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responsibility resting upon them. Mr. Taylor said that the W. C. T. U. had come to be regarded as the backbone of the temperance organizations, comprising as it did so many of the consecrated women of our country, and he especially eulogized Mrs. Dr. Youmans, of the Northwest, and Mrs. May Thornley, of this Province, as leaders who never tire in the work they have undertaken. The meeting had been announced as one of welcome to Mr. Taylor, and the response was hearty and sincere.

The several city Unions, in accordance with a recommendation from the Dominion W. C. T. U. Plan of Work Committee, to observe the first Sunday in April as a special day of prayer on behalf of Lord's Day observance, have requested city pastors to preach special sermons, and Sunday-school superintendents to give special instruction on this theme next Sabbath.

Nonconformist Sympathy.

The calm conclusion of the representative men in the Free Churches of Britain is expressed in the following resolution:

"The National Council of the Evangelical Free Churches records its deep sympathy with the endeavor of the Cretan people to secure emancipation from the Ottoman yoke, and with the heroic effort of their Greek kinsmen in bringing them help at a critical time. It regards the possibility of war under these circumstances between Greece and England with horror, and it earnestly prays that God will so guide the deliberations of statesmen and order events that the freedom of the Cretan and other Christian populations may be secured without further bloodshed."

Canadian Students in Chicago.

The uniform success of Canadian students in American universities is again emphasized by the announcement of fellowships for the coming year in the University of Chicago. Out of the sixty-nine fellowships awarded, nine went to Canadians. Toronto University has the honor of having trained seven of these, and on the test of institutions whose graduates have been appointed to fellowships Toronto University stands second, being exceeded only by the University of Chicago itself, which supplies eight. Victoria University is represented by Mr. George H. Locke, M.A., son of Rev. Joseph H. Locke, of this city, who has been honored with a fellowship in Pedagogy, the first fellowship to be established in that department. Mr. Locke was Fellow in Classics in Victoria during 1893-4. The other fortunate Toronto men were: Cross, Gillespie, Helles, Lillie, McDonald and Wallace.

City Road Chapel.

The Rev. Wm. Brown, pastor of City Road Chapel, preached in the Metropolitan church, Toronto, on Sabbath, March 28, and delivered a lecture on "The England of Queen Elizabeth" on the Monday evening following. Mr. Brown landed in New York, on January 7, and visited New York, Philadelphia, Baltimore, Washington, Cincinnati, Nashville, St. Louis and Chicago, before coming to Toronto. Ever since the days of Dr. Punshon he had been interested in the Metropolitan, so that its associations and memories added much to his delight as he ministered in its pulpit. His sermons were much appreciated, and his lecture on Monday evening carried the audience through most beautiful and elaborate pictures of interesting times. The times of the Woman King, Queen Elizabeth, were to be viewed in historic perspective, and judged by the light of those times, and not by our light and purer standards.

Mr. Brown made no appeals on Sunday or Monday evening, but he should receive liberal support all the more readily. He explained to the preachers on Monday morning that at the centenary of John Wesley's death a complete renovation of City Road Chapel was undertaken. John Wesley himself laid the foundation stone of the chapel, and then preached one of his best sermons from the stone as a pulpit. He preached also at the opening services of the chapel, and he, or his brother Charles in his absence, usually preached from its pulpit in the

early days of Methodism. John Wesley lived in the house adjacent to the chapel, and in the ground behind it, his remains repose awaiting the resurrection of the just. Mr. Brown informed us that the present organist at City Road is a grandson of Charles Wesley, and is named Robert Glen Wesley. When the renovation was decided on, and investigation made, it was found that the foundations were insecure, and that utter collapse and consequent dilapidation would ensue if radical measures were not adopted. The work of restoration and renovation has been done thoroughly as far as it has been done, but it remains incomplete in many particulars. A chorus of indignation would arise from the whole Methodist community around the world, if City Road Chapel and its surroundings were not properly and appropriately maintained. Many in Canada of our older Methodists who were Wesleyans in England, and many others, who have visited London and worshipped in City Road Chapel, will have a direct, personal interest in making a small contribution to the progress of renovation. Let those interested send their offerings to Dr. Briggs, Wesley Buildings, Toronto. The sum asked for by the Rev. Wm. Brown from Canadian Methodism is ridiculously small, namely, \$250. Toronto should give that, and other parts of Canada double or quadruple it.

Very Commendable.

A wealthy citizen of the United States, lately deceased, left a will with some most commendable provisions in it. The N. Y. Advocate refers to the matter thus: "The will of Dr. John Ellis, probated in December, disposes of a large estate. He was a refiner of lubricating oils, and after taking adequate care of his relatives, he bequeathed to every person then in his employ, who had been in his employ ten years, having a wife and children, or a wife or children, the sum of two hundred dollars; to every single man, one hundred dollars. To every one in his employ less than five years or more than one, having a wife or children or both, he gives one hundred dollars, and to the single men, fifty. And to each one in his employ less than a year, not including transient men, he gives twenty dollars. Other rich men might wisely follow this example. He also left ten thousand dollars to the National Temperance Society and Publication House. This also was a good deed."

Objections to the Treaty.

Prof. Goldwin Smith has a short article in a recent number of the N. Y. Independent, in which he argues on general principles against the pending Arbitration Treaty, and raises some rather odd objections. For example, he contends that the universality of arbitration as a principle would suffer from the fact of two nations seceding, as it were, from the community of nations, and entering into an arrangement with each other to adjust their differences after a new method. This looks very like a fanciful objection; and it is highly probable that very few, if any, had ever thought of that point before. So far from the other nations holding aloof from the principle because Great Britain and the United States adopted it, one would think it likely they would be drawn towards it by the attractive force of the stronger nations. Dr. Smith says, "We can hardly expect that the example of America and Great Britain will be universally followed, and that all the nations will generally make arbitration treaties with each other." We are therefore to conclude, if the logic of this position be adopted, that since universal arbitration is a remote possibility, and cannot be accomplished at one stroke, it is better to leave arbitration alone altogether. This is, at least, questionable wisdom, and we imagine it would not be generally endorsed. Furthermore, we are told that arbitration after all is a litigious, not a friendly process, and that heartburnings would result in the breasts of those beaten in court; further, that in the absence of a power to enforce judgments war might be brought back. The inference to be gathered from all this is that war

is a very bad thing, but that international litigation, involving heartburnings, would be somewhat worse. We do not agree with that contention.

Dr. Smith is not opposed to peace at all, in fact he thinks it far more desirable than war, but he nevertheless throws cold water on the efforts being made to preserve that desirable condition. The treaty is not a perfect instrument, nor is any claim to perfection made for it. This much, however, can be fairly said, that even imperfect arbitration is cheaper and more desirable than war, and further, that if the spirit of endeavor is to be smothered, if nothing is to be done till everything can be done, then nothing will be done at all.

The American Fiscal Policy.

What the election of Mr. McKinley forestalled in the United States is about to be realized in the new Dingley Tariff Bill. The measure may be described as a general raising of the American tariff wall. True, there are articles which have been left either on the free list or nearly as they were in the Wilson Bill, but for the most part the new bill represents a decided raising of the tariff. It appears from the President's message to the new Congress that it is the fiscal needs of the Government as much, if not more, than anything else which actuates the new administration in its course at the present juncture. It is plain, however, that the theory of protection is fully relied upon by the Republicans to bring in a period of general prosperity. In concluding his message, the President said that this increase in taxation "should be so levied on foreign products as to preserve the home market, as far as possible, to our own producers; to revive and increase our manufactures; to increase our domestic and foreign commerce; to aid and develop mining and building, and to render to labor in every field of useful occupation the liberal wages and adequate rewards to which skill and industry are justly entitled." The N. Y. Outlook takes issue with the President's conclusion in the following trenchant manner: "The first portion of the message (which has reference to the need for revenue) carried conviction with all but the most hostile minds; its conclusion, however, was disappointing to all who had allowed themselves to hope that Mr. McKinley would recommend a moderate tariff. It was saturated with the belief that large expenditures could be met by taxes which would burden exclusively the people of other countries, and positively enrich the people of our own. To those of us who believe that, between nations as between individuals, with what measure we mete, it is measured to us again, this whole conception is untenable. We cannot shut out imports without shutting in exports; when we tax imports we tax the payment for our exports. In 1896, because of lower prices here, foreign nations bought of us \$225,000,000 worth of goods more than we of them. A higher tax to restrict a foreign commerce like this will not increase the employment of labor here, and will diminish the rewards of labor by the amount of the tax imposed."

However, it is not our concern how the new American tariff will affect Americans, so much as how it will affect us. It is undeniable that the American policy will of necessity operate on our Government's policy towards the United States and Great Britain, and upon the route our trade is to take. Our produce will continue to seek a good market, and if it be shut out of one, it will find another. As its volume and excellence increases by reason of improved methods of production and transportation, some market will be richer and some poorer on account of accepting or refusing this valuable trade. And, as an American journal has suggested, those in the United States who would help the American farmer by shutting Canadian produce out of the United States, may find that what is gained to the American producer in this way is lost when his goods come face to face in competition with the Canadian's in the markets of Great Britain.

EDITORIAL

Pointers.

As Wellington looked upon the young men of Eton, he said: "Here Waterloo was won." The great moral conflicts for the destruction of the liquor traffic and the preservation of the Lord's Day are already won in our Christian Endeavor Societies, Epworth Leagues, Baptist Unions, Westminster Guilds, St. Andrew's Brotherhoods and the like. Such training ground must produce unflinching electors and high-minded, clear-sighted, stout-hearted patriotic citizens; if not, the good-citizenship movement is a farce.

Workmen should discern that six days' wages for seven days' work is bad economics, and that while they earn their bread "in the sweat of their brows," it was not intended by God, our heavenly Father, that the salt drops should be pressed to the surface on seven days every week.

Canadians should lay the lines of their country's development while they are masters of the situation, and before any influx of foreigners introduces the leaven of loose views on moral problems. We rejoice in purity, sobriety, intelligence and reverence. Let us have these made fast in the Home, the Church, the School and the Sabbath.

Read This.

All the women of Methodism, who read at all, should read the appeal of Mrs. Burwash on the second page of this issue. Mrs. Burwash asks for \$50,000, and it is not beyond the ability of the women. It is fair to state that \$30,000 will secure the site. What energetic woman will send us the first list of subscribers? We will acknowledge them on the last page of The Guardian.

Toronto White Ribboners.

At an open meeting of Central Union, at headquarters, 56 Elm Street, on Monday, March 29, Rev. E. O. Taylor addressed a large number of the W. C. T. U. ladies of Toronto, and informed them that under W. C. T. U. auspices he had been engaged since last September in Manitoba and Ontario, lecturing on the scientific aspect of the temperance question, and that before the end of this year his tour would be extended through Quebec and the Maritime Provinces. His address was instructive and interesting, indicating the poisonous character of alcohol, and its baneful effects upon the system. The medical fraternity had already been aroused, and the pupils in every public school should be taught by teachers who recognize the

The Christian Life

FATHER TAYLOR, The Sailor Preacher.

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CHAPTER VII.

Conference and Camp-meeting.

Father Taylor was very popular at the Conferences, and was frequently asked to preach. On one of these occasions over a hundred ministers were present. He took as his text, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

After a few introductory remarks he went on to show how little the sailor was then thought of: nothing could be done for "poor Jack." Said he, "They would send out their missionaries and go on board the vessel before it sailed; and go into the cabin, and pray for the missionaries; then pray for the captain and mate, and offer no prayer for the sailors. They forgot to put any salt in the forecastle. Dark, dark, very dark! I remember when you kept a man at the door of your churches to shut out those who wore a tarpaulin hat and a blue jacket. I remember when I was a sailor-boy, and I had to run the gauntlet to get into your churches. Well, they might sit down in darkness,—in the darkness of despair."

"Why, it is a great mistake to think of converting the world without the help of sailors. You might as well think of melting a mountain of ice with a moonbeam; or think of heating an oven with snowballs; but get the sailor converted, and he is off from one port to another as if you had put spurs to lightning."

