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Contents.

	Page.
Editorial-Comment; Now - Canada's	-
Moral Opportunity for a Forward	
Movement ; A Canadian Honored : Re-	
cent Holiness Movements; Young	
People's Societies	1, 8
Contributed—English News; An Appeal	
to the Methodist Women of Canada	. 2
Class-leader's Column	2
Book Review	3
Woman's Missionary Society	3
Epworth League	4
Sunday-school	5
The Christian Life	6
The Family	6,7
Children's Corner	, 7
Transfers	8
Manitoba and the Northwest	.9
Church News	9, 10
Personals	, 9
Appeal to the Pope	10
The Papal Ablegate	10
The Conversion of Sabbath-school Scho-	
lars	10
Memorial Notices	11
News of the Week	12
Science Notes	14
The Farm	15



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.

Workingmen 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;

introduces the leaven of loose views on moral Wallace. problems. We rejoice in purity, sobriety, intelli- $\boldsymbol{\cdot}_{\boldsymbol{\cdot}}$ gence 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

garded as the backbone of the temperance or-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. Canadians should lay the lines of their Locke was Fellow in Classics in Victoria during country's development while they are masters of 1893-4. The other fortunate Toronto men were: the situation, and before any influx of foreigners Cross, Gillespie, Hellems, Lillie, McDonald and

City Road Chapel.

The Rev. Wm. Brown, pastor of City Road Chapel, preached in the Metropolitan church, Toronto, on Sabbath, March 28, and delivered 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

said that the W. C. T. U. had come to be re- in the house adjacent to the chapel, and in the gation, involving heartburnings, would be someground behind it, his remains repose awaiting what worse. We do not agree with that conganizations, comprising as it did so many of the resurrection of the just. Mr. Brown inthe consecrated women of our country, and he formed us that the present organist at City especially eulogized Mrs. Dr. Youmans, of the Road is a grandson of Charles Wesley, and is fact he thinks it far more desirable than war, named Robert Glen Wesley. When the renova- but he nevertheless throws cold water on the tion was decided on, and investigation made, it efforts being made to preserve that desirable was found that the foundations were insecure, condition. The treaty is not a perfect instruand that utter collapse and consequent dilapi- ment, nor is any claim to perfection made for it. dation would ensue if radical measures were not This much, however, can be fairly said, that adopted. The work of restoration and renovation has been done thoroughly as far as it has desirable than war, and further, that if the been done, but it remains incomplete in many spirit of endeavor is to be smothered, if nothparticulars. A chorus of indignation would ing is to be done till everything can be done, arise from the whole Methodist community then nothing will be done at all. 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 of the American tariff wall. True, there are Dr. Briggs, Wesley Buildings, Toronto. . The sum, articles which have been left either on the free. asked for by the Rev. Wm. Brown from Cang- list or nearly as they were in the Wilson Bill. dian Methodism is ridiculously small, namely, \$250. Toronto should give that, and other parts a decided raising of the tariff. It appears from 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 a lecture on "The England of Queen Eliza- tions seceding, as it were, from the community beth" on the Monday evening following. Mr. 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 adouted, 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 the United States who would help the American arbitration after all is a litigious, not a friendly of the chapel, and then preached one of his process, and that heartburnings would result in absence, usually preached from its pulpit in the ference to be gathered from all this is that war Great Britain.

responsibility resting upon them. Mr. Taylor early days of Methodism. John Wesley lived is a very bad thing, but that international liti-

Dr. Smith is not opposed to peace at all, in even imperfect arbitration is cheaper and more.

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 but for the most part the new bill represents 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, be cause of lower prices here, foreign nations bought of us \$325,000,000 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

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, an American journal has suggested, those in farmer by shutting Canadian produce out of the United States, may find that what is gained best sermons from the stone as a pulpit. He the breasts of those beaten in court : further, to the American producer in this way is lost preached also at the opening services of the that in the absence of a power to enforce when his goods come face to face in compechapel, and he, or his brother Charles in his judgments war might be brought back. The in- tition with the Canadian's in the markets of

Contributed

ENGLISH NEWS.

FROM OUR OWN CORRESPONDENT.

MANCHESTER MISSION.

There are many notable things in English Methodism just now. Not the least notable is the marked contrast in the matter of prosperity and success between the ordinary circuit work and the big city missions, which are conducted on the lines of the Forward Movement. While, for the most part, in the circuits-which in England means the ordinary churches-there is either stagnation or only a little progress; in all the big city missions the increase is large and continuous. And the Manchester mission is, by universal consent, the most successful of all, of course, always excepting the London mis-The management committee has recently issued their eighth annual report. And a wonderful tale it unfolds. Where, ten years ago, in the centre of Manchester, we had only one small and decreasing congregation, we have now 12,000 persons worshipping in eight large and crowded halls and theatres. And the committee has in view four large extensions, where the need is great and the prospects exceedingly favorable. Last year was one of the most successful in the history of the mission. The aim of the leaders has always been to make each branch purely home missionary, and to resist the tendency, induced by the lapse of years, and the steady growth of membership, to gravitate towards ordinary church life. (Those of their converts who are ready for ordinary church life. and desire it, are recommended to join some of the fully-established churches of the city.) At the ordinary services in the great halls there are numerous conversions, week by week. And yet the social work is very extensive and diversified, touching every part of the every-day life of the people in the mission districts. An attempt is made to deal with the cadger, the loafer, the half-imbecile victims of hereditary pauperism, the wrecks of humanitythe classes which are the despair of magistrates and poor-law guardians. The church-membership returns show that the only centre of work, throughout the whole mission, in which the increase is not very great, is a district in which the population is composed almost exclusively of foreign Jews.

IAN MACLAREN.

The Rev. John Watson (Ian Maclaren); Presbyterian minister, has a widely-extended and wellmerited popularity throughout the United Kingdom, as a preacher, writer, and lecturer. And judging from the reception recently accorded him in Canada and the United States, it is evident that he is not less popular on your side of the Atlantic. One of his most prominent characteristics is the large-hearted charity which he cultivates, and manifests, towards all branches of the church of Christ. Hence, the amazement, and more than amazement, created in Methodist circles by a reference to Methodism in his popular book. "Cure of Souls." On page 141 he says: "Each of the three great systems which found themselves on Holy Scripture—the Episcopalian, Congregational and Presbyterian— (the Methodists frankly admit that theirs is an invention), has been blessed of God, and so has been sanctioned."

The Rev. Dr. Bowman Stephenson, one of the ex-presidents of the Wesleyan Conference, has called Dr. Watson's attention to the words above quoted, and especially the words within brackets; stating that, to him, they seem to imply, "First that the Methodist system does not found itself on Holy Scripture. Second, that the blessing of God which has sanctified the three systems named, has either been withheld, or has not meant 'sanction' of the Methodist system. And, third, that the Methodists frankly acknowledge that their system is not founded on Holy Scripture." Of course, Dr. Stephenson denies each, and all, of these three propositions. Dr. Watson, in reply, says, "I deeply regret that my parenthetical reference to a sister church, for which I entertain most profound respect, should have been misunderstood by of her most eminent ministers. What I intended was, that while the other three systems have been accustomed to find their institution in the Acts of the Apostles, I believed that Wesleyan Methodism, as an external organization, was the creation of John Wesley, and in this achievement I have always seen an evident proof that the Holy Spirit is still guiding Christian men." In a subsequent letter, Dr. Watson states, that if another edition of the book is called for, it will give him pleasure to show the esteem in which he holds the Methodist Church, by making such alterations as are suggested by Dr. Stephenson's letter.

The Methodism of your neighbors in the States is, for the most part, Episcopal, in name and form, as well as in spirit, so it is untouched by the apparent condemnation in "Cure of Souls." But, if I mistake not, your Canadian Methodism. like the English, is without the Episcopal name and form. Yet, I presume that you of Canada, equally with us of England, are not content to have your separate church organization recognized merely as a work of the Spirit and the providence of God. We in Eugland certainly believe that our system of church order and gov-ernment does "found itself on Holy Scripture." We believe, further, that the Methodist polity is a revival of the order and fellowship of primitive Christianity in its essential elements, if not in their precise forms. Also, that in our superintendents of circuits and our chairmen of districts in British Methodism, as in the presiding elders and bishops of the sister churches in America, we have a real episcopacy; and that because it is exercised in conjunction for the sake of intellectual training, and in the

ence, it is free from the prelatic character into which, in some communions, the primitive episcopacy has as we think, degenerated.

THE NEW ARCHBISHOP.

The elevation of Dr. Temple, Bishop of London to the See of Canterbury, and the "Primacy has given rise to very varied feelings in the circles over which he is to reign ecclesiastically. The model Primate is a man of mild manners, with moderate views on the burning questions of the day, and able to keep the conflicting sects of his church from open and scandalous warfare. It goes without saying that he must be a gentleman, a man of fair, if not high, culture, and a little bit of a diplomatist. Now, nobody believes that Dr. Temple is all this. Doubtless he is a man of great ability, a firstclass scholar, a first-class organizer, and a firstclass preacher. He can hold his own in any company. But he has very definite views of his own on most public questions, and a conviction that his views, being right, ought to be pushed till they triumph. I have no doubt that he be-lieves in the "give and take" policy in the affairs of life; but only on the understanding that others are "to give" up their notions, and that he is to "take" his own way. This is an excellent quality, for those who agree with him, for their way is likely to prevail; but it is a very different thing for those who are foolish enough to get on the other side. The Doctor is an ardent total abstainer—has been for years president of the National Temperance League, so the temperance people are delighted to have, for the first time in our history, a teetotal Archbishop of Canterbury, and one who is not likely to hide his light under a bushel. But the matter is viewed in a very different light by the "upper ten thousand," to say nothing of the liquor-sellers. As soon as the appointment was announced, The Times newspaper, the special organ of "society," began to lecture the new Archbishop on the need of temperance in advocating temperance, and reminded him of the "traditions of hospitality" of his new office. Dr. Temple took an early opportunity of delivering an earnest temperance speech, at a published lic meeting, and soon satisfied everybody that he would be as Archbishop of Canterbury what he had been as Bishop of London. The Times long ago gave him up as hopeless.

The new Archbishop is also a man of ready wit, with a good deal of kindly humor, a bluntness of manner, and a thorough knowledge of human nature-especially of woman nature; as the following anecdote will show. Some time ago, a young curate, seeking to be licensed by Dr. Temple, then Bishop of London, was, as is usual, bidden to read a few verses of the Bible, in order that the Bishop might judge of his fitness for conducting public worship. " Not loud enough," growled the prelate, when the young man had finished. "Oh, I am sorry to hear that, my lord. A lady in church yesterday told me I could be heard at the very bottom of the church." "Ah! are you engaged?" the bishop, shooting a been glance from beneath his bushy eyebrows. "Yes, my lord," was the reply of the candidate. "Now, listen to me, young man," roughly, but kindly, replied Dr. Temple; "whilst you are engaged to her, don't believe a word she tells you; but," he added with a grim chuckle, "after you are married, believe every word she says."

