

The Christian Guardian

VOLUME LXVIII. No. 22.

TORONTO, WEDNESDAY, JUNE 2, 1897.

WHOLE No. 3526.

Contents.

	Page.
Editorial—Comment; Laymen; National Honesty; Horse Races and Other Things	1
World-Wide Methodism	2
The British Columbia Conference, by Dr. Carman	2
Woman's Missionary Society	3
Book-Review	3
Class-leaders' Column	3
Epworth League	4
Sunday-school	5
The Christian Life	6
The Family	6, 7
Children's Corner	7
British Columbia Conference	8
Manitoba and the Northwest	9
Letter from Dr. Workman	9
Personals	9
Correspondence	10
Church News	10
District Meetings	10
Memorial Notices	11
News of the Week	12
Alma College	13
Grimsby Park Sunday	13
Science	14
The Farm	15
British Columbia Station List	16

EDITORIAL

A good story will be found on the Family page of this issue.

Two important letters, received as we were going to press, appear on page 13.

Two important articles on recent books appear on another page, from the pens of Principal Grant, of Queen's University, and Rev. Dr. Blackstock.

A meeting was recently held in Baysville, Muskoka, for the purpose of forming a union among men employed in the lumber camps. This step is the outcome of long-standing grievances, such as decreasing wages and long hours of labor. Some fifty men have been sent out among the lumbermen of Ontario to promote the union.

Appreciation.

A correspondent expresses his high appreciation of the sermon which appeared in the issue of April 21, by saying, "That sermon by Mark Guy Pearse should be read by every man and woman in Canada." He asks what we can do for its general distribution. We know of nothing better or further than we have done. We have sent it into twenty-two thousand homes.

Acknowledgment.

Mrs. VanWyck, of Hamilton, wishes to acknowledge the many letters of sympathy which she has received. She makes acknowledgment through our columns thus: "Many have been the tender expressions of sympathy I have received during these dark days. My heart speaks a gratitude that words cannot express. To touch a heart that knows and feels and understands, gives comfort, and I have felt the touch of many. I can only pray that the kind Father, who has comforted and sustained me, may always be your Rock and Defence in time of storm. His heart feels and knows, and understands."

Bazaars.

Methodism has never built much on bazaars. We are all the stronger and better for that. Some churches have tried them, and philanthropic institutions have often reaped from them. An Anglican clergyman, of Liverpool, tells of the evils attendant on them.

Bazaars met with no mercy from Rev. W. A. Wickham, in a paper read by him at Liverpool Diocesan Conference. He dwelt on the immense expenditure they involved, the selfish, mercenary spirit they encouraged, the jealousies and heartburnings which they gave rise to, the way in which they ministered to the

craving for pleasure and excitement, and the difficulty of avoiding raffles and the sale of drink. A bazaar in a rich parish was a lamentable confession of failure in teaching, or learning, or both. It was a short cut, and generally led over a muddy road. Laymen ought to devote a tenth of their income to the use of God, just as they put aside rent for their landlords. "It seemed monstrous that the tax-collector should be supposed to have a prior claim to God."

Laymen.

The Boston Social Union held an interesting meeting recently, at which the laymen came into special prominence discussing laymen's problems.

"The Layman in Politics" was treated by the Hon. John W. Bates, Speaker of the House of Representatives. He said, in part, that he was pleased to know we could have a layman in politics. Some hold that politics can be used only in a bad sense, that a politician must have begun a downward career. The idea that politics must be corrupt emanates from those who think the government ought to run itself. Others find in a personal disappointment in politics an evidence of its corruption. Another class believe themselves too good to do anything but sing beautiful hymns—they cannot soil their hands with practical politics. "Render unto Caesar" does not mean that we must stop when we have paid our poll-tax. Rather politics means the preservation of the government, the maintaining of its economic life. Laymen have the power to control the political destinies of the country. He gave statistics to show the increased proportion of laymen in the churches to the population at large. We are essentially a Christian nation and State. While it cannot be said of our city council that it is religious, it is, largely on account of the absence of Christian laymen, a place the most neglected in our form of government. He believed that the time was coming when the men of the world must be the men of the church, and the men of the church the men of the world; that a non-religious man would some time be considered an undeveloped man. Our future perils are those born of easy peace. If the laymen of our church are banded together, we need not fear any contingency that may arise.

"The Layman in the Church" was treated by the Hon. Robert O. Fuller, a Baptist layman. He suggested that the duties of the laymen seemed to be to pay the debts of the churches, to advance the salary of the minister, and in general to make finances easy. The moral power and spiritual service of laymen should come into greater prominence. They should be men full of faith and of the Holy Ghost.

"The Layman in Business" was treated by the Hon. Rufus Flanders, brother of the Rev. C. R. Flanders, Principal of Stanstead College. He gave credit, to begin with, to the Methodist ministry, which had fitted him for his own work. He contrasted the earlier and the later methods of business. With the close competition arising from improved transportation, there comes a condition which affects morality in business. However moral a man may enter business, the tendency from close competition is to lower that morality. Fortunately a large element of Christian men have stayed the downfall. Formerly those in competition were antagonistic and inimical to each other. Business organizations have succeeded in abolishing that feeling. Since trade organizations have come into existence they have exerted a great influence for good. They are now promoting the kingdom of God and his righteousness by the mingling together of various kinds of business, and frowning down all immoral transactions in trade. His own great organization included twenty-five different kinds of business, and it was gratifying to know that Boston, as the result of this careful treatment of business problems, was an easy second in the trade of the country. Mr. Flanders held the close at-

tention of the audience while he supplied some refreshing facts of information, and awakened a feeling of pride that the business interests of Boston were committed to such wise hands.

National Honesty.

A writer in Scribner's laments the fact that Americans have not so high a standard of honesty as some other peoples, and especially the British. He cites instances to show how, in many countries of the world, the reputation for honesty of the British, particularly in trade and commerce, is high as compared with that of Americans.

The fact itself is not so remarkable as the way in which the magazine writer accounts for it. He says the British, who are the greatest traders on earth, are also the most honest, or at least stand high in that class; and the reason he adduces is, not that they are by nature any more trustworthy than others, but that they have learned by long and extensive experience that a high standard of commercial honesty pays best in the long run. It is at least questionable whether this solution is the correct one. One would naturally ask if it were not reasonable to suppose that British merchants did business honestly before they could be presumed to have known that that course paid best. Were they not honest before they were prosperous? Indeed, is it not because, or partly because, they were honest first that they were prosperous afterwards? It looks somewhat as if this writer had put the cart before the horse. Surely it is more sensible to infer that commercial uprightness is the outcome of moral stability as much as, if not more than, of practical experience.

The writer says that the testimony to which he alludes is mortifying to American ears, but the remedy must be looked for to spring, not from moral reform, but simply from increased knowledge. This kind of philosophy is a most dangerous kind to promulgate. It is distinctively utilitarian, and means ultimately that facts are the only forces for good, that the hope of mankind is in knowledge, not in moral or spiritual development. It is not needful to combat those views. They combat themselves. The case of the British is by no means one that will corroborate this writer's position; and it is safe to say that any nation which relies solely on knowledge and expediency, and not at all on its moral convictions, to increase the practice of honesty, will never astonish the world with its advancement in commercial integrity.

Horse Races and Other Things.

In the midst of a very picturesque account of the recent races at the Woodbine, a writer for The Mail and Empire treats us to some very confident assertions, the like of which in the pulpit would be called dogmatic and offensive. We will begin with this one as a sample: "The man who cannot enjoy a horse race is, indeed, a pitiable specimen of his kind."

What elevation of humanity is here, O ye kindreds of the people! Delight at the Woodbine is one of the standards of developed manhood. The same statement is made in other, and sweeping and prophetic words, in the following sentence quoted from the same article: "As long as the world lasts, and while warm blood flows in men's veins, the racing of horses will remain the most fascinating and vivifying of sports."

It may remain fascinating to warm blood, for animal excitement has a great deal to do with it, but it has very little to commend it to cool heads or pure consciences, and these latter ought to count in strong manhood as much as warm blood. We have said that horse-racing has very little to commend it to cool heads and pure consciences, and we say, further, that the betting and gambling connected with the Woodbine races have nothing to commend them, but are simply jobbery and dishonesty. In presenting some considerations to substantiate these statements, we will not at present go outside the article in question, though a mass of evidence is available.

What is it that fascinates the warm blood at

the Woodbine? We quote again: "One always likes a steeplechase much better than any other sort of race, probably because it is more thrilling, and there are always empty saddles at the finish: OFTEN A HORSE IS KILLED; AT TIMES A MAN."

O sports, O men, O Christians, see what stirs the warm blood! We may be pitted by such hot-blooded gentlemen and ladies, but we prefer to remain cool, and think ourselves none the less men and women.

Now for a word about another element that fascinates the warm blood. The gambling and betting is an important element, and must be referred to in properly measured terms by the writer. We quote again, "Not more than one-half are betting, and no insane excitement attends the finish of the race. Those who have plunged foolishly, and lost large amounts, do not become frantic, as they do at American and European tracks, and those who have won are not vociferously jubilant." People elsewhere become insane and frantic over race-meetings according to the admissions of this writer, yet we are pitted if we do not find delight in the turf. It was estimated that 10,000 people were present, and if one-half were betting, it would make 5,000 persons yielding to the fascination and passion and dishonesty of gambling. Even the hot blood of a sport fascinated by a riderless horse, or a fallen steed, or a killed man, can feel pity. We find it pathetically in this article, so we quote once more: "One is sincerely sorry for the men whom one sees toward the close of the day leaning with white, set faces against the fence, very near the betting-ring. They have been luckless all day, and are broke, and cannot borrow. If they could they would not be standing dejectedly there." At their feet, probably, one will see torn fragments of a ticket.

With money gone, and borrowing power exhausted, the dejected humanity and wrecked home are component parts of the heart-rending pageant. But the warm blood never heeds beyond a look of pity. "On with the pageant, let joy be unconfined," hot blood must rise to the boiling point. Where has the money of the poor fool gone? Well, we must let our friend tell again in his own language. It is money in one's pocket to keep a cool head in the midst of so much "warm blood," and it is money in one's pocket, and more, too, to stay away altogether from the Woodbine. Here, however, is the clue: "There is no noticeable clamor in the betting-ring; the book-makers work in the precise and business-like manner of bank clerks. Within the ring there is, of course, much excitement, but no frenzy."

The gambling is growing, and the demand is for more room in the betting-ring. Our informant, who, doubtless, was there, tells us: "The betting-ring was a red-hot place all the afternoon. Never before, it was remarked, was there such a throng within the enclosure on the opening day. Twenty-five pencilers weighed in, and they had a busy time of it attending to the 'business offering.' Again: "The Queen's plate was, of course, the heaviest betting race of the day. The crowd at this time were packed as closely as herrings in the betting-ring, and it was with difficulty that one could work his way to the stand."

"Money came in in piles;" or "money came in fast and heavy;" or "a well-known Toronto sport had a tip, and made use of it by cashing a ticket on a book at \$3,000;" or "the books came out well ahead of the game." So the phrases go.

Men who will trade on the weakness and excitement of their fellow-men are in the same category as those who build on the lust of men, or their appetite for strong drink. The English judges are recently moving in the direction of destroying this trade in vice known as book-making, with its attendant fraud on the common people. In the choice language of our friend, we may be "pitiable specimens," but we still think that there is a more excellent way. It is found in the following advice: "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

WORLD-WIDE METHODISM

1895-96.

STATISTICAL AND SUMMARY SURVEY

Selected from the N. Y. Independent and the Methodist Year Book.

Methodists in the United States.

Table with 3 columns: Name, Ministers, Churches, Communicants. Lists various Methodist denominations and their statistics.

Table titled 'GAINS FOR 1896 IN THE UNITED STATES' showing Ministers, Churches, and Members.

Old World Methodism.

The official statistics of the various Methodist bodies beyond the Atlantic, which were the returns for the autumn of 1896, are found in the following table:

Table with 4 columns: Name, Ministers, Churches and Probable Members, Churches, etc. Lists international Methodist bodies.

Methodists in Canada.

Table with 2 columns: Name, Ministers, Members, Churches. Lists Canadian Methodist statistics.

Table titled 'Methodist Universities and Colleges in Canada' listing various institutions.

M. E. Philanthropic Institutions.

Table listing Children's Homes and Orphan Asylums, Hospitals, and Homes for the Aged.

M. E. Educational and Training Institutions.

Table listing Deaconess Homes, Schools, Candidates preparing, and various seminaries.

Methodist Progress.

Methodism does not stand still. Its eager face is toward the light; its ambition covets the round globe for its triumphant Master.

the growth of the Roman empire with that of Methodism, to the advantage of the latter. The former "extended three thousand miles in length, and two thousand miles in breadth, and comprised the most fertile and best cultivated part of the known world."

The Methodist Episcopal Church, South.

BY R. E. HOSS, D.D. Editor of "The Christian Advocate," Nashville, Tenn.

In reply to your request, it gives me great pleasure to say that the past year, 1896, has been one of almost unmitigated prosperity in the Methodist Episcopal Church, South.

Throughout the whole church there has been a state of delightful harmony, undisturbed except by the occasional discussion of two or three irritating topics. Here and there a few of the preachers and people have allowed themselves to become excited in speaking and writing about the doctrine of holiness, and have allowed themselves to display most unbecoming tempers.

The Colored Methodists.

BY BISHOP A. WALTERS, D.D.

African Methodism has made marvellous spiritual, financial and educational progress during the year 1896. A large number of the churches of our various African bodies have enjoyed spiritual refreshings; sinners have been converted, backsliders reclaimed, and new life has been infused where spiritual death previously existed.

The quadrennial sessions of the General Conferences of the African Methodist Episcopal Zion and African Methodist Episcopal Churches convened in May—the former at Mobile, Ala., and the latter at Wilmington, N.C.

The most important event of the year was the celebration, from October 1 to 12, of the one-hundredth anniversary of the A. M. E. Zion Connexion, which was founded by James Varick and others in New York City in 1796.

African Methodism is doing a stupendous work for the elevation of the race. She is furnishing her pulpits with pious, learned and cultured ministers, and her educational institutions with efficient instructors.

tributes annually to her educational institutions over \$2,000,000, and controls church property to the value of nearly \$14,000,000.

African Methodism, so perfectly organized and successfully operated, is an evidence of the negro's ability to effect strong organizations, solve ecclesiastical problems, and to acquire religious, moral and social culture.

The April meeting of the Portsmouth Wesleyan Methodist Council was a very interesting one. Rev. J. Robinson, president, occupied the chair. A most instructive paper was read by Rev. H. S. Barton, of Fareham, on "The Perils of Modern Methodism."

THE BRITISH COLUMBIA CONFERENCE.

BY REV. A. CARMAN, D.D.

This is numerically the smallest Conference in our Dominion Sisterhood of Annual Conferences, and yet it covers a territory only second in extent, and likely first in difficulty, for the church's movements.

Throughout the whole church there has been a state of delightful harmony, undisturbed except by the occasional discussion of two or three irritating topics. Here and there a few of the preachers and people have allowed themselves to become excited in speaking and writing about the doctrine of holiness, and have allowed themselves to display most unbecoming tempers.

The Colored Methodists.

BY BISHOP A. WALTERS, D.D.

African Methodism has made marvellous spiritual, financial and educational progress during the year 1896. A large number of the churches of our various African bodies have enjoyed spiritual refreshings; sinners have been converted, backsliders reclaimed, and new life has been infused where spiritual death previously existed.

The quadrennial sessions of the General Conferences of the African Methodist Episcopal Zion and African Methodist Episcopal Churches convened in May—the former at Mobile, Ala., and the latter at Wilmington, N.C.

The most important event of the year was the celebration, from October 1 to 12, of the one-hundredth anniversary of the A. M. E. Zion Connexion, which was founded by James Varick and others in New York City in 1796.

accordingly. May the Lord and the church uphold them according to the desire of their heart, and the work of their hands. British Columbia may yet have wealthy men—it certainly now has liberal men—whose eyes will turn hither.

Woman's Missionary Soc'y

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

GONE HOME.

Many hearts will be saddened to learn that Miss Jennie Ford, of Chentu, China, has been summoned away from earthly labors.

In the sixteen years of our existence as a Society, Miss Ford is the second of our devoted, hard-working missionaries to be called away, but the first removed while on the field.

GUELPH DISTRICT.

The third annual convention of the Guelph District was held in the Methodist church, Georgetown, on Tuesday, May 4.

Reports from the following auxiliaries were read: Norfolk Street church, Guelph, Mrs. James Mills; Dublin Street church, Guelph, Mrs. E. R. Ballent; Rockwood, Mrs. S. Harris; Acton, Mrs. Norris; Georgetown, Mrs. L. S. Bennett; Fergus, Mrs. T. W. Jackson; Nichol, Mrs. Cook.

At 2.30 p.m. the ladies again convened. After the devotional exercises an address, abounding with kindly welcome and friendly sympathy and love was extended to the visiting delegates by Mrs. G. A. Mitchell, in behalf of the Georgetown auxiliary and mission band.

At the public meeting in the evening, Rev. G. A. Mitchell, pastor, occupied the chair. Mrs. Britt, of Rockwood, gave a carefully-prepared paper on Systematic Giving.

Book Review

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

—THE OLD TESTAMENT VINDICATED AS CHRISTIANITY'S FOUNDATION-STONE. By G. C. Workman, M.A., Ph.D. Toronto: William Briggs.

We owe this succinct, vigorous little volume to Dr. Goldwin Smith's article on "Christianity's Millstone," now republished in his "Guesses at the Riddle of Existence." The very fact that a scholar like Dr. Smith felt impelled, by a sense of duty, to publish and even republish so belated a specimen of biblical criticism as the article referred to, shows the necessity for an answer, from the standpoint of modern scholarship and thought. For one who reads the volumes of Driver, Robertson Smith or Davidson, a score will read a spicy article in a review, and an answer to it of not unreasonable length should be put within their reach. In furnishing such an answer Dr. Workman has done a public service, for which he deserves our thanks.

I would rather read a review of the work from Dr. Smith himself, than from any one else. Although he has publicly committed himself to the position that the Old Testament is Christianity's millstone, he declares that he has done so only out of loyalty to truth; and it seems to me impossible that he should read this volume thoughtfully without seeing that the truth is wider than he had conceived; and that the rabbinical views of revelation and inspiration, which he has assumed to be universally entertained, have given way to others far worthier both of God and man. Of course, he has a quasi-apology in the fact that those rabbinical views are not only still tenaciously held by the uneducated, but are actually pressed on them by many who pose as authorities in the church. Dr. Workman well knows that this is so. He also knows that men have suffered in every century for daring to give up traditional interpretations, and offering more rational ones instead. At one time, the church burns a Giordano Bruno, tortures a Galileo, and forces a Copernicus to delay publishing his great work till he is about to die, the leaders of the Reformation approving of the attitude of Rome as heartily as Rome approved of Calvin's attitude to Servetus. And all for what? Because those great men offered a new, wider, more beautiful interpretation of God's truth. At another time, it brands scholars as infidels, because God has revealed to them the antiquity of the earth, or because they are scientifically investigating the antiquity of man. At another time, in our own day, in Scotland and the United States, it drives from their chairs, and even from the church's ministry and communion, men who, by faithfully using the historical method and spirit which is the special charism of our age, are making the Old Testament a living book, or rather a living library, instead of a dead book. It is bad enough when the rabbis of the Sanhedrim gnash their teeth at Stephen and sentence Paul to stripes, and declare Jesus worthy of death; but Dr. Goldwin Smith ought to know better. He ought not to be a slave to traditionalism. He is a Professor of History, and ought to know how historical critics are interpreting the Old Testament, and that their methods and canons are precisely the same as those which are now applied in every other region of history, with the result that there is found to be a unique factor in Israel's history. Here is the outstanding fact that has to be explained by a cause worthy of, and adequate to, the effect: The religion which is co-extensive with any civilization having in it hope for humanity, the religion which is so grounded in the nature of things that we see it to be absolute and final truth, and therefore certain to be, in the end, universal, came through Israel, and through men, many of whose lives, judged by the Christian standard, were defective, and whose morality even was crude. To these men were revealed truths concerning God, his relation to man, his will concerning man and his purpose for man, that are at the basis of Christianity. These truths were gradually woven into the warp and woof of the life of a people, naturally no better than their kinsmen and neighbors of Moab, Edom and Phœnicia. We are the spiritual children of those prophets and psalmists who educated Israel. We look back to them with reverence. We do not dwell on their shortcomings, any more than children in the enjoyment of a great inheritance join in the laughter of scoffers over parents' imperfections, that were entirely due to their time and their environment. How is this outstanding fact to be explained? Only by admitting Revelation and Inspiration. But by Revelation is not meant "dictation," or the external communication to men of truths contrary to reason. By Inspiration is not meant the phrensy of a Delphic priestess. Some still entertain those rabbinical conceptions as the highest or only possible ones. But Bishop Butler has shown that we have nothing to do with "what must be," in a case where we are necessarily incompetent to judge, but simply "with what is," and believing critics are earnestly trying to give the interpretation of the method which, as a matter of fact, God did adopt in making his revelation. In doing their work, they have, as Dr. Burwash points out, "suffered the disadvantage of the prophets of all past ages, in that they have been suspected and even rejected by both classes of persons whom they have striven to help. The orthodox have been ready to call them disloyal, and those whose reason was beset with doubts and difficulties

have feared that they were only men of compromise, who could not lead anyone to a trustworthy basis of belief." Dr. Goldwin Smith should not belong to either of these classes. We have a right to expect him to sympathize with Dr. Workman and his colleagues, and to try to understand them; at any rate, to read their writings before answering them.

G. M. GRANT.

—THE LEGISLATION AND HISTORY OF SEPARATE SCHOOLS IN UPPER CANADA. By Dr. John George Hodgins.

Dr. John George Hodgins has greatly increased the obligation under which he had laid the people of this country by the previous labors of his pen, by the book which he has just given us, entitled, "The Legislation and History of Separate Schools in Upper Canada." The subject is profoundly interesting, and it is treated in an admirable manner. Indeed, it may well be doubted whether such a book on the subject could have been written by any other person now living, for the simple reason that no one else could have access to all the sources of information which Dr. Hodgins has in his possession. The fact that he filled the office of Deputy Superintendent during the whole of the thirty-two years that Dr. Egerton Ryerson, the founder of our public school system, was at the head of the Educational Department, and the recording secretary of the Council of Public Instruction during all the years that that body was in existence, gives him a personal knowledge of all that transpired pertaining to this subject, during the most important period in the educational history of the Province. Then his literary and historical instincts led him to collect, classify and preserve everything material that was either said or written on the subject, or any of its branches, either by persons in authority, or others whose character or position gave special weight and importance to their utterances. Of these ample materials he has made the very best use in the preparation of this most interesting and instructive volume. It is the accuracy and fulness of the author's information which is evident in every chapter, and, indeed, in every paragraph of the book, as well as the candid and impartial spirit in which it is written, that gives it its unique character and its very great value.

The materials furnished by this book are so ample, the points of interest are so numerous, and the authorities quoted are so important, that it is quite impossible to do it anything like justice in a newspaper article of reasonable length. The light which it sheds upon the origin of the Separate Schools affords quite enough material for such an article, and cannot easily be condensed into a paragraph. It was in 1841, in the first session of the Parliament of Upper and Lower Canada, in which the Public School Act was passed, in which provision was first made for Separate Schools. And as Dr. Ryerson was not appointed as Chief Superintendent of Education until 1844, three years after the law had been placed on the statute book, it will be seen that he had nothing to do with it, and was in no way responsible for it. In fact, all that Dr. Ryerson ever did, so far as these schools were concerned, was to exert his influence to the utmost to give the public schools of the country such a broad and catholic character as to make them acceptable to persons of all creeds, and thus, as far as practicable, to do away with the necessity, or even the excuse, for sectarian schools, and at the same time to subject the Separate Schools where they existed to such continuous and careful inspection as to promote their efficiency to the utmost. In order that the children educated in them might enjoy equal advantages with those in the public schools. How far he succeeded in this may be learned, in part at least, from this volume.

Another fact that candour compels us to admit, and that Dr. Hodgins has placed beyond question, is that the Protestants of between fifty and sixty years ago, were as much responsible for the establishment of Separate Schools as the Roman Catholics were. Indeed, it was fidelity to principle as they understood it, faithfulness to their religious convictions, on the part of both Protestants and Catholics, that not only suggested these schools, but seemed to make them a necessity. And probably if it were possible for us to be placed in circumstances precisely analogous to those in which they were placed, we would do what they did, or worse. However we may deprecate the schism in our Public School System when it was little more than in germ, we have no reason to be ashamed of the men by whom it was made. They found themselves confronted with a state of things of which they had no previous experience, which was beset with the most formidable, and apparently the most insurmountable difficulties. The stalwart Protestants of those days demanded that the Bible according to the "Authorized Version," the whole Bible without note or comment, should be in the schools, not merely as a book of devotion, but as a class-book; and if they could not get this they declared they were ready to adopt the principle of Separate Schools for Protestants and Catholics. The Hon. William Morris, a distinguished member of the Presbyterian Church, was the first to give utterance to this sentiment, which he did in a manner which gave no uncertain sound. In his plan in the Legislative Council in 1841, when the Public School Bill was under consideration, he said: "If the use by Protestants of the Holy Scriptures in their schools is so objectionable to our fellow-subjects of the other faith, the children of both religious persuasions must be educated apart; for Protestants can never yield to that point, and, therefore, we must part in peace, and conduct the education of the respective bodies according to our sense of what is right."

Of course, the Roman Catholics, consistently

with their principles, could not do this. Indeed, the Hon. Peter E. De Blacquièrre, an Irish Protestant, took their side in this. In the course of the debate in which Mr. Morris made the memorable deliverance which has been just quoted, Mr. De Blacquièrre said: "To attempt to put the Holy Scriptures, as received by Protestants, as a class-book in the common schools where Roman Catholics were to be educated in the same school, was worse than useless; it was oppressive; it was dangerous; it must arrest all progress in education." Of course, Mr. De Blacquièrre would not, in all probability, have spoken so strongly if the proposal had been to have a book of selections such as is in use in our schools at present, or such as were at that time in the Irish National schools; but everything of this kind was vigorously opposed in those days. All compromise, all accommodation, all conciliation on this point appears to have been regarded of the nature of sin—something that was to be avoided at any cost. Hence, in a petition from the clergy and members of the Church of England at St. Armand west, Lower Canada, which was presented to the Legislature in 1841, we read: "Your petitioners consider that they would ill discharge their duty as Christians, and consequently as believers in the whole book of Revelation, if they did not deprecate in any contemplated establishment of schools, every attempt to introduce into them extracts only from the Holy Scriptures, whereby the Word of God would be abridged and mutilated, and the imperfect selections of uninspired men be substituted for the inspired Word of the Almighty, expressly revealed for man's benefit and guidance."

Of course, so long as these views were held, and this attitude maintained by a large and influential portion of the Protestant population of the country, a comprehensive and homogeneous system of popular education, which should embrace people of all religious persuasions, and in which the children of Protestants and Catholics should be educated side by side, was simply an impossibility. A deadlock was the result, and the only way out of it was in the recognition of the principle of Separate Schools. The shape which this took in the legislation of 1841 was the worst, the most absurd that it is easy to conceive. The clauses of the act referring to this matter were so loosely worded, that, whether it was so intended by the persons by whom they were framed or not, actually gave to any number of dissatisfied and cantankerous persons who professed a different religious faith from that of a majority of the population of the township or parish in which they resided, the right to proclaim themselves dissentients, for almost any cause, and to set up an opposition school. Of course, this absurd law was found to be unworkable, and after a year's trial, in which its absurdity was demonstrated, it was repealed. But though it was replaced by another Public School Act, from which some of its worst features were omitted, the provision for Separate Schools, which in the state of feeling then existing in the country, seemed to be absolutely necessary if the most mischievous and disastrous consequences were to be avoided, was retained. At the same time, the agitation in favor of denominational schools continued. Bishop Strachan desired to have, for the education of the children of his own church, Church of England schools pure and simple; and in order to secure this, he was prepared to acquiesce in such a division of the school moneys as would give to each of the recognized denominations its share according to its numbers.

Such was the state of things which existed at the time that Dr. Ryerson undertook the herculean task of bringing order out of chaos, and from this congeries of discordant elements to produce a Public School System which would provide for the education of the children and youth of all classes of the Canadian people, without interfering with the religious liberty of any, and with the least possible amount of friction in its working. That he should have, with all the facts of the case before him, undertaken a work so arduous, beset with such formidable difficulties, shows the heroic mould in which his character was cast, and that he succeeded to an extent that won for him the admiration of the foremost educationists in the whole of the civilized world, demonstrates the essential greatness of the man. From the moment that he entered upon this, his great life-work, down to his retirement from the field in which he had labored so long, and with such distinguished efficiency and success, he was confronted with opposition from every quarter; but in every instance he proved himself equal to the occasion. He never lost a battle. In every instance his position was maintained. And in not a few instances his bitterest opponents became his allies; and the men who differed most decidedly from him either became co-workers with him, or in those instances in which that was not the case, they often retained for him the profoundest respect and admiration.