Tears flowed freely, and the audience was charmed by the eloquence of the far-famed sailor-preacher from Boston.

In the delivery of another sermon, he said: "We are here to visit Niagara, the existence of which is disbelieved in many countries. Many have travelled far to visit it. We have come together, an extraordinary company, and we are here to look at Niagara. What does it represent? What does it resemble? Does it not resemble our country—our vast, immeasurable, unconquerable, inexplicable country?"

"After you have said Niagara, all that you may say is but the echo. It remains Niagara, and will roll and tumble and foam and play and sport till the last trumpet shall sound. It will remain Niagara whether you are friends or foes. So with this country. It is the greatest God ever gave to man, for Adam never had the enjoyment of it, and, if he had, he could not have managed it. It is our own, God reserved it for us, and there is not the shadow of it in all the world besides. I have travelled far, and have seen the best of all the countries of all this world, and there is but one United States of America in the world."

"Let me see if I can find some Far Westerners or Southerners here. We have a great country, and we have, connected with that country, a great New England—free, generous, daring, fearless, untiring, knowing no stopping-place. If she sets out for the moon, she will kiss the queen before she stops."

"Niagara is like our Gospel. It never freezes in winter, nor dries up in dog-days. You never need to come and go away with a bucket; and, if you never have learned to swim, you had better let her alone."

"Our Gospel is adequate to all the wants of the world, for God has sent it into this world, and here are—look here, Gabriel!—here are vast congregations of ministers of Christ who are sent to save the world. It is powerful as Niagara! You cannot go up—you must go down with the tide, till all iniquity is removed, and the world is saved. Here are the ministers of the Gospel. They have come here in their great American Congress to look over the church, to speak kind to her and lift her up. Oh, you will never find the match of our Gospel! New England—I don't know much about the West. I am at school yet, for I am only a school-boy—I have been in New England only fifty years."

"God bless the East, the West, the North, the South! and oh, for a gulf as deep as from here to Sirius, where all bickering, and dissension, and hair-splitting shall be forever buried."

"Let us have a funeral first, and then a rejoicing. Bury the dead and open the prisons. Throw wide the gates and take the longitude off your faces. No quibbling and hair-splitting, brethren, Webster said once, 'The country is tumbling to its ruin. Try to hold it up.' God give you conviction till you do right. Will you

go away from this place, and have dissensions? Let us have a peace. We have eaten together. The ancient robber, though he might find a jewel, he would not keep it, if he had eaten with the owner. He called it the covenant of salt. And if you are not now in a covenant you are all hypocrites. Let us have none of you shooting squibs to-morrow. Brethren, you have signed a covenant; if you have I will hold you to it. I hope you will not dabble with anything but the Gospel. Lord, save the church! She is drooping and dwindling, and many have got the quincy and bronchitis; and a good shout would frighten them like so many quails. God bring back the power! Father Cartwright, a Chinese philosopher, has said that every gray hair on a man's head has a spring of water at the root of it. 'May God help you to fill the world with righteousness and peace!'

To his latest hours Father Taylor cherished the fondest love for his Conference. Almost to the last, he was present at its sessions. His form grew bowed, his step feeble, his voice lost its volume and could scarcely be heard; but still he lingered where he had won his many trophies, and rejoiced in the smile and grasp of co-laborers in the vineyard of the Lord.

A genius like his found especial delight in the camp-meeting. Its freedom from restraint, its communion with nature, the exhilaration of opposition, its largeness of life, where every noble impulse is itself ennobled, all combined to make him an ardent lover of its services. Almost his first pulpit triumphs were on this field; and, to his last days, he cherished a warm attachment for its altars.

He ranged through Connecticut for several years in this delightful service. He was then in the height of his youthful popularity and power, exceedingly faithful, going from tent to tent, exhorting, praying, singing, with ceaseless ardour. The zeal of the house of the Lord was eating him up; but, like the burning bush, he was not consumed by the passion for Christ and souls which inflamed him. Crowds followed him as he moved around the ground.

At a camp-meeting at Sandwich, a company of men were making disturbance, and he had been urging them from the stand to behave. They gave no heed to his remarks. He then took up his cane, and started for them, saying, "Well, if I can't get the devil out of you in any other way, I will cane him out." All was quiet at once.

His chief place of camp-meeting life and joy was Eastham, for nearly half a century one of the most famous and most successful of camp-grounds.

In one of these meetings he preached on the war between Christ and Belial. He strode up and down the platform, driving the enemies of Christ far over the horizon with the magic wand of his imagination, and setting his audience in a whirl of excitement over his remarkable power of military description.

On another of these happy occasions, he said, "I wouldn't thank Gabriel to come down with a coach and four and take me up to glory."

He was not very quiet and orderly himself in these days of his strength, as this incident shows:

At one of the old Eastham camp-meetings, on the last night of the feast, at a late hour, when all religious exercises in the tents had ceased, and the people generally had retired to rest, a happy band, led on by Father Snowden, had gathered at the centre of the encampment, and were giving expression to their experiences in peculiar songs of praise, one of which had for its chorus, "We'll feed on milk and honey," etc. This was a new ditty, and, being a great favorite, had already been repeated several times on this occasion, when the preachers, who could no longer sleep, sent out Father Taylor to have them refrain. He accordingly adjusted himself for the task, but was no sooner in their midst than his voice was heard, not in quelling, but in leading off the song with characteristic gusto. Father Sanborn then mounted the stand, and gravely entreated the company to forbear, and let the ground be quiet. This being ineffectual, he again begged them to listen, saying that, if they must continue, he hoped they would change their diet for some of the old wines, which were better. "Not so," said Father Taylor. "We have just taken up a new hive, and old things are passed away. Sing on, brethren: 'We'll feed on milk and honey.'"

His last visit to a camp-ground was at Martha's Vineyard, the summer before he died. With the instinct of a veteran soldier for his famous fields, he sought these scenes of his earliest labors and triumphs. With his faithful attendant, he occupied a tent there for some time.

Under the fluttering leaves, in that balmy air, sat the trembling veteran, his thin gray locks glowing in the flickering sunlight like an aureola.

(To be continued.)

REV. WILLIAM GREEN BELLHAM.

It is well-nigh one hundred years since Mr. Bellham was born, of humble parentage, in Norfolk, England. At an early age he was bereft of his father, and was wholly dependent on his widowed mother for parental counsel. Not having such restraints as are desirable in the period of youth, he became characterized for youthful frivolities, and was accustomed to go in the ways of the ungodly, and sometimes even sit in the seat of the scornful.

When about eighteen years of age, he heard for the first time a Methodist minister, the venerable William Atherton, who was one of the most popular ministers of his day, and under his powerful discourses many stout-hearted sinners were made to tremble. Such was the state of young Bellham, that he became so much alarmed that he could not rest anywhere, and in bitter anguish he resolved that he would neither eat nor sleep until he felt a consciousness of the pardoning mercy of God. This he obtained after spending the whole night in weeping and prayer. About the dawn of day he exclaimed, "I do believe. I feel God has pardoned my sins." He was now as full of joy as he had previously been overwhelmed with sorrow. He told everybody whom he met that he was unspeakably happy, and exhorted them to repent and be converted. Some years after his conversion he accepted a call to the Primitive Methodist ministry, when he became greatly concerned respecting the doctrine of entire sanctification, and sought by earnest prayer and faith to be filled with all the fulness of God. He did not seek in vain, and through his whole subsequent career he believed in and preached a full salvation. Doubtless this was the main secret of his success, for eminent piety will always lead to eminent usefulness. Mr. Bellham, like the early Methodist preachers, made usefulness the great object of his preaching. They expected conversions, and sometimes they witnessed them in great numbers. Nearly every circuit in which he labored reported an increase of members; in several instances the increase was large, even hundreds.

In prosecuting his labors he had to endure many privations. He could not always obtain a sufficient quantity of nourishing food, and sometimes, after walking several miles during the day, he would preach in the open air, and would be compelled, for a night's lodging, to resort to a shed or a barn, or even seek shelter under a hay-stack. Such were some of the hardships endured by our fathers even in England, during the early part of the present century.

Sometimes, when preaching abroad, our earnest friend would be compelled to endure bitter persecution. Occasionally he was pelted with stones, so that he narrowly escaped being hurt. But for what seemed to be a marvellous interposition of divine providence, some of the stones that were hurled at his head must have killed him. At other times he and his associates would be besmeared with mud and filth, until they were not fit to be seen. At one place a clergyman came to his assistance (a rare occurrence) and joined him in his evangelistic services, and during the sojourn of Mr. Bellham on the circuit, the said clergyman was his revered friend. After leaving Lincolnshire he was stationed in his native county, Norfolk, and largely through his instrumentality the Norwich District became a powerful portion of the Connexion. The ministerial staff was greatly increased, a large number of places of worship—some of which were very costly—were erected, and thousands of members were added to the church.

We may relate an incident illustrative of Mr. Bellham's power in prayer. At one place the minister's home was with a poor man, who was in great distress, as his only horse was likely to die. Mr. Bellham, when conducting family prayer, prayed that God would make the sick horse as good as two, and would cause their one cow to have two calves. He pleaded that the poor man should thus be blessed, because of what he had done for the servants of God. When Mr. Bellham went to the place some time afterwards, he was assured by his host that his prayer had been answered.

The allowances made to ministers in those days were very small, so that but few of them could invest much money in furnishing their libraries. Mr. Bellham was, however, well read in the writings of Methodist authors, such as Wesley, Fletcher, Watson, Benson and Clarke, and when he died he left thirty-one volumes of sermons, varying from 200 to 130 pages 12mo., written by him, all bearing evident marks of originality, so that he had observed the apostolic counsel, "Give attendance to reading."

The last few years of his life were years of weakness and debility. He became a great sufferer, both physically and mentally, but he continued to take the deepest possible interest in the service of the sanctuary, and when urged to stay at home, he would insist that he would "go as long as he had a leg to stand upon." He died a few days after he had been in church for the last time.

The Family

THE LITTLE ARM-CHAIR.

Nobody sits in the little armchair;
It stands in a corner dim;
But a white-haired mother gazes there,
And yearningly thinking of him,
Sees through the dust of the long ago
The bloom of her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate,
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of the father's head,
So proud of the little son,
And she hears the words so often said:
"No fear for our little one."

They were wondrous days, the dear, sweet days,
When a child with sunny hair
Was hers to scold, to kiss, and to praise,
At her knee in the little chair.
She lost him back in the busy years,
When the great world caught the man,
And he strode away past hopes and fears
To his place in the battle's van.

But now and then in a wistful dream,
Like a picture out of date,
She sees the head with a golden gleam
Bent over a pencil and slate,
And she lives again in the happy day,
The day of her young life's spring,
When the small armchair stood just in the way,
The centre of everything.

—Margaret E. Sangster.

LINCOLN'S FAITH IN PROVIDENCE.

The raid made by the Confederate general, J. E. B. Stuart, in June, 1862, around the Union army commanded by General McClellan, caused great anxiety in Washington. One of its results was the interruption of communications between the capital and the army of the Potomac. What this portended no one could affirm. That it suggested the gravest possibilities was felt by all.

While this feeling was dominating all circles several gentlemen, myself among them, called on President Lincoln, in order to be definitely advised about the condition of affairs as understood by him.

To our question, "Mr. President, have you any news from the army?" he sadly replied, "Not one word; we can get no communication with it. I do not know that we have an army. It may have been destroyed or captured, though I cannot so believe, for it was a splendid army. But the most I can do now is to hope that serious disaster has not befallen it."

This led to a somewhat protracted conversation relative to the general condition of our affairs. It was useless to talk about the army of the Potomac, for we knew nothing concerning its condition or position at that moment. The conversation therefore took a wide range, and touched upon the subject of slavery, about which much was said.

The President did not participate in this conversation. He was an attentive listener, but gave no sign of approval or disapproval of the views which were expressed. At length one of the active participants remarked:

"Slavery must be stricken down wherever it exists in this country. It is right that it should be. It is a crime against justice and humanity. We have tolerated it too long. It brought this war upon us. I believe that providence is not unmindful of the struggle in which the nation is engaged. If we do not do right I believe God will let us go our own way to ruin. But if we do right I believe he will lead us safely out of this wilderness, crown our arms with victory, and restore our now dis-severed union."

