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EDITORIAL

Dr. Dby's letters, appearing in this and the following issues, will be dealt with editorially in a succeeding number.

The Epworth League and Sunday-school Secretary contributes an editorial article on Sunday-school Anniversaries on the eleventh page.

It is announced that the sixty-fifth annual meeting of the Upper Canada Tract Society will be held in the Jarvis Street Baptist church, Toronto, on Thursday evening, April 28, to which all are cordially invited.

At a late meeting of the Central Executive of the Ontario Sabbath-school Association, the question of temperance instruction in Sabbath-schools was considered, and a resolution passed urging the officers of Sabbath-schools to make a special effort in the direction of further instruction, especially in view of the approaching plebiscite.

The General Conference of the M. E. Church, South, meets in Baltimore on May 5 next. Our representative, Dr. Griffin, leaves here on Friday, May 6, to attend to his duties as fraternal delegate. We are informed that Dr. Hoss, editor of The Christian Advocate, Nashville; Dr. Chandler, of Emory College, and Dr. Coke Smith, pastor in Virginia, are favorably considered for the office of bishop. Two bishops, we believe, are to be elected.

The readers of The Guardian may often pass over the book notices as uninteresting. Look over the columns this week and see if you do not get value for the time spent. Mothers will find useful notices of recent and valuable books for children.

An encouraging word for missionaries is given by Dr. J. H. Barrows, who, speaking of his visit to India, says: "The objects most worth seeing in India, to my thinking, are neither the Himalayas, nor the Taj Mahal, the Tomb of Akbar, nor the temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular literatures, and what triumphs of faith have enriched the church universal! I have heard much less of the discouragements of missions than I expected. I know how hard-worked and, in the truest sense, self-sacrificing are the Christian missionaries. I know their temptations and sore trials. But I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes.

Progress of the War.

Though the formal declaration of war has only just been signed by President McKinley, the war practically began a week ago. No event of very special importance has yet taken place. The American main squadron, stationed at Key West, has captured several Spanish merchantmen, and is now blockading the west

end of the island of Cuba. The movements of Spain are a matter of much speculation, as she has not yet shown her hand at all. New Yorkers were thrown into a panic the other day by a Berlin despatch, saying that the Spanish fleet was about to bombard the metropolis. What is expected at this time of writing is that the Spanish fleet will shortly leave the Cape Verde Islands, and that a conflict in the sea will soon take place between the two fleets. But the future is all uncertain. In the meantime Canadian trade, especially the carrying trade, is feeling a new stimulus.

Silas Hocking's New Story.

Here is what The Methodist Times has to say of the author of the story now running concurrently in The Times and The Christian-Guardian: "The writer of these stories is Mr. Silas K. Hocking, admittedly one of the widest-read and most popular novelists of the day. Mr. Hocking is an especial favorite in the great industrial centres of Lancashire and Yorkshire, as well as in his own county of Cornwall. He is a past master in literary craftsmanship, and his work is marked by a fine literary finish, while his subjects and his mode of treating them are never unhealthy or morbid. Of course, we have not been able to secure the services of so popular a writer at a small cost; but the widely-growing popularity and increasing circulation of this organ has justified us in this additional outlay. It only remains for our readers to second our endeavors to give them the best value for their money by telling their friends of what we are doing."

The Plebiscite Bill.

The Plebiscite Bill was introduced into the House of Commons on Thursday last by the Hon. Sydney Fisher. Mr. Fisher is a staunch friend of thorough-going Prohibition, and it must have been a pleasure to him, as it is a satisfaction to all friends of Temperance Reform, to have a simple, single issue to be answered with "Yes" or "No."

"ARE YOU IN FAVOR OF THE PASSING OF AN ACT PROHIBITING THE IMPORTATION, MANUFACTURE, OR SALE OF SPIRITS, WINE, ALE, BEER, CIDER, AND ALL OTHER ALCOHOLIC LIQUORS FOR USE AS BEVERAGES?"

This is the plain, direct and simple question that the Liberal Government proposes to submit to the people of Canada. We have previously urged our friends to communicate with their representatives in Parliament supporting this simple form of ballot. It is now in order, and will be doubly effective, to express your views to members of Parliament, and especially to members of the Government, strengthening the good prospects with which the bill is introduced, and showing your gratitude and support. The debate on the second reading of the bill will be most interesting and important. Whatever influence you have, use it now, in this worthy cause.

Anglo-American.

The Western Christian Advocate rejoices in the friendly spirit now existing between England and the United States. It believes that England would never stand idly by if the national integrity of America were imperilled. "And would America not find it time for action were the little isle girt with hostile navies as with the sea? For surely, circumstances that could thus endanger England, and her commerce would have the germ, if not the fruit, of harm likewise to America. A world-free commerce is our mutual dream, and if our mutual dream, why not mutuality of action in order to its realization? The thought of an Anglo-American alliance stirs a patriotic heart. The signs of the times show an inevitable tendency toward such an alliance. Leaders of British and American thought favor it. It seems to afford the one hope of the world's peace. There is unity of language and unity of policy. Why not unity of destiny?" This attitude is heartily reciprocated by The Methodist Recorder: "If the worst comes to the worst America, without doubt, will have the sym-

pathy of England. It is an ill-wind that blows nobody any good, and sensible people on both sides of the Atlantic will rejoice that in this time of unrest and sore national perplexity there should have arisen so warm a feeling of friendship between the United States and the mother country."

Sunday Closing of Saloons.

That an important campaign is in progress in England in favor of the Sunday closing of places licensed to sell liquors is clear from the following: In view of the vigorous campaign now being promoted throughout the country in support of Sunday Closing Legislation, and especially in relation to the Irish Sunday and Saturday Early Closing Bill, a petition to Parliament in support of this bill has been placed for signature in the Book Saloon of the National Temperance Publication Depot. An immense number of meetings have been held all over the country on behalf of the movement. The Methodist Recorder says: We have often stated the reasons why it is most desirable that this bill should be passed with as little delay as possible. There can be little doubt that the prospects of success are just now brighter than they have ever been before. Not only is the Irish Sunday Closing Bill the first order on May 4, but on May 25 the English Sunday Closing Bill has a similar place of advantage. This is promoted by the Church of England Temperance Society, and ought also to be supported.

Australasian Federation.

The movement which has been going on for a long time in the antipodes to form an Australasian confederation is making progress. The convention recently held at Melbourne, drafted a constitution, which will be submitted to the popular vote of the different colonies represented. Queensland and New Zealand did not send delegates, but provision was made by which they will be able to enter the proposed confederation when they get ready. Delegates to the recent convention were elected by popular vote, in Victoria, New South Wales, South Australia, Western Australia and Tasmania. Each sent ten. The result of their deliberations is a bill which, if ratified by the several colonies represented in the convention, will be transmitted to the Imperial authorities for final enactment into law. The form of government will be very similar to our own, though in some respects it will resemble the United States constitution. The Cabinet form of government will be adopted, and members of the Cabinet will hold seats in the representative body, and will be responsible to Parliament. The most noticeable feature of the constitution is that the members of the Senate are to be elected by popular vote, a method different both from our own and that of the United States.

Deportation of Professors.

The loss of three professors, all "excellent scholars and men of promise," from McGill University, is the occasion of an editorial in the Montreal Herald, in which the point is well taken, that donors to university funds would do well to consider, that good professors are as valuable to a university as good buildings. The Herald deplures the fact that McGill's professorial ranks have undergone continuous depletion for many years, and adds: "A deported professor may advertise a university abroad, but is this costly pyrotechnic discharge of professors absolutely necessary to demonstrate to the rest of the world that we have such a thing as scholarship in Canada? Without derogating for one moment the generosity of those men whose gifts have made McGill what it is, would it not be well for future donors to pay more attention to the efficient endowment of chairs, rather than the erection of buildings that seem to prove, and have proved, such a sadly temporary home for those scholars we would fain keep."

Universities in the new countries are particularly subject to the loss of their best professorial talent, and university authorities, as well as donors, ought not to forget that a few hundred dollars is often better spent on a first-class professor than on a first-class university building.

THE STRANGE ADVENTURES OF ISRAEL PENDRAY...

— AN EARLY METHODIST PREACHER

EDITED BY

SILAS K. HOCKING.

II. The Smugglers of Porthliddy.

CHAPTER II.

At length I made a desperate effort and sat up. My hands were bound in front of me, and stretching them out I was able to reach easily the cords that bound my ankles. My wrists, however, were so tightly braced together that I had very little use of my fingers: nevertheless, I worked away at the knots as well as I could, and after a very long time succeeded in undoing them, and so setting my feet free. This partial liberty, however, was purchased at great pain to my wrists, and for some time after I had got my feet loose I sat quite still and breathed hard.

When I had recovered myself a little I began at the other cord with my teeth. This, however, proved a much more difficult task. It was impossible to reach the knots, and so I had to bite the cord through strand by strand. Nevertheless, it kept my thoughts engaged, and that was a relief. For several hours I nibbled in this way, and then had the pleasure of feeling that my hands were free, though both my wrists and ankles gave me great pain.

I now began to think a little more hopefully of my escape. I reflected that as I had been brought in head foremost my feet would be toward the entrance of the cave. It was still pitch dark, and the silence was unbroken save for the slow drip of water in some parts of the cave.

I was afraid to stand upright lest I should bring my head in contact with the roof, but calculating as well as I was able in that Stygian darkness, I crawled forwards on my hands and knees.

I began to feel quite hopeful at length. There appeared to be nothing to impede my progress. On and on I crept, and every step seemed to bring me nearer liberty. I fancied the atmosphere was fresher, as though the wind were blowing in from the sea.

Then suddenly my hope went out in darkness. I reach a blank wall of solid rock. I felt carefully round with my hands, but there was not an opening anywhere big enough to push my head through. I was in a small tunnel of some three or four feet in circumference, and the end of this tunnel was blocked by a great mass of solid, unyielding rock. I understood now what the noise was I heard when my captors left me.

For a few moments I felt stunned. Then I knelt down and prayed, and while praying a deep peace came into my heart. I had thought much about the early martyrs lately, and had sometimes wondered if my faith and devotion would stand a similar test. They had died in desert solitudes and in lonely caves of the earth. Others had been flayed alive, had been sawn asunder, had been slain with a sword.

I leaned my back against the wall of my dungeon at length, and began to repeat aloud as much as I could remember of the eleventh chapter of St. Paul's epistle to the Hebrews. These men and women ("of whom the world was not worthy") accepted torture willingly, and gloried in their tribulation, should I therefore repine and fret, and think my fate a cruel one?

And yet life was very sweet to me just then. My blood had not begun to run thin with age, nor the world to lose its charm through weariness of the flesh. Also, I had only just begun the Christian warfare, and I had hoped to preach the Gospel for many years.

Nevertheless, I believed I could endure martyrdom if sustained by the grace of my Lord, and that I felt sure would be given to me. So, after awhile, I began to sing in a strange, quavering voice, one of Mr. Charles Wesley's beautiful hymns:

"Give to the winds thy fears,
Hope and be undismayed.
God hears thy sighs and counts thy tears,
God shall lift up thy head."

My dungeon walls echoed back strangely and weirdly the sound of my voice, as though a small and invisible congregation was joining in the song. This for a time banished my feeling of loneliness. I was not forsaken. Nay, I had a feeling that God's angels were all about me, perhaps also the spirits of the holy dead.

For the best part of an hour I sang on in sheer joyousness of spirit. All fear had left me, neither did I feel any pain. One hymn after another came back to my memory with refreshing clearness and force. Also I saw new meanings in words that had never occurred to me before. I had verily entered into the secret of the martyrs' triumph when they praised God on the rack and at the stake. Death

seemed to me but a beautiful angel, and I waited eagerly for his coming.

In this most delightful frame of mind, I, at length, fell fast asleep, and when I awoke a ray of morning light was piercing the darkness of my prison through a small hole near the roof.

But never before had I awakened to such a sense of misery and pain—to such terrible depression and despair. The light of the morning, so grateful to most people, so comforting to the afflicted, brought me only the most awful torture. All the exultation of the night before had, I grieve to say, entirely left me. All my company of singing angels had gone, and I was alone with my pain and despair.

I tried to struggle to a kneeling posture, but I was so bruised and stiff and sore that every movement made me cry out. Also, I was so cold that I could not keep my teeth from chattering, try as I would. I managed at length to get my eye to the hole through which the ray of light came, but I could see nothing but a jutting piece of rock, though I could hear the moaning of the not distant sea, which sounded like a funeral dirge.

To add to my other distresses the pangs of hunger began to afflict me sorely, and the idea of dying of slow starvation began to weigh upon my spirits to a painful degree. I was much distressed also at the thought of my father's uneasiness, for he would have discovered long before this, that while my horse had got safely home I was missing. Indeed, it was more or less excited at my disappearance.

For a few moments I found a measure of relief in speculating on what my cousin Betty would say and feel. Would she grieve, I wondered, over my untimely fate? or would she call me a fool, and say it served me right, and proceed at once to forget me?

As the day wore on, any small hope of being discovered alive, that lingered in my heart, slowly faded away, and I was left a victim of the most cruel despair. In this condition I gave myself afresh to prayer, and wondered that I had remained so long without seeking its solace and strength; for even as I lifted my eyes towards heaven my burdens rolled away, and a sweet peace came once more into my heart. Moreover, it seemed to me as though a voice came out of the darkness and silence of my prison, saying, "Fear not, for I am with thee."

Now, when the ray of light faded and faded till black darkness filled the cave again, instead of regarding the coming night with terror I rather rejoiced in it. And though the pangs of hunger were by this time very acute, and the cold had numbed me to such an extent that I had no longer power to sing as I much desired to do, yet was I able to compose myself into a most peaceful frame of mind, and in the most comfortable bodily position possible for me; and closing my eyes I waited for the coming sleep which I felt sure God would send me.

The silence was indeed very terrible, for in this part of the cave I could not even hear the slow drip of water, nor, as I lay down, the faint moan of the sea. For a long time I lay listening, if I may say so, to the strange and awful silence, and wondering now and then at the joy I should feel when the struggle was at length over, and I awoke to the light and music of heaven.

I think I must have been dropping off at length into a doze, for I started suddenly and raised myself on my elbow, as a strange, scraping noise fell on my ear.

Then a gleam of light shone through the hole above me, and as quickly vanished. I had my eye on the aperture much more quickly than I can write these words, and very soon I was made conscious that some one was coming into the outer part of the cave with a lantern. Nearer and nearer came the sound of footsteps, crunching the rough shingle, and accompanied by the sound of a much softer and quicker footstep.

By this time my excitement was so great that I put my mouth to the hole and cried out, "Hello. Who's there?"

Instantly the answer came back, "Oh, Israel, my son, is that you?"

"My father! my father!" I shouted, and then I choked with emotion.

"But how am I to get to you?" he called at length; "there's solid rock between us."

"You must go to Porthiddy," I said, "and bring men with crow-bars."

"Crow-bars will not break a rock like this," he said; "there must surely be some other way in, or how did you get where you are?"

"There is no other way," I answered; "the rock is a kind of sliding-door, hinged at the bottom corner at your left hand. If raised from the other side it will go back into a groove. I'm quite sure I'm right."

"But it's tons weight," he answered; "how ever did you get behind it?"

"I'll explain everything if ever I get out alive," I said. "But be as quick as you can, for I'm very much exhausted."

I do not know how long he was away, but it seemed hours to me, as I was crouched there waiting and listening. Also I began to feel very faint after awhile; my head swam and a strange singing came into my ears, while a cold sweat broke out over me from head to foot. I truly thought I should have lost consciousness altogether, and was not a little afraid that I should die before deliverance came. For now that life and freedom were once more in sight I did not want to go to heaven. Life had grown suddenly sweet again.

At length the sound of voices fell faintly on my ears, which seemed to impart new strength to me, and when the men got within speaking distance I felt myself again, and was able to direct them how to proceed. It was as I suspected. The rock rested on a pivot and swung

back into a groove. To raise it the first few inches was the most difficult. But, indeed, the whole process was a most tedious one. I found my patience sadly taxed, for now that freedom was within sight I was tingling all over to be free.

Fortunately, with very loving thought, my father had brought with him from Porthiddy something for me to eat and drink, this was passed through directly the aperture was large enough, and never before did I eat so ravenously.

Every inch that the rock was raised, the stone prop was pushed home, till at length there seemed an opening large enough for me to creep underneath. So lying flat on my face, I was able to wriggle myself till those on the other side were able to get their hands into my armpits and pull. So with "a long pull and a strong pull, and a pull altogether," as the Cornish say, I came once more into freedom, and into the loving embrace of my father.

As soon as I had recovered from the first rush of emotion that came over me on feeling his kiss upon my forehead, I said: "But how did you find me, father?"

"It was the dog that led me," he said.

"What dog?" I asked.

"That I know not," he replied, "for the creature vanished at the first sound of your voice. But I had been searching for you all day—I and a dozen others. But when darkness fell, all the others left me, saying 'It was no use searching further until daylight came again.' But somehow I felt, my boy, that I could not return home without you. The thought of you being alive and suffering filled me with the greatest distress. So, while I stood alone in the gathering darkness wondering what I should do, and feeling in sore trouble, a strange dog of the spaniel breed came up to me and looked up long and silently into my face. Then it ran a little distance toward the sea, and came back again: this it did several times, and finding I did not appear to notice, it caught hold of the corner of my coat and tried to pull me. At first I was disposed to give it a kick and drive it from me, but in its eyes, though it was nearly dark, there seemed to me such a human look, that I could do no other than follow it. So I came hither to the mouth of the cave, where I lighted my lantern, and then followed the dog until you spoke."

"It is the dog I thought was Peter Hunkin's," I replied. "I wonder to whom it belongs?"

But that proved to be a point that no one could throw any light upon, either then or afterwards.

Of what followed—the journey to St. Ives, the welcome I received, the banter of my cousin Betty, coupled with much worthless advice, the days of painful aching and weariness—I need not repeat here. Nevertheless, more things grew out of my adventure than I had any idea of at the time. So the workings of providence were revealed to me in strange and manifold ways, furnishing me not only with illustrations for my poor sermons, but also with much food for reflection, strengthening also my faith, and giving me much comfort of heart.

(To be continued.)

ENGLISH NEWS.

FROM OUR OWN CORRESPONDENT.

THE LONDON MISSIONS.

I have no doubt that it is difficult for outsiders to realize the large proportions and extensive ramifications of the agencies and works of our four London missions, especially of those in the north, east and south missions. I believe that the whole Methodist world is aware that the West-End Mission, under Hugh Price Hughes, is a big affair, employing big machinery, and producing big results. That is quite correct. And the other three are not far behind the West-End. For the most part, the works of the North and East Missions are carried on in old chapels, which, under the old regime, had been almost emptied, but which have been altered and adapted to their new purposes. To some extent the same course is followed in the South Mission. But in the West-End Mission, all the large halls occupied are hired at great cost. This causes an immense increase of the regular working expenses. Of course, it has never been intended to continue the present system of hiring halls longer than is absolutely necessary. To provide halls for the agencies already at work, in the four missions, in place of the hired halls, would cost an enormous sum, certainly not less than £1,000,000.

SOUTH LONDON.

A start is soon to be made to provide our own great halls in London, as has been done in Manchester and other provincial towns. In fact, the South London Mission has already inaugurated a scheme for the erection of a great central hall, at a cost of \$125,000. It is intended to begin the work at once. A site has been purchased for \$40,000. It is extremely well placed; having on one side one of the poorest districts in the metropolis—the birth-place of "The bitter cry of outcast London"—and on the other side a respectable artisan population. There is no foreign element. The building will comprise a large octagonal hall, to seat 2,200 persons, a smaller hall, to seat 800, and a large number of rooms and offices of various sizes. The committee announce that it is their purpose to use the premises as a means of carrying on the "business of God" on every day of the week, and to make them a veritable work-shop for spiritual purposes. The entrance is to be made as attractive as those of the theatres and liquor-shops—the devil is no longer to have a monopoly

of good and pretty things. As in all our large town missions, the social and material things, things of the body and the home are to have prominence. The Metropolitan Church Building Committee have promised \$45,000. Including this, the promoters of the scheme have about \$100,000 in sight towards the \$125,000 required.

AN EX-PRIEST.

The most prominent of the recently-converted French priests, the Abbe Bourrier, states that he heard the Gospel for the first time in his life, about twelve years ago, in the Wesleyan church in the Rue Roquepine, Paris. He then purchased, at the Book-Room connected with the church, the Bible, which, through the Spirit of God, enlightened his mind and brought him the peace of God. He has now taken a pastorate, near Paris, and is seeking to establish a temporary home for priests who are longing to be delivered from the papal thralldom. The Abbe is one of many Romanists brought into the way of life through the agency of French Methodism, who never join our church, but who, nevertheless, are not lost to the evangelical forces on the continent.

NONCONFORMIST MARRIAGES.

One of the disabilities of the Free Churches in England is that they are unable to marry their own people, in their own places of worship, without the presence of an officer of the State, in the person of the registrar. This is not required in the churches of the Establishment, where the clergymen act as registrars. And in Scotland and Ireland the Free Churches suffer no disability of that kind. In England the annoyance often leads to great exasperation. For it often happens that the registrar is late in his arrival at the church, and the wedding-party has to wait till he comes. And sometimes he forgets all about his engagement, or neglects it, and does not appear at all. The result being that there can be no wedding that day. And the party have to go away—though not quite as they came; for they usually come to the church contented, comfortable, law-respecting citizens, but, under the circumstances, they are sure to go away grumbling, miserable, and denouncing the law which makes such an annoyance possible. I am glad to say that a bill has been introduced into the House of Commons, by Mr. R. W. Perks—a Methodist M.P.—to dispense with the presence of the registrar at Nonconformist marriages. And the bill, which was not opposed by the Tory Government, passed the second reading without a division. Of course, the measure is not out of danger yet, nor will it be till it receives the assent of the Queen, still there is a fair prospect of its speedy success.

BANDS OF HOPE.

About a year ago we began the celebration of the jubilee of the Queen's glorious and beneficent reign. And that led to a great many other jubilee celebrations. It was discovered that a large number of excellent things, or people, or movements began to brighten and bless the world fifty years ago. Not the least, nor least, is the Band of Hope movement, or temperance societies for our children and young people. The movement was started in the town of Leeds, on November 9, 1847. And the jubilee has been honored by demonstrations in every town, and almost every village, in the kingdom. It is estimated that we have 7,000,000 children of the Band of Hope age, and of these about 3,000,000 are enrolled as members. A very prominent item of the jubilee celebration has been a vigorous effort to secure "a million more" members of our Bands of Hope. We have scattered freely amongst the people an immense quantity of "million more" literature. We have held numerous "million more" public meetings. We have employed an army of 50,000 "million more" canvassers to visit street by street, and house by house, and compel the "million more" to come in. And we have even had composed for the occasion a special temperance song, entitled, "A million more," and sung to the tune of "Johnny comes marching home." All the returns are not yet received, yet it is hoped that the effort to add "a million more" to our Band of Hope children will be successful.

A WHITE ELEPHANT.

The salary of the Archbishop of Canterbury is \$75,000 a year and we are told that the fees of his office amount to \$50,000 more. In addition, he has, rent free, several magnificent palaces. So the common people of England conclude that the Archbishop is able to live comfortably, and even save money. Here, again, we see how correct Longfellow was when he said, "Things are not what they seem." It appears that the large income of his Grace is not equal to the strain of keeping up the several palaces. So the sensible thing has been done. One of the palaces, Addington Park, the white elephant of the see of Canterbury, has been sold, and the proceeds put to more practical uses for the Primate and the church. Part of the money will provide the Archbishop with a residence of modest dimensions at Canterbury, where he needs it, the rest will be devoted to church work.

Addington Park is one of those possessions of which thoughtless people have been accustomed to envy the Primate. The views are superb, and the huge mansion, built over a century ago by a London alderman, without regard to cost, and since then enlarged and improved, is a monument of old-fashioned comfort. But the heart of the clerical tenant for life has been wont to know and feel its own bitterness. The cost of maintenance is enormous. And, moreover, as there was nothing to call the Archbishop into residence, he had no fun for his money for the greater part of the year. The late Dr. Archibald Tate said that he never knew what it was to be a poor man

till he was made Archbishop of Canterbury. Even the library of Lambeth Palace, the town residence has to be insured on the life and at the expense of every new Archbishop, for many thousands of pounds, before he can take possession. Dr. Temple, the present Archbishop, had his own experience to guide him as to the cost of an earlier elevation. Just before his enthronement at Canterbury, he told a rural Conference, that, though he saved a little money while head-master, or what is called in Canada, principal, of Rugby School, he had to borrow \$25,000 to enable him to come to London, as Bishop of the Metropolls. And, he added, that, in spite of his bishop's income of \$50,000 a year, he could never have repaid the loan, but for a legacy left to his wife.

London, England, April 3, 1898.

THE MILLION DOLLAR FUND.

How They Looked At It.

There were three of them. It was a chance meeting. Two were preachers, and one a layman. I dropped in a word or two just to draw them out. They were discussing the "Twentieth Century Thanksgiving Fund."

As I came in Rev. Mr. B— was just saying: "It is a shame that Christians do not more definitely magnify their appreciation of Gospel benefits. The most available weapon the world uses to-day is that Christians only care for the church for the temporary good they can get out of it for themselves. I think the time has come when the Methodist Church should wake up to testify that it is willing to bear the cross for its Master's sake."

Mr. F—, a layman, an official in one of our city churches, responded: "I think we are carrying now as heavy a cross as we are able to bear. My judgment is, if we had a Thanksgiving Fund, which would 'bear one another's burdens,' and wipe out our church debts, and in this way leave us free to pursue our missionary and educational and connexional enterprises with some heart—it would be the most practical thing, and would find a wide and liberal support."

Mr. B— replied, "There it is, you see! You cannot get your head high enough to see over your own fence. Why not let the gifts of the special fund secure the educational and missionary work on a safe basis by endowment, and let us work our way out of our local difficulties?"

Rev. Mr. S— put in a word here: "I am inclined to think with Bro. F—. I believe it is the Lord's way. He removes the burdens of our sins to make it possible for us to undertake the work of reformation and advancement. He does not ask us to carry our own burden, and that of the kingdom also. I think the work of the world's evangelization should be on our hearts—not in our banks. Why should the work of God have a million dollars on deposit at one wicket, and owe another million at the other wicket, paying six per cent. interest on the latter, and receiving three or four per cent. on the former. Let us rally, and pay our debts, and be free; and in our freedom take hold of the work to be done with a vigor."

