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THE Christian Guardian

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REV. WILLIAM BRIGGS, D.D., Book Steward.

Notes and gleanings.

Sir James Fergusson, in the House of Commons last week, said the Foreign Office had received a communication from the British Minister at Washington saying that he expects to be able to proceed without further delay to discuss with the United States Government the terms of the reference of the Behring Sea dispute to arbitration.

In the House of Commons Sir William Vernon Harcourt, in moving for further documents in regard to the recent massacre in Manipur, attacked the Government's treatment of the Senaputty, and urged that a more just policy be adopted in dealing with native princes. During a long debate over the matter Mr. Edward Stanhope, Secretary of State for War, claimed that the action of the Viceroy of India deserved the confidence of Parliament, and acceded to the motion made by Sir William Harcourt.

Writing in the "Sword and Trowel," Mr. Spurgeon says: "If health can be restored by faith alone without means, why is anybody ill? Our wonder is that anybody has the influenza, and still more that anybody dies. Health without medicine naturally leads on to nourishment without food, and decency without clothes. We shall then know all about Bethshan without reading books. This is silly, but it is also mischievous. To expect more than God has promised is to secure disappointment, and to create unbelief."

The Chilean Provisional Junta, representing the insurgent party, have issued a circular note addressed to the European Powers asking for recognition as belligerents, on the ground that it is in full possession of over half the inhabited land of the republic, is strong enough to make itself respected by force of arms to protect Chilians and foreigners, and is constantly gaining strength. On the other hand, President Balmaceda claims that the Government is doing well. The condition of affairs is one of absolute despotism.

The anti-foreign feeling has been growing in China, culminating in attacks on French missions at Wusatch. The French and American ambassadors have demanded protection for their citizens. The popular feeling has grown so strong that a British company has been compelled to give up its plan of sending a steamer up the Yang Tse River. Several missionary establishments in the vicinity of Lake Poyang, near Kiu Kiang, on the Yang Tse River, have been looted by the Chinese, the women missionaries fleeing to Kiu Kiang.

The "Methodist Times" says: "The religious census in Ireland, just published, exhibits a most gratifying increase in our Church in that country. The Roman Catholics are 411,035 fewer than they were ten years ago, and in the same period the Episcopalians have lost 39,344 and the Presbyterians 24,047, but the Methodists show an increase of 6,396. This is extremely gratifying, and indicates much zealous and successful work on the part of our Irish brethren, for we suffer from emigration as much as other Churches, but, by the bless-

ing of God succeed in growing notwithstanding. The religious census ten years ago gave similar results. Then, as now, the larger Churches showed very serious decrease, while the Methodist Church grew steadily. This undoubtedly is due to the blessing of God on Methodist union. When they have enough religion in this country to imitate the good example of our brethren in Ireland and Canada, English Methodism will probably show a large increase also."

The N. Y. "Christian Advocate" says: "Samuel Small, who was received on trial in the Colorado Conference one year ago, was dropped from the roll at the session of that Conference last week. Whatever may be the merits of this case, it teaches one lesson so plainly that none of our Churches or colleges should fail to learn it once for all: Men who come to us from abroad should always receive due consideration, but should never be hastily pushed into prominent and responsible positions. 'Lay hands suddenly on no man.'"

In the debate in the English House of Commons last Tuesday on the factory bill the amendment of Sidney Buxton (Liberal) to prohibit children under eleven years of age from working was adopted by a vote of 202 to 186. The Government was thus defeated. The majority included a few Conservative members. Mr. Buxton's amendment will affect 150,000 to 200,000 children in the kingdom; now employed in manufacturing districts as half-timers. The Liberals argued that the abolishing of child labor would provide more work for adults. The Government has accepted this vote.

The Rome "Panfulla" states that Signor Corte, late Italian consul at New Orleans, at the request of Premier Rudini, has prepared a report on the New Orleans affair. Signor Corte affirms that the victims belonged to no particular society, but were murdered simply because they were Italians and were competing in the labor market against the natives; that immediately after the murder of the Italian prisoners his American servants ran away, and that he himself and secretary barricaded the consulate and armed themselves with revolvers, the lynchers having threatened to attack the consulate and being prevented only by influential citizens intervening.

A Melbourne despatch states that Samoan advices are to the effect that Chief Mataafa, accompanied by a force of natives, had started for Make, the centre of the intrigue, which is known to exist against the sovereign rights of King Malietoa. This movement by Mataafa will, it is believed, lead to further trouble. The two chiefs who, by order of Malietoa, had been imprisoned for sedition, escaped and joined Mataafa. The latter returned them to Malietoa, and during an interview which was held between Mataafa and Malietoa, the former told the latter that although he (Malietoa) had been recognized as king by the powers, he (Mataafa) was the real ruler of Samoa.

The report of the English Leprosy Commission, which has been inquiring since November last into the conditions under which this disease spreads and breeds in India, is approaching completion. The Commission is now at Simla preparing the report, which will present the most exhaustive scientific study of the subject ever given to the world. The Commission, which is composed of medical experts, has visited leper hospitals and studied the condition of lepers in prisons, in streets, and in some of the isolated leper communities. Every part of India where leprosy prevails has been locally studied with a view to ascertain how far conditions of environment assist in propagating the disease. Some thousands of cases have been examined, microscopic researches made into the distribution of the supposed bacillus of leprosy,

and a series of bacteriological investigations conducted which are said to have given astonishing results, promising the cure of this hitherto irremediable curse.

A terrible railway disaster took place recently near Moechenstein in Switzerland. An excursion train heavily loaded fell through a bridge, causing immense loss of life. Between sixty and seventy were killed outright, and the bodies of seventy-five or more are known to be still missing. The last carriage of the train remains imbedded in the bottom of the river, and it is believed it is crowded with the remains of third-class passengers. Engineers who have examined the carriage say it is almost impossible to remove it, so firmly is it embedded in its present position. Two Americans, said to have been passengers on the wrecked train, are reported as missing.

The Comte de Montebello, who replaces M. De Laboulaye as French ambassador at St. Petersburg, will be specially charged to obtain definite information from the Czar as to the action of Russia in event of war between France and Germany. M. Ribot, Minister of Foreign Affairs, has learned that M. De Laboulaye's failure to get the proposals for an alliance discussed arose from the Czar's anger at the fact that the overtures were first submitted to M. de Giers, Russian Minister of Foreign Affairs, instead of to him. During the visit of the French squadron to Cronstadt the Czar will be personally approached on the subject of united action against the Dreibund, which is rendered all the more necessary through the menacing of the commercial coalition.

Lord Salisbury, recently replying to an address presented to him by a delegation representing the United Empire League, said the treaties of 1862 and 1865, negotiated under Palmerston's Government, which prevented the colonies from giving preference to British trade, were unlucky and most unfortunate. The same treaties contained provisions of the utmost importance to England, especially now when the spirit of protection was running very high in every country except England. The league, however, said the Premier, must work hard to convert their countrymen to the league's way of thinking, for it was impossible for England to give preferential treatment to the colonies at the expense of the rest of the world. The league must first ascertain how far the country would support the policy of which, he imagined, a prominent feature was a preferential tax on grain, wool and meat. Englishmen, in his opinion, would never consent to legislation of a vague or indefinite kind, especially where their dearest daily interests were concerned.

Dr. Samuel Smiles, though over seventy-eight years of age, is still at work on new books. To a correspondent of the *Pall Mall* he said recently: "I am just writing a book which I hope will be published before long—the life of Gasmin, a French poet, who died twenty years ago. He was a barber, and lived in the south of France. Very few of his poems are known even to the French, for he always wrote in Gascon; and so the few of his works that are known in France have previously been translated into French. Longfellow translated one of his most charming and pathetic pieces years ago. You know it, perhaps—'The Blind Girl of Castel-cuille.' But even in the village where he lived and worked and died, I could scarcely find a trace of him, or even of any one who knew he wrote. All they knew about him was that he was a barber." Dr. Smiles began life as a physician, then he became a journalist; and, like the late M. Chatrian, he has had much to do with railways, having been secretary of two or three large companies. At first he wrote as a recreation after his secretarial duties were over for the day.

BEECHER'S ADVICE TO HIS SON.

The following letter, recently made public, written by Beecher to his son Herbert when he was just departing on his first independent venture in life, is well worth repeating from the very fact that it was written by the great preacher, not as general counsel, but to apply to this particular life, of such deep and special interest to him. It is advice, however, that might well be heeded by every young man:

BROOKLYN, N. Y., Oct. 18th, 1878.

MY DEAR HERBERT,—You are now for the first time really launched into life for yourself. You go from your father's house, and from all family connections, to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.
2. Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many.
3. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guess work. Either nothing or accurate truth.
4. When working for others sink yourself out of sight, seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.
5. Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.
6. Concentrate your force on your own proper business; do not turn off. Be constant, steadfast, persevering.
7. The art of making one's fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.
8. Do not speculate or gamble. You go to a land where everybody is excited and strives to make money, suddenly, largely, and without working for it. They blow soap-bubbles. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.
9. In regard to Mr. B—, he is a Southern gentleman; he is receiving you as a favor to me; do not let him regret it.
10. I beseech you to correct one fault—severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, is apt to be unjust and is cruel, makes enemies to yourself and is wicked.
11. You must remember that you go to Mr. B— not to learn to manage a farm like his. One or two hundred acres, not forty thousand, is to be your future homestead; but you can learn the care of cattle, sheep, the culture of wheat, the climate, country, manners and customs, and a hundred things that will be needful.
12. If by integrity, industry and well-earned success you deserve well of your fellow-citizens, they may in years to come ask you to accept honors. Do not seek them, do not receive them while you are young—wait; but when you are established you may make your father's name known with honor in halls of legislature. Lastly, do not forget your father's and your mother's God. Because you will be largely deprived of church privileges you will need all the nerve to keep your heart before God. But do not despise small churches and humble preachers. "Mind not small things, but condescend to men of low estate." Read often the Proverbs, the precepts and duties enjoined in the New Testament. May your father's God be with you and protect you.
HENRY WARD BEECHER.

BRITISH COLUMBIA CONFERENCE.

The fifth annual meeting of the Methodist Conference of this Province commenced in the Pandora Avenue Methodist church, in the city of Victoria, on Wednesday morning, May 20th, 1891. In accordance with the new regulation, the first day was devoted to business of interest only to the ministerial members of the Conference. All the ministers in full connexion within the bounds of the Conference were present except one, and in addition to these Rev. A. Carman, D.D., General Superintendent of the Methodist Church. Dr. Carman was on his first visit to this Province, and expressed himself pleased and impressed with the possibilities and prospects of the Methodist Church in British Columbia.

The Conference opened at 9.15 a.m., Rev. Cornelius Bryant in the chair. After singing a part of the 758th hymn, and reading a portion of the Word of God, half an hour was spent in devotional exercises and prayer.

The President then called Rev. Dr. Carman to the chair, and gave to him the charge of the ministerial session. Dr. Carman spoke at some length on the meaning and purpose of the special ministerial session of Conference, and rejoiced in the privilege of being present at Conference with the brethren in British Columbia. He spoke of the elements of power which God has made it our privilege to possess, and believed that if the ministers of this Connexion will only possess themselves of them, they might easily take British Columbia for Christ.

The roll of the Conference was then called, and the following ministers answered to their names: C. Watson, J. H. White, Joseph Hall, W. W. Baer, A. E. Green, R. J. Irwin, C. Bryant, E. Robson, J. F. Betts, R. E. Maitland, J. A. Wood, James Calvert, James Turner, T. W. Hall, J. P. Howell, M. J. Stevens, T. Crosby, A. N. Miller, D. Jennings, George F. Hopkins, W. H. Pierce, C. Ladner and C. M. Tate.

The report of the Committee on Transfers, which was then received, showed that two more members had been added to the membership of this Conference, viz.: Rev. T. D. Pearson, transferred from the Niagara Conference; and Rev. J. D. P. Knox, from the Bay of Quinte Conference.

The examination of ministerial character was then solemnly conducted, and each district reported that the disciplinary questions had in all cases been satisfactorily answered.

Rev. M. J. Stevens applied for his credentials, tendering his resignation. The reasons stated by Bro. Stevens for his departure were heard by the Conference, and, being considered satisfactory, credentials were granted.

The following probationers were continued on trial: Fourth year standing—W. D. Misenor; second year, J. E. Gardner, C. H. M. Sutherland, G. H. Morden, J. C. Spencer, R. B. Beavis and J. P. Hicks.

On the recommendation of the Quarterly Official Board of the New Westminster Chinese Mission, Mr. Chan Sing Kai was received on trial as probationer for our ministry.

The following list of names of young men was submitted by Rev. C. Bryant as young men available for our British Columbia work: J. H. Martin, W. Cashmore, W. Halpenny, S. W. Falls, A. J. Gaebel, E. V. Smith, A. K. Sharp, H. E. Bailey, B.A., J. W. Dickinson, T. E. Archer, Alfred Pomrat, Robert Rayson and James Hicks. In the case of those who are already probationers for the ministry of the Methodist Church a transfer will be applied for, and the Conference granted permission to the chairmen of the various districts to employ those not now in our work, with a view to their being received.

AFTERNOON SESSION.

Rev. Thomas Rodgers, of the Nova Scotia Conference, was introduced and briefly addressed the brethren with kindly words and good wishes for the future of the Methodist work in British Columbia.

On the recommendation of the Committee on Conference Relations, Rev. William Pollard and Rev. H. D. Pearson were continued in their superannuated relation as ministers of this Conference.

The ministerial session then adjourned, to meet again for a short session at some time through the regular sessions.

EVENING SESSION.

The first of the public meetings in connection with the Conference was held in Wesley church in the evening. The subjects for discussion were the Epworth Leagues and Sabbath-schools of our Church. Rev. J. F. Betts and Rev. James Calvert were the speakers of the evening. The President of the Conference opened the meeting and occupied the chair, introducing the speakers. Rev. James Calvert spoke on the Sabbath-schools and Rev. J. F. Betts on the Epworth Leagues, and both made stirring addresses. A large and attentive audience was present, and the interest was sustained throughout the whole evening.

SECOND DAY.

The regular Conference opened at nine o'clock, and the first hour and a half was spent in devotion and prayer.

The roll was called, and in addition to the ministers already reported, the following lay members were present, and answered to their names: J. E. McMillan, W. H. Burkholder, John Calvert, T. G. Rayner, Noah Shakespeare, John Pears, H. Jewell, William McKay, William Clarkson, Eli Higgins, A. C. Wells, John Kirkland, J. N. Tuttle, T. R. Pearson, J. Trythall, D. Spencer, C. C. Fisher, S. Gough, Richard Booth and A. J. McLellan. One or two other delegates from the mainland came in later in the day.

The ballot for the Annual Conference officers was then taken, with the following elections: For President, Rev. C. Watson, on the third ballot. On being called to the chair, Rev. Mr. Watson warmly thanked the Conference for the honor conferred on him in the election, after which he immediately handed to the General Superintendent a letter of resignation, briefly stating his reasons for not wishing to fill the office of President.

On hearing these reasons, the Conference accepted the resignation, and proceeded at once to ballot again, with the result that Rev. J. F. Betts was elected by a vote of twenty-eight.

On being called to the chair by the presiding officer, Bro. Betts thanked the Conference for making him the successor of so worthy a predecessor.

Rev. J. H. White was elected Secretary of Conference, and nominated Rev. C. M. Tate and Mr. S. Gough assistant secretaries, and Rev. D. Jennings, journal secretary.

The elections being completed, Rev. Dr. Carman addressed the Conference, and committed to it the work of the day.

With its newly-elected officers duly installed, the members then went into routine business.

The following are the laymen elected to the Annual Conference Missionary Committee: A. J. McLellan, William Clarkson, Dr. A. E. Bolton and T. R. Pearson.

The first draft of stations was laid on the table, after which the morning session of the Conference was dismissed.

AFTERNOON SESSION.

The Conference opened at two o'clock. Memorials were heard from Victoria and other districts recommending changes in the boundaries of circuits and missions, and the opening up of new fields. These memorials proposed a very encouraging spread of the work, and if all the men called for are stationed, there will be a large numerical increase in the ministerial forces of this Conference during the coming year. Some of the new fields asking for men are: Victoria South, Victoria West, Salt Spring and adjacent islands, Northfield, Similkameen, Spallumcheen, and others.

Rev. Dr. A. Sutherland, General Secretary of Missions, was introduced in the middle of the afternoon, and addressed the Conference on behalf of the General Board of Missions.

The report of the management of the Boy's Home at Port Simpson was brought in. It states that the building has been made habitable. Dr. Bolton and his wife took charge last September. Seven boys are now in the home, while it is capable of accommodating twenty. Those who have been taken in have been much improved in both manners and morals. The Board of Management recommends that the financial needs of the home be brought before the Missionary Committee, and means be provided to have the home more fully equipped.

EVENING SESSION.

This was the evening devoted to the discussion of the subject of missions, and a thoroughly interested audience was present to hear the speeches. Rev. J. F. Betts opened the meeting, after which Rev. Thomas Crosby, Rev. W. H. Pierce and Rev. Dr. Sutherland spoke to the question before the meeting.

After the conclusion of Rev. Mr. Crosby's speech and during the singing of a hymn, the Chinese from the Methodist Chinese Mission in Victoria were brought in, and occupied a section of the church during the remainder of the evening.

THIRD DAY.

Rev. J. F. Betts, President, opened the Conference, and the ex-President occupied a seat on the platform.

The Nominating Committee having completed its work, brought in its final report, and, to facilitate the work of the Conference, questions of importance were submitted to the various committees. These committees brought in their reports later for the consideration of the whole Conference.

Rev. E. Robson then introduced the following resolution, which was seconded by Mr. S. Gough, and heartily carried: "That we desire to place on record our high appreciation of the efficient and satisfactory manner in which Rev. Cornelius Bryant has discharged the duties of his office as President of this Conference during the past year, and we pray that he may long be spared to labor for the Master, whom he has so faithfully served in this country."

The next business of importance was the election of a minister of the Conference to be a member of the General Board of Missions. On ballot, Rev. J. F. Betts was declared elected.

At eleven o'clock the delegation from the Woman's Missionary Society was received, and the Conference was addressed by Mrs. (Rev.) C. M. Tate on behalf of the British Columbia branch of the W. M. S. Following is a copy of the address:

"To the British Columbia Conference of the Methodist Church; Mr. General Superintendent, President, and Members of the Conference:

"The hearty reception given to representatives of the Woman's Missionary Society last year by the members of this Conference encourages us to come again, trusting that you will accord us a patient hearing.

"Last year we felt that it was indeed the day of small things with us, as we laid before this Conference the fact that we had only three auxiliaries in this Province—one at Victoria, one at Richmond, and one at Chilliwack. It gives us great pleasure, and affords us a good deal of satisfaction to state that during the year the three have increased to nine. Two mission bands have also been organized, and the children are becoming interested in the work of the W. M. S. We heartily appreciate all the organizations in connection with our glorious Methodism, and trust that the W. M. S. will ere long become one of the strong bulwarks of this grand institution.

"We have come to the conclusion that the time has arrived when a branch should be organized within the bounds of this Annual Conference. And now that the British Columbia branch has been duly organized, we feel that we stand on a more sure foundation, and trust that with God's blessing we may be enabled to do more efficient work, and by the time another Conference comes round to report a still greater degree of success. To secure this, we need your hearty co-operation in all our undertakings, especially in the organization of auxiliaries and mission bands on the circuits and missions where as yet there are none; in the distribution of literature and securing subscribers for the *Missionary Outlook*; and in bringing the work of the W. M. S. before your congregations.

"Our work is pre-eminently for women and children; and whilst the General Board is doing the pioneer work in sending forth its agents far and wide over fields already white unto harvest; we would take our stand by the reapers and humbly assist in harvesting the precious grain. With gratitude to Almighty God, the Giver of all good, for the innumerable blessings we enjoy through our holy Christianity, we desire to reach out a helping hand to our less favored sisters in

this and other lands, that they, too, may participate in these blessings which come to us through the Gospel of the Lord Jesus Christ. We will gladly supply the ministers with reports, leaflets, and mite-boxes for distribution among their congregations.

"Again asking your sympathy and assistance in the furtherance of our work, as we wish you God-speed in yours, let us unitedly labor on at God's command, offering all our works to him, so that we may rejoice together by-and-by, as we join the host, redeemed of the Lord out of every nation in swelling the coronation anthem of the skies, as we 'Crown Him Lord of All.'"

The President, after hearing the address, said that this reception was one of the most pleasing episodes of the Conference. "As the W. M. S. is interested in our work, so are we in yours, and at the proper time the Conference will express itself in a proper way."

Rev. Joseph Hall then moved the following resolution, which was seconded by William Clarkson, and heartily carried: "That having heard with sincere gratification the address of Mrs. Tate, we have much pleasure in assuring the Woman's Missionary Society of the great satisfaction it affords us to learn of the very encouraging progress which their society has made within the bounds of our Conference, as seen in the large increase of auxiliaries and the income, and especially in the formation of a British Columbia branch. We pray that the future may be as the past, only much more abundant."

General Superintendent Carman, D.D., then addressed the Conference with reference to the address presented and to the work of the Woman's Missionary Society.

The General Missionary Secretary, Rev. Dr. Sutherland, also spoke to the address, congratulating the ladies on their work, and was attentively heard.

The Conference adjourned at twelve o'clock.

EVENING SESSION.

The evening meeting was opened at eight o'clock by Rev. J. F. Betts. In a few well-chosen remarks he introduced the venerable speaker of the evening, Rev. A. Carman, D.D., who delivered an address on the centennial year of Wesley's death. In a few comprehensive sentences the Doctor traced the history of Methodism from its inception up till the death of Wesley, and from this on his excellent address dwelt on Methodist doctrines and usages which, under the blessing of God, have made Methodism what it is in the world to-day.

FOURTH DAY.

The Conference opened at the usual hour with Rev. Dr. Carman in the chair.

Rev. J. J. Leach, of Calgary, being in the room he was introduced to the Conference. He spoke of his hearty enjoyment of the British Columbia climate, and also congratulated the Methodist people of Victoria, and of British Columbia, on the possession of so beautiful a temple as that in which the Conference was assembled.

The report of the Educational Committee was brought in with the following recommendations: "That Rev. S. J. Thompson be re-appointed secretary of the Board of Examiners. That Mr. John Jessop be re-appointed treasurer of the funds of the society in this Province. Revs. W. D. Misenor and R. B. Beavis were recommended to be sent to college with aid from the funds of the society." For list of the Board of Examiners see Minutes of Conference, 1891.

Right Rev. Bishop Cridge, of the Reformed Episcopal church of Victoria, was then introduced, and expressed his good wishes and fraternal feeling for the Conference. He would ever pray that the blessings of God might rest richly on the Methodist workers of this Province of British Columbia.

Rev. Dr. Carman reciprocated his remarks on behalf of the Conference, and the following resolution was unanimously carried: "Resolved, that we have heard with pleasure the fraternal words and salutation which have been addressed to us by the venerable Bishop Cridge, of the Reformed Episcopal Church; that we heartily reciprocate the sentiments expressed by him, and fervently pray that the rich blessings of God may continue to rest upon the person and work of him who was the first clergyman to welcome our missionaries to British Pacific colonies upon their arrival thirty-two years ago."

Revs. E. Robson, C. Bryant and W. H. Pierce spoke warmly to this resolution.

The report of the Sabbath-school Committee was received and adopted. It states that there are over 2,500 children in the Province receiving instruction at the hands of the Methodist Church. This is an increase of nearly 500 over last year.

