are we equal to the occasion? If we do our part, it will send the Methodist Church into the twentieth century on a tidal wave of revival that will bring religion into every home of Methodism.

A million of money is a large amount, and to raise it will tax the energy and liberality of Methodism as it has never been done before. If we are to stand by the other branches of Methodism, we must, in Canada, raise a million dollars. English Methodism is raising a million guineas. In the United States the Methodist Episcopal Church proposes to raise ten million dollars, and the Methodist Episcopal Church, South, proposes to raise a million and a half for educational purposes alone.

Millionaires.

and by millionaires in thought, though not in purse. It was presented to district meetings, and discussed in Conferences. And now it is in this place. Just now we are to deal with the principle only; and let the vote be so loud that it will ring from Newfoundland and the Maritime Provinces to Japan and to China. If the vote be not "Yea," but "Nay," let us understand our position. If the General Conference shall reject this proposal, in the next quadrennium five or six special appeals will have to be made throughout the Connexion, which will cause much irritation.

Seconded by Dr. Inch.

The resolution was seconded by Dr. Inch, of New Brunswick. In doing so, he said: "I feel a profound conviction at the immensity of the task the resolution summons the Methodist people to undertake. To ask the people to raise a million dollars in twelve or eighteen months is an undertaking that demands mighty faith, a mighty effort, a mighty confidence in God, and a strong faith in the Methodist people."

"Go Forward."

To undertake this without trusting in God, I believe is to undertake an impossible task. But with God all things are possible, and if God calls us, then we are able. If we are able then we ought to do it. All departments of church work are calling for help; and we have great opportunities to show that we are not the degenerate sons of worthy sires.

Mr. J. J. Rogerson,

of Newfoundland, was the first from the floor of the House to catch the eye of the president. He was greeted with many cheers, and with, "Begun at the right end," and the response.

(Continued on page 12.)



“For Christ and the Church.”

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

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

Collections for the Epworth League Board to be sent to the Financial Secretaries of the respective Districts. J. W. FLAVELLE, Esq., General Treasurer, cor. Front and Beach Streets, Toronto.

A DESCRIPTIVE circular of this year's Epworth League Reading Course will be sent free to all who apply for it at this office; An eight-page Leaflet on "How to Organize and Conduct a Reading Circle" will also be mailed free to those who ask for it. Send a postal card at once to Rev. A. C. CREWS, Wesley Buildings, Toronto.

COMING LEAGUE CONVENTIONS.

- Sept. 21—Bradford District, at King City.
Sept. 21—Warton District, at Allenford.
Sept. 27, 28—Tamworth District at Mountain Grove.
Sept. 28—Uxbridge District, at Stouffville.
Oct. 3—Lindsay District, at Bobcaygeon.
Oct. 4—Peterboro' District, at ...
Oct. 18—Bowmanville District, at Bowmanville.

The returns of the Wesley Guild made at the recent English Conference show the total number of Guilds to be 830, an increase of 210 over last year. Members, 58,541; increase, 24,434.

A minister, who was in the habit of comparing Christian grace to a vine, once ventured on a new simile, with somewhat doubtful results. He said, "And, my brethren, if there remains one spark of grace, water it, water it." Too many are doing that sort of thing now.

A young lady, who passed an exceptionally good examination at the recent Reading Course examination, writes: "I have very much enjoyed the books this past winter, and look forward with gladness to another term in our Reading Circle. Although my time for reading and study is limited, and I have not spent more than half an hour each day, yet I have been greatly benefited and helped. I hope many more of our young people may be led to read our books another year."

The president of one of our Leagues remarked, not long ago, that he thought three books would be better than four for the Epworth League Reading Course. He went on to say that his Circle found it difficult to get through with the whole course during the season. Upon inquiry it was discovered that they did not commence work until nearly January. No wonder they found the time short. If the reading is commenced early in the autumn four books will be found to be just the right number.

It is said that Bishop Foss has a consecrated pen. Years ago he purchased a gold pen and consecrated it to the service of Christ. This pen is never used for general work. With it he writes to the sick, the bereaved, the poor, the sinner, the backslider, and the Christian. Wherever he can send a message of love and mercy this consecrated pen writes that message. This seems rather a nice idea, but would it not be well to put the consecrated pen to a wider use. There is work for such a pen in the counting-house, in the newspaper office, in fact, everywhere. It would be well if all who write might always have a consecrated pen.

There are 969,485 scholars in the 7,225 Sunday-schools of England. Of these 717,873 are under fifteen years of age. It is evident that the same difficulty is experienced in the Old Land that we have to meet in Canada, a tendency to regard the Sunday-school as a children's institution exclusively. We must do everything in our power to counteract this by insisting that the school is a place for every member of the congregation. Special stress should be placed upon securing the attendance of senior scholars. All the young people of our Leagues should be actively engaged in Sunday-school work, either as teachers or scholars. The League is no substitute for the school.

Rev. F. E. Nugent, president of the Hamilton Conference, writes: "Accept my sincere thanks for the privilege of reading 'The Makers of Methodism.' Dr. Withrow never writes a dull book, but this one is exceptionally bright. My best preparation for Sunday work is a Saturday evening spent with the men and women who have made Methodism. Our Epworth Leaguers will find no surer way to triumph in their struggles with self and sin than by keeping close company with our

fathers. This book will bring to their knowledge names and events that ought to influence every home in this land, and furnish inspiration to every Methodist, young and old, for more heroic service in our great undertaking."

NO DOUBT ABOUT IT.

The following unsolicited opinion from Mr. John Taylor, president of the Galt League, shows how our new Reading Course is being appreciated: "New Epworth League Reading Course books received and carefully looked over. Better than ever? Yes, no question about that. Our League authorities are to be congratulated, and deserve the hearty thanks of every Epworth Leaguer of our church, for the selection of a set of books, the study of which cannot help but be of great benefit to the young people of our church. We commence to-day to 'talk up' Reading Circle in our League, and enroll members, and will be right down to work the latter part of September. Experience teaches us it pays to commence early to work up the Circle in our League."