Bro. B— got a little stirred up. He responded quite warmly: "If our people were a truly connexional people, it could be done. With all our itinerancy and our mutual dependence theories our connexional enterprises have a 'hard' pull against local pride and church indulgences. Methodist officials repudiate Methodist discipline and Methodist obligation; and then, when distress comes, they court the help of a 'connexional spirit.' I believe, if every debt were removed to-morrow, that before another year we would find Methodist trustees refusing to be bound by the law that three-fourths of the money should be secured before the contract for a new church should be let. They would say, as they have before, 'It is our business, our responsibility, and our funeral if there is any.' I am confident that, as the two millions of debt is the result of a haughty violation of discipline, and a repudiation of authority, there is no use trying to raise a fund for the extinction of local debts."

Mr. F— was ready on behalf of his brother laymen-to-confess their sins. But he replied, "These are not local debts. If we are a connexion and a brotherhood, it should be understood, when a man takes a trusteeship, he takes it for the whole Methodist Church; and he should feel that they are at his back. If the discipline is not carried out, it is the weak-backed preacher who is not competent to administer the law in his hands. If you preachers will magnify your own office—be a connexion yourselves, not seek your personal comfort independent of its relation to others, stand for a broad, free, connexional spirit—we laymen will feel that we have an example to emulate, and brave, strong leaders to respect and follow. If I cannot raise my head high enough to see over my own fence, it is because I am so burdened in my own yard. I want to see over the fence. Loose my burdens, let me up, and I will see just as far as those who have the beautiful feet and stand upon the mountains."

I popped in a word myself just here. I said: "I was about to write something on this great enterprise. I am glad I dropped in. I have my own views on it. I confess I have got a little new light. I believe intensely in the present need of aggressive work. I would like to see our great institutions on a good, substantial footing. But I am impressed with the thought that these great works should be constantly on our hearts, and that our local encumbrances unfit us for connexional work. I will not write my views; I will just record this interview." So I came home, and you have the record. Mine will come next. J. E. L.

Good Notices.

—ST. PAUL'S CONCEPTION OF CHRIST. By David Somerville, M.A. Publishers: Fleming H. Revell Co. Price, \$3.

This book contains the sixteenth series of lectures delivered in Edinburgh under the provisions of the Cunningham lectureship. Mr. Somerville is the minister of the Free Church, Edinburgh, and in these seven lectures he deals very fully with the Genesis, Characteristics, and Content of Paul's conception of Christ.

The leading task of Modern Theology is to develop clearly and fully the "Mind of the Master." We must know Jesus Christ as he was known to the apostles, and then discern the relation of our Lord to all the problems and tendencies of modern life. The Gospels are fundamental in this task, but the faith and convictions of the Apostles, and their understanding of the Person and Work of Jesus are beneath the Gospels. The Apostle John knew Jesus Christ before he wrote a Gospel or an Epistle. The Apostle Paul was not a member of the original twelve; his is a voice of testimony from outside the broken circle from which Judas fell. Paul was bent on exterminating the Nazarene and his followers, until he had a revelation, "a heavenly vision," in which he came to know that Jesus of Nazareth is our Heavenly Lord. There are many theologians—and these are the most forceful and impressive for our times—who are placing new emphasis on the Person of Christ as the centre of religious thinking, the highest source of Divine Revelation, and the measure and standard of all knowledge on religious subjects. This same movement puts an ethical and practical character on all vital theological thought. Christ's centric theology cannot remain theoretical or lie dormant in idle speculations and hair-splittings. It must become intense, ethical and practical. Ritschl in Germany, and Fairbairn in England, are prominent examples. The range and nature of the thought in these lectures can be surmised from the titles of some:

"Christ the Archetype of Humanity."
"Christ the Redeemer and Founder of the New Humanity."
"Christ the Life and Lord of the New Humanity."
"Christ the Fullness of God, the Head of the Church."
"The Eternal Nature of Christ."

It is an new feature, that is worthy of mention and commendation, that this scholar and author has noted with favor and quoted from two authors from this side of the Atlantic, namely, Dr. G. A. Gordon and Dr. VanDyke, the former the author of "Christ of To-day," and the latter of a brilliant series of Yale Lectures on the "Gospel for an Age of Doubt." A friendly look across the ocean in the field of theology may mean mutual enrichment of religious life for two great communities.

This work on "St. Paul's Conception of Christ" is a worthy and helpful volume in the field of modern theology, and especially in that movement towards Christo-centric thought, which has been so prominent for a few years.

A. C. C.

—THE LAMBS OF THE FOLD, a work by Rev. John Thompson, D.D., a Presbyterian minister, of Sarnia, first published some four years ago, by W. Drysdale & Co., but recently came to my notice. If the teaching of this book, or something similar, had been followed by parents, Sunday-school teachers and pastors, and others having to do with the training of children, the necessity of having to resort to revival meetings for the conversion of young people, and many not young, brought up in Christian homes, would be uncalled for. Because, no doubt, of an unscriptural idea about the moral condition of children, they have been taught and treated as aliens from, instead of citizens of, the Kingdom of God; that they may, by conversion, become "lambs of the fold," but not that they are such without the risk and necessity of waiting to grow to years of understanding first. Thus, when the lambs are left they are soon found "wandering from the fold of God," and many get so far away that they are, it is to be feared, hopelessly lost.

The revival most needed to-day is that of home religion that will "train up a child in the way that he should go, and when he is old he will not depart from it" (Prov. xxii. 6); that will constrain the fathers and mothers to "provoke not their children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. vi. 4). This seems to have been the case with Timothy (2 Tim. i. 5). It is one thing to teach children Bible history and doctrine, and to say their prayers; but quite another to bring them up as directed by Paul. They are little plants of God, and need Christian culture that they may become "trees of righteousness."

I may say that I know there is Methodist literature on this subject; but I do not know of anything which deals with it as fully as this book.

F. DeLONG.

—JOHN WESLEY AS A SOCIAL REFORMER. By D. D. Thompson. New York: Eaton & Mains. Price, 50c.

The Christian world has called John Wesley the founder of a new sect—a preacher of righteousness; but the author of this book takes a wider view of his work, and calls him a Social Reformer. The aim of the book is to show that Mr. Wesley's knowledge of the poor, his practical sympathy with them, his influence on the social life of England and America, his "Thoughts on Slavery," and his sermon on "The Use of Money," had much to do with the labor movement of the present day. The fact that in 1885 there were six miners' members in the House of Commons—all Methodists—is striking. We quote a paragraph from the latter pages of the book, taken from Dr. Abel Stevens' article in Zion's Herald, on the labor question: "I think we may advance further and affirm that the problem is eminently a Christian fact—a necessary evolution of Christian ethics and of our Christian civilization, notwithstanding the avowed skepticism and anarchism of many of its leading agitators. I venture to assert that it is exclusively a product of Christian thought."

If Christian thought acts as a leaven—agitating and overturning until the material of society is raised to its highest state, then John Wesley may be called a Social Reformer.

Since his Master walked the earth, and went about doing good—no man has done more to raise the masses out of the darkness and sordidness of their lives. He placed their feet on the ground of the common brotherhood of man, only he taught that their uplifting was to be brought about, not by rioting and bloodshed, but by the regeneration of the life through faith in Jesus Christ.

—SCHWESTER ANNA. By Felicia Bentley Clark. New York: Eaton & Mains. Price, 90c.

This is a tale of German home-life. There is an old-fashioned, wholesome odor about the home of Frau Leufft, which suggests lavender, old oak chests and home-made linen. The heroine, Anna Leufft, loves and is loved by Gottfried Hermann, a young lawyer, whose mother bitterly opposes their marriage. From a sense of duty Anna gives him up and joins a sisterhood of Methodist deaconesses, while Gottfried goes to America.

When the cholera visit Hamburg the Schwesters (sisters) go as nurses to the plague-stricken city. Gottfried, whose mother has withdrawn her opposition, arrives in Hamburg, in search of Anna, when he is smitten with the cholera. He is nursed back to health by the good Schwesters, and the lovers are reunited not to part again.

There is a modesty and strength in Anna, which contrasts vividly with the new-unwomanliness of the heroine of the smart novel. "Schwester Anna" is the story of a simple, earnest life, of love and trust, charmingly written.

—JOHN WESLEY. By Marianne Kirlew. Published by Eaton & Mains, New York. It is a well-written sketch of John Wesley, with many interesting incidents of family life—a book suitable for boys and girls of nine years or thereabouts, and instructive to the parents of such children. We can recommend it for use in all our Sabbath-schools and homes, having tested it by reading the story to "the little ones at home."

—DIGGING DITCHES. By Rev. Fred B. Cowl. Published by Eaton & Mains, New York. Price, 50c. The purpose of this book is to supply spiritual and moral food for boys and girls of the ages of nine or ten—fifteen or sixteen, which it is claimed they do not always get from the pulpit. The truths of practical life are undoubtedly well put, and its contrasts are vivid and well illustrated, and calculated to raise the standards of boys and girls, and give them healthful inspiration.

—CHILDHOOD'S SONGS OF LONG AGO. By Isaac Watts. Published by Herrick & Co., New York. Isaac Watts' Songs of Long Ago are still new, and we might wish that they were better known. Abundance of new literature for children is before us, and it is of a style calculated to develop every part of the child's nature from two years old and upwards. For a collection of good old-fashioned verses, for moral teaching and sound growth, it would be difficult to find a better collection than the above. The picturings, by Blanche McManus, make a decided impression, and pictures are wonderful companions for children. We judge that this book is suitable for children of eight or ten to twelve.

—A MINCE PIE DREAM AND OTHER VERSES. By Emily D. Elton, with pictures by Blanche McManus. Published by Herrick & Co., New York. If we want children to be happy, and we surely do, there is in this collection a very bright and inspiring sentiment. The picturing is suitable and attractive, and if "mince pie" suggests a variety of good things well seasoned and placed between two covers, the name of this little book is not deceiving. For children from five to eight or ten years of age.

—THE GIN MILL PRIMER. By J. W. Bengough. Toronto: William Briggs. Price, 25c. This booklet, written and illustrated by the versatile cartoonist, Bengough, is described on the title page as "A book of easy reading lessons for children of all ages, especially for boys who have votes." The style is extremely simple and terse, as in the school book primers; the arguments are incontestable, and the humor both in text and illustration is irresistible. If parents want to teach their children

something about temperance and Prohibition, they cannot do so more effectively than by procuring a copy of The Gin Mill Primer. The book ought to have a wide circulation, for there are in it the elements of great good to the community.

BOOKS RECEIVED.

—From Curtis & Jennings, Cincinnati: Christ and the Critics. By Jerome. Price, 50c.

—From Geo. N. Morang, Toronto: The Celebrity—an episode by Winston Churchill. Price, 50c.

SOME RARE PORTRAITS.

Through the courtesy of Mr. William Morris, barrister, this city, son of the late Hon. Alex. Morris, at one time Lieutenant-Governor of Manitoba, the Book Steward has secured for Mr. MacBeth's new book, "The Making of the Canadian West," now in the press, a most interesting photograph of Louis Riel and his council of 1869-70, which will be reproduced in the book. He has also been fortunate in procuring an excellent view of old Fort Edmonton, from an oil painting in the possession of the Hardisty family. A fine, full-page portrait of Gabriel Dumont, a recent portrait of Ambrose Lepine, a view of Fort Pitt previous to its destruction in the rebellion of 1885, and showing Big Bear and his two sons, a group picture of the N. W. T. Council of 1885 (by courtesy of Mr. Bain, the Public Librarian of Toronto), are among the most interesting of the numerous engravings with which the book will be embellished. The reproduction of these rare old prints and photographs cannot but add greatly to the value of the book historically. We are glad to see the imprint of our Publishing House on so many of the best contributions of recent years to the history of Canada.

Stuart Henry, in "Hours with Famous Parisians," thus speaks of Zola: "He does not try to win or entertain you. He takes no personal interest in you, and does not expect you to take any personal interest in him. No personal magnetism, no sentiment, no perfume, no rose colors. He has conquered merely because he has worked harder than any one else."

Woman's Missionary Soc'y

NOTICES OF MOTION.

At the next meeting of the Board of Managers of the W. M. S., the following notices of motion will be considered:

"That Article V., Sec. 1, of the Constitution be changed to read, 'One to every one thousand members,' instead of 'one to every six hundred.'"

"That Art. V., Sec. 1, be changed to read, 'One to every eight hundred members,' instead of 'one to every six hundred.'"

"That the names of auxiliary members be omitted from the Annual Report."

"That hereafter Branches have only two vice-presidents."

"That committees be appointed on work in Japan, and work in China, and their duties defined."

The attention of the British Columbia and the Manitoba and Northwest Branches is called to the following proposed changes in the Constitution, which were published in The Outlook of September, 1897:

Art. IV., insert the words "circles and" after "mission."

Art. V., Sec. 2, insert the word "of" before "the president of each Branch."

Art. V., Sec. 3, line 2, substitute "cheque" for "draft."

Art. V., Sec. 3, line 3, insert "all" before "orders on the treasurer."

Art. V., Sec. 3, line 4, substitute "or its Executive Committee" for "and its Executive Committee."

Art. V., Sec. 3, line 9, insert "members of" after "notify."

Art. V., Sec. 3, line 11, add "she shall also have charge of the order book, signing, with the president, all orders on the treasurer."

Art. V., sec. 3, change last clause to read, "The treasurer shall receive all contributions to the society, keeping proper books of account, and shall make such disposition of the funds as the Board of Managers or its Executive Committee may direct, and she shall present an audited statement to the annual meeting of the Board of Managers."

Art. V., Sec. 5, insert clause (3) "To appoint an auditor for the treasurer's books." Change present clause 3 to clause 4.

E. J. Kerr, Recording Secretary.

RIDGETOWN DISTRICT.

The Ridgetown District convention of the W. M. S. will be held in the Methodist church, Newbury, on Wednesday, May 11, commencing at 3 p.m. There will be a public meeting in the evening. It is hoped that each auxiliary will be represented. A cordial invitation is extended to the wives of the ministers on whose charges there are as yet no auxiliaries organized.

J. W. Scatcherd, District Organizer.

A MISSIONARY CONCERT.

The first public meeting, under the auspices of the Chinese Girls' Home mission band, held recently in the Chinese church, Victoria, B.C., was of a very interesting character. The audience was inspiring; representing three distinct nationalities. The Metropolitan

orchestra, which accompanied the singing of the Chinese girls and young men, led by Mr. Knott, added largely to the success of the evening. Short addresses, interpreted in Chinese, were given by Mrs. Betts, Rev. Messrs. Swinerton, Hicks, N. Betts and Winchester, on the power of the Gospel in India, China, Japan and the Hawaiian Islands. Sigo San, of the Japanese Mission, spoke in Japanese. The lady speaker gave a good sketch of the work of the Woman's Missionary Society of the Methodist Church of the Dominion.

A very pleasing feature was a solo in the Tshimpsean Indian language by Miss Josie Crosby. Rev. P. C. L. Harris contributed a very impressive solo on "Building"; also Miss Armon, for the first time in the Chinese church, sang very effectively, "Thy will be done." Before the closing hymn, by the orchestra and choir, Rev. A. B. Winchester gave a brief resume of the march of the Gospel of Christ throughout the world. The free-will offering was taken up to add to the contents of the mission band mite-box, opened by Mrs. Barker, the whole of which is to assist the "Jennie Ford Home" in China. Better days are nearing the mission work in this city, now that the Chinese are practically obeying the divine behest: "Go ye into all the world and preach the Gospel to every creature."

NEEDS OF SUPPLY COMMITTEE.

For the "Crosby Home," Port Simpson, pillows, blankets, quilts, sheets, pillow-slips and towels. For missions in far Northwest—goods of all kinds for men, women and children. At some of those missions the Indians are very poor; one-half of them sleep on the floor of their log houses, with one quilt over them, all through the winter. Half of the others nail up a kind of shelf made with rough boards to sleep on; the rest have cheap bedsteads; even these, who are better off than the rest, live from hand to mouth. Any clothing would be thankfully received, as many of the children are attending school daily, with scarcely sufficient clothing to cover them. They are a pitiable sight. They do not know what it is to have a pair of mitts, and seldom see anything but cotton rags for stockings.

Auxiliaries and bands will kindly communicate with Mrs. Briggs, 21 Grenville Street, Toronto, before shipping any goods.

The Supply Committee have been asked by four different missions for small organs for their churches. If any one seeing this notice, who has an organ to give away, will write for information to Mrs. Briggs, it will be gladly given.

MANITOBA AND NORTHWEST BRANCH.

The third annual meeting of the Manitoba and Northwest Conference Branch of the W. M. S. will be held in Grace church, Winnipeg, Man., beginning May 31, and continuing throughout June 1 and 2, 1898.

Programme.

Tuesday evening, May 31, eight o'clock—opening exercises. Chairman's remarks, Rev. S. Cleaver. President's address, Mr. G. H. Young. Music. Address of welcome, Mrs. Culver, Winnipeg. Reply, Mrs. Rorison, Moose Jaw. Hymn. Mission band exercise, Zion church mission band. Paper, Mrs. Jackson. Presentation of banner, Mrs. J. H. Ashdown. Music. Latest news from Japan, Mrs. G. H. Young. Collection. Closing.

Wednesday morning, June 1, 9:30—Executive meeting. 10—devotional exercises, led by Mrs. Somerset. Roll-call and minutes of Executive, Mrs. Dolson. Appointment of committees—Memorial, Courtesies and two Banner Committees. Memorials and resolutions received. Reports of auxiliaries. Consecration hymn. Memorial service, Mrs. (Rev.) J. Stewart. Consecration and sacramental service, to be conducted by Rev. S. Cleaver. Adjournment.

Wednesday afternoon, two o'clock—Opening exercises; Mrs. (Rev.) J. Semmens. Minutes and roll-call. Report of corresponding secretary, Mrs. S. Carcary. Report of mission band secretary, Miss Scott. Report of treasurer, Miss K. Nixon. Doxology and dedicatory prayer, Mrs. (Rev.) Gordon. Report of organizer and superintendent of systematic giving, Mrs. (Rev.) Huntsman. Report of literary secretary, Miss Nelson. Hymn. Greetings from sister societies. Solo. Report of auxiliaries continued. Collection. Adjournment.

Thursday morning, June 2, 9:30—Devotional exercises, Mrs. (Rev.) J. M. Harrison. Minutes and roll-call. Reports of circles and bands. Hymn. Report of Memorial Committee. Discussion of notices of motion. Hymn. Election of officers and delegates to Board meeting. Adjournment.

Thursday afternoon, 2:30—Devotional exercises. Mrs. (Rev.) G. Dean. Minutes and roll-call. Workers' conference. Question drawer, Mrs. Huntsman. Hymn. Paper. "Notes of Board Meeting," Mrs. Dolson. Collection. Reports of committees, Banners and Courtesies. Solo. Presentation of banners. Unfinished business. Confirming of minutes. Adjournment.

Thursday evening, eight o'clock—Chair taken by the president. Devotional exercises. Mr. Thomas Nixon. Music. Corresponding secretary's report, Mrs. Carcary. Address, Rev. S. Cleaver. Music. Latest news from China. Address, Rev. L. Gaetz. Brandon. Hymn. Address, Rev. A. Sutherland, D.D. Collection. Closing.

N.B.—Tea will be served in Grace church lecture-room Thursday evening, by the ladies of Grace church, and to which all delegates are invited.

Personals.

Edward Sears was elected Mayor of St. John, N.B.

Rev. Dr. Milligan, of Toronto, delivered the baccalaureate sermon at Queen's University on Sabbath last.

William Alexander, for twenty-eight years Public School Inspector for Perth, died at Stratford last week.

Isaac Brock Ostrom, who, as a child, was dandied by General Brock in 1812, died the other day at Sidney, Ont.

Rev. John Learoyd preached two sermons in Ridgeway on Sabbath, April 17, in behalf of the Educational Society.

Sir Wilfrid Laurier attended the funeral of Cardinal Taschereau. Cardinal Gibbons presided over the closing ceremonies.

Miss H. Jackes, of Eglington, has been awarded a gold medal from an institute for trained nurses in New York, from which she graduated.

A telegram has been received stating that on account of illness Bishop Newman will not be able to visit Toronto to preach in Trinity Methodist church on Sabbath, May 1.

Revs. A. C. Crews, C. O. Johnston and Morgan Wood preached at the Sunday-school anniversary services held in McCaul Street Methodist church on the 17th and 19th inst.

Rev. D. W. Snider, according to the Milton Reformer, recently gave an admirable lecture before the Epworth League of Milton, on the subject, "Courtship and Marriage," which is described as both entertaining and profitable.

Rev. W. H. Morrison, of Manchester, N.H., has voluntarily relinquished \$500 of his \$2,000 annual salary because of the cut of twenty per cent. in the wages paid at the mills, and the consequent hard times in the parish and the town.

James Hunter, of Oakville, has received a letter from T. W. Kruger, Mombasa, British East Africa, conveying the intelligence that his brother-in-law, J. S. Tool, who left Oakville in 1896 to engage in missionary work in East Africa, had died at Mombasa while awaiting a steamer to take him home.

The Executive Committee of the Methodist Women's Foreign Missionary Society have decided to send out two new missionaries. Dr. Anna Henry, Markdale, will be sent to China, and Miss Elliott, of Toronto, to Fort Simpson, B.C. An appropriation of \$2,500 was made for an addition to a girls' school in Tokio.

Rev. Sam P. Jones, the unique and popular preacher and lecturer of Georgia, and who is now preaching to 10,000 people a night in Nashville, will preach in Massey Hall next Sunday morning and evening, and lecture on Monday evening in the same place, on "Get There and Stay There."

Mr. Noah Phelps, of Merritton, president of the Grimsby Park Association, occupied the pulpit of the Kincardine Methodist church on Sunday, April 17, and preached two sermons, which were much appreciated by large congregations. He will remain in Kincardine for about two weeks for the purpose of holding special services.

The World, Vancouver, of April 13, says: "A very enjoyable social welcome was given last night in the Homer Street Methodist church to Rev. Dr. Carman, who will leave next Monday by the Empress of Japan for the Orient." Rev. Dr. Eby was in the chair. Dr. Carman gave an address on church work and organization, which was much appreciated. To-night Dr. Carman will preach in the Mount Pleasant Methodist church.

A lecture was delivered in St. James church, Montreal, on Thursday evening last, under the auspices of the Ladies' Aid Society, by Rev. J. Edgar Hill, M.A., of St. Andrew's (Church of Scotland). The subject, "Bonnie Prince Charlie," was handled in an admirable manner, and the lecture was interspersed with Jacobite songs. A large audience was present, and a thoroughly enjoyable evening was spent.

THE LATE REV. JAMES H. KENNEDY.

A wave of sorrow will pass over the Methodist Church at the death at midnight on Monday, April 18, of the Rev. James H. Kennedy, at his home in St. Catharines. Since his superannuation, a couple of years ago, Mr. Kennedy has been ailing from a severe attack of la grippe, which led to consumption, and terminated a useful career. In the ministry he has been for over thirty years an active and conscientious worker, and good results followed his stay in each station. He has been stationed since ordination at High Gate, Petrolia, Alvinston, Mount Elgin, Saltfleet, Troy, Louth and Grantham, Jordan Station, Glanford and Fonthill. For ten years he was treasurer of the Niagara Conference Missionary Society, and has been a member of Alma College Board of Management since its organization. The funeral took place on Thursday, April 21. A private service was held at the family residence, conducted by Rev. Dr. Philp, assisted by Rev. F. A. Cassidy, M.A., and Rev. W. W. Smith. This was followed by a public memorial service in Welland Avenue Methodist church, presided over by Rev. Dr. Philp. Scripture was read by Rev. G. W. Calvert. Prayer was offered by Rev. R. W. Woodsworth, president of Conference, and addresses were delivered by Revs. W. G. Brown, and E. Lounsberry, both of Hamilton. Many other ministers were present, representing various denominations, and the impressive ceremony will long be remembered by those who were present. The interment took place in the family plot, Hamilton cemetery, the Revs. Dr. Philp, John Wake-

field, chairman of Hamilton District, and W. L. Rutledge, taking part in the ceremony at the grave. The family remaining are his wife, a daughter, Mrs. (Rev.) Parr, Merritton, and two sons, Ernest, of Jordan Station, and Wellington, living at home. Widespread sympathy will be extended to the bereaved family.

Church News.

Montreal Conference.

Sturgeon Falls.—Rev. J. S. Stevenson, pastor, writes: "Our missionary givings are over two hundred per cent. in advance of last year."

Morrisburg.—Rev. W. Timberlake, pastor. Many flowers of many colors artistically arranged, gave a pleasing effect to the eye at the annual Easter song service in the Methodist church Sunday evening. Small, neat programmes, with the order of service on them, were scattered throughout the seats. Several choice anthems were rendered in an able manner by the choir, while solos by Mr. George Cameron, Mr. W. C. Davy and Miss Timberlake, with a quartet composed of Misses Corrigan and Messrs. Meldrum and Massey, composed the musical part of the service. Passages of Scripture from Mark xvi., 1 Cor. xv., and John v., were read at intervals by Rev. Mr. Timberlake, who also gave a short address on "Many Infallible Proofs." A very pleasant and successful missionary "At Home" was held at the parsonage on the evening of the 12th inst. Mr. and Mrs. Timberlake welcomed the numerous guests, and all present spent a pleasant evening.

WATERLOO DISTRICT.

Rev. J. W. Humphreys, S.T.L., of Lawrenceville, who has been having a severe attack of pneumonia, is now convalescing.

Rev. W. Smith, of Knowlton, has been invited to remain for a fifth year. Bro. Smith has done grand work for Methodism in the township for a number of years. In Knowlton, as on former fields, he has had great success.

Rev. H. Hill, of West Shefford, has had a very prosperous year. This circuit, for so long one of the weakest on the district, is now near the top. A parsonage is to be built this summer.

Rev. W. B. Tucker, Ph.D., of Sutton, is busily engaged with their new parsonage. Our church and parsonage had a narrow escape in the disastrous fire which burnt out the centre of this town recently.

Rev. John Fewkes, of South Stukely, has received a unanimous invitation from his Quarterly Board to remain for a fourth year.

Rev. and Mrs. A. E. Sanderson, of Dunham, are rejoicing in the birth of a son.

Granby is making steady progress under the able direction of Bro. J. E. Mavety. Not only are preaching services and Sunday-school crowded, but the Thursday night prayer-meeting is probably the largest in the Province.

Rev. I. Nelson, of West Brome, has done a good year's work, and won the hearts of his people; he is planning to spend three months in England this summer.

Rev. F. Tripp is closing his term at Frelighsburg. The work has grown, and the church property been improved during his stay.

Rev. A. O. Waits, of Bedford, has had another year of advance; our cause there is growing.

Rev. E. S. Howard, one of the fathers, has done many years' work for his Master, and perhaps nowhere more acceptably than the five years now closing at Phillipsburg, where he and his family have been greatly beloved. "One may always depend on Bro. Howard doing his very best," is a saying among those who know him best. A. E. S.

