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EDITORIAL

Pray, Study and Work.

We have received three suggestions this week concerning the Temperance Reform, and we accept all three as good. The first is "More Prayer," the second is "More Study," and the third is, "Stir up the Methodists on the Plebiscite."

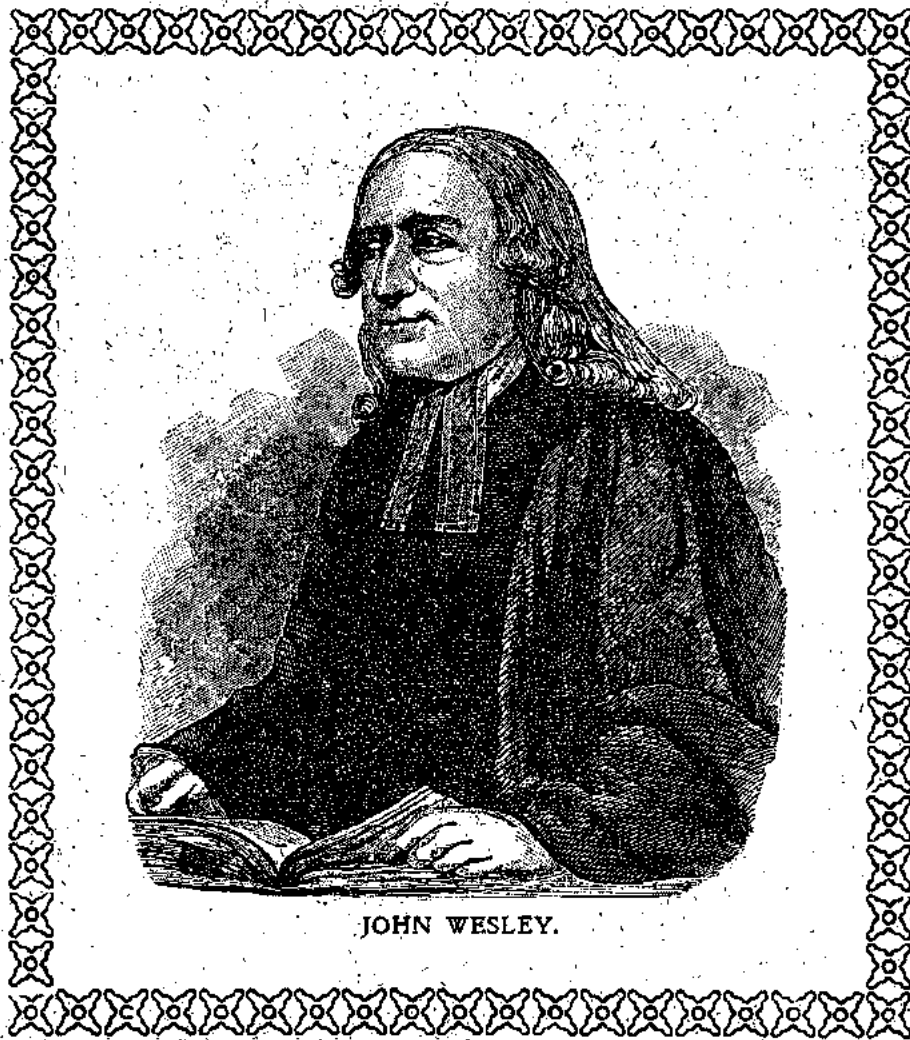
A member of one of our Toronto churches stopped the Editor on the street and said, "Our pastor was preaching on 'Prayer' last Sabbath evening, and it has occurred to me that all our mid-week prayer-meetings from now until the plebiscite vote should give prominence to the needs of the temperance reform." Temperance reformers have constantly kept on ground where prayer is appropriate and powerful. Let all Christians pray for guidance, and let our churches pray unitedly for God's blessing and direction on the voters of the nation. This is a great opportunity for the Silent Messenger to work in the consciences of men. We must look to God.

The Dominion Superintendent of Scientific Temperance Instruction for the W. C. T. U., writes expressing gratitude for our series of "Temperance Science Lessons." Mrs. Bigelow remarks on what benefit might result if parents would read and study those lessons with their children. This is an excellent suggestion. It is a great gain to have scientific temperance in the schools, but it must also get into the homes, and into the minds and convictions of the parents. The pastors could do great service by commending and commenting on these lessons. We have taken pains to have them reliable, unassailable and effective. More study will mean more effective prohibition.

The last suggestion is: "Stir up the Methodists." This ought not to be necessary, but perhaps it is. We must not be weakened by over-confidence. We are handicapped by the General Conference, which is a tax on our press-space, and on the energies of our ministers and laymen. The Rev. Thomas Crosby is here from British Columbia for the General Conference. When asked about the prospects out there, he said: "They are good, but I am sorry to be away." It is a serious drawback that so many of our enthusiastic workers are away from their fields. The General Conference should balance up this weakness by a Great Temperance Demonstration in Massey Hall, which would act as a leader and summons to all our people. The golden age of the Temperance Reform is ahead of us, and not behind us. Methodists must lead on to victory or backslide. There is no other ground.

British Fraternal Delegate.

We are surprised and sorry to notice the following in The Methodist Recorder just to hand: We regret to state that the Rev. Walford Green, who was appointed to attend the General Canadian Methodist Conference, as the representative of the British Conference, is not well enough to undertake the journey. Mr. Green, who has been spending a little while in the Lake Country since the Conference, and had taken berths for



JOHN WESLEY.

himself and his son in the Lucania, which sails from Liverpool on Saturday next, was taken suddenly unwell, and to his great disappointment will be obliged to forego what he was anticipating as an interesting visit to the Methodists of Canada. The duty of finding a substitute at a very brief notice rests with the president and secretary of the Conference. Every one will sympathize with Mr. Green in this disappointment, and will hope that he may soon be restored to vigorous health.

General Conference Banquet.

Much interest is being manifested in regard to the approaching banquet, and those who intend being present should secure their tickets at once. For convenience the plan has been removed from 22 Bay Street to the Book-Room, where it may be seen on or after Thursday morning, September 1.

The Doshisha.

It throws light on the editorial on the eighth page of last issue to notice the following in the last number of the N. Y. Independent, from Dr. M. L. Gordon, missionary of the American Board: "Affairs at the Doshisha have taken one more step forward, which is worth recording. The commencement exercises of the college have just taken place; and in these, as in those of the Ordinary Middle School in March last, there was no recognition of Christianity. It was quite a striking fact that, whereas, in the cases of the Girls' School and the School for Nurses, 'Scripture Reading,' 'Prayer,' 'Hymn' and the 'Benediction' were regular items of the programmes, in these college exercises there was none of these things. Instrumental music, the reading of the Imperial Educational Rescript, and addresses by un-Christian men took the places of Christian praise, prayer and exhortation."

Sympathy in Bereavement.

We are sorry to be informed during the week of several deaths affecting our ministers. The Rev. W. H. Butt, of Wallaceburg, has lost his mother, who passed away on Saturday, August 20, at the home of her daughter, Mrs. Robert McIveen, of Stanley. She was approaching sixty years of age, and was a member of the Methodist Church from girlhood.

There died at Nicholl's Hospital, Peterboro', Ont., Saturday, August 27, Rev. Duncan George

Harrison, brother of Rev. W. D. Harrison, of Bridgenorth. He spent last year at Victoria University, where he took the prize in pulpit oratory in April last.

The Rev. T. A. Elliott, of Umatilla, Manitoba, died on Monday morning, August 22, at the Methodist parsonage, Dauphin, of typhoid fever. He had only been in the country about two months. One brother, Rev. J. G. Elliott, is stationed at Reston, Man., and another is teaching in the vicinity of Reston. Great sympathy is felt for the aged father, who lives at Desboro', near Owen Sound. The deceased was a young man of much promise.

We extend our sympathy to the friends who are in sorrow by these bereavements.

The Peace of the World.

The success of the negotiations now in progress at Quebec is devoutly desired, as the mutual good-will and practical co-operation of Great Britain and the United States would be one of the greatest peace-measures ever achieved. This, however, is surpassed by the proposal of Emperor Nicholas of Russia, for an International Conference for the promoting of peace and the reducing of armaments. The success of the Anglo-Saxon Conference at Quebec is within the possibilities of practical politics, but it remains to be seen whether the "fulness of time" has come for the larger proposal. The armed peace of Europe is becoming a crushing financial, industrial and national burden to more than one empire. The burden of taxation is already heavy, and the cost to the public is rapidly increasing. The longest national purse would hold out the best. The Czar considers the present moment favorable for international negotiations, and it would be recreant and narrow and unbelieving to lightly cast aside his magnificent declaration of the true ideal. His picture of the future condition of the world approaches the Christian ideal. His motives as declared resolve themselves into the general welfare, though that has impressed him mostly on the material side. The clinching argument seems to be that "national culture, economic progress, and the production of wealth are either paralyzed or checked in development" by the increase of armaments. It remains to be seen where the motive power will come from that will move the world to peace. There are obstacles that will not be easily overcome, but all power is given unto our Lord Jesus Christ.

THE STRANGE ADVENTURES OF ISRAEL PENDRAY...

AN EARLY METHODIST PREACHER.

EDITED BY

SILAS K. HOCKING.

IX.—The Place of Mirth.

CHAPTER III.

And now a curious thing occurred. Though I knew Simeon had been pining for the sight of his daughter's face, and was longing to take her to his bosom and make her again the bright, sunny queen of his home, yet, directly he saw her come up the garden path, he stiffened his back, if I may so speak, and hardened his heart against her, and, without a single word, he turned away and walked into the house. I saw the girl's face flush and her lip tremble; but, controlling herself by a great effort, she said, as she crossed the threshold: "Have you no welcome for me, father?"

He turned and looked at her for a moment, then, without speaking, entered the little parlor and shut the door against her. For several seconds she stood irresolute, but her anxiety respecting Phil soon triumphed over every other feeling, and with a sigh she sat down and took off her bonnet. Susan Snell at that moment came down the stairs, and we both eagerly inquired how the boy was.

"He is no better," she said, sharply. "He won't eat nor drink. He'll neither take physic nor food. He simply shuts his teeth, and refuses; and if he won't eat he can't live."

I did not wait to hear any more, but went upstairs at once into the room where Phil lay. For several moments I could not tell if he breathed or no, he lay so white and still.

"Do you know me, Phil?" I asked at length; and without opening his eyes he smiled feebly and said, "It's Mr. Pendray."

"Do you know who I have brought back with me?" I questioned.

Then he opened his eyes, and looked at me wonderingly.

"I have been in search of Mary," I said. "And have you found her?" he questioned, but in so low a voice that I could scarcely hear him.

"Yes, Phil, I have found her, and she is coming to see you," and even as I spoke Mary, who had followed me up the stairs, rushed past me, and in a moment the lad's wasted arms were twined round his sister's neck, and their tears met and mingled.

"Lift me up, Mary," were his first words, "and let me sit in your lap." So she lifted him, blanket and all, and he lay in her arms as though he were only a baby.

"Oh, Mary, Mary, Mary," he said, feebly, as though words failed him to utter what was in his heart, and for answer she kissed him again and again.

At length he opened his eyes and said: "Don't let God know that you have come, or he may drive you away again."

Then I answered, "God helped me to bring Mary home. God is good, Phil."

"No, God is not good, nor father," he said. "But Mary has come home!" I argued. "You must think differently now." But it is sometimes difficult to dislodge an idea when it has rooted itself in a child's mind, and Phil was of the tenacious and stubborn kind, and, having got hold of this idea, he would not easily give it up.

Well, Mary held him in her arms during nearly the whole of the night, and every five minutes or so she fed him with a teaspoon, giving him a small quantity of food and stimulant, so keeping him alive and even giving to him a little strength. For Mary he would open his mouth and swallow anything she gave to him, but for Susan he only shut his teeth tightly, and refused to take either food or medicine. So, by morning, he seemed considerably stronger, and, just as the day was breaking, he fell into a long refreshing sleep.

Now, in the days that followed Mary was only as a stranger in her father's house; and even worse than a stranger, for he would not deign to speak to her. They met and passed one another occasionally, but in the main, they kept out of each other's way. When Mary was resting or sleeping, he stole sometimes to the bedside of Phil, and occasionally, when Mary was nursing him, he crept softly up the stairs, and, peeping between the rails that supported the banister, he watched her stealthily, but by no sign betrayed he his presence. I spoke to him seriously, but he seemed only to harden his heart against all my words.

Mary had returned, but she had not repented, and forgiveness without repentance was not in harmony with his views of the Scriptures. She had returned, but not like the prodigal; and he could not receive her. She had gone away because she was wicked, and she had shown no sign of reformation, therefore he had still to turn his back upon her. When she repented and asked his forgiveness, then he would gladly receive her. Such was his argument, and to

Correspondence.

"Decrease of Increase."

all my pleading the only answer in this way.

Fortunately for Phil he knew nothing of this, and so day by day he gathered strength, and the brightness came back again into his eyes and laughter to his lips, and the shrunken and wasted arms grew again to roundness, and at length he was able to walk about the room.

A fortnight later he came down-stairs, and before the summer ended he was out in the garden again rejoicing in the sunshine.

In the meanwhile Mary often wondered what she should do. She was as proud as her father, and as strong-willed; and while he remained hard and unflinching, she kept a resolute purpose in her heart that she would no more ask for his welcome, or even speak to him. Yet to go away again she knew would break Phil's heart and undo all the good work she had done. But it happens sometimes that what we term "accident" decides for us when we are unable to decide for ourselves. One afternoon, while Mary sat with her head resting on her hand, in much doubt and perplexity as to what she should do, there came a knock at the outer door. Susan, who still remained in the house, went at once and opened it. A moment of confusion followed, a struggling of feet, and the sound of many voices; then a shriek was emitted from Susan's lips.

Mary rushed down the stairs in great haste, and met half a dozen miners bringing home what seemed to her the lifeless body of her father. There had been a fall of earth underground, and Simeon was badly crushed. The miners knew not whether he was living or dead. A doctor was soon in attendance, and when he had examined the unconscious miner, he shook his head gravely, but said very little. Mary was instantly by her father's side; his helplessness broke down all her resentment, and when she saw his face white and drawn, she pressed her lips to his brow, and kissed him again and again.

It was morning when Simeon recovered consciousness, and when he opened his eyes he saw Mary's tearful face above his own. For a moment he looked at her wonderingly, then whispered:

"Do you love me, Mary?" "I do love you, father," she said, and bent down and kissed him again. "I'm afraid I have been very hard with you," he said. "I have walked as a man blind." "Don't say anything now," she said, "you must get better, and I will nurse you."

In a moment his eyes filled, and he turned away his head. For many days Simeon lingered in the shadow, and it was thought more than once that he was dying. But a strong constitution and good nursing gradually pulled him round. Yet in those days of weakness, when he stood face to face with death, he seemed to learn lessons and to get at truths that had never come to him in his hours of health and strength.

Now, I know not whether a change had been wrought in Simeon's temperament, or whether he had merely changed his mental standpoint, or whether some new truth had entered his mind and given equipoise to the rest (for, as must have appeared in these reminiscences of mine, I am not a learned man nor am I skilled in metaphysical distinctions), but this much was clear, that when Simeon recovered from his long illness he appeared a very different man. Not lax in morals but less stern in judgment. No less devoted to his work, but more genial in his disposition, loving the means of grace as much as before, and yet with a deeper love of nature and the beautiful things of the earth. No less unctious in prayer, and yet more ready to indulge in song.

John Trellis rejoiced exceedingly; for, after several years of divergence, they seemed to draw near to each other again. Moreover, Simeon's more cheerful view of life had its effect in our societies, and from that day we had fewer expulsions for what is termed "levity" than before.

I am inclined now, as I look back, to think that up to this time we had been too severe in our treatment of young converts. After that day we remembered that they were young, and that it was in the nature of youth to be cheerful, to make merry, and to rejoice in the gladness of mere existence.

Susan went back to her home in Camborne, and Mary was once more installed as queen of her father's house; and now that she was no longer compelled to go to the meetings of the society, she elected of her own free will to attend, and she found in them, as she often told me, much encouragement and strength.

But Mary could never be solemn, which was a cause of much anxiety to those who believed that the Christian life had "no room for mirth."

Well, I am an old man now, but I am still perplexed as to whether the different manifestations of religion we see in men are a question of temperament, or circumstance, or knowledge, or grace.

I once asked Mr. Wesley the question, and he answered me most learnedly, and with many arguments; but it would appear that my mind was unable to comprehend his reasoning, for I have to confess humbly that he left me very much where he found me.

But this much seems clear to me, that religion was never intended to shape all men precisely to the same pattern. God loves variety. We must take men as we find them, and "judge not, that we be not judged."

(To be continued.)

My God, I heard this day That none doth build a stately habitation But he that means to dwell therein. What house more stately hath there been, Or can be than Man's? Since then, my God, thou hast So brave a palace built, oh, dwell in it, That it may dwell with thee at last! -George Herbert.

Dear Brother,—In perusing over your remarks on the above subject, on page 1 for August 10, the question arose in my mind if there might not be some connection between the thing deplored and the disciplinary requirements (page 68, questions 2, 3 and 4), in relation to ministerial character, viz., "Does he believe and preach all our doctrines? Has he duly observed and enforced our Discipline? Has he been punctual in attending all his appointments?" For one, I believe our ministry would be quite as morally robust and spiritually pure if these questions were eliminated from our book of discipline. I know of one section of the church where similar questions were put thirty years ago, and till they were changed and proved should be assumed to be innocent like other subjects of her Majesty, when it was proposed that ministers, guilty, some of the fathers lifted their hands and protested in holy horror against opening the gates to priestly domination and unutterable things; but the questions were dropped, and that section to-day will compare favorably with the other sections of Methodism for ministerial purity, whole-hearted consecration, and aggressive power. But granted that the questions should be retained, there is surely skill enough among the titled brethren of the General Conference to construct the questions in such manner that any one with average intelligence might answer them without wounding his conscience or resorting to Jesuitical, unnatural construction or mental reserve. If the essence of a lie be an intention to deceive, then I hold my brethren free from charge, for, in the answers annually given, I believe no such intention exists; but if other elements of a lie be uttering or stating what you do not know, or what you do know to be out of harmony with fact, then I believe that hundreds of falsehoods are placed annually upon our district registers. If I know my own heart, I think I love the brotherhood as ardently as the average man, but since the union of the Methodist Church, I have never been able to return the compliment of answering for a brother's character in the way required.

1. "Does he believe and preach all our doctrines?" I hold that none but man's Maker can tell what a man believes. I hold that few Methodist ministers preach all our doctrines. I hold that supposing he both believes and preaches, all our doctrines, the man who can give the nearest approach to a rational answer is the man who hears him preach twice or thrice a week, and not the brother minister living fifty or a hundred miles away, and who, perchance, has never heard him for the year through. If "Wesley's Sermons and Notes on the New Testament" be the criterion of Methodist orthodoxy, then how many of our brethren are sound in the faith in believing and preaching the resurrection of the brute creation? Is it not a fact that a brother recently expelled from the Methodist Church for false teaching had, for years and years antecedent thereto, held the same views and taught the same doctrines for which he was expelled, and yet every year, I presume, it could be traced somewhere that a record was made, "He does," i.e., he believes and teaches all our doctrines.

"Has he been punctual in attending all his appointments?" A district superintendent once appointed a time of meeting, and did not arrive to conduct the business of the district till after waiting a good part of an hour the meeting was commenced, but it was recorded all the same in the district book, "He has," i.e., he has been punctual in attending all his appointments.

I am not saying by this that the chairman was guilty of a lack of punctuality, but that the question makes no allowance for bad roads, accidents, funerals, marriages, etc. Fearing I should intrude upon your pages, I will not further analyze or elaborate, but say that, 1. I believe the usefulness of these questions is gone, and that, therefore, without injury to the ministry or the church, they might be omitted from the Discipline. 2. That if the judgment of our highest court decides in favor of their retention, that then they should be so reconstructed that a person as obtuse in intellect and weak in conscience as myself, might, without scruple, answer them. 3. That if deemed necessary to ask about a man's doctrine and punctuality, the question should be asked in the presence of those who meet him and hear him; and not of those who, perchance, have scarcely done either for the year. 4. That to continue them in their present form is to trifle with the truth, and if ministers are called upon to trifle with a matter so sacred, so seriously is the manhood affected that we need not be surprised at "Decrease of Increase."

JOHN KENNER.

Trowbridge, August 20, 1898.

Systematic Beneficence.

Dear Sir,—You did the cause of systematic beneficence a service by publishing in The Guardian of the 10th inst. the memorial on the subject of the Bay of Quinte Conference to the General Conference, which I had the pleasure of forwarding to your office. It was felt in this Conference that something more should

be done with the view to awakening an interest in the subject. Annual Conferences and General Conferences have taken up the subject, appointed committees, and received and discussed their reports. It has been edifying and stimulating, no doubt, to listen to these reports and discussions, but the irony of the situation has been, all along, that our congregations, for whom the reports were designed, have remained absolutely untouched by them. These reports have not been carried down to the congregations—they have not been read in our churches, much less commented on and mildly enforced. Our people have remained in utter ignorance of the work done along the line of systematic beneficence by the Conferences, so that our annual assemblies have, in this respect at least, spent their strength and time for naught. Conference committee reports do not appear in our connexional paper, and the "Minutes" which contain them are

Word of God, under the guidance of the minister in charge. The binding by pledge to the given proportion takes place only at the request of those who are so minded. Should the General Conference adopt the plan, it would not thereby proclaim and enforce the doctrine of one-tenth, as it would simply make it lawful for our ministers to administer a tithe-pledge to such as make request to be so bound; just in the same way as we now are at liberty to administer a total-abstinence pledge.

We who believe in the Christian's obligation to tithe his substance are willing to abide by an unprejudiced interpretation of the Holy Scriptures in regard to the duty of giving—we are not afraid to say, "To the law and to the testimony."

Even those who hesitate to recognize God's claim upon one-tenth will allow that every one, in reason, should fix the proportion of his income he will pay into the Lord's treasury, and that he should pay it at regular intervals of time; so that if we should, for the sake of argument, waive the scriptural claim of one-tenth, our feet are still upon solid ground; for no Christian will, in the face of day, fix the amount at less than one-tenth, seeing that to do so would be to prove himself less grateful for divine mercies than the Jew of old, whose obligations to the Almighty were far less than his.

RICHARD DUKE.

Foxboro', August 22, 1898.

Missionary Problems in Japan.

Dear Brother,—I am sure you will allow me to give the facts in correction of some statements in your editorial comments re "Missionary Problems in Japan," in the issue of August 3, just to hand, in which you must have been misinformed. You say: "Full Annual Conference organization was thrust on our missionary work prematurely by hasty legislation near the close of the General Conference of 1886, notwithstanding the warning voice of Dr. Sutherland urging the danger of hasty legislation."

Every point in this sentence is unhistorical, for—

1. The legislation re the Japan work in the 1886 Conference was not hasty. The memorial was brought in on the tenth day. It was fully discussed in the Committee on Missions. On the fifteenth day it was reported to the Conference, and passed upon as a part of the fourth report from that committee. Thus it was settled five days before the close of the Conference. (See Journal of the Second General Conference, pp. 71, 100, 258f.)

2. This legislation was not passed "notwithstanding the warning voice of Dr. Sutherland urging the danger of hasty legislation." Every item as framed had his consent. When passed the few words he spoke in Conference were favorable. I challenge any published account to the contrary.

3. In 1886 General Conference did not "thrust full Annual Conference powers on our missionary work," either prematurely or in any other way. The item is short; please let us have it in full:

MISSION CONFERENCE.

"1. When there are fifteen or more ordained ministers on the field, and the General Board or the Committee of Finance and Consultation recommends the step, the missions shall be erected into a mission Conference, with power to divide into two or more districts.

"2. The constitution of the mission Conference shall be the same as that of the ordinary Annual Conference, as in Chap. 1, Sec. 3, of the Discipline, with the following limitations:

"(1) It shall elect representatives to the General Conference, the General Board of Missions, and other Connexional committees, only when authorized to do so by the General Board, which shall also designate the number of such representatives.