London, England, March 13, 1897.

AN APPEAL TO THE METHODIST WOMEN OF CANADA.

BY MARGARET PROCTOR BURWASH.

For nearly twenty years the young women of our country have been availing themselves of the privilege of attending university lectures. This privilege was first extended to women by our own Victoria University. Year by year they come in increasing numbers, and the question of providing them with a college home during the time spent in Toronto is felt to be one of grave importance. Any one can understand that when four years of early womanhood are spent away from the 'direct influence of home, without definite social or church ties, when the whole energy is given to a mental training, which inhold fast only that which to oneself seems good, there is danger of falling into Bohemian habits of thought and life.

Our women students enter the university, as a rule, while still in their teens. With the exception of a few who find homes with friends in the city, they are obliged to rent rooms in such houses as are willing to take them in. This means that they are widely scattered throughout the city, and that the great benefit of a college life is lost. This common college life exercises a more potent influence upon character than do college studies. Domestic habits are wholly broken up. It cannot be expected that the student boarder will share the family life. In some cases she lodges in one house and boards in another; in others the lodging is changed as often as three times in one year. Thus it is seen that the life our women students are obliged to live is totally subversive of one fundamental principal of womanly char-

The opportunities which our women students have of enjoying social or church life are very meagre. The friends most interested in their welfare find it impossible to do more than form a passing acquaintance with them. The difficulty of knowing his congregation, which confronts every city pastor, is heightened in the case of students by the fact that they are in Toronto only seven or eight months of the year, and frequently change their place of worship. Are we, then, to conclude that university life is altogether a bad thing for women? Certainly not. University privileges were sought

other way. But there is a distinctively feminine element, which forms the beauty and the glery of womanhood, which all true education should aim to foster and develop concurrently with intellectual strength, and this is left altogether without guidance or fostering care. The great purpose of a college home for university women is to secure the symmetrical development of the whole woman. We are very proud of our educational system, beginning in the kindergarten, and culminating in the university. The all-embracing influence of our primary educa-tion is exceedingly admirable. Every child of whatever station in life is not only allowed, but required, to attend school during so many years of childhood that he is fitted for the ordinary business of life. But it is being forced upon us that in many things pertaining to higher edu-cation we are painfully deficient. The knowledge of social usages and customs, and the grace and charm which come from refined manners, can only be acquired by daily contact with the best type of cultured life. Living in such an atmosphere, these qualities are insensibly absorbed and assimilated, thus differentiating the cultured man or woman from the boor, and freeing his character from coarseness of fibre or uncharitableness of spirit. This is the point where we should strive after higher ideals and seek to profit by the example $oar{\mathbf{f}}\cdot \mathbf{o}l$ der seats of

A properly conducted college home for university women would do away with the disadvantages to which we have referred, and make the ideal we have slightly sketched a possibility. This project is not new in university circles. Wherever women have been admitted to university privileges, the necessity of furnishing them with a college home has forced itself upon all who are acquainted with the needs, or interested in the progress of woman's education. In the United States it has been undertaken and carried out by women interested in university work, entirely at their own expense. In England permission to attend university lectures and examinations was procured by the organized effort of an association of women, who have also raised funds for the establishment of resi-

dences in the university towns—three in Oxford and two in Cambridge.

Victoria University was the first Canadian university to open its doors to women, therefore it is seemly that we should lead the way in establishing a college residence for women. The late Hart A. Massey, Esq., has bequeathed the munificent sum of \$50,000 to the Board of Regents of Victoria University, for the especial purpose of grecting the home we so much desire. His executors have most generously offered to place this sum at the immediate disposal of the Board. The one thing lacking is land on which to build it. For this we appeal to the Methodist women of Ontario, in the confident expectation that their interest in the educational progress of women, and in the social and religious advancement of the country, will lead each one to give according to her ability, for the

promotion of this object.

The sum required is \$50,000. At a moderate computation there are 100,000 Methodist women in Ontario. No one is asked for a large subscription, but it is very much desired that each individual should feel that she forms a part of this latest educational effort of the Meth-odist Church. Whilst we will gratefully accept large donations from those who feel able to bestow them, our general scheme is to ask for subscriptions of from one to ten dollars. We earnestly hope that this matter may find favor in the hearts of all our women, and that upon every circuit-in Ontario some may be found willing to undertake the working of the plan in their own community, by collecting money and forwarding it to Mrs. G. A. Cox, 434 Sherbourne Street, Toronto, who has kindly con-sented to act as treasurer for the fund.

Our university was named Victoria in the early years of her Majesty's reign, therefore it is peculiarly fitting that during the year in which her subjects, the world around, are celebrating her second jubilee, we should carry out this particular extension of our educational work. Every effort should be made to raise the entire sum during the present year.

Again, this is a woman's movement for women. A consecrated woman was God's instrument for the planting of Methodism on this continent. come one of that noble band, the U. E. Loyalists, who founded Upper Canada, and brought Methodism with them to our country. While in the United States her name has been honored by the founding of a great college and hall at Evanston, by the women of American Methodism; in our own country, which she made her own, where her ashes rest, and where her descendants dwell, nothing has been done to perpetuate her memory, except that her old Bible is treasured in our college library. What could be more appropriate than that this movement should be made a monument to her memory?

We know how near to the hearts of all our women the various onward movements for the salvation of humanity are now lying. We assure you that in no other way can you so surely make firm the foundation and ensure the success of the work you love, as by enlisting the sympathies of the young women attending the university. There can be no doubt that when the present generation of workers has passed away, university women will be leaders in woman's work throughout the country. This is true in a marked degree in England, where a widelyextended philanthropic work has grown up, as an outcome of university training for women. This work is largely separated from religion. therefore we see the need of our women students being kept in touch with the various religious and charitable enterprises of the city at the time of their college training.

An association of women has been formed in Toronto, for the purpose of carrying this project into immediate effect. You are earnestly invited to become a member of this association,

with, and subject to, the Synods and the Confer- university that is secured, as it can be in no and to further its work in your own neighborhood in the way already suggested. Any information you may desire will be very gladly given by Mrs. A. R. Bain, 39 Grenville Street, Toronto, secretary of the association, or by Mrs. N. Burwash, 166 Avenue Road, Toronto. Again we ask you to give this movement your earnest and enthusiastic support.

Class-Leaders.

BRO. DIGMORE'S CLASS.

BY "99."

(Continued.)

When the company came together the following week, Mr. Jacques was absent. Some connexional committee work had taken him away from the town. With this exception, the little party of the previous meeting assembled again in the sitting-room at Mr. Digmore's residence. While they were awaiting the arrival of the Judge and of Mr. Sangster, Miss Fannie and Osborne and Prof. Grant had been singing some selections from the hymnal.

When the company was complete, another hymn was added, at the conclusion of which the leader requested all to repeat the twentythird Psalm. He read it over, and all repeated the beautiful sentiments thereof as a concerted prayer and praise. The leader then said: "! am very sorry our pastor is not with us to-night I have had a conversation with him this week about the future of this class. We are doing one another good, no doubt, but our present mode of operation is somewhat tentative, and it would seem as if there should be something a little permanent in form, and with some disfinct recognition in the church, and open to all who desire to fellowship with us. I am speaking to you the pastor's views, because he is not here to speak them for himself. Personally, I think I fully appreciate all he says and I am prepared to put myself into the church's hands for any service I can render to its mighty work. At the same time I am of the opinion that such evenings of spiritual profit as those we have been enjoying together should not cease, but more and more increase among us. I think, still, that we want more small companies, and then our larger ones will bring together a better taught people, and one more

deeply interested in the general good."
"Well, Mr. Leader, you know I'm very much disposed to follow you," said the Judge; "I will go to the church and serve its interests as God's medium for witnessing to the world. But I don't see that we need to lay aside our social meetings in our homes, such as what we have so thoroughly enjoyed during this past few weeks. I would like to hear a few words from

Mr. Sangster on the matter."
Mr. Sangster responded: "I am sure my opinion should be the least worthy on this sub-I have only spent one evening with you, and I am here to spend another. can see that this is a most delightful and profit-able way of spending the evening together; but I can see how its usefulness might be increased, if it were made a factor in our church life. I you, gentlemen, who compose this meeting, will take strong ground together to nourish the spiritual life of the church, I am sure it will make the church, to me, much more attractive, because much more in harmony with what it is called to be. Moreover, gentlemen, what I heard from your worthy chairman here last time we met together, was right on the line of the elevation of all our social gatherings. If we are determined on that, we can develop that line in our homes, practically, every time we meet; while we may make a centre of higher religious thought and experience in the church, which will sweeten its air, and give strength to its arm, and fervor to its heart."
"That is a good speech, Sangster; I'll vote for

you when you run for member," the Judge pleas-

antly remarked.

"We will have a few minutes' singing now," said Mr. Digmore, "and then I think there is a lady who wishes to say a few words to us to

Two very pretty hymns were sung. Fannie played the plane, and Osborne the flute and Miss Fannie contributed a contralto of n mean order. After this singing interlude, response to a bow from her husband, Mrs. Dig more modestly spoke in the following strain:

I have felt so much interest in this gathe ing from the first, that I feel I cannot very we become detached from it. I asked my husbane who by some means has been placed at the hea of it—quite remote, I assure you, from the thought of either himself or myself—I aske him, I say, if I might meet with you on the first evening you assembled here. I think h was not very free to open the door to me. think that, if the question of inviting wome into your class had come up abstractly, would have opposed it conscientiously. But our own house, it seemed incongruous to sh out any one who really desired to be in. I too only the part of a quiet listener last week, had been in that relation to all your form meetings, for my son Osborne, as well as u husband, did not hide from me all the go things said and done. I have had, therefore, desire to say what is in my heart to you gent men who have given such an impulse to vital: ligion in the circle of our homes and also of o church.

"The outreach of your influence is wide, is a great responsibility, and I am so pleas that you feel it as you do. My heart beats fa with the joyous hope for my boy, who tells : that he was beginning to doubt the reality religious power, as its advocates in pulpit a paper claim for it. He looked for it in ma hood and womanhood, and failed to see the thronement of Christ in our enterprises and

of Christ, and determined that the world shall see that the glory of manhood is attained in a positive devotion to Jesus Christ. I know that it is the clear and definite stand taken by his father that has led him to this exalted step. I want to say, also, that my husband and myself have moved together in this growth of divine grace, and my daughter's heart is laid at the feet of Jesus to be a meek follower of the Lamb.