In illustration of the estimation in which Dr. Ryerson was held by persons who had been at sword's point with him for many years, and who maintained a position of hostility to him to the end on public grounds, it may be fitting to quote the following sentences from the pen of James G. Moylan, Esq., for many years the editor of The Catholic Citizen, published in this city. In his farewell article, in taking leave of that paper, among other things, Mr. Moylan says of Dr. Ryerson: "He has been assailed by various denominations and classes of our citizens, by dissatisfied freeholders, by childless ratepayers, by representatives of churches, by Grit and Conservative newspapers, by politicians and by administrations holding the most opposite views, and yet he has managed to stand his ground, and not only this, but to enforce his educational opinions on the great majority of the people of this Province. At

one time he is denounced by a Tory Governor as 'a dangerous man,' and a certain Toronto journal has pursued him with fierce malignity for years, and all kinds of politicians have, at different periods, attacked him in the bitterest way, and yet Egerton Ryerson has triumphed, and is at this day, in spite of all opposition, the great and successful vindicator of free universal education. This is the man whom governments do not care to interfere with, and who cannot be crushed; who, in spite of his seventy years, is still as fresh and vigorous as ever, and as ready, in defence of his ideas, to smite his enemies 'hip and thigh,' either through a public journal or in a pamphlet of 365 pages. During our entire career, we have opposed the Doctor; but we are fully aware how difficult it is to make headway against a man of his ability, holding but one idea, and resolved to win. We have written column upon column against him for the past fifteen years. We have tried with all our might to put him down, and yet he is a man for whose talents, resolution and dogged perseverance we have the highest respect, and for whose courtesy and gentlemanly bearing towards our co-religionists we offer our acknowledgments, and for whom the Protestant people of this Province will, at some not very distant period, do what a learned American historian stated the Northwest would do for Marquette, build him a monument."

Such testimonies from gentlemen who lie under no suspicion of partiality for Dr. Ryerson, are pleasant reading to those who knew him, and are capable of estimating his worth, and the importance of the service which he was enabled, by the help of God, to render to his country; but after all, his eulogy is in the work which he accomplished—in his fearless and powerful vindication of the equal rights of all classes of the Canadian people, in his comparative boyhood, and the noble system of public schools founded by him, and which, in the face of difficulties which to almost any one else but himself must have appeared insurmountable, he succeeded in bringing to such a high state of perfection. And it is not the least that can be said in commendation of this book, that it will have the effect of leading to a better understanding on the part of this generation and the generations to come, of the work accomplished by this great patriot and statesman, and his claim to be held in everlasting and grateful remembrance by his countrymen.

W. S. BLACKSTOCK.

Class-Leaders.

PREPARATION FOR CLASS.

Dear Sir,—I have been very much interested in reading the story of Mr. Digmore's Class-meeting, and I have wished I was there, for I love a good lively class, and it can be so every time if we will, and do not leave it all to the leader. We all should go well charged with the Spirit of God full up to the brim and running over, for it is the right of every member of our classes to go so charged, and not leave it to one person. I do not believe in any laid-down system or plan, such as a prayer-meeting topic, for I believe with you, sir, that a man must live off the Gospel. It says, "I will instruct thee and teach thee in the way which thou shalt go; and I will guide thee with mine eye." Again, "Give ear to my words; O Lord, consider my meditation; lead me, O Lord, in thy righteousness; make thy way straight before my face." I see by this that the Lord will lay down our plans for us, for I believe we, as brethren, are losing a great share of our influence because we leave it to our leaders alone. We should go from our closets right to the class, full of fire from on high, and also, every day have a little talk with our Master, and pray for pastors also, and hold up their hands. Let us, as members of Christ, live up to this, and pray for our leaders, and for each other every day of the week, and so build up the church of God. Some say, Give us a key-note, to stimulate thought and experience, and to promote intelligent expression on matters affecting the Christian life and our common faith. We, sir, can have all we ask for. His Word says, "Ask and ye shall have," etc. I love your idea very much. I do not fall in with any skeleton, or any annual booklet form, with topic for every Sunday. If we go to the right source we can have it.

Guelph, Ont.

W. DAWSON.

CLASS-LEADERS' METHODS.

The following contribution comes on a postal card, and gives precisely the sort of information that will be useful to leaders. Let other friends do likewise:

Dear Guardian,—Re class-leaders' methods, here is mine if you may call it a method: Continually pray for your preacher and receive his sermon as an answer to prayer. Pay close attention to the line of thought. As my class meets at 12.30, I continue on the same line of thought as the subject for our testimonies and fellowship, doing all I can under the Holy Spirit's direction to clinch the truth the sermon advanced; for instance, on proportionate giving, or family worship, or as yesterday, on the cultivation of a spiritual and religious habit of life. These have all, with much profit, been transferred into our class, and I never saw, since adopting this method, more blessed times of refreshing in my class. We no longer have dry repeats (although, thank God for even these), of religious forms of expression without power (which may easily drift a child of God into the lazeven of the Pharisee before he knows it), but fresh, warm, present, experiences.

WARREN MARTIN.

Chatham.



"For Christ and the Church."

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

Office: Wesley Buildings, Toronto.

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

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

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

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

THE QUEEN'S JUBILEE.

The Queen's Jubilee is engrossing much of public attention just now. Why should not this event be made the means of providing our Epworth Leagues with at least one very entertaining and instructive literary programme? The Methodist Magazine for May would supply all the material needed to make a most attractive evening. The daily papers, too, have given much information about the Victorian era recently. Here is a suggested programme:

1. Queen Victoria: the story of her life.
2. Striking features in the Queen's character.
3. Great men of the Victorian era. (a) In politics; (b) in art and science; (c) in religious work; (d) in the army.
4. Reforms effected during the reign.
5. Useful inventions brought to light during the past sixty years.

Ten-minute papers on subjects like the above would benefit those who prepare them, and those who listen to them.

LETTER FROM DR. CARMAN.

Rev. Dr. Carman has just returned from a trip to the Pacific coast, and contributes the following interesting information concerning the work in that Conference:

The British Columbia Conference reports large increase in Epworth League interests; though the finances, often a sharp and correct test for judgment, might be improved. While the love of money is the root of all evil, it is wonderful what emphasis and power the Head of the Church hath put in consecrated cash as a demonstration of fidelity and instrument of service. Once compactly organized, the young people of our westernmost Conference will no doubt stir one another up to the splendid opportunities within their reach. At the gateway of the Dominion, if they partake of the general spirit of the people among whom they live, they will soon settle the League on a solid working basis, and make it hum and buzz at work. As yet, they are separated at great distances over a broad land, but the peoples they wish to lead to Christ are with them, and coming within their reach, and crowding in among them. They must strengthen the church in bringing these heathen to God, or be themselves submerged in the inflowing tide. There is little use in praying to the politicians to deliver them from the Oriental millions—they had better pray God to help them save the Chinese and Japanese, and press back a heightened and purified flood, waters of life and salvation, to quicken and cleanse the seed-beds of teeming millions of our human race. The rush ought to be to save the men—Asiatics, Africans, Europeans, Americans; or where is the use of gathering the gold divinely cup-boarded in the mountains? With salvation it will be brightness and beauty, health and happiness; with sin it will be carnality and corruption, weakness and woe.

On the cars, May 19.

A GRAND EPWORTHIAN HALF-HOUR IN THE BRITISH COLUMBIA CONFERENCE.

A deputation of the Seattle District Meeting of the Methodist Episcopal Church from Washington State, endorsed by Bishop Cranston and the presiding elder of the district, waited upon the Conference bearing salutations, and forwarding no less modest a project than that our British Columbia Conference should co-operate with the Methodists and interested public of this Western slope to bring the next International League Convention to Seattle. Two able ministers and a layman composed the deputation, which likely will be heard from in the great Convention of July in Toronto. They brought affectionate greetings, and argued their cause earnestly and eloquently. They really seemed to believe in it. The sunset slope of the continent, whose evening flush is but the dawning of a brighter morning, was their beacon of hope, promising the glory of the noontide:

"The future beckons onward; forward, forward let us range;

Let the grand old world go spinning down the ringing grooves of change."

Said they: "America, west of the Rockies, as well as east, needs the moral force of a mighty, enthusiastic convention. The sweeping tides of sin call for counter-tides of righteousness. Satan's legions must be met by the marshalled hosts of the soldiery of Christ. Seattle's sixty thousand people would give the

convention the royal welcome of a nation of kings. The halls and churches of the city afford ample accommodation. Three transcontinental lines of railway will vie one with the other in affording comfort, cheapness and interest of travel to the Leaguers' crusade, likely making it possible to come by one route and return by another, thus displaying the glories of the natural scenery, and the exhaustlessness of the material resources, and moral and spiritual possibilities of the Pacific domain. Especially Methodism owes it to herself to arise to the call and command her youthful, zealous and fearless battalions to this front of the broad battlefield. In regimental rank with others in this conflict she must not hold back her forces, or allow others to seize the standards and laurels of this war."

Our brethren of British Columbia, claiming also right and interest in the Pacific coast, fell in with the proposition, and accorded it their support. Their Provincial Convention at Nanaimo in a few weeks, will no doubt help it on; so that other places will have to show better reasons if they succeed in keeping the great International Convention of the sunset year of the century from the sunset slope of the continent, which the deputation proclaimed as the sunrise of a new era, the discovery of a new world, the earnest and assurance of the new heaven and new earth. And who can successfully deny it?

On the cars, May 19.

OUR CONVENTION NUMBER.

The Convention Number of The Guardian, published the week before last, cost some money, and involved not a little hard work. It is pleasant to know that it is appreciated.

Not a little praise is due to the printers, who worked night and day on the paper, and took the deepest interest in getting out a creditable issue.

Here are a few of the kind things that have been said:

Rev. G. W. Kerby, B.A., of St. Catharines, writes: "Accept my congratulations on the splendid appearance of the Convention Number of The Guardian. I consider it one of the cleanest, neatest, brightest of special issues of any paper I have yet set my eyes on."

Mr. S. R. Badgley, of Cleveland, writes: "The Convention Number of The Christian Guardian is at hand. It is a beauty. The Canadian Methodist colony in Epworth is proud of it. We have about sixty Canadian-born members in this historic church which marks the birth-place of the great Epworth League."

Mr. W. Scott Jones, of Detroit, secretary of the Michigan State League, says: "Copy of Convention Number of Guardian received. It's a 'hammer.' Will use part of its contents in our local chapter in a 'Toronto Evening.' Sorry that those Sunday cars have encroached on your quiet Sabbath."

The Christian Guardian's Convention Number of May 19 is superb. The pictures of Toronto buildings, and many of the principal speakers, are very fine.—St. Louis Advocate.

The Christian Guardian of May 19 is a superb issue—a Convention Number filled with beautiful illustrations of Toronto, and the faces of prominent League workers, and having an attractive cover. Rev. A. C. Crews, Epworth League and Sunday-school Secretary, had entire charge of the production of this souvenir edition.—Zion's Herald.

The Christian Guardian of last week was a Convention Number, and a splendid one, too. It was profusely illustrated with fine portraits of the men who will be prominent at the Toronto International Convention in July, and with views of interest in and about Toronto. Descriptive articles, information concerning the convention, entertainment, and other things Leaguers will want to know, make this Convention Number a valuable one.—Michigan Christian Advocate.

Last week's issue of The Christian Guardian was a splendid Epworth League Convention Number, containing a great deal of valuable information concerning Toronto and the approaching International Convention, and a great number of views and portraits. There is already intense interest in the approaching International Convention; and our Canadian friends are doing all in their power to assure the multitude who will attend it from this country that they will have a most royal welcome.—Northern Christian Advocate.

AMONG THE LEAGUES.

Hope church League, East Toronto, has had an increase of seventeen members during the past year. There are now fifty-seven members, and twenty-six of these contribute regularly to the Missionary Fund. The League last year raised \$63.22 for missions.

South Mersea Circuit has now three Epworth Leagues organized by the pastor during the year, one at Carmel, one at Wesley, and the third at Tenth Line.

The two Methodist churches of Cobourg, having decided to unite, the first union meeting of the Leagues was held May 3, in the Sunday-school of Division Street church. The pastors of both churches were present. Officers for the ensuing term were elected, and the amalgamated society bids fair to be very successful.

A correspondent of the Dresden League writes as follows: "Our Dresden Epworth League is in a flourishing condition. Our hobby is practical Christian work. We are all of the opinion that doing good gets good, and our aim is to make a business of the League work, as well as a spiritual recreation. All our departments are in a bright and healthy condition. We have reason to feel proud of

our 'Jk-out Committee, as they are continually bringing new people into our League. One reason for their success is the hearty co-operation which they receive from all the members. A branch of our Literary Department got thirteen new subscribers for The Christian Guardian this season. Our Missionary Department is doing good service. This district is going to send a missionary to China, and our League intends to lead in contributions. Our Junior League is doing good work; they intend to carpet the church. Besides our regular delegates to the International Convention, some of our young men are organizing a driving party, and will visit the Convention gipsy style."

EPWORTH LEAGUE ANNUAL MEETINGS.

Mr. W. Thompson, Derwent, Ont., calls attention to an important matter in the following communication: "As many of your readers are doubtless aware, the annual meetings of the local Epworth Leagues and kindred young people's societies of the Methodist Church are now held upon a great variety of dates, scattered throughout the year, and I have long thought that this lack of system might, with advantage, be improved. For these meetings statistical and other reports are prepared, but if in the fall they will be very much out of date before the district meetings, when the annual circuit returns are made up, unless fresh ones are compiled, thus involving extra work for League officers. Would it not be in the interest of simplicity and business-like uniformity to have these meetings at the same time, say, about the first week in May of each year. The local League and circuit returns would then correspond, and be up to date. It would also be about the time of the anniversary of the inception of the Epworth League movement. Some city Leagues might favor an autumn annual meeting to begin the winter work with the enthusiasm of a new set of officers, but I do not like the idea of the League 'taking summer holidays.' Suggestions on this subject through The Guardian would be helpful."

A NEW DEPARTURE.

The League at Windsor has decided to do away with entertainments as a means of raising money. In proposing the resolution at a recent meeting, Mr. Arthur Stock spoke as follows:

"Mr. Chairman, and members of the Epworth League,—We are living in an age of progress, not only in arts and literature, but also in Christian work. Are we progressing as we should be? If not, why not? I think that this is a good time to make a radical change along the line of Epworth League work, and especially regarding the giving of concerts and socials for the purpose of raising money. Our concerts do not pay—(a) Because sufficient interest in them is not taken, and they are, as a rule, a financial failure; (b) They are sometimes, though perhaps unjustly, open for adverse criticism; (c) we often could use our money and energies to better advantage; (d) when an admission fee is charged, the good that is to be obtained at such a gathering is not enjoyed by all, perhaps not by those that need it most, but only by those who are able to attend. During the past three years; to my recollection, only one concert has paid financially, and that one was given by the Junior League, which was a Junior League in name only. The League work should be supported by the free-will offering of the members. The greatest good will be received in this way. I approve of concerts and socials, but think that they should be free, while promoting the elevation and instruction of, and social intercourse among, the members of the League and their friends. One of our best workers has suggested that we could not raise enough money to carry on our work without the aid of concerts and socials. If that is so, how is it that we have been carrying it along for three years, and have been fairly prosperous, although our concerts and socials have not been financial successes. Five cents a month from each of our members will give us about \$84 a year. If we do as the good book directs, God will give us the harvest. It has also been suggested that the resolution that I am about to offer is to censure the Social and Literary Committees, but I desire to say emphatically that it is not. The members of those committees cannot be complimented too highly for their work. As we are starting out on a new term, I feel that this is a most opportune time to offer the following resolution:

"Resolved, That recognizing free-will offerings as the scriptural method of giving for the support of all Christian work, and believing the greatest blessing is to be realized in the exercise of this privilege, we desire, hereby, as a League, to place ourselves on record as discontenancing the giving of concerts, socials etc., as a means of raising money for our Master's cause, and we do now pledge ourselves to give 'as the Lord has prospered us' for the extension of his work and the hastening of his kingdom."

STANSTEAD DISTRICT CONVENTION.

Our third annual meeting was held at Beebe, Plain on the 18th ult., presided over by Rev. J. Tallman Pitcher, president of Conference. Rev. R. Smith led the opening exercises. All the Leagues were represented. Mr. Dixon's words of welcome found response in Rev. C. A. Sykes. Encouraging reports of work done was read. Interesting discussion followed the excellent paper on "Missions," read by Mrs. Abbey, Stanstead; and the address of the Rev. George H. Williams on "The Plebiscite: What Can We Do?"

The committee reported the officers for the coming year as follows: Hon. President, Rev. J. T. Pitcher, President of Conference; Presi-

dent, Rev. P. H. Allin, B.A.; Secretary, Rev. Geo. H. Williams; Treasurer, Miss Wadleigh; First Vice-President, Mr. Geo. A. Jordan; Second Vice-President, Mr. J. T. Telford; Third Vice-President, Mr. S. W. Bears; Fourth Vice-President, Mr. E. W. Westover; Fifth Vice-President, Miss J. M. Colby; Executive, Mrs. Sarah Hill, Miss Carbee, Mr. W. McKee, Rev. E. A. Davis, Mr. E. G. Place.

The evening session was presided over by Rev. P. H. Allin, B.A., and opened by Rev. George H. Williams, after which the Rev. J. T. Pitcher conducted a question drawer. This was followed by an address on "Entire Sanctification," by Rev. J. Nelson, after which the Rev. C. A. Sykes discoursed on "Spiritual Power." Thus ended a practical, spiritual gathering, the effects of which will be anxiously anticipated in the coming year.

PRAYER-MEETING TOPIC.

Topic for June: Everyday Warnings.

JUNE 13.—MONEY.

THE LEAGUE AND FINANCE.

Proverbs xvi. 8; Proverbs xxviii. 2, 22.

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

We saw an expressive cartoon some time ago. It represented a man running at full speed and with eager haste down a hill. He was after an object that rolled before him with great rapidity. The object was a silver dollar. And underneath the picture were written the words: "The human race." One of the tendencies of the age is depicted by the artist—undue haste to get money, over-anxious eagerness to obtain material possessions. It is nothing new under the sun. Every age since the beginning of time has fallen into the trap. The story of Eden and the Tree of Knowledge exemplifies it, and the latest "corner in wheat" illustrates it. No wonder the Bible, the great moral guide of humanity, sounds the warning note, and lays bare men's money-madness as selfishness and covetousness in the inner realm of thought, and cruelty and oppression in the outer realm of practical life. Does the Bible condemn money-making? If it did it would contradict itself; for the Scriptures teach labor as a duty, and money is the outcome of labor. But when money-making violates the laws of morality, then the Bible utters its denunciations. Morals are higher than money, and the higher laws of morals must control the earning, handling, and use of money.

1. Money and the individual. Gold in an undiscovered mine is devoid of moral relations. But the same gold discovered, mined and possessed by man becomes the means of good or evil to the possessor. The individual owner, then, is held responsible by the divine law for the way he obtains it, the way he uses it, and the way he spends it. Money must be obtained honestly, used wisely, and spent discreetly. For of this, as of other powers, privileges, and possessions, we must give an account. The home, the church, the community, the country, the world, as well as one's self, must be considered in the expenditure of the money God has given us.

2. Money and the League. The League does its moral and religious work partly through the use of money. Indeed, much of the League's work cannot be done without it. It is the privilege of all young people to aid the society by their contributions. Every member should know how the funds are raised, and how expended, and should take an intelligent interest in the finances of the society. The church needs more efficient financiers to direct its monetary affairs, and from our Leagues let these be furnished.

3. Money and the corporation. One is inclined to sink his personal responsibility when a member of an organization or corporate body. The fact is, every member of an organization is responsible, up to the measure of his influence, for the way its finances are managed, and its business conducted. If funds are earned dishonestly, or expended unrighteously, each member of the body is as guilty as if he were the only person concerned. Every faithful Leaguer must protest against every form of improper money-getting, and money-spending, whether by the individual or the organization.

4. Money and the State. The State is composed of individuals, and the individuals constituting the State should insist upon honesty and integrity on the part of those who represent them, and carry on the government. "Political corruption" has become a by-word. This means, in part at least, the dishonest handling of public money, the principle that the State treasury is as sacred as a private purse having been ruthlessly discarded. The million and a half Epworth Leaguers on this continent are bound to use their great influence to create a sentiment against dishonesty in affairs of State, and to demand of public men the same strict morality that is required of the private citizen.

5. The passion of money-getting. Prov. xxviii. 22. The age needs to be reminded of our Saviour's words, applicable to all time: "A man's life consisteth not in the abundance of the things that he possesseth." The man who has the passion for money-getting is on the road to the breaking of the commandments. Of course, it is not money, but the love of money that is the root of evil. It is the placing the desire for gain in front of moral obligation and spiritual aspiration that constitutes the sin. A good man cannot long remain good and run in the undignified race for worldly wealth with-

out looking either around or above to recognize his relations to man and God. It may be said of money, as of pleasure, the chief aim of life is not money-getting, but character-making. "He that hasteth to get rich hath an evil eye."

6. The oppression of money-getting. Prov. xxviii. 8. "The evil of our present system of competition is that some are made rich by making others poor. The great trusts are formed at the expense of small manufacturers who are crushed out without mercy. The railroads buy up all the grain at a low figure through refusing to haul it for the farmers, except at exorbitant rates. The sweeter takes advantage of the poor victims of the tenements and grinds them down to starvation wages." The customs of society may excuse such work; the laws of a false political economy may defend it; but in God's eyes, when men act thus, they commit the double offence of dishonesty and oppression.

7. Contentment apart from money-getting. Prov. xvi. 8. The laws of nature have no respect to character. The wicked man reaps a harvest as abundant as that of the righteous man. All the general laws of providence move with the same impartial step, showing no favor to the good man over the bad. But though the possessions of the righteous and unrighteous may be equal, there is a great inequality in the enjoyment of them. Character makes all the difference here. Even "a little that a righteous man hath is better than the riches of many wicked." The good man's happiness is spiritual and imperishable; that of the bad man is sensual and transitory. The righteous man is honored for what he is, not for what he has. He will have enough of this world's possessions, but he will be rich toward God. Happy man! Content, says an old writer, is the poor man's riches, and desire is the rich man's poverty. Riches and poverty are more in the heart than in the hand; he is wealthy who has contentment; he is poor who lacks it. "Better is a little with righteousness than great revenues without right."

WHAT THE BIBLE SAYS.

Prov. xiii. 11; Prov. x. 2; Psa. xlix. 6, 7; Prov. xl. 4; Luke xii. 19, 20; Ezek. vii. 19; Zeph. i. 18; Prov. xxviii. 20; 1 Tim. vi. 9-12; Prov. xv. 27; Matt. xiii. 22; James v. 5-7; Psa. xxix. 6; Jer. xvii. 11; Psa. xxxvii. 16; Prov. xv. 16.

THOUGHTS BY THE WAY.

1. It is the heart that makes a man rich.
2. He is rich or poor according to what he is, not according to what he has.
3. Every righteous man is a rich man whether he has more or less of this world's goods.
4. Tell me how a man spends his money, and I will read his character.
5. Worldly riches are like nuts; many clothes are torn in getting them; many a tooth broken in cracking them; but never a stomach satisfied by eating them.

GENERAL EPWORTH LEAGUE FUND RECEIPTS.

Previously acknowledged, \$623.90.

WATERLOO DISTRICT.

Waterloo, \$2; Warden, \$1; South Stukely, \$1; Sutton, \$1.35; Cowansville, \$1.75; Dunham, \$1.40; Farnham, \$1; Granby, \$2; Lawrenceville, \$1.50; Phillipsburg, \$1; Knowlton, \$1; West Brome, \$1. Total, \$16.

GUELPH DISTRICT.

Guelph, Norfolk Street, \$2; Paisley Street, \$2; Dublin Street, \$1.18; Elora, \$1; Fergus, \$1; Eramosa, 75c.; Aberfoyle, \$1; Nassagaweya, \$3; Everton, \$1; Norval, \$1.12; Erin, \$1. Total, \$15.05.

EXETER DISTRICT.

Exeter, Main Street, \$1.25; James Street, \$1.50; Elmville, \$3; Hensall, \$1; Kippin, \$1; Crediton, \$1; Ailsa Craig, \$1; Birr, \$2; Woodham, 75c.; Kirkton, 25c. Total, \$12.75.

WHITBY DISTRICT.

Port Perry, \$2.25; Claremont, \$1.50; Prince Albert, \$1; Whitby, \$2; Brooklyn, \$1.15; Greenwood, Kinsale, 55c. Total, \$8.45.

BOWMANVILLE DISTRICT.

Orono, \$3.75; Tyrone, \$1; Bethesda, 50c.; Newtownville, \$1.50; South Darlington, \$1. Total, \$7.75.

MILTON DISTRICT.

Carlisle, \$1.64; Palermo, \$1.10; Trafalgar, \$2.05. Total, \$4.79.

STANSTEAD DISTRICT.

Compton, \$1.70; Mansonville, \$1; East Bolton, \$1; Magog, \$1; Barnston, 75c. Total, \$5.45.

WOODSTOCK DISTRICT.

Salford, \$1; Cathcart, \$1.01; Princeton, 85c.; Piattsville, \$1; Bright, \$1.32; Washington, \$1. Total, \$6.63.

SARNIA DISTRICT.

Sarnia, Central, \$2; Camlachie, \$2.48; Alvinston, \$2.31; Oil Springs, \$1.79; Forest, \$2; Bossanquet, 50c.; Sombra, \$1; Bridgen, \$1. Total, \$13.08.

Ridgetown District, various Leagues, \$12.94.
Pembroke District, various Leagues, \$6.09.

MISCELLANEOUS.

Bancroft, 65c.; Atherley, 54c.; Fairvalley, 50c.; Udny, 50c.; Scottsville, \$3.25; Lennoxville, 91c.; Rossmore, 65c.; Kemble, \$1; Humber Bay, \$2.25. Total, \$743.18.

If you want to be like your Saviour, you must take a deep interest in the people about you, no matter what sort of people they are. The more you read the Gospels the more fully you will realize the truth of this.—New Orleans Christian Advocate.



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

THE INFANT CLASS.

If there is a dark, bare, uncomfortable, hardly usable room connected with Sunday-school property, it, strangely, is generally picked for the Infant Class! The flowers most sensitive to the influence of sunshine are put into the dark prison-house. Little eyes that are ever open to receive new impressions, have to face the same blank, dull wall-paper. The little restless bodies that are forever on the move, are made more restless by having to sit on backless, uncomfortable seats. This is our treatment of—"of such is the kingdom of heaven."

The most important period in the life of a tree is when it is from three to twelve inches high. The gardener takes more care over the flowers when the seed is just bursting than over the rest of its life. The most important period in a child's life is from three to eight, a period generally spent in the howling, barren wilderness of the "Infants' Class." We are learning in our churches that the young are our hope. Let us go, a step farther in the same direction, and learn that the Infant Class is the hope of the school. I know some teachers, and even superintendents, smile at this contention of mine. And if three teachers are absent, one of them the Infants' Class teacher, they fill up the other two first, and "any one will do for the infants." This policy is suicidal. The best for the infants, what you can get for the others. That this is the only correct policy will be seen in a moment.

The lack of discipline in our Sunday-schools to-day, hinders the work a thousand times more than the much-spoken about non-culture of teachers. If we could get order, or an approach the quietness in the classes, what deep impressions the teachers could make on their scholars! Who can make scholars feel the love of God if there is a constant whispering or shuffling of feet? The most of this lack of discipline arises from no restraint being exercised in the Infants' Class. Yet where is there a class in the school that is more amenable to the teacher than the Infants' Class? Children are so responsive to love, that given a good teacher, the Infant Class is the best behaved in the school. I have visited infant classes that were as well conducted as a Board School Infant Class, and no cane was needed. The teacher had definite ideas of what was needed, and order is heaven's first law. It only required one or two Sundays of enforcement of order, and the class became not perfect, but satisfactory. Let forty children come out of a noisy Infants' Class into the ordinary school, and discipline is at an end, generally speaking.

I very much object to most of the methods adopted in teaching the Infants' Class. The children are at the most inquiring period of their life, possibly. Their powers of absorption seem unlimited.

Now, it is not worldly maxims that will control children to be honest, truthful, and obedient, any more than men and women are so influenced. What applies to adults applies to children. Children bow to authority. It is useless you telling children that they must not tell lies. And if they ask you why, for you to reply, "Because you must not." Mr. Must-Not is a man children, as well as adults, refuse to obey. The authority must be embodied in a person. If the person is to have power over the children, they must know and love this person. It seems to me, therefore, that the first consideration of an Infant Class teacher is to get Jesus loved by every boy and girl. "Tell me more about Jesus" has always seemed to me to be the heart of the children appealing to the teacher. You must make Jesus the sole theme of your teaching. Take a book like "Jesus of Nazareth," digest it, add a little experience of God to it, and following its methods, if not always its lessons, get the children to know Christ as a friend of little children. When this is done you have authority embodied in Jesus Christ, who has the power to attract and win children as adults. Leave Joseph, and Daniel, and David, until they know Jesus. From personal experience in the Infant Class I never found a subject that riveted the attention of children so much as the story of Jesus.