Rev. J. P. Howell was re-appointed treasurer of the Sabbath-school Aid and Extension Fund for this year.

A recommendation from the Westminster District, asking "that a suitable person be appointed to do the work of Conference evangelist," was discussed, and on motion action was for the present deferred.

The report of the Sustentation Fund Committee was then received and adopted. It recommends that the sum of \$192.65 be divided among the ministers of the Kamloops District who have had large deficits in salaries for the last year. The amount of disbursements is as follows: To Rev. T. W. Hall, \$72.65; to Rev. J. W. Winslow, \$70; to Rev. James Turner, \$50. N. Shakespeare, Esq., was appointed treasurer of the fund. A special self-denial collection will be taken in all our congregations during this year, and the need of the brethren laid before our more prosperous circuits with a view to putting the fund on a more satisfactory basis.

The Conference adjourned at twelve o'clock.

AFTERNOON SESSION.

The school-room of the Pandora Avenue Methodist church was occupied by a large and intelligent audience who gathered to listen to the paper on "Points of Comparison in Methodist Theology with that of Other Churches," which paper was to be delivered before the Theological Union by Rev. Jos. Hall. On conclusion of the paper a vote of thanks was heartily tendered to Rev. Mr. Hall, and a request was made that the paper be prepared for publication in the *Methodist Quarterly*. Rev. Drs. Carman and Sutherland both spoke to the subject of the paper, after which the Union elected its officers for the ensuing year.

Rev. Joseph Hall was unanimously elected President, and Rev. James Calvert secretary. Rev. E. Robson was elected lecturer, with the request that he prepare a paper on the "History of the Work of Methodism in the Province of British Columbia," to be delivered before the Union next year.

SUNDAY SERVICES.

The Pandora Avenue Methodist church was well filled by an audience who had gathered to take part in the continuation of the opening services in connection with the new church. Rev. J. F. Betts, President of the Conference, opened the services and Rev. C. Ladner led in the opening prayer. Rev. Dr. Carman read the Scriptures and delivered the sermon. He preached from the words found in Heb. ix. 8, and the sermon was an eloquent exposition of the meaning of such terms as "covenant, economy, dispensation, testimony—their meaning under the Mosaic ritual, and their fuller meaning in the priesthood of Jesus Christ."

Rev. Dr. Driver, of Eugene, Oregon, preached in the same church in the afternoon from a text found in Heb. ii. 1. He delighted his audience in the exposition of this fine exhortation.

In the evening Rev. A. Sutherland, D.D., preached to a large and attentive congregation. His text was, "God is a Spirit, and they that worship him must worship him in spirit and in truth." The outline of his sermon was "The Being Worshipped," the nature of the worship, the spirit in which the worship should be engaged in. After the sermon the sacrament of the Lord's Supper was dispensed and was conducted by the President of the Conference.

Rev. Mr. Sutherland preached in Gorge Road church in the morning service, and Rev. Dr. Carman in the evening. In both services large congregations greeted the preacher, and the services were thoroughly enjoyed.

Service was also held in the Chinese Mission church at nine o'clock in the evening, and the congregation was addressed by Drs. Sutherland and Carman.

FIFTH DAY.

The Conference met on Monday morning with Rev. Dr. Carman in the chair.

Rev. I. D. Driver, D.D., of Eugene, Oregon, was introduced to the brethren, and expressed his gratification at being present at their Conference. He spoke briefly of the Divine methods in calling and saving the world; dwelt for a short time on the excellency of the Methodist itinerant system, and said that he believed that under God the success of Methodism has been largely owing to that system. He related some incidents in his own life in which God had provided for him when appointed to poorer fields. He had let many fine offers of large salaries go begging, and had taken pioneer work. God had cared for him by making his real estate investments turn out well, and he has now money enough to buy out a whole Conference of the brethren who had accepted these tempting baits, and had gone East "on invitation." He would urge the Conference to fresh devotion.

Following is the report in full of the Committee on Temperance, which was unanimously adopted: "It is with feelings of unfeigned gratitude that your committee report advancement at almost every point in relation to Temperance sentiment and work all through this Province. One proof of this you may find in the fact that the various Temperance organizations have, during the past year, increased in numbers, strength and efficiency. Another, in the fact that in several instances, through the influence brought to bear on the licensing boards, parties anxious to engage in the traffic have been prevented from securing licenses, and perhaps the strongest proof of all is the fact that the Premier of the Province, Hon. John Robson, was able to introduce and carry through the House during its last session, a measure rendering it compulsory that all bars where intoxicating drinks are sold, be closed from eleven o'clock on Saturday night till one o'clock on Monday morning. We feel it our duty to place on record our high appreciation of the good work accomplished by the committee appointed last Conference to deal with the illicit sale of intoxicating liquors, and the prompt measures adopted by the Government to suppress the traffic when fairly brought before their notice, and beg to suggest that the same or a similar committee be appointed for the ensuing year. We must not, however, conclude that we have attained a position of perfect security. There is still enough of the evil left to call for the most careful vigilance and zeal on the part of all Temperance workers, and especially the Methodist Church. We would urge the great importance of all who are in sympathy with Temperance being duly registered, so that they may be able legally to cast their votes on the right side and for the right man when the opportunity occurs. We would earnestly recommend the constant and faithful inculcation of Temperance principles in the homes of our people, and also in our Sunday-schools, so that the young, who are the hope of the future, may grow up in an atmosphere that will naturally qualify them for taking an intelligent and legal stand on the great question of Prohibition.

"We would again call the attention of the proper authorities to the way in which the law is violated by the steamboat captains. Liquor is sold at the landings, for which no license is granted, and great trouble and annoyance is the result, and we strongly urge upon the authorities that more stringent measures be taken to stop this evil. It is also a matter of deep regret that the law, prohibiting the sale of liquor to minors, is by no means strictly enforced, and we would earnestly call attention to this fact, and strongly recommend that all necessary measures be used by the Government and city officials for the enforcement of that law.

"We are also of the opinion that the same formalities and guarantees should be required in case of an application for the removal of a license as are required in case of the application for a new license."

No session of the Conference was held on Monday afternoon, owing to the day being set apart for the observance of the Queen's birthday. The Conference took a loyal holiday.

A resolution of the Conference, expressing its hearty appreciation of the visit of Rev. Dr. Driver, and the good-will of the brethren on this side of the line, was carried unanimously.

The Conference adjourned at twelve o'clock.

SIXTH DAY.

The morning session opened at 9.15. The President requested the undivided attention of the Conference for the work of the day might be pushed forward vigorously.

A committee was appointed to enquire into the whole question of Church property, title, etc., belonging to the Methodist Church in the Province of British Columbia, and also to investigate what is known (or not known) in Conference as "The Yates Account." This committee is composed as follows: Revs. E. Robson, Jos. Hall, C. Watson, and Messrs. D. Spencer, T. G. Rayner and T. D. Pearson, and is to report the result of its investigations to the next Annual Conference.

For a report in full of the Committee on Sabbath Observance, see Minutes of British Columbia Conference, 1891. Taken with the other reports it is too lengthy for publication in the GUARDIAN.

A committee, which had been appointed to draft resolutions respecting the esteemed visit of Drs. Carman and Sutherland to this Province and Conference, here brought in its report, which was carried amid cheers. The report reads as follows: "This Conference desires to place on record its appreciation of the official visit of Rev. Dr. Carman, General Superintendent, and Rev. Dr. Alexander Sutherland, General Secretary of the Missionary Society of our Church. Through their presence and ministrations we feel the pulsations of the conversational principle, which is not only a bond of union, but also a source of vitality. And we rejoice to know ourselves a part of a living organism, whose activities are to be found throughout and beyond this great Dominion.

"The ministers of this Conference, no longer isolated and few, but reinforced and confident, and the laymen representing a numerous and earnest people, have been instructed, encouraged and stimulated by their addresses, counsels, sermons and testimonies, all characterized by universal depth, fervor, eloquence and power. We earnestly pray that they may be long spared to our beloved Methodism to unfold the mysteries of the Gospel, to proclaim the unsearchable riches of Christ; to spread scriptural holiness throughout the whole of the Dominion. Overhanging the hope that in the near future we may again be favored with their presence among us, we tender them our cordial thanks for their efficient, untiring and cheerfully-rendered services."

We furnish also a few extracts from the statistical report of interest to the public. The present full membership of the Methodist Church in British Columbia is 4,979, being an increase of 584 over last year. The amount of money raised in the Conference for all church purposes was \$57,039.75.

The Epworth League Committee reports that ten leagues have been formed during the last year with a membership of 588.

The report of the Committee on Indian Affairs shows a most encouraging state of the Indian work, whole tribes being reclaimed from the vices of heathenism. It recommends the formation and establishing of a system of residential schools, where the education of the Indian children may be attended to as well as their industrial training. These schools are made necessary by the fact that the Indians are a migratory people, and if children are left in their native villages during certain seasons of the year, their absence from the villages necessitates their absence from the schools. Special commendation was made of the good work done by the Crosby school at Port Simpson and the Coqualeetza House at Chilliwack, and recommends the enlarging of both these institutions.

The Glad Tidings mission boat is to be brought down from the Simpson District, and to have headquarters at some point on Vancouver Island, to be hereafter decided, and the Glad Tidings is to be used in visiting the Indian tribes of Vancouver Island, also making occasional visits to Simpson and way ports. The little boat is to be thoroughly overhauled and refitted, and to be devoted more largely for missionary work. She is to have a certificated captain and engineer, and a full crew, and her movements will be directed by an advisory committee. The report of the Stationing Committee will show who is to be appointed to that charge. Nanaimo will probably be the central point for this year, and the missionary in charge will probably have his family live at that city.

The Stationing Committee recommended the constitution of the following new missions: Salt Spring Island and the other adjacent islands to be made a new field and to have a man in charge; also Northfield, Vancouver's "Mount Pleasant" suburb, Howe Sound, Surrey, Similkameen, Kit-a-maat (this last, subject to action of General Board of Missions).

Rev. E. Robson introduced, and Rev. A. E. Green seconded, the following resolution: "We hereby express and record our heartfelt sympathy with our venerable and beloved brother, Rev. William Pollard, in his present feebleness and affliction, and pray that the God of grace may sustain and comfort him abundantly." This resolution was heartily carried.

It was decided, on motion, after some discussion and reception of invitations from Nanaimo, New Westminster and Chilliwack, that the next Annual Conference be held in the city of Nanaimo. The time was fixed for the second Wednesday in May, 1892.

The Conference session adjourned at twelve o'clock.

The ministerial session of the Conference met in special session at 1.30 this afternoon for the consideration of matters to be dealt with only by the ministers of the Conference. Rev. J. F. Betts occupied the chair, and the business of the session, briefly summarized, is as follows:

The superannuated relation of Rev. William Pollard and that of Rev. T. D. Pearson was on motion continued.

Recommendation of the Stationing Committee asking that C. H. M. Sutherland be ordained for special purposes was unanimously adopted.

A like recommendation in reference to Mr. Chan Sing Kai, Chinese missionary at New Westminster, was also adopted. Also a like recommendation re J. P. Hicks was adopted and the time for these ordinations was fixed.

AFTERNOON SESSION.

The Conference entered upon the business of its concluding session with Rev. J. F. Betts in the chair.

The Secretary of Conference was authorized to

arrange for the publication of the required number of Minutes of Conference.

The following resolutions were unanimously passed:

(1) A resolution congratulating the congregation of the new Pandora Avenue Methodist church on the erection and completion of so beautiful a sanctuary as they have, and praying the blessings of God to be richly showered on pastor and people.

(2) A resolution of thanks to the people of Victoria for their kind hospitality to our ministers and people during the sessions of the Conference.

(3) A resolution to invite Rev. George Douglas, D.D., of Montreal, to cross the continent and visit our next Annual Conference and spend a few weeks in the Province of British Columbia.

The hour having arrived which had previously been set apart for the discussion of the educational work of the Methodist Church in this Province, the discussion on that important question was opened by the introduction of the following report of the Educational Committee: "Your committee hail with pleasure the enactments of the Legislature of this Province, by which provision is made as regards legislation for the establishment of a university, with faculties in arts, medicine, and science, upon a thoroughly non-sectarian basis, where the youth of both sexes and all denominations may receive instruction in the secular branches of a higher education. Your committee believe that there is in this Province a pressing need for an academy or college for the education of the young of both sexes (this is an amendment suggested in the discussion), and that the time has come when steps should be taken for the establishment of such an institution under the auspices of the Methodist Church. We therefore recommend the appointment of a committee to collect information, formulate a scheme, and take such action as may be deemed best, under the direction of the Conference Special Committee. And we most heartily commend to the members and friends of our Church, and of higher education generally, the favorable consideration of this most important subject."

Rev. Drs. Carman and Sutherland, Revs. J. F. Betts, E. Robson, J. P. Bowell, Joseph Hall, C. Ladner, and Messrs. J. E. McMillan, T. G. Rayner, G. R. Ashwell, and A. J. McLellan spoke at some length to the resolution. The recommendation to appoint a committee was adopted, and the following names are those who were elected to do the work set out: Revs. J. F. Betts, C. Watson, E. Robson; Messrs. William Clarkson, T. R. Pearson, and G. R. Ashwell.

EVENING SESSION.

The Conference assembled after Dr. Sutherland's lecture, for the final reception of reports, election of officers, and concluding business.

The Conference passed a resolution asking Dr. Sutherland and Dr. Carman to secure suitable supplies for the following places: Port Simpson, Neas, and Kit-a-maat.

Rev. J. E. Gardner was recommended to be ordained for special purposes, and the recommendation was adopted.

The Chairman of the Westminster District was granted permission to employ Mr. William Hicks, of Vancouver, with a view to being received into our ministerial work.

The final draft of stations was read, and is submitted below:

VICTORIA DISTRICT.

Victoria (Pandora Avenue)—Covardale Watson. C. Ladner, left without a station at his own request.

Victoria (North)—J. H. White, William Pollard, superannuated.

Victoria (South)—One to be sent.

Victoria (West)—G. H. Morden.

Victoria (Chinese Mission)—J. E. Gardner.

Saanich—E. J. Irwin.

Maple Bay—C. H. M. Sutherland.

Salt Spring, and other islands—One to be sent.

Nanaimo—W. W. Baer.

Nanaimo (Chinese Mission)—One wanted.

Northfield—One to be sent.

Wellington—A. E. Green.

Comox—One to be sent.

Cape Mudge and Lumber Camps—One to be sent.

Indian Tribes—One wanted.

Glad Tidings—One to be sent.

COYERDALE WATSON, Chairman.

J. H. WHITE, Fin. Sec.

NEW WESTMINSTER DISTRICT.

New Westminster—E. Robson, S. J. Thompson; one to be sent. T. D. Pearson, superannuated.

New Westminster (Chinese Mission)—Chan Sing Kai.

Vancouver (Homer Street)—R. B. Maitland.

Vancouver (Princess Street)—John F. Betts.

Vancouver (Mount Pleasant)—Joseph Hall.

Vancouver (Chinese Mission)—Lui Yick Pang.

Howe Sound—One to be sent.

Richmond—J. A. Wood.

Delta—One to be sent.

Maple Ridge—C. Bryant.

Surrey—One to be sent.

Langley—J. W. Winslow and J. D. P. Knox.

Sumas and Chilliwack—J. P. Bowell.

Cheam—One to be sent.

Indian Tribes—C. M. Tate; one wanted.

J. F. BETTS, Chairman.

JOSEPH HALL, Fin. Sec.

KAMLOOPS DISTRICT.

Kamloops—T. W. Hall.

Nicola—James Calvert.

Clinton—One to be sent.

Salmon Arm—One to be sent.

Revelstoke and Donald—E. Ladner.

Spallumcheen—J. P. Hicks.

Similkameen—One to be sent.

Cariboo—To be supplied.

Nelson—James Turner.

T. W. HALL, Chairman.

C. LADNER, Fin. Sec.

SIMPSON DISTRICT.

Port Simpson—Thomas Crosby.

Neas—One to be sent.

Bella Bella—G. F. Hopkins.

Port Essington—D. Jennings.

Queen Charlotte's Islands—A. N. Miller.

Kit-ze-guella—W. H. Pierce.

Upper Skeena—J. C. Spencer.

Kit-a-maat—One to be sent.

THOMAS CROSBY, Chairman.

A. N. MILLER, Fin. Sec.

The laymen of the Conference Missionary Committee reported A. C. Wells as their representative to the General Board of Missions.

The following ministers were elected to act as Conference Special Committee: Revs. J. F. Betts, James H. White, C. M. Tate, A. E. Green, Joseph Hall, C. Bryant, and E. Robson. During the year all matters demanding special and immediate attention are referred to the committee, and they act as their wisdom may direct, under the authority of the Annual Conference.

The final minutes being adopted, the fifth Annual Conference closed its session and was dismissed by the President at 11.25 p.m.

TORONTO CONFERENCE.

FIFTH DAY.

Promptly at nine o'clock the Conference assembled. Scripture was read by Mr. Warring Kennedy, followed in prayer by Rev. P. Addison and one of the lay delegates. After the minutes of Saturday's sessions had been read Rev. Britton R. Strangways presented the annual report of Albert College on behalf of the Principal, Rev. W. P. Dyer. The report dealt with the prosperity of the college during the past Conference year. Over 200 students have been enrolled, an increase of twenty per cent over the previous year, which was up to that time the largest in the history of the college. There are thirty-one candidates for junior matriculation and nine for senior matriculation, making forty in all, the largest number of matriculants prepared by any college in Canada. These students represent Conferences from Montreal to British Columbia.

Rev. George Washington moved, seconded by Rev. George Leech, "That we have heard with great satisfaction the report of the work of Albert College for the past year; we congratulate the Principal and professors on the manifest token of success; we heartily agree to give the college our influence towards its further usefulness, and we direct that the report be published in the Minutes of Conference." Carried.

The Committee on Church Property brought in the following report:

(1) That the trustees of Enclid Avenue church property, Toronto, be granted permission to sell the whole or part of their church property, the proceeds to be applied to church and parsonage improvements.

(2) The Dovercourt church trustees have been granted permission to sell their church property, proceeds to be applied in building a new church. The same privilege was granted to the trustees of St. Clarens Avenue church. The Clinton Street church trustees were granted permission to sell one lot of their property and apply the money on their church debt. On the Schomberg Circuit the trustees will sell Monkman church and apply the proceeds toward keeping the burying grounds in order. The Stayner church trustees will sell their property and build a new church. The Shelburne parsonage will be sold for the purpose of obtaining a better one. Forest Home church, on the Ardrea Circuit, will be sold, and proceeds applied to such purposes as the Chairman of the District may determine upon. A new church will be built where the Providence church, East Toronto, now stands, when the old one is sold. Trustees of the Elizabeth Street parsonage have been granted permission to sell such parsonage, proceeds to be applied on their church and parsonage liabilities. The Tenth Line church, Oro mission, will be sold, and the proceeds applied on parsonage debt.

On motion of Rev. A. Langford, seconded by Rev. G. K. Adams, it was resolved to refer to the Church Property Committee the request of the Etobicoke Circuit for the sale of the Fifth Line Sunday-school church property.

Moved by Rev. W. T. Hicks, seconded by Rev. R. N. Burns, "That the hearty thanks of Conference be tendered to the Sabbath schools and Young People's Associations of Toronto for the very happy and enjoyable reception given to the members of Conference on Thursday evening, and that the pastors of the several churches be requested to convey to the parties concerned this expression of our appreciation." Carried unanimously.

The secretary introduced a deputation from the Woman's Missionary Society, composed of Mrs. J. E. Willmott, Mrs. Gooderham and Mrs. Dr. Aikins. They were cordially received by the Conference, and Mrs. Willmott made an address in reference to the work of the society, for which she was tendered a hearty vote of thanks.

Rev. W. T. Hicks presented an interim report which was as follows: "Resolved, that this Conference desires to express in the strongest manner possible its cordial approval of the prohibitory resolution now before the House of Commons, and calls upon the members of that body to support it and to discountenance and vote against any amendment that may be proposed to the resolution as presented to the House."

"Resolved, that the President and Secretary of Conference communicate to each member of the House of Commons whose constituency is within the boundary of this Conference the purport of the foregoing resolution."

On motion the report was received and adopted. The report of the Statistical Committee was presented by Rev. John Locks. The returns from the circuits and districts were fairly complete, the committee receiving no inconvenience from any save the Metropolitan church, in East Toronto District. Total number of ministers in the work, 218; total membership, 33,654, an increase of 1,892 during the year. There have been paid by circuits and missions for salary, board and fund \$105,151, an increase of \$4,548. Connexional funds stand as follows: Missionary Fund (up to date), \$28,803.91; Superannuation Fund, \$10,011.23; Educational Fund, \$3,830.24; Contingent Fund, \$1,008.21; General Conference Fund, \$1,114.89; Union Church Relief Fund, \$829.95; Sabbath-school Aid and Extension Fund, \$412.90; Sustentation Fund, \$914.83.

The report was received and adopted. Rev. E. J. Stillwell presented the report of the Contingent Fund Committee, which was referred back to the committee for further consideration and amendment.

The report of the Sustentation Fund, presented by Rev. J. J. Redditt, showed that owing to the removal of the Uxbridge and Bowmanville Districts there had been a serious loss of revenue, the receipts from circuits being only \$914.83. Rev.

Alfred Brown was recommended treasurer for the ensuing year.

It was moved by Mr. Warring Kennedy, seconded by Rev. Dr. Young, "That the Conference tenders to Rev. A. B. Chambers, LL.B., its cordial and sincere thanks for his able, eloquent and logical discourse delivered on the occasion of the ordination of young men yesterday morning." Carried.

Rev. J. J. Hare, Ph.D., presented the annual report of the Ontario Ladies' College, Whitby, which elicited the following resolution: Moved by Rev. Dr. Parker, seconded by Dr. W. Ogden, and carried unanimously, "That this Conference congratulates the Methodist and general public upon the existence in our Province of our highly efficient ladies' colleges and the claims they have established and maintained for years to such loyal patronage as should preclude the sending of any of the daughters of our Canadian Protestantism to Roman Catholic convents."

"We are especially proud of the Whitby Ladies' College, located within the bounds of Toronto Conference, and of the thorough education and culture therein conferred upon such a large and noble class of young ladies."

"We heartily congratulate Rev. Dr. Hare, the versatile and successful principal, and his efficient staff upon their ambition and systematic endeavors to excel in every department of higher education."

"We gladly pledge our practical sympathy and co-operation in securing the success of this excellent institution."

During the morning session the following gentlemen were introduced to the Conference: Rev. J. Wakefield, President of Niagara Conference; Rev. J. S. Williamson, ex-President Niagara Conference; Rev. J. S. Ross, M.A., Niagara Conference; Rev. Prof. Wallace, Victoria University; Rev. Prof. Badgley, Victoria University; Rev. S. Bond, London Conference; Revs. R. W. Woodsworth and G. W. Calvert, Niagara Conference.

Rev. Dr. Harper was now called upon by the President to deliver his address on "Reminiscences of Fifty Years in the Methodist Ministry." His address was filled with stories relating to the difficulties which faced Methodist ministers as they went forth on foot and in saddle to preach the Gospel in a comparative wilderness back in the forties. Few of his old comrades were alive today, but their memories would always live in the Church.

Rev. Dr. Dewart moved a vote of thanks to Dr. Harper, seconded by Rev. Dr. Briggs, expressing the gratitude of the Conference and the Church at large for Dr. Harper's faithfulness and untiring zeal in his labors extending over half a century.