"Now, my humble opinion is, that this meeting, as it is-men, women, young men and young ladies, all together-should be planted in the very centre of our church life. I don't, object to hoys' meetings, or girls' meetings, or men's meetings, or women's meetings; but I do think we ought to come together with profound and tender love and respect for each other and organize society on a basis of religious conversation and practical life. Then, when boys meet for play or for friendly intercourse,our boys will stand strong for God and Christ because fathers do it, and our girls will do it because mothers do it; and you men and the women will be more Christ-loving in all our outside fellowshipe.

'And then I, for one, will see to it that we are not without the opportunity of having such evenings as this, as often as circumstances will allow; and as my husband and myself and my only two children are given up to the blessed Lord, my home and all its associations are cheerfully laid at his feet for his service and glory."

There was a moment's deep quiet, which was broken by Mr. Grant starting the verse:

"Were the whole realm of nature mine: That were a present far too small; ... Love so amazing, so divine,

Demands my soul, my life, my all." The Judge then said: "Couldn't we hear a

word from Osborne? He is one of the charter members of this lodge."

The leader asked Osborne if he had a few words to say, and said they would like to hear

(To be continued.)

Book Review じうじうじうしょ

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

HISTORY OF METHODISM IN THE UNITED STATES. By James M. Buckley. In two volumes. Published by The Christian Literature Co., New York. Price, per vol.,

We have just received these two volumes and bear testimony at first sight to their external. and mechanical beauty and excellence. They are well bound, coplously illustrated, and clearly printed. The work appropriately begins in "The Fatherland of Methodism," Protestant England, but speedily comes to the stirring scenes of "The New World." Philip Embury and Barbara Heck stand in the fore-front in the day of feeble beginnings, but of mighty faith and prayer and preaching. The infant church is soon in "The Throes of the Revolution." The ninth Annual Conference was held at Baltimore. It was a conference of Wesleyan preachers—that is, of preachers in close connection with the Anglican Church, but in hearty sympathy with Mr. Wesley. It was not as yet a distinctive Methodist denomination, but it was tending that way, for a form of deed for holding a preaching house was printed, and provisions were made for the appointment of trustees. The spiritual core of Methodism was in existence, but the distinctive machinery was only unfolding.

Three most interesting questions were propounded and answered at that Conference, April

"Ques. 16. Ought not this Conference to require those travelling preachers who hold slaves to give promises to set them free?' " Yes.'

" Ques. that slavery is contrary to the laws of God, man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not that others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?"

"Ques. 23. Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice ?

" Yes." A short time after this Conference the famous "Barret's Chapel" was built, to which we have heard Bishop Galloway refer so eloquently and effectively: "While it was being erected, a gentleman of the neighborhood wished to know what use was to be made of it. Being told that it was a place of worship for the Methodists, he said, 'It is unnecessary to build such a house, for by the time the war is over, a corn-crib will hold them all." On this the Bishop remarks: On this the Bishop remarks : We would like to see the corn-crib that would hold all the Methodists now.'

field very prominently toward the close of Wesley's life, and the Methodist work of preaching, of making converts under the Holy Ghost, of organizing converts, and of building chanels went on rapidly and successfully. At one time, due to Coke's negotiations, the Methodists were very near to a union with the Protestant Epis-

In the Géneral Convention of 1792, of the Protestant Episcopal Church, propositions for course of study for young men. There is noth-

gagements. But he is now filled with the Spirit union passed the House of Bishops, consisting ing in the course that covers the ground of subof four persons—Seabury, White, Provoost and Jective Christianity as this does. No one could Madison-but were thrown out in the House of . help but be a more forceful preacher and witness Clerical and Lay Deputies. Concerning the as the result of reading this lecture. United States, it is an established fact that such was the spirit of the bishops of the Protestant Episcopal Church in 1791 that a union would have been easy; and subsequently several of the members of the House of Clerical and Lay Deputies, which threw out the proposal from the bishops, stated had they fully understood the nature of the proposition, it would have been approved."

The remark of Dr. Buckley on this interesting incident is:
"Had such a union been formed, it is certain

that neither the Protestant Episcopal Church nor American Methodism would have been what it now is, and it is possible that something better than either might exist."

Thereafter the events move on with steady growth to "The Irrepressible Conflict" in the anti-slavery campaign, and to "Bisection of the Methodist Episcopal Church" over the resolution dealing with Bishop Andrew. The remarkable course of events in the General Conference of 1844 is most thrilling. The resolution voted on as the point of serious division was: "It is the sense of this Conference that Bishop Andrew-desist from the exercise of his office, so long as this impediment (the holding of slaves) remains." The roll was called, and the votes given amid the most profound silence. The result was 111 yeas and 69 nays. The church divided as the Conferences in the Southern States withdrew from the jurisdiction of the General Conference, claiming that its action relative to Bishop Andrew was beyond its constitutional power. The sections were much embittered, but better times are dawning, and fraternity and fellowsbip are triumphing over ill-feeling.

These two volumes are most interesting, and are commended to every Methodist, and to every intelligent Christian A. C. C.

-BY NORTHERN LAKES. Toronto: William Briggs. Price, 75 cents.

I was led incidentally to read a new book with the above title, written by the Rev. W. W. Walker, and found it so pleasant and profitable, containing so many excellencies, and with a steady aim to do good, that I felt a strong desire a copy might find its way into our Sundayschool libraries. Its style is good, and forms a real, and, I think, a permanent contribution to our Sunday-school literature. It is also full of loyalty, based on an intelligent appreciation of our country. The following words have the right ring: "If ever the soil of our beloved Canada is polluted by the tread of hostile invaders, bent on robbing us of our righteous laws, Christian liberty, or national honor, those hardy sons of the North, with their splendid physique, brave as lions, and crack shots with their rifles, would hurl back, in consternation and ruin, those presumptuous invaders." The book also awakens a missionary interest, showing that on those arduous and somewhat distant fields of toil the Gospel in the hands of the missionary is mighty through God in pulling down strongholds. Following the missionary in his travels, we can see not only the beauties of nature, but almost breathe the refreshing atmosphere. "We always noticed that after a thunderstorm in the northland the air was delightfully balmy. So evident was this, and so refreshing and invigorating the feeling from the delightful atmosphere, that there seemed to be a universal desire to quit the circumscribed limits of the house for a draught of that, the fragrance of which no language can describe." Much is said and written in the present day of Christian unity; but some of its advocates breathe out nothing but bigotry. Mr. Walker treats the subject in a delightful manner, Baptists; Congregationalists and Roman Catholics. He speaks of "their splendid social qualities." The Anglican student he He meets with Presbyterians and Anglicans, The Anglican student he met with possessed a sympathetic nature, coupled with pleasant manners and good address," and goes on to say, "It has often been suggested to us that if we associated with our Roman Catholic neighbors to a greater extent, the high walls of bigotry and prejudice that in time past towered up toward heaven, would soon crumble into utter ruin, and we would soon discover that as sure as the fatherhood of God was an established and recognized fact, so surely also was the brotherhood of man. . . . We are not so much Presbyterians and Anglicans or Methodists; yea, more, we are not so much Protestants and Catholics, as we are Canadians." Mr. Walker has also written an interesting volume, "An Itinerant in the British Isles," also published by William Briggs (price, \$1), in which we have some of the wonders of Old England pleasantly set forth. Books like these, well written, pure, godly, of solid principles, with a spice of danger and adventure, cannot fail to interest and benefit our young people. THOMAS COBB.

-A GOLD MINE. "Wisdom is better than rubles," To those who believe that, I want to commend a book-a great book. It is not a dream, a fiction, a phantasy or a drama. It is a philosophy. It looks like a rocky treasure house, when such a term o'erspreads the title page. But the door is open, and the way has been carved out, and the path is almost cheery

to the mine of wealth within. I write from the very midst of the mine. This Asbury and Coke come upon the American is the second time I have enriched myself among the sparkling gems. Plainly, let me say, I want to commend with all the emphasis my words can mean, the work entitled." Philosophy of Christian Experience," by Randolph S. Foster. I am just reading it over a second time. When I read it a year ago I felt it deserved to be studied with a reverence more than an ordinary reading carries with it. I am now reading it with renewed care. It ought to be in our

Bishon Foster deserves the unstinted praise of Methodism for his broad and elaborate treatment of this—the most real of all the gifts of God to man -a Christian experience. This word is just a hint to young preachers particularly, from their friend. J. E. LANCELEY.

-THE ELEMENTS OF ENGLISH GRAMMAR. By Alfred S. West, M.A., Trinity College, Cambridge, Fellow of University College, London. Toronto: Copp, Clark Company. pp. 288.

This book does not claim to be a treatise on the philosophy of language in general, or of the English language in particular. Indeed, the learned author does not pose as a philosopher at all, but simply as one who understands the structure of his mother tongue, and knows something about the art of teaching boys and girls from thirteen to seventeen how to use it with intelligence and propriety. It is for this class that the work is designed, and it is admirably adapted to answer the purpose for which it is intended. We shall be surprised if it is not a favorite with both teachers and students. The author has succeeded in investing what is generally regarded as a dry and hard branch of study, with an interest which can scarcely fall to greatly lighten the labor of both the one and the other of these. The "Historical Survey," with which the book begins, in which we have a succinct ac-

count of the formation of the English people, and of the various elements which enter into its constitution, is a fitting introduction to what follows on "The Constituents of the English Vocabulary," and the chapter on "The Indo-European or Aryan Family of Languages" increases the interest and prepares the way for the intelligent treatment of the specific subject of the work. The book is a marvel of condensa-tion, and yet, though the whole book, including the appendices, is compressed into less than 300 pages, the statements of principle are lucid, and the illustrations are ample. The Copp, Clark Company deserve credit for the manner in which the book is brought out; and there can be little doubt that their enterprise will be amply rewarded. W. S. B.

APRIL MAGAZINES.

The Forum.-Following are a few of the leading articles in the current number: The United States and Cuba, by Henri Rochefort; The Futility of the Spelling Grind, by Dr. J. M. Rice; Success of Woman's Enfranchisement in New Zealand, by Hon. Hugh H. Luck, ex-Member of the New Zealand Legislature; Some Opened Tombs and their Occupants, by the Very Rev. F. W. Farrar; Arbitration the only Solution of the Financial Problem, by Allen Ripley Foote; Shall Nevada be Deprived of her Statehood? by William E. Smythe; The Imperialization of Germany, by Prof. Thomas Davidson.