Bay of Quinte Conference.

Cavan South.—Rev. C. E. Cragg, pastor. A remarkable work of God has been in progress for the past two months at the Carmel appointment of this circuit. This has always been regarded as stony ground, but under the faithful, judicious and heart-searching ministry of the young man appointed at the last Conference, this sterile field has become glad, and has blossomed as the rose. In proportion to the population the results have been very remarkable. More than eighty have turned from sin to God, and the whole circuit has tasted of the heavenly gift. This circuit has always claimed the services of a single ordained man, and ought, if possible, to be so considered. The young brother appointed by the last Conference, Mr. C. E. Cragg, being unordained, and aware of the people's wishes, entered upon his work with much diffidence and anxiety; but his excellent social and pulpit qualities and his unfeigned sincerity speedily cleared his way, and being in labors abundant, and the pleasure of the Lord prospering in his hands, he will leave this appointment followed by the prayers and warmest affections of the entire circuit.—Com.

Toronto Conference.

Palgrave.—Rev. R. J. Husband, pastor. Our people at the Tecumseth appointment, who got their church burned a year ago last fall, and have since been worshipping in the Orange Hall, have the contract let for the erection of a new brick church, which they begin with a subscription list which covers within a few dollars the whole cost of the church.

Parry Sound.—Rev. Edmund S. Rupert, M.A., pastor. The social held under the auspices of the Epworth League of the Methodist church on Monday evening, 15th inst., was well at-

tended, and was in every way a success. The choir was ably filled by Dr. Stone. The programme consisted of vocal and instrumental music and addresses, and among those who took part were Misses Stone, Argue, Farrar, Walton, Armstrong, Beatty and Mr. Samuel Armstrong. The Epworth League choir, which is composed of a number of talented young people, also rendered a number of beautiful selections. Refreshments were served by the young ladies of the church.

Collingwood.—Rev. T. E. Bartley, pastor. A large number of the members of the A. O. U. W. met in Union Hall on Sunday night, April 10, for the purpose of attending divine service in Maple Street Methodist church. Bro. D. T. N. Mitchell marshalled the members in procession to the church, where the best seats had been set aside for them. The Rev. Mr. Bartley, who took for his text the salient points in the Sermon on the Mount, discoursed eloquently on the beneficent and fraternal societies, and in that particular feature of them that enables the members to provide for those dependent upon them when they themselves have passed to the land beyond. The discourse was effective, and was appreciated by all who heard it. The new organ, under the talented handling of Prof. Clarke, uttered charming music, and when to this the voices of the choristers were added, the music was almost sublime.

Don Mills.—Rev. J. Pearen, M.A., pastor. In Don Mills Methodist church, the pastor preached on Easter to a crowded house at both services, and the music of the choir, under the leadership of Mr. Tasker, was first-class.

Aurora.—Rev. S. W. Dewey, pastor. This year so far here has been one of marked success. The pastor has given a monthly song sermon in his inimitable way, which has been a great spiritual blessing to the large congregations that attended the services. An offering was taken up in specially prepared envelopes at each service, and about \$500 has already been realized toward the reduction of the church debt. Easter Sunday and Monday was the anniversary of the Sunday-school. In reporting these services the Aurora Banner says: "It was the best anniversary ever held by the school." Rev. A. C. Crews, General Secretary of Epworth Leagues and Sunday-schools of the Methodist Church, preached both morning and evening. The scholars, accompanied by the orchestra, furnished the music at both services. Much of its success was due to the pastor of the church, Rev. Mr. Dewey, who was untiring in his efforts to make it a success from start to finish. At both the services on Sunday, and the entertainment on Monday evening, the church was crowded to its utmost capacity, especially on Sunday evening, when fully 1,200 persons were present.

Huntsville.—Rev. Jos. E. Wilson, B.A., LL.B., pastor. The fire of the Holy Spirit has been burning among us. We have just closed several weeks of special services. As a result the church was greatly quickened, and many sinners were saved. Several of these are heads of families, and have set up the family altar in the home. Nearly all the new converts have the gift of tongues, they will speak, pray, or even take charge of the prayer-meeting. Our hearts are rejoiced to see these fruits of righteousness. Six classes meet regularly. Mrs. E. Beman, with her class of twenty-five to thirty boys, and Miss Daisy Wardell, with the same number of girls, are doing the noblest work of the church. These classes meet every Sunday morning, and many of the boys and the girls speak for Christ, and lead in prayer. The Sunday-school, since we have been in our new church, has grown very much in effectiveness and in numbers. The League is active and is a great help—not a hindrance—to the pastor. They put the water-works into the parsonage last fall, and gave \$50 to the new church. There are twenty-five to thirty weekly subscribers to the "Forward Movement," so they are missionary helpers. The W. M. S. is composed of a band of zealous workers, who have now organized a flourishing mission band. The Ladies' Aid are to be commended for their energy. They subscribed \$1,000 in October to the new church. Nearly \$500 is already paid by them. Of this amount almost \$300 was raised by "talent money." Thus the work of God moves quietly along among us, and we rejoice together.

London Conference.

London, Hamilton Road.—Rev. J. G. Fallis, pastor. Our Epworth League anniversary services were largely attended last Sunday, April 17. Rev. Dr. Medd, of Queen Street, Sarnia, preached morning and evening, and addressed a mass-meeting of the Sabbath-school in the afternoon. The Leagues and Sunday-school are doing good work in the church.

Warwick Circuit.—Rev. S. Anderson, pastor. As the Conference year is now near its close I thought a few items from this circuit might be of interest to the readers of The Guardian. The pastor has now been with us two years, and during that time has endeared himself not only to those of his own church, but to all those with whom he comes in contact, on account of his earnest Christian life, his thoughtful expositions of divine truth, and his Christian work in visiting the homes of the people in times of sickness and sorrow, and administering words of cheer and consolation to them. The work on the circuit is in a very satisfactory condition financially. The church funds have been well sustained. The minister's salary has been secured, and spiritually we are in a prosperous condition. During the year revival services have been held at Warwick and Uttoxeter appointments, with very gratifying

results. The church has been spiritually blessed, and many others have been brought to a saving knowledge of the truth, and have started in the Christian race. Similar services were to have been conducted at Bethel appointment, but sickness in the pastor's family prevented that arrangement from being carried out. We expect the pastor will be returned to us for another year, and have no doubt that his labors will be owned and blessed of God in the upbuilding of the church and the salvation of sinners.—S. D. Barnes, Recording Steward.

Cottam.—Rev. A. McKibbin, B.A., pastor. In the Methodist church the Easter service was largely attended. The church was decorated with flowers tastefully arranged in front of the pulpit. The choir rendered excellent music during the service. Mr. McKibbin based his discourse on "There they crucified him," and "He is risen." He indicated first the steps leading up to this tragedy of Calvary. It was no less a murderous act, though it became the way of salvation; second, the Crucifixion appeared a complete defeat, which was dwelt on at some length; last, the Resurrection was a glorious triumph, by the power of God, opening the way for triumph to every believing soul. The whole service was appropriate and impressive. A very enjoyable time was spent at the Methodist parsonage "At Home" social. The evening was all that could be desired, and at an early hour the rooms were filled up, mostly with young people. About twenty young people came out from Essex, and proved to be a very merry crowd, who knew how to go in for a good time and enjoy themselves "at home." Refreshments were served, which proved Mrs. McKibbin an expert in the culinary arts. While it was yet Good Friday, the company broke up, feeling that they had had a most enjoyable evening together. The following programme was given during the evening: Quartet, Messrs. Williams, Mitchell, White and Miss Stephen; instrumental duet, Misses Stephen and Jas.; readings, by Messrs. Sidney Kellett, W. L. Buckland, F. White, Misses Turner and McMahon; solos by Mr. Awrey and L. Williams; trio, Messrs. Williams, White and Mitchell.

London, First Church.—Rev. George Daniel, Ph.B., pastor. The Misses Hall, evangelists, who have been holding successful services at the Kensington and Richmond Street missions during the past two weeks, commenced special services at the First Methodist church, Sunday, April 17. The meetings will be continued every evening during the week, with the exception of Saturday.

Wingham.—Rev. W. L. Pascoe, D.D., pastor. Sunday, April 17, was the anniversary of the Methodist Sunday-school at Wingham, and Rev. Mr. Clement, of Ontario Street Methodist church, Clinton, occupied the pulpit of the church both morning and evening, delivering, says an exchange, two very forcible and impressive sermons. In the afternoon the reverend gentleman addressed the Sunday-school, and greatly interested both the younger and the older members of the school.

Hamilton Conference.

Ingersoll, Charles Street.—Rev. T. J. Atkins, pastor. The "Arch of Fame" concert in the Charles Street Methodist church on Tuesday of last week, was a splendid success in every way, and reflected much credit on the splendid efforts of Messrs. Waterhouse and Walden. Mr. Fairlie acted as King, and in this duty he filled his part very ably indeed. Several young ladies, representing the several countries, each appeared in turn, and recited, and the stone representing the country was placed in position with applause from the audience. Great Britain was the crown of the seas, with Canada, her bosom colony, close at hand; and lastly, the great crown of all, Christianity, was represented by Miss Atkins. Ten young girls, clad in white, with small swords, and with a shield of faith, appeared and sang beautifully, after which a beautiful tableau was shown. It was composed of the Arch of Fame, with Christianity, clothed in white, as the crowning element, and the ten angelic forms kneeling in front in a semi-circle, and with the inscription, "Jesus, King of Kings and Lord of Lords." This was certainly grand, and merited the splendid applause which it received. Mr. Walden and Miss Lilywhite sang a very pretty duet, and Miss Lilywhite rendered a very pretty solo. Everything was greatly appreciated by the audience.—Oxford Tribune.

Milton.—Rev. David W. Snider, pastor. Rev. Dr. Potts preached educational sermons in the Methodist church Sunday, April 17, morning and evening. They were, as anticipated, able expositions, and greatly enjoyed by the congregation. At the after-meeting in the lecture-room Dr. Potts made a stirring appeal to those present to prepare for the coming plebiscite campaign. His remarks were directed more especially to the members of the Epworth League, under whose auspices the after-meetings are held.

Fergus.—Rev. Thomas W. Jackson, pastor. Rev. Mr. Tonge, of Arthur, preached in the Methodist church, Fergus, on Sunday morning, April 17. His remarks were pointed and practical, and the reverend gentleman made a favorable impression on his audience. Rev. T. W. Jackson, of Fergus, preached educational sermons at Arthur and Cumock.

Arthur.—Rev. A. W. Tonge, pastor. Last Sabbath, April 17, was "Educational Day" on this charge. Appropriate sermons were preached morning and evening in Arthur, and at Cumock in the afternoon, by the Rev. Thos. W. Jackson, of Fergus, and the pastor. Our people did well for this fund last year, and will do so again this year. Our Easter services were highly interesting and profitable.

Rev. J. V. Magwood preached excellent sermons at Arthur and Cumnock, morning and afternoon. A song service was held in the evening, when our faithful choir, under the able leadership of Mr. Henry Tindale, rendered a number of appropriate selections in a highly creditable manner. Short addresses on Easter topics were interspersed by Bro. Jos. Norris, W. G. H. Gilpin, and the pastor.—A. W. T.

Hamilton, Zion Tabernacle.—Rev. David L. Brethour, Ph.D., pastor. The anniversary social of Zion Tabernacle attracted a fair-sized audience to the church on the evening of April 18. Rev. Dr. Brethour was in the chair, and the programme involved special music by the choir, and interesting addresses by Rev. W. F. Wilson and Rev. J. L. Gilmour. Rev. Mr. Wilson spoke on "Something that everybody should have," and the interpretation of this need was the single blessing of happiness. The reverend gentleman presented his subject in a masterly way, drawing from it many valuable lessons, and his address was brightened by bits of humor capably told. Rev. Mr. Gilmour's address was entitled, "Be Natural," and in it the talented speaker urged the necessity of self-control, and the dangers of affectation. Mr. Jones sang a solo with pleasing effect.

Brantford, Wellington Street.—Rev. J. S. Ross, D.D., pastor. Shortly after Conference the trustees and Ladies' Aid Society decided to make improvements in the parsonage. Accordingly the walls in the rear were raised, a fresh roof put on, new carpets laid down, and a bath-room fitted up with all the modern conveniences. The Sunday-school and Epworth League combined resolved to reconstruct the lecture-room and class-rooms, which were found inconvenient for the growing wants of the school. Accordingly the partitions were taken down, glass folding-doors, with the new Springer attachments, by which a certain large space can be closed off or thrown open in a moment or two, were fitted up, and the whole repainted. All the above-mentioned improvements, costing over \$500, have already been paid for, save a few dollars. We had with us lately Rev. Dr. Potts, for our educational services, who also took part in the reopening of the lecture-room, and Rev. Dr. Briggs, for our church anniversary. Both of these brethren preached with all their old-time vigor and ability. The visit of these connexional officers was much appreciated. At the anniversary services an appeal was made to clear off a floating debt in connection with the Trustee Board, and over \$400 was secured, which nearly reached the amount requested.

Port Rowan.—Rev. W. J. Brandon, pastor. During the past two years' extensive improvements have been made to the church and parsonage property in this place, chiefly through the efforts of the Ladies' Aid. All expenses in this direction have been paid or provided for, leaving the circuit still practically out of debt, while our finances and connexional funds are in advance of former years. Our Sunday-school is increasing in numbers, the Epworth League meetings are well attended, and an increasing interest is being manifested in the public services in this and the other churches. Mr. Brandon has sustained his reputation as an able and instructive speaker, while the disinterested labors of the pastor and his wife have won the confidence and esteem of the people.—Com.

Thorold.—Rev. George W. Calvert, pastor. Dr. Potts, General Secretary of Education, preached educational sermons in Thorold last Sabbath, with fine results. The Doctor is a great favorite with the Thorold people, and he always receives a hearty welcome when he makes them a visit. Thorold was one of his early charges, where, as a young man, he spent three years. The contributions in the interests of our educational work this year were very gratifying, \$433 being the sum obtained, a fine advance on last year's givings.

Manitoba and the Northwest.

MORLEY TO NORWAY HOUSE.

Rev. John McDougall, chairman of the Lake Winnipeg and Saskatchewan Indian District, sends an extended account of his recent visit to Norway House, taking occasion by the way to make many observations having an important bearing upon the welfare of Canada and the part this country is destined to play in the history of the world. The portion of the narrative given at this time includes the journey up to the time of his arrival at Berens River, on the east side of Lake Winnipeg. He writes: During the last hours of February 24, I said "Good-bye" to my loved ones at home, and driving to the station, caught the Atlantic express while she was shaking herself free from the mountains, and saucily turning her head loose to take the long runs across the great plains and enjoy her own steel slides down the slopes of this mighty continent. Going to bed at once, I awoke as we were pulling out of Medicine Hat. Already, more than 200 miles of my course were over, and in the sublimity of comfort and rest, and in passive unconsciousness; still, I had taken "the wings of the morning," and was flying on my journey.

Soon breakfast is called, and I enter the dining car, and seat myself at a table and think. We are now on the treeless plain, in the centre of solitude, a lonesome coyote the only living object in sight. And yet these very plains have shaken with the tread of countless herds of God's cattle. Though these, in the order of his providence, have passed away, still, here are the soil and grass and climate these cattle upon a thousand hills flourished on. And shall not man, for whom this world was made, utilize this enormous wealth? Yes, verily, he will; and, in God's good time, countless herds and flocks will feed on these boundless pastures;

and man will, in the fulfilling of his true destiny, and in the carrying out of the divine purpose, intensify their productive power, and large areas of these big plains will be reclaimed by the various processes of scientific and intelligent irrigation. Nature has made, as of purpose, rich provision for this. Here are the strong and perennial rivers and streams; here are the natural reservoirs for the storing of water wealth, and the day will come when an immense population will live and thrive on these broad acres.

But while I am in the full swing of my "early morning optimism," the vacancy at my table is taken, and here is a friend whom I met a few days since, between Calgary and Edmonton. And we are mutually glad, for we had each thought that we were alone on this crowded train. My friend was from Chicago, and, like his "house," he was big and buoyant with youth and vigor. Moreover, he represented one of those huge concerns which feed the world with pork, and bacon, and lard, etc. The Anglo-American Provision Company, so my friend assured me, can handle in its packing house in Chicago, 14,000 hogs in a day of ten hours. One needs no tonic then to sit at breakfast with a man who can talk of provisions by the ton and car-load, who is full of the growth of Chicago and the great west, and who, having taken a run for the first time as far north as Edmonton, sees like possibilities in our Canadian Northwest.

All day, and until bed-time, we are crossing the plains. Eastern Alberta and western Assiniboia, are passed; and now, through the night watches, we will roll amongst the wheat fields of eastern Assiniboia and Manitoba. Every whirl of the wheel of our car seems to intone the song, "No. 1 hard; No. 1 hard. Grass and soil; wheat and beef, beef and wheat; matter and mind; mind and matter." And in the utilization of these forces will come to pass what the prophet in vision once saw: "And the wilderness shall become a garden, and the solitary place shall be glad." All around us are veritable and already proven Klondikes, permanent and lasting in their consistent qualities.

The next morning we reach Winnipeg, only three hours late, which, in the long run from the Pacific at this season is remarkable. Hurrying with my friend to the mammoth Hudson Bay stores to introduce him to the manager, I am then away to the Indian offices, where I had previously arranged for an interview with the commissioner, A. E. Forget, Esq., who kindly invites me to accompany him home for lunch, where we discuss the many questions I have noted in my memo. to place before him in the interest of the cause and people we mutually serve. And as I sit at this hospitable table, and enjoy the society of Madam and Mr. Forget, I cannot help but feel that the Government could not do a more fitting act at present, than to place this lady and her dignified husband in the Lieutenant-Governor's house in the Territories. Such an appointment would be welcome among our western people; and such appointees would grace and dignify the position.

I spent the evening, in calling upon Dr. Stewart, he having requested me to look him up when I came to Winnipeg, because of business in connection with one of our northern missionaries. He accompanied me to Wesley College, to interview a student who had applied for a position as teacher in one of our mission schools. From there we hunted up the daughter of one of our missionaries on Lake Winnipeg; her parents asked me to call and see their child that I might bring a report to them of her welfare, and otherwise. Sunday I worshipped in Grace church in the morning, and heard a very good, practical, Gospel sermon from Bro. Spence, of McDougall church. Sunday evening I went to Selkirk, and was in time to attend service with Bro. Dickenson and his people, and assist in dispensing the sacrament of the Lord's Supper at the close of the service. Then I wrote some letters and went to bed; and was astir early Monday morning, as this was really the starting-point for my journey into the north country.

Here I left the railroad and iron horses; and presently the stage came around. I noted with dismay that it was a house with a stove in it, set on bob-sleighs, and that the horses were a sorry-looking pair of quadrupeds. To ride inside on coach or stage always makes me sick; and there were no outside seats, but the driver's on this thing. But I was pleased to note that the driver was a cheerful, pleasant-faced young fellow, who could not but look on the bright side of life; and his cheery "Good-morning" was infectious. And in I got, and we started on our two days' drive from Selkirk north to Icelandic River. We had not gone across two blocks in the little town when I felt my constitutional weakness was on top; and when Charley, the driver, pulled up before a house and told me, in a confidential whisper, that he had a girl passenger to pick up here, I quietly slipped out and got in front with him. And when our buxom Icelandic maid, Maggie, came, she also protested that she could not ride inside. So we cleaned out the front of the sleigh, and, placing all mail and express parcels inside, we three settled down to filling the driver's seat, and thus we started. And by-and-by I was comforted to find that our team was very much better than it looked; and we made fairly good time.

This was now the last day of February; but already a strong March wind was blowing, and, with the scanty wraps of the stage, we had hard work to keep warm. Maggie was modest and prepossessing, and lady-like; for, while both she and Charley were Icelanders, and Charley would fain confine the conversation to that language, Maggie would ever and anon break into clear Anglo-Saxon, and teach "Mr. Charley" that another also must be considered. Steadily, through drift and snow, and sharp cold, and at

the end of twenty miles we came to the next stopping-place, a small, one-roomed building, which had that day to provide shelter and food for fifteen guests; for we had caught up to and met several other sleds. Here I found, as the proprietor of this humble inn, an old friend. His father had been my host when, in 1864, I came across the plains. Then the family was living on the banks of the Assiniboine, near Headingly. The parents had come out by Hudson's Bay with the early Selkirk settlers. A brother of this man I had taken with me across the plains when I returned west in 1864. The readers of my book, "Saddle, Sled and Snowshoe," will remember "Oliver"; and here was his brother, who recognized me at once, and seemed glad to revive old memories. Here I met an "Eldorado" in charges, for, when I went to pay for my dinner, which was plain but wholesome and good, I was told the price was fifteen cents. I, being astonished, asked if this was for "Auld lang syne's" sake; and was informed that this was the regular price, as I would find right through on this stage journey. And so it was.

In the evening, after another long, cold drive, we came to Gimli, the chief town or village in this Icelandic settlement, which extends more or less for eighty or one hundred miles along the west shore of Lake Winnipeg. At our stopping-place all were Icelanders; and I spent the evening in the vain effort to detect difference in sound; but, to my untutored ears, all was the same. All can talk at once, and every one still be intelligible, apparently, to the others. During the evening the wind had risen to a storm, and cold and drift had intensified. When I retired to sleep between feather beds, according to Scandinavian custom, I found my cap and coat quite helpful, for the strong, keen wind was finding its way into the room. But for this room and bed, and my supper and breakfast, I paid the full charge of thirty-five cents, and became sure of having struck an Eldorado in living.

Our second day was colder than the first. But here Charley produced a robe he had forgotten on a former trip, and Maggie, Charley and myself kept the outside seats, and wrapped as snugly as we could from the extreme cold. Moreover, Charley began to exploit his English more confidently, and told me that the most of the people were "Lutherians," that some of them were "Uniters," and the little fenced fields containing graves were "Icelandic simmeters."

I noticed, as we drove all day steadily north through this Icelandic settlement, that here was a thrifty, industrious people, rapidly becoming Anglicanized, hardy pioneers, descendants of the old Norse stock; plucky men and brave women; and I could not help but wish that, when they first came to this country, a more favorable spot had been found for them than this low-lying, flat, moist coast of Lake Winnipeg. However, even this is rich in possibility, and it may be the mission of these people to reclaim this part of God's footstool. Certainly the food they gave me for fifteen cents, a meal was almost altogether of home product, and withal was wholesome and good in quality and kind.

About sun-down we came to the end of our stage journey. Here was Maggie's home; and I bade her and Charley "Good-bye." I was glad to see, before I alighted from the stage, the welcome sight of a "dog Berlin," or "carriole," leaning up against a shed; from which I inferred that Bro. Steinhauer was on time, and my Indian and dog-train were here waiting for me. And this proved to be true; for, on entering the little stopping-place, I found one of our Fisher Bay Indians who said he had come for me. Then, before dark, I went out and sized up our dogs, and was glad to note their size and hardy appearance. Coming in I ordered supper for Joe (my man's name) and myself. Reading Joe's mind I sat in expectancy that he would broach the subject of going on that night, and soon it came. Joe said, as a feeler, "There is fine moonlight now." "Yes," said I, with significant intonation. Joe, encouraged, said, "My dogs are not tired." He had come from Fisher Bay that day, only fifty-one miles distant. I said, "The dogs look fresh." "Have you seen them?" said he. "Why, of course, I am an old dog driver, and I want to see your dogs almost as soon as I came," I answered. Joe looked into my eyes, and we became brothers in that art at once. And now Joe came boldly to what was in his mind. "Are you tired? Could we go out some six miles to where there are some shanties to-night?" And Joe's face brightened when I said, "Of course we can go, and as soon as we have supper I will be ready." At eight o'clock sharp away we went into a crisp, cold night, and once more I found myself seated on the thin boards and behind the dogs again. Not since December, 1878, almost twenty years, had I thus been conditioned. Once more to hear the familiar, "Marse," "Chuh," "Yean" made me young again. A flood of old memories came rushing through my brain. I was glad it was night. I was glad I was alone. Tears sprang into my eyes as I thought of companions and hardships; and again I laughed as I remembered the fun and frolic and wild experiences of those by-gone days. And right merrily rang our bells, and noiselessly glided our sled over the frozen snow. And presently, with a bound, away went our four big dogs; and Joe gripped the back of the sled, and held the guide-line firmly, and said, "They smell sheep." The rogues wanted mutton. They were still in the Icelandic settlement, and the scent of the settlers' little flocks kept our dogs in a whirl of excitement, which greatly accelerated their step.

We were still a mile or two from the shanties Joe had spoken of, and I knew it was coming. Presently Joe began to describe the road ahead, and told me that, some twenty miles beyond the shanties there were two Indians keeping a sort of half-way house—and I waited.

Again Joe spoke—"Dogs travel well these moonlight nights." And so I thought I would at once relieve Joe, and told him I would be delighted if he made the twenty-six miles from Icelandic River before we slept. And Joe said, "We will be there by midnight." So past the shanties we drove, on into the deep, dark forests which comprise this long portage, across the peninsula to Fisher Bay. The road was not very good for dog travel. Teams had been over it, and their foot road was too narrow for our sled; and the strain upon our dogs was constant. But we had not gone many miles before I knew I had a willing, tough man and hardy, strong dogs, and I was thankful. The night was clear and cold, the breath of men and dogs congealing almost on the moment of its entering this larger space. Our course was a little west of north; the road was exceedingly straight. Presently the northern heavens were illumined and made glorious by a grand gathering of the aurora. Up and out from infinity these flashing companies gathered. As I sat there, on the little toboggan, behind those straining, panting dogs, with my one companion running behind, we were an atom, a mere speck, in the universe. And yet I was privileged above many, for here before me it would seem there was a mighty review going on, the "cohorts of heaven," the horsemen and chariots of Israel, the army of eternity here being marshalled. And yonder, from that great centre towards which the heavenly bodies had been converging, I thought the command was given; and in dazzling yet regular swiftness away to right and left these brilliant columns sped. Each in place they halt. Again it seemed the word was passed, and in flashings of beautiful light once more they are gathered by companies and divisions and armies around their common centre. I thought of the multitude of the forces of evil. How, too often in the past, might had been right. I thought with sorrow how, alas! even in our day, these tremendous powers have full sway; and, in many lands, are dominant. But in the face of this heavenly vision before me I could also think, and my whole being thrilled as I thought of that better day coming:

When force shall lay his sceptre down,
And strength shall abdicate his crown,
And love incarnate sway the race
With wisest power and tenderest grace.