THE HONOR ROLL.

Three years ago examinations for the Epworth League Reading Course were commenced. A number wrote on the papers for the first year, but quite a proportion failed to persevere. A few, however, have faithfully taken the examination for the three years, and are now entitled to diplomas. Here are their names: Emma C. Garbutt, Gorrie. Lena A. Guest, Elginfield. Fanny Langford, Granton. John C. Robson, Byron. Sarah Kingston, Bothwell. Annie Burns, Toronto. Florence R. Smith, Toronto. John Edward Whiting, Toronto. Emily Moxley, Lansdowne. Annie Roadhouse, St. Mary's. Sadie M. Whitworth, St. Mary's. Minnie Spurling, St. Mary's. We heartily congratulate these young people on their success.

SOMETHING TO TRY.

An editorial in The Epworth Era on "Utilize Home Talent," has some splendid suggestions for the societies. Try them: "In nearly every community there is enough talent, if properly used, to make the literary meeting a success. For instance, there is a physician who would give a lecture or talk on some interesting subject connected with his profession—the eye, the ear, the hand, the heart, the lungs, the throat. This would be highly instructive to the young people. The doctor has never been invited to do it. True, he may not be a member of the church; but he is competent and clever, and would probably take pleasure in giving this sort of aid to the general educational work of the young people. Try him. So there is a lawyer, who would make a talk on some point of law, such as woman's rights at law, the relation of the church to the State, the humor of the bar, the Supreme Court at Washington, great forensic orators, and so on. Intensely interesting subjects suggest themselves here. The lawyers will help you. Then you can get up a panorama of the Union, or our national family. Let a young man or a young woman personate each State; let chairs be arranged for each one. Let the thirteen original States come forth as a body, and each one give in a few sentences the leading productions of history of the State, its geography or resources. Then let each State come in the order of its admission into the Union. When all are seated in the chairs and the group is complete, let them rise and sing, 'My country, 'tis of thee.' This would be instructive, amusing, and entertaining to young and old."

A NOVEL SUBJECT.

At the recent Methodist Congress in Pittsburgh, President Raymond, of West Virginia University, in urging ministers to preach the Word, told the following great and pointed story: "He said that a young pastor in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old and wise itinerant, saying: 'Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Professor A—, teacher of this science, right before me. If I use any illustration in Roman mythology, then there is Professor B—, ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?' The sagacious old man replied: 'Do not be discouraged; preach the simple Gospel—they probably know very little of that.'"

NOW FOR THE BATTLE.

In view of the approaching plebiscite, we, as temperance people of Canada, as Christians, and as Epworth Leaguers, are brought face to face with a matter which is of vital importance, and one which calls for our best efforts in its behalf. Now is the time to test our sincerity; to find out whether we are temperance men and women to the core, or whether we shall quail beneath the invectives or the probable displeasure of our opponents. Which course shall we pursue? Not for one instant should we hesitate, but for the love of God and humanity, plunge with our armor buckled tightly on, into the heat of

the struggle. Let us, after asking ourselves the question, 'What would Jesus do?' give him our strength and talents for the accomplishment of a work which is to rid our country from that scourge of intemperance; to save our young men and women, and elevate them to a higher standard of morality, and a closer walk with God.

As Christians we have no personal enmity against our opponents, the liquor supporters. Although we hate their wares and their work of death, yet we do not hate the men. We love their souls, and would win them for Christ. Hence our desire to remove that pestilence which can only drag down to degradation those who tamper with its snares. Now is the time, Epworth Leaguers, to show your mettle. The time for action is all too short, but much may be done. Organize your Leagues, hold temperance meetings, do anything that would have God's sanction, and with his help, bring the hoped-for result to pass. Epworth Leaguer.

AN OPEN BEARING.

The open bearing of a speaker opens hearts to him, opens the subject to his audience, keeps their eyes open as well. We heard Dick Diffident the other night. He was leading a meeting, but there was no leadership in it. He was skulking in the rear of that meeting. His head hung down like a wilted poppy's. His eyes rolled toward the ceiling like glass eyes. What he said was good, but he wasn't thinking about it, and so we couldn't think about it. Dick Diffident was thinking all the time about himself, and so we had to think about him. We are hard on the poor fellow? He was simply scared to death? Well, he was dead enough, to be sure. But do you know, beloved, there is a great deal of "timidity" that deserves no better name than vanity and selfishness. If Dick Diffident should stop worrying over the opinion men will have of him, and should begin to be anxious about the opinion men will have of his Master, he would get on much better. He needs to be willing to break down for Christ. He needs to say from the heart, "Give me a message, dear Lord, and I will put myself behind it and not in front of it."

Self-consciousness is a form of selfishness. You can tell inside of ten words whether a speaker is eagerly pushing his message in front of him, or is apologetically dragging it along behind him. Those ten words ought to look the audience squarely in the eye. They ought to stand on their own legs. They ought to tingle along the nimble air right up under every heart-string in the room, and set it vibrating. This is oratory, although the speaker stop with those ten words; and the orator may be a timid girl of fourteen, quite as well as a practiced man of forty. All it needs is a soul in love with God, and earnestly seeking to tell others something about him. There is only one way to escape from the fear of men, and that is to get more of the fear of God.—Christian Endeavor World.

MELVILLE B. COX.

Cox, an invalid, volunteered to go to Liberia for the Methodist Missionary Society. There the brave Calvin Horton, of the Baptist Church, had just fallen a victim to the deadly coast fever. His offer was accepted, but before going he went to Middletown, Conn., to bid the college boys "good-bye." "Don't go," said the students, "you cannot stand the climate." "I must," said Cox, "for if I fall I will forge a chain between Liberia and the Methodist Church which will never be broken until Africa is redeemed." "Well, if you will go, what can I do for you?" said a student. "If I fall, come over and write my epitaph," said Cox. "I will," was the reply; "what shall I write?" "Write, 'Let a thousand missionaries fall, but don't give up Africa.'"