I observed President Lincoln closely while this earnest opinion and expression of religious faith was being uttered. I saw that it affected him deeply, and anticipated, from the play of his features and the sparkle of his eyes that he would not let the occasion pass without making some definite response to it. I was not mistaken. Mr. Lincoln had been, sitting in his chair in a kind of weary and despondent attitude while the conversation progressed. At the conclusion of the remarks I have quoted he at once arose and stood at his extreme height. Pausing a moment, his right arm outstretched toward the gentleman who had just ceased speaking, his face aglow like the face of a prophet, Mr. Lincoln gave deliberate and emphatic utterance to the religious faith which sustained him in the great trial to which he and the country were subjected. He said:

"My faith is greater than yours. I not only believe that providence is not unmindful of the

struggle in which this nation is engaged—that if we do not do right God will let us go our way to our ruin, and that if we do right he will lead us safely out of this wilderness, crown our arms with victory, and restore our dissevered union, as you have expressed your belief—but I also believe that he will compel us to do right in order that he may do these things, not so much because we desire them as that they accord with his plans of dealing with this nation, in the midst of which he means to establish justice. I think he means that we shall do more than we have yet done in furtherance of his plans, and he will open the way for our doing it. I have felt his hand upon me in great trials, and submitted to his guidance, and I trust that as he shall further open the way I will be ready to walk therein, relying on his help and trusting to his goodness and wisdom.”—From “Some Memories of Lincoln,” by ex-Senator James F. Wilson, in *North American Review*.

THE VALUE OF FRANKNESS.

There is no safety in the practical dealings in life between men and women like clear, distinct, persistent frankness. The man who has nothing to conceal, and who conceals nothing, never has to make any explanations; and he secures that confidence which protects him from the suspicion that he is holding anything back which might influence the decision of the person with whom he is dealing. It is taken for granted that he has stated his whole position without reservation. We are constantly tempted to desert this high plane of action because other people do not meet us on it; but our relations with others ought not to be determined by their attitude toward us; they ought to be determined by our own individual convictions. It ought to make no difference how we are treated by others so far as justice, frankness, and courtesy are concerned. It is astonishing how the grabbed temper yields when it is treated with uniform courtesy and consideration; how the secretive spirit gives way when it is met by perfect frankness; how the impatient temper is quieted and calmed by patience and forbearance. When we carry ourselves steadily in all our relations with others, we dispose at once of half of the difficulties which are likely to rise, and avoid almost entirely those misunderstandings which are the beginnings of estrangement. We are often tempted to deal with small people on the plane of their intelligence rather than on the plane of our own convictions, and every time we do this we make a blunder. Such people, treated on a high plane, are materially helped to stand on that plane. They are not slow to discern the respect that is paid them, and they must be exceptionally bad if they are not influenced by it. It is far better, as a matter of policy, if for no higher reason, to treat others steadily from a standpoint which we have taken as the result of conviction than to continually adjust ourselves to the standpoints of others. Respect, consideration, frankness, and courtesy are rarely lost when they are infused into our social and business relations. In the exact degree in which we are governed by these qualities and express them do we make ourselves not only effective, but distinctly uplifting in our influence upon others.—*The Outlook*.

THE SNOBBERY OF EDUCATION.

Editorially, in the April Ladies' Home Journal, Edward W. Bok expresses himself vigorously in deprecation of the tendency to introduce a dangerous element of snobbery into education. He notes the pervading “I know so much” air that is encountered on all sides, and the feeling that a line is being drawn on a so-called educational basis. Mr. Bok contends that “an educational process which sharpens and polishes only a girl's intellect, and either deadens or neglects her heart or soul, is a sorry imitation of what an education really stands for and is.

The practice followed by some girls who have been at college of holding their heads above those who have not is a foolish proceeding, and smacks of the most repulsive kind of snobbery. It is never safe for us to assume that we know more than the people around us, whether we are college-trained or not. The longer we live in this world the more we become convinced how little we know. The people most humble in their opinions are generally the best educated. It is an art which only a few of us learn: to be reticent of our own opinion when every one around us is expressing his. Yet this is one of the attributes of the well educated. Silence often speaks louder than speech. But the girl fresh from her books and college does not always perceive this. She is apt to assume, for example, that people are uneducated if now and then they speak ungrammatically. But she does not know that the most vital truths ever spoken or written, the truths which have done

mankind the greatest good, have not always been those which would have borne grammatical dissection. Their good lay in what was said, rather than in the way in which the sentences were constructed. It is when we are young that we believe that all that is worth knowing is printed in books. When we are older we find that the deepest truths are never written. It is well enough for a girl to hold up for herself a standard in grammar or anything else. But she is unwise when she believes that her standard is the one by which she must judge and measure others. She has no right to do so in the first place. And in the second, she is far more apt to be wrong in her deductions than she is to be correct.”

HOW GIRLS SHOULD CONSIDER PROPOSALS.

“My dear girl, when a man asks you to become his wife you ought to put some questions to yourself,” writes Ruth Ashmore to girls on “The Profession of Marriage,” in the April Ladies' Home Journal. “Satisfy yourself that you love this man well enough, not only to be happy with him, but, if need be, to suffer with him. Decide for yourself if this be the man of all others in whom you will find your ideal companion, for companionship means as much in marriage as in friendship. Then, you must think of the future. Ask yourself, too, whether this man brings out in you all that is best, whether he provokes that which is little and mean in you, or whether he piques you into making light of that which is good. Decide whether this man is the one with whom you would be willing to grow old; whether this man is the one to whom you would, without hesitancy, submit questions that trouble your conscience. Then, too, you must ask yourself what seems, perhaps, like a trivial question, whether this man is one whose name you will feel honored in bearing, not because of any material wealth he may possess, but because of his being an honest gentleman. Think out all these things, ask yourself question upon question, not only as to his fitness, but as to yours, and then, if you give him the loving answer that he wishes, try to become thoroughly acquainted with him.”

TRADESMEN WHO BECAME FAMOUS.

George Fox, the eminent scholar, was a good shoe-maker, but in addition he wrote a journal that Spurgeon, the great preacher, has declared to be as precious as a gold mine. John Woolman was a tailor, but he studied until he became a proficient writer, and he wrote in a style of such exquisite purity and grace that Charles Lamb praised him unstintingly. Benjamin Franklin was a poor printer boy, who made his own way to fame that will endure forever. Samuel Smiles, the author of so many valuable books, with whom I spent a delightful summer day last year in his English home, has told me of many who studied trades, and yet carved their way to imperishable fame in other and higher callings. From the barber shop came Jeremy Taylor, the eminent preacher; Sir Richard Arkwright, the inventor of the spinning-jenny; Lord Tenterden, one of England's distinguished chief justices, and Turner, the greatest among modern landscape painters. Shakespeare was a wool comber. Milton was the son of a scrivener. From the lowest of day laborers came Brindley, the engineer; Cook, the navigator, and Burns, the poet. From the trade of brick-laying and masonry came Ben Johnson, the author; Hugh Miller, the geologist, and Allan Cunningham, the poet and sculptor; while from the carpenter's work-bench sprang Inigo Jones, the architect; Harrison, the chronometer maker; John Hunter, the physiologist; Romney and Opie, the painters; Professor Lee, the orientalist, and John Gibson, the sculptor. The weavers have produced Simpson, the mathematician; Bacon, the sculptor; the two Milners, Adam Walker, John Foster, Jacquard; Wilson, the ornithologist, and Dr. Livingstone, the missionary traveller.—*Ladies' Home Journal*.

DR. NANSEN AND THIRTEEN.

The safe return of the Fram is regarded as a knock-down blow to the thirteen superstition. There were thirteen men in her crew, of whom the thirteenth joined at the last moment. All returned safe and well, and none of them was ill at any time, or a cause of anxiety. Then, too, it was on the 13th of August last that Nansen reached home, and on the same day the Fram got quit of the ice, seven months to a day after (on January 13) she had struck a southerly current. To these coincidences it is added that three litters of thirteen pups were born in Nansen's pack of Esquimo dogs (though a greater number than six to a litter is unusual), and that just thirteen publishers bid for his book after his return.—*Harper's Round Table*.

Children's Corner.

THE LAND OF STORY-BOOKS.

At evening when the lamp is lit,
Around the fire my parents sit;
They sit at home and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl
All in the dark along the wall,
And follow round the forest track
Away behind the sofa back.

There, in the night, where none can spy,
All in my hunter's camp I lie;
And play at books that I have read,
Till it is time to go to bed.

These are the hills, these are the woods,
These are the starry solitudes;
And there the river by whose brink
The roaring lions come to drink.

I see the others far away,
As if in firelit camp they lay,
And I, like to an Indian scout,
Around their party prowling about.

So, when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear land of story-books.

—Selected.

JOHNNY AND THE GATE.

“Johnny, I want you to do an errand for me.”
“Where, mamma?”

“Over to Mrs. Root's. Here is a note for her. Put it in your pocket.”

Johnny set out on his errand, soon arriving at Mrs. Root's gate. And here he found trouble. The latch on the gate was so tightly caught that he could not open it. With all his might he tugged at it, but his small hands were not strong enough. What did he do? Turn about and go home again with his errand undone? No, Johnny was not that kind of a boy. He had been sent to give that note to Mrs. Root, and he meant to do it. He tried to climb over the gate, but it was too high. Then he looked about him. The gate belonging to the next house was low. He was an active little fellow, and could easily climb that. He walked carefully along the fence until he came to the board wall which divided Mrs. Root's lot from this one. There was a ledge along it. He climbed on this, then hung by his hands and dropped into Mrs. Root's yard. Coming out, he found it easy to open the gate. Within sight of the gate there was a tiny park with seats under the trees. As Johnny started for home, he saw his father sitting on one of them.

“How long have you been here, papa?” he asked.

“About ten minutes,” said his father.

“Did you see what a time I had getting into Mrs. Root's?”

“Yes.”

“And you didn't come to open the gate for me,” said Johnny, feeling a little injured.

“No, because I was thinking of the times when I shouldn't be with you, and you would have to make your own way—just as you did now.”

“But I don't go to Mrs. Root's very often. Perhaps I shan't go there again for a great while—and perhaps the gate will be fixed then.”

“I mean, my boy, that I was thinking of the times which will come to you as you go on in life, when they will seem hard for you, and you will have to work it out alone. Now, God has given you your strong, active body, and your bright mind, and he expects you to use them. When you cannot do a thing one way by the powers of your body, you call on the powers of your mind to tell you of some other way; just as you did in getting into Mrs. Root's yard when you could not open the gate.”

“Yes, I had to think it out,” said Johnny, brightly.

“I was much pleased at seeing that you did not give it up when you met with a difficulty. A boy who brings his best thought and power to the overcoming of an obstacle, will be sure to make his way.—*M. H. Cochran*.”

AN HEROIC NORWEGIAN GIRL.

Margaret Nellson, eighteen years old, is the daughter of a Norwegian sea-captain who lately sailed from Wales for Nova Scotia. Margaret had made several voyages in her father's vessel before, so that she was at home on the sea. For company she took with her a water spaniel, a big black cat, and half a dozen rabbits.

A heavy storm came on, and the ship, which was twenty-seven years old, sprung a bad leak, and soon all hands who could be spared from the management of the vessel were put at the pumps.

Margaret herself, seeing that her father could not be everywhere, took a hand at the pumps

and encouraged the men. But the storm rose higher and higher; the men could not pump the water out as fast as it came in. The ship was gradually filling. Huge waves rolled over the deck.

Then Margaret, still sticking to the pumps, began to sing. Her father had taught her many of the old Norse sagas, recounting the bravery of the sailors' ancestors, for they were all Norsemen. Through the howling of the storm the girl's voice rose in these old songs. The sailors, dropping with fatigue and loss of sleep, and fighting a losing battle, were urged on to heroic efforts by Margaret's example, as well as by the spirited words and music that she was singing to them.