To assist the young minds, the Sunday-school Union publishes a series of pictures dealing with incidents in the life of Jesus Christ. Let every superintendent make the getting of these his first charge against the school income. It will take away the bareness of the Infants' Class to have one of these pictures hung up in the room.

I know we suffer from lack of funds in most of our schools. Is it not possible, however, to spend \$5 in making the Infants' Class the prettiest in the school? How mothers beautify their children even when they cannot afford the new ribbons or frilling for themselves. The senior class can easily do with a plain room. Let the children have the very best. Deck the walls with pictures; have plants growing in the windows; borrow a palm or fern for the room; make it cheerful.

Every Infant Class should have a piano. It is an invaluable aid to the teacher.

Lastly, I look for the noblest, cleverest, most cultured, most devoted of our men and women to take up the Infant Class. "Feed my lambs" has been neglected too long. Butrushes make

poor feeding for lambs. We want the tender grass. Marshy land is a poor fold. We need the dry sheltered valleys. I trust the day is at hand when our best thoughts and most earnest prayers will be for the infants. Lay well the foundations, and the rest of the building will be all right.—J. Meldrum Dryer, in S. S. Chronicle.

LESSON 11—JUNE 13.

PAUL'S ADVICE TO TIMOTHY.

2 Tim. i. 1-17; iii. 14-17.

Golden Text.—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation."

Home Readings.—Monday. Paul's advice to Timothy, 2 Tim. i. 1-11. Tuesday, Paul's advice to Timothy, 2 Tim. iii. 10-17. Wednesday, Faithful endurance, 2 Tim. ii. 1-13. Thursday, Example to believers, 1 Tim. iv. 6-16. Friday, The sure word, 2 Peter i. 16-21. Saturday, The perfect law, Psa. cxix. 7-14. Sunday, In the heart, Psa. cxix. 9-16.

EXPOSITORY.

1. "Paul, an apostle of Jesus Christ"—"Christ Jesus." Paul was not one of the original twelve apostles, but was chosen by Christ afterward. He had not been a witness of Christ's resurrection as Peter and John were, but Jesus had appeared to him risen and glorified, and thus he was able to witness as none of the other apostles could to the fact of Christ's victory over death. "By the will of God"—He had been appointed and called by God. "According to the promise of (the) life"—That he might be a messenger of life, speaking the words of life to men.

2. "To Timothy, my dearly beloved son"—"My beloved child." The words show Paul's affection. The most tender relations existed between the two men. "Grace, mercy, and peace"—A greeting in the form of a benediction.

3. "I thank God"—Eight of Paul's epistles introduce expressions of thanks to God somewhere in their opening verses. "Serve from my forefathers"—In line with a pious ancestry. Even when he was a persecutor he thought he was serving God (Acts xxvi. 9). "With pure conscience"—Upon this the apostle emphatically insisted on several occasions—he had been ever true to his conscience. Next to the indwelling of the Holy Spirit, an undisturbed conscience is a most comfortable possession. "Without ceasing I have remembrance of thee in my prayers"—He was thankful that the remembrance of Timothy arose in every act of his private devotions—a happy and well associated memory. "Night and day"—This gives us a hint as to the frequency of Paul's prayers; and since night is mentioned first, it seems probable that then, even more than in the daytime, he gave himself to prayer.

4. Greatly desiring to see thee—Paul is a prisoner at the time of this writing; and when he calls to mind the tears of Timothy at their last parting, he feels a yearning desire to see and counsel with him once more, face to face.—Johnson.

5. "When I call to remembrance"—As he looked back he called to mind Timothy from his youth up, a believer; his grandmother and mother had been converted before him, and he had followed them into the kingdom. "Having been reminded." Another flood of memories sweeps in upon the apostle as he sits there in his prison alone and writes this letter—memories of the home of Timothy at Lystra. "The unfeigned faith"—Sincere, true, genuine. "In thy grandmother Lois, and thy mother Eunice"—No doubt the grandmother lived with Timothy's mother at the time Paul had been a visitor in their home. Both she and the mother were godly women, and the atmosphere of the home was full of prayer and divine grace. "In thee also"—The same faith that the grandmother and the mother exhibited was in Timothy.

6. "Wherefore"—As an outcome of these lively affections and blessed memories. "Put thee in remembrance"—Reminding him of previous apostolic instructions. "Stir up the gift of God"—Stir the coals of grace, calling, and endowment into a blazing fire—take on additional zeal and earnestness. "Which is in thee by (through) the putting on of my hands"—Timothy was designed to his work by the Holy Spirit, who alone authoritatively calls men into the ministry of the Gospel. This designation was indicated by the laying on of Paul's hands in public ordination.

7. "God hath not given us the spirit of fear"—When the gifts of the Spirit were bestowed at the laying on of hands, the spirit of cowardice or fear was not among them. "But of power"—Divine power to enable them both to do and to suffer for Christ. He must therefore be bold in bearing testimony concerning Christ and his persecuted servants, and be willing to share with others in suffering for the sake of the Gospel.

8. 14. "But continue thou"—"Abide thou." Paul looked forward and warned Timothy of coming dangers, of increasing hostility of deceivers and false teachers. In view of this he exhorts him not to be swayed from the things which he had learned and been assured of. "Knowing of whom thou hast learned them"—Timothy had been taught by Paul and other Christian teachers, but his real teacher had been Christ himself.

15. "From a child"—"From a babe." Evidently he had been taught from his earliest infancy the truths of the Word of God. Thus it was that the devout Jewish mothers trained their children. "Thou hast known the Holy Scriptures"—"Sacred writings." The reference is no doubt to the books of the Old Testament, as at the time of Timothy's infancy the New Testament books had not been written. "Able to make thee wise unto salvation"—

The only true wisdom is that which leads us to accept Christ and find the way of salvation. "Through faith"—We receive salvation through faith.

16. "All Scripture is given"—The Revised Version gives this passage, "Every Scripture inspired of God is also profitable," etc., thus making a distinction between the Old Testament and other ancient writings, and showing that in Paul's time there was a collection of books which were regarded as inspired. Most of the New Testament books were written when Paul wrote this his latest epistle. "Given by inspiration"—We understand by inspiration a divine influence directing the writers of the Bible and preserving them from error. Though the penmanship is human that does not affect the message, except in the way a limited instrument modifies illimitable music. Though the writers lived at different intervals, over a space of one thousand five hundred years, they write as if under one suggestion. "Is profitable"—A traveller in England often finds himself in the midst of a network of railways, crossing and recrossing in all directions. If not well acquainted with the way it is a puzzle to find out which is the right line, the right train, the right time, etc. And perhaps he takes his Bradshaw, that he may find out what he requires. But it requires some skill to unravel the mazes of Bradshaw, and of late years a shorter and simpler guide has been published for all journeys to or from London, called the A. B. C., which no one can fail to understand. For the great journey from this world to the other we have such an A. B. C. in the Scripture. The way is so plainly marked out there that none need make a mistake. It is able to make wise unto salvation. Whoever wants to know how to be saved, how to get forgiveness, how to be righteous before God, how to reach heaven, he can find it in the Scripture.

PRACTICAL APPLICATIONS.

1. It is a great thing for a young man so to live that his friends can thank God for him. Paul thanked God for Timothy, for his loving heart, his unfeigned faith, and whatever in him was worthy and beautiful. Many parents thank God for their children because they do well and live good lives. Many churches and pastors thank God for the young people in their classes and congregations. Then there are some people whom their friends cannot be thankful for, because they do not live worthily. Every young person should live so that all who love him can thank God for him.

2. Every true minister is directly called to the ministry by the Spirit of God. No self-called man is competent to discharge the important functions that this office involves. What was true in the case of St. Paul himself is also more or less true of all who preach the Gospel of Christ in every age.

3. Intercessory prayer has the sanction of the teaching and example both of St. Paul and of Jesus Christ. We ought, therefore, to pray not merely for ourselves, but also for others; and this, too, not only on special occasions, but constantly, "without ceasing," and "day and night."

4. Christian fellowship is one of the necessary means of growth in grace. The spirit of one believer is refreshed and helped by that of another. The very memory of past companionships becomes a source of inspiration and strength in seasons of depression and dejection, and the hope of their renewal illuminates the darkest hours.

5. It is a great thing for a young person to have a good mother or a good grandmother. Many who read these words have a godly grandmother, or can remember one. Far more, however, have loving, praying mothers, who believe in Christ and from whose lips they have learned blessed things about Christ. Such an inheritance is better than money or farms. We never can be thankful enough for a good home.

Many a young convert imagines himself a moral giant until temptation comes; then he finds out that he is a weakling.

It is hard to decide which does the greatest harm—the professed atheist that lives like a Christian, or the professed Christian that lives like an atheist.—Baptist Standard.

Plants on hillsides and mountain slopes have no long stems. They keep close to the ground, and are thus protected when storms beat upon them. So Christians learn to cling close to God for protection, and in the tempests of life they are kept safe by nearness to him. "The Lord shall cover him all the day long."—Windroes.

No matter how hard a superintendent is trying to run a Sunday-school he will not be able to do much if others are engaged in running it down. It is easier to "run down" a Sabbath-school that it is to "run" it up. It takes nothing but a little spleen to run it down, while it takes heart, brains, energy, piety, perseverance, and a host of other good qualities to run it up. And after one has done all that he can, with all these qualities, he may find himself as blocked as tugging horses are when the drag is placed on the wheels. Often there are those who go about hinting that the superintendent is not just the man for the place, that he holds his session too long, that he is a hobbyist as to singing or the blackboard, etc., thus neutralizing all his efforts instead of holding up his hands as Aaron and Hur held up the hands of Moses. When a superintendent is backed by the whole school he can accomplish a great deal, even if he is not conspicuously qualified for his position. Let all in the school, then, cheer on the superintendent. It takes a good many bees to fill a hive with honey, but one lively hornet can make a whole camp-meeting unhappy.—Pilgrim Teacher.

The Christian Life

WORDS OF CHEER.

Troubles come to us so often,
Causing us to grieve alone;
But our Father knows they soften
Hearts that are as hard as stone.

While we still are in the valley,
All around seems dark and drear;
But when angels 'round us rally,
Then our sky is bright and clear.

Angels sent to us from Jesus,
Sent to help us with our cares,
Sent to comfort, soothe and ease us,
Sent in answer to our prayers.

And we know that God will hear us,
Every prayer that we do make,
Let us ask him to be near us,
For the blessed Jesus' sake.

Always he hath said he'll love us,
Always many blessings send,
Ever watch in care above us,
And be with us to the end.

Ought we not to truly love him,
Who to us so much has given?
Let us then strive so to serve him,
That we'll have sweet peace in heaven.

—Lucille Daniel, in The Messenger.

WESLEY'S SEVEN ADVICES.

BY REV. J. T. CURRY.

Mr. Wesley's "Plain Account of Christian Perfection," contains some wholesome advice to "them who are saved from sin," which is deserving of attention:

1. "Watch and pray continually against pride. If God has cast it out, see that it enter no more; it is fully as dangerous as evil desire, and you may slide back into it unawares, especially if you think there is no danger of it. 'Nay, but I ascribe all I have to God.' So you may, and be proud nevertheless; for it is pride not only to ascribe anything we have to ourselves, but to think we have what we really have not. You ascribe all the knowledge you have to God, and in this you are humble. But if you think you have more than you really have, or if you think you are so taught of God as to no longer need man's teaching, pride lieth at the door. Do not, therefore, say to any that would advise or reprove you: 'You are blind; you cannot teach me.' Always remember, much grace does not imply much light. These do not always go together. To imagine none can teach you but those who are themselves saved from sin is a very great and dangerous mistake. Give not place to it for a moment. It will lead you into a thousand other mistakes, and that irrevocably. Obey and regard them that are over you in the Lord, and do not think you know better than they; know their place and your own; always remembering, Much love does not imply much light."

2. "Beware of that daughter of pride, 'enthusiasm' (meaning fanaticism.—C.). Keep at the utmost distance from it; give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, and revelations to be from God. They may be from him, they may be from nature, they may be from the devil. Therefore, believe not every spirit, but try the spirits whether they be of God. Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour if you depart ever so little from Scripture; yea, from the plain literal meaning of any text taken in connection with the context."

3. "Beware of Antinomianism, making void the law or any part of it, through faith. This may steal upon you in a thousand forms. Even that great truth, that Christ is the end of the law, may betray us into it, if we do not consider that he has adopted every point of the moral law and grafted it into the law of love. Let us magnify the law, the whole written word, and make it honorable. I entreat you, beware of bigotry. Let not your love or benevolence be confined to Methodists only; much less to that very small part of them who seemed to be renewed in love, or to those who believe yours and their report. Oh make not this your Shibboleth!"

4. "Beware of the sins of omission; lose no opportunity of doing good in any kind. Be zealous of good works. Willingly omit no work, either of piety or mercy. Be active. Give no place to indolence or sloth. Be always employed; lose no shred of time; gather up the fragments, that none be lost. Be slow to speak and wary in speaking. In a multitude of words there wanteth not sin. Do not talk much, neither long at a time. Few can converse profitably above an hour. Keep at

the utmost distance from pious chit-chat, from religious gossiping."

5. "Beware of desiring anything but God."

6. "Beware of schism, of making a rent in the church of Christ. That inward disunion, the members ceasing to have reciprocal love one for another (1 Cor. xii. 25), is the very root of all contention and every outward separation. Beware of everything tending thereto. Beware of a dividing spirit; shun whatever has the least aspect that way. Therefore say not, 'I am of Paul or Apollos,' the very thing which occasioned the schism at Corinth. Say not: 'This is my preacher, the best preacher in the land; give me him and take all the rest.' Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, in not taking your word; or that this or that opinion is essential to the work and both must stand or fall together. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or small. All this tends to division, and by everything of this kind we are teaching them an evil lesson against ourselves. Oh! beware of touchiness, of testiness, not bearing to be spoken to, starting at the least word, and flying from those who do not implicitly receive mine or another's sayings! Beware of tempting others to separate from you. Give no offence which can possibly be avoided. See that your practice be in all things suitable to your profession, adorning the doctrine of God our Saviour. Be particularly careful in speaking of yourself. You may not indeed deny the word of God, but speak of it when you are called thereto in the most inoffensive manner possible. Avoid all magnificent, pompous words. Indeed, you need give it no general name—neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say: 'At such a time I felt a change which I am not able to express. And since that time I have not felt pride or self-will or wrath or unbelief, nor anything but a fulness of love to God and to all mankind.' And answer any other plain question that is asked with modesty and simplicity."

7. "Be exemplary in all things, particularly in outward things (as in dress), in little things, in laying out your money (avoiding every needless expense), in deep, steady seriousness, and in the solidity and usefulness of all your conversation. So shall ye be lights shining in a dark place; so shall you daily grow in grace, till an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."

WHAT A METHODIST BELIEVES.

1. I believe that all men are sinners.
2. I believe that God the Father loves all and hates all sin.
3. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him.
4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.
5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. (This is justification.)
6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ. (This is regeneration.)
7. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. (This is adoption.)
8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. (This is the witness of the Spirit.)
9. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbor as themselves. (This is entire sanctification.)
10. I believe that those who persevere to the end, and only those, shall be saved in heaven forever. (This is the final perseverance.)—Bishop Vincent.

CHRISTIAN CORDIALITY.

Our young people have not yet learned the power of Christian kindness. We fail to supplement our prayers with kindly words and deeds of love. How often after earnest prayers are said for those who have not taken Christ into their lives, we allow those for whom we have prayed to go out of our midst without a word of kindly greeting. Is it to be wondered at that they believe us insincere? We are hindering the work of the Master by fail-

ing to "be kind to some of his other children." Let us ask him for help and guidance, and then pave the way to the conversion of those who come among us by winning their friendship first. It ought to be easy to say to the stranger, "We are glad to see you. Come again; you will always find a hearty welcome," and to give a hearty hand-clasp at parting. Let us do it. Let us consecrate our power to form friendships to the service of Christ. If we do this we shall bless the lives of others, and gain blessings and growth for ourselves.—F. M. B., in Epworth Herald.

WHAT PROHIBITION DOES FOR A CITY.

The Atlanta, Ga., Wesleyan Advocate tells thus of the Prohibition experiment in that city: "Prohibition in this city does prohibit. The law is observed against carrying concealed weapons, gambling, and other offences of like character. If there had been as many people in favor of carrying concealed weapons, theft, gambling, etc., as there were in favor of the retail of ardent spirits twelve months ago, the law against these would not have been carried out as well as it was against the liquor trade. In consideration of the small majority with which Prohibition was carried, and the large number of people who were opposed to seeing the liquor traffic prohibited, the law has been marvellously well observed. Prohibition has not injured the city financially. According to the assessor's books, property in the city has increased over \$2,000,000. Taxes have not been increased. Two streets in the city, Decatur and Peters, were known as liquor streets. It was hardly considered proper for a lady to walk these streets without an escort. Now they are just as orderly as any in the city. Property on them has advanced ten to twenty-five per cent. The loss of \$40,000 revenue consequent on closing the saloons has tended in no degree to impede the city's progress any direction. Large appropriations have been made to the waterworks, the public schools, the Piedmont Fair and other improvements. The business men have raised \$400,000 to build the Atlanta & Hawkinsville Railroad. The number of city banks is to be increased to five. The coming of four new railroads has been settled during the year. Fifteen new stores, containing house-furnishing goods, have been started since Prohibition went into effect. These are doing well. More furniture has been sold to mechanics and laboring men in the last twelve months than in any twelve months during the history of the city. The manufacturing establishments of the city have received new life. A glass factory has been built. A cotton-seed oil mill has been built worth \$125,000. All improvement companies with a basis in real estate have seen their stock double in value since the election on Prohibition." Then, after an account of many practical reforms, it says: "All these reforms have had a decided tendency to diminish crime. Two weeks were necessary formerly to get through with the criminal docket. During the present year it was closed out in two days. The chain gang is left with almost nothing but the chains and balls. The gang part would not be large enough to work the public roads of the county were it not augmented by fresh supplies from other counties. The city government is in the hands of our best citizens."

NOBLE WOMEN.

Mrs. General Grant made the first move against intoxicating liquor at the White House, she having secured its banishment from the New Year reception of the president. Mrs. Grant was succeeded by Mrs. Hayes, who was an Ohio woman, and a warm sympathizer with the woman's crusade. A life-long teetotaler, she never offered wine while at the White House. Next came Mrs. Garfield, Mrs. Harrison and Mrs. Cleveland, all total abstainers, and none furnishing wine to their own guests, though, lacking the co-operation of their husbands, they could not prevent its use at State dinners as could Mrs. Hayes, because the President's views and practice coincided with her own. Mrs. McKinley is well known to be a total abstainer, so that the six wives of Presidents (President Arthur was a widower) since 1863, have, perhaps, dealt more telling blows against the drinking habit—and per consequence, the liquor traffic—than any other women who have lived.—Union Signal.

John B. Duke, the millionaire cigarette maker, stated before the Lexow Committee in New York that he had never smoked a cigarette in his life.

Where light dwells pleasure dwells,
And peace excels;
Then rise and shine,
Thou shadowed soul of mine!

—Christina Rossetti.

The Family

GOD'S BLOSSOMS.

God lends white blossoms to the world
To beautify and cheer,
For perfumed buds are fair to view,
And birds' glad songs to hear;
But when the blue sky leaden grows,
And frosts of winter come;
Should we rebel because that God
Calls his white blossoms home?

God places by our side oft-times
Companions who entwine
Soft silken cords of happy love
About your heart and mine;
And when the angel Death swoops down
And softly whispers "Come,"
Should we rebel because our God
Calls his white blossoms home?
—A. P. McKishnie.

A LOST LAMB.

When old Archibald Haldane died in Westerlaw, they said there could not be much strife or heartburning over his property, because it was bound to be equally divided between his two sons, Archie and Jamie. There was land as well as money, for old Westerlaw had been both saving and successful, especially the former, and his familiar appellation in this neighborhood of Fauds was Grippy Haldane. The Haldanes had been long in Westerlaw, first as tenants, and then as lairds. In the course of his lairdship Grippy also annexed Easterlaw, which adjoined, so that at his death there was a place for each of his two sons. His wife had long predeceased him, and he had no daughter, so that the division was easy enough. Archie, being the elder, became laird of Westerlaw, while Jamie took up his abode at Easterlaw. They were sheep-farms chiefly, with a field or two of arable land on the low grounds; but stock was their stand-by, and two shepherds were necessary to each. They had substantial stone dwelling-houses, built for the comfortable shelter of a plain family; if anything, Easterlaw was the more pretentious, and occupied a beautiful site, commanding a prospect almost unequalled for beauty and diversity. As it happened, Jamie Haldane was a young man of some taste and refinement, and he took great pains to beautify his home, planting ornamental shrubs in the grounds, and even cutting a carriage drive through the wood to the main road, and putting a handsome iron gateway at the end of it. Archie, who took after his father, and had a very coarse strain in him, was filled with wrath and contempt for his brother's extravagance, and gave him five years to be "roupit oot," as he expressed it, and promised himself much satisfaction when that certain event came to pass. But at the end of five years Jamie seemed as flourishing in a quiet way as ever, and had added a bowling-green to his grounds, and a conservatory to his house. Yet his accounts were regularly paid, and nobody had anything but praise and good words of him. He had no vices; consequently he could afford a little to gratify his quieter tastes; whereas his brother was a hard drinker, and a big, blustering kind of man, not much of a favorite with anybody. And Westerlaw continued to be the rough-and-ready house it had ever been, hardly a carpet to the floors, and but little comfort anywhere, whereas at Easterlaw there were snug rooms, well furnished, and scarcely missing a woman's care; books to read, and a piano to play on, and a welcome to any neighbor of an evening. But the neighbors whose souls yearned for whiskey kept away, for the evening beverage at Easterlaw was only coffee, well made and fragrant, but with no cinder in it. But Jamie Haldane's friends came for the pleasure of his company, and any man who spent one evening there was anxious to spend another.

The brothers married about the same time, and it seemed as if they ought to have changed mates. Archie married a gentle, refined, meek-spirited girl, the daughter of the late parish minister, a creature who looked as if a rude blast would kill her. What affinity she found in rough Archibald Haldane remains one of those unsolved matrimonial mysteries of which this world is full. Yet they seemed to rub along well enough. Though she never got her way in things pertaining to the house and was kept very tight where money was concerned, she never gave anybody the impression of being unhappy, or of having repented her choice.

Jamie, to the astonishment of everybody, married a big, strapping, loud-spoken farmer's daughter from Roxburghshire, a woman who knew the value of a stirk or a horse as well as her husband, and took the liveliest possible

interest in all outdoor matters. She was very handsome, and dressed well; a good housewife, too; and her warm heart could be discerned in her honest, laughing face and in her cheery voice. There were few happier couples in that neighborhood than Jamie and Betty Haldane. Long before the double marriage the estrangement began, and was now complete, between the brothers, there being very few comings and goings between Westerlaw and Easterlaw. The long dryness culminated in a bitter quarrel one winter, about four years after the respective mistresses came to the farms. A dry stone dike running between the hills marked the boundary between the two places. At a particular part of this boundary there was a very bielly hollow, which was used occasionally by Easterlaw shepherds as a ewe-bucht, for which purpose it was fenced off from the rest of the ground. The pasture, however, being exposed to the clean sweep of the north wind, and very stony, was not good, and the sheep did not much frequent that side of the hill. Over the boundary wall, however, the slope of Westerlaw hill was very sweet pasturage, and much favored by the Westerlaw flock, so that the bucht would have been of more use to Archie, and many a longing eye he had after it. Had the brothers been friendly, there is no doubt Jamie would have cheerfully conceded it to him, but, indeed, he did not know it was coveted. One terribly bitter morning in December, when the world was white with a sudden storm that had broken in the night after a day of springlike mildness, the maid at Easterlaw went to the dining-room door, where her master and mistress were breakfasting, and said the shepherd wanted to speak to Mr. Haldane. He went out to the kitchen at once.

"Well, Geordie, there's a morning! Nothing wrong, I hope?"

"The sheep's a' richt, sir," replied the shepherd. "I cam to see whether ye kent that the dike was knockit doon at Binnhill, an' built round the bucht, takin' it into Westerlaw."

Easterlaw just stared.

"What do you say, Geordie—the dike knocked down, and what more?"

"Westerlaw's ta'en the bucht; he's had a long e'e after't a' his days," observed Geordie, with the outspoken freedom of his class. "I thocht maybe you had made him a prese. o't."

"Get some breakfast, and I'll walk over with you when I've had mine," said the master, and walked back to the dining-room.

His comely wife was sitting with her toes on the polished bar of the fender, getting herself thoroughly warmed, as she said, before setting out on her household duties.

"Name o' the sheep lost in the drifts, I hope," she observed, looking over her shoulder with lively concern, which increased when she saw the expression on her husband's usually placid face.

"No, Geordie says Westerlaw has annexed our bucht on Binnhill. I'll just step over and see presently. Give me another cup of tea, Betty."

"Annexed the bucht—what does that mean?"

"Stolen it, my woman," he replied, more irritably than she had ever hear him speak before. "He's knocked down the dike, and built it up again to inclose his theft. I wonder what he thinks I am."

"Two can play at that little game, Jamie," said his wife, pleasantly. "We'll amuse oursel's ca'in' doon his dike, an' settin' up the ancient landmark again."

But his set face did not relax, nor the color return to it. He was not a passionate man like Archie, but his slow anger, once kindled, was more terrible than the blustering wind of Westerlaw's frequent passion.

"May I come, too, Jamie?" she asked, as he prepared to accompany the shepherd over the hills.

"If you like; but the snow's a foot and more everywhere, let alone drifts."

"I'm not minding for that," she cried; and ran to put on boots and gaiters and a stout mackintosh cloak, which, with a woollen hood tied cozily over her ears, protected her against any weather.

So they tramped together to Binnhill, and there, sure enough, found it was as Geordie Purdon had said—the ewe-bucht neatly built in by an extension of the dike, till it looked as if it belonged to Westerlaw.

"Aye, Geordie, man, this is fine work," said Easterlaw, between his teeth. "We'll get Alec Glover up, an' make short work of the bucht, an' if that disna dae we'll get the police."

Betty Haldane observed that her husband was in a terrible rage. He only spoke Scotch in his anger. The whole thing seemed rather a good joke to her, and the shepherds rather enjoyed it, too, but it seemed to touch James

Haldane in a very sore bit. Before noon Alec Glover, the slater from the Cleugh, his two men, and the shepherds were at Binnhill, demolishing the bucht, and by nightfall the dike was restored to its original site. Next forenoon back comes the shepherd to say there were men from Westerlaw knocking down the dike again. Then Jamie Haldane got as white as death, and strode away over the crisp white hills with a terrible hate in his soul. Had Betty seen him she would either have kept him at home or gone with him, but it was churning day, and she trusted no hired woman to make up her butter, which had not its equal from Easterlaw to Haddington, and beyond it. When Easterlaw, with Geordie Purdon at his back, strode down the Binnhill, he saw his brother Archie, a big, burly figure, leaning against the dike, watching the operations with a queer little smile on his lips. He stood up as Jamie approached, ready for the fray. It was not to be expected that Easterlaw's first words would be conciliatory, or even wisely chosen. He was not a profane man, but he swore a great oath, and bade Archie clear off his wall, or he'd fell him to the ground. Archie was not slow to swear back again, and the war of words was such as the men who heard it did not forget for long.

"It's mine!" cried Westerlaw. "Ye ken as weel as I do that the bucht was in Westerlaw afore we got Easterlaw, an' that the auld man only shifted the dike to please himself. I need it an' ye dinna, an' has it I wull."

"Ye winna," replied Jamie, more quietly, the first heat of his passion spent, though the anger within burned steadily. "As fast as ye build I'll knock doon, and if ye try me ower far I'll hae the law o' ye."

It would not profit me to retail any more of this ill quarrel, in which was gathered all the stored bitterness of years, and they parted, raging at and hating each other, for the time being, with a mortal hatred. For several days the farce was carried on, and when the thing got wind various curious busybodies came to the seat of war on the Binnhill, and were duly edified by the spectacle there. Then there came another terrible storm of snow, which drifted up everything, and put a decided check on the hostile operations, so that there was a few days' respite. One afternoon, about five o'clock, Betty Haldane was sitting by her dining-room window sewing, when she beheld her husband's brother striding up to the door. He had a queer look on his face, an expression of such set and intolerable anguish that, forgetting all the past strife and her bitter resentment against him, she ran out to the door.

"Archie, what is it? What terrible thing has happened?"

"Ye havena seen oor wee Nancie, have ye?" he asked, hoarsely. "She's lost; we havena seen her since forenoon, an' look at the snow! I believe she's buriet in't, an' we've nae bairn. She hasna been here, I suppose?"

Betty shook her head, and her blue eyes filled with tears. She had no child, and the blue-eyed Nancie was the one possession she envied Westerlaw. But she never suffered the only disappointment of her wifhood to depress others, though it gave her many a sad hour.

"Nancie hasna been here, Archie, since last harvest, when Jeanie brocht her. But hoo did it happen that she got oot? Is't naebody's business to see to the bairn?"

"Yes; but they were terribly busy in the kitchen, saltin' pork, an' the mistress bakin'. The bairn was playin' about, naebody heedin' her muckle; an' she just disappeared like magic."

"An' hae ye socht everywhere?"

Westerlaw made a gesture of impatience and despair.