Cox went. For four months he enthusiastically carried on his work, and then the deadly coast fever laid its hand upon him, and that hand was burning hot. He had said: "A grave in Africa will be sweet to me if He sustains me." He suddenly woke from a torpid slumber and cried out: "Come, come, Lord Jesus! Come quickly!" The heavenly gates opened, the messenger came hurriedly forth, and Cox was with Christ, which was far better. Five volunteers sprang into the gap and took up the standard that had fallen from Cox's hands.—Epworth Herald.

SMALL SOCIETIES.

"Can a League of ten members be made a success?" Of course it can. Can ten persons, with Christ as leader, "promote intelligent and vital piety in the young members and friends of the church, and aid them in the attainment of purity of heart and in constant growth in grace?" Undoubtedly. Christ had only twelve apostles—and, omitting Judas, only eleven. Yet think what has resulted from their united efforts. They were entirely consecrated, and so must be the League of ten or 100 members, if it would be a success. While we would be glad to have the world see the good we are doing, we do not care so much whether we are a success from the world's point of view if we are from God's. While we would be glad to be a financial success and have sums of money in our treasury, we would prefer that, in God's treasury, there be a grand harvest of souls saved by the Epworth League of ten members. Think of 5,000 souls placed in God's treasury from the fact that Peter had no money, but did what he could! This man had probably been given alms all his life, but we do not know that he ever praised God for that. Let us not be discouraged because the League is small. "Not by might, nor by power, but

by my Spirit, saith the Lord of hosts." The grandest success a League of any membership can hope to attain is to have the Lord attend its meetings. Let us work for this and be satisfied with nothing less. Let each Epworthian spend at least five minutes, at some appointed time during each day, in asking the Lord to be present in that Epworthian's person at the next Epworth League meeting, and his blessing will come with him. When the time for the meeting comes let each of us take just the part we would if the Lord were there. Make the meetings just what the Lord would have them. We do not expect to make them a success ourselves, but expect Christ to do it working through each of the ten. Give him the credit.—Epworth Herald.

PRAYER-MEETING TOPIC.

SEPTEMBER 18.—THE WHEAT AND THE TARES.

Matt. xiii. 24-30, 37-43.

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

The harvest field is before us. There is the wheat ripe and ready for the reaper. There are the tares always harmful, and now about to be gathered together and burned. The appearance of this harvest scene suggests the conditions which brought it about. There must have been a sower, and seed, and soil—two sowers, two kinds of seed, and but one class of soil. Each kind of seed brought forth according to its kind. The two products grew together until the harvest. The good seed produced was preserved; the bad seed brought forth was destroyed.

The Great Teacher turns this harvest field into a school-room for the instruction of humanity. The field is the world; in other words, the soil is the heart of mankind. The one sower with the good seed is the Son of God. The other sower with the bad seed is the evil one. The good seed develops into "the children of the kingdom"; the bad seed into "the children of the wicked one." The two perform their life's activities side by side till the close of life. Then the former receive eternal reward; the latter suffer eternal loss.

Such is the parable in bold outline. One moral at least the parable, from its very nature, fails to teach, and that is, the capability of self-action, or the power of resistance on the part of the field—the heart of humanity. The fatalism, which teaches that the soil of the human heart must receive and generate whatever seed is thrown into it, is untenable and absurd. Unlike the field, the human heart has the power of selection and rejection. It chooses its own seed, it shapes its own destiny.

1. The Sower. With that kind and tender love which should touch and win our hearts, Jesus, leaving his Father's bosom, descended into our world to procure and to preach salvation—with his own hand to sow, in the furrows that repentance had made, the seeds of eternal life. Christ so loved us that he came himself with the good news, he appeared, and with his own hand he sowed the good seed. He who made this earth stood on it a preacher of salvation. No wonder Paul magnified his office as a preacher of righteousness, considering who had filled it before him. It was the pleasure Jesus felt in the good news he proclaimed, which so glowed in his countenance, and lent such power and pathos and tenderness to his persuasive oratory that his very enemies confessed, "Never man spake like that man."

Every preacher of the Gospel is a sower of the seed. Every time a minister enters the pulpit to declare the truth, it may be said, "Behold, a sower went forth to sow." Every Christian, every one who has received the seed of the kingdom of God, has the right and the privilege to sow that good seed. Every Epworth Leaguer should regard it as a solemn obligation to be a sower of the Gospel seed. It is said that Prohibition was secured in the State of Maine by "sowing the State knee deep with temperance literature." And the world is to be won for Christ by copiously sowing the seed of the kingdom of God in the hearts of universal humanity. Leaguers, you have your part to perform in this grand result. Are you sowing any seed? Are you continuing to sow it in the soil of your own heart? Are you seeking other fields in which to sow, or are you waiting for the fields to come to you? The Master "went forth." The disciples "went forth." God's faithful servants in all ages "went forth." They sought fields which might, by their labors, become "white unto the harvest." Go forth, young Christians, in imitation of your Master, and sow the seed. Results may not be as you desire. But, bear in mind, it is your duty to sow, and God will look after the harvest. There are many discouragements. Yes, that is so. Christ himself seemed to sow to little purpose—a few hundred converts the whole result of his labors; how scant the harvest, how little the joy! What, then, can sustain you, young Christian, or you, matured saint, in your mission of seed-sowing? Faith in God's own Word, and in the promises it contains, that he will with the foolish things of this world so confound the wise, and with the weak things of the world so confound the things that are mighty, that "he who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The sower of the bad seed is the evil one, whose germs of evil we are to resist and reject as strongly as we receive and appropriate the good seed from the divine Sower. It is of great importance to be aware of the personality of the devil, as well as of the evil inclinations of our own hearts; to be aware of the determination of Satan to ruin humanity; and to be aware of the impossibility of such a disaster through faith in Jesus

The General Conference.

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"The right man, too." He considered that this project had been brought forward at the right time. They wanted to raise an Ebenezer in the land. They should have faith and help each other in the work, and it was an undertaking with which every man in the Dominion would be honored to be identified.