At last it became clear that the ship must be abandoned; but the captain, before ordering out the boats, lay down and slept a little, for he was at the end of his strength.

Margaret went on singing and cheering the men. As she worked she spied a sail in the distance. Signals of distress were already up. They were seen by the distant ship. It was a long time before the sail, which was a brig bound for New York, could come alongside, and in the interval the Norwegian ship was very near sinking; but at last Captain Neilson, his brave daughter and all his men were taken off, and their vessel almost immediately went down.

The Norwegians were taken to New York, where, on landing, the captain plainly showed signs of the terrible strain he had been through; but his daughter was as bright and calm as ever. When the reporters came to talk with her she disclaimed any heroism, but her father said that it was her spirit that kept the sailors up.—*Youth's Companion*.

THE FIRST LIGHTHOUSES.

When ships are sailing upon the ocean the lights of heaven are their guides. Even in the dark ages, when the compass and sextant were unknown instruments, the seemingly motionless pole-star hung like a beacon light in the northern heavens, and the rising and setting of the sun and stars distinguished the east from the west. When, however, ships come near the land the lights of heaven are not sufficient safely to guide them. Rocks lie in their paths unseen in the night, reefs and shoals spread under the water; while unsuspected currents sweep the frail craft all blindly upon these dangers.

Nevertheless, ships were sailed along dangerous coasts for centuries before a plain system of marking dangerous places was invented. The early mariners were bold and reckless rovers, more than half pirates, who seldom owned a rood of the coasts along which they sailed, and could not have established lights and landmarks on them had they cared to do so. The rude beginning, then, of a system of lighthouses was when the merchants with whom the reckless mariners traded in those dark ages built beacons near the harbor mouths to guide the ships into port by day, and lighted fires for their guidance at night. As such a harbor-guide had to be a sure landmark in the daytime and a light by night, it soon took on a settled shape—a tower, on which could be built a fire; and such a tower was usually built of stone.

This method of guiding ships into the ports which they sought was scarcely established before human wickedness used it as a means for their destruction. Bands of robbers, or, as they came to be called, “wreckers,” would hide themselves somewhere near the haven sought by a richly laden vessel, and after overpowering the fire-keepers, would extinguish the beacon-fire on the night on which the ship was expected. Then they would light another fire near some treacherous reef. The mariner, sailing boldly towards the false light, would dash his vessel to destruction on the reef, whereupon the robber band would plunder the wreck and make off with the booty.—*St. Nicholas*.

Little Elva, who is grandma's favorite, is often in her room. One day, while grandma was sweeping her room, Elva, who was lying on the bed, spied some cobwebs which had escaped grandma's eye. “Grandma,” she said, very slowly, “you haven't swept all the tangles down.”

Another time, this same little girl, after having dined out, was telling what she had for tea. After naming the various things, she said, “Mamma, we had stiff-meat, and something which you called me, as we went to town one day.” The “stiff-meat” proved to be bacon, fried very crisp. After a great deal of questioning, the latter proved to be “honey.”

Johnny had been naughty. “Go into the garden,” said his mother, “and fetch me a stick.” Johnny (five minutes later)—“Couldn't find a stick, muvver; but here's a stone you might frow at me.”



A CANADIAN HONORED.

The Rev. James Munro Gibson is the President this year of the National Council of Evangelical Free Churches, and succeeds the Rev. Hugh Price Hughes. It would seem that in England the Evangelical Alliance has split by natural sympathy and affinity into the "Church Congress" and this "Council of Free Churches." It is said that Dr. Munro Gibson is the acknowledged leader of English Presbyterianism in London. In his inaugural address he emphasized two truths of great importance, spirituality rather than sacerdotalism in the conception of the church, and a national outlook under heavenly inspiration as the basis of public duty, and not the interests of political parties. Concerning his address, The Methodist Recorder says: "This address is no trumpet-blast summoning the Free Churches to battle against sacerdotalism, nor is it a manifesto for a great disestablishment campaign. It is rather a witness for the spirituality of the New Testament church as distinguished from the formality of ecclesiasticism."

On the subject of public duty Dr. Gibson said: "If our inspiration be in the first instance political, our true life is paralyzed, and by consequence our power is gone; we abdicate the high position of the church of Christ, and become a mere league for worldly ends, a mere annex to some political machine. But if we exalt that which is spiritual, seeking our inspiration from above, then the streams of our church life will have head enough to do great work for the community; and if the waters were united, it would be a very Niagara of force, available for the production of light and heat and power enough to elevate and purify society and transform it into a kingdom of God. The Oxford movement, as the late Dean Church, in his account of it, candidly acknowledges, began in the region of politics as a counter-blast to the bugle-call of the Reform Bill. Had it remained on that lower plane, it would have been dead long ago; but it quickly passed out of the political region into a far higher.

And perhaps it can scarcely be denied that in some of our earliest Nonconformist Councils, as they were called at first, the inspiration was to a large extent political; but since this Free Church movement, guided, as we firmly believe, by the Spirit of God, took definite shape, and gave promise of covering the land, it has been lifted into the higher region of the spiritual and eternal.

YOUNG PEOPLE'S SOCIETIES.

In the last number of The Independent (April 1), there is a most valuable symposium on Young People's Societies and their relation to the various denominations, and to interdenominational fellowship and co-operation. Dr. H. K. Carroll, one of the editors of The Independent, leads off with a proposal for an Alliance or Federation, and says that "the young people's movement has grown beyond all precedent and prophecy." Bishop Nindé follows for the Epworth League Board of Control, and Secretary John Willis Baer, for the United Society of Christian Endeavor, and Dr. E. E. Chivers for the Baptist Young People's Union, and others for other Unions and Leagues. Any one who would keep abreast of the rapidly developing thought and action in this sphere of Christian organization and work should read these articles. We will reprint some of them. A general congress is suggested for the year 1900. We most heartily commend the following editorial reference to the subject: "We have to take things as we find them, and whether we believe that separated denominational societies of young people ought or ought not to exist, they do exist, and exist by sovereign right. We have no authority, secular or ecclesiastical, which can decree that there shall be but one organization of young people, of all denominational names, and that the rising generation shall not begin their religious life and work by dividing into separate bodies. We accept the fact of denominations because we have to, and for the same reason we accept the fact of separate young people's societies. Our task is to set ourselves to work to reduce the differences as much as possible. This is to be accomplished by bringing the young people of different denominations into contact, social and religious, as much as possible. They learn by association to lose their prejudices, to think more highly of one another, to see that the points on which they harmonize are more numerous and far more important than the points on which they differ."

NOW.

Canada's Moral Opportunity for a Forward Movement.

"Behold, now is the accepted time; behold, now is the day of salvation."

Before the year 1900 dawns the Dominion of Canada should achieve a distinct moral advance by making solid and secure for future generations the moral heritage which is clearly within sight, and almost in our grasp. We wish to apply the text quoted above to our present duty. We mean that now is the accepted time for Canada's advance, and now is the day of our national salvation.

We do not proclaim the doctrine of "Canada First and Foremost," for it sounds conceited and pharisaic. We do not wish to cultivate Canadian spread-eagleism. We do not proclaim the doctrine of "Canada for Canadians," for it sounds narrow and selfish. We do not wish to build any Canadian Chinese Wall. We do proclaim the doctrine of "Canada Forward," and "Canada for everybody that is worthy of Canada." We must not build on Gold, but on Godliness. The prosperity that comes from Gold Mines is illusive and unenduring. Godliness is profitable to all things. We must not build on Tariffs, but on Toil. We cannot legislate ourselves into riches or into permanent prosperity. We must get to foundations that are simple and true. We must work. Governments should treat the Natural Resources of Canada in such a way that Work is encouraged and not Speculation, and that wealth accrues to the many and not to the few. We must not build on Debts. The meanest foundation to put under a great show is other people's money. Even if we build more slowly it is well to build on our own resources. Borrowed Capital is a very entangling and possibly a disastrous element in the prosecution of national destinies. If we set ourselves to prosecute our national prosperity, and develop our national destiny on lines of Godliness and Truth, and our own Natural Resources, and our own Skill and Industry, what is our present moral opportunity?

Now is our opportunity—

- (1) To destroy the liquor traffic, one of the giant evils of our land.
- (2) To preserve the Lord's Day for rest and worship, one of the best gifts of God to men, and especially appreciated in Canada up to the present time.
- (3) To preserve our immense Natural Wealth for the toil and comfort of our laborers, or, in other words, to give our Natural Resources only to those who will use them in employing labor and creating wealth, and not to those who simply sell them again at an advance. Workmen in skill and toil is what Canada needs to-day, and not speculators.
- (4) To promote Profit-sharing in Industry, and Child-saving in Philanthropy. Prevention of evil is better than revolution and reform.
- (5) To enlarge the scope of our educational systems, to lay moral, agricultural and industrial foundations, as well as literary foundations, for the youth of the land. The advance of our agriculture, industry and commerce in the next century will be built on intelligence, on scientific and common-sense information. Ignorance may keep us back, more than laziness.

We wish to say that there is no remedy known in the sphere of human plans that will cure society, and work out social salvation in a day or a generation. We must possess our souls in patience, and persevere, "pray, and pay, and peg away."

We wish also to say that it is a great thing for any people to discern the time of destiny, to see the opening of opportunity, and to hear the clarion ring of the bells that chime the hour for advance. "Ring out the old, ring in the new."

If it be said that the matters we have mentioned belong to sentiment and religion, and not to practical politics, legislation and government, we reply that he who counts on ignoring the ethical impulses and moral convictions of men in business, politics, or religion, is ruling out the one resistless force, God; and further, we reply that legislation and government are the very means ordained of God whereby refractory, obstructive and selfishly interested elements of society are to be brought into line with human progress.

We shall have more to say.

RECENT HOLINESS MOVEMENTS.

The United Presbyterian Magazine for March contains an article on recent holiness movements by Professor Laidlaw, of Edinburgh. Dr. Laidlaw's generalizations require considerable qualification, but he is substantially right. His point is that the present holiness movements are required for the reason that previous great religious movements, like the Evangelical revival, have not secured all the ethical results they seemed to promise. Dr. Laidlaw thinks that new prominence must be given to the mystical element of Christian piety, the principle of personal union to Christ by faith. It must not confine itself to the claim of divine acceptance and pardon by faith in Christ alone. He points out that Ritschlianism denies the direct fellowship of believing hearts with the glorified Christ, and thus ceases to be Christianity. Speaking of the "attainableness" of Christian holiness he quotes from William Law. He says with great justice that much evangelical teaching in refuting perfectionism has enlarged on indwelling sin till many Christians have come to disbelieve in victorious grace. When he says that the normal state of Christians or typical state of Christians according to Scripture is entire sanctification, he goes far beyond what has ever been affirmed in the theology of the Reformed Churches. He says little about the Keswick movement, with which he has identified himself. A frank and fair discussion of Keswick teaching is, however, much needed, and The British Weekly, after referring to the above, goes on to indicate in a few sentences what has prevented many from regarding it with a great hopefulness. Dr. Laidlaw quotes from Dr. Dale the charge that Protestantism has

shrunk from politics, and has regarded literature and art with a certain measure of distrust. He goes on himself to say that it has hardly touched the new social and economic problems, such as the distribution of wealth or the relations of capital and labor. Does Dr. Laidlaw think that the Keswick teaching has made any contribution or ever will make any contribution in the direction indicated? Has the Keswick movement taken a large and Christian view of literature and art, and social science, and political economy in the light of the Incarnation? So far as we have read it has not done so. It has rather banned these subjects. Holiness movements should be ethical and practical in their fruits, while they are intensely spiritual in their inspiration.

We said in last issue that the best report of the Methodist deputation to the Ontario Government appeared in The Mail and Empire. When that statement was made, we had only noticed and compared what appeared in The Mail and Empire in the second column of the ninth page, and what appeared in The Globe in the first column of the eighth page, concluding that that reference was the only report of the deputation. We found later a fuller report in the seventh column of the eighth page of The Globe, which is quite as satisfactory as that of The Mail and Empire. We do not wish to make any point against The Globe, much less an unfair one, and having explained the error, with our apology, we presume our duty is discharged.