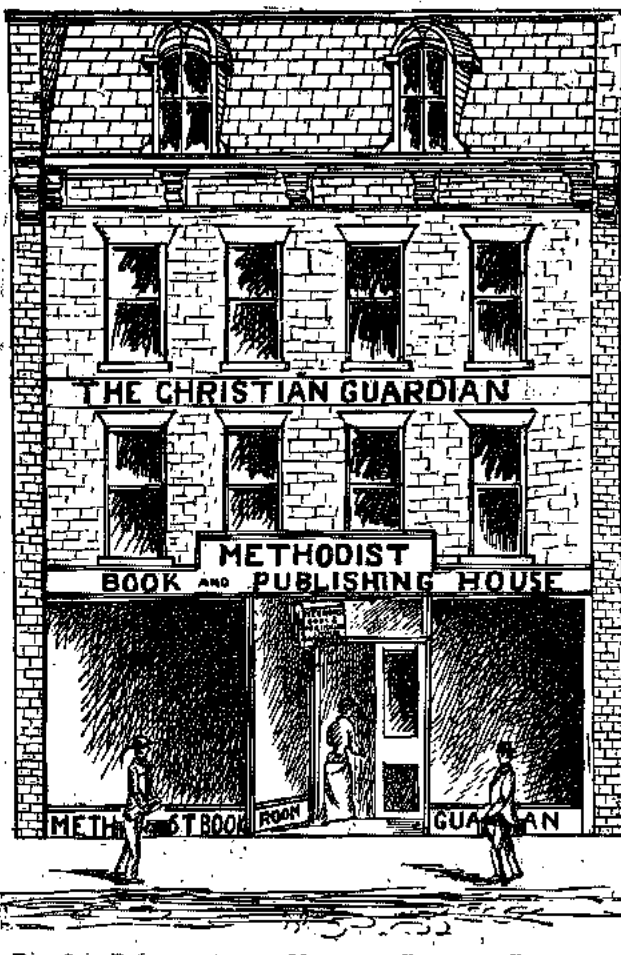
"(2) It shall not in any way interfere with the administration of the General Board of Missions, which shall continue as heretofore.

"3. The General Board shall have power, in the event of a mission Conference being formed, to amend the constitution of the Mission Council, so as to fit the altered circumstances, and to say what powers it possesses shall be surrendered to the Annual Conference."

Please notice—(a) It is simply permissive legislation, putting the responsibility of action on the Board and Executive Committee. (b) It puts upon the board the responsibility of defining the limits of powers of mission Conference and Council. (c) The board had three whole years in which to make such legislation, for it was not until 1889 that the Conference was inaugurated. If any mistake has been made as to that Annual Conference, it certainly cannot be laid at the door of the General Conference of 1886.

4. This is the first intimation that I have had that Dr. Sutherland was not in sympathy with the Annual Conference in Japan. In 1895 the Secretary informed the General Board that the formation of the Mission Council was a fundamental mistake of the General Conference of 1886. (See "Stenographic Report.") Now—the wind having changed—it is the Conference that was a mistake.

5. The thing which was immediately aimed at by the legislation of 1886 is exactly what Dr. Carman is now calling for, namely, an effective Mission Council, that would combine the units of missionaries in Japan, helpless because disorganized. When framing those regulations I knew perfectly well that the powers of our Annual Conferences were unsuitable to the Japan work. But the Conference question was not yet quite within practical politics. First, the Council must be established and working. That was elaborated. Then to provide that a Conference might be inaugurated before the next General Conference if growth were so rapid as to require it, I framed the simple provisions given above. These were cordially approved by Secretary, committee and Conference. And looking at them to-day I cannot



THE OLD PREMISES OF THE METHODIST BOOK AND PUBLISHING HOUSE, 78 AND 80 KING STREET EAST.

being published in fewer numbers than ever. Where is the use, then, year after year, of working in this circle, and getting no nearer to our people? Comparatively few sermons are preached, and but a trifling amount of literature is circulated, on the subject of Christian giving, throughout our church. Now, sir, the memorial of the Bay of Quinte Conference, if adopted by the Supreme Court of the church, will ensure that this subject be brought in a regular and effective way before all our people. And thus the present desideratum will be filled up. It will be allowed on all hands that there is a pressing need that something should be done, and that speedily and energetically, to arouse the torpid conscience of the church-going multitudes in regard to the duty of giving to the Lord. This is the revival that is most needed in our time. It may occur to some to raise the objection to the memorial that it calls for an addition to our church machinery, and that in this respect, we are overweighted at present. It must be said for this objection that it is, at least, plausible. It is true that we are a highly organized ecclesiastical society. Still we must not be frightened by the idea, or the word, organization. It has been characteristic of our growth that we have advanced by a perpetual process of casting off and taking on—we kill and make alive. And so it must continue to be. Some portions of our economy will cease to operate, they will go into desuetude, or die by the sudden stroke of repeal; and new additions will be made. The principle of the survival of the fittest may be trusted to do its work—the best and what is most essential will stand. And we are perfectly content that the proposal of the Bay of Quinte Conference should be tried by this test. Here is a plan for turning the minds of our people to a duty that is very imperfectly discharged, and concerning which there is much confusion of thought, as well as, on the part of many, an anxious desire to know what the Lord requires of them in this particular. Three things, which are the very strongest things which can be said of any plan of work, can be said of this plan, namely, it is simple, it is effective, and it is inexpensive. It is simple because easily carried out and made but a very light part of a minister's regular work. It involves but one meeting in the month, open to all, for the study of tithe, the Bible being the text-book. What objection can reasonably be taken to this? It is effective, because it brings the subject home to our people, it is the straightforward way of discovering the mind of the Holy Spirit on this question of giving, it binds together those who profess to have discovered his mind for mutual encouragement and edification in this particular, and through the courts of the church gathers up the sum total of the work along this line that is annually done within our own confessional borders. And it is inexpensive, not necessarily involving more than twenty-five cents a year for every circuit.

Let it be observed that the basis of this plan is the regular study of the subject around the

TEMPERANCE SCIENCE LESSONS.

LESSON 10.

Alcohol and Heredity.

1. We have already considered the effect of alcohol upon the individual, and upon the State. We now proceed to study the effects of alcohol upon the generations to follow.

2. We shall find the biblical statement in the Decalogue (Ex. xx. 5) fully authenticated by the scientifically certified results of modern inquiry, "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation."

Heredity signifies the influence exerted on man by his parents, indeed the influence may be traced backward through several generations. It affects his bodily structure and appearance; his mental qualities and peculiarities of disposition and character. "It is supposed that the influence of the father is specially seen in the general form of head and limbs, while the influence of the mother is more internal, and affecting the way in which the vital functions are performed." "It is also important to notice that peculiarities of the father will more surely affect the sons, and those of the mother will rather influence the daughters."

4. In two ways a man affects his children: (a) by handing down to them something he has inherited from his parents, and (b) by handing down something he has himself acquired. A parent who may have inherited a robust enough constitution, may, by drunkenness or other excesses transmit a constitution actually diseased, or very prone to disease.

5. "So it is that, by alcoholic excess, a man may be the cause of insanity, idiocy, weak-mindedness, or a tendency to these, in his offspring." (Dr. McGregor-Robertson). Dr. Waalsley, Medical Superintendent London Metropolitan District Idiot Asylum, says, "Our asylums scream with alcohol. On the offspring the effects (of alcohol) are disastrous; they come into the world prenatally handicapped by hereditary taint, having the stigmata or brand mark of degeneracy, unfitted, mentally, morally and physically, to hold their own in the struggle of life."

6. The following striking examples of hereditary alcoholic disease, insanity and crime may be adduced.

(1) Case related by Dr. McGregor-Robertson, Glasgow University:

First Generation: Immorality, depravity, alcoholic excess, and moral degradation in the great-grandfather, who was killed in a tavern brawl.

Second Generation: Hereditary drunkenness, attacks of mania, ending in general paralysis of the grandfather.

Third Generation: Sobriety, but tendencies to delusions, delusions of persecutions, etc., and tendencies to homicide, in the father.

Fourth Generation: Defective intelligence, first attack of mania at sixteen, stupidity, ending in complete idiocy. Furthermore, probable extinction of the family.

(2) A very interesting study of hereditary drunkenness was made, in the summer of 1896, by Professor Pellman, of Bonn University. He took certain individual cases, a generation or two back, and traced the careers of children, grandchildren and great-grandchildren in all parts of the present German Empire, until he was able to present tabulated biographies of the hundreds descended from some original drunkard.

The last person thus treated was a woman who was born in 1740. She was a thief, a drunkard, and a tramp for the last forty years of her life, which ended in 1800. Her descendants numbered 834, of whom 709 were traced in local records from youth to death. Of the 709 the Professor found 106 were born out of wedlock. There were 142 beggars, and 64 more who lived from charity. Of the women, 181 led disreputable lives. There were in this family 76 convicts, seven of whom were convicted of murder.

In seventy-five years this one family rolled up a very large bill of costs in almshouses, trials, courts, prisons and correctional establishments. Professor Pellman says that this bill, which the authorities of Germany, and, therefore, the taxpayers, have paid, has been at least five millions of marks, or about \$15,000,000!

(3) "Dr. Leeds records an interesting conversation between himself and a medical man. The latter had thought that Dr. Leeds exaggerated the evils of drink, and referred to a gentleman of his acquaintance who took his bottle of wine every day, and was apparently hale and hearty. 'Well,' said Dr. Leeds, 'I should think you have not much to do in his family?' 'Oh, yes, but I have,' he replied. It turned out that five children of the family had died, and of those living one was 'touched in the head,' another was in an asylum, a third was 'queer,' and the remaining three were 'nervous.' Many years afterwards Dr. Leeds learned that one of the sons had died a lunatic. The father died of apoplexy. The last of his grandsons got through all his money, and lived in obscurity on a small pittance."

(4) I have often made inquiries concerning the families of public-house keepers in Ireland, and the results have been such as to fully confirm the cases given above. I would strongly recommend any unconvinced person to take (say) six cases at random of publicans' families in his own neighborhood, cases where three or four generations descended from the original drunkard can be traced, and I venture to predict that he will stand appalled at some of the facts which will be brought to light.

7. An inherited craving for drink is one of the worst entails of drunkenness in the parent. And many physicians declare that when the craving for drink is inherited it is practically impossible to cure it. Such persons are safe only when they cannot get the drink. The New York World a short time ago related the following: "A well-dressed, intellectual-

looking woman was one of a batch of 'drunks' arraigned before the magistrates. She was attired in a well-fitting brilliantine gown, passementerie trimmed coat and a black bonnet. The judge expressed his surprise on seeing her, and after some hesitancy she made this statement: 'Your Honor, it is my misfortune that I am here. I have a taste for strong drink, and total abstinence is my only safety. I have often resolved never to tamper with intoxicating liquors, but somehow I have seemed to lack moral stamina. Now, if your Honor will kindly condone my offence I give you my word that I will hereafter refrain from touching intoxicants in any form. I have never been arrested before, and I feel my position most keenly.' She had been found lying drunk in East Twenty-eighth Street by policeman Henry Haag, and had been locked up for the night." And, alas! how frequently such cases are found nearer home! In last week's issue of The Christian Advocate the Women's Cause contained some very sad cases related by Dr. More Madden, of Dublin, of delirium tremens at eight years of age, and the drink craving in infants of five and of two and a half years.

8. A very important question here arises. "Is it possible for a man to influence, in any way, such an inheritance?" Assuredly. An inherited habit, a peculiarity, can be strengthened and confirmed, and the probability of its being transmitted greatly increased thereby, by regular use, while it may be weakened by disuse, and the chance of its appearing in the children thereby diminished. So that a particular tendency—drunkenness, for example—may become quite confirmed in a family by cultivation; or the cultivation of the drink habit may produce insanity, epilepsy, St. Vitus' dance, or hysteria, in the children. Similarly, the same tendency may be caused to disappear by careful and long continued neglect. There is, thank God, no room to doubt, that a parent who has inherited a tendency to, say, insanity, or drunkenness, may, by unceasing care and precautions on his part, diminish the tendency in himself, and lessen the risk to his children. And if they, in their turn, are similarly careful, a still further diminished liability may be transmitted by them. By such a process as this, the fearful disease, which at one time threatened the extinction of the family, may be rooted out.

9. "There is overwhelming evidence that the time has surely arrived for the application and enforcing of legislative measures, which shall have for their object the reformation of drunkards, and the limitation of the injuries which their congenital vices or constitutional weaknesses entail on themselves, on their families, on society, and on generations yet unborn."—(Dr. Waalsley.)

10. "Is it not the duty of every patriotic citizen to seek to save his country from that one dominant vice which threatens more than any other to sap our national greatness? Christian sentiment is too strong in our land to permit those who are in authority to remain much longer in inactivity. All the signs of the times betoken the rapid approach of vast and sweeping reforms in the customs and laws of our land, and give promise of the speedy diminution at least, of the temptations which new beguile, and cajole, and ruin so many of our fellow-citizens."

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

conceive of anything more statesmanlike for the situation.

6. The impression conveyed in your article seems to be that the Council and Conference in Japan were in collision, the authorities siding with the Conference. Nothing could be more misleading. The relations between them have always been cordial. The "powers" simply ignored the Council and developed the Conference. C. S. EBY. Vancouver, B.C., August 8, 1898.

Cider and the Plebschte.

Dear Sir:—The following note is attached to the Bill: "In moving the second reading of the Bill, the Minister of Agriculture said: 'The word cider means apple juice, which, having been treated in manufacture, has become an intoxicating drink; and it does not mean apple juice simply in its raw state.'"

This is reasonable, as we may freely use the harmless juice, and reject it when it is harmful; and if cider had not been prohibited the law-breakers would have vended intoxicating drinks under the name of cider.

W. HENDERSON.

Cowansville, August 16, 1898.

GETTIN HOME AGEN.

Thers meny kindz uv pleasur thet human spiruts know: Thers joy thet much resembles a streamlet's merry flow, An raptures intermittin, like patches uv the sun. Thet gleam akross yer pathway a moment, then ar dun; Thers wealth an fame an beauty affordin gladness too, An musik's soft enchantments thet make yer spirit new; Delight thet iz eternal in things thet God hez made,— In sunlit sky and brooklet, in field and forest glade;— So pleassurs ar abundant, yet sum folks sit an frown, Unmindful thet rich mercies ar always kumin down; An tho te make selekshun iz hard when flours ar fair, I'm going fur onct te ask ye te jest be bold an dare, An look o'er all life's pleasures, an frankly tell me then, Ef eny hez a rapture like gettin home agen?

When wun hez bin long absent from scenes uv childhood days, An hears but very seldum uv them fur whom he prays, An finds the kares uv offis fast tellin on hiz health Since livin in the city pursuin ways uv wealth, And when wun midst the masses finds little uv ther charm Which lingers in the orchard an lanes upon the farm, Hiz heart gits often weary, hiz fancies often roam About the haunts uv childhood, about the dear old home; Then ef ye ken just tell me, who wears a brighter face Than such a mortal turnin toward the home-stead place? Upon the street wher people te train ar hurryin by A bein more delighted ur fearless ken ye spy? Ur wun whuse look iz sweeter than such a mortal's when He hastes along rejoicin at gettin home agen.

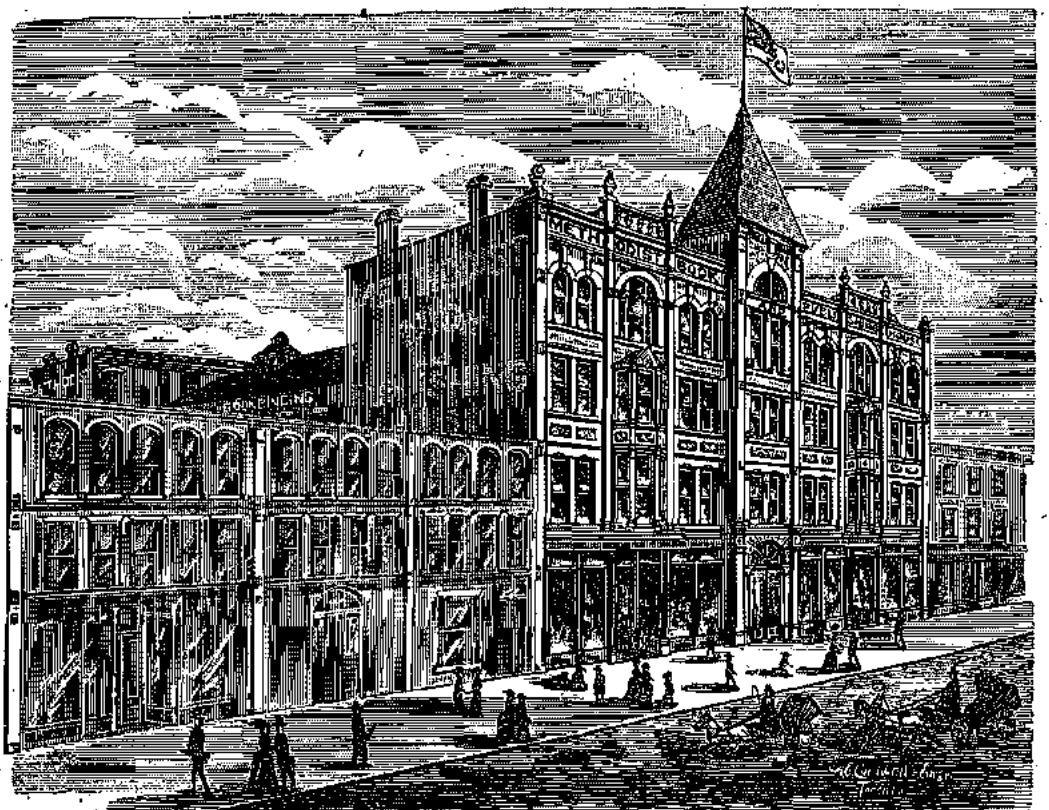
Full meny years ar numbered, ur maybe jest a few, Since thet old place wuz givin a luvlin last review; Yet time hez brot itz changes, an these he thinks about When sittin near the winder in reverie devout, Klose watchin all the kuntry the train iz passin thro; But tho strange things hez happened, which he kannot undo,— Thet mother's voice iz silent, hur earthly tolls all o'er, An hur sweet face an welkum he misses at the door; An tho no dinner-parties ar held az years ago, When aunts and uncles, kuzins an uther folks, ye know, Wud kum an spin their stories an eat the steamin guse, Thet always tasted better with sparklin apple-juice;— Yet "Dixie" calls the brakesmun, an fore ye ken count ten Thet train iz stopt, an sum wun sez: "Gettin home agen?"

Thet night the fire burns brightly within the polished stove, An friendship's cheer enlivens the kottage midst the grove, Fur wun within the circle relates what he hez seen, An satisfies the interest thet listens long an keen; An then the agin father pokes up the fire a bit, An draws hiz chair up kloser, an when the son hez quit He keeps the talk goin, an tells about the boys, An how thet haulin kord-wud near all their time employs, An speaks about elekshuns, until with wun akord They say they'll hev sum checkers, an sum wun gits the board; So passes all the evenin, an then they rest till morn,

When off they go inspektin the apples an the corn, An take a drive te offis along the old road, when Sum neighbors pass an sey: "Well! yer gettin home agen?" An so the visit prospers and pleases more than wun, Fur e'en the old dog Nero enjoys the human fun; Gay hours ar spent in shootin at rabbits down the lane, An after dinner go they te see how much he's weighin; An when the supper's ended they gather all around, An wun plays on the organ, and singin makes a sound; Till in sum early mornin he sez "Good-bye," an starts Out toward the little stashun, an leaves behind the hearts Whuse juv iz ever with him when he iz back at work; But time brings greater changes, for wun day with a jerk He hears hiz father's dyin,—which makes him sort of roam Thro after years, till weary, he starts agen fur home, An at the gate of heaven hiz dear wuns meet him when They sing and gladly welkum his gettin home agen.

M. ARTHUR SHAVER.

Toronto, August, 1898.



THE NEW PREMISES OF THE METHODIST BOOK AND PUBLISHING HOUSE, 29-33 RICHMOND STREET AND 30-36 TEMPERANCE STREET.

A PLEA FOR GENERAL CONFERENCE LEGISLATION.

BY M. T. C. MASON.

In view of the approaching General Conference, I would, with all earnestness, urge the importance and desirability of modifying and improving the order of services in our Methodist churches, making them more suggestive, reverential and attractive, and thereby winning the attention and fealty of young people, especially the young people of our Methodist families, many, yea, very many, of whom drift from us to other communions, because they find our services bald and devoid of that reverence and dignity which is found in many other churches.

As an illustration, I would cite the effect produced on the young in the administration of the service of baptism in the Baptist Church. Instead of a bald, perfunctory service, it is invested with the utmost impressiveness and reverence, and a considerable amount of ceremony. The eye, as well as the ear and heart, are strongly appealed to and ministered to. As a result, all classes, the young as well as the old, flock to those churches whenever a public baptism and reception take place, and from the testimonies of the candidates themselves—I speak from personal observation—they were led to give themselves to the Lord and to his church in the first place, largely through witnessing the administration of the ordinance.

Let me ask, What impressive service, outside of the service connected with the public reception of probationers into the ministry, have we in connection with our Methodist Church? Most of our services are bald, without beauty or suggestiveness, and oftentimes performed in a mechanical manner, and to those not immediately concerned are far from being impressive or suggestive.

This is not as it should be. The lack of attention to this matter may have been unnecessary in the past—the church may not have suffered to any great extent through the lack of it; but I take it that the trend and requirements of the present day are of more importance than looking back to or contemplating the glories of the past—triumphant and glorious as these have been. It is present necessities which demand present practical consideration. The impressive fact that each generation—as in commerce, so in church matters—has its own peculiarities, its own thoughts, and its own demands, not necessarily bad because they are new, by no means—but because they are in line with the thought of the day, and therefore they should be met and provided for.

Should not the administration of the Lord's Supper, the reception of new members, the Sabbath and other services, be invested with more reverence, dignity and ceremony? Is it not highly important and desirable that the General Conference, at its approaching session, should take this matter into serious consideration and devise plans to meet the question, and seek to stop the waste and drift of our young people from our midst?

It may be urged by some that a wise conservatism should discountenance any changes in the ritual of the Methodist Church—that the present ritual and order of services has worked well in the past, and that there is nothing lacking in them to prevent similar results in the future. I can respect these views in their retrospective character only; they fail to deal with present necessities. If I know myself aright, I think that I am as conservative in my love for the Methodist Church as any one, but in view of present problems, I cannot help urging the advisability and importance of an elastic conservatism—a conservatism that will conserve that which is good, and will modify that which is scarcely in touch with the requirements of the present day. The anchors that were used thirty and fifty years ago well met the demand of vessels of those days, but the vessels of to-day—the Leviathans—require such as Turnbull's patent anchors, to hold and keep them from drifting. And so our church services of the past, suitable and sufficient as they were in the early days of Methodism, do not meet the requirements of the church of to-day. Changes are demanded and called for, not so much in loud appeals, as in the more potent but quiet drifting away of many of our young people, oftentimes the most desirable and intelligent members of our Methodist families—those possessing abilities, with young, aggressive activities—the very elements and forces our church requires and should conserve, and which the church can ill afford to lose. The church's temporal and spiritual needs demand them.

If, then, a modification of our services will tend to retain them, in the name of all that is good, why should our services not be modified, and picturesque and beautiful services provided in place of our present bald and unimpressive services—not obligatory, but permissive—each congregation being free to adopt the new service or not, as their individual circumstances may require? In some cases it would doubtless be advisable to maintain present methods—the people themselves would perhaps prefer to do so; but let those churches which would prefer more attractive, dignified and beautiful services, services in which the people themselves take a more prominent part—(this is essential)—have equal liberty to adopt them. Uniformity and conformity frequently prove a millstone around the necks of churches, and they die. God forbid that this should be the case with any of our churches, and yet the trend, I fear, is in this direction.

I am aware that some pious and devout souls—(I use these phrases in their truest sense)—whose reverence is more for the past glories of the church than for present facts, may not fully grasp the situation as it forces itself on many churches; in fact, they may be at first inclined to disagree and oppose a movement in this direction. If so, it is to be regretted;

but I would remind them that my purpose is not to plead for a fad, but to deal with a certain phase and condition of the times, to plead for an improved method or methods that will work for righteousness, for God's glory, and that will tend to win souls for Christ; and if but only the ones here and there are kept within the fold by the suggested change, and eventually added to the church, with its increasing demands and activities, the benefits I fancy cannot easily be overestimated.

Were the General Conference to appoint a small committee—a committee suitable for such a work (and only such should be appointed) to draw up a new order of services, and pass such legislation as will enable churches to avail themselves of it when so prepared, I feel a strong conviction that glorious results will fol-



BROADWAY TABERNACLE,
Corner of Spadina Avenue and College Street.

low, and great good will be accomplished. I plead for our young people, that they may be conserved and brought into active church work, even before they are members of the church. Let there be no drones in the Lord's vineyard; rather let there be a place and a work for every child of our Methodist families, and all other young people who can be enlisted into the active service of the church, and if an improved ritual will tend to this end, it strikes me that it is the part of wisdom to meet this requirement at as early a date as possible.

P. S.—Would it not be a grand thing were the General Conference at its present session to inaugurate a movement to secure the co-operation of Methodist Churches throughout the world in the preparation of a universal Methodist Hymn and Tune-Book, so that Methodists, go where they will, will find but one familiar hymn-book? I throw out the suggestion.

THE QUESTION OF TRANSFERS.

(From The Wesleyan.)