Harper's.—The special features for April are is follows: The Awakening of a Nation-(Part The Man)-by Charles F. Lummis; Paleontological Progress of the Century-(One of the series on Science in the Nineteenth Century)—by Henry Smith Williams, M.D.; The Green Color of Plants, by D. T. MacDougal; From Home to Throne in Belgium, by Clare de Graffenried, White Man's Africa—(Part VI. At the Cape of Good Hope)—by Poultney At the Cape of Good Hope)—by Poultney Bigelow; Our Trade with South America, by Lieutenant Richard Mitchell, U.S.N.; Wild Things in Winter, by J. H. Kennedy.

Review of Reviews.—An elaborate study of The New Administration at Washington," by Albert Shaw, appears. Dr. Shaw draws an interesting comparison between the American and British Administrative systems, pointing out the distinction between "ministry" cabinet," in both theory and practice; he also treats quite fully of Mr. McKinley's process of cabinet-building, its warlous difficulties and adjustments, and outlines the noteworthy characteristics of the President's official family as finally selected, both individually and in ensemble. The article further defines " the larger executive group at Washington "-the various assistant secretaryships, and important bureau headships, and so far as possible the reader is informed as to the personnel and status of these important offices for the coming four years.

The Century.-The April Century is a "Grant Memorial Number," signalizing the dedication of General Grant's tomb. General Horace Porter contributes an article descriptive of the tomb and of its building. General Porter's "Campaigning with Grant" relates a number of new anecdotes about his chief, and tells of President Lincoln's first visit to the front. The other articles give the usual variety to the number. Mr. Richard Watson Gilder writes of "The Miracle of the Greek Fire," a remarkable ceremonial in the Church of the Holy Sepulchre at Jerusalem in holy week. This has timely interest from the attention now centring in the Greek Church in the East.

Scribner's.--In "London Parks" Gibson finds most congenial theme for pictures and text. The church parade, the park orators, side-walk artists and out-door players give him just the range of types best suited to his pencil, brief paper by W. E. D. Scott, called "Bird-Pictures," gives some of the latest advances in the art of stuffing birds in a life-like manner. In Mr. Howell's "Story of a Play" there is a great deal of amusing characterization. Espero," by Robert W. Chambers, is a tale of moonshiners in the mountains of a southern State.

of Reforms, by Eltweed Pomeroy; The Catholic Question in Canada—I. A Struggle for Freedom, by F. Clement Brown, M.A. H. The Index Expurgatorius in Quebec, by George Stewart. D.C.L.; Lincoln and the Matson Negroes, by Jesse W. Weik; Co-education in Secondary Schools and Colleges, by May Wright Sewall, ex-President of National Council of Women, etc.; The Scripture-Errancy Conflict, by Benjamin F. Burnham; Claims of Spiritualism Upon Christianity, by Rev. T. E. Alien; The Man in History, by John Clark Ridpath.

Ladies' Home Journal.—The Easter number is brimful of helpful and entertaining reading. "A Moravian Easter Dawn," by Clifford Howard, tells the story of the simplest and most beautiful Easter service in America, as it is given in the quaint and 'picturesque town of Bethlehem, Pennsylvania. Ex-President Harrison's timely article describes "The Social Life of the President." from the day of his inauguration, and gives interesting information as to receptions, dinners, and other social events of the White House. The series of "Great Personal Events" is represented by "When Lafayette Rode Into Philadelphia," by Jean Fraley Hallowell, grand-daughter of one of the few surviving witnesses of the great Lafayette demonstration which created such a furore nearly three-quarters of a century ago. Curtis Publishing Company, Philadelphia.

Mr. Nathan Haskell Dole writes to the Boston Transcript: "Many people have tried to explain the meaning and origin of the title of Mr. Kipling's last volume of poems, some even reckoning on their fingers the various seas that the author might be supposed to have crossed in the course of his wanderings. I think it is more likely that the title is derived from the last line of the forty-seventh quatrain in the 1872 edition of FitzGerald's 'Rubaiyat of Omar Khayyam':

When you and I behind the Veil are past, Oh, but the long, long while the World shall last:

Which of our Coming and Departure heeds As the Seven Seas should heed a pebble cast.

"The term 'Seven' Seas' (in Persian 'Heft Kulzum') is used as the title of the Great Dictionary and Grammar of the Persian language, containing many Persian poems, published in 1822 at Lucknow."

Moman's Missionary Soc'y.

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

INDIA.

There are eighty millions of people in India who, in good times, have only one meal a day. and forty millions always go to bed hungry. Hundreds of children are to be seen in the bazars picking up grain, or anything that can be used as food. Some of them stagger as they walk. The cries of hungry people for food in the darkness at railway stations is often heartrending. Parents take their children to the missionaries, offering to give them away for food.

There are now about 1,000 natives of India ordained to preach Christ to their countrymen. Fifty years ago there were only twenty-one. What hath God wrought!

The writer started with two cart-loads of Bibles, Testaments and tracts for distribution in Central India. In one place a raging mob tore up the paving stones to kill him. He asked permission to tell just one story before they would begin. He told the story of the cross in such graphic language, that the mob became an absorbed audience, with the tears trickling down their cheeks, and they bought many copies of the Gospel story.

Anna Robertson Brown, Ph.D., writes in "What is Worth While": It awes me when I think of it, that there was a time when you and I were not: when the cycles of eternity swept in their courses onward, and the stars 'turned without the sight or sound of man. And then came a time when Tubal Cain worked at his brasses, and Job watched Orion from the plain of Shinar, and yet you and I were not. But now there can never come a time when you and I shall not be. The vast gift of eternity has been laid in your hands and mine, and eternity not wholly to come, but one which is even now here. Shall we use its hours aright? . . . It is a wonderful truth, that no one of us is put into life without a special and particular work to do. Emerson says, "Nature arms each man with some faculty which enables him to do easily some feat impossible to any other." How true this is.! In all the universe of God there are no two souls alike. There are no two with the same work to do. There are no two whose talents are rivals, or whose gifts conflict or interiere. How this thought ought to put an end at once to all the envy of life, grieving at another's good! His good is not my good. was never meant to be. I could not gain it if I tried. On the other hand, what I can do my neighbor cannot. Why should either of us be jealous of the other, or imagine that we conflict? Each human soul can say, I am unique. In all the worlds and worlds, in all the ages and ages, there has never been any one like me, and in all time there shall never be again. I have no double. . . . That we are alive to-day is proof positive that God has something for us to That we are alive to-day is The Arena.—The April number contains a do to-day. Let us not try to escape our work, long and attractive list of contents. Following nor shirk it. Above all, let us not fail to see are some of them: The Problem of Municipal it. . . Illness, weakness, fatigue, sorrow, Reform, by Hon. H. S. Pingree, Governor of Michigan, and mayor of Detroit; The Doorway work of ours.



" For Christ and the Church."

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

Office: Wesley Buildings, Toronto.

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

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

J. W. Flavellz, Esc., General Treasurer, cor. Front and Beachall Streets, Toronto.

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

INTERESTING INFORMATION Concerning the Work Done by the Leagues.

During the last week in December we sent out from this office a form containing a number of questions, to be answered by the correspond-ing secretary of each League in the Dominion. These questions were intended to obtain from the Leagues some idea as to the practical work which they were doing, and did not refer at all to numerical standing. Over twelve hundred of these were mailed previous to the first of January. Since the beginning of the year we have been receiving replies, and as three months have passed we take it for granted that all who intend to respond, have already done so, although the mail is still bringing in a few. The forms were addressed in every case to the corresponding secretary of the League, with the earnest request that the questions be answered; and the form returned promptly. In cases where changes had been made in the officers, the party to whom the form was sent was requested to hand it over to his or her successor in office.

We greatly regret to say that out of these twelve hundred communications we have received only five hundred and thirty-four replies. It does seem a most remarkable thing that less than one-half of the corresponding secretaries of our Leagues pay no attention to an important communication sent out from the head office. We cannot understand this. It would really seem as if the corresponding secretaries of Leagues have no idea that the answering of communications comes under their department. As the answers to the questions which were sent out contain much interesting information concerning the work that our Leagues are doing, we devote considerable space this week to a summary, which has been very carefully prepared.

DEPARTMENTS CARRIED ON.

In answer to the question, "What departments are conducted by your League?" the following answers were made:

All four departments 233 Christian Endeavor Department 220 Missionary Department 100

In regard to this a remark or two may be added. We are pleased to see the number of Leagues that are carrying on the four departments. A League which leaves out any one of our departments of work is like a waggon with only three wheels. To do the best work it is necessary to attend to the four departments of work mapped out by our constitution. The number conducting the Missionary Department seems to be small, but there is cause for encouragement here, inasmuch as this department is new, and a very large increase of interest has been manifested in the missionary work dur-ing the past year. We hope to see the time when the Missionary Department will receive a fair amount of attention in every society. In

answer to the question, WHAT DEPARTMENTS ARE RECEIVING SPECIAL ATTENTION?

some interesting figures are given. Three hundred and seventy-five societies reported that special attention is given to the Christian Endeavor Department, 74 are looking after the missionary work with particular interest, and 22 give special emphasis to the Literary Department. Only 17 speak of the Social Department as receiving special attention. This statement is particularly gratifying. It is often stated that the League is very little more than a social club, and that the great source of attraction consists of its social and literary features. We are glad to see that the great majority of our societies are giving special attention to the Christian Endeavor Department, which combines the devotional and evangelistic features of our organization. This is the essential department of the League, which should be emphasized above all others. It should be distinctly understood that our League is a religious society, and stands above everything else for the cultivation of Christian character, and for the advancement of the cause of Christ. The

WHAT MEETINGS ARE BEST ATTENDED? is not answered by all the secretaries, but the reports which are given will probably be a surprise to many. One hundred and ninety Leagues report that the prayer and consecration meetings are better attended than any others. Seventy-eight state that the literary our societies had reported it would be found

meetings attract the greatest number. Thirtynine speak of the social meetings as having the greatest drawing power, while twenty-six refer to the missionary meetings as enlisting the greatest interest. These figures, too, supply cause for thankfulness. We are pleased to note that the devotional services of the League are better attended than any others. Even the social meetings, which are supposed to have a great attraction for our young people, are away be-low the services of the Christian Endeavor Department in drawing power. In regard to the

PRAYER-MEETING TOPICS. the following reports are made as to topics used in the societies: Epworth League topics 274 Sunday-school Lessons

We are pleased to see that so large a proportion of our societies are using our own Epworth League topics. We are hoping that in the near future arrangements may be made whereby uniform international topics may be supplied for all young people's societies of whatever name. In the meantime, our young people cannot do better than use the topics supplied by the Epworth League Board. It strikes us that the societies which are choosing topics of their, own are making a mistake. There is a great advantage in uniformity, and it is worth some-thing to a League to be in line with hundreds and thousands of others in the study of the same portions of God's Word. There is also an advantage in securing good helps for the preparation of the topic.