Rev. J. VanWyck, president of Hamilton Conference, is very ill. We hope that next week we will have better news.

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. Morden, 364 Nellie Avenue, Winnipeg.

TESTIMONY TO THE VALUE OF THE LATE IMMIGRATION CHAPLAINCY—MEMORIAL SERVICE—REVIVAL WORK—AN INTERESTING MISSIONARY MEETING.

The attention now given throughout Canada to the subject of immigration, revives the question of the duties of the Methodist Church to the incoming settlers. It has long been felt that some kind of an organization, should exist in Winnipeg, that there should be some place where strangers could feel they have a right to call to receive a welcome and such information as they may require, and from which correspondence could be carried on in the interests of intending settlers, and of localities where weak congregations need to be strengthened by the addition of a desirable population. Readers of The Guardian will remember that for one year this Conference had an immigration chaplain in Winnipeg, the Rev. Thomas Argue, than whom none more competent could be found to give valuable advice, or to make strangers in a strange land feel at home. The church, however, had not the means to maintain an agent of Mr. Argue's ability permanently in that position; and as soon as his health, the loss of which had caused his temporary retirement from the active work, was restored, he was again appointed to the superintendency of a circuit, and the chairmanship of a district. The question of supplying the want which led to the commencement of an immigration chaplaincy has not since been solved, if indeed it has at all been considered. Mr. Argue now revives the matter, in a letter dated at Moosomin, Assiniboia, March 23, in which he writes:

"I am sorry nothing was done at the Conference of 1896 to perpetuate the office of Immigration Chaplain in the city of Winnipeg, in connection with the Methodist Church. A great deal of important work was done last year, enough, I think, to warrant the Conference in maintaining such an agency for the protection of the interests of our denomination, and the comfort, direction and assistance of Methodist people coming from the old world, the United States of America, and the other Provinces of our Dominion. Only a short time ago I received a letter from a gentleman, thanking me for information and encouragement which led him to leave the United States and seek a home for himself and family in this western land. He left Missouri about a year ago, and, after driving his team and waggon a distance of eleven hundred miles through sunshine, rain and mud, finally reached his destination, north of the forty-ninth parallel. It took him over two months to make the journey. But the plucky man is here, and as Canadians, we welcome him back from his wanderings, and pray that God may abundantly bless the labors of his hands, and permanently seal his interests with ours in this land of peace and hope and plenty. His appreciation and thankfulness for the change can best be expressed in his own words: 'I cannot too heartily thank you for the encouragement you gave me to come here; and I trust you may be instrumental in bringing others into this country, for there is room for thousands, and opportunities to suit most any person that wishes honestly to make a place he can refer to as 'My own, while I live.'"

Sometimes, in connection with the All People's Mission, families or individuals are met whom it would be desirable to place in English-speaking settlements, where they would be able to earn their living, and ultimately to make homes for themselves. It is quite a common thing to have people ask at the close of week-evening services for information as to where they can get work. The ability to answer such questions would add greatly to the usefulness of the mission without making it a mere employment bureau.

THE LATE REV. F. E. FLETCHER.

A memorial service in connection with the decease of the Rev. Frederick Ernest Fletcher B.A. was held in the Methodist church, Virden, on Sabbath evening, March 14. Rev. A. J. Tufts, M.A., the present pastor of the circuit, preached a fitting sermon from the text 1 Cor. xv. 57, "But thanks be unto God which giveth us the victory through our Lord Jesus Christ." There was a large attendance, as Rev. Mr. Fletcher, during the short time of his pastorate here, had endeared himself in the hearts of another congregations as well as his own. He came to Virden after the June Conference having been transferred from the Fort Rouge church. The last sermon he preached was from the text, "We all do fade as a leaf," and all his hearers felt keenly that in himself they found the best illustration of the text. His life amongst the Virden people was marked by deep consecration and great earnestness in his Master's cause. At the memorial service R. T. of T. attended in a body, he having been a member of the order. Rev. Mr. Tufts, in his discourse, referred in touching terms to the life and character of the deceased, showing his zeal and energy from his boyhood up. He died in Toronto on the last day of February, and behind him a young wife, who devoted time and strength in ministering to his comfort during his declining days. The Methodist church at Virden, on hearing of his decease, telegraphed an order for a beautiful wreath which was placed in their name by loving hands upon the casket.

At the service the choir, rendered some appropriate pieces. An anthem, "Where, O Death, is Thy Sting?" A quartet sang, "There is Death," and at the close the organist played as the audience were retiring, the hymn, "Vain Are These in Bright Array?" Letters

APPEAL TO THE POPE.

Signed by Forty-five Liberal Members of the House of Commons and Senate.

To his Holiness Leo XIII.:

Most Holy Father,—We, the undersigned members of the Senate and members of the House of Commons of Canada, and representing therein the Liberal party, present ourselves before your Holiness as respectful and devoted children of the Holy Church, to complain of the existence of a state of things which, if allowed to continue, might be extremely dangerous to the constitutional liberties of this country, as well as to the interests of the church itself.

Your Holiness has already been made aware of the conduct and attitude of certain prelates and of certain members of the secular clergy, who, during the general elections in this country in the month of June last, intervened in a violent manner in restraint of electoral freedom, taking sides openly for the Conservative party against the Liberal party, and going so far as to declare guilty of grievous sin those of the electors who would vote for the candidates of the Liberal party.

Sincerely attached to the institutions of our country, which ensure to us Catholics the most complete liberty, we respectfully represent to your Holiness that these democratic institutions under which we live, and for which your Holiness has many times expressed sentiments of admiration and confidence, can only exist under a perfect electoral freedom. Far be it from us to refuse to the clergy the plenitude of civil and political rights. The priest is a citizen, and we would not for a single instant deprive him of the right of expressing his opinion on any matter submitted to the electorate, but when the exercise of that right develops into violence, and when that violence, in the name of religion, goes to the extent of making a grievous sin out of a purely political act, there is an abuse of authority, of which the consequences cannot but be fatal, not only to constitutional liberty, but to religion itself. If, in a country such as ours, with a population consisting of persons of various creeds, and wherein the Protestant denominations are in the majority, Catholics did not enjoy in all matters relating to legislation the same political freedom as their Protestant fellow-countrymen, they would, ipso facto, be placed in a position of inferiority which would prevent them from taking the legitimate part which they are entitled to take in the Government of the country, with the possibility, moreover, of conflicts between the various groups of the population, which history shows to be ever fraught with danger.

Then, again, an active and violent intervention of the clergy in the domain of political questions submitted to the people must of necessity produce amongst the great mass of the Catholic population a degree of irritation manifestly prejudicial to that respect which religion and its ministers should ever inspire and command. Some twenty years ago his Holiness Pius the IX., your illustrious and lamented predecessor of the Pontifical throne, acting through the Sacred Congregation of the Propaganda, deemed it his duty to put a stop to certain abuses of a similar character, and forbade the intervention of the clergy in politics. This prohibition was generally respected so long as his Eminence Cardinal Taschereau was able to guide the Church in Canada, but since old age and infirmities have paralyzed his guiding hand, the abuses to which your illustrious predecessor had put a stop have begun again, and threaten once more to create trouble among us, and to compromise not only Catholic interests in this country, but the peace and harmony which should exist between the various elements of our population.

Again affirming our absolute devotion to the faith of our fathers and to the Church, of which you are the supreme head; affirming our respect and attachment to the person of your Holiness, our attachment to the interests of our country, and to the Crown of Great Britain, its aegis and protector, we beg that your Holiness will renew in our behalf the most wise prescriptions and prohibitions of your predecessor; protect the consciences of the Catholic electors, and thus secure peace in our country by the union of religion and liberty; a union which your Holiness has many times extolled in those immortal encyclicals whose precious teachings we desire in all things to follow; and, lastly, grant to the children of the Church now addressing your Holiness the Apostolic benediction.

Ottawa, October, 1896.

THE PAPAL ABLEGATE.

Editor of Christian Guardian:

Dear Sir,—It would seem that by whatever authority or in whatever capacity Mgr. Merry del Val comes to Canada, his visit is fraught with danger, both to the peace and harmony of the country. One is surprised that Protestants who aided by voice, pen, vote and influence in defeating the Conservative Government, now watch apparently with mute indifference the advent of a foreign envoy from the Pope, who says he is coming here to settle the Manitoba school question.

It will be interesting to consider two phases of his mission. First, by whose authority is he brought here? Second, for what purpose is he coming?

As one might expect, the Laurier Government deny any official connection with his visit. At the same time, all the facts which have so far come to light point directly to the conclusion that he comes at the instance of the Government, officially or unofficially. Who made the application to the Pope to send the Ablegate? The Hon. Charles Fitzpatrick, Mr. Laurier's Solicitor-General, and Mr. Charles Russell, the agent of Mr. Laurier's Government in London, Eng., both Roman Catholics. It would be absurd to say that these two officers of the Laurier Government both went to Rome in their private capacity for that purpose. They are both in the pay of the Government, and neither of them would have presumed privately to take the responsibility of doing an act which places the fate of the Government in the balance, and may result in its overthrow. One newspaper, reporting a speech made by Mr. Fitzpatrick in Quebec the other day, credits him with saying that he was backed up by sufficient authority for the business. It was reported in a newspaper recently, professing to quote a high authority, that Messrs. Fitzpatrick and Russell presented a petition to the Pope signed by "forty-five Catholic members of the Senate and Commons, including Mr. Laurier and all the Catholic members of his Government, of whom there are about thirty in the Commons," asking the Pope "that a delegate be sent to settle the question." The Ablegate himself, in an interview, stated that his object is to "remove the controversy." If so, then an application by private individuals would give him no authority to do it. Taking all the circumstances into consideration, the conclusion is inevitable that Mr. Laurier and his Government are implicated in the transaction, and the move was made for their benefit, at their instance, and with their full knowledge and concurrence. They may and do shelter themselves behind the excuse that there was no official action, but this is a mere transparency.

Second. For what purpose is the Ablegate coming? It cannot be as an arbitrator. Why? Because an arbitrator must be an indifferent person, and no one representing the Pope could be said to be indifferent on this question. He is not coming merely as an arbitrator between the Catholic Liberals and the bishops, or he would not have expressed surprise that Mr. Greenway was proceeding with his legislation, and, moreover, the bishops had no say in his appointment. He stated in an interview that he was coming to investigate the question, and to "remove the controversy." He cannot "remove the controversy," unless Mr. Laurier and Mr. Greenway, or at least one of them, has agreed to be bound by his decision. Mr. Greenway evidently is not so bound. Therefore, unless Mr. Laurier has agreed to abide by the decision, the Ablegate has misunderstood the scope of his authority, which is extremely improbable. The best opinion appears to be stated about as follows: There is a dispute between Mr. Laurier and his followers on the one hand, and the bishops on the other, the latter demanding Separate Schools in Manitoba, and Mr. Laurier insisting upon the settlement he made with Mr. Greenway, which does not give Separate Schools. The Ablegate comes here clothed, it is said, with full papal authority. He will investigate the whole question, and after considering it from the standpoint of constitutional rights, public sentiment, and the requirements of the church, he will state his conclusion to Mr. Laurier and the bishops. If this decision is in favor of Separate Schools, Mr. Laurier must kiss the rod, or try some new move to extricate himself. If the decision is in favor of the Greenway settlement, then the bishops must submit or be deposed. It is, however, more than probable that the Ablegate will endeavor to find some middle course to which both parties must come in line. The interesting point will be whether the sacrifice that will involve to Mr. Laurier can be borne by him without overthrowing his Government.

In the meantime, Protestants must clearly see that the decision of this important matter, which the people supposed they had settled, is removed to a new and foreign forum, whose judgment may determine whether Manitoba shall or shall not have Separate Schools. The dangers to Canada are—and we must assert it with all respect to his Holiness the Pope)—that a certain proportion of our citizens are to be coerced by a foreign potentate into the acceptance of terms to which they do not agree. Also, that if once a precedent of this kind be established, the Pope will be the jurisdiction hereafter to settle educational disputes in which Catholics are interested in Canada.