I have never sought signs, but when they came to me, have been thankful; and for this one in the outset of my journey to the brethren and people of these northern missions, I was profoundly grateful, and with glad heart went on my way rejoicing.

Fifteen minutes to twelve o'clock we came to the half-way shanty. Here we met the mail carrier going south to Icelandic River for the weekly mail for the lumber camps. This mail man was an old friend; he had been the boat-swain of our schooner when Bro. Semmens and myself visited the missions some years since. He is a specimen of human hardihood, being a cripple. The way he travels this northern country winter and summer is something wonderful. Our arrival is the signal for his departure. He has a white man passenger; that is, the passenger can run, or walk, either before or behind Jim's sled. Sufficient for him if Jimmie's dogs haul his grip and grub. Besides these two in the shanty there was present at this time one of the owners, the other having gone in to Fisher Bay. I had not brought any bedding, but as the mail carrier was leaving his blanket, expecting to return the same evening to this point, I spread my fur coat on some poles, and with his blanket, and one of Joe's, I managed to sleep until daylight. Then he cooked our breakfast, which consisted of moose meat and bannock; we sang a hymn and had prayers, and by eight o'clock were on the road; and before twelve had reached Fisher Bay. Thus we had come from the end of the stage route to this point, a distance of fifty-one miles, in seven hours and thirty minutes, and the road not of the best for dog travel. The roughness of the road and lack of wrappings had made it a most uncomfortable trip for me; but I was proud of my dogs and my driver.

And now I was safely domiciled with my friends in the new mission house. This was built last summer by men sent out from Toronto by Dr. Sutherland; it is well-planned and commodious, and presents a fine appearance, standing as it does on the bank of Fisher River. I could but wish that all our missionaries and their families were as pleasantly housed as the Steinhauers are at this point. Years of isolation and disadvantages many are enough to bear without being penned up at the same time in small, cold, uncomfortable mission houses. In the days when there were no saw-mills or railroads, or steamboats, or proper mechanics, brave and true men and women underwent all manner of discomfort and hardship, and there was never a word of complaint. But there is no need for this to-day on most of our missions; and I am glad that a new policy is being adopted.

I found all well at the mission. In the afternoon Bro. Steinhauer harnessed his dogs and took me up the river to visit some sick folk, and we went into one humble home and found the husband and father in the last stage of disease, but triumphantly joyous in Christ. His face shone in the light of heaven, and while he was glad to see me, and I did what I could to help him, yet all the time I felt I was the one being helped. To witness such perfect submission and peaceful trust was indeed great encouragement to my own soul. In the evening we held a service in the church until late, and God was with us. Then the principal head man sought an interview with me to discuss matters affecting the people; so it was midnight when we retired to rest. But I soon forgot all weariness in the comfortable bed and pleasant room Mrs. Steinhauer provided for me. (Concluded next week.)

The Family.

"I will lift up mine eyes unto the Hills,
whence cometh my help."

THE HILLS OF GOD.

We journey through the lowland shadows,
Through the dull, dull mist and the rain;
Oh, chilling the fogs of the marshes
And the winds from the lonely plain!
And our hearts grow sick with longing
For the beautiful paths untrod,
For we know that away above us
Stretch the glad, green Hills of God.

Our feet are chained to the valley,
We plough and we sow and we reap;
There are strifes and toils for the noonday,
And a grave where at night we sleep.
But a something speaks within us:
"Look away from the spade and the clod,
O soul, look up for thy birthright,
And away to the Hills of God!"

"In the winds that sweep their summits
Is healing for all thy ills;
Up, up! till thou feel the current!
There is help, there is help in the hills,
Let darkness and sore disaster
But sunder thee from the sod,
And know thou shalt thrive in the sunlight
That crowneth the Hills of God."
—Selected.

THE CLAIM WAS MET.

An Old Man's Prayer and How It Was Answered.

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case or you can withdraw it, just as you please."

"Think there isn't any money in it?"
"There would probably be a little money in it; but it would come from the sale of the little house the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"
"Not at all."
"I suppose the old fellow begged hard to be let off?"

"Well, yes, he did."
"And you caved in, likely?"
"Yes."

"What in creation did you do?"
"I believe I shed a few tears."
"The old fellow begged you hard, you say?"
"No, I didn't say so; he didn't speak a word to me."

"Well, may I ask, whom did he address in your hearing?"
"God Almighty."

"And he took to praying, did he?"
"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of the door a cozy sitting-room, and there, on the bed, with her silver head high on the pillows, was an old lady, who looked for all the world just like my mother did the last time I saw her on earth. Well, I was on the point of knocking again, when she said: 'Come, father, now begin, I am all ready.' Down on his knees by her side went the old white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them they should not rebel against his will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have all been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole from under the coverlid, and moved softly over his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother, and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing on those about to demand justice."

Then the lawyer continued, more slowly than ever: "And—I—believe I had rather go to the poorhouse myself to-night, than to stain my hands and heart with the blood of such a persecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desires to him. But of all the pleading I ever heard, that moved me most. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer, I am sure I don't know—but I hand the case over."

"I wish," said the client, uneasily, "I wish you hadn't told me about the old man's prayer."
"Why so?"

"Well, because I want the money the place would bring; I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me about it. I wish you had not heard a word about it, and another time I would not listen to petitions not intended for my ears."

The lawyer smiled.
"My dear fellow," he said, "you are wrong again. It was intended for my ears, and yours, too; and God Almighty intended. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it, too," said the client, as he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer.—Selected.

RATAPLAN.

"O Rataplan! It is a merry note,
And mother, I'm for 'listing in the morn,'
And would ye, son, to wear a scarlet coat,
Go leave your mother's latter age forlorn?"
"O mother, I am sick of sheep and goat,
Fat cattle and the reaping of the corn.
I long to see the British colors float:
For glory, glory, glory, was I born."
She saw him march. It was a gallant sight.
She blest herself and praised him for a man,
And straight he hurried to the bitter fight,
And found a bullet in the drear Soudan.
They dug a shallow grave—'twas all they might;
And that's the end of glory. Rataplan!
—Living Age.

PARENTS' TITLES.

"I was brought up," said a fond father, "to say father and mother. I never dreamed of saying papa and mamma when I was a child, and I should have made awkward work of it if I had tried. My children until lately have always said papa and mamma. I don't know how they got started that way, but at the outset and for a long time they never thought of saying anything else. Then the older ones took to saying father and mother. They liked these titles better, and they thought they were better form, too, and they taught the younger children also to say father and mother, and now they all say father and mother."

"The older children soon accustomed themselves to the change. The younger children were a little shy over it at first, but they soon got pretty well used to it, and now we rarely hear in my house papa and mamma. It is father and mother."

"And I must say I like it better. And I don't think it is because that is the way I was brought up, though these titles certainly do have to me an old and familiar and affectionate sound, that is very pleasant, but I think I like father and mother better, anyway."
New York Sun.

SYDNEY SMITH'S SEVENTY-FOURTH BIRTHDAY.

"I am now seventy-four years old, and, being canon of St. Paul's in London, and rector of a parish in Somersetshire, my time is equally divided between town and country. I am living amidst the best society of the metropolis; am at ease in my circumstances; in tolerable health; a mild Whig; a tolerating clergyman, and much giving to talking, laughing and noise. I dine with the rich in London, and physic the poor in the country—passing from the sauces of Dives to the sores of Lazarus. I am, upon the whole, a happy man; have found the world an entertaining world, and am heartily thankful to providence for the part allotted to me in it."

NIL NISI BONUM.

Hath thy heart sunshine? shed it wide:
The wearied world hath need of thee.
Doth bitterness within abide?
Saut fast thy door, and hold the key!
—Emilia Leonard.

FOR MOTHERS.

LETTERS TO THE FAMILY.

Dear Legion,—Is your maid still your bane? Do you continue to inflict upon your friends and long-suffering husband a minute account of her mistakes and sins, or have you ta'en a thought and mended your ways?

I want to tell you that the last afternoon I was at your home, you were telling me about her carelessness and impertinence (you remember, dear?) and she came in with tea and macaroons while you were in the midst of your recital. I saw a hard, defiant look come in her eyes, and it seemed to say, "She is at her usual work, talking against me."

I thought her face a good one, but she is young, you know, and has not had much chance in her own home.

Did you know that your little Elsie tells her everything she hears you say about her?

Seriously, my dear, you ought to cure yourself of that habit of grumbling against poor Kitty, to any one who will listen to you. You will ruin your children, torture your husband and make Kitty an enemy when (with very little trouble), she would be your true friend.

You have many virtues—add this to your list—that you will never, never mention your maid to any one unless it be to praise her.

Lovingly, MARGHA.

HELP FOR MOTHERS.

Dear Aunt Margha,—In one of the late issues of The Guardian you intimated your intention of giving your readers the benefit of papers and discussions concerning the study of child life. In the last issue you invite correspondence, and I want to tell you how grateful many mothers will be for suggestions on this important subject. Many of us are ready to study, and we feel the need of enlightenment for the physical and spiritual development of our children. We realize that they are to be our representatives. We are beginning to understand them better because we are studying ourselves, and are learning to be more patient with them, and to sympathize with them more than we used to do. Some of us are grandmothers, and have learned many things that we should have known when we were younger. Some of us are young mothers, with the first dawn of responsibility breaking upon us, and we are just waking up to the fact that our children's character and disposition were forming before we were brides and grooms. It appears to me that there is nothing more noble or more refined than for our young ladies to make child-nature a finishing subject of study. I hope the mothers of Canada will say something about the beauty and value of the child's soul, and deal with the conditions which will best develop the true child-nature, both physically and spiritually.

Not long ago I received a communication from Mrs. J. L. Hughes, in answer to a question regarding parental sympathy with child expression. It was helpful to me, and it may be equally so to parents of The Guardian, and is forwarded for use. AIDA.

(Said letter is found below.)

Understand the Child.

One of the most serious results of the failure on the part of adults to understand the evolution of the child-mind, or to see it as a process of growth or unfolding, is the false value set upon precocious expression of emotion, religious or otherwise. The mother who imagines that her child is serving God by imitating adult fervor in spiritual life of prayer, etc., is not only deceiving herself, but by her approval trains her child in hypocritical action. Fervent prayer is born of deep-felt needs, and such can only come through experience in living. Secret, lonely prayer is not child-like, and should not be encouraged.

Froebel pleads so earnestly that we should "let childhood ripen in our children." We should foster all childlike living; never fret at childlike incompleteness in thought or work if the effort has been honest and sincere, but by recognition encourage healthy exercise of all faculties for the sake of the strength gained by use, and not for beauty or completeness of results. It is child-like to live in the present, and we must not look for the judgment of an adult mind in the doings of a child. I think one of the most necessary lines for study of the child is to find out the genesis or beginnings of both good and evil tendencies in character, and having done so, to study the best means to foster the good, and divert life-force away from the evil, through truly child-like doing.

The problem for both parents and teachers to-day is, to work out methods suited to the period of childhood, and to substitute such in the place of the adult processes now used in training both in home and school. A child has a right to be judged by a child-like standard, rather than the standard for an adult.

MRS. J. L. HUGHES.

Children's Corner.

HOW AN ANGEL LOOKS.

Robin, holding his mother's hand,
Says "Good night" to the big folks all,
Throws some kisses from rosy lips,
Laughs with glee through the lighted hall,
Then in his own crib, warm and deep,
Robin is tucked for a long night's sleep.

Gentle mother, with fond caress,
Slips her hand through his soft brown hair;
Thinks of his fortune, all unknown,
Speaks aloud in earnest prayer,
"Holy angels, keep watch and ward!
God's good angels, my baby guard!"

"Mamma, what is an angel like?"
Asked the boy, in wondering tone;
"How will they look if they come here,
Watching me while I'm alone?"
Half with shrinking and fear spoke he.
Answered the mother tenderly,

"Prettiest faces ever were known,
Kindest voices and sweetest eyes."
Robin, waiting for nothing more,
Cried, and looked with a pleased surprise,
Love and trust in his eyes of blue,
"I know, mamma! They're just like you."
—The Household.

"A DARLING AND NO MISTAKE."

Two gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.
"Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into a street car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately-decorated lunch-basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on the way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation, "Why, there is Nettie; wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.
"Oh, what lovely flowers! Whom are they for?" asked another.

"I am on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, saw a pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked of his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

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

Over the little girl's face came a flush. "Yes, miss, we ought to, for Freddie's sake; but you see we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess, mebbe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address down in a tablet, which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortable. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back: "It's cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster-soup at the park restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah," said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the horse-car.—New York Evangelist.

"NEDDIE AND ME."

A preacher was once talking about the heathen, and telling how much they needed Bibles to teach them of Jesus, the Saviour of men. In the congregation was one little boy who became greatly interested. He went home and told his mother that he must give something to help buy Bibles for the heathen. But he and his mother were very poor, and at first he was quite puzzled to know how to raise the money.

Finally, he hit upon the plan. The people of England use marble stones (or "door stones," as they are called) for polishing their hearts and scouring their stone steps.

This little boy had a favorite donkey named Neddle. He harnessed him up, and loaded him with stones, begged from the marble workers, and went round calling, "Do you want any door stones?"

Before long he raised about fifteen dollars; so one day the minister heard a knock at his door, and opening it, there stood a little boy holding out a package, saying, "Please, sir, send this to the heathen."

"My little friend, tell me your name," said the minister, "that we may know who gave the money."

"Oh, well, then, sir, please put it down to 'Neddle and Me,' that will do, won't it, sir?" —Exchange.

THE QUEEN AND THE LOST DOLL.

People who are famous for being very rich or powerful get letters in almost every mail from strangers who ask for gifts of money or other favors. So many letters of this sort are sent to Queen Victoria, and so many of them are from crazy people, and contain absurd requests, that her secretary usually opens and reads them without letting her know about them. Not very long ago, however, a letter came which was so charming that the Queen was allowed to read it. It was from a little girl, and began thus:

"Dear Queen: I let my doll fall into a hole in the mountain, and as I know that the other side of the world belongs to you, I wish you would send some one there to find my doll."

The little girl believed that the hole in the mountain went clear through the earth, and that the Queen could easily have the doll hunted up on the other side in Australia.

The Queen was much amused at this petition, and though she was unable to grant it she did send a new doll to the little girl, who thought that to have a present from the Queen was almost as nice as having her own doll come home. —Ex.

FOSTER.—One of the fathers has fallen asleep in Bro. John Foster. Born in Dundalk, Ireland, county of Louth, on October 1, 1818, and with his parents came to Canada in 1832. His father died on the voyage and was buried at sea, while his mother, with eight sons and two daughters, landed on the shores of this new world with little means and among strangers, to begin the struggle of life afresh and alone in those days of hardship. With such a Christian mother, and with such environments, it is not to be wondered at that Bro. Foster developed into a strong, self-reliant man. He was brought up in the English Church, and was converted with his wife in 1843, at Lowville, under the ministry of Matthew Whiting, and united with the Wesleyan Methodist Church. For fifty-five years he was a member of the Lowville church, filling many of her important trusts, Sunday-school superintendent, class-leader, for twenty-eight years. He was very active in the church's welfare, and liberal to all her calls. He was married to Mary Jane Bladgen in 1845, his now sorrowing widow, and by this union four sons and four daughters were born, all living save one, who has gone before to the better land. Last March he was taken to his bed and for almost one year was lovingly cared for by a loving wife and children and neighbors. He passed home on February 15, 1898, and was laid to rest in the Lowville cemetery. One of the largest gatherings that this place has seen took place at his funeral. J. E. R.

NICHOLSON.—Our church in Chapleau has been called to mourn the loss of a sister, Eliza Jane Nicholson, the wife of Mr. R. V. Nicholson. She was born in Douglas—the daughter of John Thomas and Mary Andrews—in the year 1872. She was converted in Chapleau Methodist church in the year 1889, under the ministry of the Rev. W. J. Conoly, B.A., in services conducted by the late Rev. Albert Austin, the Rev. Walter Russell, and the pastor. For several years she was a teacher in the Sabbath-school, a faithful attendant in class, and an active member of the League. In 1894 she was joined in matrimony to her now sorrowing husband. Her life in the church continued just as busy for the Master, until home responsibilities, in a measure, compelled her to desist. But her interest continued the same, and her personal Christian experience remained bright and strong. Quiet, retiring and unostentatious—she had a beautiful disposition, and possessed considerable firmness and strength of character. Her life on earth was ended suddenly and sadly on Thursday, March 31, after an illness of little more than a day. From the attendance at the funeral, it seemed that the whole community moved to pay a last tribute of respect to her memory. Our departed sister leaves one little girl of two years, besides a sorrowing husband, mother, one sister and three brothers, who, however, are comforted with a strong hope of meeting her in the better land. C.

HONEYWELL.—Emma A. Bruce, youngest daughter of the late Wm. Bruce, was born near Blackstock, township of Cartwright, March 6, 1860. She was reared under the purest Christian influences, in a home whose doors were ever open to the ministers of the Gospel. During the pastorate of the late Rev. Edward Hill, she was led to Jesus, and began a life of Christian love, which was beautifully true and uniform to the end. In 1887 she moved with her parents to the town of Bowmanville, where, in 1890, she was married to Wm. Honeywell, M.D., of Hunter River, P.E.I. She died in her home there March 2, 1898, after a severe illness of less than a week. Her sorrowing husband accompanied her remains to the residence of her brother-in-law, W. R. Clemens, Tyrone, from which place the funeral proceeded to Bowmanville cemetery on Monday, March 7. She leaves one little boy five years old. Mrs. Honeywell was of a bright, cheerful disposition. To know her was to esteem her highly. She was a leading woman in every good work. Her friends feel her loss very keenly, but rejoice in the hope of a blessed reunion. Her death was a glorious transition. Rev. George Millar, of Hunter River, writing to her mother, says, "Her last hour was the grandest hour of human life I ever witnessed. She tried to sing, 'There is a fountain filled with blood,' but, falling, she smiled and said, 'It is an old hymn, but the words are good.' Very soon, with the words, 'Come, Lord Jesus, upon her lips, she passed into glory.' A. M. I.

TRELEAVEN.—On Saturday, the 9th inst., Sister Agnes Sarah Treleaven was conveyed to her long resting-place in Dunganon cemetery. Suddenly, on Monday evening, like a flash of lightning from a clear sky, came the paralytic stroke. She lingered unconscious for three days. Like a shock of corn, fully ripe, of the full age of seventy-four she passed away. Born at Amherst Island—daughter of Robert Johnson, Esq.—she, with her husband, removed to Ashfield fifty-two years ago. Fifty-three years of wedded life—the proud mother of ten noble sons and two daughters. Two sons have died; one was given, when a babe in the cradle, to God for the Christian ministry, and he, to-day (Richard), is a minister in the Methodist Church, Hamilton Conference, at present sta-

tioned at Brantford, and none more highly esteemed, useful and popular. Sister Treleaven was converted in early life; for over sixty years was a member of the Methodist Church—a faithful, consistent Christian, unassuming, taking up her cross daily, and ever walking in the path of holy obedience and holy activities. Her children rise up and call her blessed. All her sons and daughters are members of the Methodist Church. Her Christian experience was rich, full and Christ-like. The beauties of true religion were seen in the life she lived. Truly the heart of her husband did trust in her, and all men praised her. Her piety, her consecration, her integrity, her generous hospitality, and her warm attachment to the church are well known. The sincere love, the high esteem in which she was held, may be judged in the large attendance at the funeral, the tears of sympathy shed, and the floral tributes laid upon her coffin—a mother in Israel, whose words never wounded a heart, whose numerous and noble deeds never hurt a life. Blessed mother! Fragrant indeed are the memories clustering around her earthly life. May the riches and comforts of divine grace, and the consolations of the Gospel come with sustaining power to the bereaved aged husband, relatives and many friends. B. L. Hutton.

WEES.—Mrs. Eliza Wees, the subject of this memoir, whose parents were David and Christina Wallace, was born at Adolphustown, near Kingston, in 1836. In 1858 she became united in marriage to Mr. Dorman Wees, and at once settled at Louisville, near Chatham, on the banks of the River Thames. Shortly after her marriage, under the ministry of the Rev. Mr. Goodson, who was stationed at Louisville at that time, she was led to yield her heart unreservedly to Christ. Her future life was characterized by deep devotion to God and love for the Methodist Church, with which she united, and by kindly word and deed sought to glorify her Master, whom she fervently loved. Her deep piety carried an influence with it that was everywhere felt. Christ's abiding presence within added beauty and grace to her character without. After a severe illness, accompanied with great suffering, which she very patiently bore, she passed away on December 15, 1897, to her eternal rest. She longed to depart and be with her Saviour, and her death was an occasion of glorious triumph. Her cheerful presence is greatly missed from the church below, but her presence has added to the interest of the church above. Besides her sorrowing husband, she left one son, Lemuel, who lives at home, and one daughter, Emily, wife of Mr. H. W. H. Williams. "For to me to live is Christ, and to die is gain." J. Hussar.

WILLIAMSON.—Alexander Williamson, who died at his home in Toronto, on February 28, 1898, was born in Peterhead, Scotland, in 1833. He came to Canada with his parents, and spent his early years in the village, now the town, of Smith's Falls, where he received his education, and entered commercial life at an early age. In 1860 he removed to Stratford, Ont., and became one of the most enterprising and successful business men of western Ontario. He was several times elected reeve, and was for many years a member of the town council. In 1879 he removed to Toronto, where he continued his business career. Upright and honorable in his dealings, cordial and genial in manner, he won the confidence and esteem of his pastors. He was an active and consistent member of the Methodist Church from early life, holding official relations for about twenty years with the Central church at Stratford, and also in the Central church, Toronto, for about the same period. He possessed a strong faith, and his religious experience was always of a cheerful character. He was also a generous contributor to the cause of God. His domestic relations were most happy; married in 1859 to Miss Foster, daughter of James Foster, Esq., of Smith's Falls, who survives him, he leaves a family of two sons and five daughters, to mourn the loss of the kindest and best of fathers. Truly he has left his sorrowing one a rich heritage of sweet memories. A. R. W.

HUDSON.—Mrs. C. Hudson, whose maiden name was Waldby, died at the home of her grand-daughter, Mrs. Adelbert Derick, Noyan, P.Q., March 17, 1898, at the advanced age of ninety-two years and five months. She was born in Skirraugh, Yorkshire, England. Her parents were prominent Wesleyan Methodists, and, like Timothy, she early in life had that unfeigned faith in the Scriptures and their Author, which made her wise unto salvation. She was united in marriage to Christopher Hudson in November, 1825; sailed from Hull on April 12, 1830, reaching Quebec after a stormy voyage of sixty days. After a short stop in Montreal, the family settled in the parish of St. Thomas, on the place known now as the Hudson Farm. Her husband became discouraged, homesick, and proposed returning to their native land; but the brave young wife said, "No, we have broken up our home, crossed the ocean, and now we must give the country and ourselves a fair trial." And they did, and by her unflinching perseverance, encouraging words, and faith in God, won the day, almost forcing success. She was a widow nearly twenty-eight years, and during these years of vicissitude the widow's God was her stay and support. Her piety was not demonstrative, but quiet, steady, unwavering, shining more clearly as the end drew nigh. Her mind was clear, and memory active to the last, and sustained by divine grace, her patience under suffering never failed. For five long months, confined to her bed in sickness and pain, she never murmured, but with clinging faith and brightening hope, endured all these things till the Master said, Well done, enter thou into the joy of thy Lord. She leaves three children,

twelve grandchildren, thirteen great-grandchildren, and many relatives and friends to mourn her loss and revere her memory. G. H.

LAWRENCE.—Helen Lawrence, the beloved wife of Matthew Snyder, Norwich, departed this life February 3, 1897, in the eighty-third year of her age, and in the blessed hope of eternal rest. Mrs. Snyder was one of eleven children born to the late William and Annie Lawrence, old residents of Grimsby. Her sainted father "kept the faith" through the war of 1812—was in several battles, Lundy's Lane being one. A Methodist class-leader for forty years, the children early followed the footsteps of their godly parents. Helen gave herself to the Lord when but a child, and united with the church, in which she walked with God some seventy years. After marriage to Mr. M. Snyder they settled near Norwich, and reared a large family, three of whom preceded their mother, who is now, doubtless, on high with them, awaiting husband and children to join them in the great family washed in the blood of the Lamb. This aged pilgrim, so highly respected by all, has left a beautiful life, as a heritage to her family and the church she loved so well. An impressive funeral service was conducted by the pastor, the Rev. Robert Walker. Two sons were absent—Adolphus, in England, and Walter, in the South. Mr. Orro Snyder, Mrs. (Rev.) W. C. Watson and Miss Nettie Snyder were the favored ones to minister to a precious mother's closing hours on earth. The husband, full of years, is bereaved of a devoted wife, the children of a pure, gentle, affectionate mother, and the church of a sincere, consistent member. A. E. R.

RYAL.—Andrew Ryal was born in the township of Percy (and never lived elsewhere) on November 31, 1840. He was born again, not later than the year 1865, while some who have known him well, believe that he loved and served the Lord from the time of his seventeenth year; and from the fact that much earlier than that he was so much exercised with religion as to choose for the text of his funeral sermon the twenty-fourth verse of the third chapter of Lamentations, "The Lord is my portion, saith my soul; therefore will I hope in him," it may be concluded that he was religiously inclined from his childhood. Soon after the first named date he was appointed a class-leader, after awhile exhorter, and then local preacher, all of which offices he filled until the end of his life, for he preached on the second Sabbath previous to his death. He was a good man, and very useful in the community where he lived. He will be missed very much, and it may be some time ere his place is filled. He was smitten with pneumonia, with pleurisy alternating, which was too much for his delicate constitution, and although these were successfully treated, his strength was so much reduced that he yielded to heart failure, and passed away on the morning of the eleventh day of his illness, being April 17, at the age of fifty-seven years and four months. Bro. Ryal has many friends, and but few, if any, enemies. He leaves a wife and an adopted child to share the respect and sympathy of an appreciative people, but especially to share in her husband's portion. To God be all the praise. Wm. H. Peake.

BALL.—James Ball was born at Warminster, England, in 1815, and came to Canada when nineteen years of age. He was married two years later to Miss Ann Stewart, and settled at Niagara, where he resided until 1850, when he removed to his late residence on Talbot Street, near Shedden. Here, with his faithful wife, through industry and frugality, he acquired a comfortable home, and raised a family of twelve children, five of whom and his beloved partner, have passed on before. For over forty years Bro. Ball was a faithful member of the Methodist Church, and was true to all her interests through all those years, both as a private member and in official positions. He loved the house of God and the means of grace. He was highly esteemed in the community. His last illness was brief, and his end calm and peaceful. On January 30, 1898, he fell asleep in Jesus, in his eighty-third year. J. Henderson.