Since the union of the Methodist bodies in the Dominion no question of church government has received so much attention as that of transfers, and it is safe to say no question involved in the union has been, and is to-day, so unsatisfactory. This dissatisfaction, though general, is perhaps more pronounced in the Maritime Provinces than in the west. This greater dissatisfaction of the east is due chiefly to two causes. First, the Conference territory prior to the union embraced the whole of the Maritime Provinces, with Newfoundland, and offered both scope and opportunity to a man within the bounds of his Conference. After the union, however, this large territory was divided by three, and his scope, and opportunities became correspondingly limited. Secondly, as an inducement to enter the union, and as a compensation for his narrower Conference limits, the promise was held out that, with the new order of things there would be introduced a system of easy transfer by which he would not only have the usual access to the old territory, but which would put within his certain reach all the Conferences of the west. It is not necessary to say that the expectations in neither case have been realized. Transfers anywhere, and especially to the west, are rare. Though often sought, they are constantly refused. Invitations are frequently not entertained because of the uncertainty of the transfer. If there is any certainty about it, it is that it will not be granted. Thus the eastern man, for many disadvantages, has received few advantages in return, and there is no wonder that to him especially the present system is very unsatisfactory. But this dissatisfaction is not confined to the east alone, it is felt in the whole church both east and west, and should be removed. The continuance of the present system is not only unworthy a great church, but it is detrimental to the church's highest prosperity, and the importance of a change should be apparent to both ministers and laymen alike. We boast as Methodists of our connexionalism and of being united in our organism from Newfoundland to the Pacific Ocean, and yet I venture the assertion that there is no other denomination in Christendom but has a truer connexionalism, at least in this essential feature of governmental polity. The Roman Catholic priest, the Anglican clergyman, the Presbyterian, Baptist and Congregational minister may move almost entirely untrammelled in his selection of a field, but the Methodist minister is as a rule securely caged within the narrow bounds of his

native Conference. The Transfer Committee serves as trusted guard, and vigilantly watches that none of the prisoners escape.

An ideal transfer system may not be within the bounds of the possibilities, but it can be approached. What we ought to have, and, indeed, what we must have, is a system which will make it possible for men to be transferred either east or west, almost at their own pleasure. It is the absence of this freedom that makes the present system so hidebound and unsatisfactory. Many Maritime Province men would have liked to accept the invitations they have had to some of the Ontario Conferences, but lack of room has prevented them going. Many others would like to go either to Ontario or the Northwest, or even to British Columbia, if they thought they could return if it did not suit them or they did not suit it. On the other hand there are, no doubt, scores of western men who would be delighted to spend a few years, or perhaps a lifetime, in the Acadian land, down by the sea, but they don't like to take the risk. If there was the moral certainty that they could return at the end of one or any other number of years they wished, no doubt scores of them would seek the opportunity to come east. The same conditions apply to the N. B. and N. S. men, concerning Newfoundland. Many men from the Maritime Provinces, and doubtless even from Ontario, would like to spend a term in Newfoundland for the sake of romance and the experience, but to ask to go under present arrangements would be like asking for a life sentence of banishment to that ancient colony. No doubt it is a fine country, but too much even of a good thing is not desired, and as a rule, men say, except when they are invited to St. John's, "I—I don't want to go to Newfoundland." This is, of course, practically and politely saying to the Newfoundlanders, "Stay where you are, brethren, we don't want you up here," so Brother Newfoundland, with all his sterling worth, goes to the States, and the Methodist Church pockets the loss. But this is not all, the place is supplied usually by a young man from England, while many of our own Conferences are suffering from a surplus of candidates who also go to the States, and another loss is sustained, all because of the inadequate nature of the transfer system.

Of course, we must recognize the fact that this question has more difficulty with us than with any other church in consequence of the peculiarities of our system of supply. No Conference must have a surplus of men or an un-supplied circuit. But have the resources of statesmanship and legislation been exhausted with the result we now have? Is there no one in the great Methodist Church in Canada able to present a scheme by which this humiliation may be removed? Do our legislators purposely sit as sentinels to keep the captive within the Conference "dead line"? Must this "shutting of the door which no man can open," go on and on forever?

The difficulties in the way of freer transfer are mainly two, and one of these is purely imaginary. That is the question of equivalence—the demanding men of the same qualifications in return for those transferred. The question of supply and demand in this respect will adjust itself in the Methodist Church, just as it does everywhere else if it is permitted to do so. The trouble is this great law is interfered with. The other difficulty, that of the numerical balance between supply and demand, is a more real one, but it would seem, under proper conditions, that this too would, to a large extent, adjust itself.

Perhaps enough has been said to indicate the general principles which are obviously essential. Broadly speaking, it means that transfers must be encouraged, stimulated, promoted, rather than restricted and discouraged and denied, as at the present. This, of course, must be based on principles entirely different from those which now prevail, and the carrying out



TRINITY CHURCH,
Corner of Robert and Bloor Streets.

of which would perhaps demand a departure from the traditions of the past.

By way of illustrating, the following arrangement is given, and it may be suggestive of what is of value so far as the details are concerned:

In the first place, then, I would lay down a few general and underlying principles upon which the whole system would be based. These would be as follows:

- First. No ordained minister to be transferred without his consent.
- Second. Under certain conditions a probationer may be transferred at the pleasure of the transferring power.
- Third. The authority to transfer to be vested in the General Superintendent alone, though the General Missionary Secretary, and the presidents of the Annual Conferences interested are to be his advisors.

Fourth. Every man who seeks a transfer, whether by invitation or personal request, must have his application allowed when a surplus of men or other sufficient cause does not render it impracticable.

For the carrying out of these principles, the following could be done:

When the usual schedules are mailed to the various circuits, let there be sent a schedule for the purpose of transfer application, to every minister in the Connexion. Information something like the following could be asked, and if a man did not contemplate transfer he would simply not use the blank:

- (1) Do you seek a transfer? (2) By invitation or personal request? (3) If by invitation, to what Conference? (4) If by personal request, to what Conference, or if to any of several, state them in the order of preference. (5) What is your age? (6) Are you married or single? (7) State any special reason why transfer is desired.

At an appointed date let this information be forwarded to the General Superintendent. He would then examine all the applications, making lists of those seeking admission to and separation from the several Conferences, a copy of which, with all details, would be sent to each of the Annual Conference presidents. The president, with this record of each man before him would be requested to answer the following questions, and return to the General Superintendent.

- (1) Is there anything against the moral and religious character of the men seeking transfer from your Conference so far as you know? (2) As there are more men seeking transfer to you than from you, please indicate your preference from the furnished record. (3) If it is found necessary to transfer any probationers from your Conference, advise me as to the names and qualifications and standing of those free from college obligations.

(4) In consequence of a larger number of men leaving your Conference than those seeking admission to it, state if it will be necessary to provide for the vacancies by the transfer of probationers, and if so, how many?

With this information before him the General Superintendent would proceed to make the transfers, according to the invitations and requests, and, in the case of the probationers according to the suggestions gathered from the advice of the presidents. When the transfers are completed, each president of an Annual Conference would, of course, receive a correct list of those retiring from, as well as those coming into, his Conference; and in the case of those whose applications had been disallowed, the fact and the reasons would be also furnished to the presidents, who must, if desired, inform the parties so affected. PHILOS.

District Meetings.

UXBRIDGE DISTRICT.—The financial meeting of this district was held at Sutton, on Tuesday, August 16, commencing at 8.30 p.m. The ordinary routine matters were promptly despatched under the business-like administration of Rev. J. J. Reddit. It was decided that brethren taking missionary anniversaries should provide supplies for their own work, in order that the pastors of circuits might also be present at the anniversary. This it was thought would largely increase the missionary givings. The chairman urged that a deep interest be taken by all the superintendents in the Epworth League district convention, soon to be held in Stouffville. He also showed the desirability of introducing The Guardian under the very favorable inducements offered. A Reading Club of six was again organized among the ministers of this district. Strong enthusiasm was felt, and the determination was expressed to leave no stone unturned in rolling up the largest possible favorable majority for the plebiscite. Before the close the meeting was favored by a visit from Bros. Crossing and Hunter. It was decided to hold the annual district meeting at Mount Albert. Rev. A. P. Brace, B.D., was appointed district reporter for The Guardian.

WIARTON DISTRICT.—The financial district meeting of the Wiarion District was held at Allenford, on Thursday, August 18, at 2 p.m., the chairman of the district, Rev. T. Colling, B.A., presiding. The circumstances and probable income of the missions throughout the district were duly examined, and recommendations made. There are seven missions, one of which is an Indian mission. Arrangements were made in the interest of the missionary and educational work of the church; action taken in reference to the plebiscite, and a meeting held at the close of the district meeting to arrange a programme for the Epworth League convention, to be held subsequently.

The assessment for the Superannuated Ministers' Fund was accepted without discussion, and no doubt but all will do what is expected of them. The next district meeting is to be held at Wiarion. A resolution, introduced by Rev. W. S. Jamieson and Bro. George Atkey, congratulating the chairman upon his election, and extending to him the cordial welcome of the brethren to the district, was most heartily received. All the brethren are in good heart, and are working and praying for extensive revivals. Rev. W. S. Jamieson was appointed district correspondent for the second time.

W. S. Jamieson, Dist. Cor.

PETERBORO DISTRICT.—The semi-annual meeting of the Peterboro District was held in the Methodist church, Lakefield, on Tuesday, August 16, commencing at 9.30 a.m. Regret was expressed that four of the ministers on the district should be absent. Bro. D. G. Harrison was reported as being very ill at the Nicholl's Hospital, Peterboro. There is only one mission on this district, viz., Apsley. The meeting recommended the General Missionary

Committee to make a grant of \$207 to this field. The Superannuation Fund assessments were accepted, a couple of changes being necessary on account of the division of circuits. The brethren, ministerial and lay, stand loyally by the fund. Missionary meetings and educational anniversaries were arranged for. The chairman, Rev. S. J. Shorey, conducted the business with despatch and courtesy. A strong resolution was passed regarding the Prohibition plebiscite, which is as follows:

Moved, seconded and resolved at the financial district meeting of Peterboro' District, held in Lakefield on August 16, 1898, that we, as a district meeting, heartily commend to our people the opportunity that will be given on September 29 next, to declare their position clearly upon the question as to whether or not they desire the prohibition of the importation, manufacture and sale of intoxicating liquors as a beverage.

We would also warn our people of the effort that is being made by liquor dealers to complicate the question by side issues, such as (a) the question of revenue; (b) whether the Government will give us a prohibitory law if we carry the plebiscite; (c) that a prohibitory law cannot be enforced.

The question at issue: "Do we, as a people, believe that the said Prohibition would be in the interest of our citizens, and therefore in the interest of our native land?"

And that in the opinion of this district meeting it is the duty of each member and adherent of the Methodist Church to do all that is possible, by vote and by influence, to have as large a majority as possible in favor of the prohibition of the liquor traffic in the approaching plebiscite vote.

And resolved, that we urge upon the ministers of this district the duty of urging upon the people their duty in this respect in ample time before the vote is taken, reminding them that neglect to vote may be as fatal to the cause of prohibition as voting against it.

Rev. N. D. Drew, Bethany, was appointed correspondent to The Christian Guardian. A Reading Circle was formed with Rev. C. H. Coon, of Cavan, secretary.

J. E. Moore, Fin. Sec.

ST. STEPHEN DISTRICT.—N. B. and P. E. I. Conference.—The financial meeting of this district was held in the Methodist church, Oak Bay, on Wednesday, August 17. The chairman, Rev. Thomas Marshall, presided, opening promptly at 10 a.m. with devotional exercises. After singing, Rev. J. C. Berrie, financial secretary, read Scripture lesson. Mr. S. Webber, Rev. S. A. Bayley, B.A., and Mr. W. S. Robinson offered prayer. The chairman's address was short and pointed. All the ministers answered to their names at roll-call, except Rev. S. H. Rice, who has leave of absence, and is in England. Laymen present: S. Webber, W. S. Robinson, George M. Young, John Roach and John W. Stevenson. Rev. R. G. Fulton, who is supplying Bro. Rice's pulpit, was cordially welcomed. The arrangements for holding Missionary, Educational and Sustentation Fund meetings were completed. The financial condition of each mission was fully investigated, its prospects and needs recorded and forwarded through the proper channel to the central board.

It was determined that at the annual district meeting the second evening should be set apart for the consideration of the Epworth League and Sunday-school work. The chairman, financial secretary, Rev. S. H. Rice and Messrs. S. Webber and W. S. Robinson, being the committee appointed to mature plans for the same, as also to arrange for the visit of Rev. A. C. Crews, when he comes to this Province. After prayer by Rev. R. G. Fulton, a most helpful, deeply spiritual and instructive conversation followed as to the best measures to be adopted for the promotion of the spiritual life and interests of the church. A brief but earnest discussion followed, resulting in this resolution: Whereas, the Dominion Government has arranged for a vote on the question of Prohibition on September 29, therefore resolved, that this meeting urges upon the Methodist people of this district the importance of a prayerful consideration of the question, and the putting forth of every possible effort by voice and vote, and in every legitimate way to ensure a large majority in favor of Prohibition.

Feeling reference was made by several members of the district, touching the bereavement of the Rev. J. W. Millidge, Episcopalian minister at Oak Bay, whose young daughter was drowned one week before, whilst bathing. A suitable resolution of sympathy was passed and forwarded by the secretary. In the evening an evangelistic service was conducted by the chairman, and participated in by all members of the district and others, including the Rev. W. Morgan, pastor of the Baptist church. This was followed by a most impressive communion service, led by Rev. Thomas Marshall, assisted by Revs. J. C. Berrie and E. Bell, the whole congregation remaining, though not all participating. At the close the Baptist minister gave the benediction. The whole day was one of harmony, unusual interest, full of deep spiritual power and manifest presence of the Holy Spirit. John C. Berrie, Fin. Sec.

WINGHAM DISTRICT.—The financial meeting of the Wingham District was held at Wingham, on Tuesday, August 16, the Rev. A. Cunningham presiding. Rev. S. W. Muxworthy, financial secretary. Nearly all the ministerial members were present, and a good number of the lay delegates. The business was done carefully, though with despatch, and followed by a very profitable conversation on the work of God on the district. The brethren, lay and clerical, expressed themselves freely as to the dangers and needs and encouragements of the hour, and the best means of advancing the kingdom of Christ. A spirit of harmony and helpfulness prevails in the district, and while the hearts of the members are filled with

gratitude to God for temporal prosperity, they are looking forward with higher expectancy, and earnestly praying for a year of rich spiritual harvest.

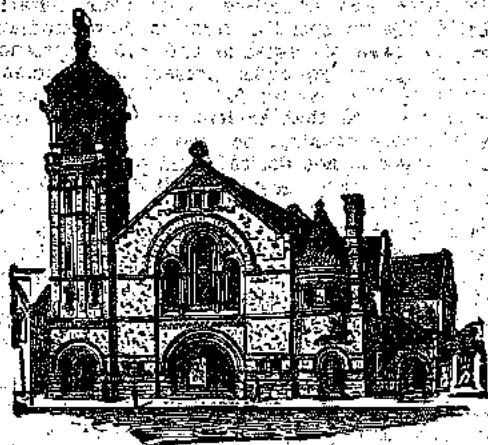
Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. E. Moxden, 464 Nollie Avenue, Winnipeg.

CHURCH NEWS AND PERSONAL ITEMS.—NOTES FROM THE CARMAN AND BIRTLE DISTRICTS.—FINANCIAL MEETINGS.

The erection of a parsonage was commenced at Selkirk last week. Mr. Harry Bird has the contract, and the building is to be completed by October 8.

A new church has been completed at Gordon on the Glendale Circuit. Yesterday was the opening day, the arrangements for the services being that Rev. Dr. Maclean, of Neepawa, chairman of the district, should preach and conduct the dedication service yesterday morning, and preach again in the afternoon; and that



NEW RICHMOND CHURCH. McCaul Street.

Rev. T. J. Johnston, of Franklin, should preach in the evening.

Rev. Prof. Riddell, of Wesley College, preached twice at Emerson on the 14th inst., and on the following evening delivered a lecture on William Carey, the consecrated cobbler. The sermons were much appreciated, and a large audience enjoyed the interesting lecture. The Emerson Journal says that the Stars and Stripes and the Union Jack were intertwined at the back of the pulpit. Emerson being a border town expressions of international friendliness are, of course, at all times in order; no special reason for this particular ornamentation is suggested.

Rev. A. J. Tufts, B.A., B.D., of Moosomin, has been given a vacation of a month by his Quarterly Board. He spent yesterday in Winnipeg, on his way to the northern end of Lake Winnipeg, taking advantage of the facilities of the new steamboat excursion route, which has this summer become very popular.

Mr. Will Gibbin, of Winnipeg, who has done faithful and effective work as an evangelist on various circuits in this Conference, has been asked by a number of brethren whether he would be available during the coming winter. He is arranging his business affairs, with a view to acceding to the wishes of those who have written, and others who may desire his services during November and the remainder of the season, until the roads break up in the spring.

On the eve of the departure of Mrs. Giffin (nee Babb), to her new home, Altona, Man., a number of the members and friends of Sidney Methodist church gathered at her father's residence in Sidney, to say good-bye. A complimentary address, accompanied with a well-filled purse, was presented to Mrs. Giffin, as expressive of the high esteem in which she is held by the Methodists of the place.

INCIDENTS OF TRAVEL.

Rev. V. H. Rust, who was appointed by the last Conference to Kinistino, on the Regina District, writes to a brother minister a post-card account of how he reached his new field, as follows: "After a tedious journey, reached Kinistino July 22. I left Milligan's July 12, to go to a ranch 100 miles away. Could with difficulty follow trail until I lost it. Struck north-west and came to bush, which was impenetrable. That night mosquitoes so troubled my horse that he pulled his picket and got away. Had to walk back some fifty miles, carrying food, water and my waterproof. Pony came back Friday. Monday made a fresh start with a guide who knew country well. After first day lost the trail for more than a day, until, on Wednesday morning struck ranch trail which I followed up, and finally reached Kinistino Friday morning."

Mr. Baba Yoseph, the young Persian who has been studying theology for the past two years at Victoria College, Toronto, arrived in Winnipeg a few days ago, with the intention of spending about three months in Manitoba, delivering addresses on matters connected with his native land, to which he intends returning next spring to engage in evangelistic work. He spoke last evening in Young church, greatly interesting the congregation with his account of his personal experiences, statements of facts concerning Persia, and presentation of the condition of women in Mohammedan countries. A liberal collection was given to aid him in his work of preparation.

BIRTLE DISTRICT.

This is one of the few large sections of the country where the work of our church is almost entirely missionary in its character—seven out of ten stations being on the mission list. The chairman spent the month of July

in removing his family and effects nearly a thousand miles, getting settled in his new charge at Birtle, and visiting as many of his three congregations as he possibly could. Early in August it was necessary to visit the mission Quarterly Boards reaching from Newdale, west and northward to Yorkton, Sheho and Quill Lake, a distance of nearly 250 miles, a hundred of which lie beyond Yorkton, the terminus of the M. & N. W. Railway. The width of the district is about seventy miles. The first board meeting was held at Fox Warren, a small village where the appointment of an ordained minister, to whom the laws of gravitation had drawn a competent assistant, rendered the erection of a parsonage a pressing necessity. Part of the afternoon was spent in hunting real estate, which hunt resulted in the gift of a suitable site, and a committee was appointed, who are energetically working out the modest plan of a \$500 parsonage, which, when accomplished, will only be one wing of a future substantial home.

Saltcoats was next visited, where a worthy brother and his estimable wife, by that mysterious whirligig, the Stationing Committee, found themselves in a place hitherto occupied by a single minister, hence devoid of parsonage or furniture. The chairman found them in a rented house 16 x 12 feet, which had been cleaned and papered by the minister and his wife. Bed on floor, no bedsteads; boards on trestles for dining-table; box stove in the lurid heat of July and August, doing duty as cooking range. The Quarterly Board held ten miles south of the village, appointed a committee to purchase a few needful things, and also to canvass subscriptions to secure a parsonage, if possible, before the "snow flies." The brethren are entering heartily upon the work, though they have very limited means. A drive of twenty miles after 7 p.m. found us midway to Yorkton, where a failure of connections caused a wait until three o'clock next afternoon, when, in a pouring rain, Bro. Hopper fetched us into the flourishing town of Yorkton. Here Methodism flourishes, good church and parsonage, a large congregation, strong membership, who promise nearly \$100 more for ministerial support than last year. Having reached the town at 5 p.m., a Trustee Board at seven, preaching service at eight, and the Quarterly Board afterwards, filled up the late evening.

The Yorkton pastor, Rev. E. J. Hopper, B.A., and the chairman, early next morning, with a lively team, were making the mud fly in many directions as they chieled northward into the Theodore and Sheho country. A weary drive of twenty-eight miles, with few settlers along the trails, brought us to the home of Mr. John Guest, whose hearty Irish welcome and dinner refreshed the preachers and prepared them for the Quarterly Board. This mission is about seventy miles long, the settlers being mostly in four groups, Theodore, Sheho, Quill Lake and Round Plains, making it rather difficult for one man to work. The people are hungry for the Word, and the chairman promised that a young minister should be sent as soon as possible.

Sunday's services at Yorkton and Saltcoats were a blessing to the preacher and congregations. Monday's train carried us to Binscarth, where Bro. Huntsman has charge. After dinner a drive of twelve miles in a pelting rain brought us to the village of Russell, where, with the board, several hours were spent wrestling with sundry serious problems of finance. This is one of our weakest missions. Depletion of membership by frequent removals at different points on the mission; pressure of heavy debts; the urgent necessity of a parsonage in Russell to save rents, were problems, whether one wrestled Greco-Roman style, collar and elbow, or catch-as-catch-can, were tough antagonists to overthrow. The parsonage, if built, will be very unpretentious, and largely erected by the sturdy hands of the brave little minister and a few others who may help him.

Rosburn, Shoal Lake and Beulah were next visited. A young minister is needed at once at Shoal Lake. The chairman arranged for visits from the Rosburn minister and local preachers until a regular supply can be sent. Rosburn work is in a prosperous condition, and Beulah, having only risen to the gladder life of self-sustenance a year ago, is rapidly developing, and has already become a most desirable circuit. The chairman had to re-serve the pleasure of a visit to Hamiota and Newdale for a future occasion. It would be a boon if the General Conference and Missionary Board could make some more generous provisions for aiding weak missions in securing parsonages. At present a small grant or loan, sometimes both, can be obtained. The minister on these weak missions has, in most cases, to build the house himself, or do without it. When built it may represent a house 16 x 24 feet, very inadequate in room and comfort, yet all that existing circumstances will permit; and even then a debt of some \$250 to \$300 is a serious encumbrance to a people, many of whom are in poor circumstances, doing their very best for ministerial support, and struggling heroically to meet the growing connexional funds.

With few exceptions the crops, through drouth early in the season, hail storms, and frosts in some places, are not equal to other years. But the pastors, officers and members have their trust in the marvellous workings of that mighty Spirit whose regenerating power

shall turn the entire world to the Son of God. J. Dyke.

FINANCIAL DISTRICT MEETINGS.

The Deloraine District financial meeting was held on Wednesday, 17th inst., at Melita, Rev. T. Lawson, Deloraine, chairman, presiding. All the ministers but two were present. The busy season prevented the attendance of laymen, with the exception of Mr. A. E. Kemp, who was present. There are only two missions on the district, Whitewater and Carlyle. The Missionary Board will be asked to supplement the amount raised on each of these missions for ministerial support by a missionary grant of \$300. It was stated that Rev. Principal Sparling, of Wesley College, would spend a few Sundays this year on the district in the interests of the college. A resolution was passed urging the ministers to do all they possibly can toward organization for the coming plebiscite, and towards getting those who have votes out to the polls. An interesting discussion took place about the selection of proper sites for parsonages, and the kind of buildings that ought to be erected; and the chairman urged the ministers to aim at having a revival on every circuit, and in every home during the year.

The Neepawa District financial meeting was held on Tuesday evening and Wednesday morning, 16th and 17th inst., at Gladstone. The district comprises all the circuits and missions from Rapid City to Gladstone, on the Manitoba and Northwest Railway, and from Gladstone to Swan River on the Lake Manitoba Railway. Encouraging reports were handed in from all parts of the work. It was announced that Rev. James Woodsworth, Superintendent of Missions, and Rev. Dr. Sparling, president of the Conference, had signified their intention of visiting Dauphin during the approaching fall.

The Moosomin financial district meeting was held at Wapella, on Tuesday, 9th inst. This district extends from Fleming to Wolsley, and comprises some ten circuits and missions. Rev. T. B. Beynon, B.A., chairman, presided. Rev. James Woodsworth, Superintendent of Missions, was present. The reports showed that the work of God in connection with this somewhat scattered district is steadily developing, whilst there are still several missions; almost one-half of the fields are self-sustaining, Grenfell being the latest to go off the mission list. In case of those fields which receive help from the Mission Society, recommendations as to grants for the current year were considered. The following arrangements were made for missionary and education anniversaries, to be held during the fall and winter: Moosomin, local arrangements; Fleming, Rev. A. J. Tufts, B.A.; Wapella, Rev. Messrs. Dimmick, Burwash and A. R. Aldridge, B.A.; Rosedale, Rev. A. J. Tufts and A. R. Aldridge, B.A.; Dongola, Rev. T. B. Beynon, B.A., and A. R. Aldridge, B.A.; Broadview and Whitewood, Rev. Messrs. Beynon and Hoskin; Grenfell, Rev. Mr. Dimmick; Wolsley, Rev. James Woodsworth; Kenlis, Rev. James Woodsworth; Pheasant Forks, Rev. T. E. Helling, B.A., and Rev. A. A. Thompson, B.A.