Rev. Dr. Fawcett, of Chicago, Rev. Dr. Wild, and Rev. William Patterson, were introduced and spoke briefly of their love for Methodism and her ministers. Dr. Wild referred to Rev. Dr. Pirritte, the man who had married him years ago. He was a thorough believer in the old doctrines of Methodism from beginning to end. It was not every year, however, that members of the Toronto Conference had the opportunity of seeing the most popular minister in Canada, but he in return was delighted to see them.

The Conference adjourned at one o'clock until evening in order to attend in a body the laying of the corner-stone of the new Victoria University in Queen's Park.

THE EVENING PROCEEDINGS.

The Educational Committee of the Conference met last night at the Sherbourne Street church, Rev. Dr. George Young in the chair. Rev. John Philip read the report, which showed a slight decrease in educational funds as compared with the receipts of last year. Addresses were delivered by Rev. Dr. J. H. Stevenson, B.A., and Rev. Mr. Lancelay.

Dr. Stevenson made an eloquent appeal in support of higher education in the Church, claiming that in cultivating the mind and storing it with all the brightest and best thoughts and ideas of great literary lights, like John Ruskin, Sir William Dawson and other eminent scholars, the human mind would develop, expand and grasp with far greater appreciation and intelligence the beauty and power of spiritual truths. Rev. Mr. Lancelay followed with a most practical and humorous speech. In advocating higher education Mr. Lancelay spoke of the great disadvantage he had to contend with in early life, having left school when only fourteen years of age, which, he humorously added, probably accounted for the absence of any letters denoting degrees following his name. Mr. Lancelay exhorted his hearers to adopt his principle, "To know all there was to know about everything." In concluding a speech that frequently won the applause of the audience, Mr. Lancelay urged his brethren to keep steadily before them the necessity for infusing a desire for knowledge in their congregations.

The Stationing Committee sat until a late hour last night in the same church, and were engaged in amending the first draft of the stations previously assigned.

SIXTH DAY.

The Conference resumed in the morning at nine o'clock, the session being opened with singing, reading of Scripture and prayer by Rev. W. R. Parker, D.D. The proceedings of the laying of the corner-stone of Victoria University in Queen's Park on Monday afternoon were, on motion, decided to be placed in the Conference Minutes. It was recommended by the Stationing Committee and carried by the Conference that a new mission, to be called "Dorset Mission," be established to follow Hillside, Bracebridge District.

An address presenting to Conference a plan for evangelizing Japan was read by Mr. Kobayashi, a student at Victoria University, and the following resolution passed:

Moved by Rev. John F. German, M.A., seconded by Rev. Peter Addison, "That the Conference has heard with deep interest the statement of facts and suggestions for the further prosecution of Christian work in Japan, as given by Rev. Mitsuochi Kobayashi. The Conference fully realizes the gravity of the situation in connection with the propagation of the Gospel in the Empire of the Rising Sun, but as there is a Conference established in this part of our field this Conference does not feel free to adopt, or even to suggest, any method of meeting the demands of the work in the present crisis, believing our brethren on the ground are fully alive to the needs of the hour, but would sug-

gest that the Editor of the CHRISTIAN GUARDIAN publish the communication of Bro. Kobayash, for the information and inspiration of the Church at large.

Conference requested the Sustentation Fund Committee to meet again to consider the case of Rev. W. C. Washington, M.A., referred by the Orangeville District to that committee and overlooked by them at their last meeting.

The report of the Sabbath-school Committee was submitted by Rev. T. Dunlop. During the past year there has been a gratifying increase of nine Sabbath-schools, forty-one officers and teachers, and 1,888 scholars and 578 conversions. There are still 111 preaching places within the bounds where there are no Methodist Sunday-schools. Ministers in these places were specially urged to establish schools. The total abstinence pledge should have greater prominence in the schools, as only one-fourth of the scholars have signed it. Normal classes for teachers should be formed wherever practicable. The report recommended that the following committee be appointed: Revs. Dr. Withrow, J. E. German, M.A., J. J. Redditt, and Messrs. J. L. Hughes, Richard Brown and R. A. Wade—to secure suitable text books and prepare examination papers and diplomas for successful students. As the recommendations furnished from year to year by the Sunday-school Committee of this Conference do not reach the parties most interested and engaged it was recommended that this annual report, together with a summary of statistics, be published in the Banner and Sunday-school papers.

The report was received, adopted and ordered to be printed in the Sunday-school papers.

Rev. W. T. Hicks read the report of the Temperance Committee. In view of the request of the Dominion Alliance, Rev. H. S. Matthews, Rev. W. T. Hicks and Messrs. J. L. Lovering and John Greydon, with Rev. R. McKee and Mr. Edward Savage as alternates, were received as a committee representing this Conference at the meeting of the Alliance to be held in Toronto on September 10th and 11th this year. They are unflinchingly opposed to all efforts to regulate the liquor traffic by taxation or license, high or low. The complete and immediate legal prohibition of the manufacture, importation and sale of intoxicating liquors for beverage purposes is believed to be the duty of the civil government. They endorsed the proposal of the Dominion Alliance to secure the election to the Commons of Prohibitionists, regardless of party. Efforts should be made in this direction at party conventions, and present members of Parliament who have declared for Prohibition should be supported. In accordance with the request of the General Conference your committee recommend that your delegates be appointed to represent this Conference at the World's Temperance Convention to be held in Chicago during the World's Exposition held there. The report was adopted.

Rev. James Gray presented an interim report of the Union Church Relief Fund, which submitted that the committee after careful consideration had decided to carry out in each case according to the recommendation of the General Conference, and appropriations had been made accordingly.

Rev. J. W. Holmes, President of the Guelph Conference, and Rev. Dr. Griffin were introduced and briefly addressed the Conference. Rev. Isaac Tovell and Rev. J. Van Wyck, Niagara Conference, and Rev. N. A. McDiarmid, Bay of Quinte Conference, were also presented to the Conference.

SIXTH DAY.

Rev. E. J. Stillwell presented the report of the Contingent Fund Committee, showing a balance of forty-nine cents in the treasurer's hands. The total income for the year was \$1,128.35, while appropriations for all of the districts reached \$1,127.86. The committee recommended the reappointment of Rev. P. Addison, treasurer, and Rev. G. W. Stevenson and Mr. R. C. Hamilton as auditors. Carried.

The committee appointed to frame a resolution of condolence to Lady Macdonald, submitted the following through Rev. Dr. Hugh Johnston, chairman: "The members of the Toronto Conference of the Methodist Church, in annual conference assembled, desire to place on record the profound sense of the loss sustained by the Dominion and the empire in the death of the late Premier, the Right Honorable Sir John A. Macdonald. With the whole nation, we deeply deplore the loss of the illustrious statesman, the administrative head, the supreme counsellor in all our state affairs, who has been for more than a generation the guide and controller of the destinies of Canada. Honored by his Sovereign for his loyalty to her person and crown, revered by the people for his unswerving devotion to the interests of his country, beloved by his friends for his noble and regnant qualities of mind and heart, his name and deeds will brighten, adorn, and fill the largest place in the history of this Dominion. We desire to assure Lady Macdonald that her name will be associated forever with the memory of her beloved husband, in view of the noble support she has given to him during so many years of his unparalleled Parliamentary career, as well as her untiring devotion to the nation's First Minister during the many days and nights of his impending dissolution. Her sorrow is shared by all, from the greatest to the humblest in the land. We respectfully tender her our sincerest sympathy, and pray that the God of consolation may comfort the hearts of the sorrowing household in this hour of sore bereavement."

A copy of the resolution will be sent to Lady Macdonald.

The Deaconess' Home question, of which notice had been given, was brought up by Rev. Dr. Johnston. It provided that, in accordance with paragraph 122, page 47 of the Discipline, the Committee on Nominations be requested to nominate a provisional Annual Conference Board of at least nine members to co-operate with any local board of management that may be organized to establish and carry out a Deaconess' Home within the bounds of this Conference. From the discussion which followed Dr. Johnston's motion, the feeling of the Conference appeared to favor the extension and recognize the value of woman's work in the Church. They were not sure, however, that the establishment of such a home would not interfere with other branches of women's work. But, as it was only a request, the matter was accepted and adopted.

Judge Dean, of Lindsay, and Rev. Dr. D. G. Sutherland, of Niagara Conference, were present

during the morning and addressed the Conference briefly.

It was after the noon hour when Conference adjourned, until two o'clock.

AFTERNOON SESSION.

When the afternoon session was convened, Rev. Dr. Harper was in the chair.

The Church Property Committee presented an addition to their annual report, recommending that permission be granted the trustees of Maxwell (P.M.) church to sell the old church and apply the funds to church improvements; that the trustees of the Fifth Line Sabbath-school property, Etobicoke Circuit, be granted permission to sell the property and devote the money received therefor to the improvement of Grahamsville cemetery; that instructions be given to Chairmen of Districts to dispose of all property not in use and apply, if possible, the proceeds to the Union Church Relief Fund.

A resolution was carried, moved by Dr. Harper, advising the presentation to the Financial and Conference secretaries of a bound copy of the Minutes of this Conference as an acknowledgment of their efficient services.

A supplementary report of the Educational Committee recommended that Mr. J. Jackson be allowed to remain a student at Montreal Theological College, he having completed his first year in that institution. It was not thought advisable to have him transferred to Cobourg, as at first recommended. The revised recommendation was accepted and adopted.

In presenting his report on Sabbath Observance, Rev. J. Goodman stated that the committee had great cause for rejoicing at the preservation of the Lord's Day as a day of rest. It was with regret, however, that the committee had learned that active and persistent efforts had been made to break down the sanctity of that day by the sale of newspapers, running of street-cars, etc. The committee desired to record their appreciation of the efforts of Mr. John Charlton, M.P., to secure legislation for the better observance of the Sabbath, and also to place on record their admiration of the conduct of those aldermen of this city who so nobly stood up in defence of the Sabbath against the attacks of the worldly enemy, believing that great vigilance was necessary for the preservation of the sanctity of the Sabbath. The committee recommended that the Methodist communicants be urged to faithfully keep the fourth commandment; to abstain from late shopping on Saturday nights, from the purchase of milk on the Lord's Day, from the holding of funerals on Sunday except in cases of infection and contagion, also from worldly and unprofitable conversation, and everything that in any way tends to the desecration of the Lord's Day. It was further recommended that a standing committee consisting of Revs. H. S. Matthews, J. Goodman, C. A. Simpson, and Messrs. Warring Kennedy, S. J. Moore and Alexander Hutton be appointed to co-operate with the Lord's Day Alliance at Ottawa and similar organizations to further any legislation that may be brought forward for the better observance of the Sabbath, by discouraging railroad and steamboat traffic on the seventh day. They would further recommend that sermons be preached on Sabbath observance as often as practicable.

The report was taken up and discussed at length. The majority of the objectionists to the running of street cars, selling of newspapers, running of steamboats and selling of milk in the city on the Lord's Day being from the outlying circuits. Few of the city ministers seemed prepared to urge an attack upon the milkmen. Rev. Dr. Potts said that the Salvation Army sold their War Cry on Sunday, which was against the law. Carrying out of funeral obsequies on Sunday were pretty generally condemned except in rare cases.

A notice of motion introduced by Rev. J. M. Simpson expressed dissatisfaction with and disapproval of the action of the late General Conference in changing the eastern boundary of the Toronto Conference by taking from it two districts.

THE MEMORIAL COMMITTEE.

The report of the Memorial Committee, as presented by Rev. W. S. Blackstock, recommended the reappointment of the committee of last year to co-operate with the Prison Reform Society in furtherance of their beneficent objects; that the Book Steward be instructed to prepare a book in which to register the births, marriages and deaths occurring within the bounds of the Conference, one book to be sent to each circuit; that the W. M. S. request be granted as to the setting apart of one Sunday in the year to be devoted to woman's special interest; that, with respect to the communication of the labor organizations regarding the social condition of the masses, no action being taken at the present time; (1) because they had not been sent to Conference to deal with such economic, scientific or political questions; (2) because the Church was organized for the attainment of spiritual ends, and, as the history of the past had demonstrated, the more carefully she guarded against entanglement of this kind from without, the more effective she was likely to be; (3) because civil government, no less than ecclesiastical, was an ordinance of God, and evil was likely to result from the subordination of the former to the latter, the preservation of all personal liberty, depending upon confining these as rigidly as possible to their respective spheres; (4) because the Church could contribute most effectively toward the grand and beneficent result—the essential principle of Christianity—love, by concentrating her energies upon the salvation of men and making them the partakers of the Divine Spirit.

After congratulating Rev. Mr. Blackstock, the Conference adopted his report.

Principal Austin, of Alma College, St. Thomas, who was in attendance at Conference one day last week, but who has not since been present, submitted a report of the past year's work of the institution through Rev. J. E. Sanderson, M.A. The year had been a prosperous one. There were 181 pupils in attendance, 141 of whom were resident pupils. Of these pupils 94 were Methodist, 88 Presbyterian, 28 Episcopal, 16 Baptist, 2 Evangelical, 2 Disciples and 1 Roman Catholic. From the United States 30 pupils had come. In the music school they had 6 teachers and 130 pupils. The addition of Prof. J. E. Seavey had been made to the teaching staff. The elocution school was growing rapidly, and, in short, in financial receipts, scholastic work and religious interest the work during the past year had been among the most satisfactory in the history of Alma

College. In view of the needs of Victoria University the Board of Management of Alma College decided to defer for one year their appeal to the entire Church for a sum to wipe out the debt upon the old building.

Upon adopting the report a vote of thanks and confidence was extended to the principal, secretary and Board of Management of Alma College.

A resolution was passed thanking the Sherbourne Street church choir for their assistance during the past week.

The Conference rose at five o'clock.

Immediately after the afternoon adjournment a ministerial session was convened in the school-room of the church. It was for the purpose of continuing the trial of Rev. James Thompson, of Honeywood, who is charged with heresy. The doors were closed to all except ministers and lay delegates of the Conference. It was learned that Rev. Mr. Thompson was called on to explain his position and doctrine. The President of the Conference, Rev. H. S. Matthews, was in the chair, and the room was crowded with ministers interested in the case. The defendant, it is said, was not at all embarrassed, and occupied forty-five minutes in elaborating and defining what has been called his peculiar heterodoxy. He did not deny that he had been preaching that immortality could not be attained except through persistent continuance in well doing; that when the wicked die they are absolutely extinct, but after a time they are resurrected, temporarily punished, and finally completely annihilated. He pointed to the teachings of Wesley, where he says that the sainted dead do not go to heaven. Mr. Thompson did not take it that they went anywhere else, although the majority of Methodists believe that Wesley, when he wrote those words, had in his mind the idea of paradise or an intermediate state.

The ministerial session dissented from Mr. Thompson's methods of argumentation and deduction, and appointed the following committee to deliberate and pass judgment on the case: Rev. Dr. Harper (chairman), Rev. Dr. Parker, Rev. George Webber, Rev. B. Boyle, and Rev. W. S. Blackstock.

EVENING SESSION.

The ministers nominated by the Examining Board as examiners in the several subjects for 1891-92 are as follows:

Preliminary—1. English Branches—English grammar (Public School grammar), L. W. Hill, B.A.; composition, L. W. Hill, B.A.; arithmetic, J. H. Stevenson, B.A., B.D.; geography, L. W. Hill, B.A. 2. English literature—Brookes' outline, selections, etc. (one paper), R. P. Bowles, B.A., B.D. 3. History—Smith's History of Greece and Rome, George Webber; Ontario Public School History, George Webber; Smith's New Testament History, R. N. Burns, B.A. 4. Greek Grammar—Harkness' first book (as far as syntax), J. H. Stevenson, B.A., B.D. 5. Theology—Wesley's sermons, 1 to 20, Dr. Pirritte; Methodist catechism, No. 2, Dr. Harper.

First Year—1. Barrow's Introduction, 1 and 2, J. E. Lancelley. 2. Smith's O. T. History, J. J. Redditt. 3. Theology—Wesley's sermons, 20 to 52, Dr. Pirritte; Fletcher's check 5, and Steele's Antinomianism (one paper), Dr. Galbraith; Wesley's Christian Perfection, Dr. Pirritte. 4. Greek Grammar—Harkness' first book (syntax to end), J. H. Stevenson, B.A., B.D. 5. English Literature—Spencer on Style, and Gray's English; Longfellow's Psalm of Life and Resignation (one paper), R. P. Bowles, B.A., B.D. 6. English Bible—Sermon on the Mount, Dr. Harper. 7. Homiletic Exercises, J. V. Smith.

Second Year—1. Barrow's Introduction, part 4, J. E. Lancelley. 2. Gospel of St. John in Greek, chaps. 1-10, A. M. Phillips, B.D. 3. Blackburn's History of the Church, G. Washington, M.A. 4. Pope's Theology, vol. 1, J. F. German, M.A. 5. Rhetoric—Hart, J. E. Sanderson, M.A. 6. English Bible—Genesis and Exodus, Dr. Harper. 7. Homiletic Exercises, J. V. Smith.

Third Year—1. Epistle to Romans, in Greek, chaps. 1 to 9 (in c.) with Burwash's Commentary, A. M. Phillips, B.D. 2. Broadie's Preparation and Homiletic Exercises, J. V. Smith. 3. Church History—Stevens' Methodism (to death of Wesley) Centennial Volume, Canadian Methodism, J. C. Willmott, M.A. 4. Theology—Pope's Theology, vol. 2, J. J. Redditt. 5. Logic, Fowler's, A. Richard. 6. The English Bible—Acts of the Apostles, Dr. Harper.

Fourth Year—1. Theology—Pope's Theology, vol. J. Philp, M.A. 2. Apologetics—Brown's Philosophy of Theism; Beot's Credentials of the Gospel and Temple's Relation between Science and Religion (one paper), Dr. Hugh Johnston. 3. Moral Philosophy—Janet's Theory of Morals, J. E. Sanderson, M.A. 4. Mental Philosophy—Dewey's Physiology, Dr. W. R. Parker. 5. Discipline of the Church, including model, deed, etc., A. Richard. 6. The English Bible—1st and 2nd Samuel, 1st and 2nd Kings, Dr. Harper. 7. Homiletic Exercises, J. V. Smith.

COURSE FOR GRADUATES IN ARTS.

Preliminary—1. Wesley's Sermons, 1 to 52, Dr. Pirritte. 2. Methodist Catechism, Dr. Harper. 3. Smith's New Testament History, R. N. Burns, B.A.

First Year—1. Barrow's Introduction parts 1, 3 and 4, J. E. Lancelley. 2. Fletcher's check 5, and Steele's Antinomianism revived (one paper), Dr. Galbraith. 3. Wesley on Christian Perfection, Dr. Pirritte. 4. Smith's Old Testament History, J. J. Redditt. 5. Bonna's Philosophy of Theism, Dr. Johnston. 6. Beot's Credentials of the Gospel and Temple's Relation between Science and Religion (one paper), Dr. Johnston. 7. Sermon on the Mount, in Greek; 8. Homiletic Exercises (Matthew), A. M. Phillips, B.D., J. V. Smith.

Second Year—1. Westcott in the Canon, Dr. Galbraith. 2. John's Gospel in Greek with Westcott's and Gode's Commentaries, A. M. Phillips, B.D. 3. Fisher's History of the Church, G. Washington, M.A. 4. Pope's Theology, J. F. German, M.A. 5. Pope's Theology, J. J. Redditt. 6. The English Bible—Genesis and Exodus, Dr. Harper. 7. Broadie's Preparation, etc., J. V. Smith. 8. Homiletic exercises, J. V. Smith.

B.A. 7. Discipline of Methodist Church, including model and statutes, A. Richard. 8. The English Bible—Acts of the Apostles, Dr. Harper. 9. Homiletic Exercises, J. V. Smith.

It was resolved that Rev. Dr. Pirritte and Rev. Geo. Webber be appointed representatives to the Board of Albert College, and that Rev. Geo. Washington, M.A., be appointed a member of the Alma College Board; that the next examination be held at Eglinton and begin at 10 a. m. on the first Tuesday in May, 1892, and close at six o'clock on Thursday evening; that Rev. Dr. Harper be re-appointed chairman and Rev. Geo. Washington, the secretary of the Board; that the secretary publish in the GUARDIAN the programme of examinations and that it be followed by the associate examiners on the remote districts. Resolved, that a public meeting be held on Wednesday evening, and that Rev. Geo. Webber give an address to the people, and that Rev. J. Philp, M.A., give an address to the young men; that all members and probationers of this Conference possessing degrees from recognized colleges shall have their degrees recognized without question, but honorary degrees of master of arts from colleges abroad where no previous bachelor's degree has been earned shall not be recognized.

The report was submitted and recommended by Dr. Harper (chairman) and Rev. Geo. Washington (secretary), and adopted by the Conference.

Mr. J. J. MacLaren was elected by ballot as lay member of the Conference Boundaries Committee.

Rev. Mr. Demill, principal of the Girl's School on Beverley Street, in this city, was introduced to the Conference by Rev. Dr. Briggs, and made an address on the aims and progress of the institution.

Conference adjourned at 10.15.

CLOSING DAY.

The Conference opened with devotional exercises, taken part in by nearly two hundred members.

The amended report of the Memorial Committee was presented, and adopted in its revised form.

Rev. Alexander Langford was elected ministerial member of the Annual Conference Boundaries Commission.

On motion of Rev. A. Langford, seconded by Rev. G. J. Bishop, it was resolved, "That it be an instruction to the committee appointed to prepare a programme of religious services for our next Conference, to dispense with as many of the regular anniversaries as are not required to be held by the Discipline of the Church; and also not to pass over the names of all the ministers stationed in Toronto when supplying the pulpits for the Conference Sabbath."

In view of the foregoing resolution, Mr. J. J. MacLaren moved, seconded by Rev. Mr. Starr, "That it is highly desirable that efforts be made to secure greater interest in such public anniversaries as it may be advisable to have in connection with the Conference; and also that such rules or regulations be adopted as may assist in the more methodical and satisfactory despatch of the ordinary business of the Conference. That the following be a committee to make arrangements for these anniversaries for the next Conference, and to report to that body on the subject above named: The President and Secretary of the Conference, the Chairman of the Toronto districts, and Rev. J. F. German, M.A., Mr. J. W. St. John, Rev. Hugh Johnston, D.D., Rev. W. Galbraith, and Mr. J. J. MacLaren." The motion was unanimously adopted.

An amended report of the Superannuation Fund was submitted by Rev. C. E. Manning.

It was decided by the Conference to request the superintendents of the circuits which are in arrears in their payments to the Superannuation Fund, to make up the deficiency as soon as possible.

Rev. H. S. Matthews was elected a member of the Book Committee, to fill the vacancy created by the transfer of Rev. Dr. Stafford to the Niagara Conference.

Authority was given the secretary to have printed the same number of copies of the Minutes as last year.

The Conference adjourned to the school-room of the church at 10.30, where a ministerial session was convened.

At 1.30 the Conference resumed. Rev. Dr. Parker delivered the annual pastoral address.

The report of the Epworth League was read and submitted to Conference by Rev. A. M. Phillips. The paper stated that the League was a reproduction of the spirit and purpose of the "Holy Club" of 1729-37. The four things aimed at by these original Methodists are the things aimed at by the young Methodism of this continent banded together in the Epworth League. There are over 6,000 branches of the League and more than 300,000 members, which form an integral part of the great Methodist movement. It is also a branch of the great Young People's Christian Endeavor movement, in which all denominations are engaged.

On motion, it was decided to adopt the report and authorize the printing of it in the Minutes, and also in the GUARDIAN. The report will be found on another page.

Conference was in receipt of a communication from Mrs. Foster, secretary of the W.C.T.U., which was referred to the Committee on Arrangements.