PIPER.—William Piper was born in Devonshire, England, April 29, 1830, and suddenly but triumphantly departed this life from his late residence, in the village of Iona, on January 26, 1898, in his sixty-eighth year. In 1854 he was united in marriage to his now sorrowing companion, Miss Mary Ann Yeo, and immigrated to this country, settling for a time in what is now the city of St. Thomas. Shortly after this he took up farming, and moved to the Back Street East, of Iona, where he resided until 1878, when he removed to his late home. Bro. Piper was converted in the Old Country, and when he settled in Southwold he sought a church home amongst the people of his choice; therefore, in the strength of his early manhood, he, with his beloved young wife, united with the Methodist church in Iona, where, for over forty years, with great faithfulness and consecration, he lived to God's glory, and served his generation in the church militant, preparatory to his entering upon the larger life and higher service in the church triumphant. Being blessed with good health, and a bright, cheerful disposition, he was seldom absent from the church services, and was ever ready with a happy, helpful word and smile to encourage others. We miss him very much. He was highly respected by all classes, and regarded as an upright, godly man. He was stricken with pneumonia, and in a few days he was not, for God took him. Besides his wife, six children hope to meet him in heaven. J. Henderson.

EDITORIAL

Broad and Narrow Ways.

IV. WAR.

Having said something in general about broad and narrow ways, we may now come down to more specific language, and mention a few of the wide gates that open into the broad ways of waste and destruction. If we like to imagine ourselves standing before those gates, we may look up and behold, written in red characters over one, the word "war." That is the one we are most likely to see at the present time. We may stand there and see the nations of the earth for thousands of years entering in at this gate, and it seems, alas, that they are not through yet. It will, perchance, be questioned by some whether war ought to be considered in this category, inasmuch as great good to the race has sometimes come of it, and not always unmitigated evil. But we have no hesitation in placing it on the side of evil, waste, destruction, sorrow and death, because it is an incontestable fact that for the most part, these are the prominent fruits it bears.

In order to form a judgment as to whether or not war is an evil, it is necessary to count up the cost; but that is precisely what is hardest of all to do. The data that would furnish a result become so enormous that the mind of man cannot grasp them, and even the imagination fails. In 1756 Edmund Burke estimated the number slain in war to be about twenty-three times the present population of the earth. But great as the loss of life has been, and incalculable of estimation as is its value, there are besides, other immense losses that inevitably follow the loss of life, and in addition, there is the destruction of untold wealth and property. Various estimates have been made of the losses in life and property that accompany war, and of what could be done with the money that is thus spent. It is safe to say that the funds now appropriated for army and navy purposes, and for national defence, in European and American countries, would go a long way toward relieving the social distress and industrial hardships of our time, and toward educating and equipping for the battles of civil life, all the hungry and destitute millions of those lands.

It is surely too late in the day to have to argue about the evil and destructiveness of war. We are like enough to witness an object-lesson in the very near future. During all the years of war and waste, the narrow gate of peace stood open, inviting men to the life of love, good will and brotherhood. Few nations have found that way, and only of late years are some of them coming to think that it is possible to settle international questions and disputes by arbitration rather than by the methods of enlightened barbarism. The United States is considered a peace nation. It has been the proud boast of its people that peace is the nation's settled policy, and yet the Senate repudiated the effort made by the English Government and the late United States Executive to give a practical endorsement of the principle of arbitration. Had the Senate at that time lent encouragement to the principle, it is just possible that it might have been operating now instead of the dread engines of destruction.

The question of the justifiability of war is perhaps the most serious one, in each individual case of war, that can be broached. We do not go so far as to say that all wars are alike indefensible, for they are obviously not all undertaken from the same motives. The wars of Napoleon, for instance, are not to be considered as belonging to the same class as the American Civil War. The one was undertaken from selfish motives, the other from altruistic. It was love of conquest in the one case; it was love of human liberty in the other. But even in the case of the latter, if all parties could have realized that it would cost so much, and that slavery would in any event have been abolished before long, there is some question whether it would have been entered upon.

The Anglo-Saxon nations have set up a new claim in modern times, viz., that they have the right to interfere in the affairs of other nations, if the interests of common humanity and justice are at stake, and seem to demand it. To that extent they are more civilized and more Christian than other countries. Once the claim is established, however, the right becomes a duty, and there may be as much sin in neglecting forcible interference in some cases as there is culpability in prosecuting it in others. A case in point is, the Armenian atrocities. When

they were in progress the English Government was absolutely unresponsive, and we fear that, rightly or wrongly, an ugly stain will mar that chapter of English history. It is conceivable that more evil than good would have followed hostile intervention, in that instance, but then it is not in the gift of humanity at large to see a very great way ahead, and we have to judge of the justifiability of war by the motives which prompt its inception.

Any general principles about war laid down at this time will naturally be applied to the Spanish-American war now agitating the people of two hemispheres. But general principles, after all, are not enough; it is necessary to consider each case to some extent on its own merits. The war just commenced will, without any doubt, occasion immense waste, destruction, evil of many kinds, and death. It will cost nobody knows how much. One estimate we have seen places the money cost at the colossal sum of one million dollars a day, for each nation. It seems unjustifiable, on the face of it, for the United States to declare war when there is not the least surety that the evil and destruction caused by it will not be ten or one hundred times greater than that caused by the existing state of things in Cuba. So far as the United States is concerned, it has merited both praise and blame. The earnest desire to bring to an end the condition of oppression and carnage on the island of Cuba, and to see a stable government established there, is altogether praiseworthy. It is in accord with the spirit of justice and of Christianity for the United States to actively intervene for the sake of human liberty and of freedom from oppression, provided every peaceable means to attain the end has been put forward and has failed, and that all the resources of diplomacy have been utterly exhausted. The whole Anglo-Saxon race sympathizes with the United States in a great humanitarian endeavor, so long and so far as it is strictly that. But, alas! there are some facts which were very strong reasons why the Government should not have assumed so aggressive and needlessly hostile an attitude. As the New York Christian Advocate puts it, the United States has declared war on a conceding nation, and that is the fact which will sully the record of the Republic in this war. The resources of diplomacy had not been fully canvassed, and the American Congress had employed language particularly insulting and offensive to the people of Spain. The time seemed more inappropriate than ever before since the Cuban difficulties began for a declaration of war on the part of the United States.

As Mr. Goldwin Smith well states: "Canovas is dead. Weyler has been recalled. Sagasta is a Liberal. Blanco has been sent on an errand of mercy and reconciliation, which he seems well disposed to fulfil. The Liberal Government of Spain, in dealing with a question of national honor, is beset by great domestic difficulties and dangers. The dynasty is threatened with subversion by the resentment of the army, of which the Carlist party, embodying all the pride and ignorance of old Spain, at once hastens to take advantage. Yet great concessions are tendered. An armistice is proclaimed. American humanity, has full leave given it to relieve the reconcentrados. A measure of self-government equal to that enjoyed by Canada is promised at once to the Cubans, and might, and in all probability would, in course of time be improved into complete independence. Can it be said that at this stage of the negotiations there is sufficient cause for peremptorily calling on Spain to strike her flag, and, on her refusal to undergo that humiliation, for rushing into war?"

It may be quite true that Spain's promises are not to be relied on, but then its Government has recently shown an unusual anxiety to in some measure meet the situation. We are not making out a case for Spain, with its awful record of crime and oppression, but we do question whether the President was not forced largely by the jingo element both through the country and in the Senate to plunge the American nation into a needless war.

The present conflict is not altogether discouraging to the friends of peace. The jingoes and the men who like fighting for the very sake of fighting, could not have brought on the war without help from the well-intentioned and honest element of American citizenship, which believes the United States is entering on a great humanitarian crusade. And the Spaniards are not fighting for the sake of fighting either. They are simply defending what they conceive to be their rights and their honor, precisely what the States or Great Britain or any other nation of any spirit would do under similar circumstances. It is not impossible or even improbable that the cause of arbitration may be further advanced at the close of the war than it is now. That, surely, is the hope of us all.

RELIGIOUS PRESS ON THE WAR.

From The Christian Advocate (New York).

Does the situation call upon the United States to declare war? What will it impose upon us? How shall we meet it? Will such a war unite the country? Will the people rally to the support of the Government? Will the moral sentiment of civilized nations sustain our action?

Here is the case of the destruction of the Maine, and the strong presumption that it was done in the interest of Spain, and with the knowledge (not probably of the authorities at Madrid) of one or more Spanish officers. This question might be settled by arbitration.

Here is the case of gross inhumanity perpetrated by Spain in its futile efforts to suppress the insurgents. Are the sufferings of the non-combatant population and the character of the insurgents such as to demand armed intervention by the United States? Are the latter better than the Spaniards? What is the character of the Cuban Junta? Are the Cubans as familiar with the fire and dynamite and other inhuman methods of warfare as their oppressors? Has Spain relinquished, or has it shown signs of relinquishing, its oppressive methods? Does it concede so much as to justify the belief that practical home rule will be given to the population of Cuba? If it should make such concessions, with adequate guarantees, would we then be justified in declaring war? If, under such circumstances as now exist, we should enter upon a war, is there reason to believe that after the first enthusiasm should subside, there would be many voluntary enlistments to our army and navy? Will hatred of the Spaniards evoke voluntary immolation? Will the sacrifice of American citizens for the relief of the Cubans do it? It might be wise, too, to ask what the fate of the reconcentrados will be in case of war; what the climate of Cuba will do for our unacclimated young soldiers; what the filth and contagion of Cuba will do.

If the war is just, these considerations should not prevent us from declaring it; but to engage in it without reflecting upon them carefully would not give evidence of either wisdom or patriotism. If the war be not just, once entered upon it will be reason to give aid and comfort to the enemies. Hence all classes, not merely those who favor war at any price, with or without honor, but those who are capable of forming an independent opinion however great the excitement, should think these questions through for themselves, and communicate with their representatives.

We can easily imagine circumstances in which this country should declare war: Should Spain refuse arbitration for the destruction of the Maine, or, having conceded it, refuse to conform to the award; should it determine to continue such a futile and inhuman course as it has pursued so long; should it offer no concessions of a satisfactory nature, which will give promise that these inhumanities shall cease, this nation would be justified in an advance movement. But war declared against a conceding power appears to be a possible danger at the present time. The President, in his message, opposes forcible annexation, but throws the weight of his influence in favor of forcible intervention, as a neutral, and assigns four grounds on which it may be justified: 1. The cause of humanity. 2. In defence of the lives and property of our citizens in Cuba, which no government there can or will afford. 3. To put a stop to the very serious injury to the commerce, trade, and business of our people. 4. To end the constant menace to our peace, and the enormous expense to which we are put in suppressing filibustering expeditions, and the danger to all our ships, etc. He points out that by this method of intervention he will have to constrain both parties to the conflict. He declares that as each party can damage the other greatly, but they are incapable of reaching any adjustment, the only hope for Cuba is in such neutral intervention, and throws the responsibility on Congress.

The Christian citizens of the land have more need for prayer than for declamation; more need for reflection than for resolutions.

From The Independent (New York).

We could have wished that the President had been able to keep the question entirely in his own hands; but this was not possible. Under our Constitution and form of government Congress had a right to share the responsibility, and the President had no choice but to submit the matter to its deliberate judgment. He was blamed by some of the European papers for taking this course, but it was a course which he could not avoid. He was blamed in Congress for "dumping the wreck of his peace policy at the doors of the legislative halls." He was taunted with having reached the end of his resources as a statesman, and with having offered the muddle which he had created for the solution of Congress. These attacks are not only wholly undeserved, but they are puerile, and only prove how narrow and limited is the intellectual range of some of those upon whom legislative responsibility has been placed.

The best and most experienced minds of America and Europe have declared that the President has conducted negotiation with Spain with the eminent ability of a cool, conscientious and clear-headed statesman. They point to the concessions which he was able to wring from Spain as a proof that he is well fitted to conduct the case of this nation. Amid all the

clamor that was raised for war, and the hysterical demands for immediate hostilities, the President pursued the even tenor of his way, bent upon an early and satisfactory solution of the Cuban question without war, but fully determined that it should be settled even at the cost of war. The pulpit and press and the most influential organization of the country, without regard to party, have declared in the most earnest terms their cordial support of the President's policy. They have said, "We trust him fully; we trust his purpose; his patriotism; his ability, his discretion. It is only right and proper that he should have the power which he asks of Congress."

It is a shame to us that the Senate was bent upon a different course. If we must have war we want it only after all other means have been tried and have failed. We want to be justified not only in the eyes of the people of the United States, but in the eyes of the civilized world. The President is the Commander-in-Chief of Army and Navy, and alone speaks for us to the nations. Let him have the power he asks; and trust him to write the note or strike the blow that shall settle the Cuban question.

From The Outlook (New York).

Why War? Not because of the Maine. Spain is absolutely right in proposing to submit the question of the Maine tragedy to an impartial tribunal.

Not to relieve the reconcentrados. We were relieving them; Spain was relieving them; one relief certainly, the other probably, has been prevented by the mere threat and dread of war.

If honorable war comes, it will be, not for revenge, nor for immediate succor of the starving; it will be to put an end to a government whose whole history has been one of oppression, and whose later course has become intolerable, not only to the people of Cuba, but to its nearest neighbor, the people of the United States.

It has wholly failed to afford that protection to peaceful industry which is the first duty of government.

By its policy of spoliation it has transferred the revenues of the island to the treasury of Spain or to the pockets of Spanish office-holders, and has kept in perpetual poverty an island which is by nature extraordinarily rich.

It has secured a practical monopoly of trade to the Spaniard, and denied to the Cuban that commercial freedom which every mother country ought to give to its provinces and colonies.

It has lacked either the will or the power to prevent repeated insurrections, and an almost continuous revolution through many years.

It has waged a relentless war against those Cubans who have dared to demand freedom and fairness of their Government. In this war it has devastated whole provinces which it should have protected from devastation. It has condemned innocent and unoffending women and children to death by slow starvation.

The history of its government over other colonial possessions demonstrates the fact that this ill-governed Cuba is no error of a single administration, curable by a temporary change of policy, and forbids all hope of better things for Cuba while under the authority of Spain.

Nor has the United States been wanting in patience and consideration toward Spain. Twice she has been publicly and officially warned that if the insufferable condition of her unhappy colony continued, honor, conscience, and humanity would compel the people of the United States to interfere. Reluctantly they have been forced to the resolve that Spanish domination over the island of Cuba must cease. Reluctantly they have been compelled to the conviction that the military and naval forces of the United States must be used, if necessary, to establish on the island a stable government, capable of maintaining order, observing its international obligations, and insuring peace and tranquillity and the security of its citizens as well as those of the United States. If this can be accomplished peaceably, honor requires that no effort should be lacking for that end. If it cannot be accomplished peaceably, still justice and humanity require that it be accomplished.

We believe that it would have been wiser to have simply granted the President's request in the very phrasology in which he preferred his request; that it would have been wiser to have authorized and empowered, but not directed, the President to use the land and naval forces of the United States, and much wiser to have left him to secure "a stable and independent government" without affronting Spanish pride by demanding in terms that the Government of Spain at once relinquish its authority and government in Cuba. But a deadlock between the two Houses would have been a serious public dishonor, and we must assume that the Republican leaders in the House secured all that could be secured from the Senate in eliminating the resolution recognizing the present Republic of Cuba. The total result is, on the one hand, a notification to Spain that the President has no discretion but to begin war if Spain does not withdraw from Cuba; on the other hand, to leave the President large discretion both as to the time and manner of such withdrawal, and as to the measures to be taken in establishing a just and stable government on the island, when the present unjust and unstable government is at an end. The resolution disclaiming any policy or purpose of annexation is wholly admirable.

OUR MISSIONARY POLICY.

BY REV. C. S. EBY, D.D.

It is to be hoped that the coming General Conference will be a missionary Conference. One in which the missionary question will be debated on its merits; when time and strength will be given to a consideration and reconstruction of policy and practice. One from which a new era of upward trend shall be dated. Most of the letters that have thus far appeared in *The Guardian* on this subject indicate a consciousness of trouble somewhere, but fail to make plain the what and the where. The reasons cited by the Editor a short time ago for a possible change in his views as to the advisability of a division of the funds, cited from several brethren, seemed to me one and all so completely aside of the mark, that I felt as though I could no longer forbear doing my part to throw some light on the matter. This article will aim at pointing out the direction in which we must look for a solution. Do not mistake brevity for brusqueness, nor plainness of speech for personal pique. I aim only at principles and light. Each statement to follow would require a separate article, or more, to do it justice.

I. FACTS.

How are the mighty fallen! I can remember a time when Canadian Methodism had a name in the missionary world to conjure with. Enthusiastic missionaries, coming home from successful work, met enthusiastic churches, and average giving rose to \$150 per member. For years the absolute giving has steadily declined, and would have done so this last year if the Epworth League had not come to the rescue; while the average giving, along with increased numbers and ability to give, has dropped to less than half what it once was. And why? There is no use blaming the people for the decrease. Produce the right conditions and the people will respond. The conditions necessary for missionary success, whether on the field or in giving, are always and everywhere two—confidence and enthusiasm. Without these the missionary is hamstrung; without these the people hold tight the purse strings. With us, to say the least, confidence is imperfect, enthusiasm is almost dead, and interest exists only on general principles. Unless these two things can be restored and become practically universal, it would be wise to go no further with that "million dollar" cry, for it would end in an inglorious fizzle. But if the General Conference is wisely radical, it can restore both, though it will require prompt energy and time. Let a progressive policy be inaugurated, however, and very likely the energy required to raise a million dollars would generate enthusiasm enough to fuse conflicting elements into one, and give the church at home and abroad a good send-off for the new century, enabling all to forget the things which are behind, and stretch forward to worthier things ahead.

II. PLEASE EXPLAIN.

1. Preliminary. We are in a scientific age. Work of any kind, if unscientific, is behind the times, i.e., behind God's progress. It once was scientific to go in an ox cart. The world "got there" in those days. It is scientific now to harness steam, electricity, machinery, and the world moves faster. There is a science of missions, which experience develops. If it is left unapplied, we remain in that respect in the age of the ox cart. That can no longer "enthuse" an age otherwise electric. To understand the science of missions, and wherein we have failed to apply it, please look up and re-read Bro. Cassidy's three articles on the missionary problem, published in *The Christian Guardian*; then carefully, thoughtfully, read and re-read, until you are sure you have grasped the idea, the brief statements of this article. Science wants facts to begin with. Mr. Cassidy has indicated one set of facts. I start where he left off; will try to show what those facts mean, and add some more food for thought for our coming legislators. Mr. Cassidy clearly points out some of the differences between missions to English-speaking people at home, to people of alien speech within the Dominion, and people in a "strange and foreign land." For convenience and brevity let us call them—1. Domestic missions, or home circuits needing help. 2. Home missions, work among Indians, French, Chinese, Japanese, etc., in Canada. 3. Foreign missions, work in the regions beyond the Dominion.

It surely does not require an education in logic to see the ineradicable differences dividing these fields. They are alike in three points—the missionary works for the conversion of souls; he organizes converts into churches, and looks to the home church for support, in part or wholly. But they differ radically in the base of appeal, in type of work, resulting from differences in the characteristics of the people, in customs, manners, modes of thought, degrees of development, and in possibilities of outcome. The whole philosophy of presentation of truth, application of discipline, and legislation, must be severally adapted or signally fail.

"Domestic missions" are a case of the strong helping the weak; of denominational protection and growth. They hardly ought to be called "missions" at all, for, apart from the fact that he receives a small amount of missionary money, and sometimes comes very short, the man on a domestic mission is on a par with the best in the home church. He is on a line which leads direct to a "Metropolitan" pulpit in our largest cities.

"Home missions" at once make a man an alien among aliens in his own country. To him there is no straight road to the Metropolitan. To him now comes all the hard work of a foreign mission without its romance. The whole situation requires a separate treatment

under a wise policy, in order that strong men may be induced to give life service in toil, always difficult and often thankless, amid depressing discouragements, unknown to men on the home fields.

"Foreign missions" transport you at once as an exile in the midst of a foreign race, who rule the land in which you are a stranger, in circumstances to which nothing at home can be compared, giving rise to problems unknown at home on independent circuits, domestic or home missions, and with no short-cut back to English work. In the first and second you have denominational enterprise, the moulding of aliens into Christian Canadians, an element of patriotism helping in a work of construction in a land already nominally Christianized. In the case of foreign missions, however, your denominational enterprise and your patriotism must assume another form, or be an impertinence; your work must be founded on unselfish love to God and man, and on loyalty to Christ alone, or be out of place.

2. Fundamental philosophy. It appears to be assumed in many minds that the work of the missionary is very simple; to him is given the right just to "convert as many of the heathen as possible." But is that all? Here at home there must be all the machinery of organization. An equivalent is needed there. Here you have all the arrangements of Conferences, districts, quarterly meetings, etc., with defined powers, official places from General Superintendent to exhorter—not a neglected item anywhere. Legislation creates, modifies, adjusts this organization, to fit the needs of time and place. Methodism can stand a good deal of legislation, and of various types of growth. In England it assumed a bureaucratic type, but is now rapidly becoming more democratic. In the United States rapid growth made superintendence a necessity, hence the episcopal development there. In Canada kaleidoscopic changes, and a yielding to popular will, have produced the most democratic type, where officials are stripped of every personal power removable; everything, as far as possible, being put into the hands of the rank and file and laymen. A type which may be the very best for our homogeneous, highly civilized, intelligent, English-speaking Canadian people, unembarrassed by too rapid growth of population; suitable because made and constantly modified by the people affected by it.

But when you take that legislation, suited to those conditions, and try to apply it to the very different conditions of the mission fields, you find many a round stick for a square hole; many a square or irregular hole without a stick to match, and many a stick wobbling about without a hole to get into. All those points of difference, not covered by definite legislation, are referred to an official centre, the Mission Rooms, the Executive Committee and the Board. At first, the means of adjustment were very simple, as any one will see who takes the trouble to look up old documents. But there has developed an immense body of usage and legislation uncontrolled by the parties most affected, but by a department and a committee, largely under official influence. The natural result is a bureaucracy seated on the management of everybody and everything in the mission fields. As an exception to these two lines, the rapid growth of domestic missions in the Northwest led to a wise modification, the introduction of a superintendency, in the face of official opposition, and to a division of funds, which left details to Conferences. In these cases the parties affected made their voices heard to good effect. But for missions proper the development has had just one check, to be noted hereafter.

The practical result is, that missionaries have to work out among their people an extremely democratic machine, for which they are totally unprepared, and have themselves to train under a bureaucracy absolutely unknown to the English work. In fact, a missionary is an "employee," who has to work with machinery made for different material. The outcome of it is, that if you will go anywhere in any of our mission fields, you will find loyal men doing splendid local work, but lack of proper organization robs it of cohesion and force; discouragement replaces enthusiasm, and though you find success in spots, taken as a whole, you have a history of failure. There are noble, self-sacrificing missionaries all over our mission fields, doing heroic work, but we have not a satisfactory mission in connection with our church, unless it be one too young to be a criterion of the effects of the system. Then the whole land is sprinkled with broken-hearted ex-missionaries, whose lives have been embittered and careers spoiled by the impossible conditions under which they have tried so hard to work—ground between the nether millstone of an unsuitable democracy, and an upper millstone of a bureaucratic machine. I have yet to find a missionary or ex-missionary satisfied with the system. The type of men bred by Canadian Methodism do not take kindly to that kind of thing. You will either have to change the legislation or get another breed of Methodist preachers before you can work your missions smoothly, or produce either confidence or enthusiasm.

Missionary Grants—Explanation Wanted.

Mr. Editor,—Another line or two, if you please. I am not going about asking or writing to our missionaries inquiring for the cause or causes of their small salaries and large deficiencies. Am simply looking into our minutes and reports, and have give your readers the reported facts. One of the "suppositions" of Dr. T. G. Williams may be correct. It certainly is not "house rent" in the case named, as none is charged in the minutes. If the other "supposition" be correct, it does not make the straitened circumstances of the mis-

sionary any less embarrassing! I am not disposed to "blame" any person or committee. It was Dr. S. F. Huestis who asked, "Who is to blame for this?" I am simply anxious that some plan be adopted, which will bring relief to our missionaries, and arrest the present condition of hardship. Dr. Williams, long a member of the General Board of Missions, and also of the Montreal Conference Missionary Committee, does not need to ask information on missionary matters from any one, he can, and should, say it, for he is in a position to do it much better than the undersigned.

Montreal, April 21. MANLY BENSON.

FOREIGN MISSIONS IN RELATION TO HOME MISSION FIELDS.

Not to home missions in general, but to the individual home fields. It is my purpose to show how the persistent and plain presentation of the foreign mission problem may assist in solving that of home missions.

I. Financially.

The aim should be ever to make our home missions (as all missions) self-supporting. The home missionary policy of our church has been, as I am convinced, admirable and effective in the accomplishment of results. Thousands of souls can bless that policy as the means, under God, of bringing them to Christ. But an ideal system may often be accompanied by adverse conditions, and in this case our missionary policy often appears to encourage what may be termed spiritual pauperism. There are many of our fields receiving missionary grants which might be flourishing with self-support if the people would do a small part of their duty in the matter of giving. Men who would scorn pauperism in the material things of life, seem quite content to enjoy the preaching of the Gospel while others pay for it. This is often due to a failure to see the true state of affairs.

The nature of the trouble suggests the remedy. Present the foreign missionary problem in all its glaring aspects—the work that waits to be accomplished, and the responsibilities it involves. Show them that every dollar expended for the home work means a dollar less for the solution of the foreign problem, and the members on our home fields will soon be led to see how intimate is their relation to the foreign work, and how much their failure to do their duty may hinder it. All this can be done in a kindly spirit, without at all prejudicing or antagonizing those on the home fields.

II. Spiritually.

The successful accomplishment of what I have above described cannot fail to build up our missions spiritually. But there is a further value in aggressive foreign missionary propaganda. What more effective argument can be brought to bear upon the one who rejects Christ, than to contrast his position with that of the heathen, to show the greatness of his opportunities, and the corresponding weight of his responsibility.

From what I have said, it will be manifest that a great part of the foreign problem must be solved on our home mission fields, and the solution must be largely by the earnest presentation of that problem itself. One field; one work; one spirit.

W. E. GILROY.

HOME MISSIONS—VICTORY!

As a worker on a home mission I have been asked to give a few thoughts on the means of securing and hastening the victory in our own land. The secret of success seems to me to be in the full realization of three facts: 1. The unity of the field; 2. The unity of the work; 3. The unity of the spirit.