TOPIC HELPS.

The following replies have been made to the question, "What helps do you use in the preparation of the prayer-meeting topic?" Christian Guardian Golden Rule

Endeavor Herald Epworth Herald Bible Studies It will be noticed that The Guardian and Onward lead among the helps used by our young people, which is just as it should be. Our own

denominational literature should take the first place in the affections of our people. If our young people's societies desire to take other papers in addition to their own, we have nothing to say against it, but certainly the denominational literature should have the preference. One secretary answers this question by saying

that "We depend upon the Bible alone." other, "We look for the help of the Holy Spirit," and still another, "We simply keep our eyes open." We are pleased to see that these peculiar methods of preparing for the devotional services are not adopted by any considerable number. In reply to the question,

WHAT IS YOUR SOCIETY DOING FOR MISSIONS?

136 Leagues report holding occasional missionary meetings.

87 state that collections are taken up at meetings

80 have adopted the two-cents-per-week plan of systematic giving.

14 are working other systematic plans of giv-

9 are contributing to the funds of the Woman's Missionary Society.

1 has established a missionary library. The number that are contributing systematically to the missionary funds may seem to be rather small, but we must remember that the work of education has only just commenced. The Students' Missionary Campaign has done excellent work in stirring up interest in Christian missions among our young people's so-cieties, but it is not much more than a year old. We confidently expect that a very much more satisfactory report of missionary work done will be given next year. The attention that is being now paid to the Missionary Department cannot fail to result in good.

We regret to note by the reports sent us that

the Leagues are not doing more TEMPERANCE WORK.

149 societies are holding occasional temperance meetings.

4 have adopted the pledge.

distribute temperance literature. are connected with temperance organiza-

tions. 113 confess that they are "doing nothing."

The fact that temperance societies exist all over our country is no excuse for neglecting temperance work in the League. Our constitution has provided that temperance should be recognized as a part of Christian activity, and it should not be eliminated from our League work. It strikes us that good use might be made of the pledge, and certainly temperance meetings should be more frequently held. In view of the coming plebiscite it becomes all our Leagues to bestir themselves on the question of temper-

The answers respecting the

LITERARY WORK

are only fairly satisfactory. 168 Leagues reported that they hold occasional literary 'meetings.

7 conduct Bible readings.

66 Reading Circles have been organized, with a membership of 933.

It is good, of course, to know that "occasional meetings" are held under the direction of the Literary Department, but there certainly is no more reason why these meetings should be occasional than that the prayer-meetings should be held only once in a while. To obtain the best results the literary meetings should be held regularly and systematically. Once a month is not too often by any means to hold a literary meeting in the League. We are pleased to see that nearly one hundred Read-

ing Circles have been formed. Probably if all

that there are over 100 Reading Circles. This is, of course, a somewhat new feature of our League work, and its value is only beginning to be recognized. As a result of the educative work which has been done during the past year, may we not confidently expect that where one Reading Circle exists now, next year will see at least three? This department of the League is of very great importance.

One of the questions sent out referred to the GENERAL EPWORTH LEAGUE FUND.

268 societies report having taken up the collection required by the constitution for this

110 state that the collection has not been attended to.

114 promise to look after it in the near future. These figures are not at all satisfactory. We are now approaching the end of the Conference year, and it is a serious matter that only 268 out of over 1,200 Leagues have attended to this important provision of the Discipline. There is yet time, however, for the delinquent societies to redeem themselves. Let the collection be taken up at once and forwarded to the financial secretary of the district.

THE JUNIOR LEAGUE.

114 societies report having a Junior League. Of course, if all the Leagues had replied to our question form, this number would have been more than doubled, but even so, it reveals the fact that the number of Junior Leagues in our churches is comparatively small. A Junior Society ought to be in existence in every church where the League has been organized, and there are many localities where a Junior League can be successfully carried on, even when the way does not seem open for the organization of a Senior League. We trust that pastors and Epworth League presidents will pay more attention to this interesting and important part of our young people's work. Our Junior Leagues ought to be doubled during the next Conference year. It has been difficult to obtain reliable information concerning the Junior work, owing to the fact that so few persons answer communications addressed to them. Junior Junior superintendents are very much like corresponding secretaries of Leagues and others. They seem very averse to "taking the pen in hand."

A NOTE FROM THE TREASURER.

The Treasurer of the General Conference Epworth League Fund desires to call the attention of all interested to the importance of having the collection in aid of the above fund taken by every League before the 1st of May. There are in all some 1,300 Leagues in the Connexion. The total amount received from these Leagues by the General Treasurer from June 30 to date has been \$482. The amount received last year for twelve months ending June 30, amounted to \$1,408. It will be observed, therefore, that over \$900 must be received by the Treasurer during the next three months if the con-tributions are to equal last year. Will the presidents of the various Leagues, and the pastors, kindly see to it that this collection, authorized by the General Conference, is not overlooked. A little thoughtful attention from every one will keep this fund in the necessary healthy condition, and will become a tax upon

Your prompt attention is respectfully solicited.

Yours truly J. W. FLAVELLE, Treasurer.

AMONG THE LEAGUES.

Rev. S. A. Laidman, of Kelvin, delivered his lecture on "The Leaven of Womanhood," recently, in the lecture course of the Young People's Society of the Congregational church at Scotland.

Epworth Leagues have been organized recently at Haley's Corners, Pembroke District; Kelvin; Shelburne, N.S.; Bethesda (St. Ives); Welsford, N.B.; Cardinal (Junior); Salem (Elm River, Man.).

The corresponding secretary of Douglas League, Man., writes: "Our League has been running for one year. We have a membership of fifty-two-twenty-seven active members, and five associate members. associate members have been added to the church during the year."

The corresponding secretary of Collingwood League writes: "This branch of the League is in a very flourishing condition; we have, during the winter, since our special services, doubled our membership, there being now nearly 100 members. Our committees are in active working order, and are doing good work, especially on missionary lines. We hope to raise more money this year for missions than ever before. We have been holding cottage prayermeetings at least once in two weeks. We have an active Junior society, who are doing good work. Our anniversary services were held on Sunday, March 21, and were very successful. Rev. T. E. Bartley, pastor, preached to the Juniors in the morning, and Seniors at night."

The usual service of the League of St. Paul's Methodist church, Toronto, was varied last Monday evening by a programme furnished by the Junior League, assisted by Ibbotson's Juvenile Orchestra of six pieces, which rendered a number of sacred songs. The reports of the several Junior committees were given by the conveners, and their methods of work explained. The meeting was addressed by their superintendent, Mr. Andrew Watson, and by the pastor, Rev. Mr. Scott, after which refreshments were served. The large attendance showed the interest of parents and friends in this recently organized society; and bespoke their support and recognition of the Juniors in their

PRAYER-MEETING TOPIC.

Topic for April: Parables in Proverbs.

APRIL 18.-THE ADDER AND THE CUP. Proverbs xxiii, 29-32.

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

One of the most forceful, eloquent and terrible indictments of strong drink to be found in all literature is this ode from Proverbs. In it we have a character-sketch of the drunkard, which hangs in the world's great picture-gallery, a solemn warning through all the ages. Let us trace the outlines of this inspired life-picture, and mark well its repulsive and awful features. It may seem a man in all its lineaments, but alas, how marred!

1. The drunkard's effigy. Verse 29. Delitzsch gives a forceful translation of this and the following verse: "Whose is woe? Whose is grief? Whose are contentions, whose trouble, whose wounds without cause? Whose dimness of eyes? Theirs who sit late at the wine, who

turn in to taste mixed wine."

The first feature, wee and sorrow, appear sadly prominent in the effigy. The words corresponding to these two nouns are interjections in the original, and the passage would read literally: Who hath oh? Who hath abo? That is, who is forced so often to cry out Oh! as expressive of his condition and feeling of unutterable woe? Who has as his habitual and lamentable exclamation, abo! alas! giving vent to his sense of remorseful sorrow? The woes are great and numerous; so many that they are not enumerated. But the constantly repeated sighs and groans, oh, abo, from the wilfully unfortunate libertine, convey the im-pression of his dreadful condition. He has woes of body, woes of mind, woes of conscience; woes in his business, woes in his family; pain, poverty, distress; disease—all self-inflicted. The second feature: A quarrelsome disposition. "Who hath contentions?" The use and associations of "the cup" tend to strife, brawling, wrangling, quarrelling, resembling the incessant barking of fighting dogs. Strong drink excites both tongue and brain, inflames the passions and removes the restraint of conscience and will. It first maddens and then unchains the tiger. which, when loose, it cannot control. Not only quarrels, fights, hatreds, but red-handed murder are tracked to the maddening bowl and the drinking den. The third feature: Grumbling and discontent. "Who hath complaining,?"
"The word is translated, babbling, in the common version, and refers to the tendency of strong drink to foolish and endless talking, vi'e conversation, noisy demonstrations which are common in different stages of drunkenness. But the word is now regarded as meaning sorrowful complaint; for example, over the empty purse, the neglected work, the accumulating reproach, the diminishing strength." So the drunkard complains. Nothing is right. He complains of God, he complains of himself, he complains of his family, he complains of his "hard luck." He is a perpetual geyser of grumble. Whose fault? The fourth feature: Physical injuries. "Who hath wounds without cause?" These are wounds which might have been avoided, the result of quarrels, in which a sober man never would have engaged. The man under liquor's influence by his overbearing, contentious manner, invites the blow that causes painful wounds. The expression may also refer to wounds of the spirit, self-loathing, shame, remorse, the thought that things might and should be different.

"For of all sad words of tongue or pen, The saddest are these-it might have been."

The fifth feature: Public disgrace. "Who hath redness of eyes?" The indulger in drink cannot long hide the marks of his folly. His conduct and habits betray him. He is soon a "marked" man, and quickly falls into dis-repute. Even his face is the sign of his deed s His eyes, with that inflamed, lustreless look, his nose copper-colored and blue-veined, reveal the would-be secret of his life. "Redness of eyes." according to some, refers not to the reddening, but to the dimming of the eyes, and the power of vision.

These five bold strokes complete the pensketch of the inebriate, the effigy of the drunkard. What a picture! An entire perversion of man as God intended him to be! God made man's mind to rule his body, but the drunkard's bodily appetites rule his mind. God made man's conscience and reason, divinely directed, to rule the man, but the drunkard dethrones reason. violates conscience, and jauntily tramples upon the divinity that stirs within him.