The letter writers were instructed to communicate with the Anti-traiting Society, expressing sympathy with their aims.

A ballot was opened for the election of district chairmen for the various districts, the candidates polling a plurality vote having the privilege to nominate a financial secretary. The result of the voting was:

Toronto East—Rev. J. G. Bishop, chairman; Rev. T. Manning, B.A., secretary.

Toronto West—Rev. J. F. German, M.A., chairman; Rev. M. Benson, secretary.

Brampton—Rev. A. Langford, chairman; Rev. A. Brown, secretary.

Whitby—Rev. R. Cade, chairman; Rev. G. Leech, secretary.

Bradford—Rev. H. S. Matthews, President; Rev. J. W. Savage, secretary.

Orangeville—Rev. M. L. Pearson, chairman; Rev. H. Harper, secretary.

Barrie—Rev. W. E. Parker, chairman; Rev. R. Toye, secretary.

Collingwood—Rev. W. B. Barker, chairman; Rev. G. W. Stevenson, secretary.

Bracebridge—Rev. G. M. Brown, chairman; Rev. E. S. Rowe, secretary.

Parry Sound—Rev. J. S. Chapman, chairman; Rev. D. D. French, secretary.

Algoma—Rev. J. C. Willmott, chairman; Rev. E. J. Stillwell, secretary.

The State of the Work Committee submitted their amended report. Progress had been made during the past year, and the future looked bright. The Conference net increase of membership this year had been 1,892. The committee recommended the advisability of enlarging weak circuits whenever practicable, to discontinue the formation of stations in weak districts, and to utilize the latent talent of lay members.

The auditor's report of the Educational Society of the Methodist Church was presented, examined and found correct. Receipts of the year amounted to \$5,651.01, all of which had been expended except \$608.54.

By three o'clock the Conference chairs were pretty well thinned out, and shortly after that hour, when Rev. Dr. Johnston rose to speak to his previous notice of motion, there were not more than fifty members present to listen to the Doctor's scheme for the establishment of a Deacons' Home in connection with the Toronto Methodist Conference.

Rev. A. M. Phillips seconded the motion in a well put speech, pointing the Conference to the grand achievements following the establishment of such homes by the Methodist Episcopal Church in the United States.

It was moved in amendment by Mr. J. J. MacLaren that a committee of nine be appointed to consider the feasibility of such a scheme and report at the next Annual Conference.

Mr. Warring Kennedy was in favor of the original motion except that the deaconesses, without the home, he believed, would do greater work for God and the Church. He moved an amendment to the amendment to that effect. This, on vote, however, was lost and, as the ministers were agreed that time should be given to the consideration of so great a question, Dr. Johnston and his second withdrew their motion, thus allowing Mr. MacLaren's amendment to carry.

The following delegates were elected to attend the World's Temperance Convention in Chicago in 1893: Rev. Manly Benson, Rev. W. J. Maxwell, Mr. J. W. St. John and Mr. S. J. Moore, with Rev. A. M. Phillips and Edward Terry as alternates.

The Conference Special Committee for the ensuing year will be made up of the President, Rev. H. S. Matthews; the chairmen of the different districts, Rev. Dr. Young, Rev. Dr. Pirritte, Rev. George Webber and Mr. Warring Kennedy.

About a year ago Rev. J. McD. Kerr was granted permission by Conference to open a charge in the Methodist cause at or near Massey Hall. Unable to secure a suitable hall, Mr. Kerr pitched a tent in the vicinity and opened services. This innovation had the effect of drawing large congregations, and in a very short time the membership book recorded about 100 names. The matter was brought up yesterday by a member of Wesley church on Dundas Street, who contended that their congregation had been injured by the opening of the tent. President Matthews suggested the appointment of a committee of seven to consider the case and report to the Conference General Committee.

The matter was then dropped and Mr. Kerr will continue his work; but should the time come when it is thought necessary to build a church the site will probably be arranged by the Conference or its General Committee.

At the ministerial session held during the day the first case taken up was that in which Rev. James Thompson was accused of heresy. The previous session had met to decide upon the question, but after two hours' discussion they adjourned without having concluded the trial. At that session a committee was nominated to consider and report on the matter.

Rev. Mr. Thompson spoke for nearly an hour, explaining the doctrine he had been disseminating. He was followed by Rev. Dr. Potts, Rev. Dr. Parker, and others, all of whom, while dissenting from the views held by the defendant, desired to deal leniently with him. All of the members of the committee were kindly disposed toward Mr. Thompson, and the following question was put to him:

Q.—"Can you now pledge yourself to cease to announce and proclaim the views you have expressed on the doctrines of future punishment and conditional immortality; and do you now authorize us to convey such decision and promise to the Conference?"

A.—"I do so pledge myself, so long as my con-

nection with the Methodist Church shall continue." It was therefore resolved, that "while the committee must dissent from Brother Thompson's mode of argumentation and deduction, which method may in part account for his having slid into error, nevertheless, for our brother's evident sincerity, and because of his pledged silence on the teaching deprecated, we recommend the Conference to accept his pledge in good faith, and assign him to a circuit for this year."

Rev. Dr. Potts—"Mr. President, What is your ruling? Are you prepared to station a brother on circuit work who does not believe our doctrine?"

The President—"My ruling is that we cannot station anyone under the given circumstances."

Rev. Dr. Johnston moved in amendment to the recommendation of the committee, seconded by Rev. Dr. Potts, that Rev. James Thompson be superannuated for one year, with a view to commutation.

The motion was carried by the session, and the matter referred to the Committee on Conference Relations. They reported back that Mr. Thompson be superannuated, in harmony with the decision of the ministerial session.

If at the end of the Conference year Mr. Thompson is prepared to renounce his present views, which are at variance with the doctrine of the Methodist Church, he will be reinstated in the active ministerial work of the Church. But should he continue to think as he does regarding future punishment and conditional immortality, his connection with the Church will be entirely severed.

A case which received much attention was also introduced while the ministers were in secret session. Last Sunday morning a young man named J. R. Aikenhead came up for ordination with five others at the Sherbourne Street church. When the first draft of the Stationing Committee was published it was found that Rev. Mr. Aikenhead was to be stationed at Port Carling, in the Muskoka District. On Tuesday the President received a letter from the young man, containing his resignation. There were 103 members present at the time the letter was read, and when the President called for a vote as to whether or not a committee should be appointed to confer with Mr. Aikenhead with a view to advising his withdrawing his resignation, 51 voted yes, and 52 nay. However, later on in the afternoon, another letter from Mr. Aikenhead announced that he desired to recall his letter of resignation. The ministers were quite willing to grant the request, and Mr. Aikenhead will go to Port Carling, as assigned by the Stationing Committee.

At six o'clock all business requiring the attention of the Conference was disposed of, and after passing resolutions of thanks to the trustees of Sherbourne Street church and the members of the press who had been present during the sitting of this year's Conference, the Toronto Conference of 1891 was closed by singing

"Take this heart, and let it be consecrated, Lord, to thee," followed by prayer by Rev. Dr. Harper.

Correspondence.

AN APPEAL.

DEAR SIR,—May I ask for a few lines in the GUARDIAN, through which I may affectionately request that the brethren who received circulars from me respecting our work in New Glasgow will do their best to secure a response to our appeal? What may seem a small thing to them, is of the greatest moment to us just now, and if our appeal is responded to, Methodism here will be in a position to overtake the splendid opportunities for aggressive work. May I just add that about \$400 have been promised, conditionally—so our way is very clear, if others, by sending, will make it possible to secure these conditional gifts.

F. FRIGGENS, Pastor. New Glasgow, April 17th, 1891.

GUELPH CONFERENCE.

DEAR SIR,—I think I voice the sentiments of those who were in attendance when I say we had a memorable Conference. At the opening services, in connection with the Conference prayer-meeting, the presence of the Lord was graciously manifested, and throughout, in the sessions, as well as religious exercises, "the Lord of Hosts was with us." The early morning prayer-meeting, which was largely attended, was rich in blessings. Many clear testimonies were given to the enjoyment of perfect love, and much prayer offered that we might, as a Church, be uniform in our teachings and united in our experience of scriptural holiness. At the last morning meeting it was suggested by a brother that, throughout the year, we devote some part of this prayer-meeting hour (from 6.30 to 7.30) to special prayer for the Conference, on the line of entire consecration and full salvation. How many of the brethren and sisters will thus unite and keep it up? O, for a year of great spiritual prosperity.

J. GREENE.

VISITORS TO PORT ASH AND CACOUNA.

DEAR SIR,—Will you kindly inform, through the GUARDIAN, the frequenters of these well-known watering resorts, that Methodist services are held every Sunday at Riviere du Loup station, at 11 a.m. and 7 p.m. This has not been generally known in the past, consequently our people have attended other services than Methodist, when they would have much preferred the latter. The services are short, and are made bright with the aid of a good choir. We possess excellent accommodation for conveyances.

A. WILKINSON.

BIRTLE DISTRICT.

The members of the Birtle District met for their annual meeting in the Methodist church, Birtle, on June 3rd, Rev. T. B. Beynon, B.A., Chairman of the District, in the chair. After the election of Rev. J. J. Crookshanks to the secretaryship, the usual order of business was pursued.

The returns of the year show that Methodism is still a living and growing element among the

people of Manitoba. Our membership has increased fifty during the year. We have had an increase of \$360 in our connexional funds, about \$864 for ministerial support, and \$500 for circuit purposes.

On Wednesday evening, one of three young men who were recommended to Conference to be received as probationers, preached, to the entire satisfaction of the District Meeting, a practical Gospel sermon. On Thursday evening was held a preacher's concert, which was quite a success, and the proceeds of which added materially to the funds of the church at Birtle. Perhaps the most interesting part of the programme was an address by Mr. Rose, the lay delegate from Minnedosa, who was the first Methodist missionary in this part of the country. He held the first service in Birtle, in October, 1879, and had at that service every man, woman and child within a radius of twelve miles. The mission at that time comprised what is now work for four men, and Mr. Rose travelled his circuit on foot. He walked to Winnipeg (which is distant about 250 miles) to attend the District Meeting, and that meeting, though composed of all the men then working under the auspices of Methodism in the "Great Lone Land," was no larger than the present District Meeting of Birtle. Comparing this fact with the fact that the same territory is now represented by a large Conference, we have every reason to "thank God and take courage."

W. B. CHROWIN.

FORT QU'APPELLE MISSION.

We frequently observe that you ask for brief reports from the various fields of labor as to the state of the work. It therefore cannot be presumptuous to write you a little of the goodness of God in granting this mission his divine favor during the year just ended. The spiritual awakening at Wide Awake in November last, Pheasant Plains in January, and Rose Valley and Fair Play; near Indian Head, for nine successive nights in February, resulted in a gracious strengthening of believers, earnest turning to the Lord, and ready going with his people. It was spiritually exhilarating to observe the self-denial of some as night after night in midwinter they came about five miles to and from the meetings. Then again, that their wives might add to the enjoyment of the service by their presence and help, the ox-team and double sleigh were brought into requisition; and slowly, yet not uncomfortably, they wended their way to the meetings. It is needless to state that evening's service was most blessed, as the greater the sacrifice for Christ the richer the blessing from God. Three Sabbath-schools were organized and prayer-meetings established which must ever be productive of good in Christ's name. Already the "fruit" is appearing; the young are inquiring the "way"; some have found Jesus. The catechism is used in the schools besides the international series of lessons. Among the younger scholars of the Wide Awake Sabbath-school, Master Allan O. Brooks succeeded in obtaining the first prize, a Bagster Bible, for proficiency in the first catechism. He and some of the others will now enter upon the study of the second catechism.

Indian Head was taken up as a new appointment the second Sabbath in January last, service being held in the new town hall, fortnightly, at 10.30 a.m. Some of the best wheat land to be found in all Canada lies here, north of the C. P. R.

The Ball "bonanza farm," so widely known—too large, fortunately, to be successful—has in part been sold to the Brassey Company, while another part is used as a Dominion Government experimental farm. Three or four private persons are also farming on a large scale with good success. For the interest of the country, however, farming well on a smaller scale is best. Indian Head must become a place of greater importance as the country advances. May the spiritual keep pace with the temporal; hence our duty and our privilege. Whatever of good has been accomplished during the year in the little labor performed, we attribute all to the work of the Holy Spirit. God alone gave the increase. Net increase of membership, forty-two.

Pardon, if a few words be added, not in relation to the above. The very many friends of Rev. Mr. Tozeland throughout the connection will rejoice to learn that he, our nearest confidante, is gradually recovering his health, having been completely prostrated for the last eight or nine weeks by an attack of rheumatic fever. All through his sickness the most marked attention was paid, and utmost kindness shown by those, not only of his own church and congregation; but of all denominations represented in the town, Roman Catholic, Anglican, Presbyterian and Baptist. The priest himself at his bedside, with his hand in his, spoke as one of his own faith and brotherhood. "One touch of nature makes the whole world kin."

The brethren assembled at the annual District Meeting last Wednesday at Moose Jaw, regretted Bro. Tozeland's absence (the first he has missed in all his ministerial life of twenty-three years), very much indeed. A. WHITESIDE. June 5th, 1891.

From the Mission Rooms.

ORDINARY FUND.

Table with 2 columns: Location and Amount. Includes Toronto (Trinity), Deloraine District, Doyereourt, Whitby District, Brampton District, Toronto (Central), Keaton, Toronto (Agnies Street), Mimico and Lambton, West Toronto Junction, Toronto (Sherbourne Street), Collingwood District, Toronto (Berkeley Street), Toronto (Broadway), Brighton District, Queensville, Quebec, Quebec, Ottawa District, Markdale, Cobourg, Streetsville, Toronto (Gerrard Street), Tamworth District, Nova Scotia Conference, Richmond Hill, Parry Sound.

Personal Items.

Rev. J. Thom was made the recipient of a handsomely polished oak secretary and a beautiful parlor lamp, by his Thursday evening Bible-class of Clarke appointment, Newcastle Circuit.

Rev. D. L. Brethour, of Thorold, and Mr. Joseph Gibson, of Ingersoll, are the delegates of the Niagara Conference to the International Temperance Convention, in connection with the World's Fair at Chicago.

At the last meeting of the Quarterly Board of the Dundas Methodist church a resolution was unanimously passed expressing appreciation of the valuable and faithful labors of Rev. S. Cleaver during his pastorate.

At the last meeting of the Quarterly Board on Charing Cross Circuit a resolution was unanimously passed expressing high appreciation of the labors of Rev. W. W. Edwards, and wishing him happiness and success in his new field of labor.

Rev. A. H. Ranton, who recently conducted revival services in connection with the McLeod Street church at Ottawa, will spend next fall and winter in Canada in evangelistic work. His address until September 10th will be Kalamazoo, Michigan.

Before leaving Grimsby, after a successful three years' pastorate, Rev. J. H. Hazlewood was presented by the Quarterly Board and congregation with a purse containing \$40, accompanied by an address containing many kindly allusions to his faithful work, and expressing best wishes for his future welfare.

Mountsberg Circuit, at its last Quarterly Meeting, expressed, by a resolution unanimously passed, the regret felt at the removal of Mr. Abraham Purnell to Carlisle Circuit. Bro. Purnell has filled for many years the position of local preacher on Mountsberg Circuit with much credit to himself and edification to the people.

Rev. Manly Benson, of Toronto, preached the second anniversary sermons of the St. James' Methodist church, Montreal. The Montreal Herald says: "The evening sermon was delivered before a large audience who had assembled to hear the eloquent divine from the West. The sermon throughout was a splendid effort, and very much appreciated by all who heard it."

At a musical and literary entertainment held under the auspices of the Epworth League in the lecture-room of the Methodist church in Sarnia, last Wednesday evening, a pleasant event of the entertainment was the presentation to Mrs. Thos. Cullen, wife of the pastor of the congregation, of a highly appreciative address, accompanied by a valuable silver water pitcher, from her Bible-class in the Sabbath-school. The address was feelingly and appropriately replied to by Mrs. Cullen.

At the last Quarterly Board Meeting of the Trinity church in this city, a resolution was unanimously passed expressing high esteem for the pastor, Rev. Dr. Hugh Johnston, and grateful appreciation of his labors during the three years of his pastorate. Dr. Johnston has been eminently successful in building up the spiritual and financial interests of the Church; more especially so as he came to take charge at a critical time when a skilful hand and untiring zeal were urgently needed. He goes to another field of labor accompanied by the warm wishes and earnest prayers of his many friends.

The volume of sermons by Rev. J. E. Lanceley, of this city, has been thus referred to by Rev. M. C. Lockwood, in a eulogistic notice recently written by him in the Western Christian Advocate: "As a general thing, I am not in favor of many volumes of sermons in a minister's library; but there is a flavor and tone to these sermons so suggestive, so vital, so deeply spiritual, so pure and full of reality, that he who reads and understands them, and gets into sympathy with the trend of this sincere mind, will be blessed and inspired by them."

At the last meeting of the Quarterly Board of the Waterloo Methodist church a highly appreciative resolution was unanimously passed in regard to the labors of Rev. George F. Salton during the three years of his pastorate. Mr. Salton came to the pastorate at a time when discouragements abounded, when the very existence of the Church in Waterloo was a debatable question; and began his work with a faith and energy which overcame all obstacles. He has combined splendid pulpit talent with rare organizing ability, and as a result of his labors there is now a doubled membership and congregation, a beautiful new church, a flourishing Sabbath-school, and a quickened state of the work throughout.

HOW TO USE THE MAILS.

(Extract from the Toronto Empire, May 21st, 1891.)

By direction of the Postmaster-General the Chief Post-Office Inspector, Mr. Sweetnam, has lately been making special enquiry into certain cases in which letters and packages of more than ordinary size had been broken or torn in course of post. The chief inspector's investigations lead to the conclusion that, in the great majority of cases, the damage has been the consequence of the inferior coverings (envelopes, paper boxes, etc.) used for the articles in question. He thinks that if the public would enclose their large letters in envelopes of sufficiently good quality and of a size adapted to that of the contents, and if in making up packages they would use good wrapping paper and tie up the whole securely, very few breakages would occur in course of post. It should be remembered that every letter and parcel cannot be laid in the most careful manner in the bag or box into which it has to be sorted. Post-office clerks would never get through their work if they had to adopt this mode of treatment for the vast quantities of matter passing through their hands. At the same time the chief inspector, by Mr. Haggart's directions, is renewing the instructions to post-office clerks to do all in their power to avoid damage to mail matter, and this doubtless will have a good effect. If the public would work with the post-office to the extent of seeing that the articles they post are in good shape and well secured, the number of complaints would be very materially reduced.

Post-Office Department, Canada, May 23rd, 1891.

Our Family Circle.

THRICE CROWNED.

Upon a royal throne I saw one stand,
A sceptre in her hand,
With grace and dignity to give command;
And hireling vassals followed in her train,
And glorified her reign,
And far and wide extended her domain.

"Long live the Queen!" they cried, with eager voice,
And bade their hearts rejoice,
That she thus honored was the people's choice;
The jewelled crown and ermine robe she wore,
As emblems of her power,
Made them exalt her majesty the more.

And all went well, for she was wise and just,
A woman one could trust,
And with her statesmen wondrous schemes discussed;
And thus her fame spread all the world around
And nowhere could be found
A nobler woman than the queen thus crowned.

And yet no woman's heart, with all its pride,
Can e'er be satisfied
If love's sweet homage is to her denied;
And, though she be the heiress to a throne,
And vast estates she own,
Her reign's a sad one, if she reigns alone.

And when he comes—the arbiter of fate—
Her soul's own chosen mate,
How dull and tasteless are affairs of state;
Her heart, that erst had been a passive thing,
Starts up, acknowledging
With trumpet-tongue its master and its king.

With him her honors and her wealth she shares,
And feels, how'er she fares,
Twice crowned as Wife of him whose name she bears,
The coronet of gems, the wreath of bays,
The attribute of praise,
And all the splendor of triumphal days

Vanished before the glory now possessed,
When she—Madonna blest!—
With rapture clasps her baby to her breast;
And far removed from all disturbing scheming,
Receives the sweet baptism
As one whom God has touched with holy chrism.

True woman's heart, in every age and zone,
Has one ambition known:
To love most fondly something all its own.
And though as Queen she rules with high behest,
As Wife is oft addressed,
The crown of Motherhood becomes her best.

JOSEPHINE POLLARD.

"OUR SUFFICIENCY IS FROM GOD."

The encouraging side of this truth is that just so soon as a man becomes sensible of his insufficiency, and really desires a wisdom and strength adequate to the duties he has to discharge, God will be to him the sufficiency he needs. He will come in upon him in forms of light and courage and moral energy.

When God appeared to Moses in the flame of the burning bush at Horeb, and laid upon him the unprecedented responsibility of leadership in delivering the children of Israel from their hard Egyptian bondage, this large, providential man, who was to loom into such majestic proportions that his name and fame would fill all the centuries, shrank back and said: "Who am I?" It is the same as though he had asked: "What fitness is there in me for this extraordinary undertaking?" He was only a shepherd, leading the flocks of his father-in-law, Jethro, back and forth in the wilderness of Midian, and it seemed like mockery to summon him to this great service. Urged still further, his reply was substantially the same: "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." To his own thought he had no competency to make pleas in behalf of justice and freedom before Pharaoh, and to persuade a down-trodden people, like the Israelites, that he could secure their emancipation. But this was the immortal answer to his objection: "Who hath made man's mouth? or who maketh the dumb, or the deaf, or the seeing, or the blind? have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Here was hesitancy; here was timidity; here was even a painful sense of insufficiency; but God said: "Look unto me; I will take your insufficiency; and in my divine wisdom and strength make it sufficient." He did; and the man so girded and directed went forth to one of the most memorable achievements of all the ages.

How different would have been the issue had Moses been a man full of pride and self-conceit! When called and appointed of God to this unique service, supposing he had said, "O yes, I can do it; I have sympathy with my people in their distresses; I know human nature; I am instructed in all the wisdom of the Egyptians; and out in this wilderness with the flocks and under the stars and in the midst of the wild, roving bands both my body and my

mind have become seasoned to patient endurance, and I can do it," what would have been the result? In the first place, he would not have been called to this position; in the second place, even though he had been called, and this great and sacred duty had been laid upon him, he would not have turned to God for the proper furnishing for his work, and hence would surely have failed; for neither Moses nor any other man could ever carry through to its final consummation an undertaking so prodigious as this without aid from the wisdom and strength of God.

May not the assertion be ventured that the one supreme demand of our times is for men and women so emptied of self, so deeply and painfully conscious of their own insufficiency for the duties laid upon them, that God can enter into them and fill them with the light and energy of his Spirit? This is an age of organization and machinery. If it occurs to anybody to do anything, instead of doing it he starts a society. We rely on bulk and numbers and moral standing. What is needed beyond everything else is to fall back into reliance on God. It is the wheel in which we trust rather than the spirit within the wheel. There will be strength in the Church of Christ and courage and a spirit of aggressiveness, more nearly correspondent with the length of our membership rolls, and the wealth represented in our communicants, when there is a deeper sense that all real sufficiency must be found where the great Apostle found it; not in ourselves, but in God. "I will strengthen thee" is the divine promise, and the human testimony is: "I can do all things through Christ which strengtheth me."—*The Treasury*.

ON THE TRAIN.