Mr. Joseph Gibson, of Ingersoll, was the next speaker, and said: "When the project was brought before me I was appalled at the largeness of the undertaking, and I spent some time in trying to comprehend the immense scheme. In the last few years, history is made very fast, and we see even Russia proposing peace. Why, if England would only cry quits with her tremendous war expenditure for a day or two she could pay the Methodists in England all the money they ask for."

If the people of Canada are wise enough on the 29th, and I believe they will be—(this remark caused great applause, and Mr. Gibson remarked, I have not the conceit to think that I awakened that burst of applause, but as a great speaker has said, "It was the immortal theme, and not the inconsiderate advocate.") When we have prohibition, continued Mr. Gibson, there will be such a saving in that direction that we can easily pay the million dollars.

Sentiment Was Necessary. not only to help a young man put an extra polish on his boots to go and ask a question that might decide the fate of two lives, but was needed to thrill the whole connexion with an idea that would decide the whole of her future history.

The Editor of The Christian Guardian followed, discussing the ability of the Methodist Church to accomplish this task, and the relation of the effort to the local church debts on the one hand, and the regular connexional funds on the other hand.

The Rev. J. E. Lancelley followed, pleading for two millions, and for the payment of local church debts.

Dr. W. R. Parker proceeded to show at length what the world owed to Methodism.

Dr. Sutherland said, "I don't care what the world owes to Methodism, but I am concerned what Methodism owes to God, and what Methodism owes to the world. What is the good of long speeches when our enthusiasm is oozing out of every pore. To raise this fund is our duty, and we ought to do it (Enthusiasm, and "Hallelujah!" from Thomas Crosby.) If you believe in the scheme, say so; and vote right now." Cries, "Vote, vote."

Dr. Briggs thought it would be a sad mistake if we did not hear from more laymen amidst all this ministerial talk.

Hon. George A. Cox arose, and was greeted with applause. "I am heartily in sympathy with this movement, and I shall do all that I can to insure its success. It will require the efforts of the entire Methodist Church. It is not an easy matter to raise a million dollars. But

(Continued on next page.)

Definitions of Life Insurance.

"Insurance is an addition to human power, a valuation and a bid for unwrought plans. A priced invoice of time not yet arrived or certain to come. A salvage instead of a ravelled edge."

"Trouble with insurance. The trouble with insurance is to describe it so that people will fathom its meaning. Safety when danger is hard by, relief when disaster comes, value in time of depreciation, assets when liquidation is imperative, comfort when privation is epidemic, just the same as money in the bank without putting it there."

"Life is a chance. Life insurance is a dead certainty."

"Common sense teaches that life insurance like other property can only be had by purchase. It is a value and means something. It is not given away, and cannot be cheaply obtained."

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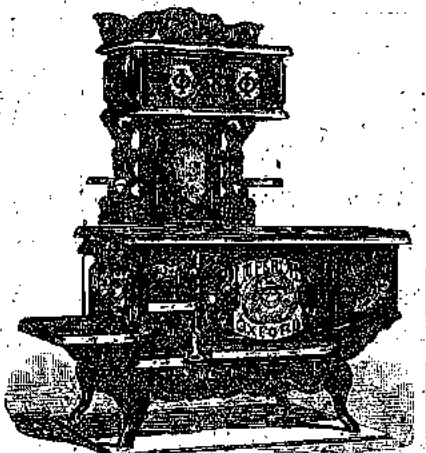
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- Silks and Satins. We have made a purchase of over 5,500 yards black satins, qualities specially suitable for the new stylish skirts, prices 50c., 55c., 65c., 75c., 85c., and \$1.00 yard.

- New Kid Gloves. More than usual interest gathers around the Glove section this season. You always like to look at and handle new Kid Gloves, but this season there are so many novelties and distinctively new colorings that you'll want to visit this counter at frequent intervals and get fully in touch with what will be fashionable this season in handwear.

- Special Prices in Blankets and Comforters. Because the thermometer has been running a little wild the last few days do not suppose that we are going to have tropical weather very long. The change must come soon. We are ready to help you with heavy stocks of blankets and prices that are not matched in any store in Canada.

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The General Conference.

(Continued from page 12.)

the Methodist Church owes it to God, and ought to pay her honest debts. There are several funds that require money right away. This is an honest debt, due by the Methodist people of Canada, which ought to be paid, and paid not by a few individuals, but by the million of Methodists."

Mr. Thomas Nixon.

of Manitoba, was strongly in favor of the resolution. Speaking for Manitoba, he said that the people of the West were most thoroughly connexional. A million dollars is a large sum, but Manitoba will raise her share. We want not only to lay our money on the altar of sacrifice, but also ourselves, our churches, and our families, as well.

Mr. Richard Brown

expressed his enthusiastic approval of the scheme by saying, "We've got the church; we've got the men, and we've got the money, too."

Rev. George Bond,

of Halifax, said that he did not speak for himself, but for a layman who was in such hearty sympathy with the scheme that he was willing to be one of a hundred men to raise this money.

Mr. Edward Gurney

believed that sooner or later the Methodist Church would have to have a million dollar scheme. He agreed with the project, but with the disposition to be made of the money when raised he took issue with some of the floor. The money should not be raised with a view to expansion and enlargement. They ought to pay some of their debts. If they wished to get rid of the limitations under which they were laboring, they must get out of debt. Any present scheme of expansion and enlargement would, he thought, be a danger to Methodism.

Rev. J. F. Betts, of British Columbia, stated that the Pacific Province was thoroughly loyal to the movement.

A few questions were asked as to the disposition of the money, whether it were all to go for connexional purposes or not.

Dr. Carman said, "Anything that this Conference deals with is connexional, and any money raised by it must be for connexional purposes."

The resolution was then read by the Journal Secretary. A standing vote was taken, in which nearly every member arose. Afterwards a committee of twenty members was appointed to look into the details of the scheme, and to report to the Conference.