The chairman, Rev. T. B. Beynon, introduced the question of The Guardian Circulating Library, and two clubs were formed under the leadership of Rev. Messrs. Beynon and Tufts.

An interesting discussion took place re the plebiscite campaign, but, as most of the ministers expected to attend the Regina convention, no particular plans of work were formed. In the evening a public meeting was held, addressed by several of the ministers.

The Regina financial district meeting was held at Qu'Appelle Station, on Wednesday, August 10. In the absence of Rev. T. C. Buchanan, the chairman, Rev. W. A. Vrooman was elected to preside. The Superintendent of Missions was among those present. The various missions were examined carefully, and grants were recommended. Arrangements were made for the missionary and Wesley College anniversaries. Prince Albert, Red Deer Hill, Kinistino, local arrangements. Rev. J. Woodsworth gave a very encouraging address. A mass-meeting to discuss prohibition, was held at Qu'Appelle, and was a decided success. Addresses were given by Mr. C. J. Atkinson, Rev. J. H. Burrow and Rev. W. A. Vrooman. They were forcible and eloquent. The meeting, by a standing vote, adopted a resolution favorable to Prohibition.



FRED VICTOR MISSION, Corner of Jarvis and Queen Streets.

The Family.

CRY OF KINSHIP.

"What is the voice I hear,
On the wind of the Western sea?
Sentinel, listen from out Cape Clear,
And say what the voice may be,
'Tis a proud, free people calling loud to a
people proud and free.

"And it says to them, 'Kinsmen, hail!
We severed have been too long;
Now let us have done with a worn-out tale,
The tale of an ancient wrong,
And our friendship last long as love doth last,
and be stronger than death is strong."

"Answer them, sons of the selfsame race,
And blood of the selfsame clan;
Let us speak with each other, face to face,
And answer as man to man,
And loyally love and trust each other as none
but freemen can.

"Now fling them out to the breeze,
Shamrock, thistle and rose,
And the star-spangled banner unfurl with
these—
A message to friends and foes,
Wherever the sails of peace are seen, and
wherever the war wind blows.

"A message to bond and thrall to wake,
For wherever we come, we twain,
The throne of the tyrant shall rock and
quake,
And his menace be void and vain,
For you are lords of a strong young land, and
we are lords of the main.

"Yes, this is the voice on the bluff March
gale;
We severed have been too long;
But now we have done with a worn-out
tale,
The tale of an ancient wrong,
And our friendship last long as love doth last,
and be stronger than death is strong."
—Alfred Austin.

THE BEGINNING OF A CAREER.

Some years back, perhaps thirty or more, a little lad was loitering along the street of an interior city. As he passed the shop of the local photographer, a man came out and spoke to him. "Do you want a job?" he asked. The boy said promptly, "Yes, sir."

"If you get it, will you attend to it?" the man asked.

Again the answer was, "Yes, sir."

"It is not a lively one. You have to sit still and watch things," the man said. "Do you think you can keep awake?"

"I can try, sir," the boy said; so, after a little more talk, he got the job.

It was not a lively one. He had to sit upon a house-top and watch a lot of photographic negatives, to make certain that they got just enough light and none too much. He did the work well. The photographer never caught him napping, no matter how suddenly he came upon him. In a little while he showed that he was as intelligent as he was trusty. Then the photographer noticed that the lad's clothes, though worn, were always clean and decently mended. A little inquiry proved that the new boy was a widow's son—a widow who had very little besides her children and her trust in the Lord. The little her son earned was a very material help to her. She was eager to have him in school. All told, he had been there less than two months; but she could not send him; he had neither the time nor the clothes for it.

Sitting aloft day after day, the lad fell to studying the heavens. Chance had thrown into his hands a volume of Dr. Thomas Dick's Practical Astronomy. At first he found it dry reading, but in a little while the study of it had redoubled his interest in his ever-beloved sky. He longed above everything for a telescope, which would enable him the better to search out its glories, its mysteries. By help of his kind employer, he at length rigged up an apology for one—something whose limited powers only served to whet his appetite for real telescopic revelations.

He began to go to Sunday-school. His teacher there grew interested in him and his ambition. Through her aid and counsel, joined to that of other friends, he went seriously to work to secure the coveted instrument. A second-hand one was offered to him for two hundred dollars. He sent for it, but found it so unsatisfactory that he returned it. Expressage both ways cost him twenty dollars he could very ill spare. However, he got the money's worth in experience—experience which determined him to be satisfied with nothing less than a telescope of the very first class.

To get money for such a one he worked and saved. A shabby coat had no terrors for him if the shabbiness meant something toward the desire of his heart. Yet he was only frugal, never niggardly, and always generous to a friend. Pretty soon he was able to buy

a telescope of the very best pattern. It had a five-inch refractor. When it was duly in position upon the roof, where he had spent so many working hours, he was about the happiest young fellow in the world.

His friends were almost as happy—particularly that first friend who had given him the aerial job. The roof became a favorite resort for everybody in the city who had the least hankering after a sight of stars. The young owner of the telescope was glad to let them look. As for himself, he nightly scoured the heavens, noting and recording by means of drawings the many wonderful things he saw there.

Besides a good telescope he had phenomenally keen sight. That is evidenced by the fact that with this five-inch refractor, an instrument below the first power, he discovered and described a dozen comets. Providence, perhaps, had put it into the mind of a rich man to offer prizes for just such discoveries. They were not very big prizes, but altogether this self-taught astronomer won enough of them to give him a welcome thousand dollars.

He had, however, rebuffs as well as helps from the big outside world. The American Association for the Advancement of Science met in his native city not long after he had begun his study of the heavens. He was presented to its president, Simon Newcomb, and began modestly to speak of what he had done and hoped to do. "Humph! You had better put away that telescope! It is too big, anyway. You can do nothing with it; you had better study mathematics than waste your

time taken from Faust's arm. The terms were that the devil was to serve Faust faithfully for twenty-four years, gratifying every earthly desire that could be conceived, and opening up to him the gates of supernatural knowledge. At the end of the twenty-four years Faust was to become the property of Satan, body and soul.

The devil furnished him with Mephistopheles, a familiar spirit, as his attending servant. For years Faust, at the suggestions and by the aid of Mephistopheles, swam the seas of all indulgence and vice. As the end of the twenty-four years approached remorse and dread seized hold of him. He applied to the priests, but they fled from his presence. He tried to pray, but voices of the past seemed to mock him.

On the fatal night, as the hour of twelve approached, horrid sounds and cries were heard in Dr. Faust's room; the noise of a fearful struggle, peals of thunder, and a dreadful shriek, and then silence. Next morning the room was found disordered, the floor and walls being spattered with blood and brains, and Dr. Faust was seen no more on earth. Such is the crude old legend, rough in its Middle-Age details, but embodying the spirit of a mighty truth.

Men make Faust's bargain when they barter health to gain luxuries, which cannot be enjoyed without that health; or when they surrender culture and the time for intellectual development to gain means to buy books, statues and pictures which they are unable to appreciate without that culture.



SUSANNA WESLEY,
"THE MOTHER OF METHODISM."

time star gazing," said the great man. The beginner left him half heart-broken. But after the first smart he resolved that he would study mathematics, and he did.

Time's whirligig brings some revenges that are precious. Fifteen years later, Prof. Simon Newcomb, writing to Prof. Edward Emerson Barnard, upon whom Vanderbilt University had conferred the degree of Doctor of Science, and whom the Royal Astronomical Society of London has been proud to make a fellow, asked if Prof. Barnard "knew anything of a young fellow with a telescope, who had lived in Nashville when the Association for the Advancement of Science met there?" and added, after some further inquiry, "It cannot be possible that you are the one I mean."

It was not only possible, but actual. Prof. Barnard, to-day the foremost of American astronomers, who has mastered not merely mathematics, but the whole college curriculum, who has discovered more comets than any other living man, and who has mapped and measured the fifth satellite of Jupiter, is the lad who made his beginnings by faithfulness over few things, upon the roof of a Nashville photograph gallery.—New York Independent.

MEPHISTOPHELES AND FAUST.

"What shall a man give in exchange for himself?"—Jesus.

The old legend is that Dr. Faust, a German professor, dissatisfied with the short limits of human knowledge, by an incantation conjured up the devil, with whom a bargain was concluded, the contract being written in blood

faintest desire for purity is within. Man's physical frame, his toil, his glorious ideals, his sublime conception of God, and his imperial faith that gives him visions of the other world, all tell us of a supernal career planned ahead for every man.

Jesus Christ in exchange is the Almighty's valuation of each of us. Let us prize ourselves as highly as our Creator does.—Rev. R. H. Bennett.

LETTER TO THE FAMILY.

Dear Jean,—I put all your letter in the column, save the title. You do not mind, do you? I agree with all you write concerning hospitality. If we would stop comparing ourselves with ourselves and with others, and would rise to the height of entertaining our friends with the same fare that we give our husbands and children, always keeping the higher thought (the privilege of it) in view—what pattern hostesses we should be! But, alas, poor feminine human nature! We think of our lack of silver, or servants, or delicate viands; and shrink from the duties of hostess.

We will never, never forget the warm welcome to the pleasant farm-houses on our first circuit. The hearty hand-shakes and the friendly "I don't call this a visit; come and stay all day."

There are no people in all this bright Dominion who possess the gift of entertaining as our farmers' wives. Why? Because the heart, which is the basis of their friendliness, is in its right place, and when that is so, nothing else is very much amiss. I wonder if all of us who have gone to the country, stayed there three or four weeks, and accepted their hospitality, make full return. Do we invite them back for four weeks, and toil to make their visit pleasant, as they did for us? Why not? Oh, yes, Jean dear, there is much to be said concerning hospitality.

Once upon a time, a minister came to a parsonage at 8 p.m., to stay all night. There was no servant, and a large family of small children. A dish of milk-toast adorned the centre of the table, with side-dishes of bread and butter for variety. The guest sat down, and after grace said to his hostess: "I wonder what good angel told you to have milk-toast? I am in the dentist's hands, and he has commanded me to eat no solid food. This is just what I want."

I have always thought of him as a perfect guest. He covered the poor meal with his tact and kindness. I would like to tell you another story, but I have not space. It is not so much in our silver, our flowers and centre-pieces, as in the reality of the welcome we accord the stranger, and the gracious sweetness with which we dispense our fare, be it luxurious or frugal. MARGHA.

To be faithful in darkness, that is the supreme test to which the human spirit is subjected.—George S. Merriam.

Once in an age God sends to some of us a friend who loves in us not a false imagining, an unreal character, but, looking through all the rubbish of our imperfections, loves in us the divine ideal of our nature—loves not the man that we are, but the angel that we may be.—Harriet Beecher Stowe.

Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father—God—and the dull thud of your sluggish pulse will bound with new life . . . and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all—him in whom you, as they, live, move, and have your being.—J. W. F. Ware.

There are many intelligent men who think the world is growing worse. I cannot agree with them. I believe that, on the whole, the sun sets on a better world every night. But the fact that many hold the contrary shows that our moral progress is not indisputable, while our material progress is. No one questions the reality or the magnitude of the latter. The increase of material wealth is simply prodigious. There has been no corresponding increase in our wealth of literature and of noble ideas; no such massing of moral and spiritual treasure. It is not intemperate to say that there has been more material progress during the nineteenth century than during the entire preceding history of the race. No one would think of making a similar statement concerning the intellectual and moral advancement of mankind. Nor would any one venture the assertion that we in America have surpassed European peoples in moral and intellectual growth as we have in material development.—Josiah Strong, D.D.

The angels pelt the demons with roses in Goethe's "Faust," and the flowers turn to blistering fire flakes as they fall. So every blessing upon an unrepentant life is a scorching and a curse.

Goethe makes his Faust discern and follow the nobler impulses of life, even in the midst of opportunities for unbridled license. No soul is forsaken so long as it has one weakest aspiration upward, nor hopeless so long as the

The Children.

"PAPA, WHAT WOULD YOU TAKE FOR ME?"

She was ready to sleep and she lay on my arm, In her little frilled cap so fine. With her golden hair hanging out at the edge, Like a circle of noon sunshine. And I humm'd the old tune of Banbury Cross, And Three Men Who Put Out to Sea, When she sleepily said, as she closed her blue eyes:

"Papa, what would you take for me?"

And I answered: "A dollar, dear little heart," And she slept, baby weary with play, But I held her warm in my love-strong arms, And I rocked her and rocked away. Oh, the dollar meant all the world to me, The land and the sea and the sky, The lowest depth of the lowest place, The highest of all that's high.

All the cities, with streets and palaces, With the people and stores of heart, I would not take for one low soft throb Of my little one's loving heart; Nor all the gold that was ever found, In the busy, wealth-finding past, Would I take for one smile of my darling's face, Did I know it must be the last.

So I rocked my baby, and rocked away, And I felt such a sweet content, For the words of the song expressed more to me

Than they ever before had meant, And the night crept on, and I slept and dreamed,

Of things far too glorious to be, And I waken'd with lips saying close in my ear, "Papa, what would you take for me?"

—Eugene Field.

DIDO IN CHURCH.

I want to tell you about Dido.

She was a graceful little Skye terrier, as fleet as a greyhound. She was very fond of having a stone thrown as far as any one possibly could, when off she would start, like a deer, and bring it back, lay it down at your feet, and stand looking up waiting for it to be thrown again; and so she would repeat the performance as long as she could find any one to throw it for her.

The pastor of the little church near us was very fond of Dido, making her go through with all her tricks for him. They became very great friends; and, whenever she saw him, she used to bring her paw up to her head, and salute him in the funniest manner. We took great care on Sunday morning to shut Miss Dido up very securely, for we had no notion of letting her follow us to church. But the "best-laid plans of mice and men" are always going wrong, and when you least expect it.

One lovely summer morning the church door stood wide open to admit the sweet-scented air and the songs of the birds, when I heard a quick "pit-pat" coming up toward our pew. I knew well enough who it was, and shut the pew-door quickly, hoping she would go quietly out. But she did not. She only gazed at me reproachfully a moment, and then began a careful investigation of the pew-door directly behind us. Finding it ajar, she forced her way in, jumped upon the seat, and the next instant gave a bound over my shoulder, and landed on the seat beside me, where she sat looking as wise as an owl, and with a satisfied air that seemed to say to us that she was not to be so easily circumvented.

After a little while, she got down on the floor, and began to grow uneasy.

We were dreadfully afraid she would bark or howl to get out, as she was in the habit of doing. I whispered to my brother to open the door. I hoped she would go out and go home.

He did so, when, to my horror, she walked deliberately up to the reading-desk, where the minister knelt, blissfully unconscious of the sharp little eyes that were looking at him so intently.

She must have recognized her good friend and playfellow, for she turned and trotted quietly out of the church.

We had just begun to breathe a little more freely, when back she came, and in her mouth a good-sized stone.

She trotted around by the side of the kneeling minister, and, in full view of the congregation, laid the stone down, and stood waiting.

The minister read on. Dido gave him a gentle shake. He moved the folds of his gown, and, still quite unconscious of the intruder, calmly continued his devotions.

The smiling congregation were waiting and watching to see what would come next.

Dido was very patient, standing with her little head on one side. Two or three times she moved the stone nearer, but still no notice was taken of her or her offering.

Then she deliberately picked up the stone; and the next instant her cold nose was thrust

into the minister's hand, which was hanging down, and the stone left there.—Celia Shumway Black, in Golden Days.

PASS IT ON.

Once when I was a school-boy, going home for the holidays, I had a long way to go to reach the far-away little town in which I dwelt. I arrived at Bristol, and got on board the steamer with just enough money to pay my fare; and, that being settled, I thought in my innocence I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward, and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," said I, in my wretchedness.

"Then I shall keep your luggage. What is your name and address?" I told him. Instantly he took off the cap he wore, with the gilt band about it, and held out his hand. "I should like to shake hands with you," he said.

I gave him my hand, and shook his as well as I could. Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he pleasantly, "but I am glad it has."

"So am I," said I.

As soon as I got ashore, I told my father what had happened. "Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must pass it on to them."

Years had gone by. I had grown up and quite forgotten it all until one day I had gone to the station of one of our main lines. I was just going to take my ticket, when I saw a little lad crying, a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What is the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly it flashed upon me, the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow the story of long ago, and of the steward's kindness to me. "Now, to-day," I said, "I pass it on to you, and remember, if you meet with any one who needs a kindly hand, you must pass it on to them."

"I will, sir, I will," cried the lad, as he took my hand, and his eyes flashed with earnestness.

"I am sure you will," I answered.

I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say, "It is all right, sir, I will pass it on."—Home and School Visitor.

INTO THE COUNTRY.

Oh! what fun! Jump and run! Here and there in shade and sun! Out of the city dust and heat— Into the country cool and sweet, Tumbling about on fresh haymows, Or down to the pasture after the cows!

Wading here in brown brooks clear, Picking blackberries growing near; Supper; then more frolic and fun; Home to bed when the day is done. Peace to the house! God guard from ill! Sleep, little children, as long as you will. —Sunshine.

ONE OF GOD'S GIFTS.

She was only about as tall as the great piano itself, and yet Geraldine's tiny fingers had already made out many of the tunes she had helped to sing in the Sunday-school. Sometimes after the house had been searched in vain for her, mother would find her seated on the piano stool in the dim, old-fashioned parlor, singing as happily to herself as the birds in the treetops near by.

Sometimes it was "Jesus bids us shine," sometimes it was "Birdie, stay a little longer," or some other of her favorite little songs. She was a happy little girl, and she had found a new way also of giving happiness to others.

When grandmamma was alone, sometimes she sent for Geraldine to sing to her, and when auntie was sick she also wanted Geraldine; and one of the happiest days for the sick children in the hospital ward, and one they

had talked of for many weeks after, was when grandmamma had taken Geraldine with her on her visiting day, to sing for them also.

And so this little girl learned also how her gift of song could be a blessing to others as well as to herself.—Apples of Gold.

GOD'S DAY.

Daisy is a little girl. When she comes down to breakfast on Sunday morning it is usually with a more winsome smile than general on her rosy face, and her voice is always softer and sweeter, it seems, than on other days.

"I wonder how it is, mamma," said Mr. Denton one day, "that our Daisy is always so much happier on Sundays than on week-days?"

Then Daisy spoke bravely from her place on her father's knee: "You see, papa, Sunday is God's day, and I want to make it as nice a one for him as I can."

"Bless you, dear," said the father, tenderly; "it's right for you to do so, and for everybody else to do likewise."—Christian Commonwealth.

A stylishly dressed young lady one day discovered a small boy in the act of breaking the eggs in a bird's-nest. She reprovingly said: "You naughty boy, what will the poor mother-bird think when she finds that her eggs are destroyed?" The boy looked up and replied, "Oh, she won't care; she's on your hat."

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 memorials should not be religious histories, but characteristic notices of the deceased, and must reach the office within three months of the person's death.

STEPHENSON.—Ruth Dearden was born in Yorkshire, England, in 1824. In 1847 she married Mr. John Stephenson, of Leeds, and two years later they came to America. After spending ten years in New England, in 1859 they settled in Orangeville, which has been the home of the family for nearly forty years. On July 25 she calmly "fell asleep." Through a long life, our departed friend enjoyed good health, and when, a short time ago, her friends congratulated her on her "golden wedding," there was every reason to think she would be spared for years to her home and family. In early life she united with the Wesleyan Methodist Church in England, and during revival services, held in Orangeville about thirty-five years ago, she renewed her consecration. These services were conducted by two pastors, Rev. J. Goodman and Rev. R. Hassard, who were present, and took part in the funeral service, together with the Rev. George Brown, of Toronto. Mrs. Stephenson was highly esteemed by all her neighbors. Those who have known her for many years bear willing testimony as to her steady, consistent Christian life. She was a woman of few words concerning her own spiritual life. No one who knew her could doubt her religious character. Though quiet and naturally unobtrusive, she gave ample evidence in life and conduct that she was a sincere Christian. For some time her health has been failing, and at times she suffered severely; but no murmur was heard, and when at last it was apparent that the end was approaching, there was no alarm or uneasiness. She was willing to depart, and ready to obey the call of her Lord, who summoned her to the rest prepared and the fullness of joy for evermore. A home is lonely, a church has been bereaved of a beloved member, but heaven seems nearer, and we are only waiting a little while. A. Langford.

LENNOX.—Esther Lennox died in her seventy-third year at the residence of her daughter, Mrs. E. J. Stinson, 64 Oxford Street, Toronto. She was born in county Antrim, Ireland, and came to this city about the end of the forties, where she married the late Robert Lennox. They lived on Victoria Street until 1858, when she moved with her husband and family to the township of Mulmur, Simcoe county, when it was literally a howling wilderness, in the days when the bear, the wolf and the deer held high revel on the hilly slopes. With the combined efforts of her husband in honesty, diligence and economy they made for themselves and family a beautiful home about two and a half miles west of the village of Banda, which is at present occupied by her son, Richard Lennox. In character deceased had few superiors—a loving wife, an affectionate and discreet mother, who always had the welfare of her children near her heart—amicable and kind in her associations, as is verified by all who came in contact with her. In religion she was an unwavering and zealous member and supporter of the Methodist Church. Her life was one of purity and decision. She had gained for herself unmistakable proof of a happy future, and on the resurrection morn, when the great Judge of all the earth shall number his jewels, then will the spirit of Esther Lennox be found among the chosen elect. She leaves a family of eleven to mourn their loss. T. H. W.

HORNEY.—On Friday morning, June 17, Walter Horney, son of Mrs. H. Horney, and grandson of Mrs. Elizabeth Keddy, whose obituary appeared in The Guardian of August 3, went to his work as usual. During the forenoon, while engaged with his team, in company with his brother, they took fright and ran away. Walter, being severely injured, died the same night about tea o'clock. He

was a strong, healthy young man of twenty-two years and six months, with apparently many years of service and usefulness before him. About six years ago, during the pastorate of Rev. Hugh J. Fair on the Hensall Circuit, he was converted to God, and at once identified himself with the Methodist Church. He was a young man of sterling principles, resolute mind, and an ardent lover of home. During the few hours he lingered after the injury, he suffered very much, part of the time being unconscious. Once during the day, one of his sisters entering the room, said she hoped that he was resting. He answered, "I'll have no rest till I rest in Jesus." She replied, "It's a good thing to have rest in Jesus," when he again answered, "I have sweet rest." On Sabbath afternoon a memorial service was conducted at the home. The large number of friends who gathered and followed in the cortege to the Exeter cemetery was a testimony of their sympathy with the mother and family, and of the esteem in which our brother was held. George Jewitt.

HUGHES.—Maria Hughes (whose maiden name was Darlington), wife of Mr. Humphrey Hughes, Georges Lake, Prescott county, Ont., was born in Wexford, Ireland, August 10, 1820. When quite young she came to this country with her parents. Converted in her youth her whole life was that of an humble, consistent, faithful Christian. A kind mother, a faithful wife, a sincere, devoted Christian, this is the testimony of all who knew our departed sister. During her final affliction—a lingering one of five years—she manifested a most patient, trustful spirit, again and again testifying to the fullness, the comfort and consolation of the love of Jesus. Fully resigned and peacefully she passed away on July 14, 1898, at her home, Georges Lake, leaving a husband and five children to mourn the loss of an ever true and devoted Christian mother. W. J. Ellis.

ALDRED.—The subject of this sketch, whose maiden name was Mary Jane Sirr, was born in Enniskillen, Ireland, in the year 1824. When five years old she came with her parents to Canada, and settled in the township of Normandy in the county of Grey. There she lived until 1843, when she was united in marriage to Mr. Ezekiel Aldred, who still survives. Their family consisted of ten children, eight of whom are still living—two sons and six daughters—who reside in different parts of Manitoba and Ontario. Until her marriage she was a member of the Church of England, but subsequently, and until her death, she remained a faithful member of the Methodist church at Varney. Her children are all engaged in the service of God. For some time previous to her death she was falling in body, but her faith was simple and unswerving in Christ her Saviour, and to his will she gladly bowed. Not unexpectedly, on the morning of June 6, surrounded by a number of her children and friends, she fell asleep in Jesus; and on June 8 a large number of friends attended her funeral. An impressive service was held in the Methodist church at Varney, after which the interment took place in the Maple Hill cemetery. It gladdens our hearts to know that she died in peace, and that she rests from her labors. J. W. K.