A correspondent of the *Inter-Ocean* tells the following incident. It took place on one of the Southern roads going to Louisville, Ky.:

A number of passengers boarded the train at Nashville, among them a well-dressed young woman of bright appearance without an escort. She asked the porter for a pillow and settled herself for an all-day rest, seemingly an unusual treat. However, she had no more than comfortably reclined when she was aroused by the distressing cry of infants. She inquired the cause, and the porter told her there was a very sick woman in one of the sections of the sleeper, who had two crying infants, one two years old, the other about five months. She had in some unaccountable manner found her way into the sleeper and to a berth at 4 a.m., while the conductor was asleep and the porter waited on passengers at a way station. When he found her she had her tickets in her hand and was too ill to speak, and there was no one to care for her and the children.

Wide awake now, the young woman went to see for herself, and such a sight as met her view! The woman's dress was undone at the neck, and displayed an eruption which undoubtedly covered the body. Her hair hung about her face, matted with grease and dirt. The two-year-old was sitting up, munching a piece of bread and butter, crumbling most of it among the sheets. The baby was lying on its back crying for the want of care and food, and the stench that came from that berth was more than delicate olfactory nerves ought to be expected to endure.

All the girl's energies were now aroused to cope with the emergencies of the occasion. Here it was ten o'clock, the sick woman had been on the train since 4 a.m., and nothing done for her.

So this young Samaritan (as the passengers called her) rolled up her sleeves, pinned a towel on to protect her dress, then called the conductor and told him that he and the porter must help her to change the condition of things, or there would be no comfort for any one on board that day. Seeing she meant business, he placed himself in readiness to obey orders.

She had the seats opposite the woman curtained off, a pail of warm water, a piece of soap, several towels, sheets and pillow-cases brought to her. Search was made in the sleeper and baggage car for the sick woman's baggage, but none could be found. She took the babe up and found that its clothing consisted almost wholly of a piece of an old shawl wrapped about its little neglected body, which evidently had not been removed for two days. It was cast to the winds in a twinkling, and the water and soap were applied vigorously. In telling the experience afterwards, she said she was more than repaid for what she did by the

smiles and cooings of perfect content of the little one as soon as the first application of water touched the little body. The cooing expressed much more than it would have done on the lap of a fond, devoted mother. After the baby was thoroughly scrubbed, she dressed it in a sheet and pillow-case, then took it to the passengers to find some one to care for it until she made the other one presentable. There were no women on board, so she sought for a fatherly-looking gentleman. She spied one about fifty years of age, and put the child in his arms, telling him she chose him because he had such a paternal air. This is where the laugh came in, for he proved to be a bachelor. However, he did his clumsy best until the little one screamed for its foster-mother and he was obliged to take it to her, to the great amusement of the other passengers.

From that time till about 5 p.m., she cared for the two as well as the mother, and the picture she made feeding, soothing, yes, even caressing those babies, clothed in spotless white, made a picture commented on by every passenger on board, and one they can never forget. We ascertained that she is the editor of the *Kindergarten*, a magazine published in Chicago for the purpose of uplifting childhood. May she live long and have strength to carry on her work!

JOY IN THE LORD.

If I could take you with me to my home, you would think it a luxurious one. My house is nicely furnished. I have carpets and curtains, arm-chairs and sofas, pictures on the wall, and much that is ornamental as well as useful; and the food that is on my table is abundant. You would say, with all this I ought to be a happy man, and I do from my heart thank God for all his goodness to me. I am indeed a happy man, but I do not think my furniture and food have much to do with it. Every day I rise with a sweet consciousness that God loves me and cares for me, and I know I love him. He has pardoned all my many sins for Christ's sake, and I look forward to the future with no dread. His Spirit, which dwells in me, reveals to me that all this blessed peace is only the beginning of joy which is to last throughout eternity. But supposing it were possible for someone to convince me that this happiness was altogether a delusion on my part, and had no foundation in truth; that there was no God, no future; that in reality everything happened to us by chance; that we drift about the world for a little while and then disappear. Supposing, I say, I could be convinced of this, my sofas and arm-chairs would give me little repose, my food would often remain on the table untasted, I should wake in the morning with the feeling that it was scarcely worth while to get up—there was so little to live for. The sun might rise or might not; it would be all dark to me. You see, my friends, I could not honestly advise you to do what some of you say you wish to do, live without God in the world, when all the time for myself my heart is crying out, "For without Thee I cannot live."

It is often a pleasure to me to remember that the costly things in my house, which you can by no possibility share with me, are not the things out of which my happiness is made. Were they necessary to my happiness, I should often look round with a sigh and wonder why they are given to so few. Had I to leave all to-morrow and take to the humblest of homes, I should carry all my joy with me. I rejoice that, in my own life, what exceeds in value all other things is what I share in common with you; it is within your reach as well as mine. My most earnest desire and prayer for you is that in this hall, in your own hearts, in your own homes, Christ may reveal himself to you, satisfying, as I know he only can, every desire of your hungry hearts.—*Lord Cairns*.

GOD'S CLAIM UPON TIME.

Most of us take a false view of time with respect to God. We think of time as our own, and assume the right to allot such a portion of it to God and his service as we see fit. Some outwardly very pious people really allow God but one-seventh of the week. Others aim to give him more than this, but the more they give, the more credit they take to themselves, so that really they are but making God buy the extra time with an equivalent measure of his favor.

Now the truth is that God owns absolutely all the time that exists; for he made both time

and us, and what he has never alienated from himself must still be his. The question is, not "How much time ought I give to God's service?" but "How can I most wisely apportion all his time to the different services he requires of me?" So that it does not reduce to a matter of secular and religious time belonging to God. We serve God just as truly in our studies, in our tasks, in our recreations, as we do in our church work—if only we put God's Spirit into all we do. Why should Monday be less sacred than Sunday? All time is sacred, and all work is sacred, because in all time, and all activity we are either serving or dishonoring God by the spirit that is in us. Tennyson sings, "Our wills are ours to make them thine." The same is true of what we call our time—it is ours to make it God's.—*Zion's Herald*.

THE SIN OF SELF-CONFIDENCE.

The secret of the failure of more than one young convert—yes, and of many a young minister, too—has been overweening self-confidence. "He that trusteth his own heart is a fool." To every beginner in the Christian life we would say, You cannot trust yourself too little, and you cannot trust Jesus Christ too much! In fact, the real conflict with you will be just this: "Shall I trust myself or my Lord and Saviour?" Your soul has no soul-lifting power, any more than your body has power to lift itself by grasping the straps of your boots. You can no more find your way to heaven without Christ than you can find your way through the Mammoth Cave without a guide or a torch. Let poor Peter in Pilate's court-yard show you what a poor figure a boastful Christian cuts when he relies on his own strength.—*Theodore L. Cuyler, D.D.*

HOT WEATHER.

Volumes have been written, and volumes may hereafter appear, on the best way of bearing discomforts with philosophy, on the folly of complaint when complaining does no good, of the propriety of cheerfulness when one is worn out and ill. But in the humid heat of a mid-summer day one is apt to forget the good counsel and to give way to the weakness which falls alike upon the flesh and the spirit.

And yet, it is wise to be serene and patient when the thermometer rises up very near the nineties. For one reason, fretting only increases the trouble and wastes the nerve tissues unnecessarily. People who have to work under a burning sun, or in hot factories and close apartments, are fit subjects of pity, but those who can control their occupations and arrange for hours of rest and recreation, should bear the warm weather with equanimity and composure. At home a woman may dress lightly, move from one dusky room to another, have that boon—a palm leaf fan—within easy reach, and so order her affairs that the hardest work may be done in the cool of the early morning. An oil or a gas stove may do away with much of the heated atmosphere produced by a range at full blast, and people ought to live on simple fare in the very hot weather. Cold meats, fish, salads and berries should be used largely in our summer diet, and we should make our home duties as few and carry them as easily as possible.

The babies—poor little things—are most to be pitied, if they cannot be taken to the country. As I write, the moan of a sick baby, teething, I fancy, and bearing the miseries of the perilous second summer in town, comes to me from a neighboring house. Poor little baby. I would like to pick him up and fly with him out of the close atmosphere of our crowded street, and make him comfortable somewhere in reach of the sea or the hills. Now another sound penetrates the open window; the shrill sound of a tired woman's voice, scolding where she ought to be soothing her child. God grant she may not lose the chance of soothing, and remember her irritation remorsefully above a baby's coffin.

Hard work, even in the dog days, is better than idleness for people who are in health. If you set yourself resolutely to the completion of a task, no matter what the state of the temperature, you will feel better than if you allow in yourself a weakening of the will power. Go on with what you have to do, not in haste and in a flurry, but gently and persistently. You will forget that an hour ago you fancied you could never do anything except drink ice water and fan yourself.—*Christian Intelligencer*.

Our Young People.

MASTER, MALLET, AND MARBLE.

Long, long ago in the olden day,
On the slope of the Tuscan hills, there lay
A village with quarries compassed round,
And blocks of marble that strewed the ground
And cumbered the streets; and everywhere,
With hammer and chisel, and rule and square,
And cap of paper a-dust and white,
The masons sat chipping from morn till night.

The earliest sound that the boy had heard
Was neither the whistle nor pipe of bird;
Nor bleating of lambs, nor rush of breeze
Through the tops of swaying chestnut trees;
Nor laughter and song, nor whoop and shout
Of the school at the convent just let out;
Nor tinkling of waters plashing sweet
From the dolphin's mouth to the village street.

But first in the morning sharp and clear,
Came ever to Michael's drowsy ear,
As he waked from slumber, the mallet's knock,
Or the stroke of the hammer that shaped the block,
From the dawn of day till the twilight came,
The clink of the tools was still the same,
And steadily still the ceaseless chip
Kept time to the fountain's dreamy drip.

And when he could toddle beyond the door
Of the cottage, in search of a plaything more,
Or venture abroad—a little lad—
What toys do you think were the first he had?
Why, splinters of marble white and pure,
And a mallet to break them with, be sure,
And a chisel to shape them, should he choose,
Just such as he saw the masons use.

So Michael the baby had his way,
And hammered and chipped, and wouldn't play
With the simple and senseless sort of toys
That pleased the rest of the village boys.
They laughed at the little churches he
With toil would rear at his mother's knee;
They scouted the pictures that he drew
On the polished slabs with a coal or two;
They jeered and they mocked him when he tried
To model, from rubbishy cast aside,
Rude forms, and screamed "Sculpture!" when
His bits of marble he shaped like men.

But who of them dreamed his mallet's sound
Would ever be heard the world around?
Or his mimic churches in time become
The mightiest temple in Christendom?
Or the pictures he painted fill the dome
Of the Sistine's wonderful walls in Rome?
Or the shapings rude of his moulded clay
Be statues that with the world to-day?
Or the baby that chiselled the splinters so
Be the marvellous Michael Angelo?

MARGARET J. PRESTON.

A MONKEY BRIDGE.

There is a funny story in one of C. H. Holder's books on natural history, in which he describes a little bridge across one of the little streams which empty into the river Amazon. He had fallen asleep in his chair on the vessel's deck, but was awakened by a violent blow on his face. Looking up, he saw in the dim light of early dawn, what appeared like a gigantic rope suspended from the trees and moving away into the gloom. He continues:

"As morning was approaching, I could soon observe their every motion. Their plan was to have three or four of the strongest and stoutest monkeys at the end, just as you have these firm granite pillars here. These fellows grasped the branches of the palm with their feet, tails and hands, then two others grasped them in the same way and lowered themselves down, receiving in a similar manner several more, and they in turn others, until finally a rope or swinging column of monkeys hung from the branch.

"Others now attached themselves here and there, until they were perhaps three or even four feet deep, and the column thirty feet long. It then hung against the trunk of the tree, but as it became complete, the last monkey that was held by the others and had his arms free, began to push against the tree, and so moved the living rope a little. Another push was followed by others until the column finally began to swing with a long sweep, and it was during one of these movements that I had evidently been struck.

"But the monkeys apparently knew what they were doing, and seemed to rely entirely on the end one, who did all the pushing; and every time they gained a little, the pendulum swinging farther and farther over the water, until finally it went so near a branch on the other side that the leader grasped it, and the bridge was completed.

"That this was eminently satisfactory was evident from the chattering that came all along the line; but there was no undue haste, and as soon as the end monkey had obtained a good hold, two others from the other side crossed over quickly, and placed themselves by him to help secure the hold.

"Then the word was evidently given that the bridge was open, for over rushed a chattering, screaming troop—some on all fours, others

standing upright, waving long tails, while the mother carried the little ones—all in a hurry now to get over and relieve the bridge.

"A very ancient-looking monkey was the last to cross, and he picked his way over in such a deliberate manner that I laughed aloud, whereupon ensued a curious scene. The old fellow nearly lost his balance, for the monkeys at the end released their hold, and the entire bridge swung over. The moment it cleared the water, each monkey seemed to release his grasp, dropping here and there, and scampering off among the tree-tops, with loud chatterings and cries of rage and fear. What they would have done if I had alarmed them before, I hardly know, but some probably would have gone overboard.—*St. Louis Presbyterian.*

THE STRENGTH OF FAITH.

Let me tell you some of the victories which this faith will give you. It will "overcome the world." That is, it will lift you above the authority of this world's opinions and customs and fashions; better yet than being "your own man," it will make you Christ's man: You will not depend upon circumstances for either your happiness or your usefulness. Instead of being the slave of the seen things you will live for the unseen things, which are the only solid and enduring things. The faith, in the next place, will overcome the fear of man and give you true courage. The majority of young men who fall go down through cowardice. In all the hard battles of business life, social life, and of the innermost heart life, they are pitifully vanquished because their spears are made of soft pine and their backbone is all pulp. How many thousands of these have to be picked up, mortally wounded, and carried off on stretchers into the hospitals, or else left to die on the field? If you will look into the oldest book of biographies on the globe you will find that the men who have conquered the strongest temptations have had not only the courage of their convictions, but have had the indwelling power of God. Joseph, spurning a tremendous temptation, not because Potiphar saw him, but because God saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero because "the Lord stood with me and strengthened me"—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the staying power which Christ imparts. To stand the sneers of scoffers, to resist the rush for sudden wealth, to conquer fleshly appetites, to hold an unruly temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark, requires a power above your own. Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and of hell. Faith will fire the last shot, and when the battle of life ends you will stand among the crowned conquerors in glory.—*Dr. Cuyler.*

SWEDENBORG AND WESLEY.

Swedenborg and Wesley were contemporary; both were men of learning and voluminous writers; both lived to a great age.

Both were noted as well—marked characters in their time. But there was a great divergence in their life and doctrines, and in the results thereof.

Swedenborg lived voluptuously at Government expense, dressed in silk velvet, wore a cocked hat, with a sword in a silver scabbard, carrying a gold-headed cane. He was never married, but believed in concubinage. He spent much of his time in seclusion. His theological works were written in Latin, and not intended for the poor. A number of copies were elegantly bound and gilded, and sent to kings, queens, princes and nobles.

The most noted points in his doctrines were his opposition to the Protestant Church (then called the Reformed Church). He had a special antipathy to the doctrine of justification by faith.

The great red dragon of Revelation, he said, represented the Reformed Church. He preferred the Catholic Church to the Reformed, because they did not make so much of justification by faith.

On the contrary, Wesley's doctrines were the very reverse of all this. Justification was his central idea. He wrote for the masses, and labored among the poor. He travelled incessantly,

and preached to multitudes. Now, after a hundred years have passed, Swedenborg has but a handful of followers, while Wesley has millions. Most of the Swedenborgians now rather attempt to pull down justification than build up anything.—*Rev. J. H. Creighton, in Western Advocate.*

ALICE'S SWING.

It was a lovely October day—such a relief after a long rainy week! "I'm going out to my swing, mamma," said Alice. "I s'pect its most a month since I was there."

"Not quite so long as that," said her mamma, smiling, as she tied on her little daughter's cap and kissed the sweet lips; "but I think you will enjoy your swing all the more because you have not been in it for a week."

Alice skipped away and was soon swinging gayly. "O, you dear, old swing!" she said, "how glad I am to get into your lap again! I am going to stay here until dinner-time."

By-and-bye her attention was attracted by a very ragged little girl, who came slowly up the road and presently stopped and peeped in through the fence.

"O, let me get in just a moment!" said the little girl.

"Do you love to swing?" Alice asked.

"I don't know," answered the child, shaking her head. "I never did."

"Never was in a swing!" exclaimed Alice; and then she slipped to the ground, and walking out into the road took the little stranger's hand, and, leading her into the garden, showed her how to climb into the swing. Then pushing her several times, she sat down in a garden chair and watched her.

"Shall I get out now?" asked the child.

Alice wanted her swing very much. She had not had it for a whole week, you remember; but then she thought of the little girl with no swing.

"No," she answered, smiling at her. "You shall stay in it till dinner-time." And when dinner-time came, she ran to the house and brought her some bread and a nice slice of cake; and, after watching her down the road, she went into the house and told her mamma about her morning. "I wanted my swing, Oh, very much, mamma, but after awhile I just loved to let the little girl have it."—*Sunbeam.*

ART CRITICISM.

"What it takes to make a paradise," someone has said, "depends upon the person who is going there." There was once an artist who painted a picture of Adam and Eve in the Garden of Eden. It was exhibited publicly. One day the painter, entering the hall, saw two men, who appeared to be farmers, standing before the picture.

"Now," said the artist to himself, "I can hear an unprejudiced opinion of my work."

He drew near, and listened to what the farmers were saying.

"Well, John," said one, "what do you think of it?"

"It's pretty good," said the other, "but there's one thing about it that strikes me as a little mite queer."

"What's that?"

"Why, he's got Eve with a Rhode Island Greening in her hand."

"Well, what of it?"

"Hum! Seeing that the first Rhode Island Greening was raised in this century, I don't quite see how they could have had them in Paradise!"

"No Greenings!" exclaimed the other, contemptuously. "How do you suppose they could have got along in the Garden of Eden without Rhode Island Greenings?"—*Youth's Companion.*

"PAYING OFF MOTHER."

"Mother," said a little black-eyed boy of six years, "when you get old and want someone to read to you, I will pay you off."

Little Alexander's mother had been in the habit of reading to him a good deal, and on this Sabbath day she read to him for a long time out of the Bible and a Sabbath-school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him how he might, at some future time, return in kind all his mother's care. "I will pay you off, mother," said he, looking up into her face with childish satisfaction, as if a new thought from heaven had been sent down to light up the little world of his soul. His

mother pressed him to her heart with a delight that seemed to say, "My dear son, I am more than paid off already."

But, children, you can never pay off your mother. Her thoughts of love and acts of affection are more in number than the days of life. How often has she nourished you, dressed you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, corrected at times your misdemeanors, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude, and the free-will offerings of a mother's devotion! Ah, dear child, you can never "pay off mother."

Yes, there is one way—there is one way in which you can more than pay off mother. It is by loving Jesus Christ and his work, and preparing for heaven. There Jesus dwells in glory, which he communicates to the saints of all generations; that same Jesus who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Come, little children, come to Jesus Christ! Come, my child, and pay off mother by praising God with her in heaven.

BEAUTIES OF EVOLUTION.

"Have you ever thought," said young Mr. Lunthead, just home from the university, "how the processes of evolution have adapted everything in nature and art with exquisite adjustment to everything else?"

"I do' know as I git hold 'f exactly what you're drivin' at," said his father.

"Well," said young Mr. Lunthead, "I will illustrate the matter, so as to bring it down to your comprehension. For instance, behold how admirably adapted one's legs are for wearing trousers. If we had but on leg, we should all have to pin the extra trouser-leg up on one side."

"Sho, now, I never'd 'a thought o' that."

"The same way, of course, with boots. 'If nature had provided us with only one foot, what a dreadful waste of shoe leather there would have been!"

"Sure enough."

"Yes. Take it all around us, now. How ridiculous all the bridges would have been, if nature hadn't provided the streams to run under them!"

The old man seemed lost in thought, and gazed at his son with a wondering expression, scratching his head gently meanwhile.

"And consider," young Mr. Lunthead went on, "what an immense amount of good metal and jewels would have been absolutely wasted in rings, if men and women had not been made with fingers to wear them."

The old gentleman was overcome with admiration.

"Ye see now, Sarah," he said, turning to his wife, "what it is to hev a college eddication."

AN ENGINEER TAUGHT BY AN INSECT.

It has been said that the operations of the spider suggested the art of spinning and weaving to man. That may be doubtful, but it is quite certain that to a hint from an insect was due the invention of a machine instrumental in accomplishing one of the most stupendous works of modern times—the excavation of the Thames tunnel. Mark Isambard Brunel, the great engineer, was standing one day, about three-quarters of a century ago, in a ship-yard, watching the movements of an animal known as the *Teredo Navalis*—in English, the naval wood worm—when a brilliant thought suddenly occurred to him. He saw that this creature bored its way into the piece of wood upon which it was operating by means of a very extraordinary mechanical apparatus. Looking at the animal attentively through a microscope he found that it was covered in front with a pair of valvular shells; that with its foot as a purchase, it communicated a rotary motion and a forward impulse to the valve which, acting upon the wood like a gimlet, penetrated its substance; and that as the particles of wood are loosened, they passed through a fissure in the foot, and thence through the body of the borer to its mouth, where they were expelled. "Here," said Brunel to himself, "is the sort of thing I want. Can I reproduce it in an artificial form?" He forthwith set to work, and the final result of his labors, after many failures, was the famous boring shield, with which the Thames tunnel was excavated. This story was told by Brunel himself, and there is no reason to doubt its truth. The keen observer can draw useful lessons from the humblest of the works of God.—*Exchange.*

ALL LETTERS CONTAINING PAYMENT FOR THE CHRISTIAN GUARDIAN, METHODIST MAGAZINE, F. S. BANNER, PLEASANT HOUSES, AND OTHER PUBLICATIONS, OR FOR BOOKS, SHOULD BE ADDRESSED TO THE BOOK STEWARD, REV. WILLIAM BRIGGS, TORONTO.

ALL COMMUNICATIONS INTENDED FOR INSERTION IN THE CHRISTIAN GUARDIAN SHOULD BE ADDRESSED TO THE EDITOR, THE REV. E. H. DEWART, D.D., 83 RICHMOND STREET WEST, TORONTO.

THE CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, JUNE 24, 1891.

THE MEETINGS OF CONFERENCES.

So far as we can judge, the meetings of the Annual Conferences this year were pleasant and profitable in all the Conferences. The reports indicated progress in all departments of the work. We have not the full returns of the membership at this writing. In the Toronto Conference alone the increase was nearly 2,000. In one or two Conferences there was more than ordinary difficulty in satisfactorily stationing the ministers. There are two conflicting views of the cause of this difficulty. On the one side, it is said to be the result of the invitation system, by which Quarterly Meetings interfere with the prerogatives of the Stationing Committee, and virtually take the work of stationing out of the hands of the committee. Leave the whole matter with the committee without interference, it is said, and things will be arranged smoothly. There may be some truth in this, but it overlooks some important facts. It assumes that the people can become indifferent as to who shall be sent them, or, at least, that they shall accept without questioning whoever is appointed. As a matter of fact this is not so. The people on every circuit are deeply interested in the appointment to their circuit. And whether they invite a minister or not, if any man is put down for them whom they think unsuitable, they will protest. This makes the difficulty as great as if they had invited a pastor.

Others say that the difficulty arises from an effort to place men on circuits to the demands of which there is reason to believe they are not equal. This is a delicate question to decide. It is said that there is a growing prejudice against old men, at a time of life when, though they may have less physical vigor, they have more mature wisdom, larger knowledge of truth, and broader experience. On the other hand, it is said that men are slow to discover or confess any failure in themselves; and that it is not right that the interests of the Church should suffer in order to accommodate a particular minister. In making these appointments, doubtless the promotion of the interests of the Church should be the chief consideration; but the interests of men who have placed themselves for life in the hands of the Church to do her work should also receive due consideration.