"There's nae a hole or corner about the place we hinna rakit. But look at the snow! She's feet deep in the drift by now, an' we no' kennin' where to turn. If God Almighty wantit to punish me for my ill-daein', he might hae ta'en a' thing an' welcome, had he but left me my little bairn."

Now Betty had never seen the soft side of her brother-in-law, and at sight of his awful grief her heart melted within her like rain.

"Jamie's at Edinburgh, an' he might no' be hame, seein' the weather, or the morn. Bide a meenit, an' I'll gang back wi' ye to Jeanie."

He entered at her bidding, but would come no farther than the hall, where he sat down stupidly, the picture of despair. Betty ran to the kitchen, and bade them get the dog-cart out, Westerlaw having evidently walked over the hills. In ten minutes they were on the road, driving rapidly round the long sweep it took at the foot of the hills to Westerlaw. Betty Haldane had not crossed the threshold of Westerlaw for two whole years, but the two wives were friendly enough on their own account, and Mrs. Archie had paid a stolen visit to Easterlaw the previous summer, when the

respective husbands were absent at the Highland Society's show at Inverness. She found the distracted mother wandering in and out the house like a mad thing, and when she saw her sister-in-law enter a strange feeling of relief and strength and hope came to her, and she just ran crying into her arms.

"Yes, yes, my dear," said Betty, crooning over her as if she had been a baby, her ample arms protecting the slender, drooping figure most tenderly. "Dinna greet; your sweet wee Nancie's no' lost. God has her safe. D'ye no' mind hoo he took the lambs in his arms? Yes, yes, she's safe. We'll find her yet."

But though half the country-side was out looking for Nancie Haldane, night fell, and her bed was empty; and there was no doubt in the mind of any man or woman that the bairn was, as her father put it, "feet deep in the drift."

It fared in the evening, and the sky cleared, showing patches of heavenly blue, lit by the stars of eternal promise. About nine o'clock, the doctor having given poor Mrs. Archie a draft which would calm her nerves, and perhaps give her the merciful oblivion of sleep, Betty Haldane drove home to her own house. She was weary with her own grief and the pain of witnessing the desolation of Westerlaw, and she beheld the light in her own windows with a little rush of joy at her heart; for that light meant that Jamie was home. He had not been in the house twenty minutes, and was but swallowing a bite of supper before following his wife to Westerlaw. She came into the room trembling, and burst into tears.

"Oh, my man, for the first time I can say I'm glad we've nae bairn. Yon's awfu', awfu'. Puir Jeanie! puir Archie! It breaks my very heart."

Jamie Haldane was not lacking in responsive sympathy, and they mourned for the stricken house of Westerlaw as if there never had been discord or strife in the past.

It would serve no purpose for them to go back that night, and they went to bed early, determined to drive over the first thing in the morning.

That night, in her troubled sleep, Betty Haldane dreamed a dream. The first part of it was confused, and had to do with the quarrel about the Binnhill; but suddenly everything grew clear, and she saw a sight in the ewe-bucht which made her heart leap within her. She thought it was full of sheep with their lambs, and that, in a far corner, crouching close to the dike in the bieldest bit of all, was an old, gentle, gray-faced ewe with her own little lamb close beside her; but there was something else—a bit of bright color, and a gleam of white above it, and the sheen of a child's golden head.

She awoke with a great start, her face wet with tears, and, springing out of bed, began to put on her clothes.

"Jamie, Jamie Haldane!" she cried. "Get up, an' come wi' me; Nancie is found! She's in the bucht on Binnhill; come an' help me to carry her to Westerlaw."

"I dare say you're daft, Betty," her husband replied; "the-thing's gotten on your brain. Lie down and sleep."

"I tell you she's there. I saw her in my dream. God sent that dream. I prayed ere I fell asleep that the bairn might be saved, an' she is saved. Ye can sleep if ye like, I'm no' feared to gang myself."

"What o'clock is it, my woman?" inquired Easterlaw, mildly, observing that his wife would not be put past her set purpose.

"Half-past three," she replied, shortly, as she buttoned on her gown.

Fifteen minutes thereafter the two stepped out into the nipping morning air, and set out for Binnhill. Easterlaw did not for a moment believe that anything would come of this mad exploit, but Betty walked on confidently, her bonnie blue eyes glowing like two stars under her crimson hood. It took them half an hour to get over the slippery hills, and Betty's heart almost stood still as they approached the bucht. But presently she gave a little cry, and dashed in among the sheep, causing them to start up with affrighted cries. And there it was, all as she had seen it in her God-sent dream: the old ewe, with her little lamb at her breast, and the other lost lamb cuddling close to it, fast asleep. And the wonder of it sank into Jamie Haldane's soul, holding him spellbound. Betty stooped down with a great sob, and gathered the bairn close to her warm breast, scarcely waking her, though she crooned over her in a fashion which made a strange stir at her husband's heart.

"Auntie's bonnie bairnie, her ain wee doo! Sleep, sleep, bairnie; ye'll sunne be in your ain little by."

They were now half-way between the farms, and the only course seemed to be to walk straight into Westerlaw, which they reached about five o'clock. The poor mother was still mercifully asleep; but Archibald Haldane, bowed to the earth with his agony, roamed the house miserably, thinking only of his little bairn beneath the snow.

He heard them before they knocked at the door, and when Betty laid wee Nancy in his arms, safe and sleeping, though her curls were damped out by the snow which had kissed them, he had no strength left in him, but sat down, holding her helplessly, crying like a child. Betty had all her wits about her, and she ran to the kitchen and broke up the fire, which is never out night nor day in such kitchens, and in a minute had hot milk ready for the bairn, who woke up wonderingly, too sleepy to remember anything. But she took the milk eagerly; and then Betty rolled her in a shawl, and laid her in her mother's bed, and kissed them both. "Now, Jamie," she said, bravely, "we'll tramp hame again, my man, if ye like." But Archie barred the way.

"No' yet. I've been a brute, Jamie, but I'll mak it up to ye, if ye'll tak my hand." "Wheesht, man," said Jamie, in that shy, pained way peculiar to reticent natures who hate displays of feeling. "Haud, your tongue. The bucht was no' worth quarrelin' ower. It's yours, if ye like to keep it. At least, it's Nancie's—oh, Betty? She's settled the question."

And they positively ran out of the house; nor had they any sense of time or distance, as they walked the frozen fields, on account of the joy and thankfulness in their hearts.

These things happened some years ago, and now the two houses are as one, and there are bairns blithe and bonnie in Easterlaw; but Nancie remains the one ewe lamb of Archibald Haldane and Jeanie his wife.

I must not forget to mention that when Mrs. Gray, of Stanerigg heard the wonderful and heart-moving story which soon became the talk of the country-side, she, seeing in it, as in most earthly affairs, the finger of God, said, with a deep, sweet light in her eyes:

"I wad hae a picter o't, so that it may be seen of the bairn's bairns in a time to come, an' show them the Lord's loving kindness. An' what I paid I wadna care, but it should be well done by the best in the land."

It so happened that the following summer a great painter from London, though not London born, was in the neighborhood, and was entertained at Stanerigg, where gentle and simple alike were made welcome; and while there he painted the picture, which he called "The Lost Lamb." Archibald Haldane paid the price for it ungrudgingly and cheerfully, though it was the value of a year's rent; but when the painter, believing it would be the picture of the year, spoke of taking it away to London to let others see it, Westerlaw made his mouth long and thin and shook his head. Then the painter, who was also a man of spiritual discernment, forbore to press, though his disappointment was very keen, because he saw that the inwardness and sacredness of the matter dwelt with the man, and that he shrank to submit it to the public gaze.

So the great picture, which they say will be worth a king's ransom some day, hangs upon the wall at Westerlaw, and its duplicate at Easterlaw, where they may be seen of the unbelieving to this day.—From "Heather from the Brae," by David Lyall. Fleming H. Revell Co., Toronto.

Children's Corner.

PRETTY FLOWERS HAVE COME ONCE MORE.

The pretty flowers have come again,
The roses and the daisies;
And from the trees, oh, hear how plain
The birds are singing praises!
The grass is fresh and green once more;
The sky is clear and sunny;
The bees are laying in their store
Of pure and golden honey.

The little modest buttercup,
And dandelion splendid,
Their heads are bravely holding up,
Now winter's reign is ended.
How charming now our walks will be,
Through meadows full of clover,
Through shady lanes where we can see
The branches bending over!

The flowers are blooming fresh and bright,
In just the same old places,
And, oh, it fills us with delight
To see their charming faces!
The air is sweet, the sky is blue,
The woods with songs are ringing;
And we with happy hearts and true
Should mingle in the singing.

—Selected.

A TOUCHING INCIDENT.

A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time for starting of the cars one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched linings. It proved to be his old jacket, which, having been replaced by a new one, had been thrown away. There was no time to be lost.

"Come, John, come," said the superintendent. "What are you going to do with that old piece of calico?"

"Please, sir," said John, "I am cutting it out to take with me. My dead mother put the lining in this old jacket for me. This was a piece of her dress, and it is all I have to remember her by."

And as the poor boy thought of that dead mother's love, and the sad death scene in the garret where she died, he covered his face with his hands, and sobbed as if his heart would break. But the train was about leaving, and John thrust his little piece of calico into his bosom to remember his mother by, hurried into the car, and was soon far away from the place where he had known so much sorrow. We know many an eye will moisten as this story is told and retold throughout the country, and many a prayer will go up to God for the fatherless and motherless in all the great cities and in all places. Little readers, are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your wilfulness or disobedience.—Our Young Folks.

The Christian Guardian

Published under the authority of the Methodist Church, is issued every Wednesday from the office, 29-33 Richmond St. West, Toronto.

REV. A. C. COURTYGE, B.D., Editor.
REV. WILLIAM BRIGGS, D.D., Book-Steward, Publisher.

SUBSCRIPTION RATES: One year, \$1; six months, 50 cents; three months, 25 cents.

COMMUNICATIONS: All communications for the Editorial, Literary, News, and Miscellaneous Columns of this journal should be addressed to REV. A. C. COURTYGE, B.D., Editor, 29-33 Richmond Street West, Toronto. All business communications, orders for subscriptions, advertisements, books, etc., etc., to REV. WILLIAM BRIGGS, D.D., Book-Steward, 29-33 Richmond Street West, Toronto.

British Columbia Conference.

Each successive Conference is stamped with its own special character. Whether it be the presence of distinguished strangers, or some grave question that claims consideration, or some more than usual season of spiritual fellowship, certain it is that each and every Conference in turn has imparted to it some peculiar significance.

This year, in the British Columbia Conference, which met in Vancouver (Homer Street), on May 12 for its eleventh annual session, President C. Ladner in the chair, there were three chief features—the presence of General Conference officers (Dr. Carman and Dr. Potts), a grave and all-absorbing question; and a spirit of hopefulness that pervaded the Conference. There were also other features only less suggestive.

COLLEGE QUESTION.

The grave and all-absorbing question was none other than the question of the continuance or discontinuance of Columbia Methodist College. Feeling year by year the increasing financial stringency, the college was becoming embarrassed. Deficits were mounting up steadily, until it was evident that some decisive action was imperative; either in the way of closing the college altogether, or in liquidating the present and prospective indebtedness in such a manner as to obviate any further complications.

The discussion around this entire question was a study, in itself, in the mental exercises involved. It was exactly and scientifically a demonstration of the doctrine of conversion, which was carried on before the eyes of all. To watch the development was intensely interesting. At one and another stage in the discussion an adverse word might have resulted in a fateful bias at a critical time. As it was, there was no such adverse word, but, as one and another joined in the debate, it was with a view to emphasizing one or other aspect of the case; till the question, having been canvassed on all sides, nothing more remained to be said. Conviction became certainty, and the Conference was ready to commit itself to the critical step, and crystallize in a decisive act the change already registered in the mind. And so the college was decreed to be continued by the unanimous consent of the Conference, saving only the exception of four votes, which there is no doubt will now be cast on the side of the majority.

THE DEBATE.

It is impossible to mention all the names, or reproduce the discussion, more than to indicate the trend of thought. Rev. J. F. Betts opened the debate in an out-and-out advocacy of the policy of continuance. Along with him may be associated Rev. Ebenezer Robson. On the hard matter-of-fact side must be mentioned Mr. Curtis, a layman, whose lucid statement of figures was distinctly helpful, although not done to influence one side or the other. Mr. E. Nicholls, another layman, voiced the sentiments of many when he said that until now he had never realized that the Conference (and not the College Board) was responsible. Rev. C. Ladner, ex-president, stood for the hopeful outlook, having his eye upon his own field in Kootenay. Rev. J. P. Bowell, secretary of Conference, spoke feelingly as the representative of struggling domestic missionaries. Rev. Dr. Eby put in a plea for a practical consideration of what was involved—what actually would require to be raised in dollars and cents—before the Conference should allow itself to be swayed by its feelings. Rev. W. W. Baer doubted if ministers could enter into bond for their circuits as suggested. Mr. D. Spencer, of Victoria, endorsed the policy of continuance, while Mr. S. O'Kell, of the same city, testified out of a glad heart of the good the college had done his own boy.

On what may be called the other side, the Hon. D. H. Wilson, M.A., M.D., stated the case in a clear and business-like way. His speech was the speech of the debate, alike in its comprehensiveness and presentation. Broadly speaking, it was a plea to recognize all the conditions governing the case, and then to act intelligently. If he had stopped short of fully canvassing the ground, his speech would have been a strong deterrent; but because conditions present and prospective, as well as past, were considered, his deliverance was in effect a declaration in favor of continuance upon sound financial lines.

In this connection Mr. John Jessop, of Victoria, should be mentioned, who while his judgment was not carried, and while he expressed himself in explicit terms to that effect, will doubtless rally to the college when it is seen that the future holds in its keeping prospects brighter than the past.

The part taken by Principal Whittington in the discussion, speaking as the college representative, must not escape notice. There is no question that his unselfish attitude in placing himself in the hands of the Conference, as well as the strong appeal which he made on behalf of the college, contributed to the crystallizing of the conviction that our solemn duty to ourselves and our constituents, to our patrons and posterity, to our church and our God, was to go on. "It would be a lasting shame to give the college up."

SETTLED—TO GO ON.

And so the Conference, unconsciously progressed to almost complete unanimity; it became a settled question that the college must go on. This, however, as a practical issue, was totally dependent upon ways and means. Once again the Conference bravely wrestled with the problem in order to arrive at a just and satisfactory solution, which was reached and agreed upon the basis of a ten per cent. assessment on the amount assessable for the Superannuation Fund, to be paid by each circuit, and for which each minister was pledged to give his personal notes, spread over four quarterly instalments. In the case of the Indian missions, a tax of three per cent. was levied upon the missionaries' salaries.

DR. POTTS AND THE DISCUSSION.

Throughout the discussion, which occupied five sessions (not counting committee meetings and interim motions), and in which almost every minister and layman present directly or indirectly took part, there was very little offered to guide the brethren by either Rev. Dr. Carman or Rev. Dr. Potts. The question was allowed to go on its own merits, except for the fact that Rev. Dr. Potts stated most plainly and unequivocally, that the Conference ought to settle the question once for all, and unless they contemplated permanence and not experiment in regard to the college, they could not honorably lay claim to the generous gift of \$10,000 of the late Mr. Massey.

But once the Conference was committed to continuance, Dr. Potts rose to the occasion in an address, in which, linking history with history, and the present with the past, he expressed his delight with the course the Conference had taken, endorsed their action, spoke of their heroism, and paid a well-deserved compliment to the laymen. He referred in express terms to the feelings of Mr. Chester Massey, worthy son of a worthy sire, and his promise to subscribe \$500, for two years. And when the time came for Dr. Potts to leave (having had to cancel his Sunday's engagement at Calgary so as to see the college question through), he again expressed his delight with the brethren who had met the exigency bravely and nobly, and said he would make his report to Mr. Massey accordingly.

In the discussion on ways and means, Mr. George O. Buchanan, of Kaslo, said a good word, and set a good example in offering his name for any notes that might be needed. Mr. C. Wells, of Chilliwack, undertook similar responsibility in regard to the amount required from his circuit. While dealing with the college question it may be well to add that Principal Whittington's resignation was accepted, which, however, implied no want of confidence, and an invitation was extended to Rev. F. W. Hollnake, B.A., of Hamilton, to occupy the chair.

Here, perhaps, is the best place also to introduce Dr. Carman's farewell address, in which, with prophetic fire and apostolic power, he referred to some past unwritten chapters in the history of the church.

DR. CARMAN'S ADDRESS.

Like Dr. Potts he had been delighted with the spirit manifested by the Conference. College difficulties were not new; he had seen in other Conferences in other days, over and over again, note-giving and bond-signing by the members of Conference; and these scenes were among the sublimest scenes he had ever witnessed. The providence of God was always with the men who were doing the work of God, and everybody who would do anything was of some use. The Doctor enlarged on questions of government; how he himself feels on his shoulders the burden of government; how, as a Conference, we were in bonds—in bonds for Christ's sake—if not in one way in another. He referred to the responsibility of this Conference, although the smallest of all the Conferences. The work was cosmopolitan, unique. The Conference should have the entire sympathy of the Connexion, and that was his voice throughout the Connexion. "But," continued Dr. Carman, in inspiring words, in a passage which the brethren will never forget, "God never opens the way till you get to the spot. You must go right to the water's edge. Get wet! It is time for the mighty God to open the sea when your feet touch the water." Speaking of positive truth realized in experience, he said he had never got into a tight place that had not opened out. "Get there! Go trembling, but be there if it is life or death!" To faithful men there was no difficulty that could not, through God, be overcome.

It is not too much to say that had it not been for the visit of Dr. Carman and Dr. Potts the college question would not have been settled, at least in its present shape; and when the brethren expressed their sense of gratitude, Dr. Carman was evidently touched with their warm expressions of brotherly love. Almost moved to tears he said that as he had been, so he would be, glad, delighted, honored, to serve them. Such fellowship of feeling was only possible in religion. The nearest approach to it outside religion was when a man stood forward to die for his country; when the narrow-mindedness of the individual man was lost in the conception of the whole—when Greece, France, Britain filled his mind. We were seeing one with another, calling from mountain-top to mountain-top, Watchman, what of the night?

REGULAR CONFERENCE PROCEDURE— MINISTERIAL.

Coming now to the regular Conference procedure, the first item of interest centres in the election of president. Rev. T. Crosby, the faithful, consecrated, old-time missionary among the Indians, was the elect of the brethren (upon the fourth ballot). The election marks in a fitting manner the unique missionary position of the Conference, which carries on work among Indians, Chinese, Japanese and whites, and may, before long, be called upon to undertake work among the Germans.

Rev. J. P. Bowell was elected secretary, and thus serves a third term. His assistants were Rev. J. Robson, B.A., and Rev. J. D. P. Knox. The ranks were unbroken by death, but one beloved brother was laid aside, waiting, as it seemed, for his final summons—our beloved brother, Coverdale Watson, of Westminster—when the hour, the moment, arrived; when physician and loved ones looked wistfully for the last breath—a change appeared; and, wonderful to relate, from that moment, Brother Watson began to mend. It can only be regarded as a gracious and wonderful providence, and an answer to continual prayer. Warm were the sympathies for Bro. Watson and his wife and family, of the brethren gathered in Conference, which were fitly expressed in an appropriate resolution.

There were no ministers superannuated. Neither were any charges preferred. There were, however, four resignations, namely, Rev. R. R. Matland, L.L.B., Rev. E. E. Hardwick, Rev. J. E. Gardner (of the Chinese work), and Rev. J. J. Ashton, B.A., B.D.

There was also an additional loss in the transfer of Rev. S. Cleaver, M.A., to the Manitoba Conference, his place being filled by the transfer from Toronto of Rev. J. C. Speer, who goes to the Metropolitan church, Victoria.

Four young men were received into full connection and ordained, viz., E. Moody, James Hicks, Robert Wilkinson and A. M. Sanford, B.A. (the last named being transferred from the Nova Scotia Conference). Two ministers from other churches were received, Rev. R. M. Powell (of the West India Wesleyan Conference), and Rev. George Osborne, Primitive Methodist.

In addition to Bro. Speer and Bro. Sanford, Bro. G. E. Smith (of Hamilton) was transferred. The Chinese probationers were continued on trial, also other probationers, and two or three candidates were accepted by the two-thirds vote.

DELEGATION FROM THE M. E. CHURCH.

On the second day of the Conference a communication was received from the mayor of the city, Wm. Templeton, extending the courtesies and cordial good wishes of the city council to the Conference.

On the third day, in the morning session, a delegation was received from the M. E. Church, represented by the Rev. Dr. Harrington, Rev. E. M. Randell and Mr. E. Blaine; their visit having reference to the next International Convention of Epworth Leagues. Efforts were being put forth to have the next Convention in Seattle, Washington; and a strong case was made out on the score of the spiritual uplift which such a convention would give to the work on the Pacific coast, where nothing of the kind has yet been held, and of its educational value to the good people living in the far east, who think Chicago is the very far west. The British Columbia Conference was asked to cooperate with the M. E. Church. Resolutions were passed, and a very happy hour of fraternal fellowship followed. All were agreed as to the claims of the Pacific coast, and as Seattle has a population of only 60,000, the proposal for that city indicates great faith in the future on the part of the brethren. There were patriotic utterances from Dr. Potts and Dr. Carman, which, however, were bounded by the greater circles of Methodist affinities and catholic love.

PUBLIC RECEPTION OF PROBATIONERS.
At the public service for the reception of probationers, Rev. Dr. Potts addressed the brethren in characteristic fashion. Be preachers, not priests; be pastors; be true to all connexional interests! So ran the message delivered with the full force of intense conviction, relieved here and there with touches of humor. Dr. Carman's address was an enlargement of the doctrine of personality—a man being himself, and developing himself on all sides of himself. He referred to Christ as the marvellous Thinker from heaven, and spoke of the five great stages mentioned by him in one of his immortal sayings (John viii. 31, 32)—trust, obedience, learning, knowledge, power—which were the everlasting order. What, demanded the Doctor, in pressing home his appeal—what was the good of a plough that wouldn't plough? What the good of a preacher who never leads souls to God?

A SURPRISE.

At the conclusion of this service a surprise was in store for the audience, in the shape of an original letter, written by J. Wesley, which a devoted Methodist lady in Vancouver (Miss Edge), had only that day shown to Dr. Potts, and which Dr. Potts now read. Nothing could have been more appropriate for the occasion. The letter, which was written only two years before Mr. Wesley's death, is given below. Mr. Joseph Taylor was evidently one of Mr. Wesley's helpers.

LETTER FROM JOHN WESLEY TO REV. MR. JOSEPH TAYLOR.
"Hinkley, February 14, 1787.
"Dear Joseph,—Constant Exercise will be full as necessary for the re-establishment of your Health as even Temperance in Speaking. On Sunday morning the whole service may continue an hour and a half. At any other time, Morning and Evening, our service should not exceed an hour."

"I cannot at all approve of that dull way, of spinning out many sermons from the same text, unless your text be the 13th of the first Epistle to the Corinthians, or the Sermon on the Mount. It is this chiefly which occasions so many Sermons in Scotland without any Application. A Sermon should rather be all application. This is ye better Extreme. It seemed to be the design and endeavor of Mr. Henry, to say all that could be said on every subject. But he will never be imitated herein by any who take either our Lord or his Apostles for their pattern.
"I expect to be at Bristol from Monday, Eighth to the 19th, at Birmingham on the 24th, at Manchester, April 2nd, and at Dublin as soon after as possible. Put forth all the strength you have, and you shall have more.
"I am, Dear Joseph,
"Your affectionate Friend and Brother,
"J. WESLEY."

The same lady gave Dr. Potts a copy of the Discipline of the M. E. Church, issued by Coke and Asbury, containing Dr. Coke's signature. This the lady informed the writer was purchased in a provincial town in England from a book-stall, for the sum of fivepence!

REV. S. CLEAVER, M.A.

The day following came the annual lecture, delivered in connection with the Theological Union. Rev. S. Cleaver, M.A., entitled his lecture, "Footsteps of Inspiration." To say that the lecture was instructive is but poor praise; it evidenced considerable research. The testimony of buried cities and forgotten monuments was laid under contribution to confirm the truth of Scripture and confound the critics. Mr. Cleaver is leaving the Conference, and beloved by all, goes to gladden others with the sunshine of his smile and kindness of heart. Fitting tribute was paid by Rev. C. Ladner, Rev. E. Robson, Rev. J. F. Betts, and the President, and reference to the happy combination of faithfulness and genuine popularity.

On the Sabbath the ordination sermon was preached by Rev. Dr. Carman, in the Homer Street Church, while Rev. Dr. Potts preached the sermon at night, followed by the sacramental service.

BROTHER KABURAGI AND MARQUIS ITO.

On Monday there was a picturesque scene in connection with the examination of Mr. Goro Kaburagi, a Japanese brother, whom everybody believes the Lord has sent to take up the Japanese work here. He holds parchments as deacon and elder in the M. E. Church, is a graduate of a Japanese university, and has a heart fired with zeal for the conversion of his countrymen. When he left Japan to see the Christian religion in life (as apart from books), he had only eighty-five cents. His father would give him no help, but help in other directions was received, and moreover he went to work and helped himself. His love for his country and countrymen is very great. After listening to him, and having several months' record to go upon, there was only one feeling among the brethren concerning his reception into full connection. Bro. Goro Kaburagi is now a member of the Conference. To put a finishing touch to this pleasing picture, it should be said that Bro. Goro Kaburagi, at the instance of Dr. Eby, waited upon Marquis Ito (who arrived in the city during Conference, on his way to the Queen's Jubilee), and represented to him the work we were doing. In response to which Marquis Ito handed him a \$100 gold piece, as a subscription for the work.

THE QUEEN'S JUBILEE.

It will be in place now to make reference to the action of Conference in connection with the Queen's Jubilee, which took the shape of ordering a loyal address to her Majesty, which was drawn up by a committee consisting of Rev. Dr. Eby, Principal Whittington, and Rev. Lashley Hall. The address is here given:

ADDRESS TO THE QUEEN.

To Her Most Gracious Majesty Queen Victoria:
May it please Your Majesty:

We, the members of the British Columbia Conference of the Methodist Church of Canada, desire respectfully to take advantage of the present auspicious occasion in sending to Your Majesty our loving and loyal greetings, and our most dutiful congratulations on the happy consummation of the sixtieth year of Your Majesty's reign.

From all parts of Your Majesty's dominions, in the language of many peoples, will come messages of love. Never did loyal hearts rejoice more in their Ruler than do ours in our Queen. But no message will bear to Your Royal Majesty more fervent loyalty than the loving address of the Ministers and Laymen of the Methodist Church, gathered in Annual Conference in the City of Vancouver in the Sunset Province of the Dominion of Canada.

We join in thanksgiving to the Great Giver of All Good for having granted to Your Majesty health and strength in a long and virtuous life, shadowed through we full well know that life has been, by a personal sorrow, too great for words.

With tender love your Subjects look back to the days of their Sovereign's youth, when, as a Maiden-Queen, Your Majesty was called first to share the cares of State. The prayer then offered by Your Royal Majesty, in humble submission to God, we are happy to think has had its rich recompense of reward. In honoring God before all, as Your Majesty did, God has honored you.

With affectionate pride we testify that Your Majesty's influence on the Homes of your People, the humblest as the highest, has been a benediction and a charm. The Wife and Mother in the Royal Palace has made Subjects of people not otherwise owing allegiance to the British Crown.

We cannot express our sense of admiration of the Wisdom which has characterized Your

Majesty's attitude and personal participation in the Councils of the Realm. In hours of crisis, when Statesmen have hesitated, and a false step has been impending; when the happiness of your people and of other peoples has hung in the balance—our noble Queen has never once wavered.

Of the glories of the Empire and its growth, beyond prediction and precedent, reaching from ocean to ocean, and girding the world, we do not now desire to speak. Yet may we make grateful reference to the strengthening of the Imperial tie, and the wistful longing for a closer drawing together of the many countries that constitute the Realm.

We lay not emphasis on Material Magnificence, but rejoice in the Intellectual and Moral Splendor of the Reign.

Above all, we delight in our Gracious Sovereign's personal power as a queenly Woman, a model of Virtue and Grace, the Crown and Glory of her people. Nor can we fail to see in this the Hand of a Just and Merciful God in appointing Your Majesty to the Throne to reign in an age which has been marked alike by the uplift of Woman and the elevation of Society.

Long may Your Most Gracious Majesty be spared! May the close of your life be as the Setting Sun, when, in golden glory, he blesses with his latest beams the land that long has known his light; and may the sun of Your Majesty's Life set, only to rise again, in a resplendent Everlasting Morn!

Signed on behalf of the Conference, THOMAS CROSBY, President.

Dated the — day of May, in the year of our Lord, 1897, in the city of Victoria, B.C.

MISCELLANEOUS.

Part of one session was given up to a conversation on the state of the work, and a profitable time was spent. It is to be hoped this feature may be kept in view another year.

Delegations were received from the W. C. T. U., and the W. M. S., suitable receptions being given. Also several ministers from sister churches in the city were presented.

A memorial from the Ladies' Aid of Centennial church, Victoria, petitioning the General Conference to introduce legislation, recognizing the presidents of Ladies' Aids, as members of the Quarterly Boards, was laid over till next year.