SCOTT.—Thomas Robinson Scott was born in St. Jerome, Que., in 1834; died in Monkton, June 2, 1898. He was married to Eliza Johnston in 1860. He united with the Methodist Church during the pastorate of Rev. Mr. Pinch in 1875. He could not date his conversion, but feared God always. He was a trustee of the Church and Parsonage Boards, and class-leader for many years. As a Christian he was quiet and retiring, ever faithful to his convictions, and ready to use every religious privilege. His sickness was severe, but he murmured not. He had peace with God, and no anxious care disturbed his mind. He wished to recover, but was ready for his Lord's will. He is greatly missed by his family, the church and community. His was a kindly spirit, and we are thankful that he lived so consistently, and died so peacefully. S. C. E.

JOHNSTON.—Simon Johnston, one of our oldest and most esteemed and respected citizens of the county of Dundas, has passed to his last resting-place to receive his reward. He was born on March 25, 1805, in the county of Dublin, Ireland. Here he was brought up a good Methodist, joining the church in 1829. He married Miss Mary Kitson, and in 1837 he came to Canada with his wife and four children, and settled in the township of Mountain at Van Camp's. At this time there were no schools nor churches, and he was the first to start a public school, by having it in his own home at night, and also a Sunday-school in like manner. He remained a staunch supporter of Methodism until death. He was recording steward for a number of years. He took The Christian Guardian for over forty years; and was secretary-treasurer for both church and public school as long as he was able to do any business at all. In 1853 God called his wife home, and he was left with a family of ten small children. He remained a widower for almost ten years, when he married Mrs. (Dr.) Brigham. But she was also taken from him, and in 1882 he was left with only a grandchild of twelve years to take care of him. In 1889 she married S. D. Thorpe, of Matilda, when he moved out to Matilda, and lived with them the remainder of his life. Mr. Johnston was honored in municipal matters by being deputy-reeve two years, assessor six years, and collector nineteen years. He lived to be ninety-three years, two months and twenty-two days old. He died June 16, 1898. Apparently he had no disease or pain; he just slept away. The funeral was largely attended by both young and old. The sermon was preached in Van Camp's church by the Rev. Mr. Service, from the text, St. John xiv. 1, 2 and 3, after which interment took place in the cemetery at Van Camp's. A Friend.

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EDITORIAL

General Conference Legislation.

A brief summary of the memorials coming from the Annual Conferences and from the Connexional Boards to the General Conference may be helpful to the delegates, and interesting to the general public. Of all the connexional departments, we expect that the Missionary Society will receive the largest share of attention and discussion at this General Conference. We judge this partly because of the continued correspondence on the theme, and partly because of Dr. Carman's report on the Japan Mission. The "pastoral term," and the problem of "transfers" are in an unsettled and unsatisfactory condition, and deserve the most careful attention. The Twentieth Century Fund will call for considerate legislation and sustained enthusiasm. The condition of the Connexional Funds, and the composition of the General Conference itself, will be reviewed, while the reception of Fraternal Delegates will bring us enlivening information from Methodism abroad, and other Christian communions in Canada.

The Pastoral Term.

All the central Annual Conferences, namely, Toronto, Hamilton, London, Bay of Quinte, Montreal and Manitoba, have some memorial relative to the length of the pastoral term and the present conditions attached to the extension of the term to five years. No Conference or district meeting is satisfied with the present legislation extending the pastoral term to a fourth or fifth year "in special cases where the necessities of the work seem to demand it," and then on a three-fourths vote of the Quarterly Board, and a two-thirds vote of the Stationing Committee. No subject, except the subject of missions, or of the Million Dollar Fund, is so largely dealt with in memorials. The Hamilton Conference drops the two-thirds vote of the Stationing Committee, and recommends as follows: "Provided, however, a minister, at the request of a Quarterly Board, expressed by a three-fourths majority of the members present, and voting by ballot, at the third or fourth quarterly meeting of the year, may, by consent of the Stationing Committee, be continued on a station or circuit for four or five years in succession."

On the basis of memorials from Neepawa, Carman, Winnipeg and Crystal City Districts, asking amendments of the Discipline re pastoral term, the Manitoba Conference concluded to drop the limitation to special cases, and recommended the following: "That Conference memorialize the General Conference to amend section 140, sub-section 4 of Discipline, by striking out the words 'in special cases where the necessities of the work seem to demand it.'"

The London, Bay of Quinte and Montreal Conferences, in their recommendations, favor a four-year term without special restriction, just as we had a three-year term before. The diversity of view on this subject is well illustrated in the memorials sent to the London Conference. The report says:

"A petition from the Sarnia District prays that the following words be struck from par. 140, sec. 4, of our Discipline: 'In special cases where the necessities of the work seem to demand it.' Also a memorial from the Windsor District, another from Front Street, Strathroy, Official Board, and a resolution of Rev. J. R. Gundy, requesting a return to the three years' pastoral term. A resolution from Rev. Dr. Antill, for a five years' term, and a resolution from Rev. Joseph Deacon, for four years' pastoral term."

The London Conference recommended that the words "three years" be struck from lines two and three of said section, and that "four years" be substituted, and that all after and including the word "provided" be struck out.

It appears to us that we have here a most striking example of the weakness of timid legislation. It was a case where the General Conference decidedly favored an extension of the pastorate, but yielded to the fears of those who were afraid to extend the term boldly and unconditionally. This result has been that our timid legislation is only tentative, and is quite unsatisfactory, and we must go back to the subject again bravely, and do what experience has taught us to be wise. We favor the extension to a fourth year without any special restrictions. A feeling is very prevalent in churches that have the settled pastorate favorable to a definite term of five or seven years. This fact was made apparent in a series of letters which appeared recently in The British Weekly, from Baptist, Presbyterian and Congregational ministers and laymen, all of them agreeing that when the term of the average pastorate was prolonged over many years "a certain weariness and stagnation became evident in the churches." A Baptist minister gives the information that the average length of pastorate in the Baptist denomination is about eight years. The letters from Scotland are, without exception, on the side of a strictly limited term of from five to seven years, and many curious instances are given of churches which had languished under a too prolonged pastorate,

almost insuperable barriers in the way of transfer from one Conference to another, and in the case of the Newfoundland Conference in particular, on account of its isolation and restricted field, this amounts to an injustice, and whereas, this Conference receives annually a large grant from the Missionary Fund, and owing to the nature of the work must, for a number of years, continue to do so, and

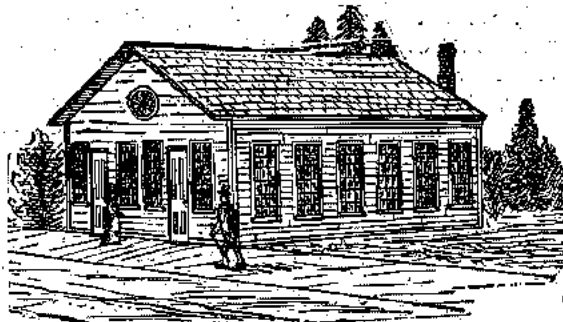
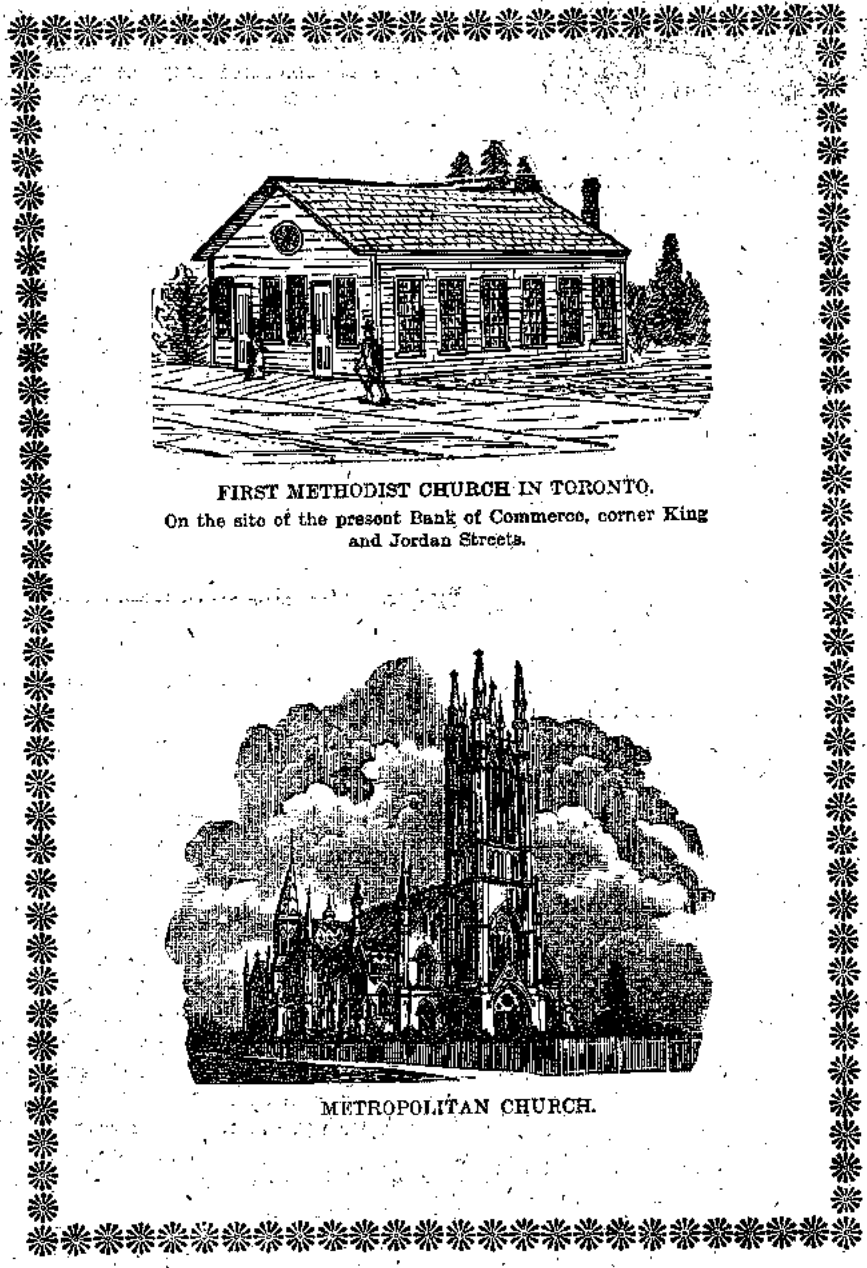
whereas, this Conference is becoming filled with married men, for whom we need a larger grant than in the case of probationers, when in many of our missions the work could be done as effectively by young men with proper superintendence, thus relieving the Missionary Fund to some degree, and

whereas, the Parsonage Aid Fund is yearly increasing its debt in order either to provide parsonages or to have suitable dwellings for our ministers:

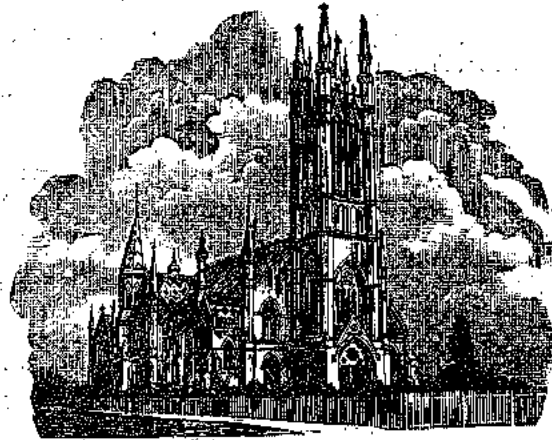
Be it resolved, that in view of these facts this committee recommends Conference to memorialize the General Conference to enact such legislation re transfers as to make it possible for at least eight ordained men during each quadrennium to be transferred from this Conference.

The action of the Manitoba Conference is equally emphatic and unsettling. On the basis of a memorial from the Carman District re transfers, the committee recommended, and the Conference adopted, as follows:

Whereas, the transfer of ministers from one Conference to another is not as easy as is desirable, or as the church contemplated at the time of union; and



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METROPOLITAN CHURCH.

and which had revived in new hands. There is not the remotest danger of Methodism anywhere adopting the settled pastorate as a substitute for the itineracy when those who have tried it are not satisfied. Our legislation toward a longer term should develop in simplicity and strength. We can afford to GO only as fast as we GROW.

Transfers.

We have explained that the dissatisfaction with the legislation concerning the pastoral term is very general. We have now to explain that the dissatisfaction with the legislation relative to transfers is general and intense in some quarters. The transfer system has not given satisfaction to the central Conferences, and it has been almost useless to the Conferences far east and far west. Manitoba and Newfoundland are expressing themselves in no uncertain way, and a letter, part of which appears in this issue, reprinted from The Wesleyan, voices the feelings of the Atlantic Provinces. In the Newfoundland Minutes we find the following, under the heading:

"GENERAL CONFERENCE BUSINESS":
Resolved, that whereas, under the Conference of Eastern British America, there was a free interchange of ministers within the bounds of that Conference territory, and in the present separate Conference arrangement there are

the author of some of this legislation, ventures to disagree from the General Superintendent in his interpretation of the Discipline on this matter, holding that according to Discipline the Transfer Committee exists as before, and should be called; but apart from legal niceties, it seems that the General Superintendent's decision is practically sensible, for it would be useless to call a committee for the transaction of business, which one member could practically obstruct and prevent. Dr. Parker is persistent enough, however, on his lines; for while four years ago he moved that a transferred man must remain six years in a Conference, he would amend now only by making it ten years.

The solution of the problem is the great difficulty. It needs a new spirit in the ministry, and in the Annual Conferences, as well as new machinery. It is not legislation alone that is called for, but liberality, large views, intense connexionalism, and an unselfish willingness to serve God and the Methodist Church anywhere between the Atlantic and Pacific.

As we look over the ground with all possible suggestions before us, we think that the most workable plan was embodied in a suggestion which came from Dr. McDiarmid, and which was before the Montreal and Bay of Quinte Conferences. It was before the Montreal Conference on a notice of motion by the Editor of The Guardian, favoring the grouping of the Annual Conferences once in four years for the work of stationing. The action of the Conference was as follows:

"We recognize the serious defects in the present provisions for transfer, yet are not free to favor the adoption of this scheme in its undeveloped form for meeting the needs of the case. At the same time we strongly recommend such legislation as shall increase the facilities for transfer."

The plan proposed is most simply explained in concrete form, and it is that once in the quadrennium, say the first year after the General Conference, which would be next May for instance, the Annual Conferences should be grouped for the stationing of ministers. One Stationing Committee would be ordered for the Newfoundland, Nova Scotia and New Brunswick and P. E. I. Conferences, another Stationing Committee for the Montreal and Bay of Quinte Conferences, and the Toronto East and Central Districts, another Stationing Committee for the other districts of the Toronto Conference, and the Hamilton and London Conferences, and another Stationing Committee for the Manitoba and Northwest and British Columbia Conferences. These central committees for stationing purposes would sit only once in four years, and to harmonize with this, the pastoral term should be definitely extended to four years. In this way our pastoral work would get into steadiness and regularity which do not now exist. Any changes in stations becoming necessary in the intervening years could be dealt with as now, or by a simpler machinery. This is not an ideal system, nor does it meet all the difficulties of the case. But here again, we can only GO as fast as we GROW. The advantages of the grouping system are:

(1) The greater freedom of movement on the part of ministers and Quarterly Boards, thus doing away largely with the desire for transfers.

(2) The greater steadiness, strength and regularity which would be given to our itinerant work by a quadrennial system of changes. Neither Quarterly Boards nor ministers should be encouraged to change oftener than once in four years.

(3) The work of stationing would be largely taken away from the sessions of the Annual Conferences. The Central Stationing Committees would meet and complete their work absolutely and finally before the Annual Conference sessions, and would simply report. This would be a great gain to the spiritual and executive work of the Annual Conferences, for there is nothing that so disorganizes and cripples the Annual Conference force as a meeting of the Stationing Committee.

To complete the system there should be a regular and definite provision for a certain number of transfers each quadrennium between East and Centre and West. The voice and pleading of Newfoundland should be heard throughout the Connexion. The expanding work in the west should make room for the hardy and hard-working pastors of the east, and be just as attractive and satisfactory as going to the United States. We have no conceit in our wisdom on this subject, nor are we prejudiced in favor of any plan. We see great difficulties in every plan which we have con-

Whereas, the transfer of ministers is not so frequent as the welfare of the church demands, nor the ministers and laymen were led to expect at the time the entire field was divided into separate Conferences; and

Whereas, the transferring power as at present constituted is practically in the hands of a single individual instead of a committee as originally provided; and

Whereas, the operation of our transfer system as at present constituted threatens the very existence of the connexional principle under which we are organized as a church:

Therefore, the Manitoba and Northwest Conference strongly urges upon the General Conference the necessity of reviewing our entire polity relating to this subject, and the substitution of some method of transfer more in harmony with the principles of union, and better adapted to meet the just claims of ministers and circuits throughout our Canadian Methodism.

These memorials are unmistakable in revealing a condition of justifiable dissatisfaction. The legislation of the last General Conference was no improvement, but rather made matters worse. That legislation, as interpreted by the General Superintendent, turned the transfer negotiations into the channel of correspondence in the place of a committee meeting. Power was not vested in a responsible and disinterested committee, but it was lodged with "the presidents of the Conferences concerned" in such a way that one man's decision stays all proceedings. We know that Dr. W. R. Parker,

sidered, and are looking for the most workable and statesmanlike.

Missionary Matters.

Judging by the memorials of Annual Conferences, and by the reports and suggestions which will come from the General Board or its Executive, and from the General Superintendent's Report, the proposals and discussions in this department will cover (1) better ways and means of raising missionary money; (2) better support for our domestic missionaries; (3) re-adjustment and re-enforcement of the Japan Mission.

The Toronto Conference advises in favor of "some systematic method whereby our people may contribute more frequently than once a year," and recommends "the setting apart of such a percentage of the missionary income each year for home missions as will ensure larger salaries to our domestic missionaries," because it "notes with regret that the salaries paid to our domestic missionaries are altogether inadequate to meet their pressing needs."

The Hamilton Conference advises but one missionary treasurer for each district, and the payment of all missionary money to said treasurer. This, we presume, is intended to prevent the General Board Funds and the Epworth League Funds from running through two channels, and creating unnecessary and confusing machinery. Bro. Cassidy has a proposal for holding quarterly missionary meetings, and gathering the missionary contributions in quarterly offerings, but it was sent on to General Conference without the endorsement of the Conference.

The London, Toronto and Montreal Conferences advise against the division of the General Missionary Fund into two funds, namely, Home and Foreign. The London Conference also advised against the discontinuance of the publication of missionary lists in the Annual Report, but urged all possible retrenchment in expenses of management. These do not fit together exactly. The General Board of Missions itself memorializes the General Conference to discontinue the publication of the lists of subscribers, and suggests the substitution of local records for the information from year to year.

The Montreal Conference recommended, with endorsement to the General Conference, a memorial from the Sudbury District asking for legislation fixing the stipends of all agents of Missionary Society, whether home or foreign, and of domestic missionaries, as follows: Salary of married missionary, \$750 (exclusive of parsonage); salary of single ordained missionary, \$450; salary of single unordained missionary, \$350; and, further, making it a condition of sharing in the missionary grant that the mission shall raise at least \$4 per member; also providing that the fund shall be equally divided between domestic and foreign missions." We judge the latter part of this memorial to mean that after providing for the necessary expenses of management, the domestic missions should receive fifty per cent. of the annual income instead of forty-two per cent. as now.

The Manitoba and Northwest Conference strongly advises the continuance of the office of Superintendent of Missions for the Great West, and it passes on to the General Conference without comment two memorials touching the Indian work, one approving of the union of all the Indian work of the Conference in one district, and the other advising the appointment of a Superintendent of Indian Missions.

The British Columbia Conference presents a full and overflowing list of reforms concerning a General Superintendent of Home Missions, a superintendency of foreign (non-English) missions in the Dominion, a Field Secretary, "whose chief duty shall be to inform, arouse and inspire the church to an intelligent enthusiasm in the whole, so as to gradually and surely raise the tide of giving for missions," and a reduction of the number of members on the General Board, to secure continuity of action by less frequent change of personnel. There is difference of opinion as to whether the Conference advised the division of the General Fund or not.

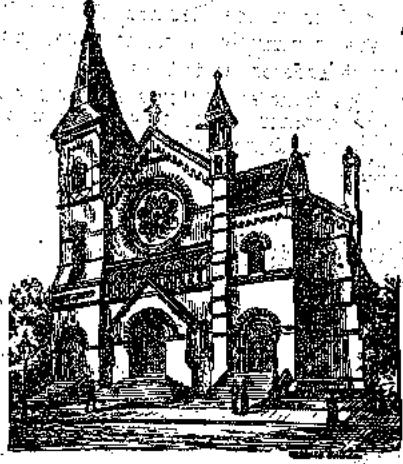
The General Board and its Executive have been in consultation with the W. M. S. Board and Executive, and the result of the conferences will be embodied in suggestions concerning the enlargement of The Missionary Outlook, and concerning consultation and co-operation of the two societies in Japan.

This outline of memorials and recommendations, with the report of the General Superintendent on the Japan Mission, will make a broad and exhaustive basis for a thorough and perhaps exhausting discussion on the Missionary Committee of the General Conference. All

necessary time should be given for thoroughness.

Other Departments.

The Book and Publishing Interests, the Superannuation Fund, and the Epworth League and Sunday-school Department are touched but very little and only in minor ways by the memorials presented. The Epworth League proposals are mentioned on the tenth page by Mr. Crews. The Montreal Conference is reported as memorializing on the Superannuation Fund thus: "We recommend that the General Conference be requested to pass legislation based on the principle that any Conference paying its superannuation assessments in full shall have its claimants on the fund paid in full," the Montreal Conference claiming to have paid its assessment in full. The reply and explanation of the General Treasurer is that all the Conferences, as well as the Montreal Conference, have paid their assessments in full, and therefore should have their claims paid in full. The income



CARLTON STREET CHURCH.

has been increased during the quadrennium under the new legislation, but the claims have been more largely increased by the action of the Annual Conferences, and so the ten per cent. reduction became necessary.

The Twentieth Century Fund.

There is unanimity and heartiness in all the memorials on the subject of this great proposal to raise a million dollars before the dawning of the twentieth century. The proposal is not entangled with any difficult or impossible suggestions, but is approved and left open to the General Conference for ways and means. It should receive serious and careful attention very early in the sessions.

Recognition of Degrees.

There is reference in the London Conference Minutes, and in those of the Bay of Quinte Conference, to the recognition of degrees. This is a matter on which there is some soreness over the legislation of four years ago, and the subsequent action of Examining Boards. It is a delicate and somewhat difficult matter. We are sure that there is a determined effort to suppress "bogus" degrees. The subject has been recently noticed in the British House of Commons. Mr. Sidebotham has introduced a bill which is supported by Sir John Lubbock, Sir William Houldsworth, Mr. Carson, and others, and which aims to make it a penal offence to use the style of Bachelor, Master, or Doctor of any faculty in which degrees are granted without specifying the source whence such degrees have been obtained.

We sympathize with the remarks of The Methodist Recorder that there is room for great scandal, and great injustice to worthy men and institutions, and great injury to standards of education by the mercenary procedure of paper colleges or tenth-rate universities in granting degrees for cash and testimonials. The Recorder pithily says: "A man who would purchase a degree deserves nothing better than to be made to wear it with an initial letter or two to indicate how it has been obtained." The best and simplest solution may be for the source of every degree printed in the Minutes to be indicated as is largely done in the "Minutes" of the English Conference. To let in "daylight and fresh air" is the best method of destroying "a nuisance which can only flourish in darkness."

Other Memorials.

Several memorials favor the admission of women into the Annual and General Conferences; several others deal with the method of electing the members of General Conference, recommending the adoption of the rotation system in a measure. There are memorials recommending an annual ticket of membership instead of the quarterly ticket, and various memorials touching the review of membership rolls. The Montreal Conference, and the Montreal District especially, have endeavored

to prepare the way for a thorough discussion of the basis of membership in the Methodist Church. The Minutes report as follows: "Memorials were received from the Montreal and Perth Districts respectively, referring to the diversity of usage in regard to records of membership, admission to the Lord's table, and quarterly tickets, and suggesting plans for securing uniformity in these respects. The committee approve of the memorials to the extent of recognizing the unfortunate indefiniteness as to membership in the Methodist Church, and the need of amended legislation by the General Conference with a view to the removal of the said indefiniteness."

There is also a memorial from the Montreal Conference dealing with our educational policy, which may give rise to a far-reaching and vigorous discussion in the Educational Committee. A memorial was received from the Ottawa District, recommending that it be enacted by the General Conference, that the professors of our connexional institutions shall be appointed by the General Conference, or by the Special Committee thereof. The Annual Conference recommended "that the heads of all our connexional colleges and all the staff of our theological faculties be so appointed."

The Lord's Day.