Resolution re Woodward's Appointment, Strathroy District.—As this resolution did not appear in the printed Minutes of Conference, it is now published in The Guardian for the benefit of all concerned. That by a resolution of the Stationing Committee of the London Conference, on the recommendation of the Adelaide Circuit, through the Strathroy district meeting the Woodward's appointment, adjacent to the Adelaide Circuit, Strathroy District, was attached to the Adelaide Circuit.

Jasper Wilson,
Sec. Stationing Committee.
R. D. Hamilton,
Secretary of Conference.
Kingsville, August 22, 1898.

The Toronto College of Music vocal department has been strengthened materially by the addition to the staff of the eminent vocal teacher and former Conductor of Grand Opera, Signor J. Nuno. Signor Nuno was for twelve years Conductor of Grand Opera under the Managers, Marattek, Grau, Strakosch, and others, and as a singing master has taught some of the foremost singers of the day. Senor Rafael Gonzales, the distinguished tenor soloist and voice specialist, will also teach in the College. The advantage of studying under these eminent voice specialists is apparent. In connection with the college there has been established a College Residence for young ladies, where those coming from a distance may be under supervision, and at the same time enjoy the comforts of a home.

OUR TWO PUBLICATIONS BALANCE OF THE YEAR



FOR TWENTY-FIVE CENTS

We will mail THE LADIES HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The regular subscription price to THE SATURDAY EVENING POST is \$2.50 per year. It was founded in 1728, and published by Benjamin Franklin up to 1765, and has been regularly published for 170 years—the oldest paper in the United States. Everybody knows THE LADIES HOME JOURNAL, with its 800,000 subscription list. The Post will be just as high a grade of literature and illustration, but entirely distinctive in treatment and in kind. The best writers of the world contribute to both of our publications, and the illustrations are from the best-known artists.

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Artist.

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Births, Marriages and Deaths.

DEATHS.

HIGGINBOTHAM — At Brandon, Man., Thursday, Aug. 25, 1898, George Armstrong aged 1 year, 9 months and 25 days, youngest son of George and Ada Higginbotham.
ALLIN — On August 16, at the Methodist parsonage, Milford, Jane Williams, beloved wife of Rev. R. Allin, aged 45 years, 10 months, 6 days. "He giveth his beloved sleep."

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|-----------------------------|--------|----------|
| Wheat, old, white, per bush | \$0 69 | \$0 70 |
| Wheat, red, per bush | 0 69 | 0 70 |
| Wheat, green, per bush | 0 61 | 0 61 1/2 |
| Barley, per bush | 0 44 | 0 45 |
| Peas, per bush | 0 58 | 0 59 |
| Oats, per bush | 0 27 | 0 28 |
| Rye, per bush | 0 00 | 0 43 1/2 |
| Buckwheat, per bush | 0 00 | 0 45 |
| Turkeys, per lb. | 0 09 | 0 11 |
| Ducks, per pair | 0 50 | 0 75 |
| Chickens, per pair | 0 45 | 0 75 |
| Geese, per lb. | 0 07 | 0 08 |
| Butter, in lb-rolls | 0 13 | 0 14 |
| Eggs, new laid | 0 11 | 0 12 |
| Potatoes, new, per bush | 0 40 | 0 00 |
| Onions, native, per bag | 0 80 | 0 75 |
| New hay | 8 00 | 9 00 |
| Straw | 6 00 | 7 50 |
| Beef, hinds | 0 07 | 0 08 |
| Beef, fore | 0 04 | 0 05 |
| Lamb, carcass, per lb | 0 00 | 0 00 |
| Veal, per lb. | 0 08 | 0 08 |
| Dressed hogs | 6 75 | 7 25 |

| LIVE STOCK MARKETS. | | |
|----------------------------------|--------------------|--|
| Milch cows, each | \$40 00 to \$45 00 | |
| Export cattle, per cwt | 4 00 to 4 35 | |
| Butchers' choice cattle, per cwt | 3 75 to 4 00 | |
| Butchers' good, cattle, per cwt | 3 75 to 3 80 | |
| Butchers' common, cattle, cwt | 3 50 to 3 50 | |
| Bulls, heavy, per cwt | 3 50 to 4 00 | |
| Bulls, light, per cwt | 2 50 to 2 75 | |
| Stockers, per cwt | 3 00 to 3 50 | |
| Export sheep, per cwt | 3 00 to 3 50 | |
| Butchers' sheep, per cwt | 3 00 to 3 40 | |
| Lamb, per cwt | 3 75 to 3 75 | |
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KINGSTON DISTRICT.

MISIONARY ANNIVERSARIES. Kingston-Sydenham Street, Queen Street, Brook Street, Princess Street - Local arrangements. Portsmouth - Local arrangements. Stella - Rev. E. B. Lancelot. Wolfe Island - Local arrangements. Cataract - Rev. T. C. Brown, Jan. 8, 1899. Eginburg - Rev. James Elliott, B.A. Inverary - Rev. Thomas Meredith. Battersea - Rev. George C. Wood. Gananoque - Local arrangements. Gananoque East - Local arrangements. Pittsburg - Sermons, Nov. 20, Meetings, Nov. 21, 22, 23. Deputation, Revs. J. Elliott, B.A., Dr. Benson, Wm. Piniott, and Thomas Brown. Harrowsmith - Revs. J. Elliott and E. R. Lancelot. Sydenham - Rev. E. Crummy, B.A., R.Sc., Oct. 2. Seeley's Bay - Rev. R. F. Oliver, Jan. 1, 1899. Verona - Rev. E. Crummy, B.A., R.Sc. Sharbot Lake - Rev. Geo. Stafford. Tighborne - Revs. Elliott and Rogers. Opinicon - Rev. Thos. Meredith. * Dates to be arranged. JAMES ELLIOTT, Chairman. GEO. ROGERS, Fin. Sec.

MONTREAL DISTRICT.