In nearly all the reports of committees we notice a tendency to recommend some new departure. After all the changes introduced into the Discipline of the Church by the General Conference, one would think that we might "rest and be thankful" for awhile. Yet nearly every report recommends some changes, as if there was a restless spirit abroad. We firmly believe an earnest, practical carrying out of the provisions of the Discipline is the wisest and best thing for the Church. There is danger, too, that owing to want of time for discussion or an indisposition to oppose the report of committees, things may pass in reports that are more the opinions of the writers of such reports than the mature judgment of the Conference. There is also an undue disposition on the part of outside organizations to commit the Conferences and Synods to their particular schemes or methods. We do not hesitate to say that, in our opinion, the Conferences and Synods of the Churches to which appeals are made on behalf of special interests, are as earnest in the promotion of every good work, and as well informed on the needs of the Church and the world, as those who are so anxious to tell them what they ought to do.

As a result of the action taken at the Annual Conferences, a large number of our ministers are going on new fields of labor. Their success

largely depends upon the manner in which they are received and helped in their work by the people. The conduct and spirit of the people may inspire or depress the minister. There may be cases where, because the minister sent is not the one who had been asked, there is some dissatisfaction. Do not withhold sympathy on that account. Your impressions may have been formed on incorrect information. Give him a fair chance. Pray for him and co-operate with him. There have been many instances where a preacher who was received with coldness has been universally regretted at his departure.

CHRISTIANITY AND GREEK IDEAS.

The late Dr. Hatch's Hibert lectures on the influence of Greek ideas upon Christianity has attracted considerable attention; especially from that class of persons who are ready to welcome any speculations which lower the authority of the teaching of the Christian Church. The leading thought of Dr. Hatch's work is that the difference between the simple moral teaching of the Sermon on the Mount and the more metaphysical doctrines embodied in the later and more elaborate creeds, is a result of Greek ideas which to a considerable extent incorporated themselves with Christianity and moulded its form. If this theory is correct, of course it would lessen the authority of our Christian theology, because much that has been regarded as divinely revealed truth is only human speculation.

All critics admit that Greek philosophy had some influence on Christian thought, as the prevailing philosophy of each period has had upon the theological speculations of that time. But even Dr. Hatch's most friendly critics think he has failed to show that the change from the simpler form of Christ's own teaching to the more elaborate theology of the Church was the result of Greek ideas. Principal Edwards thinks he ignores the theology of the New Testament. The epistles of St. Paul are the chief source of the theology of the Church. He is the systematic theologian of the apostolic age. Any theory which ignores his influence on Christian theology must be defective. The attempts to eliminate the element of Divine authority from Biblical and theological teaching are so numerous that Christians need to be on their guard against being led away by them.

The annual convention of the Dominion Woman's Christian Temperance Union has just been concluded at St. John, N.B. It was held in the schoolhouse of the Centenary Methodist church in that city. Mrs. Fawcett, of Toronto, presided, and among the ladies prominent in connection with the work of the Union there were present: Mrs. A. O. Rutherford, Mrs. C. T. Williams, Miss Tilley, Miss Austin and Miss Phelps. Among the American delegates were Miss Willard, Mrs. A. Stephens, and Miss Gordon. The various reports presented indicated substantial growth in the various departments of the work. Mrs. McDonnell, of this city, in speaking of the progress of Temperance work in Ontario, stated that the Dominion Trades and Labor Congress was in hearty sympathy with the cause. The report from Quebec was in a high degree satisfactory. An important paper on "Health and Heredity," was read by Mrs. Lucas, of this city, in which the great importance of the study of hygiene in connection with Temperance work was emphasized. The statistical report, read by Miss Tilley, showed that there are 385 unions, with a total membership of 9,343. There are also 206 bands of hope, with a total membership of 19,557, and 38 young women's unions. An eloquent and inspiring address was delivered by Miss Willard to a large audience in St. Andrew's church on Friday evening last. The discussions of the convention were highly interesting and instructive, and all felt that a good impetus had been given thereby to the work of the coming year.

PRIZE ESSAY ON METHODISM.—The judges of the numerous essays (forty-one in number) written by Sunday-school scholars on the influence of Methodism, especially in Canada, namely, Rev. John Philp, M.A., Rev. W. Galbraith, M.A., Ph.D., and Rev. George Bishop, have made their report on those essays, and have awarded the prizes as follows: First prize, \$30, Mary Stenning, Coaticook, Que.; second prize, \$25, Ernest G. West, Penetan-

guishene; third prize, \$20, S. Hattie Squire, Kingston; fourth prize, \$15, Taber B. Hugg, Carman, Man.; fifth prize, \$10, Effie Clark, Toronto; sixth prize, \$5, Ethel Lewis, Siloam Circuit. Worthy of special mention and commendation, among those not receiving awards, are the essays of Arthur McLachlan, Bessie Haryatt, Nellie Mann, Hilton Hoffman, Alvina Smith, May Powley, C. W. Service, Alice Keough, Archer Booth, Eldridge Kellham, Violet Hanes, Rosetta Beatty. A full report will appear later, as there is not room for it in this number of the GUARDIAN.

Since the Louisiana lottery has secured the right to have the question of its continuance submitted to the popular vote, it is making tremendous exertions to catch that vote. Reports say it has bought up nearly all the newspapers in the State, and bribing right and left all those who are open to cash offers in exchange for their support. Its most effective stratagem, it is feared, is a proposal made to all the farmers of the State to loan them all the money they want for twenty years at one per cent. Never has any organized system of corruption fought more desperately for its life than this lottery. So potent are its powers in appealing to the weaker side of human nature that it will be strange if its efforts do not prevail.

The baccarat scandal has not yet ceased to be a subject of serious remark all over the English-speaking world. In England itself the criticism first voiced by the press is busy among all grades of thinking and self-respecting people. A peculiarity of this chorus of indignation is that it contains ominous notes from those who, while socially and politically in warm sympathy with the Prince, resent bitterly the odium and danger which he has brought upon their cherished ideas and prejudices. Never within three generations has hereditary royalty been made to look so mean and feel so small. Well is it that the affection and reverence felt for the Queen moderate the threatening opinions expressed in regard to the Prince.

The rains of last week have caused a feeling of relief and gratitude throughout the Province. Very few of the grain-growing districts have been deprived of the nourishment so much needed. The drought was beginning to look serious, and an additional delay of a week or two would have had a depressing influence on the business outlook. The hay crop will in all probability be a failure, but wheat, barley, and especially fruit and vegetables have been so much improved that an excellent crop seems assured. In the United States the outlook for a good harvest is also excellent, judging from the latest reports, while in Europe the prospects are discouraging. France, Germany, and Austria will not have nearly so good a harvest as in former years. The deficiency in Europe, together with our own good supply, will likely increase the gain of our own farmers, though we may deplore some of the causes which contribute to it.

There has been a substantial increase of membership in the various Conferences during the past year. We have not yet received the returns from the Bay of Quinte Conference. The increase in the membership of each of the other Conferences is as follows: Toronto, nearly 2,000; Montreal, 1,100; Niagara, 567; Guelph, 366; London, 576. We are sure that this record of progress will prove encouraging to our ministers and lay workers, and that they will renew their efforts, under the divine blessing, to advance the cause of our beloved Methodism.

Hon. J. J. C. Abbott has succeeded to the Premiership of the Dominion. All the members of the Cabinet under Sir John A. Macdonald have been retained in their positions. Mr. Abbott takes the portfolio of President of the Council, and the Department of Railways and Canals, held by Sir John himself, is at present vacant, with the prospects that the place will soon be filled. It is generally understood that Hon. J. A. Chapleau, the most eloquent French-Canadian in the Conservative party, will obtain the position.

A note from Rev. Thomas Cullen informs us that during his absence at Conference, Rev. A. Milliken died in Sarnia on June 9th. His health had been broken for years, but until within a few days of his death there was no thought of

his sudden removal. For several years he had not been able to speak distinctly. His death is much regretted.

The recent census of India places the population at 286,000,000, of whom 220,500,000 are under British rule. It is a most suggestive indication of the mingled power, tenacity, and beneficence, which have enabled England to retain control of this immense number of human beings for so long a time. Faults there are undoubtedly in the British administration of government in India, but the excellences are so patent and manifold that an explanation of our rule can easily be had. It is more by the uplifting power of English civilizing influence, by the honesty and integrity exemplified in the conduct of public affairs, that this supremacy has been retained.

After all the endeavors taken to ascertain religious opinion on the Sunday opening of the World's Fair at Chicago, nothing definite has been done in regard to it. There can be no doubt whatever that the vast majority of sober and right-thinking people in the United States are strongly in favor of closing the Exhibition on Sunday. But whether they are strong enough to cope with the money-making propensities of the managers is another question. Considering the vast importance of Sunday closing as an example against the continental Sabbath, it is earnestly to be hoped that right counsels will prevail, and that the Holy Day will be honored.

General Booth's plan has been put into practical operation far enough to invite close observation and gain a favorable opinion from those qualified to judge. It is thought to be workable and safe as far as it has gone. The *Christian World* says that the London departments of the work are proving successful, and that if other attempts are made on the same lines, they cannot fail to last. It is certainly a remarkable achievement that General Booth should have gained the distinction of realizing a good degree of practical success. Men who admired and applauded his sincere desire to do good to the degraded classes, laughed at his schemes for accomplishing it. The laugh is now being turned into serious observation. Professor Huxley may live to see his criticisms set at naught.

The cause and cure of inebriety have recently been dealt with in a symposium in the *Independent*. Expert opinion agrees with current notions of the cause, but the cure has been matter of comparatively late investigation. In the symposium referred to the conclusion is reached that a cure has been found, and that even advanced cases are now within the healing power of medicine. This is a statement which will appear rather old in view of the many remarkable cures which are known to have taken place. A fact brought out in the symposium is that numbers of cases, on which the moral suasionist or religious worker has spent his strength in vain, should have been handed over in the first instance to medical treatment.

The Presbyterian General Assembly of the United States pronounced decidedly against several worldly amusements, yet would not go the length of disciplining or expelling members for a continuance in indulgence of such amusements. The report on this question at first took the extreme position, and contained a resolution requiring disciplining of members who continued to be theatre goers and card-players. The resolution was, however, stricken from the report. The result, as it stands, shows a significant awakening of the Presbyterian Church on this vital topic, and opinion is likely to progress in the direction indicated by the report.

The annual closing exercises in connection with Alma College at St. Thomas were concluded last week; and those connected with Whitby College took place on Tuesday afternoon and evening. Full accounts will appear in our next issue.

The Pope's encyclical on the labor question has set some people thinking on lines which they imagine to be new, but are in fact well known. Proceedings have been taken, it is said, to form industrial organizations in which employers and employed are to join. This is nothing more than profit-sharing, an economic expedient which has been already tried successfully in France, England, and the United States. If the Pope's suggestions should give a new

stimulus to this sort of industrial change, it will be in order, we suppose, in certain circles, to hail him as the founder of a new political economy...

We are sorry to learn that our friend Bishop Vincent has been confined to his house for some time by illness. Though still weak, he is improving...

We deeply regret to learn, from a note written by Rev. W. Lambert, that the Methodist church at Tweed was burned down on the 16th instant. The insurance was only \$1,000.

During our absence a letter appeared in the GUARDIAN of the 10th inst., dated at Day Mills, and making an offensive personal attack on ministers in a croaking style.

We regret to learn of the death at London, on the 6th instant, of the wife of Rev. Edwin Holmes, one of our superannuated ministers.

A note from the Rev. A. Browning has the sad news of the death of his only daughter, Mrs. C. W. Turner, at Campbellford, on the morning of Friday, June 19th.

A note from Rev. P. Sparling, of Christian Island, informs us of the sudden death of his wife, which took place on June 11th.

Owing to the crowding of our columns by the various Conference reports, a number of local and church items are still held over.

We deeply regret to learn that the wife of Rev. Walter Rigby died at Wyoming on Monday, June 15th.

GLIMPSSES OF MISSION WORK.

After our two sermons spiced on Conference Sunday in Victoria, British Columbia, Dr. Sutherland and myself had the privilege of attending a Chinese service in our well situated and beautiful mission church among these strangers in a strange land.

There are of course drawbacks; it would hardly be Christian work in a wicked world without them. Chinamen, few as they are, persecute their countrymen who renounce the ancient and patriotic faith.

alien race. I saw a drunken navvy, with both profanity and obscenity, ordering the gentlemanly, Christian and cultivated Chan—in my poor sight inestimably the unfortunate navvy's superior—

I embraced also, in Victoria, the opportunity to visit the Chinese Girls' Rescue Home, founded and maintained by our Woman's Missionary Society, and placed under the care of Miss Leake and Miss Cartmell.

We had a religious service, in which the girls very fervently and intelligently took part. They have been so trained as to apprehend vivid truth put in plain Saxon; and a man can rejoice at such a time that it is not elaborate dogma he must inculcate, or scholastic system he must unfold, but a personal, faithful, saving Christ, a friend, redeemer and brother he must present.

This admiration and delight, and their prayers, were but intensified by what I saw in the Coquiltza Home, an Indian home and school in the lovely Chilliwack Valley, also a noble work of our Woman's Missionary Society, under the care of sisters, aided by the watchful eye and diligent hand of our experienced missionary, Bro. Tate, and his equally competent, experienced missionary wife.

A. CARMAN.

REPORT OF EPWORTH LEAGUE COMMITTEE.

The Epworth League is the organized application of a new force to the Methodist machinery of our day, and destined to render valuable assistance to the Church in accomplishing her divine mission in the world.

it in the habiliments of the nineteenth century and sending it forth to work with the methods of this practical age. In our Canadian Epworth League constitution, with its four departments of Christian Endeavor, Religious Work, Literary Work, and Social Work, we believe that we have most nearly attained the ideal aim of those four young men who constituted the original Holy Club.

We call attention to our new constitution, and would recommend all the young people's societies in connection with our churches, to work in harmony therewith, especially so far as the Christian Endeavor department is concerned.

While we approve of healthy recreation and proper amusements, we cannot too strongly deprecate anything that would tend to make our leagues places of mere social entertainment or sentimental diversion. Our young people should take as much interest in the Christian Endeavor Prayer and Experience Meeting as in a social night or popular entertainment, in spiritual and intellectual culture as in friendly intercourse or mutual acquaintance.

the importance of the adoption of some definite course, with a view to examination. As a means of intellectual culture we call attention to the "course of study required for certificate," and the "readings recommended."

To increase the efficiency of the weekly prayer-meetings, we strongly urge the use of the topics suggested for the Epworth League of Christian Endeavor, and the issuing by the executive committee of a programme of all the meetings, lectures, socials, etc., to be held during the quarter or term.

That this movement may be more widely spread and successful, it is necessary that our ministers be thoroughly acquainted with its working. We would therefore request that Rev. Dr. Withrow, the corresponding secretary, send copies of the revised constitution and other necessary literature to all our ministers.

W. C. WASHINGTON, Chairman. A. M. PHILLIPS, Secretary.

New Books and Periodicals.

Biblical Commentary on the Prophecies of Isaiah. By Franz Delitzsch, D.D., Professor of Theology in the University of Leipzig. Authorized Translation from the Third Edition. By Rev. James Denny, B.D.

This translation of Delitzsch's "Commentary on Isaiah" (one of the "Foreign Biblical Library" series, edited by Rev. W. Robertson Nicoll, LL.D., editor of the Expositor), represents the third edition of the original work. We mentioned lately that in the fourth and final edition of his Commentary on Isaiah Dr. Delitzsch has virtually accepted the double or plural authorship of Isaiah, without fairly answering his own arguments against it.

The Critical Review of Theological and Philosophical Literature for May has been received from T. & T. Clark, Edinburgh. This magazine is made up of comparatively brief reviews of current biblical and theological books. The writers of the notices are in nearly every instance men who have made a special study of the subject treated in the books reviewed.

Wide Awake for June is a bright and readable number. The large and beautiful type in which this magazine is now printed does much in adding to its attractiveness, while the illustrations are always of the best.

The Expositor (Hodder & Stoughton, London) for June is on our table. It contains the following leading articles: "Is the Apostolic Liturgy Quoted by St. Paul?" by Rev. G. H. Guillian, B.D.; "A Survey of the Synoptic Question: Five New Hypotheses," by Prof. Sanday, D.D., of Oxford; "Habakkuk," by the late Prof. Eimarie; "The Secret and the Reward of Constancy," by Rev. Samuel Cox, D.D.; "The Aramaic Gospel; Indications of Translation," by Prof. I. T. Marshall.

The Ladies' Home Journal for July maintains the high average of this magazine, and this is saying a great deal. Numerous topics relating to women and home receive in this number the sympathetic and original treatment we are accustomed to look for. The contributors number among them such names as Mrs. Henry Ward Beecher, Kate Tannatt Woods, Ruth Ashmore, Mrs. A. T. D. Whitney, Helen Meredith, and Elizabeth Robinson Scovil. Curtis Publishing Company, Philadelphia. One dollar a year.

The Preacher's Magazine for June is the sixth number which has been published. Rev. William Cuff contributes to this number an excellent sermon on "Church Prosperity," Mark Guy Pearce one on "A Lost Art." The department of Sermons and Sketches of Sermons has for its contributors many well-known clergymen of this and other countries. The departments of Notes and Illustrations, The Theological Student, Notes on the Sunday-school Lessons, Outline Addresses on the Golden Texts, Book Reviews, etc., are full and complete. Published monthly at \$1.50 per year, single copy 15 cents. Wilbur B. Ketchum, Publisher, 2 Cooper Union, New York.

The Sermon.

THE BURDEN-BEARER.

By Rev. Dr. Talmage.

"Cast thy burden on the Lord and he shall sustain thee." Psalm lv. 22.

David was here taking his own medicine. If anybody had on him heavy weights, David had them, and yet out of his own experience he advises you and me as to the best way of getting rid of burdens. This is a world of burden-bearing. Coming into the house of prayer there may be no sign of sadness or sorrow, but where is the man who has not a conflict? Where is the soul that has not a struggle? And there is not a day of all the year when my text is not gloriously appropriate, and there is never an audience assembled on the planet where the text does not fit the occasion: "Cast thy burden upon the Lord and he shall sustain thee." In the far East walls of water are so infrequent that when a man owns a well he has a property of very great value, and sometimes battles have been fought for the possession of one well of water; but there is one well that every man owns—a deep well, a perennial well, a well of tears. If a man has not a burden on this shoulder, he has a burden on the other shoulder. The day I left home to look after myself and for myself, in the wagon my father sat driving, and he said that day something which has kept with me all my life: "De Witt, it is always safe to trust God. I have many a time come to a crisis of difficulty. You may know that, having been sick for fifteen years, it was no easy thing for me to support a family; but always God came to the rescue. I remember the time," he said, "when I didn't know what to do, and I saw a man on horseback riding up the farm lane, and he announced to me that I had been nominated for the most lucrative office in the gift of the people of the county; and to that office I was elected, and God in that way met all my wants, and I tell you it is always safe to trust him." Oh, my friends, what we want is a practical religion! The religion people have is so high up you cannot reach it. I had a friend who entered the life of an Evangelist. He gave up a lucrative business in Chicago, and he and his wife finally came to severe want. He told me that in the morning at prayers he said: "O Lord, thou knowest we have not a mouthful of food in the house! Help me, help us!" And he started out on the street, and a gentleman met him and said: "I have been thinking of you for a good while. You know I am a flour merchant; if you won't be offended, I should like to send you a barrel of flour." My friend cast his burden on the Lord, and the Lord sustained him. In the Straits of Magellan, I have been told, there is a place where whichever way a ship captain puts his ship he finds the wind against him, and there are men who all their lives have been running in the teeth of the wind, and which way to turn they do not know. Some of them may be here this morning, and I address them face to face, not perfunctorily, but as one brother talks to another brother: "Cast thy burden upon the Lord and he shall sustain thee."

First: There are a great many men who have business burdens. When we see a man harried and perplexed and annoyed in business life, we are apt to say, "He ought not to have attempted to carry so much." Ah! that man may not be to blame at all. When a man plants a business, he does not know what will be its outgrowths, what will be its roots, what will be its branches. There is many a man with keen foresight and large business faculty who has been flung into the dust by unforeseen circumstances springing upon him from ambush. When to buy, when to sell, when to trust, and to what amount of credit; what will be the effect of this new invention of machinery, what will be the effect of that loss of crop, and a thousand other questions perplex business men, until the hair is silvered and deep wrinkles are ploughed in the cheek; and the stocks go up by the mountains and go down by the valleys; and they are at their wits' ends, and stagger like drunken men.

There never has been a time when there have been such rivalries in business as now. It is hardware against hardware, books against books, chandlery against chandlery, imported article against imported article. A thousand stores in combat with another thousand stores. Never such advantage of light, never such variety of assortment, never so much splendor of show window, never so much adroitness of salesmen, never so much acuteness of advertising—and amid all these severities of rivalry in business, how many men break down! Oh, the burden on the shoulder! Oh, the burden on the heart! You hear that it is avarice which drives these men of business through the street; and that is the commonly accepted idea. I do not believe a word of it. The vast multitude of these business men are toiling on for others. To educate their children, to put the wing of protection over their households, to have something left so when they pass out of this life their wives and children will not have to go to the poorhouse—that is the way I translate this energy in the street and store—the vast majority of that energy. Grip, Gouge & Co. do not do all the business. Some of us remember when the *Central America* was coming home from California, it was wrecked. President Arthur's father-in-law was the heroic captain of that ship, and went down with most of the passengers. Some of them got off into life-boats; but there was a young man returning from California who had a bag of gold in his hand, and as the last boat shoved off from the ship that was to go down, that man shouted to a comrade in the boat, "Here, John, catch this gold; there are three thousand dollars; take it home to my old mother; it will make her comfortable in her last days." Grip, Gouge & Co. do not do all the business of the world. Ah! my friend, do you say that God does not care anything about your worldly business? I tell you, God knows more about it than you do. He knows all your perplexities; he knows what mortgage is about to foreclose; he knows what note you cannot pay; he knows what unsalable goods you have on your shelves; he knows all your trials, from the day you took hold of the first yard-stick, down to the sale of the last yard of ribbon, and the God who helped David to be king, and who helped Daniel to be prime-minister, and who helped Havelock to be a soldier, will help you to discharge all your duties. He is going to see you through.

When loss comes, and you find your property going, just take this Book and put it down by your ledger, and read of the eternal possessions that will come to you through our Lord Jesus Christ. And when your business partner betrays you, and your friends turn against you, just take the insulting letter, put it down on the table, put your Bible beside the insulting letter, and then read of the friendship of him who "sticketh closer than a brother."

A young accountant in New York city got his accounts entangled. He knew he was honest, and yet he could not make his accounts come out right, and he toiled at them day and night until he was nearly frantic. It seemed by those books that something had been misappropriated, and he knew before God he was honest. The last day came. He knew if he could not that day make his accounts come out right he would go into disgrace and go into banishment from the business establishment. He went over there very early, before there was anybody in the place, and he knelt down at the desk and said: "Oh, Lord, thou knowest I have tried to be honest, but I cannot make these things come out right! Help me to-day—help me this morning!" The young man arose, and hardly knowing why he did so, opened a book that lay on the desk, and there was a leaf containing a line of figures which explained everything. In other words, he cast his burden upon the Lord, and the Lord sustained him. Young man, do you hear that? Oh, yes, God has a sympathy with anybody that is in any kind of toil! He knows how heavy is the hod of bricks that the workman carries up the ladder of the wall; he hears the pickaxe of the miner down in the coal shaft; he knows how strong the tempest strikes the sailor at masthead; he sees the factory girl among the spindles, and knows how her arms ache; he sees the sewing woman in the fourth storey, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord and he shall sustain thee."