A resolution was introduced (moved by E. Nicholls, seconded by Rev. Dr. Eby), asking for the appointment of a committee of seven to consider the advisability of having a monthly Methodist journal for the Province. The committee was appointed with power to bring out a trial number for next Conference—without expense.

A petition was received asking for the appointment of a medical missionary at Bella Bella, and also recommending that special training be given to teachers on Indian missions. This was forwarded to the Mission Board, as was also an application for a loan on behalf of the Chinese work, to acquire land and property in Vancouver.

COMMITTEE REPORTS.

The various committees submitted their reports. The Sabbath-schools, numbering 64, show a roll of 4,713 scholars, with an average attendance of 3,079, raising \$3,300 for general purposes, and \$435 for connexional funds. The increase in scholars was 357.

Egworth Leagues are 24 in number, with a membership of 999, raising \$1,171 for general purposes.

There was an increase in the total membership of 164, the membership reported being 4,816.

Many of the domestic missions felt severely the stringency of the times.

A strong petition was presented, praying the General Board of Missions to restore the old basis of appropriation for ministerial support, namely, \$1,000, as in the case of the Presbyterian Church.

NEW MISSIONS IN KOOTENAY AND OTHER MATTERS.

New missions were constituted at Golden, Trail and Grand Forks, the last two being in the Kootenay District, and taking the place of two missions which now become self-supporting, namely, Rossland and Nelson. That is encouraging indeed, and it is believed will speak volumes to the General Board of Missions.

Reference was made to dissensions caused on some of the Indian mission fields by the potlach, and representations suitable have been forwarded to the General Board looking to action at Ottawa.

The pastoral address, which was drawn up by Rev. S. J. Thompson, and which should be given did space permit, touches on each point at issue in the Conference, and is one of the most effective addresses yet issued. It is proposed to let the address take the place of a sermon in one of the Sabbath services.

A resolution was carried with very real pleasure, inviting Rev. J. McD. Kerr, evangelist, to extend his travels as far as British Columbia, with a view to his undertaking evangelistic work in the Province, after a true Methodist fashion.

By-laws governing the College Board were submitted and adopted.

Rev. C. Ladner was elected representative to the General Board of Missions.

The Port Simpson (Indian mission) District was divided into two, one part being called the Bella Bella District.

CHAIRMEN OF DISTRICTS.

The following were the chairmen and financial secretaries elected for the respective districts:

Victoria.—Chairman, J. F. Betts; Financial Secretary, J. P. Hicks.

Vancouver.—Chairman, A. E. Green; Financial Secretary, W. W. Baer.

Westminster.—Chairman, Jos. Hall; Financial Secretary, J. H. White.

Kamloops.—Chairman, J. A. Wood; Financial Secretary, S. J. Thompson.

Kootenay.—Chairman, L. Ladner; Financial Secretary, A. Procnunier, M.A.

Bella Bella.—Chairman, T. Crosby; Financial Secretary, G. R. Raley.

Port Simpson.—Chairman, E. Rabson; Financial Secretary, D. Jennings.

On another page will be found the list of the stations for the coming year.

A HOPEFUL SPIRIT.

Little more remains to be said. Reference has been made to the spirit of hopefulness that characterized the Conference. Perhaps, underlying everything, it was this that was the determining factor in regard to the college. Undoubtedly the reports of Bro. C. Ladner, from Kootenay, contributed to this result. There is a general feeling that we have seen the worst, and that from this on, times will begin to improve. The same feeling is found among the business men; and if the general hopefulness should prove to be well founded, it goes to indicate that we are on the eve of great developments in the Province.

The Conference was prolonged beyond precedent, on account of the college question. Every hour was occupied from eight in the morning, when meetings were held for the promotion of scriptural holiness, until a late hour at night, after the public meetings were over. The college question, doubtless, detracted somewhat from the interest of the public meetings, except on one occasion, when, instead of the orthodox educational meeting, the college discussion was continued in the presence of the public. It was the best sort of educational meeting ever held, and was, moreover, a great stroke of policy, for which the Conference is indebted to Dr. Potts. When the Conference rose towards two in the morning of Thursday, May 20, it was with a sense of conscious relief to the brethren who had borne with patience the tolls imposed, and had acted bravely in a crisis.

By invitations from Victoria the Conference will meet next year in that city, on the second Thursday in May.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Morden, 464 Nellie Avenue, Winnipeg.

THE PLEBISCITE CAMPAIGN—SOME CIRCUIT INTELLIGENCE BROUGHT OUT AT QUARTERLY MEETINGS—BRANDON, RYERSON, OAK LAKE, ARDEN, SOURIS, MOOSE JAW.

In common with other churches, the Methodists of Manitoba and the Northwest, ministers and laymen, are taking an active interest in the subject of the coming Dominion plebiscite. Steps have been taken towards holding a convention on June 17 and 18, and representatives of all temperance organizations are invited to co-operate with a committee appointed to carry it into effect. At a preliminary informal meeting a resolution was passed, "That it is advisable to form at once a Provincial Plebiscite Campaign Association, for the purpose of organizing a vigorous and effective union of all temperance forces in the Province, to arrange a plan of campaign." Among the Methodists whose names appear in connection with the initiation of the movement are: Rev. John Stewart, Mr. Thomas Ryan, Mr. A. Dykes, Rev. Prof. Stewart, Mr. J. W. Morley, Rev. J. C. Walker, and Mr. E. A. Garrett.

In the city of Brandon on Sunday, 16th inst., services of a specially interesting character were held in the Methodist church. At the close of the public service in the evening, a reception service was conducted by the pastor, Rev. Leonard Gaetz, assisted by Rev. John Semmens, when the right hand of fellowship was given to forty persons, thus receiving them into full membership in the church. Six were received by letter, and the others upon profession of faith. The communion service which immediately followed was participated in by an unusually large number of persons.

A correspondent of the Brandon Sun writes from the Ryerson neighborhood, that a congregational meeting of the Methodist church was held in the Ryerson school-house on the 12th inst., for the purpose of considering the advisability of erecting a church somewhere in the district; that the meeting was a thoroughly representative one, and was pervaded throughout by a spirit of unanimity. A site offered by Mrs. Robert Waite, just south of the school, was the unanimous choice of the meeting, the desire being to place the church as near the centre as possible. Other sites were kindly offered by W. Cowling, T. Roid, Mrs. C. Cairns and Wm. Shaw, who held out as a further inducement, \$25 in cash besides, and Messrs. Jno. D. Higginson, R. R. Smith, John S. Little, and B. Clayton, have been named as a temporary executive.

The Quarterly Official and Trustee Boards of the Oak Lake Circuit met on Monday, 17th inst., for the last time this Conference year. Rev. Mr. Lawson, of Griswold, occupied the chair. The reports were all satisfactory. Mr. John Higginbotham was elected as delegate to the District Meeting in Brandon. A Board of Trustees was appointed to conduct and control the business of the new church to be erected at Ryerson. Regret is expressed that the present pastor, Rev. M. A. Shaver, will be leaving at the end of June. The Board asked that the representatives to Conference should request the Stationing Committee to send to the circuit next year a young married man. Direction was given that certain improvements be made about the parsonage.

At the last meeting of the Arden Official Board, Rev. A. E. Osterhout accepted a cor-

dia- invitation to remain as pastor for the third year. Wm. Smith Burton was chosen as lay representative to the District Meeting.

The last Official Board meeting of the Souris Circuit was held on the 10th inst. The connexional Funds showed a gratifying increase, one item, the Missionary Fund, being double that of the previous year. The increase in the church membership for the past year was thirteen; seven of these were received on trial. Mr. C. Brandon was elected lay representative to the District Meeting. A committee was appointed to carry out certain improvements to the church property. The pastor, Rev. F. A. August, was given a very hearty invitation for another year, and was granted a month's leave of absence; he expressed his willingness to remain if reappointed.

The annual meeting of the Ladies' Aid of the Souris church was held on the 14th inst. The ladies were encouraged to find their work progressing, the amount raised this year being the largest in their experience. The sum was approximately \$325; it was expended in liquidating debts and improving the church and parsonage property. The society has now an income from dues of \$9 per month. The officers elected were, Mrs. R. Miller, president; Mrs. T. Leith, Vice-President; Mrs. D. McHaffie, secretary; Mrs. D. Alton, Treasurer.

The Official Board of the Moose Jaw church held its last quarterly meeting for the year on the 20th inst. The Board is composed of representatives from the Moose Jaw church and Wesley church, the latter situated about eight miles north-west of Moose Jaw. There was a good attendance, and the reports in regard to both the spiritual and the financial state of the work were very encouraging. More than sufficient money to pay the pastor's salary has been raised, and in addition there has been paid \$242.05 for missions; and for other connexional funds, such as the support of Wesley College, and the Superannuated Ministers' Fund, the congregation has paid \$168.80 during the past year. There has also been raised and paid \$150, which wipes out an old debt accumulated against the church property in the early boom days. The report from the Sunday-school showed the attendance good, and the library and equipment considerably improved during the year. Mr. S. K. Rathwell was appointed lay delegate to the District Meeting at Regina. A resolution was unanimously carried, recognizing that the pastor, Rev. T. Ferrier, has been a faithful and earnest worker, and that the interests of the church are extending, and extending him a hearty invitation to remain on the field another year. Mr. Ferrier, in reply, intimated that he would be much pleased to remain. A discussion took place as to the desirability of dividing the field, so as to make Moose Jaw a station separate from the Wesley church, and to retain their own minister. It was decided to call a meeting of the congregations interested on the 27th inst., and lay the matter before them.

A service on the plan of the old-time quarterly meeting was held on the Treherne Circuit on the 19th inst. The Holland Observer describes it as "a high day," on which it says the united stations under Rev. W. L. Armstrong's charge assembled at Treherne, and remained throughout the day. Rev. Hamilton Wigle, of Carman, officiated, assisted by the pastor. A preaching service was held in the morning, a love-feast in the afternoon, and the sacrament of the Lord's Supper in the evening.

The sixth annual convention of the Manitoba Christian Endeavor Union is now in session in Grace church, Winnipeg. The report of the secretary shows that the union has on its roll 122 senior societies, classified denominationally as follows: Methodists, 41; Presbyterians, 37; Congregationalists, 2; Disciples, 2; Church of England, 1; Union, 39. Reports from 82 societies (40 having failed to report), show a membership of 1,871 active, and 874 associate; 36 societies report 203 of their members as having joined the church during the year. Taking an aggregate of the 40 societies not heard from, makes a total membership of 4,000; and adding the junior membership, of 5,000. Mrs. (Rev. Dr.) Lane, superintendent of the junior work, presented an interesting report. It showed, from carefully gathered statistics, that the number of societies had been more than doubled during the year, the number at present being 23, while that of last year was 16. A membership of 868, including 656 active and 212 associate, was reported by 24 of the societies. Out of this number 81 had joined the church during the year. The lines of work reported as having been done by both juniors and seniors are chiefly missionary work at home, foreign missionary work, and Bible study. The reports of the seniors refer also to personal work for Christ, helping the individual congregations in financial and other enterprises, contributing to the India Famine Fund, and fighting the liquor traffic.

Winnipeg, Tuesday, May 25.

A Word of Explanation.

Dear Bro. Courtice.—In your sympathetic and appreciative notice of my new book, you courteously criticize a couple of sentences which I wish more fully to explain, as each point is very important, and each statement was very carefully made.

When I said that the moral teaching of both Greece and Rome was influenced more or less by Judaism, I might, with safety, have used much stronger language: With Plato, the great Alexandrian philosopher, as cited by Kurtz in his standard work on Church History, I might have said that "the legislation and teaching of Mosaicism was the source whence Grecian philosophy had drawn its inspiration." Philo's assertion is capable of both explanation and proof. The explanation is, that from the days of Moses downwards, the Israelites had

a conception of morality, based upon the righteous character of a personal God, which was unique in the ancient world—a conception which they took with them wherever they went, and they went practically everywhere. The proof of the assertion is twofold: First, the fact that the Wisdom Literature of the Old Testament, which contains the philosophy of the Hebrews, is not only much older than the philosophy of the Greeks, but its two provinces may be compared with the physics and ethics of the Greeks; and, second, the fact that the teaching of Anaxagoras, the first recorded philosophical theist of Greece, respecting the agency of a divine intelligence as the designer and upholder of all things, is very similar to the teaching of the Old Testament wisdom. Such resemblances not only indicate a connection between the Hebrew and the Greek philosophy, but also prove that the latter was influenced by the former prior to the time of Socrates, Plato or Aristotle.

Again, when I said that Judaism became a universal religion many centuries before it culminated in Christianity, I meant that it potentially became a universal religion, inasmuch as, from the time of Deutero-Isaiah, it possessed the international and universal elements which constitute such a religion. Judaism did not develop a universal sway, of course, nor has Christianity developed such a sway; but in each religion there is, to quote your own phrase, "the capacity for a universal sway." That is exactly what I meant. A few pages earlier in the chapter, I distinctly say, "Israelism or Israelitism, which commenced as a national religion, restricted in some measure to a single nation, developed, with the progress of revelation, into a universal religion which knows no national limitations, because it rests upon belief in a Supreme Being, who is the Saviour of all the ends of the earth."

Toronto, May 29, 1897. G. C. WORKMAN.

Personals

Rev. George Lester, Wesleyan missionary, Bahamas, will visit Toronto Conference on his way to the British Conference. He expects to sail from Montreal June 26.

Rev. Dyson Hague, M.A., late of Halifax, has been appointed professor in Wycliffe College, Toronto. His return to Toronto will cause many to be glad, as both he and his parents were formerly well-known citizens.

Andrew S. Argue, fourth son of Rev. Thomas Argue, of the Manitoba Conference, has just passed successfully the final examination in the Toronto College of Pharmacy.

Rev. L. W. Hill, B.D., secretary of Toronto Conference, delivered an interesting and profitable lecture on "Woman's Sphere," on May 24, at the Bethel appointment, Seagrave Circuit.

Rev. S. C. Kendall, who has been living in California on account of his health, sent in his resignation to Quebec District Meeting, which was accepted, and letters of standing were granted.

Mr. J. D. Rockefeller, a great employer of labor, has issued a new edict against Sunday labor in his ore docks. The men will be called on at any hour of night or day except from twelve midnight Saturday, to twelve midnight Sunday.

Rev. John S. Clarke preached in Whitby Tabernacle on the 23rd inst., which sanctuary was built during his pastorate in that town. At the close of the service, assisted by Principal Hare, he baptized the twin children of the Rev. T. Manning, pastor of the church.

Rev. J. H. Hazlewood, Paris, on Monday, May 17, met with a painful accident, breaking the small bone of his right leg, besides detaching the ligaments. He was returning from visiting a sick person, when the wheel of his bicycle caught in some of the loose gravel, throwing him off.

George H. Locke, M.A., son of Rev. J. H. Locke, of Toronto, of whose promotion and success in study previous mention has been made in these columns, has now received the position of second in charge of the pedagogy department of Harvard University. Mr. Locke graduated from Victoria University in 1893.

Mr. Thomas Russell Brill, Clarenceville, P.Q., who has been sixty-four years a member of the Methodist church, and has sustained the offices of class-leader, exhorter, steward, trustee, having been called to his reward, the Quarterly Official Board adopted a resolution, in which respectful mention is made of their departed brother, and great sympathy for his bereaved widow and family.

Resolutions of thanks have been presented by various Quarterly Official meetings to the following: Rev. and Mrs. W. J. Young, Cherry Valley; Rev. T. L. and Mrs. Kerruish, Port Elgin; Rev. A. E. Russ, wife and daughter, Niagara Falls, South; Revs. T. Dunlop, Aurora; C. W. Kennedy, Gesto; R. N. Burns, B.A., Dundas Street, Toronto; J. E. Moore, Dutton; Wm. Higgs, Frankford; C. E. Stafford, Warton; A. B. Chambers, L.L.B., McCaul Street, Toronto; W. J. Barkwell, M.A., Woodgreen, Toronto; G. K. Adams, Gerrard Street, Toronto.

INVITATIONS.

First year.—Revs. I. Couch, Alton; J. R. Butler, Bath.

Second year.—Revs. W. Rigsby, Blyth; Geo. Buggin, Wallaceburg; F. B. Stratton, and A. R. Dolve, Little Britain; J. W. Wilkinson, Frankford; T. B. Coupland, Sparta; H. E. Kellington, Thornedale.

Third year.—Revs. J. Nethercott, Woodham; J. J. Pring, Nile; J. M. Tredrea, Carp; W. Thornley, Goodwood; A. McCulloch, Thornedale.

Fourth year.—Revs. J. Charlton, Hanover; Dr. Brethour, Zion Tabernacle, Hamilton.

Correspondence

Prohibition in Kansas.

Dear Brother,—A couple of weeks ago one of the Toronto papers contained a statement to the effect that a saloon had been opened on the principal street of Topeka, Kansas, and that this would probably prove to be the beginning of the end of Prohibition in Kansas. I sent the clipping to Judge Welch, of Topeka, and I enclose his reply, which may be interesting and serviceable to your readers. D. V. LUCAS.

"Rev. D. V. Lucas, Grimsby, Ont., Canada:
"My Dear Sir,—Your letter re saloon received. It is true that the people of our city had become somewhat lukewarm, and the jointists bolder, until a real saloon had opened on our principal street; but I wish you could have seen the people when they heard of it. A dozen mad dogs turned loose in the city could not have created greater excitement. A mass-meeting was at once called, and the public officials were asked to do their duty or step down. The proprietor and bar-tender were in jail in less than twenty-four hours. Other arrests followed, and to-day we have not even one joint in Topeka. We may get sleepy sometimes, but you can be assured that no saloon will long be tolerated in this city. I much appreciate the interest you feel in the cause here and generally. I hope your electors will be given the opportunity to vote on the question. I fail to see how any business man, who must know that most of the money spent in drink is so much less spent with the butcher, baker, merchant, etc., can favor the saloon, even from a business point of view. All the talk about Prohibition or its enforcement in Kansas being abandoned is false. Kansas is a sober State, and she will never again tolerate the saloon. In the Legislature last winter the re-submissionists made several moves to re-submit the question to the people, but in each attempt they were overwhelmingly defeated. Prohibition is in Kansas to stay.

"Yours truly,
"R. B. WELCH."

P.S.—Workers and friends of our good cause will do well to preserve this letter, as they may find it useful in the fight.

D. V. LUCAS.

Free Pews in Parliament Street Church.

Dear Sir,—Parliament Street church in this city has adopted the principle of free seats. It will be of interest to many to learn how this has been brought about. The matter was freely discussed at the November meeting of the Quarterly Board, and a resolution adopted endorsing the scheme, which embodied a circular to be presented to the membership stating the liabilities of the church, and asking the congregation to give, in addition to their usual weekly contributions for pastoral support, etc., the amount formerly raised by the renting of pews. Among other things, the pastor, Rev. V. H. Emory, emphasized the fact that it was the small givings of the many, not the large offerings of a few, they were depending upon; also, that the "laying by him in store on the first day of the week as God hath prospered him" (1 Cor. xvi. 2), was as much an act of worship as the prayer of faith. On May 9 said scheme was agreeably entertained by the congregation, and ratified by the Quarterly Board on May 21.

There are now 176 contributors through the weekly envelope out of a membership of 330, among whom are a large number of young people. An envelope committee on weekly offerings has been appointed to meet monthly, when the pastor will supply the names of new members to be looked after.

A percentage of the weekly collections are placed in charge of the treasurer of the Trustee Board, to provide for the heating, lighting, cleaning, etc., of the church property.

Anything that unjustly tends to create a spirit of envy or jealousy between the world and the church is wrong, and we believe that the abolition of rented pews in any congregation will materially help to break down the caste feeling between rich and poor. Free seats are certainly not out of harmony with the well-defined purpose of Methodism, "Christianity in earnest," which from the first has been alive to all interests for the betterment of humanity.

ROBT. H. SELF.

THE LATE REV. JAMES VANWYCK.

Resolution of the Hamilton District Meeting at its special session, April 15, 1897:

Moved by Rev. Dr. Philp, seconded by S. F. Lazier, Esq., and resolved, That as a district meeting we place on record our profound sorrow in the death of our dearly beloved brother, Rev. James VanWyck, late chairman of the Hamilton District, and president of the Hamilton Conference. In this sore bereavement the church has lost one of its most prominent, zealous and consecrated ministers. The high Christian character of our departed brother—his sterling integrity of spirit, and manly, generous nature, endeared him to all who knew him, and to none more than those who stood in ministerial relation to him. His many qualities of mind and heart, sanctified by grace, and fully consecrated to the service of God and humanity, marked him as a princely man—one whom the church and community delighted to honor. Though taken in the fulness of his vigor and usefulness, he has left a record which shall abide—a monument of praise in word and deed, which time cannot waste. We shall cherish his memory with tenderest regard and the recollection of his good and noble life will ever be to us a benediction. To the

church thus bereft of its pastor, we extend our heartfelt sympathy. To the stricken home circle, the sorrowing widow and sons, upon whose lives the darkest shadows of this bereavement have fallen, we especially pray, that "God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, may comfort their hearts."

Church News

Montreal Conference.

Phillipsburg.—Rev. E. S. Howard, pastor. Besides limited temporal prosperity, revivals were held during the winter. Evangelist H. Sykes labored earnestly and with success. Three appointments were visited, resulting in several conversions, quickening of the church, and cleansing of some six persons. At one appointment, at least, the work has since deepened and widened. One, at Phillipsburg, was "born when he was old." He has since been baptized and received into full connection, and living a godly life. On June 26 he will be seventy years of age. This man attended church but two or three times before the revival services began. Notwithstanding the accessions, when all losses are deducted, the net increase will not be large. We have Christian Endeavor and Junior Societies. Our Sunday-schools have opened promisingly this spring. The pastor has been invited to remain for the fifth year.

Ottawa, Dominion Church.—In Dominion Methodist church on May 17 Rev. Dr. Saunders, the pastor, spoke on the plebiscite. He said he trusted that the people would have an opportunity of expressing their straight opinion as to whether they were in favor of Prohibition or not. He read extracts from speeches by Gladstone, when Chancellor of Great Britain, and Sir Leonard Tilley and Hon. George E. Foster, ex-Finance Ministers of Canada, dealing with the question of direct taxation as a consequence of Prohibition. All of those speeches indicated that there would be no fear of raising sufficient revenue in case Prohibition was adopted. He strongly urged his hearers to support Prohibition, and warned them to be on their guard for the Sunday street-car agitation, which he felt would not long be delayed in view of Saturday's voting in Toronto. He candidly admitted that he was greatly pained and disappointed at the result of the vote. Special music was furnished by the choir.

Toronto Conference.

Toronto, Metropolitan Church.—The Sabbath-school rooms of the Metropolitan church have been in the hands of the decorators for some weeks. They were reopened on May 24, to the great delight of the teachers, Sabbath-school officers, and scholars. The many improvements included new seats, generously donated by Mr. Chester D. Massey. Addresses in recognition of the reopening were made by Rev. James Allen, pastor, and Mr. Carrick, superintendent. In celebration of the near approach of the Queen's diamond jubilee birthday the school sang, as the closing hymn, "God Save the Queen."

Toronto, Central Church.—A few weeks ago Mr. Walter Massey decorated the school-room, the Ladies' Aid parlor, etc., of Central church. No two church school premises in the city present a more admirable appearance than the Metropolitan and Central, for which the pastor and teachers are indebted to Messrs. Massey.

London Conference.

Blyth Circuit.—Rev. W. Rigby, pastor. The friends of our pastor, the Rev. W. Rigby, will be pleased to learn that after his severe illness he is so far recovered as to be able to take his usual work. At the last meeting of the Quarterly Board a resolution was unanimously passed, expressing sympathy with him in his late affliction. The congregations are glad to have him again with them, and hope for his complete restoration. The Board is also thankful to the chairman of the district, Rev. Joseph Edge, for the kindly interest manifested in the welfare of the circuit during the pastor's absence, and for the excellent pulpit supplies. The greatest harmony prevails on the circuit.—N. H. Young, Recording Steward.

Hamilton Conference.

Brantford, Wellington Street.—Rev. Dr. and Mrs. Ross invited the members of the Quarterly and Trustee Boards, with their wives, to spend the evening at the parsonage on the 14th inst. Among those present was Mr. Andrew Sharp, who is ninety-two years of age. His presence created a great interest in the affairs of former days. Mr. Sharp was a member of the Trustee Board which erected the first Methodist church in Brantford, and he has held nearly every office in the gift of the Methodist Church, and is highly respected by all.

Hamilton, Simcoe Street.—Rev. R. Burns, pastor. On May 23, the pastor took for his text Isaiah xxx. 16. The advantage to be derived from the bicycle was threefold, viz., mercantile, military and social. Its disadvantage came from abuse along the lines of over exertion, etc., producing ill-health in the rider, and from the dissipation which cyclists were often too prone to indulge in. On the point of ill-health, the reverend gentleman dwelt some little time, prophesying that insurance companies would so incorporate into ap-

plications for policies the queries, "Do you ride a bicycle?" and "Are you a scorcher?" Respecting the Sabbath, Mr. Burns said that Sir Oliver Mowat had earned the commendation of all right thinking people by the law prohibiting the exhibition of any prize-fight pictures. Sports were run too much for the benefit of syndicates and gambling concerns. In the United States 10,000,000 people were interested financially in horse-racing, prize-fighting, professional cycling, baseball and various forms of gambling. In conclusion, the preacher reminded the Sunday riding cyclist that the Lord never gave the Sabbath for pleasure, and also pointed out that, in their love for the wheel, they were liable to forget their church, Sunday-school and Christian Endeavor work. Only in Christian service could the wheel be rightly used on Sunday.

District Meetings.

MONTREAL DISTRICT.—The annual meeting was held in Douglas church, Montreal, on May 18 and 19. Rev. W. H. Emsley, chairman of the district, presided. Rev. P. L. Richardson, B.A., was elected secretary. Two probationers, Messrs. Dorman and Charlesworth, were recommended to be received into full connection and ordained, and Messrs. R. B. Ewan, M.D., W. S. Lennon, B.A., D. A. Lough, S.T.L., W. G. Bradford and J. J. Oke were continued on trial as fourth-year men. Isaac Norman was recommended to be received on probation. The following appointments were made: To the Sustentation Fund Committee—Rev. F. C. Reynolds and Mr. Ellis Dixon. Stationing Committee—Rev. D. C. Sanderson. Sabbath-school Committee—Rev. W. H. Sparling, B.A., and Mr. James W. Knox. Epworth League Committee—Rev. J. W. Clapham and Mr. J. H. Carson. Missionary Committee—Mr. Charles Morton.

The following recommendatory resolution was adopted: "That this meeting respectfully calls the attention of the Stationing Committee to the large number of circuits and missions, and the great extent of country embraced within the bounds of this district, rendering it exceedingly difficult for any chairman to give that oversight demanded by so extensive a field, and at the same time discharge the duties inseparable from the pastorate. We, therefore, earnestly request the committee to divide the present territory into two districts, the particulars to be referred to a committee."

The Plebiscite.—"Resolved, that this annual meeting of representatives, clerical and lay, of all the Methodist churches of the Montreal District, having learned that an attempt is being made to influence the government to submit the question of direct taxation in connection with the promised Dominion plebiscite on Prohibition, desires to record its strong conviction that the introduction of any other issue than the direct issue of Prohibition in the plebiscite would be a direct subversion of the distinct pledge given by the political party now in power, in the platform on which it appealed to the country, and on which it secured the people's mandate in the general elections of 1896. That this meeting is convinced that the only fair and honest way to submit the question to the vote of the electors now, is on the single and direct issue, 'Are you in favor of the immediate prohibition by law of the importation, manufacture and sale of intoxicating liquors as a beverage.' That a copy of this resolution be immediately forwarded to the Premier."

The Conference was invited to meet in Montreal next year.—P. L. Richardson.

STANSTEAD DISTRICT.—The annual meeting was held in the church at Beebe Plain May 18 and 19, 1897, Rev. J. Tallman Pitcher, president of Conference, in the chair. All ministers on the district were present, with the exception of Rev. John Davies, superannuated, who was detained through ill-health. There were also a good proportion of laymen in attendance. The Rev. George Stafford was elected secretary, and Rev. George H. Williams, assistant, for both sessions. Revs. J. H. Wright and Wm. Wood were recommended to attend college. Mansonville has lately completed a new parsonage. Elections to the various committees were: Stationing, Rev. A. Lee Holmes; Sabbath-school, Rev. P. H. Allin and Mr. J. H. Knapp; Epworth League, Rev. C. A. Sykes and Mr. L. E. Parker; Annual Conference Missionary, Mr. S. Stevens, Stanstead; Sustentation, Rev. R. Smith and Mr. Elson Harvey. Pastoral visitation, class-meetings, Sabbath-school, family worship, were among the subjects that were earnestly considered. The membership returns show a net increase on the district of sixty-four. Connexional funds show a slight advance over last year. The annual meeting for 1898 will be held at Magog.—George Stafford, District Secretary.