Our Indian population should learn the value of the Lord's Day. The secularizing of the day at some Indian camps is complained of, and we are informed that the matter has become a scandal in some quarters. The General Board of Missions has been apprised of the growing evil, and the Indian Department of Government. One of our missionaries writes us as follows:

"Profaning the Sabbath at Indian camp-meetings by buying and selling and conducting ordinary secular business is forbidden by God's law, by the rules of Methodism, by the Mission Board, and by the Indian Department at Ottawa, as appears in the following letter, dated Ottawa, July 4, 1898: Dear Sir,—The Indian agent will be instructed to notify the Indians in advance that such violation of the Sabbath as you refer to cannot be allowed by the Department, and that he will take steps to have those who violate the law in that respect punished.—Signed, Clifford Sifton."

PRAYER FOR THE GENERAL CONFERENCE.

BY A. CARMAN, D.D., GENERAL SUPERINTENDENT.

As we believe in God, so we believe in prayer. The nature, character and relations of God and man imply and demand prayer. The government of God, the condition and duty of man and the constitution of the world involve, invite and enforce prayer. The Holy Scriptures, the history of the church, and personal and general Christian experience emphasize, vindicate and enjoin prayer, and attest its power. The economy of grace, the covenants of mercy, and the responsibilities of religious life and work make prayer as indispensable as air for the lung and light for the eye. The joys of salvation, the strength of sacrifice, endurance and toil, and the success of enterprise and fruit of labor, proclaim prayer's utility, efficacy and reward. Prayer should be in every thread of the warp and woof of the fabric in General Conference loom; the shuttles fly by prayer; by prayer is the texture strong. In all religious life and effort blessings respond to prayer that are not available without it. God has put virtue in faithful prayer; inwrought it with spiritual and moral energy, and attached to it positive, practical advantages. "Ask and ye shall receive." The history of the church is the history of prayer's achievements.

"God's hands or bound or open are
As Moses or Elijah prays."

Prayer forms and guides the life. It is the fervent prayer of the righteous man that availeth. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And of all the favors of heaven, none is conferred more directly in answer to Spirit inbreathed prayer than the gift of the Holy Ghost; the Holy Ghost for ourselves; the Holy Ghost for others; the Holy Ghost for the Church of God. "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Next to our own complete victory over sin, and our

full salvation as Methodist people, as Christians, we desire the beauty and strength of Zion, the prosperity of the cause of God. Our chief and ruling assembly, the General Conference, has very much to do with the spirit of the church, the origin and direction of its enterprises, the character of its administration and law, the movements and triumphs of the kingdom of Jesus Christ. That man has indeed a restricted and perverted vision who limits the kingdom of Jesus Christ to his own horizon. We are striving together for the faith of the Gospel, the righteousness of the nation, and the salvation of the world. Suppose ye we shall accomplish so great a work without power and guidance from on high? Wisdom divine in all our arrangements and institutions is indispensable; without it we fail. Wherefore, in the General Conference let prayer be earnest and unceasing, that our ways be right and our hearts right, that God may use us to his glory. And in all the church, in every public congregation, in every social means of grace, at every family altar, and in every secret place of devotion, let prayer be continually offered up in the name of Jesus by the inspiration of the Holy Spirit according to the will of God, that our General Conference and the members thereof be guided into all truth, and in the paths of wisdom, love, peace and power, that measures adopted and decisions reached may be to the salvation of souls and the glory of God. And while prayer abounds, that there may be good law and wise administration, let it also abound that in all our societies there be obedience to law, conformity to rule, Discipline and usage in the unity of the Spirit, and in the bonds of peace. In love for the Gospel's sake,

A. CARMAN.

Personals.

Evangelist Viner and wife have returned to South Cayuga after an absence of three weeks, to engage in evangelistic service at Mount Olivet appointment.

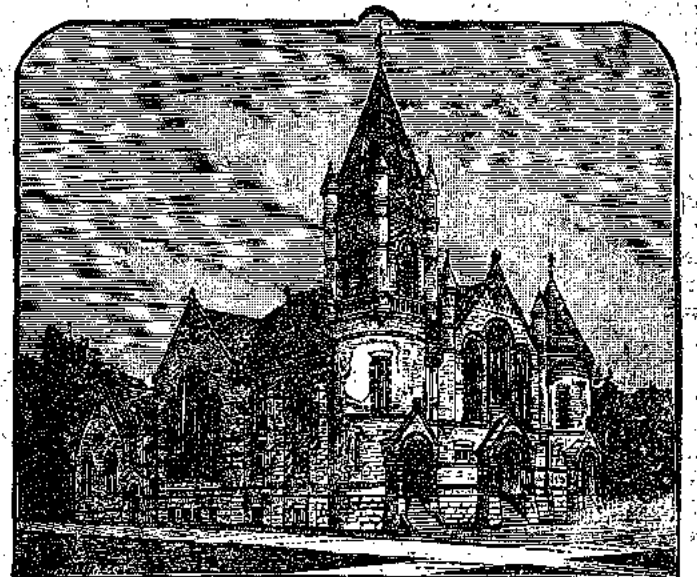
Sir Casimir Gzowski, K.C.M.G., A.D.C. to the Queen, and for many years one of Toronto's most prominent citizens, died August 24, at the age of eighty-six years. Sir Casimir had been ill for some time and his death had been daily expected.

The contemplated visit to the United States and Canada of the Lord Mayor of London, Lieut.-Col. Horatio David Davies, which has already been postponed, is finally abandoned owing to the continued illness of the Lady Mayoress.

The Rev. T. C. Brown, pastor of the Brock Street Methodist church, Kingston, is not in the best of health, and will leave the city for a short period of rest. During his temporary absence his duties will be taken over by Mr. Vickery, a ministerial student, who will be assisted in the work by the Rev. Mr. Brown, of Princess Street church, who is a son of the Rev. T. C. Brown.

The Rev. James Lawson, a former and much-beloved pastor, has been spending his vacation of two weeks among his very many friends at Danville. He was received with enthusiasm by all. On Sunday he preached in the morning here in the Methodist church; in the afternoon in Kingsley Falls, and in the evening at the Spruill church. Immense crowds of people were at each service. Quite a number attended all the appointments.—Daily Witness.

Mr. A. E. Lang, Professor of English and German in Victoria University, Toronto, has been in Pembroke section for a few weeks past visiting his parents at Rankin, and his brother-in-law and sister, Mr. and Mrs. Fred Biesenthal. Mrs. Lang and little boy are here with her husband. Mrs. Lang was Miss Warner, of Napanee, Ont., and is related to a long line of old English colonial families both in New York State and Ontario. While here Mr. Lang called on Pembroke friends. Thoroughly Canadian in sentiment, he is collecting Indian relics for the University museum, believing that the best of our relics should not be allowed to be taken out of Canada.—Pembroke Observer.



SHERBOURNE STREET CHURCH.



"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 Beacall Streets, Toronto.

COMING LEAGUE CONVENTIONS.

- Sept. 21—Bradford District, at King City.
- 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 Epworth Leagues of Georgia are making efforts to raise \$1,000 for missions this year.

The "Home Department" of the Sunday-school now numbers 200,000 members in the United States.

Mr. B. F. Jacobs, of Chicago, is quoted as saying, in response to the question put to him by a stranger, "What is your business?" "My business is to win souls to Jesus Christ, but I sell real estate to pay expenses."

Rev. W. F. Wilson, of Hamilton, was one of the chief speakers at the New York State Epworth League Convention, held at Saratoga. He delivered an excellent sermon on "Christ the Model Worker," from the text, "I must work."

An American visitor to London, England, describes his visit to City Road chapel in one of the Advocates. He says: "At 6.30 Dr. Potts, of Canada, preached a great sermon from the text: 'The common people heard him gladly.'"

Rev. Dr. Du Bose, the new Secretary of the Southern Epworth League, is a hustler. The circulation of the Epworth Era is going up rapidly. At one convention the Doctor took 500 subscriptions.

The Presbyterian Church of Canada has a plan of study for its Christian Endeavor Societies, under the supervision of a committee appointed by the General Assembly, of which R. Douglas Fraser is convener.

For the first-time a report on Christian Endeavor was presented at the Primitive Methodist Conference of England. They have 556 societies, with 15,651 members, a gain of 1,513. Two thousand one hundred and twenty-nine joined the church during the year.

The official report of the recent International Christian Endeavor Convention has been received. It contains a verbatim report of nearly all the addresses delivered at the convention, and is packed with good things. It is published by The United Society at Boston, and is good value at fifty cents per copy.

Now is the time to hold district Epworth League conventions, or at least to arrange for them. An assembly for conference on methods, characterized by enthusiasm and practical common sense, held in September or October, is worth two such meetings in January and February. A good convention in the autumn gives a great impetus to the work on the whole district for the year.

The Board of Trustees of the United Society of Christian Endeavor was reorganized at Nashville. A new constitution is in force. The board is to be composed of not less than one hundred, nor more than one hundred and fifty trustees. Each evangelical denomination is entitled to at least one trustee, and an additional one for each thousand societies. The General Secretary of the Canadian Epworth League has been honored with a place on this board, which he has accepted. He believes in a denominational organization such as the Epworth League, but is in hearty sympathy with an interdenominational movement like Christian Endeavor.

The Christian Endeavor World has a paragraph which it entitles "A Startling Cheer." It is as follows: "Dr. and Mrs. Clark, at the recent British convention in Glasgow, were greeted with tumultuous applause, cheers, clapping, the Chautauqua salute, etc. We are told that when this had somewhat subsided, an enthusiastic Endeavorer cried out, 'Three cheers for the grand old man,' which was given with hearty British good will. Dr. Clark says he never fully realized his advancing years before, while Mrs. Clark shuddered lest three more should be proposed for the grand old woman."

Rev. Dr. Carman writes thus of "The Makers of Methodism": "Dr. Withrow's book

associates us with the times, faith, courage and deeds of the men and women that struck the sturdier blows, that had the deeper insight into the things of God and men, that are to us an incentive to moral daring for righteousness and truth, and an example of patience, toil and sacrifice for Jesus Christ. In our Leagues, and Reading Circles, and in the homes of our people the devotion, charity and magnanimity of these heroic souls must lead to a clearer conception of earth's mighty moral conflict, and a better view of the malignity of sin, and its one only remedy, the regenerating power and grace of God."

GENERAL CONFERENCE CHANGES.

It is not at all likely that the coming General Conference will make many important changes in the constitution of the Epworth League. There are a few memorials coming up from the Conferences, but the changes suggested will not touch the essential features of the organization. The departments and committees will, in all probability, not be interfered with. The General Board, at its recent meeting, made the following recommendations to the General Conference:

1. That all Epworth Leagues and Epworth Leagues of Christian Endeavor be urged to use the Epworth League constitution.
2. That in General Constitution, section 5, the paragraph referring to "any other young people's society becoming an affiliated branch of the Epworth League," be struck out.
3. That Conference League Conventions be held once in two years, instead of annually.
4. That provision be made for dropping names of associate members for non-attendance.
5. That the rights and privileges of honorary members be more distinctly stated.
6. That the president of the League be elected by ballot on nomination of the pastor, who shall name at least two persons. The pastor to preside at the annual business meeting.
7. That the financial year of the Leagues shall close at the same time as the ecclesiastical year. That elections of officers take place in the month of April.
8. That the words "our church" in the form for reception of members be changed to "your church."
9. Several other minor alterations were suggested.

MEETING OF GENERAL BOARD.

The annual meeting of the Sunday-school and Epworth League Board was held in the Board-Room of Wesley Buildings, on Thursday, August 13, commencing at 10 a.m.

This Board has charge of all matters of business relating to Sunday-school and Epworth League, and is composed of members appointed by the General Conference, and by the various Conference League conventions.

MEMBERS PRESENT.

The following members answered to their names: Rev. J. E. Lancelley, J. W. Flavelle, Warring Kennedy, Toronto; Rev. W. J. Ford, London; Rev. R. W. Woodsworth, Woodstock; J. S. Deacon, Milton; Wm. Johnston, Belleville; H. L. Rice, St. Mary's; Rev. J. J. Redditt, Uxbridge; Rev. J. H. Hazlewood, Paris; Rev. C. W. Watch, Belleville; Rev. D. N. McCamus, Cobourg; Rev. A. C. Crews, General Secretary. Rev. Dr. Carman occupied the chair.

FINANCIAL STATEMENTS.

The financial report of the Epworth League by the General Treasurer, Mr. J. W. Flavelle, showed a most satisfactory condition of affairs. The collections for the General Fund have amounted to \$1,374.73, contributed by the different Conferences as follows:

| | |
|-------------------------------|-------------------|
| London Conference | \$286 23 |
| Toronto Conference | 267 10 |
| Hamilton Conference | 233 31 |
| Bay of Quinte Conference | 190 42 |
| Montreal Conference | 132 73 |
| Manitoba and N. W. Conference | 73 22 |
| New Brunswick Conference | 57 95 |
| Nova Scotia Conference | 56 47 |
| Newfoundland Conference | 43 60 |
| British Columbia Conference | 28 70 |
| Total | \$1,374 73 |
| Increase | 333 00 |

After paying all expenses a very satisfactory balance remains on hand.

THE DEBT IS GONE.

The financial statement read by the Treasurer of the Sunday-school Aid Fund gave unusual satisfaction, inasmuch as it announced that the debt on the fund, which four years ago amounted to over \$2,600, had been completely annihilated. The collections for the past year amounted to \$2,664.94. The total of collections for this fund for the past four years is larger than during any quadrennium, since the fund was established.

SUNDAY-SCHOOL STATISTICS.

The reports presented showed that there are 3,387 Sunday-schools in the Canadian Methodist Church, with 270,239 scholars, being an increase of 136 schools and 17,783 scholars during the past four years. The Home Department is a feature which has been developed rapidly during the quadrennium. In 1895 there were 1,856 members. In 1898, 7,151, an increase of 5,275. There has been a very fine growth of the Sunday-school periodicals published by the church.

EPWORTH LEAGUE FIGURES.

It has been found very difficult to obtain correct statistics, owing to the many errors in Conference returns as published in the Minutes, but as nearly as can be estimated the following is the standing of our societies: There are now 658 Epworth Leagues and 869 Epworth Leagues of Christian Endeavor, besides a number of other societies. The total number of Young People's Societies in the

church is 1,947, with 81,335 members, an increase for the past four years of 915 societies and 34,760 members.

Considerable time was taken up by the board in hearing and discussing the General Secretary's report, which has been prepared for the General Conference, after which the constitution was carefully considered, and a number of changes recommended to the General Conference.

STUDENTS' MISSIONARY MOVEMENT.

Mr. F. C. Stephenson addressed the board on behalf of the Students' Forward Movement for Missions, and the following resolution was passed relating thereto:

"This board has observed with satisfaction that, under the direction of the General Board of Missions, the Leagues have been earnest and liberal in raising moneys for our missions; and while regretting that in some departments there may have resulted decrease of contributions, we feel assured that the Leagues will bring in a compensating force. Still we cannot regard with satisfaction the fact that the amounts raised by the Sabbath-schools have so fallen off. We do not think this by any means need be the case, and trust Sabbath-school superintendents, officers and teachers will make effective in all our schools the spirit of the Forward Movement expressed in its motto of 'Pray for Missions, Study Missions, and Give to Missions.'"

TOO MUCH HURRY.

Zion's Herald has some sharp things to say about the present-day tendency to haste and brevity:

"Our church is in a hurry. The ancient mourners' bench has been hurried and hustled away. Alert young men and women 'pass around the cards,' and if a sinner's soul is bursting with honest conviction, breaking down under a load of unforgiven sin—if all heaven's host is waiting until that soul be born again—'Just put your name on the card—this is perfectly confidential.' Then the audience sings the doxology and goes home.

"The blessed old class-meeting could not keep step in the race, and has been left in the rear. In prayer-meeting we are hurried and hurried. 'Just a few words of Scripture,' 'Sentence prayers, please!' 'Brief testimonies—let fifty speak in five minutes.' 'Let every moment be occupied—what if several do speak at once?' 'Omit the second, third and last stanza.' 'Sing faster, please!'"

"Once on a time—the childish phrase comes naturally, for that sweet past is like a fairy tale—there was a church that took time. The pastor understood the value of thought. Minutes spent in holy silence in God's house were never counted as 'lost' or 'wasted,' and out of those golden silences came many a precious bit of heart history. Testimony was not shorn of individuality. Whole chapters of the Word were fed upon. Men and women talked earnestly with God. The old hymns were sung, as written, in their wholeness and stateliness as becomes melody rendered unto God.

"Oh, for time to breathe deeply the still, sweet air of a spiritual atmosphere not surcharged with the electricity of irreverent haste!"

THE SUNDAY BICYCLE.

Rev. Dr. Peters, of New York, details his experience in a recent issue of The Open Church. A brother clergyman asked him what he was doing for the multitude of wheelmen who thronged the Western Boulevard. He answered that the church was open, the seats were free, the bells called to the services, and if any one came on a bicycle the sexton or ushers would take care of the wheel. "Have you told them so?" asked the friend. Dr. Peters said: "After that conversation I felt that great string of bicyclists who passed so near my church each Sunday to be a burden on my soul. I must do something to bring them in." After consulting with the church officers, racks and checks were provided for wheels; signs and newspaper notices informed wheelmen that they were invited to attend services, and their wheels would be cared for. This called out some criticism. There were those who felt that if people were invited to come to church on their wheels, they would use it as an excuse for further riding. Whatever may be our opinion about that, the result of the movement is instructive. "The following Sabbath six reporters from as many newspapers appeared at church on their wheels, but no one else ever came."

Sabbath bicyclists do not seem to care for church services. If a church or Sabbath-school stood in the middle of the road the wheelmen would go around it, if it did not get out of the way when they rang their bells. What are we going to do about it? The problem is too large for us to control. But each one can control his own use of the wheel, and he may do something to persuade others not to help on the evils of Sabbath bicycle riding for pleasure.—Rev. M. H. Williams, in The Presbyterian Journal.

COMMITTEE PRESENTATIONS.

A helpful suggestion is made by The Look-out to the effect that once a quarter—we should say, however, no oftener than once a year—each committee be given an opportunity to present before the society the claims of its work. Only a few minutes need be set apart for this exercise, and the chairman of the committee will be the only one to speak. He will state what the purpose of his committee is, and how the committee needs the help of the members; and then a few minutes may be set aside for remarks and suggestions from all the society. If the last is not done, the whole plan will differ but little from what may be carried out in the monthly committee reports.

PRAYER-MEETING TOPIC.

SEPTEMBER 11.—"THE LABORERS IN THE VINEYARD."

Matt. xx. 1-16.

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

This week and next we shall study a couple of harvest-time parables, reasonable and full of instruction. The present one forms a part of Christ's answer to Peter's question, "Behold, we have forsaken all, and follow thee; what shall we have therefore?" In that question there lurks the spirit of the "reeling." There seems to be a demand for so much pay for so much work. Instead of regarding reward for service as a favor, the question seems to claim it as a right. It is against this spirit, un-Christian and worldly, that the parable is directed. A most instructive commentary upon it is found in Romans iv. 1-4, which supplies a real parallel to the teaching of this narrative. The parable, then, is not intended to teach that all workers in the kingdom of God receive equal reward; for we are instructed in other places in the Bible that this is not the case. Nor is it the purpose of the Master to imply that the performance of great service for the kingdom of God necessarily insures a great reward, although that may be true. The heart of the parable is a stern rebuke against the introduction of the hireling spirit of the world into the affairs of the kingdom of heaven. The spirit in which one renders service for God determines its character. The motive, the intent, as our Saviour so often teaches, is the essential thing in the Lord's vineyard. Christ wants love of him, not love of reward, to inspire men. No service at all, when it cannot be performed, brings its reward if the intention to serve exists.

"O power to do, O baffled will,
O prayer and action, ye are one!
Who cannot serve, may yet perform
The harder task of sitting still,
For good but wished with God is done."

The parable of the Laborers has been a difficult one to interpret for Bible critics and Scripture commentators. But we shall not attempt here to settle controversies, but take a practical view of the situation—and that is the view most helpful to young people, and indeed to people in general.

Having pointed out the motive of the parable, learn now some of its plain and practical teachings, which Dr. Guthrie so well presents.

1. The extension of the Gospel to the Gentiles. For many centuries, and all alone, the Jews had been laboring in the Lord's vineyard; while the Gentiles, wholly given up to every species of idolatry, had been standing unhired and idle—living without God or hope in the world. The hour of their call being at hand, they were about to be admitted to equal privileges with the Jews. They were about to be admitted into the pale of the church which, recognizing no distinctions, was made for mankind. Filled with pride, scorn, envy, self-righteousness, their eyes open to others' faults, but blind to their own, the Jews placed themselves in the same relation to God as these laborers to the householder whose justice they could not fairly challenge, but whose generosity to those who were called at the eleventh hour—the Gentile nations—they wickedly and insolently grudged. So Christ teaches that the Jews forfeited the favor of God, and were dismissed from the glorious honors and gracious rewards of service, with "Go thy way." Thus we are warned against building our hopes on any external religious advantages—"God is spirit, and they that worship him must worship him in spirit and in truth." "I'm a Methodist;" "I'm a Baptist;" "I'm an Episcopalian"—amounts to nothing; outward religious worship amounts to nothing, unless there is personal faith in Christ, and personal service for him.

2. A warning against selfishness and self-righteousness. In Peter's question there are traces of a selfish and self-righteous spirit. He and his companions had not left great possessions to follow Jesus as the rich young ruler had, with whom he was probably comparing himself. They were fishermen, and earned a precarious livelihood from the treacherous sea. And yet he puts in a claim of merit under cover of devotion to Christ. He says, "Behold, we have forsaken all, and followed thee," asking "What shall we have therefore?" as if it were not enough to have Christ for his reward. "What shall we have?"—the question which seems most to interest him is not Christ's honor, but his own profit. And to put Peter right and all like-minded people, the Master related this story of the parable, where those who stand on the value of their works forfeit their Lord's favor, and are dismissed from his service; while those who work but one hour in the true spirit of service receive as great a reward as those who toil all day. Thus the Saviour teaches that salvation is not of works, but of grace. We need, young people, to remember the words of the apostle, so humbling to the proud, but so cheering to the broken-hearted: "Not by works of righteousness that we have done, but according to his mercy he saved us." The householder, who represents God, seeks the laborers; not the laborers the householder. Again and again he comes for laborers, in every case the approach and first movement being on his part, and not on theirs. Even so, the first steps toward reconciliation between man and God are always taken by the divine being. He designed redemption in the councils of eternity, so that, in one sense, before man lived he was loved, before he sinned his redemption was planned, and before he fell heavenly arrangements were made for his restoration. God sent his Son to redeem, and sends his Spirit to renew. The spark of grace which we have, he kindled in our bosoms; it

was his hand on the helm that turned us around. Of course, we have our part to perform, without which there is no salvation, but God alone is the author of redemption.

3. Salvation, though not of works, is for works. "Show me thy faith by thy works," is the demand of James. "Be careful to maintain good works" is the counsel of Paul, and the testimony of the whole Bible is, that faith without works is dead.

4. Till we enter God's service, all our industry in God's sight is idleness. In that crowd in the market-place of idle men, some were talking, some laughing, some yawning, some sleeping, some playing, and yet none working in the vineyards—a picture of the world surely, where people, busy in their daily toll for bread, keen in pursuit of wealth, or pleasure, or fame, yet have not one hour to spare for the things that belong to salvation and their everlasting peace.

The case of the men hired at the eleventh hour affords no encouragement to procrastination. They had not been hired, they had not been called till that late hour; but they instantly responded. The parable teaches promptness, not procrastination.

PEMBROKE DISTRICT CONVENTION.

The Sunday-school and Epworth League convention of the Pembroke District, held at Cobden, on Wednesday and Thursday, August 17 and 18, was a grand success, each session being well attended.

The following officers for the district Epworth League were elected: President, Dr. Delahey, Cobden, Ont.; First Vice-President, R. H. Whitesides, Shawville, P.Q.; Second Vice-President, E. Stevenson, Renfrew, Ont.; Third Vice-President, Miss Florence Crabb, Pembroke, Ont.; Fourth Vice-President, Miss Annie Shaw, Beachburg, Ont.; District Representative, R. D. Boyle, Cobden, Ont.; Secretary and Treasurer, B. Hill, Cobden, Ont.

It was also decided that this district take up definite work along missionary lines, and the secretary was instructed to write the secretary of the Students' Forward Movement for information, the same to be sent to the secretaries of the various Leagues on the district.

THE CHAIRMAN.

A presiding officer, chosen to officiate at a public meeting and introduce the speakers of the occasion, commits an inexcusable discourtesy if he occupies much of the time himself with incoherent or any other sort of gabble. We were present not long ago at an interdenominational meeting, which was to be addressed by two bishops, and the fact that these were Afro-American bishops did not justify the long preambles whereby they were introduced.



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

LESSON II—SEPTEMBER II.

Sinful Indulgence.—Amos vi. 1-8.

THE QUARTERLY TEMPERANCE LESSON.

Golden Text.—"They also have erred through wine, and through strong drink are out of the way."—Isa. xxviii. 7.