2. The drunkard's destruction. Verse 30. The cause of the inebriate's peril, the source of his ruin, is his persistence in his cups-tarrying ruin, is his persistence in his cupa—tarrying long at the wine, going to seek mixed wine. The use of intoxicants produces his misery. The effect of drink is to create an ever-increasing appetite for drink, a longing for the cup, although it is "the cup of a costly death." The tendency is to linger, to spend hours, to squander days in degrading carousal. And then comes the awful impetency to resist, the feeling of powerlessness in the hands of the enemy—a captive bound in chains. This galling captivity would never have occurred had the victim refused to take the first cup. Every drunkard was once an innocent child. Beware of the first glass! Think of the terrible consequences! Touch not, taste not, handle

3. The drunkard's warning. Verse 31. With such ruin as the result of strong drink, the wise man sounds the note of warning, "look not thou upon the wine." Do not put yourself in the way of temptation. Give danger, drink, and the devil a wide berth. Viewing the havoc of intoxicants, it is marvellous that men do not turn from them with utter loathing, that they are not filled with fear to play with so deadly and

yet so treacherous an enemy. Over the barroom door, instead of the usual sign, paint the words in letters of blood: Licensed to ruin body, mind, soul and all interests earthly and

eternal. Beware!
4. The drunkard's epitaph. Verse 32. The mischief is not seen at first. It is like the brilliant opening of the Babylon banquet music, festivity, frolic and fun; ending in the awful condemnation of heaven, and the war shout of the conquering foe. "At the first it is the agreeable excitement of an evening, at the last it is the long-drawn agony of an endless perdition. At the first it is the grateful stimulus of an hour, at the last it is the worm that never dies, and the fire that never shall be quenched." And when the deluded victim has quenched." And when the deluded victim has been laid under the sod, in the darkness of despair, we inscribe upon the marble slab that marks the lonely spot, "At the last it biteth like a serpent, and stingeth like an adder."

THOUGHTS BY THE WAY.

1. "When wine is in, wit is out."

2. The drunkard's tongue is set on fire of hell. 3. There is hope for the inebriate in Christ. 4. "Will you walk into my bar-room?"

Said a landlord to a boy; 'Tis the cosiest, jolliest kind, of room That ever you did spy."

5. The adder is the cerastes or horned snake. It lurks in the sand, coiled up, ready to dart at any passing animal. It is deceptive, and venomous.

6. Present the pledge at this meeting of the League, and urge every member, active and associate, and indeed all present, to become pledged total abstainers.

WHAT THE BIBLE SAYS.

1 Cor. ix. 25; Gal. v. 22, 23; Rom. xiv. 21; Prov. xx. 1; Isa. xxviii. 7; Isa. v. 22; 1 Cor. vi. 10; Dan. i. 8; Luke i. 15; Titus i. 8; 2 Peter i. 5, 6.

A CHRISTIAN ENDEAVOR TENTH LEGION.

The latest advance in the Christian Endeavor Society is the formation of a National Tenth Legion, to promote systematic giving. For some time there has been among New York city Endeavorers an organization called the Tenth Legion. In this are included all the New York Endeavorers and their friends, who promise to give at least a tenth of their income to the Lord. The movement grew rapidly in popularity and power, and frequent calls were heard for a wider extension of the scheme. Now the United Society has formally adopted it? and has established at headquarters, 646 Washington Street, Boston, a confidential roll of all persons who promise to give at least a tenth of their income to religious objects. Full information can be obtained by applying to Secretary Baer, Boston, Mass. The motto of the Tenth Legion is "Unto

God the things which are God's." The movement is designed to promote among young Christians everywhere, systematic and proportionate giving to God. The United Society's Forficers are urging local Christian Endeavor Societies and Unions to take up this subject and press it strongly upon the attention of all

their members.

AN USHER'S CARD.

Here is an original card, sent us from the Wood Memorial church, of Cambridgeport, Mass. The ushers of the church are supplied with a number of these cards, and quietly slip them into the hands of people near the pew into which a stranger has been ushered. Endeavor societies may like to bring this matter to the attention of their pastors, or to adopt the same plan for ushers in their Christian Endeavor meetings.

A REQUEST.

The person I have just ushered into the new near you, is a stranger. Be sure to greet him (or her) at the close of the service with a cordial grasp of the hand, and a warm invitation to come and worship with us again.

By request of the pastor and church USHER.

wood Memorial Church Cambridgeport, Mass.

-Golden Rule.

HOW THE LEADER CAN HELP THE MEETING.

The following timely hints we take from a recent issue of Method: "Come filled to the brim with your subject. Let your words be on fire. Be tremendously in earnest. Be on time in opening and closing. Be perfectly natural. See that the air, light and seats are in good condition. Keep out of the old ruts. Speak so all can hear. Don't take another's time. Have something to say as leader. Say it. Don't let persons speak or pray too long. Don't sing funeral hymns at a praise service. Have plenty of Scripture, and give its meaning. Don't mind critics. Never lose your grip. Select both hymns and Scripture beforehand. Keep your voice right to the size of the room. Sit out where the people can see you. let cranks take part. Be master of the situation, by the grace of God. Strike for results when the iron is hot. Use your own Bible and get others to use theirs. Don't let organist or pianist give a concert. If your plans don't suit, try others. Don't imagine you are the meeting-you are only leader. Pray much before you come, while there and after. Depend on' God for help more than the people. Don't be afraid of mistakes. Let your face and man-ner be blessed to the people's good. Get in a devotional spirit. Have both solemnity and joyousness in meetings."



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

MEETING OF OFFICERS.

A very profitable and interesting meeting of the superintendents, secretaries and librarians of the Methodist Sunday-schools of Toronto was held last Friday evening in Parkdale church, about fifty being in attendance. Mr. J. W. St. John, M.P.P., occupied the chair. Excellent papers were read by Mr. C. W. Chadwick, on "The Secretary and His Work;" by Mr. H. G. Paull on "The Library," and by Mr. N. W. Caswell, on "The Ideal Superintendent." These papers evoked some lively discussion, from which the workers received many valuable hints. Refreshments were served at the close by the ladies of Parkdale Sunday-school. gatherings cannot fail to do good. They should be held more frequently.

REV. F. B. MEYER.

Rev. F. B. Meyer, who is becoming so acceptably known on this side of the water, is not only a preacher, but a Bible-class teacher. In the Young Men's Christian Association Institute at Aldersgate, London, he has about two hundred young men, under his instruction every Saturday afternoon. He is described as being rather uncouth in his attitudes, but intensely in earnest and quite free and untrammeled in his speech. His unconventionality and force are illustrated in his explaining the words, "To give subtility to the simple" as meaning, "To give shrewdness to the greenhorns." He evidently gets hold of his hearers.

^eEASTER.

The Easter festival is the oldest and greatest of the Christian festivals. It is not observed by divine command, nor is it apostolic but it has a very early origin, and has now an almost universal prevalence. We are fortunate in living in a day when the desolate controversy as to the right date of the great festival is no longer heard. It is enough that it stands for the paschal season which issued in the resurrection of our Lord from the dead. The bet's Quarterly. ecclesiastic astronomers take care of the date of it for us, and we have but to rejoice in the ... spiritual meaning of the great life festival of our holy religion.—S. S. Magazine.

A NOBLE DISCONTENT

. The Evangelical Sunday-school Teacher makes

the following good points:

No superintendent has a right to be perfectly satisfied with the work done in his school. The moment that he becomes satisfied, that moment he ceases to grow and his school ceases to improve. He should be filled with a noble discontent. This does not imply lack of appreclation of the good, but simply a worthy desire' to make it better. His aspirations for the school should be the very highest and best. The good is the enemy of the best.' Nothing is good enough which is not the best. Especially is this true of Christian work. There should not be any unholy ambition in the heart of any superintendent to have his school better than that of his neighbor simply, but he should strive to make it in every respect the very best possible in every department and feature of the work.

A BETTER PLAN.

The library must be put upon a different basis. The conclusion of our best Sunday-school workers is that the books must be distributed on a week day. ...

Of course there will always be country places where the present system will prevail, but in city and village schools the libraries will be put upon a different foundation before many years, if we are not mistaken. Let us sketch such a plan:

Call your library a church, parish, or congregational library. Fill it with the best religious and secular books. Raise your money by canvassing the church for annual readerships of, say, \$1 each, or make them payable semiannually if preferred. Give free membership to every scholar in the Sunday-school who has not been absent more than three Sundays of the preceding quarter. Keep it open from 2 p.m. till 9 p.m. on Saturdays. The advantages of this plan are many:

1. Your school is left free from everything calculated to divert attention from the great religious work before you.

2. Your library is provided for without a great effort on the part of the school, and the funds of the Sunday-school may be applied to legitimate object—the purchase of requisites and the payment of other necessary expenses of the school.

3. You are able by this plan to furnish a better and more extensive library. It is easier to raise money in this way, especially if the whole congregation be interested in the library. 4. The Lord's day is rendered more sacred

in the eyes of the children.

5. You can, without impropriety, put in your library a wide range of general literature. In of the Lord, but he himself joined heartly in this way the church becomes the educator of the young people, and, for that matter, of the . of heart they should cleave unto the Lord, that .. old also.

6. By this means you can most effectually build a breakwater against the tide of evil influences coming from corrupt literature.-Our Young Folks.

THE NECROPOLIS.

In the light of the resurrection, the necropolis, the city of the dead, is as important as the metropolis. We bury our dead there, but not our hopes or loves. The sacred dust is in the keeping of God, and his declared and illustrated purpose to raise it up again floods the graveyards of the world with the halo of resurrection hope. Hence the Germans have forcibly called the resting-place of the dead "God's acre." The first recorded transaction in real estate in the history of the race was the purchase of a burial ground, Abraham buying Machpelah as a tomb for Sarah; and the highest miracle of divine power was the vacation of the tomb of Joseph by the resurrection of Jesus from the dead. The graveyard is the only earthly possession in which God and man have a common

Alas for him that never sees The stars shine through his cypress trees! Who hopeless lays his dead away, Nor looks to see the breaking day Across the mournful marbles play! Who hath not learned in hours of faith

The truth, to flesh and sense unknown, That life is ever lord of death, And love can never lose its own.

-S. S. Magazine.

THE TEACHER CALLED OF GOD.