QUEBEC DISTRICT.—The annual meeting was held at Windsor Mills, commencing Tuesday, May 18, 1897. Rev. T. G. Williams in the chair. After devotional exercises, on ballot R. J. Holt Murray was elected secretary, and nominated as his assistants Rev. C. W. Finch, B.D., and Rev. P. Pagan, B.A. The examination of the probationers for the ministry was conducted by the chairman. Revs. George Crabb and J. A. Edwards were recommended to Conference to be continued on probation. Mr. Lindsay Wright, teacher of the mission school at Anticosti, was recommended to Conference to be received on probation for the ministry. Revs. W. Adams and W. J. Hewitt were recommended to Conference to be continued as superannuated ministers. The mixed session was called to order at 10 a.m. Wednesday with a good attendance of laymen. The reading of the statistical reports occupied the morning session. The membership shows a slight decrease. The missionary funds are

well up to previous years. The elections to the various Conference committees resulted as follows: Stationing Committee, Rev. A. A. Sparling; Sabbath-school Committee, R. W. Sparling, W. A. Moorehouse; Epworth League Committee, Rev. C. W. Finch, B.D., W. F. Hunt; Sustentation Fund, Rev. R. Robinson, W. Sawyer; Missionary Committee, W. H. Lambly, Esq. The following probationers were recommended to be sent to college: D. Mick, H. G. Cairns, S. H. Jones, G. Crabb. Conference was asked to grant permission to sell part of the church property at Buy, proceeds to be applied to building a new church. It was decided to hold the next district meeting at Lennoxville, and the financial district meeting at Danville. A hearty vote of thanks was passed to the friends at Windsor for their entertainment of the district meeting.

KINGSTON DISTRICT.—This meeting was held at Gananoque. The ministerial session was held on the afternoon of May 13, the Rev. Dr. Ryckman, chairman of the district, presiding. Rev. T. Brown was appointed secretary, with Revs. J. H. Miller and Thos. Meredith assistants. The moral and religious character of the ministers was examined and found to be satisfactory. J. H. Miller was advanced to a third year's standing as a probationer, and was recommended to be sent to college. Elwood Lawson was continued on trial. Votes of condolence were passed with the family of the late Rev. J. H. Stewart in the great bereavement they had sustained, and with Revs. C. J. Curtis and Wm. Williamson, at the loss which had come to them by death. An evening session was held, which was devoted to a profitable conversation on the state of the work in the district, in which emphasis was laid on the value of the class-meeting as an aid to spiritual growth.

On Wednesday morning a large number of laymen responded to their names. The elections for various committees resulted as follows: Stationing Committee—Rev. J. B. Robeson; Sabbath-school Committee, Rev. James Plett and Mr. R. Meek; Sustentation Fund, Rev. A. B. Johnson and Mr. Wm. Shaw; Epworth League, Rev. Samuel Shibley and Mr. J. L. Day. The meeting unanimously endorsed the invitation for the Conference of 1898 to meet at Grace church, Gananoque. A recommendation was adopted to the effect that the Inverary and Elginburg Circuits be united and known as the Inverary and Elginburg Circuit, having two ministers, a superintendent residing at Inverary, and a probationer at Elginburg. On motion of Dr. Jackson it was resolved to hold a series of three days' meetings during the year, at different points on the district, for ministerial conference and evangelistic effort. Sydenham was appointed as the place where the financial district meeting in September will be held.

GODERICH DISTRICT.—The May meeting was held in Ontario Street church, Clinton, on Wednesday, May 19, all the ministers being present. Rev. Joseph Edge, chairman, and Rev. F. J. Oaten, secretary. Messrs. Westman, Sawyer and Curry were reported as having passed the prescribed course of study, the two former having travelled three years, and the latter five years, and he is therefore recommended for ordination. A. E. M. Thompson, of Bayfield, was recommended as a candidate for the ministry; also E. F. Armstrong, of Goderich. H. A. Newcombe and W. Mills were recommended to be continued in their present relation on the superannuated list. Reports from the various circuits were heard and considered satisfactorily. At the meeting on Thursday, attended by laymen as well as the ministers, several recommendations were made bearing on the different funds. The case of Rev. Mr. Rigby, who has been so seriously ill, was recommended to the special consideration of the Contingent Fund Committee; Rev. Mr. Oaten, for medical expenses, was recommended to the Contingent Fund Committee. Mr. Olivant's case was recommended to the same committee. Fifty dollars was recommended to be granted to Rev. F. Oaten from the Sustentation Fund. Two children of Mrs. J. Turner, Goderich, aged twelve and fourteen, were recommended to be placed on the superannuation list. The next financial district meeting will be held in Londesboro', and the next annual meeting at Blyth. The question of the union of the two Methodist churches in Clinton, and the action of the Boards thereon, came up for consideration. The meeting expressed itself favorable to union, recommended that negotiations be continued, but did not see that it could take further action in sending the matter in to Conference at present.

WATERLOO DISTRICT.—The meeting of the Waterloo District closed at Cowansville, Que., on May 13, after a most successful and enjoyable session. Mr. Arthur Booth, an undergraduate of McGill University, was recommended to Conference for reception on probation. The Rev. W. T. Gunn, of Cowansville, and the Rev. W. P. Jackson, of Brighams, Congregational ministers, were introduced to the meeting, and heartily received. Twelve representatives were present on the second day. A slight change was recommended in the French work. There is an increase in funds and membership. A strong resolution by the Rev. W. Henderson, Cowansville, and Mr. J. A. Tomkins, Granby, was unanimously carried, condemning the publication in the papers of reports of prize-fights, also their reproduction on the stage, and asking for stronger legislation against such. The Rev. W. Howitt, B.A., of Sutton, was elected to the Stationing Committee. The September meeting will be held in Farnham. There was a largely-attended reunion on the first evening, when supper was served by the ladies in the basement of the church, afterwards a fine programme was rendered by the choir, and addresses given by the Rev. C. E. Bland, Waterloo, on "Social Life"; by the Rev. W. Howitt, Sutton, on "Christian Unity"; by the Rev. J. Mavety, Granby, on "Methodism." The Rev. W. Henderson presided. The

ministers and delegates all expressed their admiration of the natural beauty of Cowansville and the surrounding country, which was aptly termed by one of them, "The gem of the townships."

CHATHAM DISTRICT.—The meeting was in session at the Park Street church on Wednesday, May 19. Tuesday afternoon's session was occupied by the examination of the qualifications of the probationers, at the conclusion of which it was recommended: "That W. R. Vance be ordained; that A. W. Dever and A. E. Lloyd be granted second year standing; that S. L. Toll be granted first year standing." Wednesday morning's session was opened by a discussion relative to the state of the general work, and favorable progress in spiritual standing was disclosed. Rev. C. P. Wells was appointed secretary of the annual district association, with Revs. W. B. Creighton and A. W. Dever. Rev. H. W. McTavish, of Dresden, was appointed to the Stationing Committee; Rev. Mr. Hussar, of Louisville, and Mr. Shillington were appointed to the Sunday-school Committee; Rev. Mr. Muxworthy, Charing Cross, and Mr. Humphrey to the Epworth League Committee, and Rev. E. N. Baker, and Mr. Barfoot to the Sustentation Committee.

EXETER DISTRICT.—The annual meeting was held in the Parkhill Methodist church on Tuesday and Wednesday, May 18 and 19. The first session was taken up with ministerial character, when the usual disciplinary questions were satisfactorily answered. The two young men on probation, J. W. Ashton and C. C. Kane, were examined in the doctrine of the Methodist Church, and the books they read during the year. Rev. Mr. Mills, of Parkhill, applied for superannuation, on the ground of poor health. After listening to the statement, the Rev. J. Hart moved, seconded by Rev. J. C. Nethercott, that the district meeting recommend the Conference to grant the same. Several of the brethren spoke of his excellency of character, devotion to duty and ability as a preacher and his successful life in the ministry. A committee was nominated by the chairman to draft a resolution with reference to these excellencies, and record the same on the district book.

SARNIA DISTRICT.—The annual sessions were held in Sarnia on May 19 and 20, Rev. G. W. Henderson, chairman, presiding. Rev. Gerald Willoughby was elected secretary. It was found that all the ministers had adhered faithfully to their standards of discipline and doctrine. Two superannuates, Rev. Messrs. Hill and Collins were reported as having died. Two young men were recommended to college. In the evening a public service was held, at which Rev. Charles Smith, secretary of the London Conference, preached to a large congregation. At the close an old-fashioned Methodist love-feast was held, conducted by Rev. Edwin Holmes. On the second day lay delegates were present in full force. The circuit schedules showed that all the various departments of finance were found to have been well sustained, while the membership showed a wholesome increase. On motion the district placed on record its appreciation of its chairman. Rev. Charles Smith was elected as district representative to the Stationing Committee; Rev. J. A. Whiting to the Sustentation Committee; Rev. Wm. Penhall to the Sunday-school Committee, and Rev. J. A. Ayearst to that of the Epworth League. It was decided to hold the next financial meeting at Oil Springs, and the next annual meeting in Forest.

WINDSOR DISTRICT.—The annual meeting was held in Windsor Avenue church on May 20. The membership for the district has increased 456 during the year. There was a noticeable decrease in missionary funds. A deficit of \$177 was left last year, but an increase of over \$500 in collections over the previous years. Ministers generally reported that their salaries had been paid in full. Rev. J. Galloway was appointed representative to the Stationing Committee of the Conference; Rev. E. Mead, of Ruthven, and C. E. Naylor, of Essex, were elected representatives to the Sunday-school Committee, and Rev. Mr. McDonagh, of Kingsville, and J. A. Buchanan, of Comber, were appointed members of the Sustentation Committee. Among the resolutions passed was a request to the Dominion Parliament to prohibit betting at the race tracks throughout the country, as it was considered demoralizing. The last resolution protested against the appointment of the Duke of Leeds as the next Governor-General of Canada. As is well known, he is connected with distilleries, it was considered that his appointment would have a bad effect upon the work of the temperance people.

WOODSTOCK DISTRICT.—The election of the various representatives to the Conference at Bradford resulted as follows: Stationing Committee, Rev. J. Pickering, Woodstock; Sabbath-school Committee, Rev. H. A. Cook, Oxford Centre, and Mr. Joseph Gibson, Ingersoll; Epworth League Committee, Rev. W. J. Sipprell, Woodstock, and Mr. H. S. Dickert, Woodstock; Sustentation Committee, Rev. G. Richardson, Ingersoll, and Mr. George Adams, of Woodstock; Missionary Committee, Mr. Brown, Woodstock.

LONDON DISTRICT.—The annual meeting, held in Wesley Hall, London, closed May 20. The election of a representative on the Conference Stationing Committee proved interesting. Rev. B. Clement was elected on the sixth ballot, the names of Revs. T. T. George, of Delaware, and E. B. Lancaley, of London, being the others put forward. Rev. A. G. Harris, with Mr. J. C. Beal as associate, were elected to the Conference Epworth League Committee, and Mr. W. H. McCutcheon to the Missionary Committee. Rev. R. Redmond, Dorchester, and Ezra Hunt, Westminster, are representatives on the Sunday-school Committee. A resolution,

moved by Rev. A. G. Harris, disapproving of the proposal to link direct taxation with Prohibition in the plebiscite vote, was adopted unanimously, after a little discussion, in which Mr. Beal advocated more time for deliberation, but others thought the assembly had their minds made up on the subject. Mr. Bowman urged that greater effort be made during the year to carry out the resolutions of the Conference. They had been too lax in the past. The circuit schedules were on the whole gratifying.

Memorial Notices

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

MEADOWS.—William T. Meadows was born at Long Horton, Huntingdonshire, England, October 30, 1808, and died at Paisley, Ont., April 3, 1897. The influence of a pious mother told early on his life, for at the age of fifteen he was converted, and immediately identified himself with the Methodist Church. He was useful and popular as a local preacher in the early part of his life, but being afflicted with paralysis, he was prevented later in life from getting about as in former years. In all his business life he was honest and upright, in his religious life he was the life of the church he attended. As his class-leader expressed, he was an old-fashioned Methodist, not afraid to shout "Amen!" when he felt the power of God. He loved the cause of God, and always gave a tenth of his income to church purposes, and often far more, so great was his zeal for the church and its advancement. He was ill only forty-eight hours with inflammation, and suffered greatly until death came. To his class-leader, who spoke to him of his suffering, he replied, "Oh, what are all my sufferings here," etc. Soon after he fell asleep in Jesus. His aged partner, with whom he had lived sixty-three years, still survives him, together with two sons and three daughters. Com.

LINTON.—John Linton, was born near Cobourg, Ont., in 1832, and passed away April 7, 1897, after a few days' illness, to be with the Saviour he loved. He came to the township of Hibbert, Perth county, when twenty-six years of age, and by hard labor, hewed out a comfortable home. In 1859 he was united in marriage to Miss Eliza Bell, and together they journeyed through thirty-eight happy years. Naturally a very conscientious man, Bro. Linton was led to believe he owed his life to God, and with his wife, during the pastorate of Rev. Mr. Elsworth, they united with the Methodist Church. In this church he served God through all the years, filling with great acceptability the positions of steward, class-leader, Sunday-school superintendent and trustee, and in each was honored and successful. Though afflicted with deafness during the last few years, yet his place was always filled. He loved God's house. He loved God's people. He loved his God. The writer will never forget the fervency of his prayers, as he would utter, "They shall never be confounded who trust in thee, O Lord." Nor will the home be forgotten as a home for Methodist preachers. He leaves a wife and nine children to mourn his loss. One boy has passed on before. Three brothers and two sisters still live. He was indeed "a father in Israel." His home was the minister's home. His money was a trust from God. A loving husband, a kind father, a man of God. His sickness was short. His end was heaven. We all miss him. God bless those in the old home. M. J. Wilson.

VEALE.—Thomas Cotton Veale was born in Devonshire, England, and came to this country in 1867. He was converted when a lad, and united with the Bible Christians, whose fellowship he enjoyed until the union, which placed him among the membership of our great united Methodist. He was married about forty-four years ago to Miss Eliza Box, who now, a sorrowing widow, survives him. Three sons and two daughters also remain to mourn his departure. Rev. John Veale, of Highgate, a minister of the London Conference, is a nephew of the deceased. Our departed brother was for sixteen years a local preacher, and also held the responsible positions of Sabbath-school teacher, class-leader and trustee. In him the Methodist church at Springford lost a valuable member. "Surely the fear of the Lord, that is wisdom, and to depart from evil is understanding." Through untold suffering and patient hope he passed to his Lord, from his comfortable home in South Norwich on March 20, 1897, aged sixty-seven years. B. L. Cohoe.

DABOLL.—Louisa Daboll, third daughter of Mr. and Mrs. Jacob Daboll, was born in the township of Thorold, April 2, 1863, and died at her parents' residence near Lynedoch, May 14, 1897. From early childhood our dear sister was quiet and religiously inclined. At the age of fifteen, during a series of revival services held in the old Methodist church, she gave her heart to God, and never wavered in her new-found love. About two years ago she seemed to be falling in her wonted strength, little thinking that those beginnings of feebleness would so undermine her strong constitution. About nine months ago she took a trip in one of the eastern counties, hoping that a change would bring her great benefit, but on returning in January it was evident that her feebleness was increasing. She attended our third quarterly meeting, and took part in the testimony and sacramental services, which was

the last time she attended our public services. Her general disposition soon made the impression that she had a beautiful spirit controlling her life. Every one seemed to like Louisa, as she was commonly called, in all the public and social gatherings of the people. She clung to life with great tenacity, caused probably by the commonly understood fact that another young person is affected by her demise, yet she never murmured at the idea of closing up life so soon, to the disappointment of others, if such be the will of God. Our sister is gone from our church and membership, from our Sunday-school and Young People's Society, and is beyond doubt gone to be forever with the Lord. R. B. Rowe.

PINNELL.—Mrs. Phoebe Pinnell was born in the county of Wiltshire, England, about sixty-six years ago. In 1847 she came with her parents to Canada. Their first home was in the township of Chingracoosy, near Brampton. In 1850 she was married to Mr. Edward Pinnell. A few years afterwards they removed to a new forest home, in Kinloss, county of Bruce, where a part of the village of Kinlough now stands. She was converted to God in early life; was very attentive to all the means of grace; lived in the atmosphere of prayer; was exemplary in all the duties of life; bore her many trials with patience and meekness. Apparently in her usual health, she went to her room to retire to rest on Saturday evening, April 3. About 9.30 a noise was heard in her room. The family found her expiring upon her knees. Living in daily communion with God for many years, "we mourn not as others without hope." May her husband, family, class-mates and friends all meet her in heaven. N. S. Burwash.

TURNER.—Miss Sarah Ann Turner, third daughter of Mr. and Mrs. James Turner, died in Culross, county of Bruce, May 3, 1897, after about five weeks' illness. She was converted to God about three and a half years ago, in special services conducted by Evangelists Johnston & Sutcliffe, under the superintendency of Rev. J. J. Noble. Her religious life was characterized by constancy and fidelity. She loved the class-meeting, the Sabbath-school and the Epworth League. She was ready to give her testimony for Jesus. During her sickness no doubt or fear distressed her mind. She was peaceful and joyful, fully resigned to live or die according to the will of God. Her father's death two years previously left a lonely home circle. Her own departure leaves her widowed mother, her brother and sisters, all the more fully resolved to be ready for the glorious reunion in our "Father's house of many mansions." May her class-mates and her many other youthful Epworth League and other friends meet her there! N. S. Burwash.

BOWMAN.—Born December 28, 1869, Elizabeth Ann Taylor, wife of Cyrus Bowman, Springvale, Haldimand county, died at the residence of her father (the late Francis Taylor), North Derby, April 4, 1897, after a lingering illness, which she bore with great patience. This makes in all three deaths that have taken place in this estimable family in little more than a year. Lizzie was converted to God in early life, during the pastorate of Rev. R. Johnston. She lived a practical Christian life. It could be said of her that she was really useful in church work. She died very happy, comforting her widowed mother, three brothers and only remaining sister, with words of cheer and bright testimony, as she was entering the valley of death. Her now sorrowing husband was unavoidably absent from the bed-side of his dying wife, and reached home in time to meet the funeral well on the way to the place of interment. Bro. Bowman, Sister Taylor and family have the heartfelt sympathy of a large circle of friends. William Ottewell.

RUSH.—Charlotte Hagon, the beloved wife of Matthew Rush, was born in Norfolk county, England. After a long and painful illness she went home to her reward, March 20, 1897, aged sixty-five years and nine months. Mrs. Rush was a member of long standing in the church at Washington, a dutiful wife, a kind mother, and one who will be much missed in the entire community. Since her son's (George Rush) unexpected death last fall, she had never fully rallied, and in her closing hours her thoughts and prayers were that her loved ones would meet her in heaven, for which she was anxiously waiting, praying that the Lord would take her whenever he pleased. Five children survive her, Mrs. Boutler and Irvine Rush, Dakota; James Rush, Berlin; Mrs. Koske and Menno Rush, Washington. S. E. Marshall.

DAY.—John Day, of Washington, Ont., and his beloved wife, went home almost together, in a good old age, "full of years." John Day was born November 5, 1818, in Great Dunham, Norfolk county, England, and at an early age was baptized and confirmed in the Anglican Church. In 1840 he married Emily Havers; came to America in 1846, and settled in this vicinity, where he resided over fifty years. He became a member of the Methodist church here, and while he could not of late years attend the sanctuary because of infirmities, he sought in every way to acknowledge his Saviour in his home. In about three weeks' time—April 30, 1897—he was followed by his life-long partner. Sister Day was converted in her ninth year, and was thus seventy years in the good way. Though so many years of age she was, up to the very last, a constant attendant at the Sabbath services, and her simple heart-felt testimony in the class-meeting, which she loved so well, was burned down deeply into the memory and heart of the church she attended. When asked for her last instructions to her children around her she at once replied, "Serve the Lord, and live each day as if it were the last, and meet me in heaven." Three married daughters, all residing in the United States, survive her, and a son, John, a local preacher,

with whom the whole community deeply sympathize in this their double affliction.

S. E. Marshall.

SPAFFORD.—Harvey Spafford was born July 10, 1815, in Cherry Valley, where his whole life was spent, with the exception of some three or four years, in the State of New York. When about twenty-one years of age he was converted, but having unfortunately lost his first love, he was blessedly restored to the favor of God in 1850, under the ministry of Mr. Daniel Daily, a faithful local preacher. He immediately united himself with the Methodist Church, and continued his membership to the close of life. On March 15, 1842, he was happily united in marriage to Miss Lucy Sayles, who, after an unusually pleasant married life of fifty-five years, now, with one son and two daughters, mourns the loss of a most loving and thoughtful husband, and a kind and indulgent, but ever faithful father. Father Spafford was a man of more than ordinary intelligence, and for years he filled, with great acceptability, offices of trust and responsibility. He was fond of poetry, and left behind him quite a number of pieces of his own composition, that do great credit to his mind and heart. In the church of his choice he was honored with many positions, such as Sabbath-school superintendent, circuit steward and class-leader. In the discharge of the varied duties of these positions he was faithful, and ever strove, by enthusiastic effort, to secure the best possible results. His religious experience was rich and joyous, and his testimony earnest and full, ever gladdening the hearts of those who heard him. He will long be remembered in Cherry Valley as one of the most faithful and consistent members of the Methodist church. For some years his health has been gradually failing, so that he was not permitted to meet in the place of prayer as his wont had been, but when the messenger came, it found him fully trusting in Christ, and calmly waiting the hour of his release. On April 16, 1897, the summons came, and "he was not, for God had taken him." W. J. Young.

BUNT.—Munford Bunt, son of Petherick and Susan Bunt, first saw the light in the township of Peel, August 15, 1850; and after a brief illness, brought on by la grippe, "fell asleep" March 29, 1897. Few men, by a sterling, steady Christian life and character have succeeded in winning the esteem of those who knew them best, as he did, and that without seeking it as an end, or at the expense of principle. He had not much of this world's goods, but better than that, was "rich toward God," rich in faith and good works. He was converted in 1874, under the faithful ministrations of the Rev. J. F. German, D.D. It was at his pastor here that the writer first met him, and a more faithful, devoted and helpful church official it has never been my privilege to know. He was not emotional in his religious life, but intensely practical. Rarely, if ever, was he heard shouting, "Hallelujah!" yet his life was a continual expression of praise. On the different circuits where he lived, the churches were not slow to recognize his worth, and made use of his gifts in the various offices of Bible-class teacher, Sunday-school superintendent, and recording steward. Writing concerning him, his brother, the Rev. W. C. Bunt, of the Manitoba Conference, says, "He habitually consulted God in all his affairs, and showed his love by doing his will." Another ministerial friend says, "He was one of the best men I have known; his life will ever be a strong incentive to me." So "being dead he yet speaketh." The sorrowing widow and five fatherless children have received many tangible expressions of sympathy in their heavy loss. May the God of all grace comfort their hearts. T. D.

NEWTON.—Elizabeth Jane McMullen was born in Sidney, December 5, 1834. As one of a numerous family, she was trained in a moral home. A mother was a potent factor in forming the character of her daughters in the period of their youth. She was favored with all the benefits of the public school in childhood. The Methodists had good societies and regular preaching convenient to her early home. Among the multitudes converted to God, in her maiden life, Elizabeth was numbered. She became an active worker in the church, and continued a devoted, humble disciple to the end of life. Richard Newton, Esq., of Huntingdon, secured her for his second wife, February 2, 1876. They were married in the Grove in Belleville, in the same house where she finished her course, April 9, 1897. Mrs. Newton was a true believer, with an assured Christian experience. The equality of these yoke-fellows made it easy to maintain family religion in their home. Soon after marriage they removed to the county of Oxford, where the family was prospered by industry and frugality. They were identified with the Salford Methodist church, in its efforts and growth. A new and valuable home was selected near the town of Woodstock, where the parents and younger members of the family found increasing success in secular and sacred life. Mr. Newton changed mortality for life in 1888. In all these places Mrs. Newton performed well her part. And in widowhood remained as seeing Him who is invisible. With suitable provision for her comfort, and by mutual arrangements, she returned to Belleville, where, among her relatives and early associates, she went very suddenly to the "house not made with hands, eternal in the heavens." J. Gardiner.

A bed of freshly turned earth, if allowed to lie undisturbed, will show itself to be full of seeds we knew not of. So our life on earth is full of germs—the beginnings of all the trees of paradise, or of all the poison vines and upas trees on the banks of the river of eternal death. —Rev. J. S. Wrightour.

News of the Week.

Monday, May 24.

The Queen's Birthday was very generally celebrated throughout the Dominion.

President McKinley sent a cable message to Queen Victoria congratulating her on the celebration of her seventy-ninth birthday.

James Sickles, a member of the Dufferin Rifles, was drowned at Brantford while attempting to shoot the falls near the dam in a birch-bark canoe.

Hon. Mr. Marchand reached Quebec to-day, and was sent, for by the Lieut.-Governor, and entrusted with the formation of a new Ministry.

Geo. E. Mellor, of Toronto, was drowned in the Welland Canal near lock 24, Thorold. He was riding down the canal bank from Welland, and it is supposed that his bicycle got into a rut and threw him into the canal.

Tuesday, May 25.

Mr. Fielding introduced the tariff changes in the House.

Winnipeg will celebrate jubilee day with a big demonstration.

About 250 Chinamen, who are under contract to go to Cuba to labor on the plantations there, arrived in Montreal over the C. P. R.

The running of electric cars in Kingston on Sunday will likely be taken to the courts. It is said that the Lord's Day Alliance will accept the challenge and see whether such action is legal or not.

It is thought desirable that the Canadian Fund for the relief of the distress in India should be finally closed. The lists of subscriptions are accordingly being prepared by the Hon. Treasurer, Mr. J. M. Courtney, and will shortly be published.

A section of the Canadian contingent that will form the guard of honor to Mr. Laurier at the forthcoming diamond jubilee celebration in London assembled at Toronto to-day, and proceeded to Quebec, where they will be joined by the other members of the escort.

The Right Rev. C. C. McCabe, Bishop of the Methodist Episcopal Church, says that Dr. Depew misrepresents American feeling in describing it as anti-British. The Bishop has written to Lord Salisbury at length, assuring him of the kindly feeling in the United States towards the Mother Country.

Wednesday, May 26.

Thomas Totten died in the fall at Barrie, aged 103 years.

The break in the Welland Canal has been repaired, and vessels were locked through to-day.

The mountains in the eastern part of the Adirondacks were covered with snow this morning.

The Provincial Convention of the Knights of the Maccabees was opened to-day in Guelph, Ont.

Spain is negotiating a large loan, secured by the Almaden quicksilver mines, to meet her war expenses.

The German Reichstag to-day adopted a credit of thirty million marks for the purpose of rearming the German artillery with improved fieldpieces.

The log of the Mayflower, which was entrusted to Mr. Bayard by the London Consistorial Convention, was formally presented to the commonwealth of Massachusetts to-day.

At a meeting of about thirty rabbis and laymen in New York, a resolution was drafted favoring the colonization of Palestine by Hebrews, but opposing the scheme of making it a State.

Although the Government has been considering the question, no decision has yet been announced on the subject of export duties.

The Marquis Ito, who will represent Japan at the jubilee ceremonies, spoke in Montreal to-day of the excellent opportunities for trade between Canada and Japan. He says there is a great market in his country for many of our products.

A delegation of the veterans of the Fenian raid waited upon Sir Richard Cartwright, the acting Minister of Militia, to-day, and asked that a medal be granted to the survivors of '68. Sir Richard expressed himself favorable to granting the request.

The following are the members of the new Ministry in Quebec, who were sworn in to-day at Montreal: Mr. F. G. Marchand, Premier and Treasurer; Mr. Horace Archambault, Attorney-General; Mr. H. T. Duffy, Commissioner of Public Works; Mr. S. N. Parent, Commissioner of Crown Lands; Mr. F. G. M. Dechene, Commissioner of Agriculture; Mr. A. Turgeon, Commissioner of Mines and Fisheries; Mr. J. E. Robidoux, Pro-

vincial Secretary; Messrs. G. W. Stephens, J. Shehyn, J. J. Guerin, Ministers without portfolio. The only English Protestant in the Cabinet is Mr. Stephens, and he has no portfolio.

Thursday, May 27.

The Medical Society of Winnipeg has pronounced against the proposed Victorian Order of Nurses.

On the 7th ult., the Sultan of Zanzibar issued a proclamation abolishing the legal status of slavery in Zanzibar and Cembra.

The Methodists of Ottawa held a public meeting to promote the building of the Barbara Heck residence for women students at Victoria University.

Hunt's bank at Bracebridge was robbed of about \$1,000 in cash, and \$3,000 worth of bonds. The safe was completely wrecked.

Lieut. Peary has obtained a five years' leave of absence from the United States navy in order to organize another expedition in search of the North Pole.

The big French naval scheme calling for one hundred million francs, in addition to the regular naval expenditure, has been endorsed by the Naval Committee of the Chamber of Deputies.

Lord Aberdeen was motorman on an electric car which made a trip from Aylmer to Ottawa, with the Government House party. They went out to name the new park the Queen's Park.

The United States Circuit Court of Appeals has dismissed Olive A. Sternaman's appeal against extradition to Canada on a charge of murder, and it is said that she will now appeal to the Supreme Court.

Regarding the tariff proposals the London Times says: "Whatever their fate, they constitute by far the most important and effective contribution ever made to the commercial unification of the empire."