MISIONARY ANNIVERSARIES. Montreal West - Deputation, Rev. D. A. Lough, S.T.L., Oct. 16. St. Jovite - Rev. L. Massicotte, S.T.L. Oka - Rev. W. G. Bradford, S.T.L. Caughnawaga - Rev. J. J. Oke. Lechute - Rev. M. Taylor, Dec. 4. Calumet and Grenville - Rev. T. J. Mansell, Oct. 16. Arundel and Pensonby - Rev. T. G. Williams, D.D. East Harrington - Rev. W. P. Boshart, S.T.L. Lakefield - Rev. A. A. Radley, Oct. 2. Mascouche Rapide - David Winter, Nov. 17. Rawdon - Rev. D. A. Lough, S.T.L., Dec. 11, 12, 13. The other circuits of the District are to make their own arrangements.

NAPANEE DISTRICT.

MISIONARY MEETINGS. Napanee East, Napanee West, Deseronto, Morven, Newburgh - Local arrangements. Bath - Rev. T. S. McKee. Time not fixed. Odessa - Local arrangements. Adolphustown - Local arrangements. Bay - H. B. Rowe. Time not fixed. Selby - Local arrangements. Wilton - S. Crookshanks. Time not fixed. Yorkton - Local arrangements. By resolution each superintendent was made responsible for his own educational meetings, meetings not to be held later than March. G. H. COPELAND, Fin. Sec.

STRATHROY DISTRICT.

MISIONARY ANNIVERSARIES. Strathroy (Front Street, Frank Street), Petro-lio, Adelaide - Local arrangements. Kerwood - Rev. Chas. Bartrop. Watford - Rev. J. R. Gundy. Warwick - Local arrangements. Arkona - Local arrangements. Brooke - Rev. R. F. Irwin. Appin - Rev. A. H. Brown, B.A. Mount Brydges - Local arrangements. Melbourne - Local arrangements. Waukegan - Rev. Joseph Philp. Oil City - Rev. G. H. Johnston. Marthaville - Rev. R. D. Tyler. EDUCATIONAL ANNIVERSARIES. By resolution each superintendent is held responsible for the educational work on his circuit. J. R. GUNDY, Chairman. W. G. H. MCALISTER, Fin. Sec.

QUEBEC DISTRICT.

MISIONARY ANNIVERSARIES. Quebec, Bourg Louis, Tremblenville, Windsor Mills, Lennoxville, Steyerville, Agnes, Leed's, Inverness, Ulverton, Little Metis, Riviere du Loup - Local arrangements. Richmond and Melbourne Ridge - Deputation, F. G. Lett, Oct. 23, 24. Danville, J. D. Ellis, Oct. 23. Sherbrooke - Dr. Hunter, Dec. 18. Milton, J. Seiler, Oct. 30. Island Brook - A. H. Farnsworth, Oct., Date not fixed. Eaton - J. Sellar, Dec., Date not fixed. Marlinton - F. G. Lett, week night. Cookshire - Rev. J. A. Allen, Oct. 23. French Mission - Dr. Griffith, Nov. 1. Cape Ozard and Anticosti - D. D. Elliott, Date not fixed. Gaspé - A. Fairbairn, Date not fixed.

BRANDON DISTRICT.

MISIONARY MEETINGS. Brandon - Local arrangements. Douglas - Rev. Wm. Somerville, Nov. Chater - Local arrangements. Glanton - Local arrangements. Elkhorn - Rev. John Sammons. Hargrave - Local arrangements. Virden - Rev. Leonard Gaetz. Oak Lake, Griswold and Alexander, Bradwardine, Kemsey - Local arrangements. Daly - Rev. W. C. Bunt. Brandon Hills - Rev. J. Lewis, Nov. Hayfield and Nesbitt - Rev. J. W. Ridd, Aug. 28. Huntingdon, Souris - Local arrangements. Methven - Rev. F. A. August. EDUCATIONAL MEETINGS. Brandon - Local arrangements. Douglas - Rev. Prof. Riddell, B.A., B.D. Chater, Glanton, Elkhorn, Hargrave, Virden - Local arrangements. Oak Lake - Rev. R. Milliken, S.T.L. Griswold and Alexander, Bradwardine, Kemsey, - Local arrangements. Brandon Hills - Rev. Leonard Gaetz, Nov. Hayfield and Nesbitt - Local arrangements. Huntingdon - Rev. J. W. Ridd. Souris - Rev. G. F. McCullough. Methven - Rev. R. Milliken, S.T.L. F. A. AUGUST, Fin. Sec.

BRIGHTON DISTRICT.

The Financial District Meeting was held at Castleton on Monday, Sept. 29, the chairman, Rev. T. W. Jolliffe, presiding. The meeting was well attended by the brethren. Missionary meetings were largely local arrangements, with exception of Grafton, Rev. B. Greatrix, Castleton, Rev. R. T. Courtois, Hilton, Rev. G. Robinson; Wooler, Rev. J. Garbutt. Educational Anniversaries - Local arrangements, except Grafton, Rev. J. C. Wilson; Wooler, Rev. J. W. Wilkinson. A strong resolution touching Conference boundaries was passed, which will doubtless find its way to the General Conference, through the chairman, protesting against any alteration of the present boundaries of the Bay of Quinte Conference. A resolution was also passed re Plebiscite campaign, urging our people and all friends of temperance to do their utmost to roll up as large a majority as possible. Rev. J. Garbutt, of Smithfield, was appointed correspondent of The Christian Guardian. A short conversation touching the work of God, in which many of the brethren took part, brought to a close a very pleasant and profitable District Meeting. T. W. JOLLIFFE, Chairman. B. GREATRIX, Fin. Sec.

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in packages, and do not be put off with other brands, said to be as good as Dwight's. Follow closely the receipts in Cow Brand Cook Book, then your Bread and Biscuits, Pies, Puddings and Cakes will be delicious, light, and easy of digestion, and the health of your husband and children unimpaired.

MENTHOL D&L PLASTER advertisement with text: We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL, Dealers of Medicines.