Dr. Stalker says plainly that for a preacher there must be a call to the ministry distinct from the experience of personal salvation. "The outer must be preceded by the inner; public life for God must be preceded by private life with God; unless God has first spoken to a man, it is vain for a man to attempt to speak for God." How many teachers lightly and care-God." How many teachers lightly and care-lessly take up the work of the Sunday-school for reasons entirely inadequate to the importance of the task. Some love the social element, some the dignity of office, some are fond of children, some undertake the duties because they are ashamed to do nothing, and this seems the teasiest gate of service to slip through. O teacher, stop and ask yourself the question, "Why did I become a teacher?" If the answer does not satisfy you, do not give up your class on a sudden impulse, but think and pray over the matter until you realize the true motive which should impel you to undertake this office, and then with renewed consecration bend to your work.—Mrs. A. F. Schauffler, in Pelon-

LESSON 3—APRIL 18.

GENTILES CONVERTED AT ANTIOCH.

'Acts xi. 19-26.

Golden Text.—"Then hath God also to the Gentiles granted repentance unto life."-Acts

Home Readings.—Monday, Acts xi. 19-26.
Tuesday, Acts xi. 27-30. Wednesday, Acts v. 31-37.
Thursday, Acts ix. 23-30. Friday, Acts xiii.
1-5. Saturday, Acts xiv. 24-xv. 4. Sunday, Acts xv. 36-41.

EXPOSITORY.

19. "Now when they were scattered abroad" The persecution when Stephen was stoned to death was a trying time for the early church, and one to which the historian often refers. It led to the spread of the Gospel beyond Judea, and was an occasion of bearing it to the Gentiles, an instance of which is now noted. The murder of Stephen by the Jews doubtless was regarded by the Christians at the time as a very great calamity, but it seems, after all, that in murdering him they unwittingly did the cause of Christ more good than harm, of Christ more good than harm. A wicked man always acts blindly in his wickedness, accomplishing in the long run the very thing which he did not aim at. He sadly misses his mark.

20. "Some of them were men of Cyprus and Cyrene "—That is, `natives of these places. Cyrene was a city of Libya, on the north coast of Africa. Many Jews resided there, and there was in Jerusalem a Cyrenian synagogue. See chapters ii. 10; vi. 9. "The Grecians"—"The Greeks." Gentiles. These men from Cyprus and Cyrene seem to have been more liberal in their views and offered the Gospel also to the

21. "And the hand of the Lord was with them "The hand was an old symbol of power. It here refers to the exercise of Christ's power which was spiritual, making the truth plain, and convincing the heart, so that men became penitent and turned to the Lord. The hand of the Lord would not have given them success had they not been in the line of God's purpose. "A great number"—Of the Gentiles. The fact of the admission of Gentiles to the church would repel many Jews, so that the church at Antioch must have remained chiefly Gentile.
22. "They sent forth Barnabas"—Suspecting

that the work was something that ought to be stopped. Barnabas, however, was not fanatical. and his selection proves the disposition of the Christians in Jerusalem to be fair. They could trust him to bring a candid report, and to give wise advice. "As far as Antioch"—Antioch was the limit of his journey, but he was to stop at all points where the preachers had been:

23... When he came and had seen the grace of God." Barnabas was not only abundantly satisfied that the work which he witnessed was it. He exhorted the converts that with purpose is, unto Jesus. Barnabas knew very well that,

amid the abounding Jewish and heathen temptations and trials in Antioch, it would be hard enough at best for them to do this, and that they would not do it at all unless they set out with a fixed purpose to that effect. They needed some great heart like Barnabas to comfort them.

24. "For he was a good man"-It is not often that the inspired récords speak such words of praise concerning any of the men whose names are mentioned. The word "good" may refer to his winning disposition, or it may refer to his generous character in approving and commending the work done by others. Some Christian workers do not rejoice in what others have done. Barnabas was free from envy and rejoiced that souls were saved, and that the good work was going on, though he him-self had had no part in it. "Much people was added unto the Lord"-The words indicate that this new addition was a result of the visit and exhortation of Barnabas. His coming seems

to have added much power to the movement.

25. "To seek Saul" Whom he had received and vouched for in Jerusalem (ix. 27). Saul had been working in Cilicia with much success, and Barnabas knew that a man of his characteristics would, be valuable anywhere. The circumstances at Antioch, however, were such that Saul could be more useful there than in Jerusalem or any more strictly Jewish community.

26. "A whole year"-I ong enough for them

to become fully identified with the church, and to gain great influence through their work. "Gathered together with"—Not placed in any official position over the church, but numbering themselves as members of it. "The disciples themselves as members of it. "Ine disciples were called Christians first in Antioch." They did not call themselves by that title; they "were called" that. They were wont to speak of themselves as "believers," "disciples," "saints," "brethren," those of "the Way," "the elect," etc. The unbelieving Jews never would have applied it, for that would have been conceding that Christ had come. Seeking something offensive and localizing, they termed the disciples Galilaeans or Nazarenes. Évidently, then, the name must have been given them by the Gentiles of Antioch, and probably not in derision, for the Gospel was winning its way among them. As the followers of Herod were called Herodians, and those Vitellians, so it was natural to the Antiochians to speak of the followers of Christ as Christians. Christ was the one name ever upon their lips; that was the name which they were ever confessing and urging others to confess. It was therefore simply inevitable that they should come to be called by it themselves. Apparently the disciples did not accept the designation, probably thinking that to apply it to themselves was too much like blasphemy. They continued to use the old terms. Only twice elsewhere in the New Testament does the name appear."

PRACTICAL APPLICATIONS.

i. It is not best to try to read God's provi-defices too soon. The martyrdom of Stephen seemed like a very hard blow to the little church -little in comparison with the great number and power of its enemies. And the flerce persecution which immediately followed the murder of Stephen made the prospect seem much darker. But great good eventually sprung out of these afflictions. Even if the blessed outcome should be delayed a long time we should still trust God, with patience and persever ance in well doing.

2. There is a deep sympathy between the different parts of the one true church. What took place at Antioch stirred the hearts of the brethren at Jerusalem. A revival in one quarter is likely to kindle the fire in another:

3. The Bible is not much given to pronouncing eulogies, but it does eulogize Barnabas. Notice, however, that it does not mention his learning nor his intellectual ability, but his moral qualities and religious experience was a good man, and full of the Holy Ghost and of faith.

4. A good life becomes a blessing to many other lives. Our first glimpse of Barnabas shows his generosity in giving his abundance to help those who lacked. Here we see him again, and he is still serving Christ. We may trace his story yet further, and we shall find a most active and heroic Christian. A good man is always a blessing in his community. Wherever he goes the path behind him is brightened, and the air is sweeter when he has passed through.

5. Even the sincerest new convert is weak in the faith, and largely ignorant of spiritual things. It is necessary, therefore, to teach him, to edify him. This part of ministerial effort must receive as much attention as any other. St. Paul was careful to look after it.

6. It is not enough to begin to follow Christ: we must cleave to him and continue to follow him. It takes purpose of heart to do this. Christian life means sacrifice and self-denial. It means self-constraint, service, struggle, and giving out of one's life in unrestrained measure to those who need. Nothing will be sufficient for such a life but a purpose which takes hold of the very fibres of the being. The new name given to believers defines well what is expected of them. They are to be Christ's men, devoted to him with the deepest love and the most unfaltering earnestness.

THE GOLDEN TEXT.

The Golden Text, in the opinion of the Lesson Committee, is the true and proper key to the spiritual thought of the lesson. Fit it to the lesson, and the lesson to it. Hold to such points only as are in line with it, and you will generally be safe. This is the secret of the success of the great primary teachers. They make their teachings to crystallize wholly about the one great truth in the Golden Text.

FATHER TAYLOR, The Sailor Preacher.

[This is Number IX. of the series "Old Stories Re-told for the People," reproduced with the kind permission of the publisher, Charles H. Kelly, London, Eng.]

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 ill kiss the queen before she stops.

"Niagara is like our Golpel, ever freezes in winter, nor dries up in cog-days. You never need to come and go away with ... bucket ; and, if you never have learned im, 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 sentto 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 refolding. 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 rain. 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 quiney 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 righteoueness 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 he 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 exhibaration of opposition, its largeness of life, where every noble impulsé 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 raged 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 coaseless 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

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-

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

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

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

(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 périod of vouth, 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.

many privations. He could not always obtain by all. 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 Eng- news from the army?" he sadly replied, "Not land, during the early part of the present cen-

Sometimes, when preaching abroad, our with stones, so that he narrowly escaped being serious disaster has not befallen it." hurt. But for what seemed to be a marvellous interposition of divine providence, some of the 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 occurrence) and joined him in his evangelistic which much was said. services, and during the sojourn of Mr. Bellfolk, and largely through his instrumentality of the active participants remarked: the Norwich District became a powerful porwere erected, and thousands of members were added to the church.

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 12mc., written by him, all bearing evident marks of originality, so that he had observed the apostotic 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 gazing 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 In prosecuting his labors he had to endure it suggested the gravest possibilities was felt

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 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 earnest friend would be compelled to endure cannot so believe, for it was a splendid army, bitter persecution. Occasionally he was pelted But the most I can do now is to hope that

This led to a somewhat protracted conversation relative to the general condition of our stones that were hurled at his head must have 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, a clergyman came to his assistance (a rare and touched upon the subject of slavery, about

The President did not participate in this conham on the circuit, the said clergyman was versation. He was an attentive listener, but his revered friend. After leaving Lincolnshire gave no sign of approval or disapproval of the he was stationed in his native county, Nor- views which were expressed. At length one

"Slavery must be stricken down wherever tion of the Connexion. The ministerial staff it exists in this country. It is right that it was greatly increased, a large number of places should be. It is a crime against justice and of worship—some of which were very costly— humanity. We have tolerated it too long. It brought this war upon us. I believe that providence is not unmindful of the struggle in We may relate an incident illustrative of Mr. 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 dissevered 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. 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

mitted to his guidance, and I trust that as he she is to be correct." 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.