It is evident from a report which has been presented to the Dominion Parliament that the British Government has refused, and is likely to persist in a refusal of the application of the United States to reopen the seal question at the present time.

The canonization to-day of the Blessed Zaccaria, founder of the Order of Barnabites, and the Blessed Fourier de Maitainour, surnamed the Apostle of Lorraine, was the most impressive ceremony witnessed in St. Peter's since the abolition of the temporal power of the Popes.

Friday, May 28.

Mr. Thomas Wilson, Deputy Chief of the Hamilton Fire Department, who was injured at a fire last night, died this afternoon.

The reports of business in the United States furnished by the commercial agencies indicate a slight, although very slow, improvement in the general trade movement.

The Liberals of East Huron held a convention at Brussels to-day to nominate a candidate for the Provincial Legislature. Mr. A. Hislop, of Grey township, secured the nomination over Mr. W. H. Kerr, of Brussels.

A West Prince Albert despatch says that an Indian named Almighty Voice shot a rancher named Dennes near Batoche. A police party overtook the Indian to-day, and two of the police were wounded by him while making the arrest.

Saturday, May 29.

Five hundred horseless cabs will be placed on the streets of Paris early in July.

Three men, believed to be responsible for numerous burglaries in the west, were captured at Chatham.

Prof. Andree expects to start from Spitzbergen on June 20, to discover the North Pole in his balloon.

The Pope has issued an important encyclical on his favorite theme of the unity of the Christian churches.

During a special service in the Pisa Cathedral a panic was caused by the fall of a lighted candle, and seven persons were killed and seventeen injured.

The steamer Shickluna collided with the steamer Tecumseh about three miles off Long Point, in Lake Erie. The Shickluna sank, but her crew were rescued.

"Almighty Voice," the Indian murderer of Sergt. Colebrooke, was pursued by mounted police. He shot and wounded a couple and finally took his stand on a bluff near Duck Lake, N.W.T. From his ambush he shot and killed Corporal Hockin and Constable Kerr of the mounted police, and Postmaster Grundy, of Duck Lake. At latest accounts the police were shelling the bluff with a seven-pounder. The Indians in the vicinity are greatly excited, and it is feared others may join the fugitive.

Cures

Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures. Cures of Scrofula in severest forms, Salt Rheum, with intense itching and burning, scald head, boils, pimples, etc. Cures of Dyspepsia, Rheumatism, Catarrh, by toning and making rich, red blood. Cures of Nervousness and That Tired Feeling, by feeding nerves, muscles and tissues on pure blood. For book of cures by

Hood's Sarsaparilla

Send address to C. I. Hood & Co., Lowell, Mass. Hood's Pills are the best after-dinner pills, aid digestion. 25c.

FOR NEURALGIA Use Minard's Liniment. FOR RHEUMATISM Use Minard's Liniment. FOR COUGHS AND COLDS Use Minard's Liniment. FOR BURNS AND SCALDS Use Minard's Liniment. Prepared by C. C. Richards & Co., Yarmouth, N.S., and For Sale Everywhere.

Monumental.

MONUMENTS. D. McINTOSH & SONS, The leading Monumental Dealers of Canada 524 Yonge Street, Toronto.

Artist.

J. W. L. FORSTER STUDIO... 24 King St. West

Births, Marriages and Deaths.

DEATH. IMRIE—Of cerebral hemorrhage, on Monday morning, May 24, while from home at Harriestown, Ont., Miss Martha E. Imrie, of St. Paul's Manse, Simcoe, Ont., and sister of Mr. J. A. Imrie, of the Toronto Type Foundry, of this city.

I Wouldn't be so headstrong as to refuse advice when offered in a friendly spirit. Would You Not show better judgment by investigating? If right, follow it. It WILL BE RIGHT if you are advised to use

THE COOK'S FRIEND BAKING POWDER.

TORONTO RAILWAY COMPANY. SERVICE OF CARS INTO THE PARKS. Victoria and Manor Parks.—Open cars on King Street run every six minutes. Connections are made at the junction of Queen Street and the Kingston Road with the Toronto and Scarborough Railway cars, which run direct to the Park gates. High Park.—College and Yonge, and Carlton and College cars run every five minutes direct into the Park. Long Branch.—Open cars leave Sunnyside by the Toronto and Mimico Railway every 20 minutes. Special rates from any part of the city to this Park may be had for school and other picnic parties. Private cars and moonlight trips can be arranged for on reasonable terms. JAMES GUNN, Supt.

Valuable Works on Baptism

- Scripture Baptism—A Tract of Bible Statistics. Per 100. 50c
Baptism: How? and for Whom? By Rev. W. W. Colpitts. 15c
Reasons for Methodist Belief and Practice Relative to Water Baptism. By Rev. John Carroll. 5c
Infant Baptism Scriptural, and Immersion Unnecessary. By Rev. John Hannah. 5c
The Scriptural and Historical Character of Infant Baptism Asserted and Defended. By Rev. Wm. McDonagh. 10c
Christian Baptism Illustrated and Greatly Simplified by Means of a Number of Charts and Diagrams. By Rev. T. L. Wilkinson. Paper, 40c. Cloth. 60c
Baptism: Its Mode and Meaning at the Time of Our Lord Historically and Philologically Investigated. By Rev. W. A. Mackay, D.D. 25c
Immersion Proved to be Not a Scriptural Mode of Baptism, but a Romish Invention; and Immersionists Shown to be Disregarding Divine Authority in Refusing Baptism to the Infant Children of Believers. By Rev. W. A. Mackay, D.D. 25c
Debate on Baptism and the Book of Mormon, between Rev. W. H. Cooper, Methodist, and Elder A. Loverton, Latter Day Saint. 50c

We Pay Postage. WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2176 St. Catherine St., Montreal. S. F. HUESTIS, Halifax, N.S.

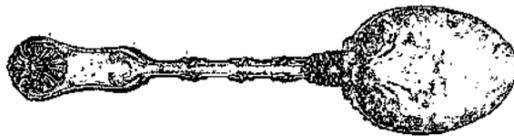


Sign of the Big Street Clock Nearly Opposite Yonge St. Arcade.

Kents' Jewellers and Silversmiths 144 Yonge St.

June Weddings

are suggestive of Wedding Presents, and in selecting from our stock you have presented to you all the styles of the best silverware manufacturers of the world to choose from. The range of prices, commencing from 50c. in a Sterling Silver Spoon, and gradually rising all the way up to \$500.00 in a Sterling Silver Tea Set, makes the difficult task of present-buying a pleasure. Mail Orders carefully attended to.

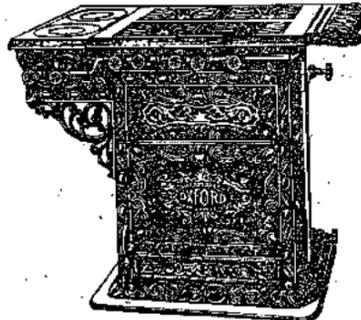


One dozen Sterling Silver Spoons in leather case, silk lined, all initialed . . . \$5.00

The Warm Weather

To overcome this you require an

OXFORD GAS RANGE



And thus obviating the overheating of the house during Summer Months. We are the originators of this Range with—

High Broiling and Toasting Oven.

Beware of Imitations.

These Ranges are fitted throughout with Perfectly-Adjusted Needle-Point Valves, and are very Economical in Consumption of Gas. See this Range before purchasing.

Sold by all Leading Dealers.

MANUFACTURED BY—

The GURNEY FOUNDRY CO. (Limited), TORONTO. The GURNEY-MASSEY CO. (Limited), MONTREAL.

Oilcloths Linoleums SPECIAL VALUES.

Those who know, know that there is no house in Canada that sells anything like the quantity of Oilcloths and Linoleums we do. All the larger offices, commercial houses, club-rooms, and other buildings that use these goods for floor coverings, come here. We know a good deal about the Oilcloth and Linoleum business, and shoppers are sure of getting something reliable.

This week we have received a special lot of Scotch Oilcloths and Linoleums, that come to us in a way to make prices very unusual.

- Oilcloths, 8-4, regularly worth 50c. and 60c. a square yard, special at 40c. and 50c. 0 50
Linoleums, 8-4, regularly worth 52c. and 75c. a square yard, special at 40c. and 50c. 0 55
Figured Cork Carpet, special, per square yard. 0 90
Plain Cork Carpet, special, per square yard. 0 85

Wishing to make more room in the basement, we will clear out all the 8-yd. wide Oilcloths. Some have been seasoned five years, and consequently are very durable. The regular price is \$1.15 and \$1.35; clearing price, net 0 85

You know us as exclusive agents for Staines' Celebrated Real Handmade Inlaid Linoleums. There is nothing like them for hard wear—wear like a board. We have a magnificent assortment at the present time.

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

The Purely Ethical Gospel Examined.

A Lecture delivered at the opening of the Theological Classes in Manitoba College, March 30, 1897. By Rev. Principal King, D.D. Price, 25 cents.

WILLIAM BRIGGS, 29 to 33 Richmond Street West, Toronto.

Bible Illustrations.

A series of plates illustrating biblical visions and antiquities, being an appendix to Helps to the Study of the Bible.

Cloth, postpaid, 50 cents.

WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto.

ALMA COLLEGE.

The annual meeting of the College Board on the 28th ult., was one of much importance. With an eye to other engagements, the Rev. Dr. Austin resigned the Principalship, his resignation taking effect at the close of the academic year, and the Rev. Professor Warner was appointed to fill the place so vacated. We are so unaccustomed to change in the headship of our colleges, and very properly so, that a resignation and an appointment take us somewhat by surprise. Leaving out of consideration the universities and theological schools, Albert and Alma, Whitby and Hamilton, have become so associated with the names of the men presiding over these colleges that, like as in the case of the Austrian quadrangle in Lombardy, it seems unnatural to have it broken. Principal Austin has directed the movements of Alma College since its opening, has won for the institution a noble standing in the country, and for himself a fair fame as a scholar, an educator, and an administrator. In his hands the enterprise has rapidly developed; the courses of instruction and the faculty have been efficiently organized; the property made a plant for its purposes second to none in the Dominion, and over two thousand young ladies have, by these means, received the impress more or less distinct of a liberal education. The Board expressed its regrets at Principal Austin's retirement, and its sense of indebtedness to him, in a very cordial resolution. Dr. Austin's successor, Principal Warner, has also been connected with the college since its opening. A faithful assistant; a painstaking and successful teacher; a valuable counsellor and friend, beloved of the students; a careful guardian of the college interests, both as Secretary of the Board, and supervisor of a department of its funds; as a scholar, instructor, administrator, and man of affairs, he has, in his quiet, energetic and successful discharge of the duties entrusted to him, so commended himself to the Board in attainments, purposes, ability and character, that there was but one voice as to his elevation to the Principalship of the College. The Board had great confidence that it had trusted this important charge to safe hands, in which educationally and religiously the reputation of the college, so well won, shall not suffer; in which there will be even increased vigor and economy of administration, and maintenance and growth of academic efficiency. Principal Warner and the staff he gathers around him will no doubt enjoy the support of the church and the public, as it has hitherto been accorded, in a fair share of their generous patronage. The quickening of the business life of the country will help all our colleges, especially our Ladies' Colleges; and the Board of Alma College expresses confidence that it has made such appointments and arrangements as shall well deserve the favor of our people and the practical recognition of the public at large. A. C.

GRIMSBY PARK SUNDAY.

To the Editor of The Christian Guardian: Dear Sir,—I was very much surprised at some of the statements contained in a letter signed J. L. Spink, which appeared in your issue of May 26, 1897. I have resided with my family at Grimsby Park for the last seventeen summers, and I have been on the Board of Directors, but I am not now. I therefore know the way the Sabbath is observed on the Park grounds. I have no hesitation in saying that the day is better observed at the Park, and the people are more quiet, orderly and well-behaved than in any city in Canada. I think the statement in Mr. Spink's letter that "the sale of cigars at the hotels on Sunday is as unquestioned as in Chicago and other cities, it being openly done," is a distortion of the truth. The other statement, "that he has heard it said that even cigarettes and candles were sold on Sunday," is an unfair insinuation, as he says of this he has no personal knowledge. It may be that cigars have been sold on Sunday in the hotels to guests, as is customary in all hotels, but this is, and always has been, contrary to the rules and regulations of the Board. Neither candies nor cigarettes have been sold openly on Sunday, and if done, it is also contrary to the regulations, and it must have been in a very small way, as I have never heard of it. The same is true of alleged laundry work. These statements, therefore, I think are unjust and calculated to leave a wrong impression. As to having eminent preachers on the Sabbath days, this is only doing the same as all our large churches do in the cities. The Park was originally established as a summer resort, where the use of intoxicating liquors of all kinds, and

many other temptations usually found at such places, were, and are, forbidden. Thousands of people have found there a safe summer home, the advantages of which are not excelled in any place in Canada. I know the directors from time to time have done their best to do away with everything objectionable on Sunday, but there are difficulties about entirely closing the gates on that day. To throw them open would make things infinitely worse. Some people think that the Park Company is nothing but a money-making institution, but as a matter of fact, no dividends have been paid by them for several years past. Several who have made great objections to Grimsby Park Sunday have never been there on that day. In my opinion, those who are trying to destroy and boycott the only summer resort in Canada that we have under first-class religious influences, should be better employed.

S. F. LAZIER. Hamilton, May 29, 1897.

Toronto Markets.

Table with columns for 'STREET PRICES' and two columns of prices for various commodities like wheat, corn, and livestock.

Advertisement for Rice Lewis & Son, featuring 'Brass and Iron BEDSTEADS' and 'Tiles, Grates, Hearths, Mantels'.

Advertisement for William Briggs, 'Our Stationery Department', listing various stationery items and contact information.

THE TORONTO GENERAL TRUSTS COMPANY.

The fifteenth annual meeting of the shareholders of the Toronto General Trusts Company was held at its offices on the corner of Yonge and Colborne Streets, Toronto, on Tuesday, the 25th day of May, 1897. Mr. John Hoskin, Q.C., LL.D., the President of the Company, occupied the chair. Among those present were Sir Frank Smith, Senator Cox, Messrs. E. A. Meredith, LL.D., W. H. Beatty, George Gooderham, W. R. Brock, Samuel Alcorn, Robert Jaffray, J. J. Foy, Q.C., Arthur B. Lee, T. S. Stayer, J. G. Scott, J. W. Langmuir, James Henderson and Edward Galley.

FIFTEENTH ANNUAL REPORT.

The directors of the Toronto General Trusts Company submit their fifteenth annual report, accompanied by the usual financial statements, showing the results of the Company's business for the year ended 31st March, 1897.

It will be seen that executorships, trustees, administrations and new estates to the extent of one million seven hundred and fifty-two thousand nine hundred and fifty-two dollars and twenty-six cents (\$1,752,952.26), have been assumed by the Company during the year. In addition to this large volume of new business, the Company has, in a greater number of cases than any previous year, been called upon to act as trustee for the issue of bonds, and registrar of stocks.

The profit and loss sheet shows that after payment of the expenses of management and all other charges connected with the Company's business, the net profits for the year amount to thirty-three thousand two hundred and seventy-nine dollars and twenty-nine cents (\$33,279.29). Out of these profits four quarterly dividends of two and one-half per cent., or ten per cent. per annum on the paid up capital stock of the Company, have been paid. There has also been placed to the credit of contingent account the sum of five thousand dollars (\$5,000), which fund, after payment of all ascertained losses during the year, leaves at the credit of that account \$54,356.78, and \$3,279.03 has been carried forward to the credit of profit and loss. The reserve fund, as shown by the liabilities and assets sheet, stands at two hundred and fifty thousand dollars.

Owing to the prolonged absence in England, in connection with his Parliamentary duties, the Hon. Edward Blake again expressed his desire to be released from the duties of President, to which his colleagues reluctantly consented. Vice-President Hoskin was elected President in Mr. Blake's place; and Mr. W. H. Beatty as one of the Vice-Presidents, instead of Mr. Hoskin, Mr. Blake remaining on the Board as one of the directors, and Mr. Beatty continuing to act as Chairman of the Inspection Committee.

All of which is respectfully submitted.

JOHN HOSKIN, President. J. W. LANGMUIR, Managing Director.

Dr. John Hoskin, in moving the adoption of the report, said: Your directors have much pleasure in again meeting the shareholders. The statements which have been laid on the table are most voluminous, and I do not propose to take up your time in going into the figures in detail, nor will I at this, the fifteenth annual meeting of the shareholders, make any lengthy remarks touching the objects and aims of the Company, which have been fully gone into at previous meetings, and are, I believe, now thoroughly understood and appreciated by the public.

You will see from the report and the statements that the Company has assumed during the past year estates and trusts aggregating over \$1,750,000, and since the establishment of the Company, fifteen years ago, the aggregate of its business approximates closely upon \$20,000,000, and after realization, distribution and repayments there remains in the hands of the Company at the close of the year nearly \$13,000,000 of assets.

The Company, as you are all aware, acts in a dual capacity, first, as executor, administrator, trustee, etc., in the exercise of which functions it takes over and administers estates and trusts, and, secondly, it performs all the functions of a loan company in investing trust and estate funds until the period of distribution arrives.

The volume of business done by the Company in the latter capacity is exceeded by only one loan company in Canada. Notwithstanding these distinct and separate positions, the management of which necessarily involves large expense, the statements show that the greatest economy has existed in the general conduct of the affairs of the Company.

The unsatisfactory condition of the investment market is very well known to the shareholders, and it will not be a matter of surprise that the reduction in the rate of interest has resulted in a diminution of our profits. It is satisfactory to observe, however, that in all other respects there has been steady progress.

The report informed you, as doubtless you all knew before, that our former President, the Hon. Edward Blake, pressed the resignation of his office upon us because of his continued absence from the country, and after a great deal of reluctance the directors accepted his resignation. We all know how the Company is indebted to his skill, his tact and his judgment, and I am sure that all present will bear testimony to that, and although we regret his retirement from the Presidency, I am pleased to say that he still remains on our Board of Directors. Upon his retirement your directors were pleased to elect me to the Presidency, and while I quite appreciate the compliment, nevertheless, permit me to remark, as my co-directors well know, that I urged the selection from among themselves of a gentleman more familiar with financial matters than I am. The directors were wise in selecting, and fortunate in securing, in my place the services of Mr. W. H. Beatty, a gentleman of great experience and mature judgment, and to all the directors, and especially to myself and the Managing Director, his acceptance of the position was a matter of great satisfaction. I have great pleasure in moving the adoption of the report.

Vice-President Meredith seconded the adoption of the report, and after a few remarks upon the progress of the Company, congratulated the shareholders on securing such a worthy successor to Mr. Blake in the person of Mr. Hoskin, who was not only well and favorably known to the profession, and the public throughout the Province of Ontario, but from his professional training and experience was so eminently qualified to discharge ably and acceptably the duties of the Presidency.

The election of directors was then held, and resulted in the re-election of John Hoskin, Q.C., LL.D., E. A. Meredith, LL.D., Hon. Edward Blake, Q.C., LL.D., Hon. Sir Frank Smith, Senator Cox, W. H. Beatty, W. R. Brock, B. Homer, Dixon, George Gooderham, Amelius Irving, Q.C., J. J. Foy, Q.C., H. S. Howland, Hon. Richard Harcourt, Robert Jaffray, A. B. Lee, J. W. Langmuir, J. G. Scott, Q.C., Samuel Alcorn and T. Sutherland Stayer.

At a subsequent meeting of the Board Mr. John Hoskin was elected President, and Messrs. E. A. Meredith and W. H. Beatty, Vice-Presidents.

Manitoba Memories

By Rev. George Young, D.D. Founder of Methodist Missions in the "Red River Settlement." With Introduction by Rev. Alex. Sutherland, D.D.

REV. JAMES ALLEN writes: "Since the events described in this book the Province of Manitoba and the Methodist Church within its bounds have made marvellous progress. Manitoba possesses as good a type of fine, strong, sturdy, independent Christian character as can be found below the sun. Dr. Young was one of the faithful men who laid the foundations of this prosperity. It was fortunate for our church and country that a man of his courage, tenacity, calmness, good judgment, and strong faith was our missionary in Fort Gary during the first Rebel Rebellion. It is a fitting tribute to the history of our church and country that Manitoba Memories treats the story in absolutely reliable, and is most attractively told. As one reads he feels all the vivid interest of an eye-witness. Every Methodist, every Canadian, should read the book."

In Extra English Cloth Boards, with 15 portraits and illustrations, \$1.00 not postpaid.

On the Art of Living Together

By Robert F. Horton, M.A., D.D. CONTENTS:—I. Living Together in the Family. II. Living Together in Circumstances over which we have no Control. III. Living Together as Husband and Wife. IV. Living Together in Other Conditions According to Choice. Price, Cloth, 50 cents. WILLIAM BRIGGS, 29-33 Richmond Street West, Toronto.

Books, Methodist Book Room

The Teaching of Christ.

Regarding the Old Testament.

Irreconcilable With the Theories of Radical Higher Criticism.

By Rev. John Reynolds. Paper, 10 cents.

"A very helpful lecture, furnishing material for one's view in the words of the great Teacher."—Michigan Christian Advocate.

"Have not met with any treatment of your theme more satisfactory and conclusive than is displayed in your discussion."—Rev. W. Harrison (Bathurst, N.B.).

"I have read it with pleasure and profit. It is a good and concise thing on the subject. It will do good."—Rev. Dr. Wood.

"I am delighted with it. I think you have done the Church good service and yourself credit in the production."—Rev. J. S. Williams, son, D.D.

"We recommend it as an ably written article on this subject, and well worthy of perusal by inquiring minds."—The Highgate Monitor.

"An able paper by Rev. John Reynolds on Higher Criticism. Mr. Reynolds is a man of wide reading and deep thought. He is a close student of the subject and handles it well. It is a clear statement of the present state of the question from an orthodox standpoint, and is logical, fair and convincing."—East Kent Plaindealer.

Dr. Whitrow, in Onward, May 2, 1896, says: "The Higher Criticism has been entirely overdone. The Higher Criticism can commend as a corrective to this visionary criticism the admirable lecture of Brother Reynolds. He describes the theories and points out the fallacies which lurk beneath many of them. He contrasts the views expressed by our Lord regarding the Old Testament writings with the theories of certain modern radical critics."

"The author of this little tractate is a super-annuated minister of the London Conference. Though laid aside from the active work, he has not ceased to 'give attendance to reading.' The lecture before us was delivered before the Theological Union of the author's Conference in 1894, and contains evidence of much careful reading. We most cordially commend the pamphlet, which is a real minimum in parvo production, well adapted to those who have not time to peruse large works of biblical criticism, bearing on the subject of which it treats. The objections made against the different books of the Old Testament are considered in a manly manner, and Christ's authority is held supreme."—The Christian Guardian.

Books and Pamphlets

CLASS-MEETING.

- Advice to One Who Meets in Class. By Robert Newstead. Each 3c., per doz. 30c.; per 100 \$2.00.
The Class-Meeting: Its Scriptural Authority and Practical Value. By Rev. J. A. Chapman. 10c.
The Class-Meeting: Its Value to the Church and Suggestions for Increasing its Efficiency and Attractiveness. By Rev. W. H. Thompson, Rev. Simpson Johnston, and Rev. Edward Smith. 35c.
Thoughts Spoken in Class. A Class-leader's Note-book. By R. Jessop. 50c.
Thoughts for Class-Leaders. 90c.
This book is meant to help the leader in filling his basket. Here he may get his corn, thresh and grind it, and bake his bread. Here also he may catch enough fish for a meal.—Mark, Guy Pearce.
The Class-Leader's Assistant. By John Bate. \$1.25.
The Class-Leader's Treasury and Christian's Directory. By Rev. John Bate. 1.25.
The Class-Leader: His Work, and How to do it. With Illustrations of Principles, Deeds, Methods and Results. By John Atkinson, M.A. 30c.
Objections to the Methodist Class-Meeting Answered. By John Bate. 35c.

New Tract.

Thou Shalt Not Smoke

By Rev. Richard Hobbs. 1 cent each; per dozen, 6 cents; per hundred, 40 cents, postpaid.

A Demon of To-day.

A Temperance Rhyme for the Present Time. By Rev. R. Walter Wright, B.D. Each, 5 cents; per dozen, 35 cents. Postpaid.

TEMPERANCE TRACTS

By Rev. D. V. Lucas, D.D.

Why He Quit. Does It Pay. 1 cent each; or 10 for 5 cents; 50 for 20 cents; 100 for 30 cents.

Bill and Polly. Falstaff's Biggest Item. The Oppressor. 5 cents each; or 10 copies for 35 cents; 50 copies for \$1.50; 100 copies for \$2.50.

Living for Others. 10c. each. Wine, Bad and Good. 10c. each.

WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. C. W. COATES, 2176 St. Catherine St., Montreal. S. F. MURPHY, Halifax, N.S.

Science.

CASTING COPPER PURE.

The Electrical Review contains the announcement of a discovery in the art of casting copper. Copper is ordinarily cast by the use of alloys. It is stated that the new metal, which is known as M. B. copper, is cast pure. Foundrymen have heretofore considered this an impossibility.

It is also stated that the new metal possesses an additional tensile strength of 33 1-3 per cent., and that a much higher percentage of elasticity has been developed, and that the new metal has a conductivity of 95 per cent., as compared with the best rolled copper. This will cause distinct changes in the building of dynamos, motors, railway and telegraphic apparatus, because the new copper is believed to carry the same amount of current with one-third the amount of metal. Wire made of it will have greater strength and conductivity than the ordinary copper wire.

Mr. Edison says he accounts for the evident change in the atomic structure of the metal by the theory that the shape of the crystals has been altered so that their lines are parallel, and that the molecules are thus brought closer together and into more intimate contact with each other. It is understood that Mr. Edison is interested in the development of this metal, and that it will be manufactured under his supervision at his Menlo Park works, in New Jersey.

THE NEW BENNETTO COLOR-
PHOTOGRAPHY.

Mr. Bennetto, of Newquay, in Cornwall, has obtained satisfactory photographs in colors, and the pictures were shown at the Society of Arts, London. His photographs are much clearer than those obtained by the Chassagne process, and look almost like water-color sketches. The methods, and indeed the principle, employed remain the secret of the inventor, and it is intended that they shall remain so until several more details and applications of the invention have been more fully worked out. All that is at present known is that the inventor claims to have discovered a system of color photography by which can be transferred to a photographic negative, and thence printed on glass or paper, the exact natural colors of the object towards which the camera has been directed. He employs no pigments, his plates have not to be washed with various colored solutions, and it is not necessary to view his pictures through any combination of tinted glasses. The colors are imprinted on the plate just as are the light and shade in an ordinary monochrome photograph, and are directly visible to the eye, without any subsidiary apparatus. It may be mentioned that Mr. Bennetto, in his earliest experiments, could get no effects with a less exposure than three minutes; now he is able to work with exposures of sixteen seconds.—Nature.

THE TELESCRIPTOR.

The "telescriptor" is the name given to a recent invention, for which is claimed the power of transcribing messages sent over a line, the object of the invention being to furnish expeditiously a permanent record of such messages as are ordinarily sent by phone. It is claimed that the scheme can be applied to existing telephone systems, so that, for example, a correspondent in New York wishing to communicate with his Philadelphia office would simply call up the Philadelphia end on the "phone"; then, by switching the circuit over on to the sending apparatus, which is described as being in the form of a type-writer, and operated in the same manner, he writes out his message, which is printed at the Philadelphia end. The specific advantages claimed are that the message is furnished in permanent form, and communication is much more expeditious than by telegraph, since it is direct, there being no delivery at a central office and subsequent handling by messenger boys.—Philadelphia Ledger.

Vegetarians claim that hair grows less luxuriantly on the heads of meat-eaters.

There are 165 distinct colors in the spectrum, and 650 different shades have been detected.

Coleman's SALT
CELEBRATED
DAIRY, HOUSEHOLD
AND FARM
PROMPT SHIPMENT GUARANTEED.
CANADA SALT ASSOCIATION
CLINTON, ONT.

"'Tis the dessert
that graces all end
feast, for an ill end
disparages the rest."

—ART OF COOKERY.

And a cup of delicious
"Salada" Ceylon Tea sets the
Guinea stamp on every feast.

**"SALADA"
CEYLON TEA**
is fragrant and delicious.

Sold in Lead Packets only.
Prices—25c, 40c, 50c and 60c per lb.

**THE WALL PAPER KING
Of Canada.**

Sample books of Choice Wall Paper for Residences, Churches, Offices, Lodge Rooms, Public Halls, Hotels, Stores, and our booklet "How to Paper," sent free to any address. Write a postal to
**C. B. SCANTLEBURY,
Belleville, Ont.**

Mention what prices you expect to pay, the rooms you wish to paper, and where you saw this advertisement.
We pay express charges.

NOT DRUGGED WITH AMMONIA OR CHEAPENED WITH ALUM—
PURE BAKING GOLD
ITS EXCELLENCE LIES IN ITS HEALTHFULNESS—ITS POWER IS IN ITS PURITY—AT ALL GROCERS—
IN TINS ONLY.



**The Ancients
Used Soap,**

but found it harsh for the skin, so they used oil afterwards; but **BABY'S OWN SOAP** combines the detergent qualities with the healing and healthful ones. It will keep yours and baby's skin soft, sweet and smooth. Ask your druggist for it.