Home Readings.—Monday, Amos vi. 1-8. Tuesday, Prov. xxiii. 15-23. Wednesday, Eph. v. 6-21. Thursday, Isa. xxiv. 1-12. Friday, Isa. xviii. 5-11. Saturday, James iv. 1-10. Sunday, 1 John ii. 12-17.

EXPOSITORY.

1. "Woe to them that are at ease in Zion"—Or Jerusalem, frequently so called, and as the capital city, put for the entire kingdom of Judah; these are linked with those who trust in the mountain of Samaria, the capital of Israel, and for which the whole nation is made to stand. The ease spoken of is careless indulgence of present comfort (Isa. xxxii. 9-11), where the description of careless ones is thrice repeated. Luxurious ease, the ministrations to the merely sensual, is meant, by which the nobler faculties of the soul are subordinated and become paralyzed for want of use.

2. "Pass ye," etc.—Survey the neighboring kingdoms. "Calneh"—Calneh appears in Gen. x. 10 as one of the cities of Nimrod, and was one of the early capitals of the empire of Shinar. "Hamath the great"—In the times of Amos the principal city of upper Syria, situated in the valley of the Orontes. "Gath"—One of the chief cities of the Philistines, on the seacoast plain. The prophet seems to ask, "If these kingdoms are not better and greater than yours, why do you forsake the true God to worship their false gods?"

3. "Ye that put far away the evil day"—Who imagine the evil day, the day of doom, is still far away, though God, through the prophet has repeatedly declared that it is near (Ezek. xii. 21-28). "Cause the seat of violence to come near"—Suffer oppression and violence, idolatry and intemperance, and all kindred vices, to be enthroned among you.

4. "Lie upon beds of ivory"—These three verses (4-6) are a picture of luxury, self-indulgence and sensuality that follow a selfish life. That spirit may reign in the poor as in the rich; only the former may not be able as fully to gratify their desires as the latter. The couches of the rich were often inlaid with ivory then, as in modern times. They recline lazily on these, feed on delicate morsels of lamb's flesh and on stall-fattened calves, gratifying every sensual appetite and desire.

5. "Invent instruments of music, like David"—The revelry of an ancient banquet is here graphically described. The singers with lyres, making the air ring with the sensual songs so common in Oriental lands, while the drunken revelry goes on, as in the horrible picture of Roman revelry given in "Quo Vadis." While David pursued music, or led in musical feasts for the praise of God, these nobles of Israel were indulging in wine and in ribald songs, and showed their skill in music for their personal gratification, the more fully to satisfy their base appetites and desires.

6. "Drink wine anoint"—These bowls or basins were perhaps those used in sacrifice to idols, since they were large, and implied excessive use of intoxicating wine. Some suppose that they impiously used an ointment made like the priestly and sacred perfume, which was forbidden to private use; or it may signify the most select and costly of perfumes, to gratify the sense. They take all this care to gratify sense, but have no grief over the decay and destruction of Joseph! Luxury benumbs them; it vies with religion, striving to put gratification of sense in place of purification of the spirit.

7. "First go captive"—The house of Israel shall be carried into captivity before the house of Judah. "The banquet shall be removed"—1. Those who live in luxury shall lose their liberty, and be justly punished for the abuse of their dominion. 2. Those who trust in the delights of their own land shall go to a strange land, and be made ashamed of their pride and confidence. 3. Those who revel in the pleasures of sense shall be deprived of them. 4. Those who stretch themselves shall be made to contract themselves. 5. Those who put far away the evil day shall find it near at hand. Those who

give themselves to mirth when God calls them to mourning will find it is a sin that shall not go unpunished.—Henry.

8. "I abhor the excellency of Jacob"—This probably refers to the temple at Jerusalem and the splendor of the Jewish ritual, now corrupted or perverted to serve the gods of the nations. So the whole law of Israel and the glory of it is the excellency of Jacob, of which the temple was the central symbol, as it signified the presence of Jehovah. Thus sinful indulgence destroyed Israel, as it destroys any people, any social organization, any family, any soul.

PRACTICAL APPLICATIONS.

1. The delights of prosperity tend to drive away the desire for better things. When the soul inquires in its luxurious ease, "What is better?" it is already enslaved. That which is intended to minister becomes master; that which was intended to awaken gratitude becomes an occasion of self-gratulation; that which is given to be bestowed in pious stewardship is turned into the means for selfish enjoyment.

2. No state is worse than that moral indifference, which, while refusing to read the signs of the times, rests contented with such sensual enjoyments, as it can command, and gives no serious thought to God and the future. Woe to every man that falls into this state!

3. The fact that God has seen fit to punish other individuals, cities, and communities for their sins ought to be a warning to us against supposing that he will let us go scot free.

4. It is natural for evil men, even when they believe in God and expect retribution, to suppose that their "evil day" is far off. On the strength of this supposition, moreover, they continue their injustice, their violence, and their wickedness.

5. It is an awful indictment that this coward brings upon the society of his day, that they turned the sacred vessels of worship into bowls of intoxicating wine. But the cunningly devised body, with its wonderful endowments of mental and emotional powers, is even more sacred than the burnished gold of the temple service. Drink destroys the finer sensibilities of the wondrous nature of man. Nothing is sacred before it. The tenderest ties which bind human society are snapped in twain, and the noblest aspirations of soul and intellect are quenched. The awakened demon of appetite demands that its victim permit of nothing to interpose itself before its supremacy.

ILLUSTRATIONS.

A reflective man, one being asked to state what kind of preaching he best liked, replied, "The preaching I don't like." He meant the preaching that disturbed his carnal ease, that awakened his conscience, that destroyed his comfort and quickened him to the pressing duties of the hour. The teacher must be faithful.

Diogenes, being presented at a feast with a large goblet of wine, threw it on the ground. When blamed for wasting so much good liquor, he answered: "Had I drunk it there would have been double waste. I, as well as the wine, would have been lost!"

When General Shafter entered the city of Santiago, according to the newspaper reports, the first thing he did was to order all the saloons of the city closed. When the troops captured El Caney, the press despatches announced that among the spoils captured by the American army were twenty barrels of wine. All this was poured out on the ground to prevent it falling into the hands of our soldiers.

One of the first official acts of General Miles after he captured the city of Ponce, Porto Rico, was to order all the saloons and liquor-shops of the city closed! Newspaper accounts state that no alcohol is used in the hospitals of Siboney in the treatment of fever cases. In this connection the remarkably small ratio of deaths is almost startling—less than half a dozen daily deaths, and 400 or 500 persons daily discharged out of over 3,000 cases of fever alone.

THE STREET OR THE HOME.

The habit of "farming out" the children to the public for moral instruction is common in these days. Too common. Too dangerously common. Some parents farm out their children to the street school. It has many teachers and catching methods. It has day classes and night classes. The night classes are the most popular, and their work is painfully apparent. Its students and graduates furnish daily recruits for every name and order of vice. It educates the suicides, the gamblers, the prostitutes, the thieves, the tramps, the ward politicians, the disobedient to parents and breakers of parents' hearts, and a thousand and other forms of worthless men and women, but never a Christian, a Bible student or a herald of the cross does it turn out.

I cannot believe that many parents desire that their children shall have such moral training; but, then, the question comes, if they do not, then why do they send them to the street schools? Are they utterly ignorant of the results of the street schools, or are they trying to shift the responsibility of the moral training of their children from themselves, where God placed it, to the irresponsible public? But whatever the motive may be in the hearts of the parents, the result to the children is moral cancer and death.

Some parents farm out their children to the public schools for moral instruction. The public school for moral instruction is next door neighbor to the street school. It is more respectable, having the sanction of law and the support of the State; but it is purely a secular institution, and deals only with secular morals. It eschews religious morals entirely. It is prohibited from giving such instruction. Yet there are thousands of parents who farm out their children to this institution for moral instruction, and then when their children make

moral shipwreck they blame the school, the Government and society for their downfall.

There are but two safe schools for moral instruction, viz.: the home and the church. Of these two the home is incomparably the superior. The home is the primary organism of religion as it is that of society and the State. If the home is pure and religious, the State and society will be pure and religious, and vice versa.

The home is the fountain of religion, of society and of the State. If the fountain be pure, all that flows from it will be pure.

The founders and governors and instructors of the home are, or should be, the parents. Such is the law of God. Woe unto those parents who, having founded a home, fail to govern or instruct in that home. For the curse of Eli will rest upon them. The wall of millions of broken-hearted parents attests the certainty of this judgment. The home is the nursery of humanity. Religion lies nearest the heart of humanity. The home therefore must be its nursery, its training ground.

The Bible is the text-book of religion. It must be taught in the home or the children will be put into the college of life without any preparatory instruction. Such action on the part of parents is inexcusable and reprehensible, for it is in direct violation of the law and commands of God.—Oregon S. S. Tidings.

FALL AND WINTER WORK.

It is not too early to begin planning for the fall and winter work in the Sunday-schools. In Christian work, as in other things, the larger results come from previous planning and order and movement.

This article will go to many schools in the country which have run through the summer and are beginning to talk of going into winter-quarters. Would it not be well to take the matter in hand and try to plan so as to keep the school running throughout the fall and winter months? It is a great mistake to suppose that good and effective work cannot be done where the attendance is small. Some country school carrying the work through during the coming winter might lay the foundation for some future work far beyond anything that would be thought of at the present.

And then, too, schools that are accustomed to run the whole year round might set their plans for enlargement and increased definiteness in their work. We greatly need to enlarge our conception as to the sphere and aim of work in the Sunday-schools; especially ought there to be an aim for better teaching and for seeking immediate and permanent results in the way of leading the young to seek the Saviour, and to establish and build up Christian character.

The workers and leaders will find a great field of usefulness in the sphere of planning. We do not attach sufficient importance to this. Large results will not come in this, as they will not come in other things, if we let things go haphazard. Map out your work, plan how you wish things to go, and converge all your energies and activities in that direction.—Convention Teacher.

THE RELIGION THAT SINGS.

Christianity is the religion that sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The metres of heathendom or savagery, so far as paganism is vocal at all, are not once to be compared with the lively heartiness, with the freeness, fullness and depth of Christian song. There is a spontaneity and abandon to the singing of Christians that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How can I keep from singing?" Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy, and his speech inevitably quickens into song. When Jesus Christ put himself into the world he put song into it also. By saving men he saved their music too. And so ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism. Christian faith already puts the heaven to which it is going into its earthly phraseologies and psalmodies. It elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ-to-day is leading the grandest choruses of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to his name. The sublimest oratorics have had inspiration from the Nazarene. Christianity is a religion that can sing and that does sing.—New York Observer.

A little while ago the papers were full of the "X-Rays." The chemist and the philosopher took the trouble to explain it to us. The preacher preached about it, and lugged it in as an illustration in all sorts of places. The funny man made jokes at its expense, and the cartoonist made it the subject of his caricatures. Now, who writes or talks about it? Practically, no one. And yet it is not because of the passing of the thing itself. The X-Rays have taken their place as one of the assistants in surgery. We look upon what they do as a matter of course, and forget that we have not always had the advantage of this discovery. The fact that a thing ceases to be talked of is by no means proof that it has failed. Oftener it is proof that it has become an established success.—The Lookout.

News of the Week.

Monday, August 23.

The by-law to abolish the ward system was carried in Lindsay.

Mr. Clute, Q.C., is at Winnipeg investigating the death of two Crow's Nest Railway employees.

The George E. Tuckett & Son Company, of Hamilton, are building a five-story factory, to be used in manufacturing Canadian tobacco.

Chicago and Ogdensburg shippers propose to ask the Quebec conference to take action for the removal of tolls on the Welland Canal.

The new offices of the Grand Trunk in Montreal, plans of which have been completed, will be the biggest railway offices in the world.

A warrant was issued at Woodstock early this afternoon for the arrest of Chief Engineer R. L. Middleton, of the alleged Brantford and Woodstock Railway.

Mr. Don M. Dickinson saw Sir Wilfrid Laurier at Quebec, and laid before him the view of the Michigan mill-owners as to the log legislation of the Ontario Government.

The McCarthys, of North Simcoe, will hold a convention at Stayner, on August 30, to nominate a candidate for the Commons in succession to the late D'Alton McCarthy.

George Yule, with three other young men, were playing with a boat in Mr. McCleary's pond, three miles from Warkworth, Ont. Accidentally the boat upset, and they all went into the water. Yule, being the only one that could swim, got them all safely upon the bottom of the boat, and then he sank in the water and did not rise. His body was recovered about two hours afterwards. He was about 25 years old.

Tuesday, August 23.

The A. O. U. W. demonstration took place at Picton.

At Lakefield the steamer Golden City was burned to the water's edge.

American correspondents have been refused permission to land at Havana.

Eord Herschell was unanimously appointed chairman of the Joint High Commission.

The tunnel of the Chartiers division of the Panhandle Railroad at Carnegie, caved in, killing eight or ten men.

In the Northwest Legislative Assembly the address in reply to the speech from the throne was adopted without division.

Illness among the American troops at Porto Rico is on the increase, and there are now nearly a thousand cases of malaria and dysentery, with a few of typhoid fever.

The city council of London has passed a resolution to the effect that the site chosen in South London for the Normal School is unsuitable, and that the Government be asked to make another selection.

The much-talked of international conference at Quebec for the settling of all questions in dispute between Canada and the United States met at noon in the Legislative Council Chamber and organized, after receiving an address of welcome from Mayor Parent and the city council.

Workmen who have been engaged by the Grand Trunk Railway in the double-tracking of the road between the Y and Burlington, are making a vigorous complaint because about fifty-five Italians have been brought over from Buffalo in violation of the alien labor act to assist with the work. Some Canadian laborers have been discharged.

Wednesday, August 24.

General Jackson, the great Confederate leader, was in Ottawa to-day.

The merchants' closing by-law is still causing trouble for Hamilton boot and shoe dealers.

The grain crop of Manitoba is estimated at \$50,000,000 bushels, of which over 25,000,000 is wheat.

The freight and passenger business on the C. P. R. is now heavier than at any time during the year.

The typhoid epidemic at Belfast is growing rapidly. Six hundred cases have been reported in three weeks, and every hospital is filled to overflowing.

In the bye-election in the first district of West Queen's, Prince Edward Island, to fill the vacancy caused by the elevation of Premier Warburton to the bench, Hon. Wm. Campbell (Conservative) and Dr. Robertson (Liberal) were nominated.

The election for the seat in the British House of Commons for the Southport division of Lancashire, S.W., made vacant by the acceptance of Mr. George N. Curzon of the Vice-royalty of India, was held, and resulted in the return of Sir Herbert Naylor-Leyland (Liberal) by a majority of 272 votes over his Conservative opponent, Lord Skelmersdale.

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Births, Marriages and Deaths.

MARRIAGES.

LARGE-BARNES - On Aug. 11, at the residence of the bride's brother, 230 Pacific Ave., Toronto Junction, by the Rev. F. S. E. Large, B.A., brother of the bridegroom, Marian D. Barnes to G. Herbert Large, both of Toronto Junction.

BEATTY-MOPHAIL - At Dryden, Ont., Aug. 11, by Rev. M. M. Bennett, B.A., Martha Harriet Mophail, of Haliburton, to Alex. Beatty, of Oxdrift.

BOYCE-LAWLESS - At the residence of the bride's parents, on Wednesday, Aug. 17, 1898, by Rev. F. W. Mounteer, assisted by Rev. S. C. Philip, Rev. W. S. P. Boyce, B.A., of Plinton, to Miss Mary Elma Lawless, M.L.A., daughter of Thos. Lawless, J.P., of the village of Grafton.

DEATH.

TAYLOR - At Meaford, on Wednesday, June 29, Sabra Wright, widow of the late Adam Taylor, aged 79 years and 8 months.

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| Wheat, red, per bush | 0 80 | 0 70 |
| Wheat, goose, per bush | 0 61 | 0 61 |
| Barley, per bush | 0 44 | 0 45 |
| Peas, per bush | 0 38 | 0 39 |
| Oats, per bush | 0 27 | 0 28 |
| Rye, per bush | 0 30 | 0 34 |
| Buckwheat, per bush | 0 09 | 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 60 |
| Onions, native, per bag | 0 60 | 0 75 |
| New hay | 8 00 | 9 00 |
| Straw | 6 00 | 7 50 |
| Beef, hinds | 0 07 | 0 08 |
| Beef, fore | 0 08 | 0 08 |
| Lamb, carcass, per lb. | 0 00 | 0 09 |
| Veal, per lb. | 0 06 | 0 08 |
| Dressed hogs | 6 75 | 7 25 |

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| | |
|----------------------------------|--------------------|
| Milk cows, each | \$40 00 to \$45 00 |
| Export cattle, per cwt | 4 00 to 4 35 |
| Butcher's choice cattle, per cwt | 3 75 to 4 00 |
| Butcher's com. cattle, per cwt | 3 75 to 3 90 |
| Butcher's good cattle, cwt | 3 50 to 3 80 |
| Bulls, heavy, per cwt | 2 50 to 3 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 |
| Butcher's sheep, per cwt | 3 00 to 3 40 |
| Lambs, per cwt | 2 75 to 3 75 |
| Calves, per head | 3 00 to 3 00 |
| Chickens, per cwt | 5 25 to 5 25 |
| Light hogs, per cwt | 4 60 to 4 80 |
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Ladies' Jackets, wool Eskimo cloth, double breasted, with revers and high storm collar, lapped seams, with 2 rows stitching, 4 pearl buttons, light fawn, tan, new blue, green, and black, 32 x 40. **6.50**

Ladies' Jackets, tailor made, in all-wool Eskimo beaver, high storm collar and revers, double breasted, buttoned with 6 good pearl buttons, double stitched lap seams, with fine corded stitching on front, lined with silk, in light fawn and black, 33 inches long, size 32 to 42. **8.50**

Ladies' Tailor-made Jacket, fine all-wool Eskimo cloth, high storm collar, fly front, coat back, made by the best German tailors, light fawn and new blue, fawn lined throughout with poppy color taffeta, new blue lined throughout with drake's neck blue taffeta, sizes 32 to 38. **15.00**

Ladies' Jackets, tailor-made, of all-wool Eskimo, strapped seams, coat collar, fitted back, lined with plaid silk taffeta, fawn and black, sizes 32 to 40. **10.50**

EARLY AUTUMN DRESS GOODS.

44-in. Fancy Black Matelasse Weave and other Raised Effects, small and medium designs for dresses and medium and large designs for skirts, all new, all stylish, and at our extra special price. **92¢**

44-in. Fancy Black Raised Design, newest weaves and designs, for skirts or dresses, very effective goods. Priests' and other makes, our special. **1.00**

44-in. Silk and Wool in scroll, Trav'ler, spot, wavy or floral raised silk designs, very bright and very handsome, always sold at \$2.00 and \$2.25, the Robert Simpson Co. special at. **1.50**

44-in. Silk and Wool, black, fancy, every design that is new, no more handsome goods or better qualities shown elsewhere at \$2.50, our extra special price. **1.75**

46-in. Fancy Black, new raised silk designs, one of the best French novelties, all the latest weaves for skirts or dresses, real value \$2.75 yard, our very special. **2.00**

We show the best qualities in Silk and Wool, fancy blacks, made in France; these goods are qualities not often seen in Canada, and comprise all that is new in

FINE BLACK SILKS.

22-inch Heavy Black Pean de Soie, double faced, stamped and guaranteed. **87¢**

25-inch Heavy Black Satin Duchesse, guaranteed all silk, the reliable kind, **1.00**

25-inch Heavy Black Satin, compare with any 70c satin in the city, our leader. **.55**

22-inch Heavy Black Bengaline, wear guaranteed. **1.00**

22-inch Heavy Black Faille Duchesse, a new weave, extra finish, all pure silk, stamped and guaranteed, \$1.90 to 2.50. **2.50**

22-inch Rich Black Taffeta, wear guaranteed, \$1.00, \$1.25 and **1.50**

21-inch Rich Black Satin Merve, recommended for durability. **.75**

22-inch Heavy Black Skirting Brocades, latest French designs, our special. **.90**

A Good Time to Buy Carpets.

Our Carpet business is larger than ever it was, and we mean to make it larger still. Deserving your confidence we are gathering trade, and our many-sided facilities touch every Carpet need.

We are getting the reputation for selling remarkably fine Carpets for very little money, and we don't propose to stop when your interest is fairly awakened.

If we had a mill of our own with no go-between charges, it'd be an actual impossibility to make and sell Carpets cheaper than we are doing. The expense of production is necessarily large when proper care is given the designing. These patterns are new and striking throughout:

Heavy English Axminster Carpet, in handsome colors, newest shades and best designs, with a border to match, a very handsome drawing-room carpet. **1.50**

Handsome English Brussels Carpet, in new colors, handsome patterns, with a border to match, all the latest colors. **1.00**

Heavy Scotch Linoleums, in handsome block patterns, in the latest designs and colors, 4 yards wide, special per 1.00 square yard.

Chenille Curtains, in handsome all-over patterns, in the newest colorings, light, medium and dark shades, in assorted designs, 50-in. wide, 3 yards long. **10.00**

Muslin Curtains, beautifully embroidered, with thin fringe, the most artistic and useful curtain for bedroom use. **3.00**

CURTAINS AND DRAPERIES. Swiss Curtains, in handsome designs, very heavily embroidered, in large size, 60 inches wide, 4 yards long, a beautiful curtain for drawing room. **12.50**

When writing for goods or samples be sure and address exactly as below.

The Robert **SIMPSON** Co. Limited

SECTION 15 TORONTO, ONT.

News of the Week.

(Continued.)

Thursday, August 25.

The Postoffice Department is about to issue postal notes of the denominations of \$1, \$2.50 and \$5.

By-laws were carried at Owen Sound to reduce the number of Councillors and to borrow \$10,000 for street improvements.

Thieves broke into the store of Mr. L. P. Lazure, merchant, of St. Remi, blew open the safe and decamped with \$4,900 in notes, drafts and goods, and \$170 in cash.

Lord Charles Beresford has left London for China. He goes to investigate investment prospects as commissioner of the Associated Chambers of Commerce of Great Britain.

M. Cambon, the French Ambassador at Washington, who acted as intermediary between Spain and the United States in bringing about peace, will pay a visit to Toronto.

The Madrid Gazette gives the Cuban war expenses from January 10 to June 30 as 447,369,450 pesetas—over \$111,000,000.

The Queen Regent presided at to-day's council. The home situation was discussed, and Senor Sagasta, Premier, gave details of the capitulation of Manila and Santiago, and explained the manner in which the Antilles will be evacuated.

Friday, August 26.

The Cataract Power Co. has supplied its first electric current at Hamilton.

Dr. Charlemagne Laurier, brother of the Premier, died at Arthabaska-ville.

Conflicts have taken place between American soldiers and native insurgents at Cavite.

Hon. Edward Blake was a passenger on the steamship Labrador, which arrived at Quebec from Liverpool.

The Elder-Dempster Co. will increase both their London and their Bristol services next season.

Quebec, August 26.—The commissioners have decided to adjourn on September 2 to the 20th proximo.

A new election is to take place forthwith in British Columbia, and both Conservatives and Liberals are hustling to complete organization for the fray.

Public attention at the present moment in London is monopolized by the general election now in progress in South Africa, and great satisfaction is expressed at the election of Cecil Rhodes, and of Mr. Oates on the progressive ticket to the Cape Colony Assembly.

The Pekin correspondent of the London Daily Mail says: "The situation has suddenly become acute. The relations between the Tsung-li-Yamen and Sir Claude MacDonald, the British Minister, are strained to the point of rupture. Sir Claude MacDonald has intimated that any failure by China to observe Great Britain's wishes will be accepted as a casus belli."

Saturday, August 27.

Stratford will increase its water supply 9,000 gallons.

Dundas has granted a bonus of \$12,000 to John Bertram & Son, of the Canada Tool Works.

The Speaker says that Mr. Joseph Chamberlain, Secretary of State for the Colonies, will visit the United States in the autumn.

The Supreme Court, I. O. F., in session at Foresters' Hall, has decided in favor of mixed lodges, as a result of the decision to admit ladies into full relation with the order.

Very Rev. Charles Hugh Gauthier, Vicar-General of the Diocese of Kingston, has been appointed Archbishop of Kingston, in succession to the late Dr. Cleary. He is parish priest at Brockville.

The Stratford city council will exempt the Whyte Packing Company of Mitchell from taxes for twenty years and guarantee their debentures as an inducement for the firm to locate in the Classic City.

A despatch from St. Petersburg says: By order of Emperor Nicholas, Count Muraviev, the Foreign Minister, on the 24th instant, handed to the foreign diplomats at St. Petersburg a note declaring that the maintenance of peace and the reduction of the excessive armament, now crushing all nations, is the ideal for which all governments ought to strive.

Education. Free Advantages. Every Up-to-date Facility for Superior Musical Education. College Residence For Young Ladies. F. H. TORRINGTON, Musical Director, Organist Metropolitan Church. FALL TERM OPENS SEPT. 1st, 1898, with Faculty composed of the most eminent musicians. CALENDAR, with every information, FREE. DR. H. N. CARLYLE, Principal School of Expression.