1. The field is one.

It is gratifying to find the recent revival of interest in foreign missions accompanied by an increased earnestness in the work at home. This is ever the case; there is no excuse for neglecting the regions beyond so selfish and foundationless as that which pleads the necessities of work at home. It is invariably made only by those who do almost nothing to meet the needs they profess to realize. The foreign and the home fields are essentially allied; to fully appreciate the needs of one is to see the needs of both. The field is one—this is the first thought, which we must thoroughly grasp, if we are to have the victory. I must leave the reader to discover all I mean when I say that the world is one to-day in a truer and deeper sense than ever before.

II. The work is one.

This necessarily follows from the fact of one field and one leader. It is the one work of proclaiming the love of God, and the power of Christ to redeem the world and to save the individual. On Africa's sunny plain, on Greenland's icy mountain, or by the warm Canadian fireside, it is the one work of bearing witness unto the truth.

III. The spirit is one.

In Him is the secret of power and of victory. (Matt. xxviii: 18-20.) One field; one work; one spirit—think of all these facts involve and you will realize the true secret of victory. It means that in home, as in foreign missionary effort, there must be the same spirit of energy and service, of love and sacrifice, of unwavering obedience and simple trust. For the Christian at home or abroad there is but one standard—the Christ-life of self-sacrifice. Let all who profess the name of Christ realize this, and the victory is ours. "If any man have not the spirit of Christ, he is none of his."

The field is one, the work is one:

O, blessed Christ of Calvary!

One spirit grant that we may win.

And sing the song of victory.

Dyer's Bay. W. E. GILROY.

A Million Dollar Fund

S. J. Hughes, Esq.

Dear Editor,—There is a great deal in the way a proposal is made. This splendid one is well made and will be accepted. It is what we would expect from the brain and great, loving heart of Dr. Potts. It is most encouraging to see our noble laymen taking up the scheme so promptly and heartily. They are well able to carry it through successfully. It will be done. I am sure that the younger ministers in the different Conferences will be in hearty sympathy with this great movement. They will think of its influence upon the Methodism of the early part of the next century. One trembles before the possibilities of our great Dominion now opening up so rapidly. Will Methodism take the place she ought in the history of our magnificent country? The success of this undertaking will help her greatly. The temporal and the spiritual move very near together in the work of God. We have seen blessed revival follow generous giving again and again in our work. God will not withhold from people who do not withhold from his work. Our ministers and our people will unite and give a million dollars as a thank-offering to God at the close of this century. This will give a great impetus to our educational and missionary work. It seems to me we must look after these departments specially in the near future of our Methodism in Canada. I have been a member of the Montreal Conference since its organization, and I am sure we will not be behind in this timely work.

Asbury Church, Perth. S. J. HUGHES.

J. W. Flavelle, Esq.

Dear Sir,—A Million Dollar Twentieth-Century Fund is a proposition which may well claim the attention and enthusiastic support of Canadian Methodism. I very cordially endorse the proposal. I believe a great power in our Methodism is the interest taken by the rank and file of its membership in everything which affects its welfare. It has always been conspicuous for a spirit of aggressive force in church building and extension, and having among its adherents only a moderate number of wealthy men, it has developed and secured the active co-operation of its followers, in a marked degree, in all its enterprises.

In a movement such as is now proposed this common sympathy will, I am sure, play an important part, and will, if thoroughly awakened by well-directed efforts, make of the "Million Dollar Fund" a splendid success.

J. W. FLAVELLE.

565 Jarvis Street, Toronto, April 23, 1898.

C. D. Massey, Esq.

Dear Editor,—Mr. R. W. Perks gave the keynote for the world's Methodism when he proposed the scheme of raising a fund of one million pounds in his own branch of the church, to commemorate the dawn of the new century.

Some months ago you wisely suggested a similar movement for Canadian Methodism. A Twentieth Century Fund of a million dollars has the right ring at the right time, and there can be no better occasion than at the session of the next General Conference in September, to set in motion so worthy an enterprise.

There should not be too many objects to receive benefit from this fund, but I desire to mention three which it appears to me should have consideration:

First. The more permanent establishment and extension of our deaconess work.

Second. The relief of the St. James church, Montreal.

Third. The founding of a church extension fund, something on the line of the chapel fund as it exists in England, a large proportion of the income of which should be devoted to the erection and maintenance of church property on mission stations.

May the closing of the old century and the opening of the new witness a general revival of giving and of grace in the church we so much love.

Yours sincerely,

Toronto, April 23, 1898. C. D. MASSEY.

Rev. D. W. Snider.

Dear Bro. Courtice,—There is something impressive in an echo, and the grander the note the more we await the thrill of its reverberation. That is a magnificent note which Dr. Potts caught up in his appreciative soul from over the sea, and we are grateful that he had resonance enough to sound it out over the vast field of Canadian Methodism: "A Twentieth Century Million Dollar Fund." My soul responds its glad "Amen!"

The Methodist Church in Canada is equal to the proposition. Her indebtedness to God and the wonderful century just closing demands it. The needs of her glorious work call for it. Faith in the expanding and multiplied privileges of the future inspire it. Consecration means it. Let us, in due time, be up and at it. Yours faithfully,

Milton, April 19, 1898. D. W. SNIDER.



"For Christ and the Church."

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

Office: Wesley Buildings, Toronto.

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

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

J. W. FLAVELLE, Esq., General Treasurer, cor. Front and Beach Streets, Toronto.

At the Epworth League convention of India a resolution was passed requesting the Board of Control to appoint an Epworth secretary for India, who shall give all his time to promoting League work.

The Epworth League has taken deep root in India, and Bishop Thoburn expresses a conviction that he will live to see 100,000 members in that distant land. There are now more than 10,000 members.

The corresponding secretary of a League writes: "The Literary Department of our League is accomplishing a great work in directing our young people from the light and frivolous tendencies of modern society."

Almost everybody seems to be reading and talking about "In His Steps." One of our pastors has purchased twenty copies of the book, and keeps them circulating among his people. It will do the young folks good to read it.

The corresponding secretary of the Norfolk Street church League, Guelph, writes: "Much of the work accomplished in our League is due to the sympathy, advice and assistance of our pastor and his wife." We are glad to hear this. In most of our churches we believe that the most pleasant and satisfactory relations exist between the pastor and the young people.

Good old William Jay once said, "If Noah's Ark had been entrusted to a committee for the building of it, it would still be on the stocks." If he had lived in the age of the Epworth League and Christian Endeavor movement the venerable preacher would not have said this. It has been demonstrated that one of the surest methods of getting a thing done efficiently is to put the work in charge of a wisely chosen committee.

Mr. Moody, when he was a young man, took a pew for his own, and went to work to fill it with people whom he invited and obtained for regular attendance on the services. When this was accomplished he took another pew, and so he continued as long as there was an empty pew in the entire church. There are very few churches in which personal work of this kind could not be successfully done by the young people.

A "clergyman" dropping into an evangelistic meeting, that was being carried on by some consecrated Endeavorers, remarked that, while the preaching was all right, he could not sanction it because the young men had not "taken orders." "That is just where you are mistaken," was the reply. "The difference between them and you is that while you took your orders from the bishop, they took theirs from headquarters."

A postal card came to this office last week of a somewhat peculiar nature. The following is an extract: "Our society is Christian Endeavor, being Epworth League only in name. There is no use looking for a collection for the General Epworth League Fund, as we support our own work." The encouraging thing about this is that we have only had one such communication. The great majority of our societies look upon their "own work" as being that of the Methodist Church.

In addressing the Philadelphia Conference recently, Mr. John Field said: "I am reminded of an incident that occurred only a few days ago. A few of us went to Washington to see President McKinley, and, in spite of the pressure on his time, he gave us an audience. In the course of the conversation the President made this remark, 'Gentlemen, it makes no difference to me whether I get the preacher I want or not; I am always a loyal Methodist.' This is the sort of connexional spirit we need among our people, both young and old.

A few weeks ago we sent out from this office about 1,400 circular letters to corresponding secretaries of Leagues, asking each one to be kind enough to acknowledge receipt, and adding the words, "I shall be exceedingly glad to hear from you in regard to the work your society has been doing." As we expected, only a small proportion of the secretaries have answered this communication. We are immensely pleased, however, with one corresponding secretary, who sends a full outline of the work

done by her League, and closes by saying that the letter is "from one who is exceedingly glad to write." We wish that the average corresponding secretary were even ordinarily "glad to write."

Rev. Mr. Cadman, of New York, in his address at the Toronto Methodist Preachers' Meeting last week, gave the popular music of the day some hard hits. He said that he had been positively alarmed at the character of the singing he heard recently at an Epworth League convention. When asked how many knew the Te Deum, but three responded. To the inquiry, How many knew Thos. Olver's great hymn, "The God of Abraham Praise" only five arose; but when he asked those who were familiar with "Hold the Fort" to manifest it, the entire audience stood up. It is a great mistake for the young people to neglect the great standard hymns of the church for the ephemeral trash that is sung in so many places.

AMONG THE LEAGUES.

There have been eight conversions in the Mount Elgin League during the past year.

The attendance at the services of the Cobourg League is so large that it is proposed to secure a larger room.

The League at Grantham numbers 18 active and 14 associate members, and has raised \$30 for missions. This is a fine showing.

The corresponding secretary of the Walton society says: "I believe our League is a blessing, and is doing good work, both spiritually and educationally."

The corresponding secretary of Walkerton League reports the society in a flourishing condition, officers are enthusiastic, with members nobly seconding their efforts. League meetings are well attended and Reading Circle hard at work.

Dr. Mills, Principal of the Agricultural College, recently addressed the League of Norfolk Street church, Guelph, on the plan of work and methods adopted by the General Board of Missions. As the Doctor has been a member of the board for some years, he was able to give some valuable information, which resulted in a heartier sympathy with, and a more intelligent appreciation of, the board's plans.

The corresponding secretary of the League at Windsor, N.S., writes: "We are still moving forward, notwithstanding the many disadvantages and drawbacks of the fire. The work of the different departments has been carried on as well as could be expected under the circumstances. We have not had any regular place of meeting for about three months, with the exception of a room in a private residence, which we are very thankful for. Since getting into our new hall we are settling down to work, and endeavoring to regain what we had lost."

Welland Avenue church League, St. Catharines, has enjoyed a season of great interest and largely increased attendance. Two papers have been edited by the League, "The Wide-Awake" and "Echo." These have developed fine talent in the staff of contributors. Interesting and helpful addresses have been given by prominent ministers of the city. Instructive Bible studies have been conducted by the pastor and others. Earnest consecration and testimony meetings have been regularly held. The financial claims of the church and Missionary Society have not been overlooked by the League. The pastor, Rev. Dr. Philip, has found great help and encouragement in the young people. Their cheerful, loyal, ready spirit has contributed much to the prosperity of the church.

VARIOUS METHODS.

The League at Chilliwack, B.C., has held special services for the Chinamen during the past winter.

The League at Queen Street church, Toronto, has greatly increased in numbers recently, and has added four new committees—Cottage Prayer-meeting, Hospital Visitation, Employment Bureau, and a Handshaking Committee.

Members of the Perth League visit the jail each week, and hold a service, principally of song, with the inmates. It is much appreciated by the prisoners.

The League of Norfolk Street church, Guelph, took up the "Forward Movement for Bible Study and Evangelistic Work" last fall, and the interest developed in reading the book of Acts became so great that as a consequence a normal class has been organized.

On the Wanstead Circuit there are four preaching places. In the absence of the pastor at each appointment, which occurs once in four weeks, the Epworth Leagues take charge of the Sabbath worship with marked acceptance. Where there are no local preachers the League is becoming a valuable assistant to the pastor in his public work.

The devotional meetings of the League at Spartanburg, S.C., are led by all the members

in alphabetical order. The corresponding secretary reports that "scarcely half a dozen have refused when their turn came, and the most encouraging results have been seen."

A GOOD IDEA.

One of the most successful Leagues uses the following form of application for membership, to be used by all candidates:

APPLICATION FOR MEMBERSHIP. I hereby make application for membership in _____ Branch of the Epworth League. (Signature) _____ Recommended by _____ Date _____ 189

It has been found useful as furnishing proof that the applicant is really desirous of becoming a member, and by keeping it on file the name of the person recommending can at any time be referred to.

THE EPWORTH LEAGUE A HELP AND NOT A HINDRANCE.

In common with many of my brother ministers, I have been greatly interested in the question that has been raised by "Perplexity" respecting the attitude of the League towards the pastor, his work and church services. The letters that have appeared in the last two issues of The Guardian, so warmly endorsing the League, have greatly pleased me, and I am ready to add my testimony to that already given by so many brethren, to the effect that my Leaguers, where I have labored, have been a help to me in all kinds of church work, and never once a hindrance.

As I read "Perplexity's" letter, I was led to wonder where he had labored, and what kind of a brother he really was; and I must confess that I came to the conclusion—whether rightly or wrongly—that the fault must be largely his own, for such a state of things as he sets forth. The fact that he classes himself with Messrs. Bok and Shaw, who have recently made an attack upon our Sabbath-schools, but whose criticisms are not borne out by facts, would lead me to conclude also that he was somewhat of a pessimist, and not a success with young people. Be that as it may, I will now ask to be permitted to consider briefly the three points he has raised.

1. The League and the general prayer-meeting.

On every charge that I have had since the League came into existence, my experience has been, that my Leaguers have been just as faithful and as regular in their attendance upon the general prayer-meeting as the older members of the church have been, and in some instances more so. If it were not for the young people, the prayer-meeting would often be thinly attended. They endeavor to keep their pledge.

2. The League and revival work. I can conscientiously say, that instead of being a hindrance to revival work, and "turning their backs upon revival services," I have found my Leaguers ever ready to help in every way possible. By holding prayer-meetings before the evening services began, by speaking kindly to the unconverted, by visiting un-Christian homes, and inviting the inmates to the meetings, and by looking after the young converts. In fact, I want no better helpers. It would be difficult to find better.

3. The pastor's presence and counsel not wanted in the League.

Such a thought must certainly strike multitudes of pastors very strangely, if not painfully. I know it so strikes me. As a pastor I have felt that I was most welcome to all meetings of the League—so much so, that I have been led to make it a point never to be absent, unless unavoidably so. "Perplexity" says: "One has only to attend conventions, or signify any preference in the selection of a president of a local society, to learn how impatient many of our young people are of ministerial influence or interference." As an offset to this, I may say that on one charge where I labored for four years, my League elected me as their president each year. Nor would they select any one else, although importuned to do so. To say this may seem to some self-laudatory. But not so. The remarks of "Perplexity" above quoted, call for this statement, and I make it to show how widely my experience and his differ.

My conclusion in the matter is this, that while it may be well to sound a note of warning, and in some instances even to rebuke, nevertheless it is unwise to antagonize our young people by such wholesale condemnation and bitter complaint. The future hope of our church centres in our young people, and it should be the aim of every pastor to win their esteem and enlist their sympathies and efforts with him in his work. G. W. CALVERT. Thorold, April 9, 1898.

A WELL-SPENT SABBATH.

A young woman in a recent Epworth League devotional meeting, at which the use of the Sabbath was the topic, said: "When I was a very small child I had the saying impressed upon my mind that 'A Sabbath well spent gives a week of content.' For many years I regarded that saying with a good deal of superstition, and when, during the week, any misfortune or unhappiness came to me, I was in the habit

of attributing it to some failure on my part to properly observe the preceding Sabbath. I have ceased to take that superstitious view of the matter, but I have learned the reality of the larger truth which the saying embodies. I have learned that from the Sabbath I get for each week wisdom, and strength, and inspiration, and hope, and pure thoughts and high aims; and so the saying that in my childhood seemed rather a menace and a threat, I now recognize as full of grace and comfort, for I have experienced that well-spent Sabbaths fill my whole life with a deep and rich content."

PRAYER-MEETING TOPIC.

MAY 8.—TAKING THINGS PATIENTLY. 1 Peter ii. 20; Rom. v. 3; Jas. i. 3, 4.

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

Patience is one of the hardest lessons for young people to learn. Active, impulsive, zealous, as they are, self-restraint comes only as a result of severe self-discipline. But when patience is once firmly established in the character, rooted and grounded there, it bears fruit that angels may well look upon with delight. A cardinal virtue is patience. It is both the willingness and the strength to endure.

1. Patience and religion. There may be certain forms of patience outside the profession and experience of religion. The unconverted may exhibit a degree of it; worldly people may display it at times. It is in these cases one of the features of the almost obliterated image of God in fallen man. It is a remnant of what man once was, and a prophecy of what he may yet become. But, although this charming virtue may appear in unregenerate soil, it can never attain its full growth and beauty there. The palm may grow, after a fashion, in the temperate zone, but it attains its luxuriant foliage, and luscious fruit only in the tropics. So patience, in its completeness, is a fruit of the Spirit, and cannot reach the degree of development of which it is capable, when growing where the Spirit does not dwell. "Be patient!" is a timely advice often given when things go awry. And the reply is given, "Oh, I cannot be patient under such pressure; it is more than flesh and blood can bear!" But, young Christian, remember that, if you are what you profess to be, you are more than "flesh and blood." If you are Christ's, the Spirit of Christ dwells in you, and the source of your resistance of evil and practice of patience and all the virtues, is not natural endowment alone, but natural endowment regenerated and Spirit-inspired. Patience is a natural product of genuine religion.

2. Patience and suffering. It requires greater force of character to suffer than to act. It is far easier to fight with sin in public than to subdue it in private. Many eyes are fixed on action, and the publicity that attaches to service is often regarded as a sufficient reward for its performance. But suffering is unseen, the quelling of one's passionate feelings in order to patience is plain and undramatic to the outside world, and is seldom done in response to vanity. It is remarked that Joshua never grew weary in the fighting, but Moses did grow weary in the praying—the more spiritual an exercise, the more difficult it is for human nature to maintain it. So with the attainment of patience, which often entails endurance, suffering, and inward restraint unknown to all but the valiant agent and the eternal God. Here we reach the real meaning of patience, which signifies, according to its derivation from the Latin, to suffer. To suffer not deservingly is the scriptural sense, but under unjust provocation (1 Peter ii. 20). Study the example of Jesus. He was perfect, yet wronged. He was reviled, yet did not revile. He suffered, yet was not revengeful. He was scourged, yet he prayed for his persecutors. He, though he might have asked his Father for legions of angels, uttered no threat of judgment, but said, "Father, into thy hands I commend my spirit."

"O, fear not in a world like this, And thou shalt know ere long, Know how sublime a thing it is To suffer and be strong."

Let us pray, Leaguers, for special strength for the task before us, and may the Spirit of God, who helpeth our infirmities, as he allowed help to Moses, enable us, like him, to continue patiently with our hands steady "until the going down of the sun."

3. Patience and business. The "wear and tear" of daily tasks and duties will either break or brighten. There are some men who, affected by the anxieties, perplexities and discouragements of business, become impatient and surly, cantankerous and disagreeable. They are much like a cross dog, can't go near him unless he snaps and snarls. Business life is ruining the disposition of these men. All the sweetness, and gentleness, and amiability of their nature is being extracted by the press of necessary toil. There are other men who are becoming brighter, more courteous, more considerate, more lovable, more Christ-like, the more they come in contact with the attritions of the world. They are like the rock losing its roughness by the action of the boisterous waves; or like the diamond shining with ever-increasing brilliancy the more it is submitted to the action of the lapidary's stone. Thus is exemplified the saying of Paul, "Tribulation worketh patience." The same apostle said, "I have learned in whatsoever I am therewith to be content." He had to learn contentment; it did not come of itself unsought and unaided. So we must learn patience; we cannot possess it without going to school—the practical school



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.

THE SUNDAY-SCHOOL ANNIVERSARY.

Surely there is room for improvement in the style of anniversary services held by most of our Sunday-schools. At present, in many cases the whole affair is largely a spectacular performance, good enough in its way, and perhaps harmless, but devoid of any uplifting spiritual tendency.

For the Sunday services a large platform is usually erected, which is packed with children in such numbers that it is simply impossible for them to maintain order. The confusion and unseemly noise in getting all these little folks in their places is sometimes indescribable.

The unfortunate preacher who occupies the pulpit on such occasions is to be pitied. If he speaks to the boys and girls, it is necessary for him to turn his back upon the congregation, and if he addresses the people he soon finds that he cannot hold their attention with a shuffling, whispering mass of children behind him. The sermon under such circumstances is not much more than a matter of form.

Then, what a melange the average week-evening Sunday-school entertainment is! Human ingenuity seems to have been just about exhausted in seeking to provide variety for these anniversaries, until we now have programmes with songs, recitations, tableaux, club-swinging, fan drills, flag drills, doll exhibitions, patriotic demonstrations, etc. The programme usually lasts from two to three hours, and the little participants are fortunate indeed if they get into their beds before half-past eleven or twelve o'clock, after an evening of unhealthy excitement.

What is the net result? Possibly a handsome addition to the treasury. But is the Sunday-school helped? Does such an anniversary bring a new inspiration into the hearts of teachers and officers to consecrate themselves with fresh vigor to their great work, and does it tend to impress upon parents their obligations to their children, and the claims of the school upon them? We fear not. There is certainly a more excellent way.

On the Sabbath let the scholars and teachers of the school be seated together in the centre pews of the church, allowing the regular seat-holders to find places in the galleries or elsewhere for the day. This arrangement will give the preacher a chance to look the young folks in the face, and speak to them directly. What a delightful feature it would be if, on anniversary morning, all the children and young people, who have given their hearts to Christ during the year could be received into membership with the church, somewhat after the plan outlined in a recent Guardian editorial! The best settlement of the financial problem is for the people to give what may be needed by free-will offerings, so that it may not be necessary to depend upon the entertainment for funds.

If a week-evening meeting is held, let it be of a character that will prove elevating and refining in its tendency, and that will strengthen the work of the school.

It is the opinion of many of our most efficient Sunday-school workers that there should be less of the entertainment element in our anniversaries, and more that will be in harmony with the high aim of the organization.

LESSON 6—MAY 8.

THE MARRIAGE FEAST. Matt. xxii. 1-14.

Golden Text.—"Come; for all things are now ready."—Luke xiv. 17.

Home Readings.—Monday, The marriage feast, Matt. xxii. 1-14. Tuesday, The supper of the Lamb, Rev. xix. 5-10. Wednesday, The white robe, Rev. vii. 9-17. Thursday, Whosoever will, Rev. xxii. 13-21. Friday, Wisdom's invitation, Prov. ix. 1-12. Saturday, Folly of refusal, Prov. i. 20-33. Sunday, Wicked excuses, Luke xiv. 15-24.

Central Truth.—Salvation has been provided, and the invitation is given to all to come to Christ.

EXPOSITORY.

1. "And Jesus answered"—Though there is nothing on record to which this parable is a direct answer, all that is here said is in reality an answer to the demand of the chief priests and elders to know by what authority he did these things. Like the two which precede, this parable is one of judgment, and is designed to set forth the wickedness of the Jews in their rejection of Jesus. It illustrates the gracious privileges which had been extended to them as the chosen people, their wickedness in rejecting the opportunities which had been vouchsafed to them, the fearful doom which was impending over them.

2. "Made a marriage for his son"—By this is meant the usual festivities connected with the marriage. Much ado was made at the weddings in those days, and it is the case even now among the Arabs that the wedding festivities last for an entire week.

3. "And sent forth his servants"—The Oriental wedding of a great man is an event of great splendor. There are no cards as with us. The guests are invited by a personal call, or by servants of high rank. This is done some time before the event. As the time approaches the guests are reminded of the event, lest it be forgotten; so the servants are sent "to call them that were bidden." It was not the first invitation, but the first reminder that they were now expected. This is in accord with the habits of the East in all engagements. "If two have a business engagement," says Dr. Post, "one sends to the other, just before the appointed time to see that he remembers the engagement." In special and important occasions this was repeated as in the parable.

4. "Again, he sent forth other servants"—This is a second invitation to those who had previously been invited and "would not come." It is easy to interpret its meaning by the facts of history. The Jews were invited, first of all, by the Saviour and his apostles under the first commission, before all things were ready, but they refused the invitation and rejected Christ. Then, after all was made ready by the death and resurrection of Christ, and the establishment of the kingdom, they were again invited before the apostles turned to the Gentiles. For seven years from Pentecost the Gospel was preached to Jews alone. It was only after the mass of the nation had definitely refused it, and began the persecution that made Stephen its first victim, that Christ was preached in Samaria, Caesarea, Antioch, and to the uttermost parts of the earth. "Behold, I have prepared my dinner"—This second invitation of the king to those who had refused to make ready is a great proof of his anxiety for their presence, his forbearance and long-suffering. All was prepared by the cross, burial and resurrection of Christ, and the descent of the Holy Spirit on Pentecost. "My oxen and my fatlings are killed"—A description drawn from an ancient feast in the less luxurious parts of the world, where the substantial portion of the repast was flesh.—Johnson.

5. "Made light of it"—This was the highest possible affront. No greater insult can be offered in the East than to neglect such an invitation. A man may neglect a business engagement, fail to keep his promise in a thousand ways, and excite no remark; but the whole community would be shocked by absence from a wedding or a feast. These neglected the first and second reminder, as well as the original invitation. They added sneers, turning to their daily callings. Some used vile language to the servants, "entreated them shamefully," and getting into altercations, even slew them; not so rare an occurrence in the East, nor there regarded so outrageous as it would seem in the western world.

6. "The remnant took his servants"—The rest laid hold on his servants. Part of those invited treated the invitation with neglect, while others were openly antagonistic. "Entreated them spitefully"—"Shamefully." This refers to those who, not content with the mere neglect of the Gospel, violently oppose it, including those who persecute Christ's messengers. "Slew them"—"Killed them." Many prophets had been put to death, and nearly all of the apostles probably died as martyrs.

7. "He was wroth"—After thus exposing their wickedness, Jesus next made known the consequences of their sin. The king "was wroth." Of course, that is primarily said of the supposed king of the parable; but its counterpart must be found in God. He is angry with sin; and though he is longsuffering and kind, his judgments are severe.

8. "The wedding is ready, but they which were bidden were not worthy"—Those who reject the Gospel invitation show that they are not worthy. (Compare Paul, Acts xiii. 46.) "Seeing you thrust it (the Gospel) from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."

9. "Go ye therefore into the highways"—Rather "the meeting of the highways," the public places where they come together, the places where people assemble. All are now to be invited, not one race or class alone, but the command is, "As many as ye shall find, bid to the marriage." This was fulfilled when the Gospel was offered to the Gentiles as well as to the Jews. "Whosoever will, let him come."

10. "So these servants . . . gathered all both good and bad"—Observe that the invitation is universal; there is no discrimination; the bad as well as the good are included; "there is no condition of coming to Christ but just to come." Whosoever will come may come. The bad are invited, not to remain bad, but in order that they may become good. No one can truly come without a determination to quit sinning. Nathanael and Cornelius, on the one hand, and Zaccheus, Matthew and Saul of Tarsus, on the other, present some of the contrasts.