E. COATSWORTH, JR.

THE CONVERSION OF SABBATH-SCHOOL SCHOLARS.

BY REV. RICHARD WILSON.

The great progress which Sabbath-schools have made in regard to the numbers which they have reached—in the adequacy of the system of teaching which is adopted—in the many helps to Bible study that are available—and in the general efficiency of all the agencies which are employed in this branch of the work of the church of Christ, is matter of profound thankfulness to God. What has been accomplished is an augury of what can still be done. The present is full of promise for the future. It seems to us that the ultimate object of all Sabbath-school instruction should be the conversion of the scholars. Now, this is confessedly a most worthy and grand object. It may demand much care, and the application of tireless effort. Surely any labor of the faithful teacher to mould and fashion and adorn human character as it presents itself among the children of his or her class, is well-spent labor, and will be remembered among the best doings of his or her life. The teacher will do well to remember that the time of youth is the best seed-time. The husbandman is careful in the preparation of the soil and the selection of the seed from which he expects to reap a golden harvest. So should we be in seeding the virgin soil—the immortal minds—which God has committed to us during the hours spent in their Sabbath-school instruction. How different are our scholars from those who, during long years of crime and peril, have become hardened in sin, whose conscience has ceased its warning, and whose race is well-nigh run; upon whom God's eternal wrath will fall in the awfulness of their doom. Upon such persons

you might not be able to make any impression by your most winsome smile or plous exertion.

Of course, we believe in the doctrine of human depravity so fully taught in the Bible. Hence our contention that teachers should seek the conversion of all their scholars. Crime, however, has not polluted their being, nor has remorse poisoned them with its sting. The "moral leprosy" which defiles the very touch, has not, at least, affected their health or vitiated life at its fountain. It generally takes years of effort on the part of the young to efface the image of goodness which a pious mother's hand impressed upon the character of her child. Depravity in order to its full development must have contact with the world, and revel amidst the scenes of sin. Happily for us who desire the moral welfare of society, this development has not been reached by the children of our Sabbath-schools. Their hearts are yet comparatively tender. They would now shudder at the forms of evil which a course of crime and sin would render familiar to their view.

FITNESS FOR THE WORK OF TEACHING.

If the sculptor will apply himself for years to the study of his art in order to success in this field of effort, surely no pains ought to be spared in order to the teacher's efficiency in the far nobler work which taxes his or her energy in the Sabbath-school. Canova, that great master of sculpture in its most delicate and minute forms of beauty, spent long years of patient toil in reaching that perfection of art which has immortalized his name. If so much has been done to make the dead marble to become almost instinct with life, let teachers do all they can to bring into beautiful forms of real, spiritual life, the dear children who are committed to their care.

This training or fitness is not intellectual or literary purely, although both of these qualifications are proper, and to a certain extent must be regarded as indispensable. Without them what could the teacher do in forming human minds after the scriptural model, or stamping them with a proper image? Knowledge, righteousness and true holiness imply intelligence. Still, these qualifications are but a poor fitness for the work of the Sabbath-school if they constitute all the ability of the teacher. The grand fitness for the successful performance of this work is spiritual. Teachers who would be successful in saving the souls of the children committed to their care, must themselves be in communication with the spiritual world. Their natures must be under the sanctifying grace of Christ. "If you place two harps in the same room, and strike a chord of one of them, the same chord of the other harp will vibrate at the sound." So when the grace of God has thrilled our souls, bringing sweet moral music out of us as from instruments played upon by the fingers of God, those around us will often chime in the swelling song. How is it possible for scholars to remain indifferent to the subject of their soul's salvation, when it is pressed upon their attention by the tremulous utterances of spiritual-minded teachers? No mere advancement in scriptural knowledge—no finish, however perfect it may be, which under the plastic hand of the teacher the scholar may exhibit, where true piety does not present itself, will bound the desires or crown the exertions of the devout teacher. The love of Christ is a burning passion, rising in intensity with every increase of divine light. Perhaps it may be said that in proportion as this takes possession of the teacher will success crown the exertions put forth in the Sabbath-school. This spiritual fitness for the work will secure the aid of God in answer to prayer. A teacher who attends the school with prayerful interest—who prays in order to be prepared for the task assigned—who prays when performing the work—and who follows the work with earnest pleadings to God for his blessing, cannot fail. We would advise all Sabbath-school teachers to become as intelligent as possible, but be sure to add to this, deep, growing, active religious life.

Trinity Medical College.

At the last business meeting of the Y. M. C. A., the following officers were elected for 1897-98: Hon. President, Dean Geikie; President, James Hogg; First Vice-President, Chas. Service, B.A.; Second Vice-President, John A. Wellwood; Third Vice-President, To be elected from first year; Recording Secretary, Mr. Henderson; Corresponding Secretary, W. H. Marshall; Treasurer, H. Holson.

The year's work has been very successful, students and professors alike manifesting a deep interest in the weekly meetings. The addresses have been bright, attractive, and specially adapted to the needs of medical men.

The sympathy and hearty co-operation of the faculty have enabled the retiring officers to make the society a source of help to many students. The hand-book has been of great assistance to the students, especially first year men, who have found the hints and suggestions of practical value. A similar hand-book will be issued next term, and intending students should write to the secretary for a copy. At the last meeting it was suggested that arrangements be made to meet all incoming trains, and assist students coming to the city, for the first time, in securing suitable boarding-houses. The honorary president will be pleased to communicate with any student during the summer.

Rev. Dr. William McDonald, visiting the office of Zion's Herald, March 1, which was his seventy-seventh birthday, gave that paper the following message for his friends among its readers: "I am glad I have lived so long, sorry I have not lived better. But I have good hope, through grace, of meeting all my old associates in the house not made with hands, eternal in the heavens."

Church News

British Columbia Conference.

Victoria West.—Rev. J. P. Hicks, pastor. On February 7 we commenced special services. We had been hoping to get the help of Rev. J. McKean, evangelist, but were disappointed. A few brethren gave us help. God blessed us from the first, and during the four weeks nearly thirty souls were converted to God. The pastor suggested that we wind up the meetings by a society tea-meeting on March 8—everything free, of course. The church was full, and the meeting took the form of singing and prayer, testimony from the young Christians, counsel from the older ones, arrangements for meeting in classes, etc. An earnest appeal to any unsaved was responded to by two or three children asking the way of salvation. I never saw a church social enjoyed like that. How did this affect our finances? Well, we never mentioned finances, scarcely thought of them, during the meetings; but immediately afterwards it was announced that the church anniversary would be held on March 21 and 22, and that on that occasion, we wanted to raise \$100 for Quarterly Official Board funds. Some smiled and shook their heads. On Sunday excellent sermons were preached by Rev. T. W. Hall, of Wallace Street church, Nanaimo, and nearly half the required amount was raised, and on Monday evening the balance was readily guaranteed. There were two novel features about the Monday night meeting—the bountiful tea provided by the ladies was free to all, without charge for admission, and the meeting was addressed by four ex-presidents of the Conference—Revs. C. Bryant, J. F. Betts (chairman of the district), T. W. Hall and S. Cleaver—a rather remarkable circumstance. We all had "a good time."

Montreal Conference.

Webbwood Mission.—Rev. P. A. Jourdan, pastor. The anniversary services were held on Sunday and Monday, March 21 and 22. On Sunday morning the pastor preached on "The Permanence of Good Deeds," and in the evening on "Christ's Call to the Young Women of Today." Both subjects were dealt with in a very able and interesting manner, especially that of the evening, in which the reverend gentleman gave a most interesting account of what women had done in the past, and pointed out the many opportunities now presenting themselves to consecrated womanhood, especially urging the young women to use the influence which they possessed for the uplifting of those around them. On the following evening a social gathering took place at the newly-erected parsonage. There was a numerous and pleasant gathering, and a most enjoyable evening was spent. Business and pleasure were combined. A subscription was taken up to free the church and parsonage of debt, "excepting \$700," application for a grant of which has been made to the "Parsonage Aid Fund." The amount required was \$360, which amount was received with the exception of a few dollars, which the pastor said he had no doubt of securing from some not present. This makes over \$1,200 raised on the mission, for all purposes, since June, 1896, when Mr. Jourdan became our pastor. To those who know the Webbwood cause, this splendid advancement will speak for itself, and stamp the members of the Webbwood Methodist mission as generous givers. Webbwood will very soon be self-supporting.—T. H. White, Recording Steward.

Frelighsburg.—Rev. F. Tripp, pastor. With others we desire to express our gratitude to God for the measure of success which has been attributed to us during the year. Our field is somewhat extensive, and membership not large, but we have a very loyal, loving people, and plenty of room for aggressive work. The four weeks of special services, held at Stanbridge, were fruitful of good to the membership, and a few were brought into the enjoyment of saving grace. The trustees of our parsonage met a few weeks ago, and it was decided to make extensive repairs, beginning at the foundation, improving the sanitary conditions, and, we hope, heating apparatus by way of a furnace, beautifying and healthifying by lumber, paint and paper, the entire interior of the building, which will make it one of the most comfortable houses in the town. We were favored by the Protestant Ministerial Association of the district of Bedford, on Monday, March 22, in the village of Stanbridge, which was certainly a means of inspiration. The Rev. A. E. Sanderson, of West Bromo, furnished the sermon for criticism at the afternoon session, after which a very profitable time was spent in discussion on the homiletical and exegetical construction of the sermon. At the close of the session the brethren were furnished their tea by the ladies in the lecture-room of the church, which was a bountiful repast, and more than sustained the reputation of our ladies in this regard. The meeting of the evening was public, the attendance good, and the programme was excellent. The Rev. Mr. Ashe (Presbyterian), of Farnham, and president of the association, occupied the chair. The Rev. Mr. Jackson (Congregational), of Brigham, gave us an address on "The Pastor and the People." The work should be mutual and reciprocal. The Rev. Wm. Howitt, B.D., of Sutton, gave an instructive address on "Mistakes Between the Laity and Clergy," laying particular emphasis on the fact that the entire membership should be ministers of good in the extension of the Master's kingdom. The Rev. C. D. Baldwin gave a scholarly address on "The Church for the Times." It should be adapted to the age and needs of the people; it should be spiritual, educational, liberal, social, and, above all,

News of the Week.

Monday, March 20.

Sir William VanHorne is in Ottawa interviewing the members.

Governor Adams has signed the bill abolishing capital punishment in Colorado.

The Canadian Society of New York was formed at a dinner in the Hotel Majestic, the Rev. Dr. Kranz having the chair.

The Manitoba fund for the relief of the India famine sufferers now reaches \$17,560.73, of which nearly \$2,000 is from the school children.

Hon. Edward Blake opened the debate on the question of the financial relations between Ireland and Great Britain by introducing a motion for the relief of the taxpayers of Ireland in the British House of Commons.

Mr. Fitzpatrick introduced his bill to repeal the franchise act by substituting the Provincial franchises, in the House of Commons. Mr. Gibson also introduced his bill to amend the railway act to make the wages of men employed, and the cost of material used on the construction of any railway, a first lien on the work.

Tuesday, March 30.

The Manitoba Legislature was prorogued.

Mr. and Mrs. Gladstone started from Cannes to-day on their return journey to England.

A despatch from Bombay says that the plague has broken out among the British troops at Calaba.

The breaks in the levees in Mississippi have allowed a vast tract of country to be flooded, and the inhabitants barely escaped with their lives.

Mr. J. A. Kinsella, instructor of butter-making at the Kingston Dairy School, has been appointed as assistant to Prof. Robertson, Dominion Dairy Commissioner.

Mr. Borden, Canadian Minister of Militia, is at present in New York, recuperating from his recent serious railway accident. He will inspect some of the armories of the city.

Mgr. Merry del Val, the Papal Ablegate to Canada, arrived in Montreal from New York, and afterwards proceeded to Quebec, where he was given a great reception, and escorted to the Cardinal's palace.

The Government has granted \$300,000 to the Grand Trunk for the improvement of Victoria bridge, the condition being that the Intercolonial is to have running powers over the road from Levis to Montreal.