Dr. HAYES' ASTHMA Cured to Stay Cured advertisement

STAMMERERS! advertisement with text: Address, CHURCH'S AUTO-VOC INSTITUTE, 9 Pembroke Street, Toronto. Established 1890. Only Institution in Canada for the cure of every phase of defective speech. Open continually. Prospectus free. CHURCH & EYRE, Principals.

PETER MACKENZIE. His Life and Labours. His Lectures and Sermons. By Rev. Joseph Dawson. With Portrait. Cloth, postpaid, \$1.25 each.

A Demon of To-day. A Temperance Rhyme for the Present Time. By Rev. R. Walter Wright, B.D. 5c. each, 25c. per dozen, postpaid. WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2178 St. Catherine St., Montreal. S. F. HUERTES, Halifax, N.S.

New Furniture and Upholstery Warehouse advertisement with text: 231-233 Yonge Street. A CORDIAL invitation is extended to citizens and visitors to look through this new store filled to the brim with the choicest furniture products, suitable for the drawing-room, dining-room, bed-room or "den." Every piece is as new as furniture dare be to be safe, and every piece is perfect in workmanship and finish. Beauty, usefulness and economy are the inducements we offer the public. Prices that will please you—values that will induce you to call again. Come and see for yourself! MILLER & KENT, Telephone 8154. 231-233 Yonge Street.

ROOFING FOR THE HOUSES advertisement with text: 32 Years ago we started the manufacture of sheet metal building materials, and this long experience enables us to offer intending builders all that is desirable in Steel Roofing, Steel Sidings, Steel Ceilings, etc. We give you the benefit of our long experience—any of our big catalogues—and up-to-date information on these goods on receipt of a post card. The Pedlar Metal Roofing Co. OSHAWA, ONT.

Scientific Cut and Glove-like Fit advertisement with text: combined with highest grade material and perfection of workmanship, have gained for Crompton Corsets an unrivalled reputation. Among the most sought-for styles are The Victoria, Queen Bee, Contour, Gosh, Magnetic, and Hygienic Waists. Sold in all the Leading Stores. MANUFACTURED BY The Crompton Corset Co., Limited, Toronto. I. D. Dewar, R. Dewar, T. J. Dewar. I. D. DEWAR & SONS Chemists, Metallurgists and Mining Engineers. 148 York Street, Toronto. Assaying done. Bahbit Metals a specialty.

Increasing Trade advertisement with text: is the surest indication of the excellence of our goods. We invite your inspection of our generous and beautiful stock of Foreign Woollens for Fall and Winter. McLEOD, McELROY & HUNTER Merchant Tailors 63 King Street West - Toronto

ROGERS CANADA'S PIONEER FUR HOUSE advertisement with text: Est'd. 1818. FUR SHOWROOMS Are replete with Season's Novelties. In SEAL SKIN and PERSIAN LAMB Garments we lead. REMODELLING FURS receives special attention. Silk and Felt Hats Complete assortment. Usual Discount to Ministers. JAS. H. ROGERS, 84 Yonge St., TORONTO. We invite Examination of Our Goods.

ABERDEEN and VICTORIAN advertisement with text: "Live and Learn." Everybody is Learning that The Aberdeen Range for coal and wood, and the Victorian Range for wood only, have the best shaped ventilated ovens and are the quickest bakers, with the greatest possible economy in fuel, and present the most graceful appearance in contour and ornamentation of any Range made in the Dominion. For Strength, Durability and Excellence they are unsurpassed. Ask for the ABERDEEN and VICTORIAN. They are guaranteed in every particular. The COPP BROTHERS CO., Limited HAMILTON.

ROGERS COAL advertisement with text: THE VERY BEST ROGERS COAL. HEAD OFFICE 20 KING ST. WEST TORONTO. COAL AND WOOD The Very Best. Lowest Prices. OFFICES—20 King St. West, 409 Yonge St., 703 Yonge St., 578 Queen St. West, 1323 Queen St. West, 502 Wellesley St., 306 Queen St. East, 415 Spadina Avenue, Esplanade St., near Berkeley St., Esplanade, foot of West Market St., Bathurst St., nearly opposite Front St., Pape and G. T. R. Crossing, 1131 Yonge St. (at C.P.R. crossing). THE ELIAS ROGERS CO. LIMITED

THE EVANGELIST CONDUCTOR, G.T.F. advertisement with text: The Life and Work of Conductor Snider. Paper, 116 pages, postpaid, 25 cents. "Thousands who know his genial face, who have laughed at his mimicry, or wept under the spell of his pathos, will welcome the memorial of his life and works."—Canadian Bookseller. "It is a most interesting production, and should be in the hands of all the late Conductor's friends and admirers in this district, who are numbered by the thousands."—Stratford Beacon. "There are tributes from Conductor Snider's old friends on the railway, and from ministers and others who endorsed his evangelist work; also a report of his celebrated 'Fallwork Sermon' and his lectures on 'Life on the Railway' and 'The People You Meet.'"—Hamilton Evening Times. WILLIAM BRIGGS, 29-33 Richmond St. West, Toronto.

The Farm.

THE FAMILY HORSE.

This is, or should be, the most valuable animal on the farm. When we speak of the most valuable animal, we do not mean his intrinsic value, but what he is worth to the farmer and his family in adding to their comfort and pleasure. To endeavor to farm, at the present time, without a family horse for driving to town and elsewhere is to make life a drudgery and to separate oneself, very often, from the outside world. On the average farm the horse that works in the field every day cannot do the work of the family horse. In the first place it cannot always be spared when a trip to town or elsewhere is desired, and is usually of a type that totally unfit it for light driving. Where the farm is small and there is not so much work for the farm horse he may be able to do both, but otherwise every farmer should keep a good roadster for driving when necessary.