11. "The wedding garment"—After the wedding was furnished, the king came in to see his guests; and "he saw there a man who had not on a wedding garment." Robes were an important part of Oriental wealth, and it was the case that they were quite frequently given as marks of special favor, and there is no doubt that on state occasions they were given to the guests. This makes the conduct of the man in the parable quite inexcusable. He came in his ordinary every-day dress. He might have had a garment suitable for the occasion if he had asked the proper person for it. His conduct showed great disrespect. Are we to understand that there was but one unworthy one brought into the kingdom; or does this one stand for a class? Evidently the latter. He is simply mentioned as a representative of all those who enter the church

in an unworthy way. Why is but one thus mentioned? Probably to indicate how closely the king scrutinizes his guests, to show that God judges every individual character, and that not even one unworthy person will be permitted to sit down at the marriage supper of the Lamb. What is meant by the wedding garment? Some have answered by saying that it denotes faith; others that it means charity or good works. It is probably better to say that it denotes both in their proper vital combination; or that it denotes that Christian character which is the fruit or embodiment of the Christian life.

12. "He was speechless"—There was no excuse to render, as would have been the case if the terms of the feast had been misunderstood, or impossible to be performed. The man himself regarded his presence in the plight in which he was as inexcusable.

13. "Blind him hand and foot"—As a prisoner. "Outer darkness"—The darkness outside the king's palace in contrast with the brightness of the guest chamber. "Weeping and gnashing of teeth"—The words indicate sorrow and rage, and give a picture of the despair and anger of those who reject Christ and are shut out in the darkness.

14. "For many are called, but few are chosen"—The general fact is referred to that the invitations to the grace and privileges of the Gospel are widespread and universal. There is no reason why any man should not be saved, for the provision is ample, and the invitation co-extensive with the race. But in contrast with this fact is the general statement that, in comparison with the many thus bidden, there are but few who, by their acceptance of the simple conditions involved, are chosen to share the blessedness of salvation.

PRACTICAL APPLICATIONS.

1. The wedding feast is a very beautiful illustration of the blessings of the Gospel. The Gospel brings to us the highest provisions of grace—not earth's viands, but heaven's best things. A feast is joyous; the Gospel is full of joy.

2. The happiest service of Christ's people is to be the messengers of joy, bidding men to his prepared bounty.

3. The only reason that men do not come to Christ when called is that they do not like him. All excuses are subterfuges.

4. The parable, which was primarily designed to teach the Jewish leaders that they were in danger of bringing the doom of divine rejection upon their own heads, serves also to convey the still more general truth, applicable to all men in all times, that a tender of salvation, if rejected, is withdrawn.

5. When the rich, the great, the learned turn away with contempt from God's message of love and mercy, let it be borne to the poor, the lowly, the ignorant. It is designed for the "submerged tenth" as truly as for the "upper ten thousand," for those who dwell in lanes and alleys and along the highways and hedges as truly as for those who live in palaces.

PRACTICAL PRIMARY PLANS.

"Practical Primary Plans," by Israel P. Black, for primary teachers of the Sunday-school, has just been published by the Revell Company. It deals with class enrollment, class organization, class programme, lesson preparation, visible illustrations, benevolence, singing, finances, birthdays, order and discipline, assistants, new scholars, home co-operation, etc.

Most of the chapters appeared originally in The Sunday-school Times, as contributions to the "Methods of Work" column. The primary teacher who is seeking to do the best work in the best way will find this volume exceedingly helpful and suggestive. The superintendent of every school should see that some such book is placed in the hands of the primary teacher.

The snows of age in no measure cooled the love of the late Dr. Tyng for the young. He loved them, and was beloved by them. To his brother ministers he left this exhortation: "A Christ-loving pastor will be always a child-loving pastor. A real victory over a young heart is a castle for your life. Pray for the young. Pray with them in language perfectly simple, in terms expressive. Lay aside your grandeur and be yourselves little children with them. They will cling to the knees which have bent with them before the throne. And if you are truly faithful in it, you will get in the affection and faithfulness of the young of your flock a most abundant reward." From one whose ministry was extraordinarily successful with both old and young, that ought to come with great force to each earnest pastor. And it should make its impression also upon teachers, inasmuch as they also are the spiritual guides of the young. Let them especially take to heart the saying that the children "will cling to the knees which have bent with them before the throne."—Pilgrim Teacher.

The Home Department has been adopted by many Sunday-schools, but a large number have not yet put it into operation. Some may be inclined to say that the Home Department is meant for places where there are more people to be reached than in their little neighborhood. But it does not demand a large number. You may carry its benefits to a single person if there are no more. Is there not a grandmother, an invalid, a mother kept at home by the care of the household, who is deprived of Sunday-school benefits in the ordinary form, but who would be helped if counted in with the Sunday-school army? Yes, there must be one, and more than one, within the reach of every Sunday-school.—S. S. World.

of the world. Learn this magnificent virtue by making the events of daily life, whether adverse or favorable, a ladder by which you may reach it. Never forget that the soul that is in harmony with God, that is full of the Spirit of Christ, says Dr. Lees, will ever be peaceful and serene. If ill-temper, impatience, is our besetting sin, God's grace, if we ask it, will give us power to conquer it. While we watch against it, we should pray against it also. The words of Thomas a Kempis point to us the secret of the well-tempered and well-balanced mind: "First keep thyself in peace, and then thou wilt be able to bring others to peace." If "the peace of God, which passeth all understanding," keep our hearts and minds through Christ Jesus, our life will never have its serenity disturbed by wanton impatience and ill-temper.

WORTH REMEMBERING.

- 1. If the pot boils, take it off the fire.
2. We should deliberately cultivate patience and self-control.
3. Fight the wild beasts within you, subdue them, and keep them down.
4. We keep the natural body under by putting the sanctified soul on top.
5. A railway train is going swiftly along, and the driver sees something on the track; he applies the brake, and thus avoids collision. In regard to impatience and temper, self-control is like the brake, and we should be ever ready to apply it.

OBJECT LESSONS FOR THE JUNIORS.

"Object Lessons for Junior Work" is the title of a little book by Ella N. Wood, and published by the Fleming H. Revell Co., New York and Toronto. Price, 50c.

The object is to afford Junior superintendents practical help in their work, by simple suggestions, mostly in the form of object lessons. Impressions can often be made through the eye of a much more impressive character than any appeals to the ear. The objects referred to in this book are such as can be easily obtained by any teacher. These pages will furnish material for many interesting and profitable talks with the children.

HOUSE CLEANING SEASON.

Shake up all the inactive members, and hang them out for an airing. If they show signs of being moth-eaten, sprinkle them freely with spirits of enthusiasm.

Sweep the corners carefully to get rid of shreds and tatters of worn-out methods. Sell all the threadbare stuff to the ragman. The bargain counters are loaded with bright, new plans.

Use plenty of the soap of penitence and reconciliation on all stains caused by unfaithfulness, and barnish with the oil of self-sacrifice.

Have the list of overworked hymns put away in the closet. Thumb the book into fresh creases; remembering that the nobbiest spring fashion in singing is a mouth open wide enough to swallow a large potato.

Dust off the roll-book with loving assiduity toward each member, and you will be surprised to see how some that have appeared very dingy will brighten up.

Set the Social Committee to cleaning your door-step of the ice of inhospitality, and maybe you will have more visitors.

Throw up the shades of formality, and let the genial glow of Christian love take the chill off the meetings.

Try a less sombre shade of wall-paper than animadversions on the absent and unfaithful members over the shoulders of those present. The rosy tints of optimism—saying all the good things about the society that can be thought of—make it much more cheerful.

Make a bonfire in the corner of the back yard of all the petty feuds and misunderstandings, and other causes of cliques and coolnesses. The ashes will hasten a growth of velvety smoothness which will make of all the individual grass-blades one lawn.—Rev. John F. Cowan, D.D., in Christian Endeavor World.

PRAYER-MEETING VARIETY.

How many times has your prayer-meeting been run the same way? A little change might awaken some members to a quicker response. There is nothing of which man tires so soon as monotony. "Variety is the spice of life," and it would prove a spice to any meeting. Do something for a change—so it is sensible. Let one meeting be a prayer-meeting throughout, with good prayer-laden songs interspersed. Let one meeting have the testimonies first, and the leader's exhortation for closing. Have silent prayer, have sentence prayers, have selected speakers, have testimonies—have variety. To secure this the leaders for the month should confer together before the month begins. Get out of the ruts.—St. Louis Advocate.

You spoke very nervously at the last meeting and some impolite young man laughed. You say you will never speak again. You tried to play a solo on the piano at the last social meeting and you made several mistakes. Some young girl spoke of it on the way home. You read a paper at the last literary meeting which some pronounced tame. The best members of the society spoke very kindly of your effort. You said because of the unthoughtful remarks of the silliest members that you will neither read nor sing again. To quit now is to lose all. To try again is the only way of success. Can you afford not to try? Perseverance is sure of rewards. Try again.—Ex.

News of the Week.

Monday, April 18.

The Nickel-Steel Company's Bill of incorporation was sent to the Railway Committee by the House of Commons.

The management of both the great railway systems at Montreal deny that there is any trouble with the telegraphers.

Prayers were offered up for Mr. Gladstone at Hawarden church on Sunday. This is taken to indicate that the end is very near.

A semi-official outline of Premier Greenway's railway scheme includes a grant of \$3,000 per mile for a road to the Lake of the Woods, there to be connected with the proposed Ontario & Rainy River road to Lake Superior.

At a special meeting of the St. Thomas city council a by-law was passed granting the Board of Education \$36,000 to rebuild Central and Balaclava Street schools. A by-law to grant a bonus of \$20,000 to the Lake Erie & Detroit River Railway will be submitted to a vote of the ratepayers.

Tuesday, April 19.

Hamilton wheelmen will vigorously resist any attempt to collect toll on bicycles.

A Hamilton deputation to Montreal complained of discrimination in passenger rates against Hamilton in favor of Toronto.

Members of the Canadian posts of the Grand Army of the Republic are being invited to enlist in the United States army for active service or fortification work.

General Manager Hays held out little hope of the G. T. R. interesting itself in stockyards in Hamilton. The G. T. R. already carries 92 per cent. of all the cattle brought to Hamilton. The lower Saskatchewan washed away the two centre piers of the Saskatoon bridge. Through traffic on the Prince Albert line will be interrupted for a couple of months.

The Cuban Junta displayed the American and Cuban flags side by side to-day in celebration of the adoption by Congress of the resolutions declaring the Island of Cuba free.

The Madrid correspondent of the London Daily Telegraph says that Spain has done everything for peace, and disclaims responsibility for war.

At London the Conservative council of 1898 tried to oust the tax collector appointed by the Liberal council of 1897, and replace the Conservative officials. The plan miscarried, and the present incumbent, Major Hayes, received instead an increase in salary.

Wednesday, April 20.

H. M. cruiser Indefatigable left Halifax under sealed orders.

The thirty-fourth annual conference of the Canadian Evangelical Church is in session at Waterloo.

The Oxford County Constabulary would like to see county Boards of Police Commissioners appointed.

Several Quebec Liberals allege that they are still worried by the curés in some districts on account of their political opinions.

The Kingston Board of Trade has endorsed the plan of harbor improvements for Montreal, the cost to be borne by the Federal Government.

Spain will further reinforce her squadron stationed at the Cape Verde Islands. Official information has reached the authorities here of the departure from Cadiz last Sunday of the battleship Pelajo, which has just undergone extensive alterations in France. It is expected that she will arrive at St. Vincent to-morrow or Friday.

This was a day of events in the history of the Cuban question. The signature by the President of the joint resolution requiring intervention in Cuba; the notification of that action to the Spanish Minister here; his demand for his passports; the department's prompt reply to the demand; the departure of the Minister, and the transmission of the ultimatum that Spain must evacuate Cuba, and must make answer by Saturday through Minister Woodford, followed in rapid succession.

The opening of the Spanish Cortes to-day was a magnificent sight. All the wealth and beauty of Madrid gathered in the Senate, where every available foot of space was occupied. There was a terrible crush. The Queen Regent read the speech from the throne while seated, with the little King Alfonso on her right, and the Premier, Senor Sagasta, standing near the King. Premier Sagasta's speech was a patriotic appeal to Spaniards to resent the insults being thrown at them, and it elicited tremendous applause.

The Pleasures of Hope.

"There is music in the sighing of a reed; there is music in the gushing of a rill; there is music in all things if men had ears; there is music in insurance when you're ill, and it is essential that you take it when you are well."

A rose-colored world is certainly pleasant to behold, suggestive as it is of freedom from gloom, and possessive of the beautiful alone. Why can't every man possess such surroundings? It is lack of appreciation and a surplus of envy that produce much misery. Brace up. Insure your life. That will put a different tint in your eyes if you are not color-blind.

"An endless belt is life insurance, which will bring back all you put on it. Its value in keeping the wheels moving and equalizing the strain on business men is more or less recognized, and yet not so fully appreciated as it should be, and will be."

Life insurance will not fail or forsake your family. Invest in it.

Be sure to ascertain the financial position of a company before taking out a policy, as upon such depends the safety of the policy-holder.

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Births, Marriages and Deaths.

BIRTH. HAZLEWOOD—At the Methodist parsonage, Paris, to Rev. and Mrs. Hazlewood, a son, on Monday, April 18, 1898.

DEATHS. HILL—At Toronto Junction, on Monday, April 18, Maggie R., beloved wife of Mr. John L. Hill, C.P.R. Agent, daughter of Rev. J. J. Rice, of Belleville, and sister of Rev. J. P. Rice, of Bothwell, in her 33rd year.

KENNEDY—At his late residence, 111 Queen Street, St. Catharines, at midnight Monday, April 18, 1898, the Rev. James H. Kennedy, superannuated minister 38 years. A memorial service was held in Wolland Avenue Methodist church, and the remains were interred in the family plot, Hamilton cemetery, on Thursday, April 21. "Safe on the Rock" was his closing testimony.

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News of the Week.

(Continued.)

Thursday, April 21.

Vancouver's waterfront was visited by a most destructive fire.

The village of Etchemin, Quebec, suffered a loss of \$25,000 by fire.

Havana is making ready for defence against the forces of the United States.

Senior Polo y Bernabe says war was forced upon Spain by interested American politicians and a sensational press.

Acting under instructions from the Spanish Minister here the Spanish Consuls in various parts of the country are making arrangements for the departure of the Spanish colonies in their several localities.

Sir Michael Hicks-Beach, Chancellor of the Exchequer, delivered the British budget speech. Britain is prospering, has reduced the national debt, enjoys a surplus and contemplates a material reduction in taxation.

Thos. Mead Bram, the murderer of Captain Nash, of the barkentine Herbert Fuller, was again proved guilty at Boston. The verdict carried with it the words, "Without capital punishment," under a law enacted since the first trial.

Captain Lee, of the Royal Military College, Kingston, has received instructions from the British Government to leave for Washington on Saturday, and proceed to Cuba with United States troops. The English militia authorities are desirous of being informed on the manoeuvres of the American artillerymen, and have selected Captain Lee to look after the information.

A despatch from Madrid, dated April 21, 9 p.m., says: Enthusiastic processions are now moving through the principal streets. The mob gathered in front of the building of the Equitable Life Insurance Company, and insisted upon the removal of the American eagle, which was thrown down and smashed to bits.

The North Atlantic squadron, it was learned shortly after three o'clock this afternoon, had sailed already for Havana from Key West. The decision to send the fleet was reached at the special Cabinet meeting this afternoon, and was guarded as closely as possible.

Friday, April 22.

Wheat reached the remarkable price of \$1.12 at Fort William.

Boats commenced locking through the Welland Canal yesterday.

Canada's trade returns show an excess for the current year of \$38,715,904.

Havana, Cuba, April 22.—This port is now blockaded by the United States warships.

Work has been commenced on the first factory to use electric power developed on the Canadian side of Niagara Falls.

One of the C. P. R. surveying parties on the proposed new line from Toronto to North Bay has reached a point within eight miles of Barrie.

Key West, Fla., April 22.—The first shot of the Spanish-American war was fired this morning, and a Spanish freight boat was captured by the United States squadron off Key West.

Saturday, April 23.

Navigation opened at Fort William yesterday.

The United States fleet has captured six Spanish vessels, and sent them to port.

President McKinley has issued a proclamation calling for 125,000 volunteers.

Great Britain has secured a decisive coup in China, a British syndicate having got a 60-year concession of an enormous coal and iron deposit, 250 miles by 40 in extent.

Admiral Sampson has notified General Blanco that the United States fleet will commence to bombard Havana on Monday. The city is terror-stricken.

Chairman Dingley, of the Ways and Means Committee, introduced a war revenue measure in the House. The bill is expected to add \$100,000,000 a year to the Government's income.

Many rumors alleging the capture of the American liner Paris cropped up in London, but the ship passed the Lizard on Friday night, and there is every reason to believe she is safe on her way to New York.

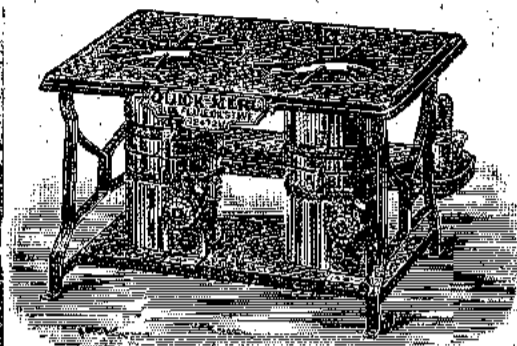
Two thousand Spanish corsairs are to be fitted up by order of the Government to indulge in privateering. Their special game will be the yachts of American millionaires in the Mediterranean.

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Connexional Notices.

MISSION ROOMS RECEIPTS. To April 25, 1898.

Table with columns for names and amounts, including Windsor District, Aurora, North Bay, etc.

SUDBURY DISTRICT.

The annual district meeting will be held in the Methodist church, Sudbury, on Wednesday, May 13, commencing at 9 a.m.

TORONTO CENTRAL DISTRICT.

The annual meeting will be held in the Methodist church, Eglington, May 25 and 26, commencing on Thursday at 2 p.m.

WELLAND DISTRICT.

The annual meeting will be held in the Methodist church, Port Colborne, on Friday, May 28, at 10 a.m., and the ministerial session on Thursday, May 19, at 2 p.m.

WHITBY DISTRICT.

The annual district meeting will be held in the Methodist church, Port Perry, on Wednesday and Thursday, May 18 and 19.

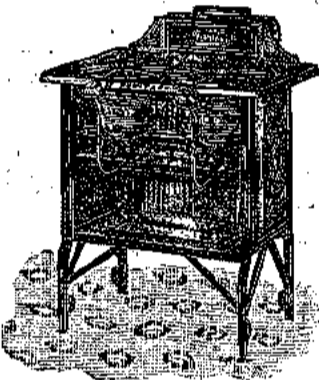
MONTREAL DISTRICT.

The annual district meeting will be held in the Dominion Square church, Montreal—the ministerial session to commence on Wednesday, May 16, at 9:30 a.m.

COBOURG DISTRICT.

The annual district meeting will be held in the town of Cobourg. The ministerial session will meet on Wednesday, May 18, at 2 p.m.

PURITAN WICKLESS Blue Flame.



Burns coal oil without a wick, or gasoline. Only three simple parts to the burner. No smoke or odor. Absolutely safe.

R. Bigley 96 and 98 Queen Street E. TORONTO. Canadian Agent. Agents Wanted Everywhere.

PARK BROS. 323 YONGE STREET. Good Work our Specialty. PHOTOGRAPHERS

STAMMERERS' HOME AND SCHOOL.

Stammerers, are you anxious to be freed? If so, come and learn your trouble. Many have come and been made glad.

BRADFORD DISTRICT.

The annual district meeting will be held (D.V.) in the Methodist church, Bradford, on Wednesday and Thursday, May 23 and 24.

LINDSAY DISTRICT.

The annual district meeting will be held in Cambridge Street Methodist church, Lindsay. Ministerial session will commence on Tuesday, May 17, at 10 o'clock a.m.

BRACEBRIDGE DISTRICT.

The annual meeting will be held in the Methodist church, Hantsville. Ministerial session, Wednesday, May 25, at 2 p.m.

CAMPBELLFORD DISTRICT.

The annual district meeting will be held in the Methodist church, Campbellford. The ministerial session will commence on Wednesday, May 18, at 10:30 a.m.

SUMMER SUPPLY WORK.

The Registrar of the Wesleyan Theological College, Montreal, has a list of the students of that College desiring work during the summer vacation.

THE T. EATON CO. LIMITED

Send your name and address for our handsomely illustrated Catalogue for Spring and Summer. It tells all about our goods and prices. Sent to any address for the asking.

Lace Curtains by Mail.

To-day special emphasis is given to Lace Curtains, our stock of which is unequalled for variety, unsurpassed for qualities, and unmatched for values.

- List of lace curtain products with prices: Nottingham Lace Curtains, Swiss Net Curtains, Nottingham and Scotch Lace Curtains, etc.

People living outside of Toronto can order by Mail as satisfactorily as though buying in person over our counters. We have skilful clerks to attend to all inquiries by Mail and fill Mail Orders accurately and promptly.

THE T. EATON CO. LIMITED 190 YONGE ST., TORONTO.

RENFREW'S HATS 1898

SILK HATS From the best English manufacturers.

FELT HATS We never did have more becoming styles. The colors are brown, maple, walnut, oyster, etc.

YOUNG MEN We have special styles in felt and crush hats, and cycling caps.

LADIES' SAILOR STRAW HATS We have received our stock of these beautiful goods, and are selling readily.

CHILDREN'S HATS AND CAPS We have just opened another lot of Tam-o-Shanters in cream, oatmeal, fawn and other fashionable colors.

FEATHER BOAS—We have just received direct from Paris a large consignment. They are just lovely.

G. R. RENFREW & CO.

5 King St. E., Toronto. 35 and 37 Buede St., Quebec.

The International S. S. Lesson for 1898—

In both the Common and the Revised Version. Cloth, postpaid, 25c.

WILLIAM BRIGGS, 21 to 23 Richmond St. West, Toronto.

BARBARA HECK MEMORIAL FUND.

(Received to April 25, 1898) Previously acknowledged \$2,800 14

Mrs. A. T. Wood, Hamilton 20 00 Miss Sanderson, Toronto 1 00

Total \$2,821 14

Toronto Markets.

Table of street prices for various commodities: Wheat, white, per bush \$0.77; Wheat, red, per bush \$0.90; etc.

LIVE STOCK MARKET.

Table of live stock market prices: Milch cows, each \$4.00 to \$4.00; Export cattle, each \$3.75 to \$4.30; etc.

Brass and Iron

BEDSTEDS

Tiles, Grates, Hearths, Mantels.

RICE LEWIS & SON.

(LIMITED) Cor. King and Victoria Sts., Toronto

Odds and Ends.

Customer—"I'm looking for a tall man with one arm." Floorwalker—"Certainly. The remnant counter is just across the store."—(Puck.)

He—"It takes an old maid to be always imagining there's a man in the house." She—"Yes; a married woman has learned to know better."—(Selected.)

Visitor—"You oughtn't to keep the pigs so near the house." Countryman—"Whoi?" Visitor—"It isn't healthy." Countryman—"That's wheer you're wrong; them pigs ain't never had a day's illness."

Mamma—"Dorothy, do you know who ate my raisins?" Dorothy (turning over the leaves of her book more rapidly)—"Mamma, you told me yesterday some things are better left unsaid. Isn't that one of them?"—(Judge.)

Proud Father (showing off his boy before company)—"My son, which would you rather be, Shakespeare or Edison?" Little Son (after meditation)—"I'd rather be Edison." "Yes. Why?" "Cause Edison he ain't dead."—Good Housekeeping.

Mrs. Hunt (a popular and prosperous pauper)—"Now, Albert, what'll yer sy, when I like yer into the kind lly's drorin'-room?" Albert (a proficient pupil)—"Oh! all right, I know; put on beautiful lorst look, and sy, 'Oh, muvver, is this 'eaven?'"—(Punch.)

The blushing bride-elect was rehearsing the ceremony about to take place. "Of course, you will give me away, papa?" she said. "I am afraid I have done it already, Caroline," replied the old man, nervously. "I told your Herbert this morning you had a disposition just like your mother's."—(Tid-Bits.)

Among the advertisements in a German paper appeared the following: "The gentleman who found a purse with money in the Blumenstrasse is requested to forward it to the address of the loser, as he is recognized." A few days afterward the reply was inserted, "The recognized gentleman who picked up a purse in the Blumenstrasse requests the loser to call at his house."

When Dean Farrar answered an invitation to dinner, his hostess has been known to write back, and inquire whether his note was an acceptance or a refusal; and, when he most kindly replied to the question of some workmen, the recipient of his letter thanked him, but ventured to request that the tenor of the answer might be written out by some one else, "as he was not familiar with the handwriting of the aristocracy."

As Sir Walter Scott was riding with a friend near Abbotsford he came to a field gate, which an Irish beggar, who happened to be near, opened for him. Sir Walter was desirous of rewarding him by the present of sixpence, but found he had not so small a coin in his purse. "Here, my good fellow," said he, "here is a shilling for you, but, mind, you owe me sixpence." "God bless your honor," exclaimed the Irishman; "may your honor live till I pay you."—(San Francisco Argonaut.)

Rev. Mr. Moore, of Noblesville, Ind., has made himself disliked by the ladies of his congregation. In a recent sermon he said: "God made the earth in six days, and then he rested. Then he made man, and rested again. Then he made woman," and the pastor added, smiling as he said it, "since that time neither God nor man has had a rest." Several ladies have withdrawn from the church.—(Ex.)

Mrs. Julia Ward Howe, on one occasion, presented herself at a club of which she was a member, with her bonnet wrong side in front. After some hesitation lest Mrs. Howe should feel hurt, a sister member informed her of the mistake. "What a blow to my vanity!" said Mrs. Howe, with an amused smile. "I thought I was receiving quite an unusual amount of attention as I came down town in the car, but attributed it solely to my own attractions!"—(Selected.)

Wife of Young Literary Man—"Why, George! A hundred dollars for that magazine story! How long did it take you to write it?" Young Husband (nonchalantly)—"Oh, I don't know. A couple of days, I suppose." Wife (exultantly)—"Fifty dollars a day! That's three hundred dollars a week, and twelve hundred a month. Twelve times twelve is one hundred and forty-four, fourteen thousand four hundred dollars a year! Why, George, we can keep a carriage and horses just as well as not!"—(Bazar.)

SEND US A POSTAL

And we shall send you by return mail a FREE sample of delicious



Fragrant—Healthful—Economical. Sold in sealed lead packets only, 25c, 50c, 40c, 50c, and 60c. Wholesale Offices: 25 Front Street East, Toronto; 215 St. Paul St., Montreal, P.Q.