CONSERVATORY OF MUSIC. INCORPORATED TORONTO HON. G. W. ALLAN 1880. UNEQUALLED EQUIPMENT and FACILITIES. ATTENDANCE 922 LAST YEAR. EDWARD FISHER, Musical Director. Twelfth Season Opens Sept. 1st, 1898. With a Faculty of Strength and Eminence in all Departments. Calendar and Syllabus mailed free. H. N. SHAW, B.A., Principal School of Elocution.

Albert College BELLEVILLE, ONT. (Open to Both Sexes.) LEADS the colleges: Over two hundred students enrolled annually. Phenomenal record in both University and Departmental examinations. In 1897, of five Senior Matriculants, all successful; of eight Senior Leaving, seven successful; of eight Junior Leaving, all successful, making ninety-five per cent. successful. The Departments of Music, Fine Arts, Elocution and Commercial Science are thoroughly equipped, are largely attended, and the rates moderate. The new buildings, "Massey Hall" with its splendid class-rooms, and the "Gymnasium" with its complete apparatus and its shower-baths, have greatly improved the College property, and have added very materially to the comfort and convenience of students. Junior Matriculation (college equivalent) examinations are held both in May and June for Conference candidates. The study students are in charge of an experienced and capable Lady Principal who is a first-class honor graduate in Moderns and English of Toronto University, and has spent one and a half years on the Continent in post-graduate study. Will re-open Tuesday, September 6th, 1898. For Illustrated Circular or for room address, PRINCIPAL DYER, D.D.

Ontario Ladies' College And Ontario Conservatory of Music. The largest and best equipped College for Women in Canada. WHITBY, ONT. PALATIAL buildings, beautiful grounds, magnificent site overlooking Lake Ontario, steam heating, electric lighting, modern sanitation, new gymnasium, large pipe organ, concert grand pianos—in short, a pleasant, healthful home of Christian culture, as well as a live, progressive institution offering the highest facilities for the study of literature, music, art, oratory, commercial and domestic science. Proximity to Toronto enables students to hear the best talent that visits that city. Several special trains from the city during the year. Write for calendar or further information to REV. J. J. HARE, Ph.D., Principal.

ST. MARGARET'S COLLEGE, TORONTO. A Select Boarding and Day School for Girls. ACADEMIC DEPARTMENT under teachers of the highest academic and professional standing. MUSICAL DEPARTMENT, under teachers trained by the best European masters. ART DEPARTMENT, including classes in drawing from casts, painting (water colors and oils), art needle work, china painting, pen and ink sketching, etc., is under the direction of L. R. O'Brien, R.C.A. DOMESTIC SCIENCE classes are taught by specialists. Staff of 25 teachers, seven of whom reside in the college. Thorough home training and supervision of pupils' studies. Modern methods of instruction. Complete equipment, large grounds. Re-opens Sept. 14th. For circulars, apply to MRS. GEO. DICKESON, Lady Principal, St. Margaret's College, Toronto.

BRITISH AMERICAN BUSINESS COLLEGE Toronto, Limited. Affiliated with the Institute of Chartered Accountants. Reopens on September 1st, 1898, in handsome new quarters in Y.M.C.A. Building, corner Yonge and McGill Streets. Owned and directed by the following well-known business men of Toronto: FREDERICK WYLD, Esq., Wholesale Dry Goods Merchant. E. R. C. CLARKSON, F.C.A., Chartered Accountant. EDWARD TROUT, Esq., Publisher of The Monetary Times. Wm. McCABE, F.C.A., Manager North American Life Assurance Company. S. F. MCKINNON, Esq., Wholesale Milliner. Free Prospectus mailed on application to DAVID HOSKINS, Chartered Accountant, Principal.

CENTRAL Business College of Toronto, has no superior: Eight regular teachers. Splendid equipment. Fall term opens Sept. 1st. Write for Catalogue. W. H. SHAW, Principal, Yonge and Gerrard Streets.

Alma Ladies' College ST. THOMAS, ONT. Eighteenth Year Opens Sept. 5th. Located in eight-acre park in centre of city, 12,000 inhabitants; four transcontinental railways and local electric system; about three hours ride from Detroit, Buffalo or Toronto; College distinctly Christian and patronized by all denominations. Finest buildings; superior facilities in College courses and in music, fine art, business, elocution, cooking; home comforts; strong staff. Rates for board, residence and tuition range from \$3.25 to \$9.00 a week, according to studies pursued. For catalogue address PRINCIPAL WARNER, M.A.

Presbyterian Ladies' College Toronto 10th Year. Re-opens SEPT. 8. Students prepared for the University. Full courses in Music, Art, Elocution, Domestic Science. Special courses for special students. Residence limited to 50. Day pupils received. Affiliated with Toronto Conservatory of Music. For calendar address—REV. J. A. MACDONALD, Principal.

ONTARIO BUSINESS COLLEGE. Established 30 years; most widely-attended in America; 25 years under present principals, who are authors and publishers of Canada's standard Business Books, namely, "The Canadian Accountant," "Joint Stock Book-keeping" and "Bills and Notes"; affiliated with the Institute of Chartered Accountants. Address—ROBINSON & JOHNSON, F.C.A., Belleville, Ont.

CANADA BUSINESS COLLEGE HAMILTON, ONT. Resumes for 37th Year Sept. 6th. A School of Business and Shorthand of THE HIGHEST GRADE. Write for beautiful prospectus to R. E. GALLAGHER, Principal, HAMILTON, ONT.

THE T. EATON CO. LIMITED 190 Yonge St. Canada's Greatest Store. Toronto. TORONTO, August 31st, 1898.

PRIESTLEY'S Black Dress Goods

This store possesses special advantages and facilities for buying these popular goods. Our own buyers regularly visit the mills and personally make selections from their entire range of fabrics. In the interim samples of all new goods are forwarded to us as soon as manufactured, thus keeping our department all the while in touch with the manufacturer. Buying in the quantities we do, and avoiding all intermediate profits and commissions, we can afford to quote prices below the regular market value. A few proofs of that fact—

Table listing various dress goods and their prices. Items include: Priestley's All-Wool Cheviot Dress Serges, Priestley's "Waterwitch" All-wool Dress Serges, Priestley's Storm Dress Serges, Priestley's Finest Quality Black Princess Twill-Dress Serge, Priestley's All-wool Satin Cloths, Priestley's All-wool Soliel Cloths, Priestley's "Venetian" Crape Cloths, Priestley's Crape Espagnol Cloth, Priestley's Silk Warp Endora and Henriette Cloths, Priestley's Wool Poppins.

We'd like to send you samples of these goods. We know you'd be pleased with the quality, and we can guarantee them to give satisfactory wear. At our prices you can save a handsome bit of money. Write us a postcard for samples.

Ready with New Ribbons for Fall.

Ribbons galore in all the beauty and grandeur that money and experience can provide. A magnificent collection of the latest and brightest in Ribbondom, gathered here by expert buyers, who have travelled direct to the fountain sources for the rich and the novel in Ribbons. The largest and most complete stock ever shown in Canada is now ready for your pleasure. More richness, more novelty, more variety, more exclusiveness and greater values than will be found outside this store. Everything worthy of your thought will be found here, and much that you hardly expected to see. Couldn't begin to tell of everything, but these lines represent hundreds of others that will be ready to-morrow morning:

Table listing various ribbon types and their prices. Items include: Roman Striped Ribbon, Fringe Ties, Fancy Ribbon Bayadere Stripe, Fancy Moire Taffeta Ribbon, Black Moire Ribbon, Fancy Roman Striped Ribbon, Plain Taffeta Ribbon, Fancy Check and Plaid Ribbon, Fancy Moire Ribbon, Colored Velvet Ribbon, Satin Back Velvet, Baby Ribbon, Double-faced Satin Ribbon, Pure Silk Ribbon, Double-faced Satin Ribbon, Pure Silk Gros Grain Ribbon.

If you cannot get to the store to make a personal selection from these Ribbons, send your order by Mail and let our expert Mail Order clerks make the selection. They will give you every satisfaction. If the goods do not come up to your expectations, return them to us and we will cheerfully refund your money.

MAIL ORDERS FILLED PROMPTLY. THE T. EATON CO. LIMITED 190 YONGE ST., TORONTO.

Odds and Ends.

Little Clarence—"Pa, what is the difference between firmness and obstinacy?" Mr. Callipers—"Merely a matter of sex, my son."—(Selected.)

Papa—"Jack, what are you crying about?" Jack—"The conjurer at the circus to-day took five pigeons out of my hat and kept them for himself."—(Exchange.)

"Hit often happens," said Uncle Eben, "dat a man'll staht in wif de intention o' bein' a peacemaker an' wind up by simply complicatin' de fight."—(Washington Star.)

"Pa, can you see further with a telescope than with the naked eye?" "Of course you can, Johnny." "How can that be, when it brings everything nearer?"—(Chicago Tribune.)

"Your husband painted the house this spring himself, didn't he?" "Well, yes, I suppose he got some of the paint on the house, but you wouldn't think so if you could see his clothes."—(Buffalo News.)

Boy—"Mr. Smitters wants to know if you'll lend him an umbrella. He says you know him." "You say that I do know him. He will probably understand why you didn't bring the umbrella."—(Boston Transcript.)

"How much?" asked a newly-made groom of a Camden clergyman. "Well, I am allowed \$2 by the law," replied the dominie. "Well," said the groom, "that ain't much. Here's 50 cents, and that'll make \$2.50 altogether."—(Ex.)

"He," screamed the cross-roads orator, "who puts his hand to the plough must not turn back." "What's he to do when he gets to the end of the furrow?" asked the auditor in blue-green overalls. —(Indianapolis Journal.)

Agent—"I think I can sell this place for you, but I can't get the \$5,000 you ask. You'll have to take \$4,998." Owner—"That's queer. Why should the extra \$2 stand in the way?" Agent—"My customer is a woman."—(Chicago News.)

Bobbie—"What are descendants, father?" Father—"Why, the people who come after you. (Presently.) Who is that young man in the passage?" Bobbie—"That's one of sister's descendants come to take her for a drive."—(Exchange.)

Mrs. Prentice—"How do you always manage to have such delicious beef?" Mrs. Bywell—"I select a good, honest butcher, and then stand by him." Mrs. Prentice—"You mean that you give him all your trade?" Mrs. Bywell—"No; I mean that I stand by him while he is cutting the meat."—(Ex.)

A little girl, who had been studying fractions, when told by her mother that eggs were nine cents a dozen, called out to Rob, her younger brother, "You don't know how much that is a piece, and I do." Robert thought a moment, and answered proudly, "Yes, I do; you get a cent a piece for nine, and three for nothing."—(Ex.)

They are telling a story that William M. Everts was going up once in the elevator at the State Department which was loaded with applicants for the ministries and consulships. Turning to a friend who accompanied him, Mr. Everts said: "This is the largest collection for foreign missions that I have seen taken up for some time."—(Exchange.)

The bronzed soldier looked at the package addressed to him with moistened eyes. "Blessed angels," he said; "they do not forget us." Then he carefully took off the wrappings and found a nail-brush, an ornamental hair-receiver, a pair of tiddles, a small bottle of mixed pickles, a tract, a hand-painted blotting-pad, and a trousers-stretcher.—(Cleveland Plain Dealer.)

"Can you tell me what sort of weather we may expect next month?" wrote a subscriber to the editor of a paper; and the editor replied as follows: "It is my belief that the weather next month will be very much like your subscription." The inquirer wondered for an hour what the editor was driving at, when he happened to think of the word "unsettled." He sent in the required amount next day.

A little girl who had been for a piano lesson told her mother on her return that her teacher was not at all nice to her. "Why, what did he do?" said the mother. "He asked me right in the middle of my lesson how many turnips there were in a bushel." "When the child went for her next lesson, she was accompanied by her mother, who said to the teacher, "Why did you ask Nellie how many turnips there were in a bushel?" "I never asked her such a question," replied the surprised teacher. "But," he added, after a moment's reflection, "I did ask her how many beats there were in a measure."—(Selected.)

"Sold to Please"

AND NEVER KNOWN TO FAIL



THE DELIGHT OF THE TEA TABLE.

Lead packets only. All grocers. 25c. 30c., 40c., 50c. and 60c.



Graham Breakfast Cakes.

Two teaspoons Graham flour, two table-spoonfuls white flour, one-third of a cup of brown sugar, two table-spoonfuls melted butter, a little salt, a large teaspoon of sour milk, one teaspoonful Cow Brand Soda. Bake in patty pans in quick oven

JOHN DWIGHT & CO., Manufacturers, Toronto.



A Corset Without a Fault

is "The Qebek,"—perfection of good material, good workmanship and good style.

BEWARE OF IMITATIONS

Qebek, Yatisi, Magnetic, Contour, Victoria, Queen Moo, Crompton Nursing Corsets and Hygienic Walsts are stamped with our Name and Date of Patent.

SOLD IN ALL THE STORES.

THE CROMPTON CORSET CO., Limited, Toronto.

Howard's Heart Relief

For all Heart Weakness and Imperfect Circulation.

The Blood is the Life, if pure and active. Stagnant blood breeds disease, the seed of death.

A strong heart is Nature's own invigorator and the best purifier.

In many cases the heart and veins lack power to perfectly return the blood from the head and extremities for purification. This flow attacks of dizziness, headache, palpitation, nervousness—and later the feet become hot and "fidgety" with enlarged veins, and local inflammations are apt to set up in various organs.

Howard's Heart Relief will cure such diseases.

Read what that great authority, The American Journal of Health, of New York, says in the issue of August 6, 1898: "We have gone into examination and analysis of Howard's Heart Relief, offered by S. W. Howard, Hagersville, Ont., and as a result can assert it to be a reliable and trustworthy remedy for palpitation, pain about the heart, brain pressure, sluggish circulation, and all complaints arising from derangement of the heart. The rigid methods we follow in our investigations, both as regards the making of secret inquiries and the scientific analysis of the remedy itself, in every instance secures positive demonstration of its value; and it is here recommended by us because its evident merit should in our opinion be made clear to a public perpetually perplexed and misled by the specious claims of self-styled cures."

This Relief is now in use in every part of Canada, and is bringing gladness into many households.

Ask your druggist, or by mail at 50c. per box, 5 boxes for \$2.50.

S. W. HOWARD, Hagersville, Ont.

STAMMERERS!

Address, CHURCH'S AUTO-VOC INSTITUTE, 8 Pembroke Street, Toronto. Established 1880. Only institution in Canada for the cure of every phase of defective speech. Open continually. Prospectus free.

CHURCH & BYRNE, Principals.

Advertisement for ROGERS FUR HOUSE. Includes text: 'ESTD. 1815. ROGERS CANADA'S PIONEER FUR HOUSE. Our Fur SHOWROOMS Are replete with Season's Novelties. In SEALSKIN 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.' Also features an illustration of two women in fur coats.

Advertisement for "Canada's Greatest Carpet House." JOHN KAY, SON & CO. New Season Carpets. How much home comfort you may enjoy the coming season will depend in good degree on the taste shown in the selection of a Carpet. A room, no matter how handsome may be the appointments, cannot possibly be well-furnished if, first of all, a suitable carpet is not on the floor. An advantage in buying Carpets here is not only in the immense variety from which you select—equalled nowhere in Canada—and so much that is exclusive to our business, but the help we can render in suggesting floor coverings that will meet the particular needs of particular rooms and particular homes. Our news to-day is a suggestion of what is to follow—a hint of the beautiful goods we are now opening:

- Velvet Carpets, all new goods and newest colorings. Special 1.00
Brussels Carpets, the kind usually advertised as best quality. Special 1.00
A superb selection in Wilton and Axminster, the newest designs and choicest colorings.
Very choice patterns in Tapestry Carpets opened this week. Special .50
Olecloths, special 35c. and .50
Linoleums, a special line with us at 40c. and .50
Inlaid Linoleums, Greenweb, per yard, \$1.10; Staines 1.25
Best imported English Wool Carpets. Special 75c. and .85
Japanese Matting, very best quality for floors, dados, and surrounds. Special prices.

TEPRAK RUGS. 350 of the Celebrated Teprak Rugs, almost endless in wear, size 72 x 36, regularly sold at \$9.50. Special \$6.50.

Just how well you can do in making an estimate for furnishing the home cannot be known until you have written us for prices of Carpets, Curtains, and Draperies of all classes. Very special attention is given to the calls of customers out of town.

John Kay, Son & Co., 34 King Street West, Toronto.

COWAN'S Hygienic Cocoa and Royal Navy Chocolate. Are becoming famous throughout Canada for purity and excellence. BUCKEYE BELL FOUNDRY. Only High Class, Best Grade Copper and Tin. Full, Sweet Tone. Cheapest for Price. CHURCH BELLS. Fully Guaranteed. and Chimney. No Common Grades. The Best Only.

Royal Safety and Royal Jubilee ARE THE BEST Canadian Burning Oils. THE ROYAL OIL CO., TORONTO. Give them a trial.

Interior Decoration. Metal Ceilings are now being recognized as the most desirable covering for Private Houses, Club Rooms, Public Buildings, etc. They are very handsome in appearance, will not crack and fall off, and compare favorably in price with any good ceiling. Fully illustrated catalogues sent on request. Estimates furnished on receipt of plans. The Pedlar Metal Roofing Co. OSHAWA, ONT.

Acetylene Gas. Churches, Houses, Stores, anywhere can be lighted by our new Generators better and cheaper than with anything else. Machines sold under the approval of Underwriters. Send for Catalogue and terms; or see local Hardware man.

The Guelph Acetylene Gas Generator Co., Limited, GUELPH, ONT.

The Bennett & Wright Co., Limited OF TORONTO, CONTRACTORS FOR Steam and Hot Water Heating. SANITARY PLUMBERS. Smoke Testing a Specialty. Electric Wiring and Motors. Gas and Electric Fixtures.

72 Queen St. E., Toronto. ROGERS COAL. THE VERY BEST. HEAD OFFICE 20 KING ST. WEST TORONTO.

COAL AND WOOD The Very Best. Lowest Prices. OFFICES—20 King St. West, 409 Yonge St., 733 Yonge St., 578 Queen St. West, 1352 Queen St. West, 202 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 Robert McCausland Stained Glass Co. (Limited) CHURCH WINDOWS and Household Art Glass of all kinds. 87 King Street West, Toronto.

Faircloth & Co. WALL PAPERS. New Designs—Lowest Prices. First-class workmen sent to any part of Canada. 391 Yonge Street, Toronto.

JOS. J. FOLLETT, FINE TAILORING 181 Yonge St., Toronto. Always the best possible for the price charged. Special attention to Clerical Work.

S. Corrigan 113 Yonge St. 2nd North of Adelaide. The Clerical Tailor. Special attention given to clerical dress. Fit, style and workmanship guaranteed. Prices extremely moderate. A trial solicited.

The Farm.

WINTER WHEAT.

In our issue of August 17 we published an article by Mr. C. A. Zavitz, the experimentalist of the Agricultural College, Guelph, giving the results of experiments with winter wheat conducted at the College for five years in succession.

One million acres of winter wheat will likely be sown in Ontario within the next three weeks. As the variety sown has a marked influence upon both the quality and the quantity of the crop produced, it is very important that the very best kinds be used.

The growing of this important crop has received a good deal of attention in the Experimental Department of the Ontario Agricultural College within the past ten years. Varieties obtained from the United States, England, Germany, France and Russia are being carefully tested along with those secured from the wheat-growing sections of Canada.

Seven varieties of winter wheat were sent out for co-operative experiments in the autumn of 1897. These were divided into three sets with three varieties in each set, the Dawson's Golden Chaff being used in all the sets as a basis by which the results of all the varieties could be compared with one another.

The following table gives the comparative yield of straw and grain per acre of the varieties of winter wheat tested in 1898 on 191 farms:

Table with 3 columns: Variety, Straw per acre (tons), Grain per acre (weighed bushels). Rows include Dawson's Golden Chaff, Imperial Amber, Early Genesee Giant, New Columbia, Early Red Clawson, Pride of Genesee, and Poole.

This table should be of great value to the wheat growers of Ontario, as none except the 191 good reports are included in the summary. Much credit is due to the careful experimenters who sent us the reports of the tests made on their farms.

1. In the average yield of winter wheat per acre, the Dawson's Golden Chaff stood highest among 11 varieties tested over Ontario in the year 1898, among 9 varieties in each of the years 1894, 1895 and 1896, and among 7 varieties in each of the years 1897 and 1898.

4. In the co-operative experiments for 1898, the Dawson's Golden Chaff and the Early Genesee Giant came through the winter the best, and the New Columbia the poorest.

5. The Early Genesee Giant, Dawson's Golden Chaff, and New Columbia possessed the strongest straw, and the Poole and Imperial Amber the weakest straw in 1898.

6. In the co-operative experiments of each of the past five years, the Dawson's Golden Chaff was one of the least, and the Early Genesee Giant was one of the most affected by rust.

7. In 1898, all varieties were practically free from smut, which is nearly always the case when no smut is sown with the wheat.

8. The Pride of Genesee and the Imperial Amber produced the longest, and the New Columbia the shortest, straw.

9. The New Columbia, Early Red Clawson, and Dawson's Golden Chaff were the first, and the Early Genesee Giant and Pride of Genesee, were the last to mature.

10. The Dawson's Golden Chaff and New Columbia produced the plumpest, and the Poole the most shrunken, grain.

The following leading varieties of winter wheat will be distributed this year for co-operative experiments:

Set 1. Dawson's Golden Chaff, Early Genesee Giant and Early Red Clawson.

Set 2. Dawson's Golden Chaff, Imperial Amber and Golden Drop.

Set 3. Dawson's Golden Chaff, Bearded Winter Fife, and Stewart's Champion.

Any person wishing to conduct a careful experiment with one of these sets should apply to the Experimentalist, Agricultural College, Guelph, for the desired set, and one-half pound of each variety, together with instructions for testing and the blank form on which to report, will be furnished free of cost to his address. The supply of some of the varieties is limited, but we will be enabled to furnish a large number with this seed before the supply is exhausted.

A bulletin, giving the results of 92 varieties of winter wheat grown in the Experimental Department of the Ontario Agricultural College is now in the printer's hands, and will be mailed from the Department of Agriculture, Toronto, as soon as printed.

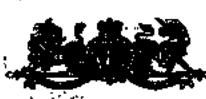
C. A. ZAVITZ, Experimentalist, Agricultural College, Guelph, August 20, 1898.

MR. RUDDICK REMAINS IN CANADA.

Mr. J. A. Ruddick, Superintendent of the Kingston, Ont., Dairy School, who, in the absence of Prof. Robertson in Great Britain, has been doing some work in the Department of Agriculture and Dairying at Ottawa, not long ago received by cable from the New Zealand Minister of Agriculture an offer of the position of Dairy Commissioner for New Zealand, with more in the matter of remuneration than he is at present receiving. He declined the offer, rightly considering that the Dominion has a greater feature in store for it than New Zealand, or, for that matter, any other colony of the British Empire.

Sharp grit is a necessity when fowls are fed on grain and solid food. Gravel is the best grit if the gravels are sharp and not too round. The hen needs grit to grind grain in her gizzard.

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(iii) The Board has also instituted Teachers' Examinations in Pianoforte, Violin and Singing. This Examination will grant a diploma certifying the holder is qualified to teach and use the letters C.T.A.B. (Certificated Teacher Associated Board).

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Publisher's Department.

Conference Minutes.

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Connexional Notices.

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The special supplemental examination ordered by last Conference will be held on Sept. 29 and 30.

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The twenty-sixth session opens Wednesday, September 31, at 9 p.m.

PETERBORO DISTRICT.

Missionary Meetings. Peterboro' (George Street, Charlotte Street, Mark Street, etc.)

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BRADFORD DISTRICT.

The financial meeting will be held (D.V.) in the Methodist church, King City, on Wednesday, September 21, commencing at 9 o'clock a.m.

EVANGELIST THOS. G. R. BROWNLOW, 399 Crawford Street, Toronto.

EVANGELIST VIVIER is open for calls. Address, 180 Spadina Ave., Toronto.

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Wanless Waltham Watches advertisement with text: 'We can confidently recommend these watches. They have been tested so long, and under such varied conditions, that there is no further need to enlarge upon their excellent points.'

RENFREW'S Fall Hats advertisement with text: 'Ladies, now is the time to have your Furs repaired and remodelled by our expert workman. Don't delay.'

VERNOY ELECTRO-MEDICAL SANATORIUM advertisement with text: 'Electricity used in its various modifications suited to any case or weakest organism.'

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MONSOON advertisement with large text: 'The body and aroma of Monsoon Tea satisfies tea thirst perfectly. It permeates the palate with its grateful zest, and refreshes the system with its vitalizing strength.'

NIAGARA RIVER LINE advertisement with text: 'STEAMERS CHIPPEWA - CHICORA - CORONA. Five Trips Daily (Except Sunday) On and after Monday, June 20th, leave Toronto at 4.45 p.m. and arrive at 10.30 a.m.'