Second: There are a great many who have a weight of persecution and abuse upon them. Sometimes society gets a grudge against a man. All his motives are misinterpreted and his good deeds are depreciated. With more virtue than some of the honored and applauded, he runs only against railleury and sharp criticism. When a man begins to go down, he has not only the force of natural gravitation, but a hundred hands to help him in the precipitation. Men are persecuted for their virtues and their successes. Germanicus said he had just as many bitter antagonists as he had admirers. The character sometimes is so lustrous that the weak eyes of envy and jealousy cannot bear to look at it. It was their integrity that put Joseph in the pit, and Daniel in the den, and Shadrach in the fire, and sent John the Evangelist to desolate Patmos, and Calvin to the castle of persecution, and John Huss to the stake, and Korah after Moses, and Saul after David, and Herod after Christ. Be sure if you have anything to do for Church or State, and you attempt it with all your soul, the lightning will strike you.

The world always has had a cross between two thieves for the one who comes to save it. High and holy enterprise has always been followed by abuse. The most sublime tragedy of self-sacrifice has come to burlesque. The graceful gate of virtue is always followed by grimace and travesty. The sweetest strain of poetry ever written has come to ridiculous parody, and as long as there are virtue and righteousness in the world, there will be something for iniquity to grin at. All along the line of the ages, and in all lands, the cry has been: "Not this man, but Barabbas." Now, Barabbas was a robber. And what makes the persecutions of life worse, is that they come from people whom you have helped, from those to whom you have loaned money or have started in business, or whom you rescued in some great crisis. I think it has been the history of all our lives—the most acrimonious assault has come from those whom we have benefited, whom we have helped, and that makes it all the harder to bear. A man is in danger of becoming cynical.

A clergyman of the Universalist Church went into a neighborhood for the establishment of a church of his denomination, and he was anxious to find some one of that denomination, and he was pointed to a certain house, and went there. He said to the man of the house: "I understand you are a Universalist; I want you to help me in the enterprise." "Well," said the man, "I am a Universalist, but I have a peculiar kind of Universalism." "What is that?" asked the minister. "Well," replied the other, "I have been out in the world, and I have been cheated and slandered and outraged and abused until I believe in universal damnation!" The great danger is that men will become cynical and given to believe, as David was tempted to say, that all men are liars. Oh, my friends, do not let that be the effect upon your souls! If you cannot endure a little persecution, how do you think our fathers endured great persecution? Motley, in his *Dutch Republic*, tells us of Egmont, the martyr, who, condemned to be beheaded, unfastened his collar on the way to the scaffold, and when they asked him why he did that, he said: "So they will not be detained in their work; I want to be ready." Oh, how little we have to endure compared with those who have gone before us.

Now, if you have come across ill-treatment, let me tell you you are in excellent company—Christ and Luther and Galileo and Columbus and John Jay and Josiah Quincy, and thousands of men and women, the best spirits of earth and heaven. Budge not one inch, though all hell wreak upon you its vengeance, and you be made a target for devils to shoot at. Do you not think Christ knows all about persecution? Was he not hissed at? Was he not struck on the cheek? Was he not pursued all the days of his life? Did they not expectorate upon him? Or, to put it in Bible language, "They spit upon him." And cannot he understand what persecution is? "Cast thy burden upon the Lord and he shall sustain thee."

Third: There are others who carry great burdens of physical ailments. When sudden sickness has come, and fierce cholera and malignant fevers take the castles of life by storm, we appeal to God; but in these chronic ailments which wear out the strength day after day, and week after week, and year after year, how little resorting to God for solace! Then people depend upon their tonics and

their plasters and their cordials rather than upon heavy stimulants. Oh, how few people there are completely well! Some of you, by dint of perseverance and care, have kept living till this time; but how have you had to war against physical ailments! Antediluvians, without medical college and infirmary and apothecary shop, multiplied their years by hundreds; but he who has gone through the gauntlet of disease in our time, and has come to seventy years of age, is a hero worthy of a palm.

The world seems to be a great hospital, and you run against rheumatisms, and consumptions, and scrofulas, and neuralgias, and scores of old diseases baptized by new nomenclature. Oh, how heavy a burden sickness is! It takes the color out of the sky, and the sparkle out of the wave, and the sweetness out of the fruit, and the lustre out of the night. When the limbs ache, when the respiration is painful, when the mouth is hot, when the ear roars with unhealthy obstructions, how hard it is to be patient and cheerful and assiduous! "Cast thy burden upon the Lord." Does your head ache? His wore the thorn. Do your feet hurt? His were crushed of the spikes. Is your side painful? His was struck by the spear. Do you feel like giving way under the burden? His weakness gave way under a cross. While you are in every possible way to try to restore your physical vigor, you are to remember that more soothing than any anodyne, and more vitalizing than any stimulant, and more strengthening than any tonic, is the prescription of the text, "Cast thy burden upon the Lord and he shall sustain thee." We hear a good deal of talk now about faith cure, and some people say it cannot be done, and it is a failure. I do not know but that the chief advance of the Church is to be in that direction. Marvellous things come to me day by day which make me think that if the age of miracles is past, it is because the faith in miracles is past.

A prominent merchant of New York said to a member of my family, "My mother wants her case mentioned to Mr. Talmage." This was the case. He said, "My mother had a dreadful abscess, from which she had suffered untold agonies, and all surgery had been exhausted upon her, and worse and worse she grew, until we called in a few Christian friends and proceeded to pray about it. We commended her case to God, and the abscess began immediately to be cured. She is entirely well now; and without knife and without any surgery." So that case has come to me, and there are a score of other cases coming to our ears from all parts of the earth. Oh, ye who are sick, go to Christ! Oh, ye who are worn out with agonies of body, "cast thy burden upon the Lord and he shall sustain thee!"

A fourth burden some have to carry is the burden of bereavement. Ah! these are the troubles that wear us out. If we lose our property, by additional industry perhaps we may bring back the estranged fortune; if we lose our good name, perhaps by reformation of morals we may achieve again reputation for integrity; but who will bring back the dear departed? Alas, me! for these empty cradles and these trunks of childish toys that will never be used again. Alas, me! for the empty chair and the silence in the halls that will never echo again to those familiar footsteps. Alas! for the cry of widowhood and orphanage. What bitter Marahs in the wilderness; what cities of the dead; what long black shadow from the wing of death; what eyes sunken with grief; what hands tremulous with bereavement; what instruments of music shut now because there are no fingers to play on them! Is there no relief for such souls? Aye, let the soul ride into the harbor of my text.

"The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foes; That soul, though all hell shall endeavor to shake, I'll never, no never, no never forsake."

Now, the grave is brighter than the ancient tomb where the lights were perpetually kept burning. The scarred fret of Him who was "the resurrection and the life" are on the broken grave hillock, while the voices of angels ring down the sky at the coronation of another soul come home to glory.

Then there are many who carry the burden of sin. Ah, we all carry it until in the appointed way that burden is lifted. We need no Bible to prove that the whole race is ruined. What a spectacle it would be if we could tear off the mask of human defilement, or beat a drum that would bring up the whole army of the world's transgressions—the deception, the fraud, the rapine, the murder, and the crime of all the centuries! Aye, if I could sound the trumpet of resurrection in the soul of the best men in this audience, and all the dead sins of the past should come up, we could not endure the sight. Sin, grim and dire, has put its clutch upon the immortal soul, and that clutch will never relax unless it be under the heel of Him who came to destroy the works of the devil.

Oh, to have a mountain of sin on the soul! Is there no way to have the burden removed? Oh, yes. "Cast thy burden upon the Lord." The sinless One came to take the consequences of our sin! And I know he is in earnest. How do I know it? By the streaming temples and the streaming hands as he says, "Come unto me all ye who are weary and heavy laden, and I will give you rest." Why will prodigals live on swines' husks when the robe and the ring and the father's welcome are ready? Why go wandering over the great Sahara Desert of your sin when you are invited to the gardens of God, the trees of life, and the fountains of living water? Why be houseless and homeless forever when you may become the sons and daughters of the Lord God Almighty?

The sweetest word in the language, next to love, is liberty. God and his angels alone respect the perfect freedom of man. It is the continual effort of the Lord to deliver us from ourselves, our enemies, and our friends; and to bring us into a simple, frank, and voluntary relation to himself alone. This is the glorious liberty wherewith Christ maketh free. To shake off the yoke of sin, to put our own evil passions and falsities under foot; to receive from others and to give to them nothing but the reflected love and wisdom of the Lord; to identify cordially our own wills and lives with his will and life and with no others—this is to know and love the true God "whose service is perfect freedom."—*Exchange*.

Our Sunday School Work.

INTERNATIONAL BIBLE LESSON.—I.

[THIRD QUARTER.]

STUDIES IN THE GOSPEL OF JOHN.

SUNDAY, JULY 5, 1891.

THE WORD MADE FLESH.

John i. 1-18.

GOLDEN TEXT.—"The Word was made flesh, and dwelt among us."—John i. 14.

EXPLANATORY.

1. "In the beginning"—Originally, prior to all history.—Whedon. Comp. John xvii. 24; Eph. i. 4; and contrast Mark i. 1, which alludes to the historical beginning of the public ministry of Christ.—Plummer. "And the Word was God"—Was truly and essentially divine. Not merely godlike or "divine" in that loose sense in which great men and their great thoughts and deeds are sometimes spoken of. Neither, in the opposite extreme, does the phrase mean that the Word was the God—the only God; the God in the exclusive sense which should comprise within himself all there is of God. That would nullify what John has just said, "was with God," for it would render such a fact impossible. Nor can we translate—the word was a God—for this would imply an absolutely distinct being—another God, a statement revolting to the whole current of Scripture, both of the Old Testament and of the New.—Cowles.

2. "The same was in the beginning with God"—An unfathomable mystery. John here labors to express two conflicting and apparently contradictory ideas, the identity of the Word with God and the individuality of the Word, as distinct from the infinite and invisible deity. This contradiction subsequent theology has endeavored in vain to eliminate by drawing distinctions between essence and substance, person and being, etc., in such phraseologies as "three in substance and one in essence, or "three persons in one God."—Abbott.

3. "All things were made by him"—Came into being through him, by his agency. "He exists, but all other things were made."—Sadler. "And without him"—Apart from him. "Was not any thing"—No, not one (not even one): stronger than "nothing." Every single thing, however great, however small, throughout all the realms of space, came into being through him.

4. "In him was life"—Two of the oldest manuscripts have, "In him is life," which is a probable reading. In God "there is no darkness at all." In every man there are rays of light, stronger or feebler, in greater or less darkness. There is a power to see the light, and open his soul to it, and the more he has it still to crave for more. This going forth of the soul to God is the seeking for life. The Word is the going forth of God to the soul. He is life.—Watkins. Some interpreters regard ver. 3 as ending with the words "without him was not anything made," and begin the fourth verse thus (as in the margin of Revised Version): "That which hath been made was life in him." The meaning is practically the same. "And the life was the light of men"—"Life and light" represent the sum of all power, of all capacity, and all blessedness in the universe. He brought to us all that God is, in order that we might become all that man can be.—J. P. Thompson.

5. "Shineth in darkness"—Better, as in Revised Version, "in the darkness," which enshrouds man. The darkness of sin and ignorance, with no presence of God, no vision of heaven or the way there, no hope, no peace, but only wretchedness, sin and despair.—P. "The total manifestation of sin in its hostile workings against the light."—Lange. "And the darkness comprehended (Rev. Ver. "apprehended") it not"—Did not understand and receive it.

6. "There was a man"—Rather, there "arose a man, in contrast to the "was" in verse 1. "Sent from God"—Comp. "I will send my messenger," Mal. iii. 1; "I will send you Elijah the prophet," Mal. iv. 5. From the Greek for "send," *apostello*, comes our word "apostle."—Plummer. "Whose name was John"—The other three evangelists carefully distinguished the Baptist from the son of Zebedee; to the writer of the fourth gospel there is only one John. This in itself is strong incidental evidence that he himself is the other John.—Watkins.

7. "Came for a witness"—Better, "for witness;" that is, to bear witness, not to be a witness. The word "witness" and "to bear witness" are very frequent in St. John's writings [unfortunately sometimes translated "record" "testimony," etc.]. Testimony to the truth is one of his favorite thoughts.—Plummer.

8. "Not that Light"—Better, "Not the Light." The Baptist was not the Light, but "the lamp that is lighted and shineth." At the close of the first century it was still necessary for St. John to insist on this. At Ephesus, where this gospel was written, St. Paul in his third missionary journey had found disciples still resting in "John's baptism." Acts xix. 1-6.—Cambridge Bible.

9. "That was," etc.—This verse is ambiguous in the Greek. It might be better to translate it—"The true Light, which lighteth every man, was coming into the world;" or, "There was the true Light which lighteth every man by coming into the world." "Was" is emphatic; "there the true Light was," even while men were mistaking the lamp for the Light.—Watkins. "Every man"—God deals with men as individuals, not in masses.

10. Note that "the world" has not the same meaning in verses 9 and 10. Throughout the New Testament it is most important to distinguish the various meanings of "the world." It means (1) "the universe;" Rom. i. 20; (2) "the earth;" ix. 5; Matt. iv. 8; (3) "the inhabitants of the earth;" ver. 29, iv. 42; (4) "those outside the Church," alienated from God; xii. 31; xiv. 17, and frequently. In this verse the meaning passes from "the earth" to "those outside the Church."—Plummer. "Knew him not"—Did not recognize him.

11. "He came unto his own"—("Own" is neuter in the Greek.) His own creation, own inheritance. Referring to all people, but with a special emphasis on the Jewish nation. All men are rightfully his own by every tie which can confer ownership. He created, he redeemed, he preserved, he blessed, he loved. This is the third reason why they should receive him. "And his own"—(Here masculine in the Greek.) Bound by such ties, under such deep obligations, prepared by such long years of care and training. "Received (accepted) him not"—The nation as a whole did not receive him as the Son of God, their promised Messiah, their King—their Redeemer. They might to-day be walking as kings and princes, the central power and glory of the world, had they only received him.

12. "But as many as received him"—Accepted him as their Saviour and King, acknowledged his claims, and yielded obedience to his teachings. "To them gave he power" (Rev. Ver., "the right")—The original word combines the two ideas. He confers the "power" to become the sons of God, and confers the "right" to claim that privilege.—Abbott. The Common Version gives one of these meanings, the Revised Version gives the other. Let us, with Westcott, accept both. "To become the sons of God"—Better, with Revised Version, "children of God," for "children" points to the actual communication of the life of God, while "sons" rather intimates the notion of sonship by adoption.—Whitelaw. "Even to them that believe on (Rev. Ver. "in") his name"—This shows how we receive Christ. "To believe in," literally, "into," denotes not merely an acceptance of words or professions, but such an acceptance of the Person trusted, such an approach of the heart towards him as leads to union with him.—Rev. Com.

13. This verse explains further what is meant by becoming children of God, through faith, and guards against dangerous errors and perversions. "Which were born"—Received the new, divine life. "Not of blood"—Not by parentage, nor natural generation. The best of parents cannot bestow it upon their children. The Jews were not children of God merely because they were descendants of Abraham. "Nor of the will of the flesh"—Not by their own efforts or exertions. "Nor of the will of man"—Pointing to the noblest and wisest powers of man; not by or in consequence of the advice, wisdom, or highest power of man, or anything that man by wisdom and intellect could do.—G. W. Clark. "But of God"—He alone can impart the new life, for it is a spiritual divine life like his own.

14. "And we beheld his glory"—Glory is the manifestation of those qualities which deserve honor and praise, of the excellency and splendor of his true nature. When Moses saw the glory of God, it was the "goodness" of God that passed before him. "As of the only begotten"—The glory worthy of the only Son of God. We are children of God in a sense, but none but Jesus Christ is his Son in this highest and special meaning. "Full of grace and truth"—This phrase describes the "Word" above. He dwelt among us full of grace and truth.

15. "John"—The Baptist, the forerunner who was foretold. "The testimony of John is introduced in the same manner as before, as representing the final testimony of prophecy."—Cook. This is a brief sketch of the mission of John. "And cried"—Implying earnestness and emotion. "He that cometh after," etc.—The exact meaning seems to be "He who is coming after me (in his ministry, as in his birth), has become superior to me, for he was in existence from all eternity before me"; and hence, as was shown in verses 1 to 4, was in his nature infinitely before him.

16. This verse is not a continuance of the witness of John the Baptist, but the words of John the Evangelist. "And"—Rather, "for," as in Revised Version. "Of his fulness"—The fulness of which John speaks is the inexhaustible riches of grace and truth (verse 14) which flowed from the Word made flesh. The following sayings develop those two ideas: verse 16, that of grace; verse 18, that of truth; they are both united in the transition, saying, verse 17.—Godet. "Have all we"—

All mankind in a degree, but especially those who have received him. "And grace"—(See next verse). "Grace for grace"—Is literally, "grace in the place of grace"—one grace succeeding another, and, as it were, taking its place.—Cambridge Bible.

17. "For the law"—Both the moral and the ceremonial. "Was given by Moses"—As the means of instrument. "But grace and truth" came by Jesus Christ. The "grace" is the favor of God (shown in higher degrees in the Gospel, coming with new power); the "truth" is the clear revelation of the Divine character and will, seen only dimly under the old covenant. Observe the contrast between Christ and Moses (compare Hebrews iii. 5, 6), and between the gifts brought by the two. The law was given, a completed thing, once for all; grace and truth came, and continually come, grace for grace, out of the inexhaustible fulness of the giver.—Abbott.

18. "No man hath seen God"—Not merely no man; no one—man, angel, archangel. The phrase here "seen God" is equivalent to the phrase knowing God perfectly, in Matthew xi. 27. We know him but in part; shall see him only when we awake in his likeness (Psalm xvii. 15); Christ sees him because he is one with him.—Abbott. "At any time"—Better, ever yet; "no one hath ever yet seen God"; but some shall see him hereafter.—Plummer. "Hath declared"—Acted as his interpreter.

The Righteous Dead.

REV. WILLIAM H. FIFE.

The subject of this obituary was born in the State of Michigan, February 2nd, 1849. When he was three weeks old his mother died with that dreadful disease known as consumption. When he was about one year old the family came to Canada, and settled at Thornton, in the county of Simcoe, Ont. Here he was raised. He received a liberal education, and became a school-teacher, which profession he followed for a short time. From a child he was kind and affectionate. She who became his mother says: "When I look over his life I cannot think of anything but kindness." He was converted to God at the age of sixteen in a protracted meeting held in the village of Thornton, by Rev. Matthew Swann and colleague pastors of what was then known as the Cookstown Circuit. Even before his conversion no one could have pointed out a flaw in his outward life, and after his conversion he developed into something like a model Christian character. Throughout his Christian life it might be said of him, "Behold an Israelite indeed, in whom is no guile." Soon after his conversion he felt that he was called of God to preach the Gospel. There was at this time a serious defect in his speech—he stammered terribly. When he mentioned to his father that he believed he was called to preach, his father regarded this impediment as standing in the way, and intimated this to him, to which he replied, "If God has called me to preach he will remove this impediment." It is said the stammering ceased at once. He went out to preach in 1869, and travelled the first year under the Chairman of the District. During the four years of his probation one of his superintendents speaks of him in the following words: "No better colleague could a man have than he. True to his superintendent; true to his work; faithful in all the relations of life, going in and out among the people as a man without fault before God and man. If ever there was a pure life his was one." He was received into full connection with the Conference and ordained in 1873. Among the circuits on which he labored were the following, viz.: Rossmont, Bondhead, Drayton, Blenheim, Kingsville, Sandwich, Cayuga, Fenwick, Calvan, Courtwright, Fairfield and Crediton. During the year 1878 he was married to Miss Cecelia Wigle, of Kingsville, who was to him a true helpmeet in the work of the ministry, and who now, with two sons (William and Joseph), mourn the loss of an affectionate husband, and a kind and considerate parent. Physically Brother Fife was not strong; consumption had marked him for its prey. For years he manfully battled against weakness and disease, doing efficiently the arduous work of a Methodist minister.

Finally, on the Crediton Circuit, under a severe cold, his health gave way, and he was compelled to supply his work during the remainder of the year. At the ensuing District Meeting he was forced to seek a superannuated relation, which he did with great reluctance, being moved to tears as he spoke of retiring, even for one year, from a work that he loved so much. He always hoped to return to the active work, but this was not realized. Sixteen months wore away and he was taken to his reward. He had an intense love for the work of the ministry. His sentiment was, "I would rather preach the gospel on the poorest mission than have the most lucrative position among the business men of the world. At last death came, somewhat suddenly, but the servant was ready. Just before he died, realizing that his speech was failing, and that he was soon to depart, he said to his devoted wife, "Turn to 2 Cor. v. 1, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;' and to Psalm xxxiii. 4, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.' Also the last clause of the sixth verse of the same Psalm, 'And I will dwell in the house of the Lord forever.' And he said, 'Tell the brethren this is my experience.' Thus, on October 22nd, 1890, he passed through the valley, borne by the Saviour to the home above. The funeral took place from his late residence in London West, first to the church, where a service was held, conducted by Rev. William McDonagh, assisted by Revs. J. E. Ford, G. W. Andrews, B. Clement, D. M. Kennedy, and the secretary of Conference, Rev. W. Rigby, thence to the Mount Pleasant

cemetery, where the body was interred, the burial service being read by Rev. George Boyd, of Queen's Avenue church, London. Six of his ministerial brethren bore his mortal remains to the tomb, while a number of others attended the funeral, which evidenced the fact that he was a brother beloved. A memorial service was afterwards held in the church, conducted by the pastor, Rev. William McDonagh, Chairman of the London District. May the blessing of God richly rest on the widow and children, and bring them at last to form an unbroken family in heaven. D. M. K.

MRS. MARY COLLING (of Burlington, Ont.).

"The righteous shall be had in everlasting remembrance." To review the lives of persons who have persevered for many years in the ways of God, and have continued to bring forth fruit in old age, serves in no ordinary degree to supply salutary counsel and instruction to the young, and greatly encourages them to be "steadfast and unmovable, always abounding in the work of the Lord." Such a task is ours to perform as briefly as we possibly can while we speak of the life and death of a sister beloved in the Lord.

Mary Colling, wife of Thomas Colling, was born in the township of Nelson, in the autumn of 1823. She was the eldest daughter of the late James Cleaver, and sister of Rev. Solomon Cleaver, of Dundas. She was converted at a camp-meeting held near Lowville, by Rev. William Willoughby forty-four years ago, and at once joined the Methodist Church, of which she remained a faithful member till her death. She was from the time of her conversion an earnest and zealous worker in all Church enterprises. For years she taught in the Sabbath-school, and was treasurer of the Ladies' Aid Society.

On May 6th, 1881, she was married to her now bereaved husband. She was the mother of five children, three of whom survive her. For the whole forty years of her married life the CHRISTIAN GUARDIAN was in their home, and was carefully read; and for five years their house was the home of the young preachers on the circuit, in whose welfare she always took a deep interest.

Three years and a half ago the time for retirement and rest seemed to have come, and they left the farm and came to Burlington, where in their comfortable home she spent the remnant of her days. For years she has from various causes been a great but patient sufferer. For a few months before her death there were at times alarming symptoms of heart disease. Not long ago, in conversation with the writer, she said she was constantly expecting a sudden call from the Master to depart, but she feared no evil.