THE ALBERT TOILET SOAP CO., MONTREAL.

**THE VALLEY OF PAIN.
HOW ONE WOMAN MADE HER
ESCAPE.
A LIFE OF TORTURE CHANGED TO A
LIFE OF COMFORT AND HAPPINESS BY
KOOTENAY CURE.**

Of all the intense and persistent forms of pain one can scarcely conceive of anything more agonizing than Neuralgia. Its victim is one of those that draws forth our sympathy and pity as all efforts to effect a cure with the ordinary remedies signally fail to do anything more than give the merest temporary relief. Unbounded joy should fill the hearts of neuralgic sufferers at the announcement that in Kootenay the "new ingredient" is effecting miracles in the way of banishing the excruciating agony which has rendered their lives a curse, perhaps for years.

Mrs. William Judge, of Cranlin, P. O., in the County of Middlesex, went before C. G. Jarvis, a notary public of Ontario, and made a solemn declaration (so firmly did she believe in Kootenay) to the effect that for many years she was an intense sufferer from Neuralgia. She says that the pains in her head and neck were so severe she thought she would lose her reason.

She has taken Ryckman's Kootenay Cure and willingly testifies it has been her salvation, and believes that without it she would now be in the asylum.

This lady has had the deep shadow of suffering lifted from her life. She has been transported from the Valley of Pain to the Hill Top of Health—and all through Kootenay.

Mrs. James Kenny, of 30 York St., Hamilton, Ont., and many others testify under oath how they were released from suffering through the agency of Ryckman's Kootenay Cure.

Full particulars of these cases will be mailed you by sending your address to the Ryckman Medicine Co., Hamilton, Ont. The remedy is not dear, one bottle lasts a month.

**WE RECOMMEND
Cowan's Hygienic Cocoa**

For Invalids and Children and People of Weak Digestion.

It assimilates the food, and is highly nutritious.

Baby Linen...
MRS. J. PHILP Ladies & Children's Outfitter.
Cor. Yonge & College Sts.
Children's Dresses for all ages. Ladies' and Children's Underwear always in stock. Infants' White Dresses from 60c. Infants' Outfits from \$10. Letter orders receive prompt attention.

**THE DOMINION
LIFE ASSURANCE COMPANY.**

PROGRESS IN 1895.
Solid, - Substantial, - Satisfactory.

- Increase in amount in force, **17 per cent.**
- Increase in assets, **22.2 per cent.**
- Increase in cash premiums, **19.7 per cent.**
- Increase in net surplus, **30.9 per cent.**
- Interest earned on mean assets, **5.24 per cent.**

Special classes for Women and Abstainers. Profits to Policyholders unimpounded by any.

HEAD OFFICE, WATERLOO, ONT.
JAMES INNES, M.P., Guelph, President.
THOS. HILLIARD, Managing Director.
ALEXANDER CROMAR, Supt. of Agencies.
C. W. CHADWICK, City Agent,
36 Victoria Street, Toronto.

Bennett & Wright

CONTRACTORS FOR
Steam and Hot Water Heating.

SANITARY PLUMBERS.—Smoke Testing a Specialty.
—Electric Wiring and Motors.
—Gas and Electric Fixtures.

72 Queen St. E., Toronto.

Albert E. Armstrong

77 Victoria Street TORONTO

AGENT FOR...

FRED' H. LEVEY CO.

NEW YORK
MAKERS OF FINE PRINTING INKS

J. F. LATIMER, Mineralogist.

Assayer and Dealer in Mining Properties, Developed or undeveloped.
Assays accurately made at lowest rates. Properties examined and reported on. Advice given on treatment of ores. Accuracy and reliability our motto. Address,
13 St. Patrick Street, Toronto.

DOMINION BANK.

Proceedings of the Twenty-Sixth Annual General Meeting of the Stockholders Held at the Banking House of the Institution, in Toronto, Wednesday, May 26, 1897.

The annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 26, 1897.

Among those present were noticed: Sir Frank Smith, Col. Mason, Messrs. S. Alcorn, William Ince, John Scott, William Ramsay, J. Lorne Campbell, W. R. Brock, S. Nordheimer, James Robertson, E. Leadley, M. Boulton, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, Walter S. Lee, W. D. Matthews, Charles Cockshutt, H. M. Pellatt, William Ross, A. W. Austin, George W. Lewis, W. G. Cassels, Thomas Walsmsley, J. K. Niven, J. D. Montgomery, E. B. Freeland, George Robinson, R. D. Gamble and others.

It was moved by Mr. E. B. Osler, seconded by Mr. E. Leadley, that Sir Frank Smith do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. W. R. Brock, and resolved, that Mr. R. D. Gamble do act as secretary.

Messrs. W. G. Cassels and Walter S. Lee were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

To the Shareholders:

The directors beg to present the following statement of the result of the business of the Bank for the year ending April 30, 1897:

Balance of profit and loss account, April 30, 1896	\$25,732 43
Profit for the year ending April 30, 1897, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	184,173 32
	\$209,925 75
Dividend 3 per cent., paid Aug. 1, 1896	\$45,000 00
Dividend 3 per cent., paid Nov. 1, 1896	45,000 00
Dividend 3 per cent., paid Feb. 1, 1897	45,000 00
Dividend 3 per cent., payable May 1, 1897	45,000 00
	\$180,000 00

Balance of profit and loss carried forward

It has been decided to extend the operations of the Bank to the Province of Manitoba, and your directors have made arrangements to open a branch in the city of Winnipeg at an early date.

It is with deep regret that your directors have to record the death, which occurred in February last, of Mr. James Austin, who has so honorably and ably filled the position of President of the bank since its organization in 1871. The Hon. Sir Frank Smith was appointed President, and Mr. E. B. Osler Vice-President. Mr. A. W. Austin was appointed a director to fill the vacancy on the Board. **FRANK SMITH, President.**

Sir Frank Smith moved, seconded by Mr. E. B. Osler, and resolved: That the report be adopted.

It was moved by Mr. S. Alcorn, seconded by Mr. John Stewart, and resolved: That the thanks of this meeting be given to the President, Vice-President and Directors for their services during the past year.

It was moved by Mr. William Hendrie, seconded by Mr. George Robinson, and resolved: That the thanks of this meeting be given to the General Manager, Managers and agents, inspectors and other officers of the bank, for the efficient performance of their respective duties.

It was moved by Mr. George W. Lewis, seconded by Mr. A. W. Austin, and resolved: That the poll be now opened for the election of seven directors, and that the same be closed at two o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

Mr. John Scott moved, seconded by Mr. William Ross, and resolved: That the thanks of this meeting be given to Sir Frank Smith for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, William Ince, E. Leadley, Wilnot D. Matthews, E. B. Osler and Sir Frank Smith.

At a subsequent meeting of the directors, Sir Frank Smith was elected President, and Mr. E. B. Osler Vice-President, for the ensuing term.

**GENERAL STATEMENT
LIABILITIES.**

Capital stock paid up	\$1,500,000 00
Reserve Fund	\$1,500,000 00
Balance of profits carried forward	29,925 75
Dividend No. 38, payable May 1	45,000 00
Former dividends unclaimed	431 00
Reserve for interest and exchange	105,006 39
Rebate on bills discounted	23,638 45
	1,707,002 39
Notes in circulation	\$655,595 00
Deposits not bearing in-	\$3,207,002 39

Interest	\$1,577,236 27
Deposits bearing in-	\$3,141,681 79
Interest	10,718,918 06
Balance due to London agents	129,503 27
	11,804,016 13
	\$15,011,018 52
ASSETS.	
Specie	\$466,277 97
Dominion Government demand notes	817,636 00
Deposits with Dominion Government for security of note circulation	75,000 00
Notes and cheques of other banks	242,270 34
Balance due from other banks in Canada	230,685 59
Balance due from other banks in the United States	355,842 32
Provincial Government securities	222,378 63
Municipal and other debentures	2,418,031 87
	\$4,868,123 32
Bills discounted and current (including advances on call)	\$9,731,679 70
Overdue debts (estimated loss provided for)	58,092 41
Real estate	32,212 50
Mortgages on real estate sold by the bank	10,000 00
Bank premises	263,223 64
Other assets not included under foregoing heads	7,706 95
	10,152,895 20
	\$15,011,018 52

R. D. GAMBLE, General Manager.
Dominion Bank, Toronto, 30th April, 1897.

Education.

International Business College

Cor. College St. and Spadina Ave., Toronto
No boasting, but solid, sound, genuine work. Shorthand thoroughly taught in three months. Bookkeeping in all its branches. Business Course Complete. Circulars free.
J. J. HUSGROVE.

The Montreal Conservatory of Music

235 DeWester St., near Mountain, Montreal, P.Q. Instruction in all branches of music. Pupils may enter at any time. For Prospectus, apply to
M. C. S. SHERKAT, Director.

Agents Wanted.

A Lady or Gentleman can make
\$10 to \$20 per week
by handling our Celebrated High Grade Teas. Write for particulars.

HENDERSON, BIRELY & CO.

158 and 160 King St. East, HAMILTON.

The Standard American Brand : : : Established 1850

SPENCERIAN

DROP US A LINE
If you wish to select a STEEL PEN suitable for your handwriting



Sample Card SIXTEEN PENS, different patterns, for every style of writing, including the VERTICAL SYSTEM, sent prepaid on receipt of TEN CENTS.

SPENCERIAN PEN CO.
450 Broome Street, New York, N. Y.

LIVERPOOL, ENG.—SHARFESBURY HOTEL, Mount Pleasant
First-class Temperance House. Well patronized by Canadians. Moderate charges. Fare from Landing stage, 2s.

A Book for the Time!

**History of
British Columbia**

—From Its Earliest Discovery To the Present Time.—

BY ALEXANDER BECC, C.C.

Section I.—Early Discoveries. Section II.—The Fur-Trading Period (20 chapters). Section III.—The Colonial Period (27 chapters). Section IV.—The Confederation Period (21 chapters).

Price, \$3.00, postpaid.

This is the first and the only consecutive, comprehensive, and readable history of our Pacific Province, toward which, excited by the discovery of its enormous wealth of gold, the money of the capitalist, and the foot of the emigrant are turning from various parts of the world. This curious History comprises 663 pages, large octavo, with a colored map showing the routes of the early fur-traders and that followed by Sir Alexander Mackenzie in his expedition from Athabasca Lake to the Pacific Ocean. The work is embellished by 111 half-tone portraits and engravings.

Manitoba

—HISTORY OF ITS EARLY SETTLEMENT, DEVELOPMENT, AND RESOURCES.

By **ROBERT B. HILL.**

Price, Cloth, Illustrated, \$1.50 postpaid.

WILLIAM BRIGGS,

29 to 33 Richmond St. West, Toronto.
C. W. COATES, 2178 St. Catherine St., Montreal.
S. F. MURPHY, Halifax, N.S.

The Farm.

EXPERIMENTS IN CORN GROWING.

Dear Sir,—I notice, in the last few numbers of The Farmer's Advocate that you have given a considerable amount of practical information on the very important subject of corn growing in Ontario.

Hills vs. Drills.—Several experiments have been conducted at the college, and also by Ontario farmers through the medium of the Experimental Union, in growing corn in hills and in drills.

Varieties.—During the past six years much careful work has been done in the experimental department in testing different varieties of corn. Fifty-three varieties have been grown under uniform conditions in each of these six years, and in 1896 one hundred and thirty-two varieties were grown, and the yield of each variety was accurately determined.

Senator Cochrane and his son recently shipped twenty-one head of young cattle from their Hillhurst farm to Great Britain. Last week they received returns from the Old country salesmen, who said the cattle were "considered the finest lot ever seen in Birkenhead fairage."

Irrigation is making rapid progress in the West. At the close of the year 1894, there were 70 ditches constructed and in operation in Southern Alberta and Western Assiniboia.

Mixing Varieties.—When good seed of the varieties best adapted to any particular soil and locality is secured, I think there is not much need in mixing the varieties together.

THE SUSCEPTIBILITY OF BUTTER TO TAINTS.

A little joke, which forcibly illustrates the susceptibility of butter to flavors is told by a lady reader of The Farmer's Advocate as follows: "One evening in April two visiting ladies were taking tea at our house, when one remarked, 'What a delicious grass flavor your butter has?'

wife—knowing that no pasture was yet obtainable, also remarked upon the peculiarly pleasant taste of the butter. I did not consider it necessary to make an explanation, but knew at once the secret of the mystery.

FARM NEWS.

The Kirkton Creamery commenced operations on the 17th.

Fifteen British officers are now in South America for the purpose of buying cavalry horses for the Imperial service.

The Picton Gazette says that if abundance of bloom be a certain indication the fruit crop of Prince Edward county will be an exceptionally heavy one.

John Peacock, of Caesarea, has set out a new orchard of over one hundred trees. Quite a number of farmers in the same section are setting out fruit trees.

Dr. McEachran, Dominion veterinarian, has been confiscating a number of cattle which arrived at Montreal from the West for shipment abroad. They were affected with lump-jaw.

"At Indian Head," says Manager White of the C. P. R., "there will be this year on two large farms, no less than 3,100 acres of wheat under crop—1,700 on the Brassey and 1,400 on the Bell."

Lieutenant-Governor Mackintosh, of the Territories, says the crops in the west are looking well, and prospects are good. Ranchers are equally hopeful, as the cattle are in first-class condition, and there is a tendency to higher prices.

Senator Cochrane and his son recently shipped twenty-one head of young cattle from their Hillhurst farm to Great Britain. Last week they received returns from the Old country salesmen, who said the cattle were "considered the finest lot ever seen in Birkenhead fairage."

Picton Gazette: The fall crops, which at one time gave indications of having been severely winter-killed, have, owing to the cool, wet weather, recovered largely from the injury which it was thought they had sustained, and now promise a much better yield than was anticipated.

D. M. McPherson, M.P.P., and Dr. Lowrey, of Brantford, waited upon the Provincial Cabinet to ask aid for the cold storage enterprise which it is proposed to establish in Toronto.

Irrigation is making rapid progress in the West. At the close of the year 1894, there were 70 ditches constructed and in operation in Southern Alberta and Western Assiniboia.

Mixing Varieties.—When good seed of the varieties best adapted to any particular soil and locality is secured, I think there is not much need in mixing the varieties together.



"Pretty Pill" says Pretty Poll

She's just "poll parrotting." There's no prettiness in pills, except on the theory of "pretty is that pretty does." In that case she's right. Ayer's Pills do cure biliousness, constipation, and all liver troubles.

THE GREAT TWINS

K.D.C. PILLS. K.D.C. and PILLS. Relieve and Cure the Great Twin Ills. INDIGESTION and CONSTIPATION. Write for samples, testimonials and guarantee K.D.C. COMPANY, Ltd., New Glasgow, N.S., and 127 State St., Boston, Mass.

For Indigestion Horsford's Acid Phosphate Helps digest the food. Ripans Tabules cure flatulence.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, DIARRHOEA, DYSENTERY, and all BOWEL COMPLAINTS. A Sure, Safe, Quick Cure for these troubles is PAIN-KILLER (FERRY DATE'S) Used Internally and Externally. Two Sizes, 25c. and 50c. bottles.

Professional Cards.

LEGAL. ALFRED W. BRIGGS, Barrister, Solicitor, Notary, etc. Wesley Buildings, 33 Richmond St. W., Money to loan. Toronto.

MAUREN, MACDONALD, MERRITT, Barristers, Solicitors, etc. 2 SHEPPLEY, Union Loan Buildings, 25 and 27 Toronto St., Toronto. J. J. MacLaren, Q.C., J. E. Macdonald, Q.C., W. M. Merritt, G. F. Shepley, Q.C., W. E. Middleton, R. O. Donald, Frank W. Maclean.

MEDICAL. DR. YOUNG, L.E.C.P. London, Eng. 155 COLLEGE STREET, TORONTO. Consultation Hours—8.30 to 10 a.m., 1 to 3 p.m., 6 to 8.30 p.m. Tel. 1685.

A. M. ROSEBRUGH, M.D., EYE AND EAR SURGEON, Has removed to Church and Queen Streets.

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

DR. ANDERSON, Eye, Ear, Nose and Throat Specialist, 6 COLLEGE STREET, TORONTO. Tel. 510.

DR. EDWARD ADAMS, "Homoeopathist," 55 Carlton Street, Specialties—"Diseases of the Stomach and Bowels," and "Nervous System." Hours, 9 to 10 a.m., 3 to 4, and 7 to 8 p.m. Tuesdays and Fridays, 7 to 9 p.m. Telephone, 510.

DR. FRANK D. PRICE, DENTIST, Residence—245 Sherbourne Street, Phone 2744. Office—cor. Queen and Church Streets. Phone 760.

DR. J. FRANK ADAMS, DENTIST, 255 College Street, Toronto Tel. 275.

DR. SWANN, W. C. ADAMS, L.D.S. DENTIST, 35 King St. East, Toronto, Filling painless by electrical caustic.

Business Cards.

4 Hours from Flour to Bread—not the ordinary kind, but the new process—MALT BREAD. It's especially appreciated by dyspeptics, but relished by everyone. Our phone is 3133. THE TAIT-BREDIN CO., Ltd., 744 Yonge St.

Dale's Bakery Cor. QUEEN and FORTLAND STS.

Best Quality of Bread. Brown Bread, White Bread, Full weight. Moderate price. Delivered daily. Try it.

Berkinshaw & Gain, MERCHANT TAILORS, 348 Yonge Street.

We always keep in stock A 1 Goods. Our Prices are moderate. We endeavor to give good value for your money.

S. Corrigan THE CLERICAL TAILOR 113 Yonge (Cor. of Adelaide St.).

Order now, and have a nice New Suit for Conference. Everything wanted in Stock. Prices right. Style and Fit assured.

Buy Your Clothes from Me! And help me keep my Job. We are first-class on Clerical work You will find me at FOLLETT'S 151 Yonge Street, TORONTO

RAISE YOUR HOT BISCUITS, CAKES, ETC., WITH Dunn's Malted Leaven THE NATURAL DIGESTIVE. The only raising agent that renders the starchy matter in flour digestible and retains the whole nutriment of the gluten. Thus the most delicious, digestible Hot Biscuits, Pastries, etc., are obtained. No baking powder required. Sold in 1 lb. Tins, 35c., or Flour Mixed with it Ready for Use 25c. per Bag. Manufactured by W. G. Dunn & Co., Surrey Food Works, England, and Hamilton, Canada.

New Fancy Work Book for 1896. Just out. Gives explicit instructions for embroidering tea cloths, centrepieces and dollies in all the latest and most popular designs—including Rose, Jewel, Delft, Wild Flower, and Fruit patterns. It tells just what shades of silk to use for each design, as well as complete directions for working. Also rules for knitting Baby's Shirt and Cap and crocheting Baby's Bonnet. 96 pages, over 60 illustrations. Sent to any address for 10 cents in stamps. Mention "for 1896 Corticelli Home Needlework." Brainerd & Armstrong's Doyley and Centrepiece Book, just published, the most up-to-date book on the subject, sent to any address for 10 cents in stamps. Address—Corticelli Silk Co., Ltd., 64 Richelleu Street, St. John's, P.Q.

The Mother has an immense responsibility in her deep influence over the young life just beginning. In the first instance it is her duty to choose with regard to fit and simplicity Perfect Nursing Stays. Thousands of mothers have pronounced these Corsets the acme of comfort. Beware of imitations. Each genuine pair is stamped with name of GROMPTON CORSET CO. TORONTO.

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

H. STONE & SON (DAN'L STONE) Undertakers, 429 Yonge Street (Cor. of Ann St.) Telephone 341.

MONUMENTS. F. R. CULLETT & SONS, Sculptors and Designers of the Celebrated Miners' Monument, N.S., and the Lieut. Fitch, Masonic, and other society first-class memorials. Phone, 4063. 744-745 Yonge Street, Toronto.

PARQUET FLOORS POLISHING BRUSHES POLISHING WAX. W. H. ELLIOTT, Manufacturer, 40 King St. E., Toronto.

Toronto Stained Glass Works, Faircloth & Co. Stained Glass for Churches and Private Dwellings. 301 Yonge Street, Toronto.

Buckeye Bell Foundry E. W. Vandusen Co. Cincinnati, Ohio. Best Pure Cop. Church Bells & Chimes. Highest Grade. Pure Tone. Westminster Bells. Founders of Largest Bell in America.

Matthews Bros. & Co. MANUFACTURERS OF PICTURE FRAME MOULDINGS. 48-52 Temperance Street, West of Bay St.

SPECIAL.—We have added a new and attractive line of Portrait Frames in great variety. See our goods and you will order. We have no catalogue. Wants of the trade made known in way of sample order for Mouldings or Portrait Frames (stating or enclosing amount of bill desired), which will receive special attention, and selections will be carefully made.

Books, Methodist Book Room. Diamond Jubilee... BOOKS... Social Progress During the Sixty Years' Reign of the Queen By Henry T. Smart. Paper..... 5c. Victoria, B.I. A Biographical Sketch of the Queen. Paper..... 5c. The Life and Reign of Queen Victoria, 1837-1897. By Emma Leslie. With fifteen illustrations. Paper..... 5c. Jubilee, Patriotic, and Other Poems. By Robert Aude. Paper..... 10c. Our Gracious Queen. Pictures and Stories from Her Majesty's Life. A beautiful book for the Home. By Mrs. O. F. Walton. Cloth boards..... 35c.

The Old Testament Vindicated AS Christianity's Foundation-Stone BY GEORGE GOULSON WORKMAN, M.A., Ph.D. Author of "The Text of Jeremiah," etc. With Introduction by REV. CHANCELLOR BURWASH, S.T.D. CLOTH, 60c. NET, - POSTPAID.

In this volume the author treats concisely of the leading features of the Old Testament, and answers fully the chief sceptical objections that have so often been made by rationalistic writers against the teachings of the Old Testament. By an impartial consideration of the human element, which has special features as well as special prominence in the Old Testament, he points out the way in which every fundamental difficulty may be fairly and reasonably explained. Besides answering sceptical objections the author shows the sense in which the Old Testament is an organic part of the New Testament. He also shows the ethical and religious value of the ancient Scriptures in their inner spiritual relation to Christ and Christianity. This is doubtless the first attempt yet made to give a complete answer to these questions from the standpoint of modern Christian criticism. The book is called forth by Dr. Goldwin Smith's article, entitled "Christianity's Millstone," which appeared some months ago in the North American Review.

Just Issued. PRECIOUS STONES FOR ZION'S WALLS. A Record of Personal Experience in Things Connected with the Kingdom of God on Earth. By Eliza Bentley.

With an Introduction by REV. WESLEY F. CAMPBELL, Ph.D. Cloth, with portrait, 51, postpaid.

Half-Hours With St. Paul And Other Bible Readings. —By— Daniel Steele, S.T.D. —Price— \$1.00 postpaid.

WILLIAM BRIGGS, 29 to 33 Richmond St. West, Toronto. G. W. COATTA, 217 St. Catherine St. Montreal. & N. HURSTIA, Halifax, N.S.

Publisher's Department.

INDIA FAMINE FUND.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$137 13' and 'Remitted through Governor-General's Fund \$306 70'.

Table with 2 columns: Description and Amount. Lists various church and society contributions such as 'Bowmanville Epworth League \$0 19' and 'St. Paul's, B.C. \$15 00'.

In last week's issue an amount of \$10, credited to Momo Road Sunday-school, should properly have been Cesar's Sunday-school.

ARMENIAN RELIEF FUND.

Table with 2 columns: Description and Amount. Includes 'Previously acknowledged \$14 00' and 'Two little boys, Kerfoot, Man., per Rev. C. H. Cross 0 20'.

Barbara Heck Memorial Fund.

Table with 2 columns: Name and Amount. Lists donors such as 'Mrs. Walter Seldon, Toronto \$2 00' and 'Mrs. R. J. Wilson, Toronto 1 00'.

Connexional Notices.

GENERAL SUPERINTENDENT'S ENGAGEMENTS. Hamilton Conference—June 3, 4. London Conference—June 5, 6, 7. Toronto Conference—June 9-13.

STATION LIST, BRITISH COLUMBIA CONFERENCE, 1897.

T. Crosby, President. J. P. Bowen, Sec. Conference. W. W. Baer, Sec. Stationing Com.

THE VICTORIA DISTRICT.

Victoria (Metropolitan church)—J. C. Speer. One to be sent. Victoria (Centennial church)—J. F. Betts. C. Bryant, superannuated.

THE VANCOUVER DISTRICT.

Vancouver (Homer Street)—C. S. Eby, D.D. Vancouver (Princess Street)—R. Whittington, M.A., B.Sc. Vancouver (Mount Pleasant)—A. E. Green.

THE WESTMINSTER DISTRICT.

New Westminster (Central)—C. Watson. One to be sent. T. D. Pearson, superannuated. Sapperton—To be supplied, under superintendent of West End.

THE KAMLOOPS DISTRICT.

Kamloops—John Robson, B.A. Chinese Mission—To be supplied, under superintendent of Thompson River.

THE KOOTENAY DISTRICT.

Rossland—C. Lader (D. D. Birks). Trail—One to be sent, under superintendent of Rossland.

THE SIMPSON DISTRICT.

Fort Simpson—E. Robson. Nasa—S. S. Osterhout.

THE BELLA BELLA DISTRICT.

East Coast Vancouver Island (Victoria)—Thos. Crosby, President of Conference. Nitenat—W. J. Stone.

FROM THE MISSION ROOMS.

Table with 2 columns: Name and Amount. Lists various mission room contributions such as 'Little Current, S. W. Dean \$71 22' and 'Esquimaux Point, Que., for Foreign Missions, per A. H. Farnsworth 12 00'.

TORONTO CONFERENCE.

The probationers' meeting will be held on Thursday morning, June 10, at 9.30, in Carlton Street Church. Other meetings will be held on Friday and Saturday mornings.

WILLIAM MOULL, EVANGELIST.

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

FREE.

Jubilee catalogue of everything for the garden. Send ten cents for postage to FRENZ HENDERSON & Co., New York City, U.S.A.

TO RENT FOR JULY—Splendid Cottage at Grimsby Park in New Surrey, on Lake Front; well furnished, and containing parlor, dining room, four bed-rooms, dumb waiter, clothes closet, and store cellar.

Insurance. THE Temperance and General Life Assurance Company. -is by long odds the BEST Company for Total Abstainers to insure in.-

They are classed by themselves, which means a great deal more than can be shown in an advertisement. Ask for literature. Money to loan on easy terms.

TYPEWRITERS (Second Hand)

Sold on Instalment Plan—\$5 per month. Callgraphs, Yosts, Smith Premiers, Hammond, Duplex, Jewett.

SPACKMAN & ARCHBALD, 45 Adelaide Street East, TORONTO. Agents Remington Standard Typewriter and Edison Mimeograph.

"Remember, Time is Money."

THE "Dey" Time Register. The Simplest, the Most Practical and the Most Economical Method of keeping the time of Employees in Factories, Stores, Offices, etc.

GO TO MORPHYS THE OLD RELIABLE HOUSE. 1843 1897. Wedding Presents, - \$2 up. Wedding Rings, - \$3 up. Engagement Rings, \$5 up. Gold Spectacles, - \$3 up. Steel Spectacles, 50 cents.

SCORE'S CELEBRATED GUINEA TROUSERS. (\$5.25 spot cash.) Write for Samples to 77 KING STREET W., TORONTO.

You're Never Left. To walk home because of some tire trouble when you ride. DUNLOP TIRES... American Dunlop Tire Co., Toronto.

Insurance. Manufacturers Life Insurance Company of Toronto. -A GOOD COMPANY FOR -POLICYHOLDERS AND -AGENTS.

Financial. The PROVINCIAL Building and Loan Association. Subscribed Capital—\$2,575,000. Permanent Plan.

Central Canada Loan & Savings Co. Office—26 King St. E., cor. Victoria St.

OUR... Mr. Ambrose Kent. Is at present in Amsterdam, personally selecting from the hands of the cutters, for prompt cash, a fine assortment of Diamonds, which will be in stock in a few weeks.

"Imperial" GAS STOVES AND RANGES. Gas Hot Water Heaters. Will heat sufficient water for a bath in 15 minutes and only consume 20 feet of gas per hour.

R. BIGLEY. 96-98 Queen Street E., Toronto. Agent for the Buck's Stove Works, Brantford.

Financial. Trusts Corporation of Ontario. SAFE DEPOSIT VAULTS. BANK OF COMMERCE BUILDING King St. W., Toronto.

A. E. AMES & CO. BANKERS AND BROKERS. STOCKS and BONDS bought and sold on commission on all principal Stock Exchanges.

The Promotion of Thrift and Industry is what THE YORK COUNTY LOAN AND SAVINGS CO. is doing.

Joseph Phillips, President. Confederation Life Bldg., Toronto.

Sterling Silver Tea Spoons. Our Spoons at \$6 per doz., \$3 per half doz. or 50 cents each, are the best value on the market.

ICE GRENADIER ICE & COAL CO. 39 Scott St. Nothing but Pure Ice for all purposes handled by us.

Rogers' Spring Hats. In All New Styles and Colors Are in Stock. Jas. H. Rogers. 309 King and Church Streets. PHOTOGRAPHERS.