It was decided in Ottawa to-day by a meeting of military authorities that the jubilee regiment will be made up of volunteers from the different corps. They will leave Montreal on June 1 by a troop-ship for Liverpool, whence a train will convey them to Aldershot. Two weeks will be spent there, and one in London.

Wednesday, March 31.

The Cornwall canal will be ready for navigation by the last week of April.

Dr. Trudell, Liberal, and Mr. Marcotte, Conservative, were nominated for Champlain.

The Ottawa Citizen quotes a private letter to the effect that Lieut.-Governor Kirkpatrick's case is hopeless.

The United States Tariff Bill was passed to-day by eighty-three majority, and goes into effect to-morrow.

Major Sir John Willoughby, the only one of the Transvaal raiders to serve his full sentence, has been discharged from the jail.

The assignees of the United Press in New York have issued a notice that the United Press shall cease to exist after the night of April 7.

The Minister of Railways stated in the House of Commons in reply to a question that the C. P. R. had on March 10 filed the plans in his office for a line running through the Crow's Nest Pass.

At a caucus of the Opposition members of the Manitoba Legislature Hon. Hugh John Macdonald was offered and accepted the leadership of the party. It was not settled what constituency he would run for.

Mr. Hoar's amendment to the Anglo-American treaty of arbitration, eliminating all questions of national policy and the Monroe Doctrine from the treaty, and giving the Senate general supervision of all matters to be submitted to arbitration, was adopted by the United States Senate by an overwhelming majority.

Thursday, April 1.

Prince Bismarck celebrated his 82nd birthday.

The election of Mr. Joseph Lauzon to Manitoba Legislature for St. Boniface has been protested.

(Continued on next page.)

Seven Things Which are Hard to Explain.

1. Why some men who are willing to toil and strive and save, that their families may be comfortable while they are alive, are not willing to pay a few dollars a year that their families may be kept from want after they are dead.

2. Why some men who are so prudent that they will not trust the welfare of their loved-ones to the strongest life insurance company in the land, are, nevertheless, willing to trust it to the most uncertain of human chances—the contingency of their living long enough and being fortunate enough to earn and save a competency.

3. Why, on the other hand, some men who are so unsuspecting that they will trust an acquaintance who has not a dollar in the world to almost any extent, will nevertheless hesitate to trust a life insurance company that guarantees its promises with millions of assets.

4. Why some men who could not rest a moment if their houses and stores and factories were not insured, never think of the importance of insuring their lives, by whose productive power those houses and stores and factories were acquired.

5. Why the man who refuses to insure his life because he can take better care of his money than the insurance company can, generally proves to be the man who is not able to take care of it at all.

6. Why some men, who say that their whole lives are devoted to laying up a competency for their families when they are gone, never seem to think of the simplest and quickest method of accomplishing that object, taking out a policy on their lives.—The Metropolitan.

7. Why all intending insurers do not investigate the attractive plans of insurance issued by that strong financial institution, the North American Life Assurance Company, before insuring elsewhere.

If you have not yet seen a copy of the last annual report of the North American Life Assurance Company you had better secure one from the Head Office, 22 to 28 King Street West, Toronto, or from any of the company's agents, who will be pleased to give you all the information you may require respecting the excellent investment plans of insurance offered by that company.

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.

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

Artist. J. W. L. FORSTER, 24 KING ST. WEST.

Births, Marriages and Deaths.

BIRTH. MILLS—On Saturday, March 27, 1897, at the Methodist parsonage, Sharbot Lake, Ont., the wife of Rev. A. W. Mills of a daughter.

Has Been, is now, and Always will be The Cook's Friend. Such is the verdict of all those who, in their pastry, make use of the old reliable. The Cook's Friend BAKING POWDER.

FREE Portrait, \$6 to \$12 week easy made at your home. No canvassing. PENN ART CO., Tyrone, Pa., U.S.A. Mention this paper.

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

PARK BROS. 322 YONGE STREET. PHOTOGRAPHERS. Good Work our Specialty.

The Salt of the Earth Ride Clevelands. His Majesty the King of Greece, Princess Hohenlohe, Princess Murat, Princess Bismarck Yzzet Bey (Prime Minister of Turkey), Baron Rothschild, Lord Carnarvon, Prince Dulep Singh, Frederick Krupp (of Essen), James Gordon Bennett, and John D. Rockefeller. Good Agents Wanted For Unrepresented Territories. H. A. LOZIER & CO. SALESROOM—168 Yonge Street. TORONTO. FACTORY—Toronto Junction.

Education. INCORPORATED TORONTO NOV. 8. W. ALLAN 1889 PRESIDENT. CONSERVATORY OF MUSIC. Yonge St. and Wilton Ave. EDWARD FISHER, Musical Director. An Artistic Musical Education of the HIGHEST STANDARD. CALENDAR giving full particulars FREE. H. N. SHAW, B.A., Principal Education School. Education, Oratory, Deisartie, Literature.

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

The Montreal Conservatory of Music. 538 Dorchester St., near Mountain. Montreal, P.Q. Development in all branches of music. Pupils may enter at any time. For Prospects, apply MR. C. E. SHIFFERT, Director. Toronto Markets. STREET PRICES.

LIVE STOCK MARKETS. Milk cows, each \$15.00 to \$24.00. Export cattle, per cwt. 3.75 to 4.25. Butchers' choice cattle, cwt. 3.00 to 3.25. Butchers' ord. to gd cattle, cwt. 2.25 to 2.75. Bulls, per cwt. 2.75 to 3.00. Stockers and feeders, per cwt. 2.50 to 3.75. Sheep, per cwt. 3.00 to 3.50. Lambs, per cwt. 4.75 to 5.25. Calves, per head. 4.00 to 6.00. Choice bacon hogs, per cwt. 5.00 to 5.15. Thick fat hogs, per cwt. 4.40 to 4.55. Light fat hogs, per cwt. 4.50 to 4.65. Sows, per cwt. 3.25 to 3.50. Stags, per cwt. 3.25 to 3.50. Boars, per cwt. 1.75 to 2.00.

Brass and Iron BEDSTEADS. Tiles, Grates, Hearths, Mantels.

RICE LEWIS & SON. (LIMITED). Cor. King and Victoria Sts., Toronto.

Tenders. GALOPS' CANAL. NOTICE TO CONTRACTORS. SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Cardinal Section of the Galops Canal," will be received at this office until 16 o'clock on Saturday the 17th day of April, 1897, for the works connected with the enlargement of the Galops Canal. Plans and specifications of the work can be seen on and after the 31st day of March, 1897, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the Engineer's office at Cornwall. Printed forms of tender can also be obtained at the places mentioned.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Troquois Section of the Galops Canal," will be received at this office until 16 o'clock on Saturday the 17th day of April, 1897, for the work connected with the enlargement of the Galops Canal. Plans and specifications of the work can be seen on and after the 31st day of March, 1897, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa, and at the Engineer's office at Cornwall. Printed forms of tender can also be obtained at the places mentioned.

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LADIES. If you have superfluous HAIR ON THE FACE send for new information how to remove it easily and effectually without chemicals or instruments.

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, 18 St. Patrick Street, Toronto.

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The Trials and Triumphs Of Prohibition. By the Rev. J. S. Ross, M.A. Price, each, 3 cents; per dozen, 25 cents; per hundred, \$1, postpaid.

Church Announcement Mat. (Size, 24 by 19 inches.) Designed by Rev. L. D. POST. Price, 25 cents. Mounted on roller and sent postpaid for 30 cents.

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Every Person Eats Bread. —Almost every person eats bread. Be sure you are getting the BEST—by asking for—The Tait-Bredin Co's, Tel. 5185, 744-746 Yonge Street.

Science Notes.

A NOVEL FOUNDATION.

The new \$4,000,000 federal building in Chicago will stand on a series of points instead of resting on a foundation extending evenly along the entire wall line. The weight will be so adjusted that it will rest on cement columns thirty-two feet apart, these columns going down to bedrock, seventy-two feet below the surface of the earth. This is the plan adopted in modern bridge-building, and represents the most advanced progress in that field of construction. The mode of excavating for the foundation is very interesting and simplicity itself. A section of a wrought-iron tube of the desired diameter is set upon the ground on its rim, and as the earth within the circle is removed the tube sinks. When the top of the first section settles down to the level of the earth's surface, a second section is placed above it, and the digging process is continued. One section after another disappears, and bedrock is eventually reached without the slightest disturbance to the surrounding material occurring. There is no settling of neighboring foundations, no tottering walls, no alarm or disquiet of any sort.

When the excavation is completed there is a clean iron-walled hole, into which the cement is poured and subjected to the necessary pressure. When the iron tube is filled, the job is finished, the iron casing being allowed to remain. The columns which will constitute the foundation for the Chicago building will vary in diameter from twelve to fifteen feet. Through the wear and tear of ages they will support all the weight that they will be called upon to bear.

By this plan it will not be necessary to drive piling down to bedrock, or to resort to any of the methods for making broad bases for foundations to rest upon, so familiar to Chicago builders of lofty edifices and heavy business blocks. The element of uncertainty will be entirely eliminated. Cement columns have been tried in the construction of all the great iron and steel bridges built in recent years, and found to be wholly satisfactory. There is no guess-work, no speculation as to the precise weight a cement column of certain dimensions standing on solid rock will sustain. It is a simple mathematical and engineering proposition. — Chicago Post.

TYPEWRITER AND COMPUTER.

The typewriting machine, now an inseparable part of every business office, is to have its sphere of usefulness largely extended by its combination with a computing machine. Any approved adding, calculating, or computing machine is employed, being so placed between the legs of the typewriting machine as to enable the operator to see the computing machine's sight-holes, through which the amounts being added and registered by said machine are exhibited. The invention will be especially useful in banks, clearing-houses, and wherever addition and computation and typewriting are to be done on the same piece of paper.—Boston Journal of Commerce.

The petroleum company which has been boring for oil at St. Paul's inlet, Newfoundland, has struck a splendid well at a depth of 1,040 feet, and the existence of a large petroleum district in the neighborhood is considered certain.

Petroleum is extensively used in Russia as a local application for the cure of gout, rheumatism, eczema and other chronic skin diseases. The city of Elizabethopol conducts an establishment called "naphthalan," on the style of a watering place, where 500 to 600 patients are annually treated. Gratifying results are obtained.

"Envelopes lined with tinfoil will possibly be a 'fad' in the near future, if experiments with the Roentgen ray continue," says Paper and Press. "It has already been demonstrated that the contents of a sealed letter, enclosed in the ordinary envelope, may be photographed. The Gaulois, a French paper, has photographed such private matter in fifteen seconds. By using envelopes lined with tinfoil, our contemporary, The British and Colonial Printer and Stationer, would defy the X rays in the hands of the inquisitive."

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Best GOLD in BAKING POWDER. World.

Cheap powders cause indigestion. If you value your health use the best.

Pure as Pure Gold

CAA 125

Medical.

CATARRH CONQUERED.

IT IS A BLOOD DISEASE. PROOF POSITIVE THAT RYCKMAN'S KOOTENAY CURE THOROUGHLY ERADICATES THIS WIDESPREAD DISEASE.

Of all the diseases that have been exploited by charlatans and quacks Catarrh is one that has received more than its share of attention.

Snuffs, sprays, douches, inhalations, etc., have all had their day, and after their use the Catarrh has remained as bad as before, so that now many sufferers have become convinced that they are possessed of an incurable affection that must remain with them to their dying day, sapping their strength and rendering them miserable and disgusting to their friends.

Let's tell you that Ryckman's Kootenay Cure gets at Catarrh through the blood. It destroys the germ that is the immediate cause of the trouble and sends rich pure blood to the part, so that all offensive discharges cease and a rapid cure is effected. Here's a case in point, Mr. W. G. Cox, who conducts a flour and feed store at 374 King Street West, Hamilton, was troubled with Catarrh for ten years, tried nearly all the catarrh remedies advertised without success till he began taking Ryckman's Kootenay Cure. He says the results have exceeded his most sanguine expectations.