On Saturday, April 3rd, last, she was as well as usual, and in the evening went out to visit a neighbor, but shortly after retiring to rest and to sleep, the call came as she had expected, suddenly. She woke her husband and told him she was about to leave him, lifted her hand to heaven, and exclaimed, "Blessed Jesus!" "Blessed Jesus!" and died. She was buried at Lowville, where the writer preached to a large congregation, and a multitude of her old friends and neighbors followed her remains to the grave. Thus lived and died a good woman. Not forward in her profession, but liberal to the Church; regular in her attendance upon the means of grace; consistent in her life and conversation; a true friend of God's ministers, and a good wife and mother.

The writer joins with many others in devoutly praying that she may meet her whole family again in the "city which hath foundations whose builder and maker is God."

JOHN WAKEFIELD.

MRS. BAIRD (of Montreal).

Whose maiden name was Anne Robinson, was born at Mount Mellick, Queen's county, Ireland, in the year 1816, and, when about three years of age, came with her parents to Montreal. In this city she resided until her death, which occurred on Monday, April 27th, 1891. Her parents, who were Methodists, brought up their children in the nurture and admonition of the Lord, and it is therefore not surprising that when sixteen years of age she decided to consecrate herself fully to God. This took place in the St. James Street Methodist church in 1832, and was followed by her joining the society. She transferred her membership to the Dominion Square church when the scheme for the extension of Methodism planted that church in the neighborhood in which she resided. She was enrolled in the membership of this church at her death, so that for the long period of fifty-nine years she had a place and lot with the Methodists of Montreal. While yet in her teens she was married to Mr. Edmund Baird, who died in 1859, leaving her a widow at forty-two years of age, with eight children—three sons and five daughters. The death of her husband not only placed in her hands the sole care of her large family, but also necessitated her attention to a large business, and as this was an altogether new experience to her, she found herself under a burden of great responsibility. She, however, devoutly committed herself, her family, and her business to God, and found favor and help. Her life was overcast with shadows. A beloved daughter—Mrs. Hampson—was called away some years ago, and as her three sons attained manhood they sickened and died. When the last one was taken away it seemed almost more than her motherly heart could bear, but though her earthly life seemed overturned and emptied, she still held fast her confidence in God, and with bowed head and subdued heart said, "Thy will be done." These bereavements led her to communion with God, and tended to spiritualize her mind. She was a woman of many excellencies, and while modest in demeanor and retiring in disposition, yet when occasion demanded she was ready to give a reason for the hope that was in her. She believed in Methodism and was able to defend its doctrines and polity. One who knew her intimately, writes: "She always enjoyed religious conversation; was glad when it came up; would not contribute very much herself, unless it became necessary to speak out, and then she would always take her stand on the side of the Bible against its critics; of thorough consecration, as against easy-going religion; of a sanctified Sabbath, as against a day of mere secular rest, cheer, and conversation; and of the class-meeting, as against anything or anyone that would diminish it as a means of grace." When Dr. Meacham was her pastor, he appointed her to the

office of class-leader, but though for a time she undertook the duty, she felt the task too great, and so resigned the position.

For several years she was an invalid, and so was gradually led down to the grave. She had an abnormal horror of death and the grave—not of the future world, but of dying and its concomitants. When the end came, however, it found her trusting in the Saviour, and she peacefully fell asleep in him. At her funeral, Rev. Dr. Douglas gave an address of much beauty and solemnity, in which he testified to the loving esteem in which he had held her for many years. Her pastor, Rev. S. P. Ross, and the writer also took part in the service. On the following Sunday evening, by request of her pastor, the writer preached in Dominion Square church, and made some references to her worth, giving some reminiscences showing her charitable disposition and thoughtful care for the needy.

Her last years were spent with her daughter, Mrs. W. A. Mackay, who with thoughtful affection ministered to her wants. She has left four daughters, two of whom are married to honored ministers of our Church—Rev. Drs. Ryckman and Stafford. She rests in peace, and her memory is honored. J. COOPER ANTLIFF.

MRS. LUCY D. PARKS.

The beloved wife of Henry Parks, was born in the State of New York, October 30th, 1811. Early in life our deceased sister was brought to Christ, and joined the Methodist Church. For over twenty years she had been a great sufferer from bronchial trouble and asthma, and for years could not attend the services of the house of God. A visit from her pastor or other Christian friends was much appreciated. Long had she waited for the messenger from God to relieve her, and take her into the city where there is no more pain, but with marked calmness and resignation on May 15th, without a struggle or any change to signify the end had come, she quietly fell asleep.

An impressive funeral service was held at the residence Sunday, May 17th, in the midst of a large concourse of mourning relatives and friends, conducted by the writer. May God sustain the aged husband during his remaining days on earth and give consolation to the bereaved family. R. THOMAS.

CHRISTOPHER JAQUES

Died in great peace at his home in the township of Cramahe, February 20th, 1891, in the eightieth year of his age. Our departed brother was born in England, January 6th, 1812. He came to Canada in 1832, and two years later settled in Cramahe, where he has since resided. In 1837 he was converted, joined the Methodist Church, and continued a faithful member until death. In 1841 he was united in marriage to Miss Harriet Hinman, who for nearly half a century shared with him the joys and sorrows of life, for while during those many years they had much prosperity and many joys, they had many sorrows, being called to lay seven of their ten children in the grave. In the autumn he had a slight stroke of paralysis, and from that time gradually sank. It was the privilege of the writer to visit him often during the weeks of his illness, and always found him confidently resting upon Christ. For many years he had been a great lover and an earnest student of the Word of God, and now he was enabled to sweetly rest upon its precious promises. His death was most peaceful and happy. He often said "All is well," that he was ready to go home, and his last assurance to us was, "Jesus is precious."

In his death Salem church has lost one of its oldest and most esteemed members; the community a most honorable and honored citizen, and the home a very kind and indulgent husband and father.

The esteem in which he was held was evidenced by the very large congregation that attended his funeral, which was conducted by his pastor, assisted by Rev. James Hughes, who had been an intimate friend for over forty years, and whose testimony was, "Christopher Jaques was as honorable a man as there is among you." He leaves an aged widow, one son and two daughters, who are all living to meet father in the land where men live but never die. "Mark the perfect man, and behold the upright, for the end of that man is peace." E. E. HOWARD.

ELIZA JANE KERSLAKE.

Our departed sister was born in Darlington, Ontario. Her parents were industrious persons, and sought to bring their daughter up in the nurture and admonition of the Lord. As she was their only child, some might suppose that there would be danger lest she would be spoiled. The reverse of this was true. She was early sent to Sunday-school, in which institution her father was an efficient secretary. Her parents took her in early life to the sanctuary. She followed their example, and identified herself with the Methodist Church, of which she was a member at the time of her death. She took a lively interest in all that concerned the Church of her choice, and was for several years a teacher in the Sabbath-school and missionary collector. Her conduct was always exemplary, and she was regarded as a pattern for young persons. She was fond of teaching, and qualified herself for the profession by attending the Normal school. She was ardently attached to her parents and associates in church fellowship. The death of her father some time ago greatly affected her, but shortly before her own demise she had become more lively and cheerful. Her death was a wifely sudden. She spent a few days at the Methodist parsonage, and was very cheerful. She then went to Toronto, and while riding with a friend was taken sick, and died immediately, so that in little more than a week after leaving home she was taken back a corpse. Her death cast a gloom over the community in Hampton, and a large concourse of mourners attended her funeral, which was conducted by Rev. E. Barraes, D.D., assisted by Rev. B. Sanderson.

Her widowed mother, as might be expected, was well-nigh broken-hearted when the shock fell upon her, but she sorrowed not, as those who have no hope. Miss Kerslake was twenty-nine years of age, and died August 13th, 1890.

This obituary by some unaccountable occurrence has been delayed until now, which is much regretted, by none more so than the writer. E. B.

News of the Week.

Natural gas has been struck at Medicine Hat, Manitoba.

There is no truth in the report of a revolution in Portugal.

The international postal congress will next meet in Washington in 1897.

The heaviest rainfalls in thirty years are being experienced in Nebraska.

Sir Prescott Gardner Hewitt, the distinguished English surgeon, is dead.

The president of the Bank of Manitoba reports that institution in a flourishing condition.

So far \$63,596 has been received toward the erection of a statue to Gen. Sherman.

An official census of British Guiana shows a population of 234,837, an increase of 32,000 in ten years.

Judge Miller, of Galt, died suddenly Wednesday last of heart failure. He was in his 81st year.

Owen Sound has voted a bonus of \$75,000 for a G.T.R. extension from Tara or Parkhead to Owen Sound.

A report comes from Guatemala that a plan has been discovered to annex Guatemala to the United States.

The Radicals in the Italian Chamber of Deputies are starting an agitation for the abolition of the duty on corn.

Fifty Jews have sailed from Antwerp for the Congo Free State. This is the first batch of Jews to go into that region.

After July 1st weather probabilities will be posted at all C.P.R. telegraph offices in Manitoba and the Territories.

Large settlements in Minnesota are reported to be doing a thriving business in smuggling farm products from Canada.

Sir A. T. Galt, formerly High Commissioner for Canada in England, is dangerously ill with influenza in London.

Herr Most, the anarchist, has been sentenced to a year in penitentiary for delivering incendiary speeches at New York.

The Prussian Minister of Public Works maintains that Koch's lymph has scientific value, and is sanguine of its therapeutic qualities.

H.M.S. Nymphe has been ordered to proceed from Victoria, B.C., to Behring Sea, and H.M.S. Porpoise is expected also to be ordered thither.

The British Parliament will prorogue on August 6th, and party managers have received instructions to prepare for dissolution early next summer.

The harvest in Hungary will be middling in quantity and quality, while in Austria it will be decidedly inferior to the harvests of the last five years.

Rudyard Kipling arrived in New York on the City of Paris Wednesday last. He is travelling incognito, as his health does not permit him to see visitors.

The Brazilian Government has issued a decree directing that in the collection of customs duties the rate of exchange is fixed at twenty pence on the dollar.

Mr. T. G. Shaughnessy has been appointed a director of the C. P. R. to succeed Hon. J. J. C. Abbott, and has also been elected vice-president of the board.

Lord Salisbury told a deputation of the United Empire League that it was impossible for England to give preferential treatment to the colonies at the expense of the rest of the world.

The English Liberal leaders are a good deal perturbed over Sir Charles Dilke's speech at Chelsea, in which he intimates his readiness to re-enter Parliament not as a follower, but as a leader.

Mr. John Foote and two daughters, of the village of Hiawatha, Ont., were drowned by the capsizing of a sail-boat near Idyl Wild on Tuesday last. Eight others were rescued from a watery grave.

Special Notice.

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The Burlington Route, C., B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track, and efficient service it has no equal. The Burlington gains new patrons, but loses none.

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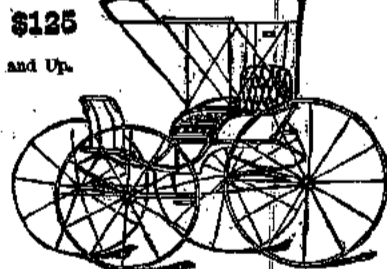
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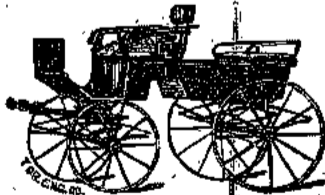
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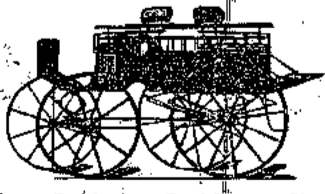


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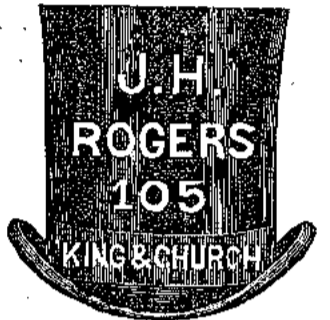
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JOHN WAKEFIELD, Pres. of Conference. JAMES VAN WYCK, B.A., Sec. of Conference.

The word in parentheses is the post-office address of the minister whose name immediately precedes it.

I. HAMILTON DISTRICT.

Hamilton (Cathedral Church) - Ezra A. Stafford, D.D., LL.D., 177 James Street South. Thos. Stobbs, 8 Stinson Street, superannuated.

WESLEYAN LADIES' COLLEGE.

Alexander Burns, D.D., LL.D., Principal. Dundas - John Kay. Caledonia - Charles W. Cosens.

II. ST. CATHARINES DISTRICT.

St. Catharines (St. Paul Street) - Solomon Cleaver, B.A. St. Catharines (Welland Avenue) - George A. Mitchell, B.A.

III. BRANTFORD DISTRICT.

Brantford (Wellington Street) - Amos E. Buss, M.A. Brantford (Brant Avenue) - James Awde, B.A.

IV. WOODSTOCK DISTRICT.

Woodstock (Central Church) - J. S. Boss, M.A. Wm. Lund, Wm. Ames, Albert Kennedy, superannuated.

V. SIMCOE DISTRICT.

Simcoe - J. Austin Jackson. Waterford - Thos. J. Atkins. Port Dover - John Saunders, M.A., Joshua E. Patterson.

VI. MILTON DISTRICT.

Milton - John Pickering. Oakville - J. Sprague Williamson. Thomas M. Jafferis, superannuated.

VII. WELLAND DISTRICT.

Welland - Vernon H. Emory. Fonthill - David H. Taylor. Port Robinson - W. J. Sippell.

VIII. NORWICH DISTRICT.

Norwich - Wm. Kettlewell. John Wood, superannuated. W. C. Jolley, superannuated.

LIST OF STATIONS OF TORONTO CONFERENCE FOR 1891.

H. S. MATTHEWS, President. WARRING KENNEDY, Secretary.

I. TORONTO EAST DISTRICT.

Toronto (Metropolitan) - J. V. Smith, 266 Jarvis St. W. J. Smith, William H. Withrow, D.D., F.E.S.C., 344 Jarvis St.

II. TORONTO WEST DISTRICT.

Toronto (Berkeley St.) - W. Galbraith, M.A., LL.B., Ph.D., 335 Berkeley St. (Telephone No. 1773).

III. TORONTO CENTRAL DISTRICT.

Toronto (Central) - W. J. Maxwell, 14 Grynane St. (Telephone No. 3557).

IV. TORONTO SOUTH DISTRICT.

Toronto (Queen St. East) - G. N. Rutledge. Toronto (Simcoe Avenue) - J. Matheson.

V. TORONTO NORTH DISTRICT.

Toronto (Elm St.) - J. E. Starr, 85 Elm St. Samuel Tucker, 81 Henry St., superannuated.

VI. TORONTO EAST DISTRICT.

Toronto (New Richmond, McCaul St.) - William Wilson, 103 McCaul St. J. Letimer, superannuated.

VII. TORONTO WEST DISTRICT.

Toronto (Trinity, Bloor St.) - J. F. Ockley, 70 Spadina Avenue. J. Milner, 70 Bathurst Street, superannuated.

VIII. COLLINGWOOD DISTRICT.

Collingwood - W. R. Barker. E. Sallows, superannuated.

IX. BRACEBRIDGE DISTRICT.

Bracebridge - G. M. Brown. Gravenhurst - R. P. Bowles, M.A., B.D.

X. PARRY SOUND DISTRICT.

Parry Sound - J. A. Chapman, M.A. McKellar - D. D. Franks.

XI. ALGOMA DISTRICT.

Sault Ste. Marie - J. C. Willmott, M.A. Korah and Goulais - One to be sent.

T. W. Glover, 51 Lowther Avenue, superannuated.

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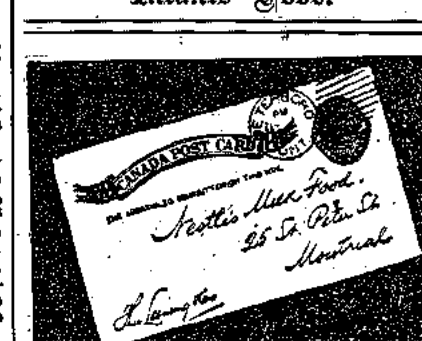
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WOODS - KELLOND - On June 15th, by Rev. F. Tripp, at 19 Metcalf Avenue, Cote St. Antoine.

GOULDING - LENNOX - On June 17th, by Rev. J. C. Willmott, M.A., at the residence of the bride's father.

WINTER - WILSON - On June 15th, by Rev. D. Winter, in the Methodist church, Munster.

KEYS - ARMSTRONG - On June 17th, by Rev. J. Follis, at the residence of the bride's father.

FRASER - CORNELL - On June 17th, by Rev. J. G. Lewis, B.A., at the residence of the bride's father.

FOWLES - CAMPBELL - On Wednesday, June 17th, by Rev. A. R. Campbell, assisted by Rev. D. A. Thomson.

DEATHS.

CASSIDY - On May 18th, at Shisnoke, Japan, Vincent, only son of Rev. F. A. and Willa M. Cassidy, aged eleven months.

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Health and Disease.

TREATMENT OF DIPHTHERIA.

Dr. Guntz, of Dresden, has had great success in the treatment of diphtheria with bichromate of potash in water containing carbonic acid, which he has found by numerous experiments on animals, as well as in the course of extensive clinical observation, to be entirely harmless. For an adult 600 grammes (about a pint) are ordered per diem, in which are dissolved three centigrammes (about half a grain) of potassium bichromate. The whole quantity is directed to be taken in about half a dozen doses, regarding which it is important to observe that they must not be taken on an empty stomach; a little milk or gruel should therefore be swallowed before each dose. Children, of course, take smaller quantities, according to age. They can be given the medicine in a tumbler mixed with some fruit syrup, and they do not generally object to it. At the commencement of the disease Dr. Guntz washes the mouth out with a 1 per cent. solution of permanganate of potash containing 0.1 per cent. of thymol, or with a corrosive sublimate solution of the strength of 1 in 3,000, taking care, in the latter case, that none is swallowed and that the mouth is well rinsed with water afterward. In the case of young children the pharynx must be brushed out with the solution. Sometimes iodoforn is employed, being applied on the tip of the finger to the affected spots. Dr. Guntz specially remarks that potassium bichromate, though harmless in the way described, is by no means so when in pills, powders, or in solution in non-carbonated water.—*The Lancet.*

THE DANGERS OF DIRT.

An Italian physician has recently been investigating the dust gathered from the pavement of the barracks. He inoculated fifteen guinea pigs with this dust, all of which died with tetanus, or lockjaw, within a week. It is quite possible that house dust may be the cause of lockjaw, rather than nerve irritation, as has been heretofore supposed. It seems, in fact, probable that this disease is due to infection of the wound with dirt from the ground, floors, or other similar sources. Apropos of the subject we quote the following paragraph from the *Sanitary Inspector*:

"This may all be taken as again emphasizing the importance of cleanliness, and of the danger from dirt. Modern surgery has learned the fateful significance of filth, the dire consequences which may follow a trace of dirt upon the hands, beneath the nails, upon the bandages; and outside the medical ranks it should be common knowledge, not only that wounds are to be guarded from any possible source of pollution, but that infection comes not always directly from sick to well. The half-washed hands of the nurse may carry the germ of typhoid fever from the patient to her own food or to that of others; the hand soiled with tuberculous expectoration needs more than a careless washing to free it from the possibility of carrying infection; the emanations from a case of scarlet fever or diphtheria may be absorbed by the milk placed too near the sick room, and so carry disease and death to distant homes."

TO STOP THE NOSE BLEED.

Bleeding from the nose occurs in the majority of cases either from the sides of the septum, or the outer walls of the front portion of the nose. All that is necessary to stop the bleeding is to make pressure upon the bleeding point. This can be done by continuous pressure with the thumb and finger. The pressure should be applied from above downward, and the nose should be grasped close up to the "bridge" or bony part. Firm compression should be continued for at least ten or fifteen minutes, and when it is removed, the nose should not be cleared, as this would remove the clot, and so start the bleeding afresh. An ingenious country doctor keeps a wooden clothespin to use for this purpose, and an eminent physician asserts that in twenty years' practice he has not found a case which did not readily yield to the employment of this simple means.

Medical.

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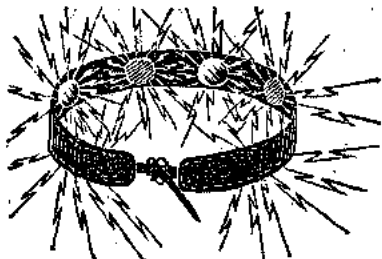
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House and Farm.

We have pleasure in transferring to our columns the following letter by Mr. B. White, which appeared recently in the Peterboro' Examiner. It is on the subject of "Dairying," and is as follows:

In studying any special work on the breed of cows suitable for dairy purposes, we find that there are very marked differences of opinion as to what is the best kind of stock, system of feeding and mode of delivery. It is reasonable to admit there is room for improvement in regard to this particular line in our progressive Dominion in order to keep abreast of other places probably of less importance. It is necessary to have a practical experimental knowledge of stock to be able to make a choice of the best, and to know what are the requisites of a first-class dairy cow. Then there are the diseases of cattle, and the diseased portion of the body tends to disarrange and affect the whole system. For instance the temper of a vicious cow will affect the quality of the milk. The cow is the product of a natural providence, and all animals were created for some purpose. The field of thought in the animal creation is broad and deep and our perception of its usefulness is very limited; it is a subject that requires much study and practical knowledge in all its various exercises. Our country has very great resources for stock-raising and dairying. Secure cows of a good strain that will stand on their own merit. The Galloway, Aberdeen, Angus, Foll and Herford are generally good for beef. The Holstein is hard to surpass for quantity of milk; Durhams are healthy stock, fair for milk; Ayrshires are well proportioned in the good qualities of milk; Devons are generally noted for sweet-tasting milk, but the Jersey (excellent) takes the lead for cream.

We want to make a special study of quality and quantity of milk for the dairy and creamery. Good milk is one of the necessities of life. Our progress and experiments are in advance of the past, but we are desirous to have milk of that quality that will raise it up to the highest standard. In submitting to our readers the idea of the different qualities, we would suggest here that each kind has a special purpose and it is a matter of some importance to adopt a proper system of feeding. Children are the hope of a nation; therefore it is wise to give them healthy food for the sustenance of the body as well as education and moral training for the development of the mind. Milk is often used in the preparation of food and is very susceptible to taint; also partakes largely of the nature of the kind of food that is fed. Proper cow feed is the best for cow life, maintains the animal system, and produces the best milk. The position of roots in dairying is an important one. Butter from mixed food is generally good. In the winter months give cows outdoor exercise, also be very gentle and kind in feeding and tending stock.

"Thou hast taught Silent Cherr Many a lesson deep and long; Thou hast been a generous giver, I can give thee but a song."

In this inventive age there are varieties of opinions and differences of tastes, methods of delivery, etc. Better to have milk fresh as possible, and one of the leading essential points is to give attention to cleanliness in all the departments of the work in connection with dairying. Passing through too many systems takes away from the nutriment. A party in selling a horse said he had worked in the lumber shanty eight winters, drew so many standard logs at a load and other work, but the purchaser refused to buy on the ground that he must be nearly worn out. Among the good things of life dairying is a special providence, and after dispensing with some unnecessary Sunday work, we take much pleasure and interest in bringing it up to that perfection as will place it alongside of any other business enterprise.

FRUIT JELLIES.—Soak gelatine in as little water as will dissolve it until it is soft. A package of gelatine will make three pints of jelly. Put sugar on fresh fruit, mash or chop it and let it stand till the juice can be pressed or strained off. The fruit may be cooked if necessary to express the juice. To three pints of this juice put the soaked gelatine, set over the fire, let it come to a boil, skim it and strain the whole through the jelly bag. Pour into moulds and cool.

Medical.

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