Strawberry Short Cake.

Two teaspoons flour, 1 large tablespoonful butter, 1 large tablespoonful sugar, 1/2 teaspoon salt, well mixed in the flour, 1-teaspoon sour milk, 1 small teaspoon Cow Brand Soda.

Roll into two cakes, lay them together with butter between, bake three-quarters of an hour, split and spread thickly with mashed strawberries and sugar.

JOHN DWIGHT & CO., 34 Yonge St., Toronto.

COWAN'S Hygienic Cocoa and Royal Navy Chocolate

Are becoming famous throughout Canada for purity and excellence.

CONTAINS THE NEW INGREDIENT



PRICE, 25 CENTS. FROM YOUR DRUGGIST, or by mail from THE S. S. RYCKMAN MED. CO. LIMITED, HAMILTON, ONT.

ASTHMA CURED TO STAY CURED

The Ravages of Consumption The White Plague on the Increase.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America, and the most strenuous efforts are being made to check its further development.

If the reader is a consumptive, or has lung or throat trouble, general debility, or wasting away, do not despair, but send your name, postoffice, and nearest express office to The T. A. Slocum Chemical Co., Limited, 186 Adelaide Street West, Toronto, when three large sample bottles (The Slocum Cure) will be sent you free. Don't delay until it's too late—but send at once for these free samples, and be convinced of the efficacy of this great remedy.

Advertisement for Coleman's Salt, THE BEST.

Professional Cards.

LEGAL.

MILLS, MILLS & HALES, BARRISTERS, ETC., have removed to Wesley Buildings, over Christian Guardian Office. Telephone 1412.

ALFRED W. BRIGGS, Barrister, Solicitor, Notary, etc., Wesley Buildings, 23 Richmond St. W., Money to Loan, Toronto.

MAUREEN, MACDONALD, MERRITT & SHEPLEY, Barristers, Solicitors, etc., 23 and 25 Toronto St., Toronto. J. J. Macdonald, Q.C., J. H. Macdonald, Q.C., W. M. Merritt, G. E. Shepley, Q.C., W. A. Macdonald, E. G. Donald, Frank W. Maclean.

MEDICAL.

J. N. ANDERSON, M.D., Eye, Ear, Nose and Throat Specialist, No. 5 College Street, Toronto. Tel. 510.

DR. EDWARD ADAMS, "Homeopathic," 657 Yonge Street, north-east cor. Wellesley Street. Specialties—"Diseases of the Stomach and Bowels," and "Nervous System." Hours, 9 to 10 a.m., 2 to 4, and 7 to 8 p.m. Tuesdays and Fridays, 7 to 9 p.m. Telephone, 3180.

D. S. STERLING RYERSON, Eye, Ear and Throat, 60 COLLEGE STREET, TORONTO.

DENTISTS.

DR. SWANN AND W. C. ADAMS, Dentists, Have removed to 37 Carlton Street. Telephone 2412.

DR. R. GORDON MCKEAN, Dentist, 114 Yonge Street, Toronto. Kent Chambers. Telephone 52.

OPTICIANS.

TORONTO OPTICAL PARLORS, 28 Yonge St., 1st floor (up-stairs). F. E. LUKE, OPT. D., W. E. HAMIL, M.D., Refracting Optician, Oculist.

Business Cards.

Gents' Bike Boots ::: New lines just arrived. Will be on sale to-day.

H. & C. BLACHFORD, 114 Yonge St., Toronto.

Dale's Bakery, Cor. QUEEN and PORTLAND STS. Best Quality of Bread. Brown Bread, White Bread, Full Weight. Moderate price. Delivered daily. Try it.

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.

Buy Your Clothes From Me! And help me keep my job. We are first-class on Clerical work. You will find me at FOLLETT'S, 181 Yonge Street, - TORONTO.

J. YOUNG (ALEX. MILLARD), The Leading Undertaker, 359 Yonge Street. Telephone 678.

H. STONE & SON (DAN'S STONE) Undertakers, 429 Yonge Street (Cor of Ann St.) Telephone 531.

The Robert McCausland Stained Glass Co. Limited, CHURCH WINDOWS and Household Art Glass of all kinds, 27 King Street West, Toronto.

BUCKEYE BELL FOUNDRY, 107 High Glass, Best Grade Copper and Tin. Full, Sweet Tone. Cheapest for Price. Fully Guaranteed. CHURCH BELLS and Chimes. No Common Grades. The Best Only.

Faircloth & Co. WALL PAPERS, New Designs—Lowest Prices. First-class workmen sent to any part of Canada. 261 Yonge Street, Toronto.

FOR MOULDINGS, PORTRAIT FRAMES, Pictures, Framing Supplies, Mirror and Picture Glass, etc., call upon or write to Matthews Bros. & Co., Temperance St., West of Bay St., TORONTO.

Albert E. Armstrong, 60 1-2 Adelaide Street East, TORONTO. AGENT FOR

FRED H. LEVEY CO. NEW YORK. MAKERS FINE PRINTING INKS

Unwholesome Mattresses Undermine Health.

Think a Minute—If you spend eight hours a night breathing the tainted air exhaled from a shoddy-topped mattress, is it any wonder the mornings find you with throbbing head and furry tongue?

Yes, a hair mattress is expensive, but you don't need one. Get a PATENT FELT MATTRESS. It is made altogether of pure elastic felt, carded and interlaced, and is just the restful, healthful, comfortable bed you need.

ONLY \$15.00 (for the double size).

Order through any respectable furniture dealer (showing him this advertisement). Your money will be refunded if the mattress does not suit after 30 days' trial.

THE ALASKA FEATHER & DOWN CO., LIMITED, 290 Guy Street, Montreal.

MESSRS. JOHN HILLOCK & Co'y, Toronto: Dear Sirs,—The two Arctic Refrigerators purchased from you we find to be the dryest and coldest with the least amount of ice of any refrigerator we know of. Yours respectfully, JOHN MALLON & Co'y, St. Lawrence Market, Toronto.

BANK OF OTTAWA, Ottawa, Feb. 10th, 1898. MESSRS. JOHN HILLOCK & Co'y, Toronto: Dear Sirs,—The Vankannel Revolving Door put in by you is quite satisfactory. It works easily, and comes up to our expectations in every respect. Yours truly, GEO. BURN, General Manager.

BELL PIANOS

POSSESS ALL THE ESSENTIALS OF A PERFECT INSTRUMENT. THEY ARE MADE SOMEWHAT DIFFERENT FROM OTHER KINDS. COMPETENT CRITICS PRONOUNCE THEM AS GEMS BOTH FROM A MUSICAL AND ARTISTIC STAND-POINT.

OUR CATALOGUE TELLS ALL ABOUT THEM. THE INSTRUMENTS MAY BE SEEN AT ANY OF OUR AGENCIES.

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Branch Warerooms at— 70 King St. West, - TORONTO. 44 James St. North, HAMILTON. 167 Dundas Street, LONDON. Agents at all Important Centres.



The Permanent Wall-Coating. Does not RUB or SCALE from any hard surface. Coat over coat can be applied. No more washing or scraping of walls necessary. Alabastine is The Sanitary Wall-Coating. Displaces Kalsomines, which decay on the wall. Equally adapted for Ornamental work and plain Tinting. Please Painters as well as the general public. Easily applied by anyone who can handle a brush. Sixteen beautiful tints and Whites. Put up in Five-pound packages, and never sold in bulk. Ready for use by mixing in Cold Water. No hot water being needed. SAVED TIME AND WASTE. Full directions for use on every package. "The Decorator's Aid" furnished painters, free. Ask your dealer for Tint-Circular showing colors. BEWARE OF IMITATIONS bearing similar names. Sold by leading Hardware and Paint dealers everywhere.

THE ALABASTINE COY. (LIMITED) PARIS, ONT.

ANYONE CAN BRUSH IT ON, NO ONE CAN RUB IT OFF.

CLIMAX "MACHINERY OIL"

IS THE BEST FOR AGRICULTURAL IMPLEMENTS AND GENERAL MACHINERY. ROYAL OIL COMPANY, Toronto, Sole Manufacturers.

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.

A Short History of the Royal Navy —1217 to 1688. By David Hannay. Cloth, \$2.00. WILLIAM BRIGGS, 23-25 Richmond St. West, Toronto.

THE GIN-MILL PRIMER

A First Book of Lessons for young and old, but especially for the man who has a vote—fully illustrated with his inimitable drawings.

—BY— J. W. Bengough. PAPER, POSTPAID, 25 CENTS. A large demand is expected for the approaching Plebiscite Campaign.

Sermons on the International S. S. Lessons for 1898.

By the Monday Club. Twenty-third series. Price, cloth, postpaid, \$1.25. WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2175 St. Catherine St., Montreal. S. F. HUESTIS, Halifax, N.S.

The Farm.

ARGENTINE COMPETITION.

Last year Argentina sent 73,867 cattle to England, against 65,399 in 1896, 39,494 in 1895, and 6,882 in 1893. Thus the trade in four years has increased more than tenfold. In the same four years the United States exports of cattle to Great Britain doubled, while Canadian cattle exports to Great Britain increased from eighty to one hundred and twenty thousand, an advance of fifty per cent. While Canadian exports have been increasing by fifty per cent, and United States by one hundred per cent, those of Argentina have gone up by 1,000 per cent. The Breeders' Gazette, of Chicago, warns American producers that they must improve their output if they intend to hold their ground against Argentine competition. The warning is doubly needed by Canadian breeders.—Ex.

BEST HORSES TO RAISE.

For certain classes of horses prospects are good. A large, heavy, stylish, well-bred 1,800 to 2,000 pound draft horse is in good demand, and always will be. The cob is wanted if well bred. He should weigh 950 to 1,100 lbs., have clean limbs, high head, to be a high stepper and attractive. Then the carriage horse is in demand. He should be 15.3 to 16 hands high, well bred, symmetrical, with fine hair.

Lastly, the trotter or pacer, but he must be able to go nearly a mile in two minutes, and that is seldom done, but a horse that can go very fast is always salable. Raising trotting horses is a legitimate business, but it is better to let the other fellow do the campaigning. A colt that will make a very speedy horse will give promise of it if the boy is given a chance to drive him. Every man should consult his own taste as to the class of horses he will raise, but be sure to raise the best of that class. The better way, however, is to raise horses of each class. When the demand for one class is slow the sales of another class will be brisk. The farmer can raise the trotting horse cheaper than can the man who gives his whole time to it. Trotting-bred horses make good work horses, and if used cautiously and properly, work on the farm will not injure their speed.—American Agriculturist.

THE HORSE SHOW AND HORSE BREEDING.

The announcement for the holding of the fourth annual Canadian Horse Show in the Armouries, Toronto, May 4 to 7, in connection with a grand military tournament, presents a fine opportunity for lovers of the equine race to witness what promises to be the greatest display of saddle and harness horses that has ever been made in Canada. The date of the show may possibly be too late to ensure a large entry of the breeding classes, though we are assured that the entries in these classes have already exceeded the most sanguine expectations of the management. To those who are interested in the breeding of harness and road horses generally, the exhibition will doubtless prove a rare opportunity for the study of the class of horses needed to supply the market's demand, both home and foreign.—Ex.

FARM NOTES.

The U. S. Department of Agriculture is establishing agencies in Manchester, Paris and Hamburg, to which shipments of American dairy products and meats are to be sent.

Reports from Essex county to Deputy Minister of Agriculture James say that the area of corn in Essex will be reduced this year, and that peas and tobacco will be grown more extensively instead.

Six thousand two hundred and seventy-eight head of export cattle were bought in Chicago, the week before last. This was an increase of 458 head over the corresponding week of the year before.

The American Agriculturist says United States Secretary of Agriculture Wilson will this year resume the exportation of American butter to Europe under Government auspices, and on a larger scale than last.

A bunch of ten two-year-old steers, averaging 1,216 pounds each, were received in Chicago last week from Carrollton, Mo., and sold at an average of \$5.30 per cwt., each. In the same consignment were nine yearling heifers, averaging 898 pounds, which brought \$4.75.

Seeding is pretty well over in lower Ontario. The conditions under which the crop has been got in could

not well have been more favorable. There was beautiful warm dry weather for sowing, and since then there have been just the sort of showers needed to start growth.

Near Cardston, Man., there is a Mormon settlement of some 1,500 people, the number having been increased by 250 last year. Their cheese factories have an output of 52,000 pounds of cheese and 5,000 of butter, and they have a grist mill which is working steadily. The settlement is prosperous, and the people are said to be law-abiding.

The farmers in the vicinity of Palmerston held a very encouraging meeting in the town hall on Wednesday, April 13, in regard to the pork packing establishment, which it is proposed to erect in that town. Another meeting was held on Friday, April 22.

The Secretary of the Toronto Board of Trade received a letter from Mr. Pegglow, of Rapid City, which says that the farmers of Manitoba will grow from ten to fifteen per cent. more wheat this year than they did last. Many of the Western farmers, who went extensively into oats last season, have determined to devote themselves to wheat this.

Alfred Allan, of Mitchell Road, is, says the Mitchell Recorder, raising seven calves on skim milk from the St. Mary's Creamery. He had some flax seed which he had ground, and from it he makes a pot of flax seed porridge twice a day, and mixes it in the milk for his calves. One pound of meal will make a pot of porridge. He values his meal at \$2 per cwt., and says that one hundred pounds of meal fed in this way is equal to twenty dollars' worth of whole milk.

Some little time since Armour & Co., of Chicago, purchased 150 Yorkshire bacon pigs in Canada, paid duty on them going into the States, turned them into bacon, and shipped the product to the English market, for the purpose of seeing how it would compare with American bacon. The result of the test, says The Breeders' Gazette, of Chicago, shows that the bacon made from the Canadian hogs commanded a premium over the price secured for American bacon. This premium was not sufficient to warrant the importation of hogs from Canada, and the payment of duty upon them. It is probable, however, that the Armours will hereafter endeavor, by offering higher prices, to induce American farmers to produce hogs of a similar class.

A movement is on foot in Victoria, Australia, for the formation of a wheat trust with the view of obtaining higher prices. It is expected that the colony will have 100,000 bags of wheat to export after supplying the local demand. It will be the work of the trust to send this wheat to London, England, and sell it for the benefit of the producer.

The Australians are experimenting in shipping frozen beef to the East. Three new steamers have been placed on the route between Sydney and Japan. It is proposed to ship the goods to Japan and distribute them from there among the Chinese ports. One of the objective points for opening up this trade is Vladivostok, the Russian fortification on the Pacific.

There is a movement in the British Columbia Legislature for cheaper money for the farmer. Nothing definite has been decided upon yet. The aim of the promoters seems to be to supply the farmers with money at a low rate of interest in order that they may be able to develop the agricultural resources of the country, and make the most out of them.—Selected.

ROYAL DRY HOP YEAST CAKES

BEST YEAST IN THE WORLD LONDON, ENG. E.W. GILLET. CHICAGO, ILL. TORONTO ONT.



THE LEADING CANADIAN FLORISTS

All-Canadian

This is what our 1898 Catalogue is—contains the largest and best lists of Roses (our specialty), Ornamental Shrubs, Carnations, Chrysanthemums, Flower Seeds, Perennial Plants—in fact plants of all kinds, new and standard. Large Rose bushes, best kinds, only \$3.00 per doz.; Clematis, 50c. each; Boston Ivy, 20c. each; 25 pot-grown Roses, \$1.00. Many other bargains like these. They will interest you if you are interested in flowers. Write now for Catalogue—a card will bring it.

WEBSTER BROS. Hamilton, Ont.

SURPASSING ALL OTHERS

"All over the world."

SIMPLE STRONG



Either Lock-Stitch or Chain-Stitch.

Each the best of its kind. See the Latest Model.

The SINGER MANUFACTURING CO.

THE NEW INGREDIENT.

WHY IT HAS MADE Ryckman's KOOTENAY CURE The Wonder of the Age.

We justly claim to have produced the greatest Rheumatism, Blood and Kidney Medicine in the world by the use of the NEW INGREDIENT, and have letters from Clergymen, Doctors, Judges, and thousands of testimonials given under oath, to prove our assertion. The New Ingredient is being used by every medical practitioner in the world to-day, but in such reduced form that its principal virtue is lost. It is used in Kootenay Cure in its crude state after an electric treatment, and to its wonderful properties are due the marvellous cures which have been effected. KOOTENAY is not a quack compound, but the result of scientific investigation and years of study.

There is no medicine similarly prepared, therefore there can be no substitute. If you have Rheumatism or any disease arising from disordered kidneys or impure blood, ask for, insist on, and demand KOOTENAY CURE. When used properly it cures every time, for it contains the NEW INGREDIENT. You will know its value if you give it a trial. Price, \$1 per bottle, or 6 bottles for \$5; from your druggist, or direct from THE S. S. RYCKMAN MEDICINE CO., LIMITED, Hamilton, Ont. Chart book mailed free on application.

KOOTENAY PILLS, which also contain the NEW INGREDIENT, are a sure cure for Headache, Biliousness and Constipation. Price, 25 cents, mailed to any address.

BARLEY CRYSTALS

New Diuretic, Evacuative, Tonic, Digestive by physicians in cases of dropsy and Irritable Organs, and Kidney troubles. Emollient, astringent, palatable. Unsurpassed in the whole range of cereals.

PREPARED AND BOTTLED BY J. F. LATIMER, 13 ST. PATRICK ST., TORONTO.

J. F. Latimer MINERALOGIST and ASSAYER. Instructions given in prospecting, determination of minerals and practical assaying. Best method. Low charges. Examinations and reports made. Long experience. Good mining properties wanted.

TEABERRY For The TEETH The Most Popular TOILET PREPARATION 25-CENTS-A-BOX-LOPEZA-MEDICAL-6-TEETH

KARN

KARN Upright Pianos. KARN Grand Pianos. KARN Reed Organs. KARN-WARREN Pipe Organs.

"THE BEST IN THE WORLD." Every instrument fully guaranteed. Write for catalogues and prices.

D. W. KARN & CO. Manufacturers of Musical Instruments, WOODSTOCK, ONT.



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.

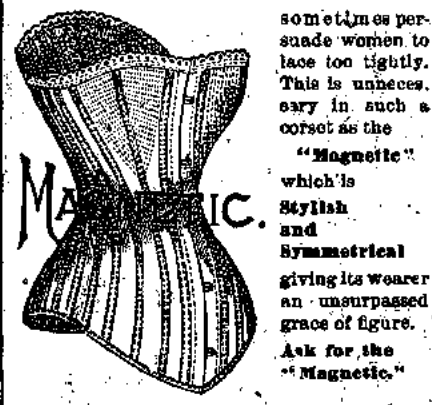
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The Pedlar Metal Roofing Co. OSHAWA, ONT.



Protect and beautify your lawn with one of our Iron Fences. Send for Catalogue to Toronto Fence and Ornamental Iron Works, 73 Adelaide Street W. (Truth Building) Joseph Lee, Manager.

Follies of Fashion



BOLD IN ALL THE STORES. MANUFACTURED BY The Crompton Corset Co., Limited, TORONTO.



THE WALL PAPER KING of Canada. C. B. SCANTLEBURY, BELLEVILLE, KINGSTON, WINNIPEG.

Sample books of Choice Wall Paper for Residences, Churches, Offices, Lodge Rooms, Public Halls, Hotels, Stores, and our booklet "How to Paper" sent free to any address. Write a Postal. Mention what prices you expect to pay; the rooms you wish to paper and where you saw this advertisement. We pay express charges. Mail Order Department at Belleville, Ont. Address all communications there. Agents Wanted Everywhere.

Alphabet of First Things in Canada.

A Ready Reference Book of Canadian Events. By George Johnston. Honorary Fellow of the Royal Statistical Society, of London, England. Price, Limp Cloth, 50 cents.

The author has very generously placed with us five hundred copies of this exceedingly useful little compendium, the proceeds of sale to go to the benefit of the Superannuation Fund. The book will be found invaluable. Send for a copy. "Your charming and useful little book."—Lady Aberdeen. "A very useful little reference book."—F. C. Wurtels, Quebec. "I regard it as altogether invaluable to any one wishing to be posted in the history of Canada."—Rev. T. Watson Smith, D.D., Halifax, Jaz. "It is a convenient compendium of just such dates and facts in recent and long-ago Canadian annals as one wants to know and cannot get hold of anywhere else."—Toronto Empire.

The Story of the British Army.

By Lieut.-Colonel C. Cooper King, F.G.S., with plans and illustrations. Cloth, \$2.00, postpaid. WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2176 St. Catherine St. Montreal. S. F. HUESTIS, Halifax, N.S.

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Connexional Notices.

TORONTO CONFERENCE.

PROGRAMME FOR 1898. The fifteenth session of the Toronto Conference will be held in Broadway Tabernacle, Toronto, commencing on Thursday, June 8, 1898, at 2 p.m.

ANNIVERSARIES.

Wednesday, June 8-8 p.m. Devotional service, led by the pastor of the church. Thursday, June 9-8 p.m. Sunday school and Epworth League. Rev. L. W. Hill, B.A.

SUNDAY SERVICES, JUNE 12.

Broadway Tabernacle-9.30 a.m. Conference Lovefeast led by Rev. Peter Addison. 11 a.m. Ordination Sermon by Rev. S. D. Chown, D.D., followed by the Ordination Services.

DR. POTTS' ENGAGEMENTS FOR 1898.

May 1-Collingwood. 8-Niagara Falls. 15-Toronto, Ametta Street, 11 a.m.; Clinton Street, 7 p.m.

ENGAGEMENTS OF GENERAL SECRETARY OF EPWORTH LEAGUES AND SUNDAY-SCHOOLS.

May 1, 2-Oakwood. 3-Minden. 8-Berlin. 9-Woodham. 10-Thordale. 11-Lynedoch. 15-Oxford Centre. 16-Darsham Centre. 17-Brownsville. 18-Avon. 22-Angus. 23-Coldwater. 24, 25-Parry Sound. 29-Kincardine. 30-Elimville. 31-Sheffield.

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THE SUN LIFE ASSURANCE COMPANY OF CANADA. DR. HENDERSON'S ENGAGEMENTS. May 1-Toronto, Berkeley Street.

BOOK COMMITTEE MEETINGS.

The Executive Committee of the Western Section of the Book Committee will meet in the Board Room, Wesley Buildings, Toronto, on Tuesday afternoon, May 19, at 2 o'clock.

TORONTO CONFERENCE.

Resolutions on behalf of Sabbath-school Aid and Extension Fund in the Toronto Conference may be made to Rev. L. W. Hill, B.A., 91 Elliot Street, Toronto, who will act as treasurer, vice Rev. Dr. Barrass, deceased.

MONTREAL CONFERENCE.

Will the clerical members of Conference not intending to be present at the session in June next kindly notify the undersigned without delay.

EXETER DISTRICT CONVENTION.

The district convention of the Women's Missionary Society of Exeter District will be held on May 19 in the Granton Methodist Church. There will be two sessions, and in the evening a public meeting.

ANNUAL DISTRICT MEETINGS.

Barrie-Parrie, May 25, 26. Brantford-Brantford, May 25, 26. Brantford-Brantford, May 18, 19. Brantford-Brantford, May 19, 20. Chatham-Walpole, May 18, 19.

BOWMANVILLE DISTRICT.

The annual district meeting will be held in the Methodist Church, Bowmanville, on Wednesday and Thursday, May 18 and 19. The ministerial session will begin on Wednesday at 2 p.m., and on Thursday the full meeting will open at 10 a.m., when all the lay delegates are expected to be present.

BRIGHTON DISTRICT.

The annual district meeting will be held in the Methodist church, Brighton—the ministerial session on Wednesday, May 12, at 10.30 a.m.; general session Thursday, May 13, at 9.30 a.m.

CALGARY DISTRICT.

The annual district meeting will open in Medicine Hat Methodist church—in ministerial session at 9 a.m., Wednesday, May 25, and in general session at 9 a.m., May 26.

CANNINGTON DISTRICT.

The annual district meeting will (D.V.) be held in Little Britain. The ministerial session will commence on Wednesday, May 18, at 1.30 p.m., and the general session, May 19, at 9.30 a.m., when it is hoped every lay delegate will be present.

CRYSTAL CITY DISTRICT.

The annual district meeting will be held in Methodist church, Pilot Mound. The ministerial session will open on Wednesday afternoon, May 18, at 4 o'clock. The general session will open on May 19, at 2 o'clock.

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COLLINGWOOD DISTRICT.

The annual district meeting will be held in the Methodist Church, Thornbury, on Monday and Tuesday, May 23 and 24. The ministerial session will commence at 2 p.m., on Monday.

GALT DISTRICT.

The annual district meeting will be held in the Methodist church, Berlin, on Thursday, May 12, at 1.30 p.m. The ministerial session will be held on the same date at 10 a.m.

LONDON DISTRICT.

Annual meeting in Askin Street church, London—ministerial session on May 19 at 10 a.m.; general on May 20 at 9 a.m.

KINGSTON DISTRICT.

The annual meeting will be held in Queen Street Methodist church, Kingston—the ministerial session at 10 a.m. on Tuesday, May 17, and the general session on the next day at 9 a.m.

MILTON DISTRICT.

The annual meeting will be held in Oakville—ministerial session on Tuesday, May 17, at 10.30 a.m.; general meeting on Wednesday, 18th, at 9.30 a.m.

MATILDA DISTRICT.

The ministerial session of the annual district meeting will commence at 9 a.m., on Wednesday, May 18, in the Methodist church, Morrisburg.

MOOSOMIN DISTRICT.

The annual meeting will be held (D.V.) in the Methodist church, Wobley, commencing Wednesday, May 26, at 9 a.m. Lay delegates are requested to be present in the afternoon for general business.

NEEPAWA DISTRICT.

The annual district meeting of the Neepawa district will be held in the Methodist church, Neepawa, on Wednesday and Thursday, May 25 and 26. The ministerial session will open on Wednesday at 9 a.m., and the general session on Thursday morning at the same hour.

NORWICH DISTRICT.

The annual district meeting will be held in the Methodist church, Norwich, May 18, at 2 p.m. The laymen will meet on Thursday, the 18th, at 9 a.m.

PALMERSTON DISTRICT.

The annual district meeting will be held in the Methodist Church, Alma, on Thursday and Friday, May 19 and 20. The ministerial session will commence on Thursday, at 10 a.m.

REGINA DISTRICT.

The annual district meeting will be held in Regina church, May 24 and 25. Ministerial session on Tuesday, 24th, at 9 a.m. Laymen will please attend at 9 a.m. Wednesday.

For further Connexional Notices see Page 13.

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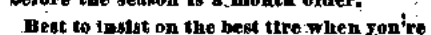
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