Mrs. Margaret Sovereign, living at 376 King Street, in the same city, under oath makes a declaration to the effect that her daughter Lulu, aged 14, was troubled with Catarrh for two years and had poor health. The doctor said she had inflammation of the lungs and Catarrh. She became so run down that until she commenced taking Kootenay her mother was alarmed about her. After she had taken a bottle and a half of this wonderful remedy and the "new ingredient" had a chance to get in its work, the Catarrh disappeared, her cheeks became rosy and she gained eleven pounds. These cases ought to be enough to convince the most sceptical, but if you are desirous of more proof, send to the Ryckman Medicine Co., Hamilton, Ont., and sworn statements of cures will be sent you free.

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Is fully treated in a fresh and vigorous article, fully illustrated, in the April Number of **The Methodist Magazine and Review**

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"The Red Cross in Turkey" is another finely-illustrated and thoroughly up-to-date article, which will be of great interest at the present time. Alderman Spence, Secretary of the Prohibition Alliance, writes with vigor on the "Prohibition Plebiscite."

An interesting account is given of Bach, the greatest of all musicians, and of Schubert, whose centenary has just been celebrated. Dr. Pascoe has a graphic Cornish sketch, "One and All," Dr. Williamson one on "The Congo for Christ," and Dr. Bowman Stephenson a remarkable account of "Ten Years in a Portuguese Slum."

The Rev. A. Browning has a capital sketch of "The Gold Room in Cariboo."

The story of "Rhoda Roberts" describes in a very vivid manner Methodist life among the Welsh miners, and "Phillip Strong" is a tale of cumulative power.

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The Farm.

PRUNING APPLE TREES.

The systematic pruning of apple trees, performed with a definite end in view, is something that should be thoroughly understood by every farmer who is the owner of an orchard, whether large or small, as this is a work which cannot safely be entrusted to others if the future welfare of the orchard is given the consideration its importance demands. When trimming a tree with an unbalanced top I have sometimes found it necessary to cut back a limb with the object of diverting its growth in a particular direction for the purpose of filling up an open space so as to secure a balanced and symmetrical head. A note of this act is made as a guide for future work, but were the following pruning entrusted to other hands the probability is that the particular result aimed for would be entirely frustrated. For general pruning there is no season of the year better suited for the work than the warm days of late March and early April, for if done too early in the winter the severe freezing weather is very liable to cause damage where wounds are made. A result of severe winter pruning performed when the mercury registered at or below the zero point may be seen in two different orchards within one and one-half miles of the writer's home. The one was a comparatively old orchard, very closely planted; the other consisted of young, thrifty trees; but in both instances the injudicious pruning had a fatal result. The severe shock sustained by the trees as a result of the cut surfaces being exposed to severe cold caused the bark to dry up and fall from the trunks and large limbs during the following summer. Where large limbs are to be removed the work should be delayed until late June or early July, as the wounds will then heal over with much less damage to the tree.

In such cases the cut surface should be treated to a coat of thick paint, grafting wax, or some other substance suitable for keeping out wet and facilitating early healing of the wound. But the necessity for removing large limbs may be prevented by the exercise of a little judgment and foresight when forming the head of the young tree.

If the tree arrives from the nursery with but two limbs, forming a crotch, one should be cut off, leaving the straightest, which should then be cut back at the height desired for the head. From this straight stem a number of shoots will start, and by rubbing off all but three or four suitable ones a well-balanced head can be formed. By timely attention to this and similar work, and frequent light pruning of the tree when young, there will be no necessity of lopping off large limbs in after years. There are several objects to be kept in view when trimming a tree. One is to allow sufficient space between the large limbs to admit the body of a grown person when gathering the fruit. Another is to keep the centre of the tree well open, to facilitate spraying and admit sunlight and free currents of air, as without these the fruit will be small and uncolored, and the propagation of fungi will be encouraged. On the other hand, if the centre is allowed to become too open, there is danger of the limbs becoming sun-scalded, resulting in the drying up of the bark and the eventual death of the limbs. When pruning a tree with a spreading habit of growth, such as the Greening, a different system must be employed than for an upright growing one, such as the Northern Spy. In the former case the lower limbs are the ones usually required to be cut out, while the centre of the tree needs less attention. In the latter the reverse of this should be practiced. The King rarely requires much thinning out, but is greatly benefited by cutting back.

In the case of a young tree, where a limb is inclined to grow in a wrong direction, it can largely be corrected by cutting back and leaving the last bud (which is the one that will force) on the side in which the new growth is desired to extend. Thus the growth can be inclined upward, downward or to either side as desired to fill up a vacancy. One source of much trouble in some orchards is the quantity of young shoots that sprout up from the roots at the base of the trees. This is usually caused through the trees having been crown-grafted in the nursery.

When setting out a young orchard, if care is taken to procure only root-grafted stock, this trouble will be largely avoided. The suckers that grow from the limbs of a tree, and which are usually most abundant after severe pruning, may be most expeditiously removed by rubbing off with the hand soon after start-

ing growth. If their removal is delayed until the following spring a new growth will invariably start from the same source. The best authorities claim that late winter pruning tends to encourage the growth of wood and the general building up of the tree, while summer pruning performed during the latter part of June stimulates fruit production. This is certainly based upon scientific principles, but the average farmer can hardly do better than attend to the pruning of his orchard during the leisure hours of the present month.—Ellis F. Augustine, in Farmer's Advocate.

E. D. Tilson, of Norfolk county, in Farmer's Advocate: Our heifers are milked the first year for twelve to fourteen months, thereafter from ten to twelve months each year, giving them six to eight weeks' rest. With the above treatment the best of our heifers give eight to ten thousand pounds of milk the first year.

Farm and Fireside: The difference between the prices of corn and wheat during the past year has led to a larger use of corn in place of wheat as bread. Not only has its use been increased directly in the familiar form of corn-meal, but indirectly by blending the corn product with wheat flour. This blended flour is made both for the home market and for export.

The United States now spends about \$100,000,000 a year on foreign-grown sugar. The new Secretary of Agriculture contends that the farmers of the country can produce sugar beets enough to render this importation wholly unnecessary. He proposes to distribute seeds of sugar beet amongst the farmers of the United States, and have the product tested at Government stations, with a view to seeing what land is best suited for the purpose of producing sugar beets.

Memorial Notice.

ELLSWORTH.—One of Christ's most devoted followers entered heaven when, on October 16 last, Eliza Thompson, widow of the late Rev. Gran H. Ellsworth, bade adieu to earth. Born in 1828, in the township of North Monaghan, she was converted in early life, and at once became an active member of the Methodist Church. In 1846 she was married, and for twenty years proved her ability to fill with great acceptance the trying position of a minister's wife. Her name is most affectionately remembered on all the circuits where she lived. After her husband's death in Kincardine, in 1866, she and her children returned to Peterboro', where she resided until her death. She was a beautiful type of the earlier Methodists, strong in conviction, ardent in devotion, ever ready to give a reason for the hope within her. She counted no sacrifice too great to make for the Master she served, and her ministry of good deeds ceased not until "sight dimmed in the shadow of death, and ears were muffled by his silent touch." For many years she was a most valued member of George Street church, and for the greater part of the time was a successful class-leader. While on a visit to her son-in-law, J. W. Flavelle, Esq., of Toronto, she was suddenly taken ill. All that loving hands and hearts could do proved futile, and in the triumph of faith she passed away. Three children survive her: Mr. O. B. Ellsworth and Mrs. J. F. Holden, of Texas, and Mrs. J. W. Flavelle, of Toronto. To these are left a rich store of hallowed memories, and the blessed prospect of a reunion where death never comes. W. R. Y.




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Publisher's Department.

INDIA FAMINE FUND.

Table listing contributions to the India Famine Fund, including names like Fenelon Falls, Wesley Epworth League, and various churches, with amounts ranging from \$1.00 to \$25.00.

* These amounts, by request of the contributors, to be forwarded via England, to the Methodist missionaries in India for distribution.

ARMENIAN RELIEF FUND.

Table listing contributions to the Armenian Relief Fund, including names like Charlotte St. Meth. S.S., Peterboro, and Wesley Epworth League, with amounts ranging from \$1.00 to \$25.00.

Connexional Notices.

VICTORIA UNIVERSITY.

CONVOCACTION IN DIVINITY, 1897. Competition for the Macdonald Bursary in ulpit Education, Friday, April 23, 8 p.m.

BOOK COMMITTEE MEETINGS.

The Executive Committee of the Western section of the Book Committee will meet in the Board Room, Wesley Buildings, Toronto, Tuesday afternoon, May 11, at two o'clock.

ETHODIST MINISTERS' MEETING.

The Methodist ministers of Toronto and vicinity will meet in the Board Room, Wesley Buildings, on Monday, April 12, at 10:30 a.m.

STANSTEAD DISTRICT.

The examination of probationers and candidates for the ministry will be held in the Methodist Church, Magog, on Wednesday, April 21, commencing at 9 o'clock.

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

- Apr. 11, 12—Palmerston. 15—Gravenhurst. 16—Bracebridge (District Convention). 18—Huntsville. 19—Emdale. 20—Sunbridge. 21—Barrie Falls. 25, 26—Dunnville. 27—South Cayuga. May 2—Streetsville. 3—Richmond Hill and Thornhill. 16—East Toronto and Zion. 23—Jordan Station. 30—Toronto, Metropolitan.

DR. POTTS' ENGAGEMENTS.

- Apr. 11—Port Hope. 18—Owen Sound, West St. and Scropo St. 25—Barrie. 30—Alton. May 2—Orangeville. 9—Collingwood. 16—Toronto Junction and Gerrard Street. 23—St. Thomas. 30—Toronto, Clinton Street, 7 o'clock.

MISSIONARY ANNIVERSARIES.

- DR. HENDERSON'S ENGAGEMENTS. Apr. 11—Ingersoll. 18—Elin Street, Toronto. 25—Bowmanville. 30—Toronto, Shearburne, Ep. League. May 2—Parkdale (morning). 9—Broadway, W.M.S. 17—Carlton Street Epworth League. 23—Rusild Avenue.

BRITISH COLUMBIA CONFERENCE.

PROGRAMME OF THE ANNUAL SESSIONS FOR 1897. The eleventh annual session of the above Conference will convene at the Homer Street Methodist church, in the city of Vancouver, at 9:30 a.m., on Thursday, May 13, 1897.

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VICTORIA DISTRICT, B. C. CONFERENCE.

The Annual District Meeting will open in Centennial Methodist church, Victoria, on Friday, May 7, at 2 p.m.

REGINA DISTRICT.

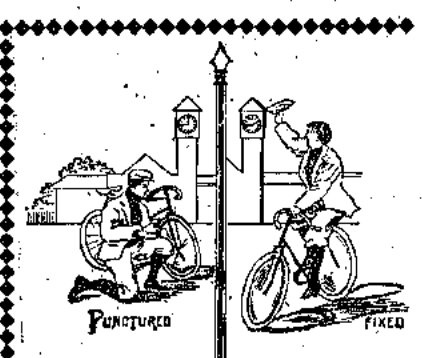
The annual examinations of candidates and probationers of the Regina District will be held in the Methodist church, Moose Jaw, and in the Methodist church, Prince Albert, commencing Wednesday, April 21, at 9 a.m.

WESTMINSTER DISTRICT.

The annual District Meeting will be held in the Central church, New Westminster, on Tuesday, May 4, at 2 p.m.

FROM THE MISSION ROOMS.

Table listing financial reports from various mission rooms, including Ordinary Fund, Sabath Services, and Miscellaneous, with amounts ranging from \$10.00 to \$110.00.



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MATILDA DISTRICT.

The examination of probationers and candidates for the ministry will take place in the Methodist church, Morrisburg, commencing on Wednesday, April 21, at 10 a.m.

MOOSOMIN DISTRICT.

The yearly examination of candidates and probationers for the ministry will be held in the Methodist church, Grenfell, commencing Wednesday, April 21, at 9 o'clock a.m.

ALGOMA DISTRICT.

The examination for candidates and probationers for the ministry on the Algoma District will be held in Sault Ste. Marie and Manitowaning on Tuesday, May 4th, at 9:30 a.m.

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