If a farmer lives several miles from the post-office or store a family horse is almost invaluable. If he is a quiet animal any member of the family can hitch him up and go for the mail or necessities for the household without disturbing the farming operations in the least. Then he will come in handy on Sunday for taking the family to church. Even if it is only a mile or so to the church, it is better to drive there after the week's hard toll in the fields than to walk. But it is surprising how many farmers trudge along to church or elsewhere on foot, when they could just as well have a horse and buggy to carry them as not. These are the ones who talk most of the farmer's hard life. And is it any wonder?—Farming.

EDUCATION FOR FARMERS.

In an address on this subject before the students of the Maryland Agricultural College, the Hon. James Wilson, United States Secretary of Agriculture, made this statement:

"The uneducated man earns on the farm from \$10 to \$20 a month; the educated man easily earns from \$50 to \$100. An improved pasture will sustain an animal to the acre; an unimproved pasture requires several acres. The native horse, without blood or development, in some of our North-western States, is valued at \$10 a head; a well-bred, well-developed horse is worth from \$100 to \$1,000. The native cow in some of our newer States yields \$7.50 worth of products in a year; the improved cow in the hands of a skilled dairyman yields \$75 worth of products in the same time. Corn in Iowa, some years, is worth 10 cents a bushel where it is the one crop of the farm; but the skilled feeder makes it worth 40 cents a bushel. The native pineapple weighs from three to four pounds, and sells for 10 to 20 cents apiece; the scientist hybridizes the same pineapple, and makes it weigh from eight to twelve pounds, and sells it for 75 cents to \$1 apiece. The uneducated laborer produces cotton as his sole crop, and sells it for 5 cents a pound; the educated laborer diversifies his industry, and puts high-selling products on the market."

A great many farmers have a totally wrong conception of what a farmer's education should be. They conclude that to be educated means to have a wide knowledge of "reading, writing and arithmetic," and some of the higher branches. These are all well enough in their place, and are a necessary part of every man's education. They form what may be called the fundamental part of a man's education, but should not be looked upon in any sense as completing it. After a training in these is acquired a much wider field opens up to one; a field in which every one may educate himself along a line that will best fit him for making the most out of the calling which he has chosen. The farmer has to do this as well as the professional man. It is just as necessary in these days that the young man, who is going to remain on the farm, should receive a training that will help him to follow his calling intelligently and profitably as it is for the young man entering the medical profession to receive a training that will enable him to practice it.

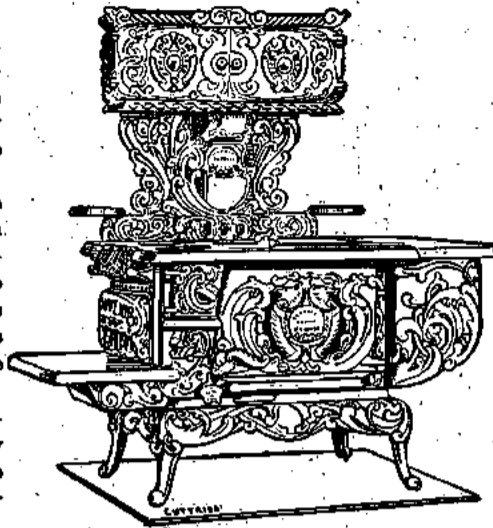
The practical value of an education for the farmer in the sciences pertaining to his occupation is shown very clearly by Secretary Wilson in the above extract. The farmer who does not know anything about the higher branches of agriculture, or has not received a training in the best methods of practicing his calling, will not make the very most out of his farm. In fact, there is a tendency to retrograde, and, instead of becoming more valuable, the farm will lose its productive power if proper methods are not followed in maintaining and keeping up the fertility of the soil. There is no branch of

The Souvenir WITH Aerated Oven Range Fuel Saver.

LOTS of good points in the Souvenir Range. You have been told of its beautiful finish, making it an ornament as well as useful in the kitchen. Everyone knows it as an unrivalled cooker. Everyone likes to know it as a fuel saver—a range that has some regard for the size of one's coal-bin.

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farming that will respond to skill and advanced training in the best methods more than the dairy. The cases which Secretary Wilson gives of one cow producing \$7.50 worth of products, and another \$75 worth, are things of everyday occurrence. The reason for this difference in returns is that, while the owner of one cow knows practically nothing about dairying, the owner of the other cow has received a thorough training in the breeding, feeding, and caring for the dairy cow, and is enabled thereby to make her produce to her utmost capacity. The same reasoning applies to all branches of farming, and no farmer should expect to make the most out of his calling unless he first perfects himself in the knowledge that will enable him to carry it on in the very best way.—Farming.

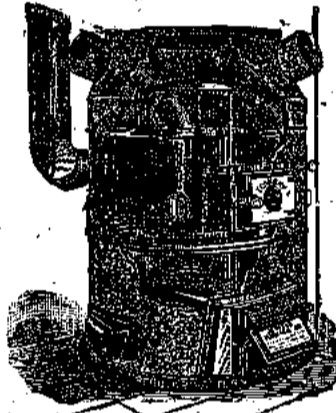
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 Bad soap—bad skin. Starts pimples where there were none—makes them worse where there are some. Delicate skin needs a delicate detergent like **BABY'S OWN SOAP.** Keeps skin soft and healthy. Sold by all druggists.
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J. N. ANDERSON, M.D., Eye, Ear, Nose and Throat Specialist. No. 5 College Street, Toronto. Telephone 510.

DENTISTS.

DR. SWANN & W. C. ADAMS, DENTISTS. Have removed to 37 Carlton Street. Telephone 2418.

J. G. ADAMS, SURGEON DENTIST, Has removed from No. 1 Elm St. to 25 Elm St., Toronto. Telephone 2364.

DR. PRICE, DENTIST, Phone 2744. Removed to 245 Sherbourne Street.

ARCHITECTS.

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Connexional Notices.

- ENGAGEMENTS OF GENERAL SECRETARY OF SUNDAY-SCHOOLS AND EPWORTH LEAGUES. Sept. 25—Newtonville. 30—Whitby District Convention at Pickering.

MANITOBA AND NORTHWEST CONFERENCE.

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For further Connexional Notices see page 14.

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