6 TATHE 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 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 crabbed 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 culties 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. 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 his world the more we become convinced how ittle we know. The people most humble in heir opinions are generally the best educated. t is an art which only a few of us learn: to e reticent of our own opinion when every one round us is expressing his. Yet this is one esh from her books and college does not cample, that people are uneducated if now and oken or written, the truths which have done his return,—Harper's Round Table.

struggle in which this nation is engaged—that mankind the greatest good, have not always if we do not do right God will let us go our way been those which would have borne grammatical to our ruin, and that if we do right he will lead dissection. Their good lay in what was said, us safely out of this wilderness, crown our arms rather than in the way in which the sentences with victory, and restore our dissevered union, were constructed. It is when we are young that as you have expressed your belief-but I also we believe that all that is worth knowing is believe that he will compel us to do right in or- printed in books. When we are older we find der that he may do these things, not so much that the deepest truths are never written. It because we desire them as that they accord with is well enough for a girl to hold up for herself his plans of dealing with this nation, in the a standard in grammar or anything else. But midst of which he means to establish justice. I she is unwise when she believes that her think he means that we shall do more than we standard is the one by which she must judge have yet done in furtherance of his plans, and and measure others. She has no right to do so in he will open the way for our doing it. I have the first place. And in the second, she is far felt his hand upon me in great trials, and sub- more apt to be wrong in her deductions than

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 nothing to conceal, and who conceals nothing, 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 weelth 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 carry ourselves steadily in all our relations with you give him the loving answer that he wishes, others, we dispose at once of half of the diffi- 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 spinningjenny; Lord Tenterden, one of England's distinguished chief justices, and Turner, the greaty est 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. He notes the pervading "I know so much" air 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 t the attributes of the well educated. Silence Fram got quit of the ice, seven months to a day ften speaks fouder than speech. But the girl after (on January 13) she had struck a southerly current. To these coincidences it is added that tways perceive this. She is apt to assume, for three litters of thirteen pups were born in Nansen's pack of Esquimo dogs (though a greater gain they speak ungrammatically. But she number than six to a litter is unusual), and that bes not know that the most vital truths ever just thirteen publishers bid for his book after

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 prowl about.

So, when my nurse comes in for me, Home I return across the sea, And go to hed 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. her. Put it in your pocket."

Johnny set out on his errand, soon arrivinat 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
- "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

"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

"I mean, my boy, that I was thinking of the times which will come to you as you go on in will have to work it out alone. Now, God has by a richly laden vessel, and after overpowering life, when they will seem hard for you, and you. given you your strong, active body, and your the fire-keepers, would extinguish the beaconbright 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 Neilson, 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 and the state of t

not be everywhere, took a hand at the pumps might frow at ma."

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 danger-

ous 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. Asysuch a larbor-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 granting ships into the ports which they sought was scarcely established before human wickedness used it as a means for their destruction. Pands of robbers, or, as they came to be called, "wreckers," would hide fire on the night which the ship was expected. Then they we a 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 have ing 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 bagon, 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 Margaret herself, seeing that her father could find a stick, muvver; but here's a stone you



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-biast 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 frue 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 excllest 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

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 Ninde 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 Bantist Young People's Union, and others for other. reprint some of them. A general congress is personal union to Christ by faith. It must not commend the following editorial reference to the and pardon by faith in Christ alone. He points subject: "We have to take things as we find out that Ritschllanism denies the direct felthem; and whether we believe that separated lowship of believing hearts with the glorified denominational societies of young people ought. Christ, and thus ceases to be Christianity, or ought not to exist, they do exist, and exist Speaking of the attainableness of Christian by sovereign right. We have no authority, holiness he quotes from William Law. He says secular or ecclesiastical, which can decree that with great justice that much evangelical teachthere shall be but one organization of young ing in refuting perfectionism has enlarged on people, of all denominational names, and that indwelling sin till many Christians have come. the rising generation shall not begin their religious life and work by dividing into separate says that the normal state of Christians or bodies. We accept the fact of denominations typical state of Christians according to Scripbecause we have to, and for the same reason ture is entire sanctification, he goes far bewe accept the fact of separate young people's yound what has ever been affirmed in societies. Our task is to set ourselves to work the theology of the Reformed Churches. to reduce the differences as much as possible. He says little about the Keswick move-This is to be accomplished by bringing the young ment, with which he has identified himpeople of different denominations into contact, self. A frank and fair discussion of Keswick social and religious, as much as possible. They teaching is, however, much needed, and The learn by association to lose their prejudices, to British Weekly, after referring to the above, think more highly of one another, to see that goes on to indicate in a few sentences what the points on which they harmonize are more has prevented many from regarding it with a numerous and far more important than the great hopefulness. Dr. Laidlaw quotes from ference, is very ill. We hope that next week 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." <u>ĄNUNAUNUNANNYNANANNYNANNYNYNYNANNANNANNANNANNYNYNYNYNYNYNYNYNYNYNYNYNYN</u>

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 pur 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 tell is what Canada needs to-day, and not specu-1000 9 J. 1435 J. J. F.

(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."

o If it be said that the matters we have mentioned belong to sentiment and religion, and not to practical appointies, so 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.

qualification, but he is substantially right. His religious movements, like the Evangelical reto disbelieve in victorious grace. When he Dr. Dale the charge that Protestantism has we will have better news.

shrunk from politics, and has regarded literature The United Presbyterian Magazine for March, and art with a certain measure of distrust." He contains an article on recent holiness movements goes on himself to say that it has hardly touched by Professor Laidlaw, of Edinburgh. Dr. the new social and economic problems, such as Laidlaw's generalizations require considerable the distribution of wealth or the relations of capital and labor. Does Dr. Laidlaw think that point is that the present holiness movements the Keswick teaching has made any contribuare required for the reason that previous great tion or ever will make any contribution in the direction indicated? Has the Keswick move-Unions and Leagues. Any one who would keep, vival, have not secured all the ethical results' ment taken a large and Christlan view of literaabreast of the rapidly developing thought and they seemed to promise. Dr. Laidlaw thinks ture and art,, and social science, and political action in this sphere of Christian organization that new prominence must be given to the mys- economy in the light of the Incarnation? So and work should read these articles. We will tic element of Christian plety, the principle of fas as we have read it has not done so. It has rather banned these subjects. Holiness movesuggested for the year 1900. We most heartily confine itself to the claim of divine acceptance ments 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 Con-

... Manitoba and the Northwest.

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

TESTIMONY TO THE VALUE OF THE LATE IMMIGRATION CHAPLAINCY - MEMOR IAL SERVICE-REVIVAL WORK-AN IN-TERESTING 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 Immi-gration Chaplain in the city of Winnipeg, in connection with the Methodist Church. 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, after driving his team and wa a distance of eleven hundred 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: 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 Euglish-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 weekevening 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 em-

ployment 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. Tufts, M.A., the present pastor of the circuit preached a fitting sermon from the text 1 Co xv. 57, "But thanks be unto God which givet us the victory through our Lord Jesus Christ. There was a large attendance, as Rev. Mr Fletcher, during the short time of his pastorat here, had endeared himself in the hearts of a —other congregations as well as his own. H came to Virden after the June Conference having been transferred from the Fort Roug church. The last sermon he preached w from the text, "We all do fade as a leaf," all his hearers felt keenly that in himself w found the hest illustration of the text. life amongst the Virden people was marked deep consecration and great earnestness in Master's cause. At the memorial service R. T. of T's attended in a body, he having be member of the order. Rev. Mr. Tufts, in discourse, referred in touching terms to the l and character of the deceased, showing his z and energy from his boyhood up. He died Toronto on the last day of February, and behind him a young wife, who devoted time and strength in ministering to his co fort during his declining days. The Method church at Virden, on hearing of his decea telegraphed an order for a beautiful wres which was placed in their name by lov hands upon the casket. At the service the choir rendered some

propriate pieces. An anthem, "Where, O Desis Thy Sting?" A quartet sang, "There is Death," and at the close the organist play as the audience were retiring, the hymn, Are These in Bright Array?"

sympathy have been forwarded by the church officials, Ladies' Aid and Epworth League, MEDICINE HAT.

Mr. F. J. Reynolds, recording steward, writes a few lines regarding the Medicine Hat Circuit, Calgary District, of which Rev. R. A. Scarlett is the pastor. He says: "Although no so-called special services have been held during the winter, under the leadership of Rev. R. A. Scarlett we have tried to make every service a special one for the harvest of souls, and have been very successful. We have been looking for conversions, and God has not disappointed us. The Christian people have been set on fire, and the Holy Spirit working through our pastor has been the means of starting what call the Volunteer Movement, the Christians volunteering to go out one night a week to any home that will open their doors and hold a prayer-meeting, and the Christian people volunteering to take charge of the meeting. A reception service was held a few weeks ago, when five were admitted to full membership. held a meeting of the congregation to discuss matters of finance, at which meeting a resolution was passed, asking the Board to have the circuit taken off the missionary list, and become self-sustaining, and the Board will, in accordance with this resolution, make such request at the coming Conference. The Board also gave a unanimous invitation to Bro. R. A. Scarlett to remain a second year."

WESLEY COLLEGE.

On Wednesday, March 24, the Y. M. C. A. weekly service was conducted by the president, Mr. A. A. Thompson, and an excellent address on "Counter Forces" was given by Mr. L. J. Carter. The officers for the next Conference year are: President, S. T. Robson; Vice-President, S. Wilkinson; Recording Secretary, A. E. Kenner; Corresponding Secretary, E. R. Wylie; Treasurer, T. D. Brown The junior B.A. students have elected to the senior stick

for next year Mr. Charles St. John.
Rev. Dr. Maclean, chairman of Neepawa District, paid the college a visit this week, attended morning prayer, and spoke some encour-

aging words.

The Y. W. C. A. officers for the coming year will be: President, Miss Ruttan, Vice-President, Miss Peacock; Recording Secretary, Miss Harris; Corresponding Secretary, Miss Breen; Treasurer, Miss Dunfield.

ITEMS FROM ALL OVER.

Rev. James Woodsworth, Superintendent of "Missions, has gone to Dauphin to look after some missionary work in that new and rapidlygrowing district. On returning, he will proceed east in connection with his official duties. At a meeting of the Official Board of the Portage la Prairie church, it was unanimously voted that Rev. G. W. Dean be asked to remain next year. The Review says the action will be heartily approved by the congregation, as well as by the citizens generally; and that Mr. Dean has made a host of friends during his ye's stay.

At Moose Jaw the paster, Rev. T. Ferrier, is engaged in conducting special evangelistic ser-

The Spectator, of Moosomin, notes that special services are being continued in the Methodist church of that town, with encouraging results. Rev. Messrs. H. McConnell and A. R. Aldridge have been engaged in the work, the pastor, Rev. T. Argue, having had a severe attack of la grippe. The editor adds: "We are pleased to note that Mr. Argue is able to be around again; he expects to take his pulpit next Sabbath."

The evangelistic services at Deloraine were well attended last week. Last Sunday Mr. C. J. Atkinson, the evangelist, was to hold his fare-

Rev. J. Hoskin, of Grenfell, was assisting in special services at Wolseley last week.

Revival services have been held at the Mossy River appointment on the Dauphin Mission, by Rev. E. J. Hopper. The whole neighborhood was stirred, and over twenty-five professed con-

The special services held in Minnedosa were concluded on March 21. Mr. W. H. Hesson, of Port Arthur, was forced to leave through sickness during the second week. Souls were saved, the church was quickened, and every depart-

ment of the church feels the throb of life.

Special services were conducted last week at Fort William. Rev. Oliver Darwin, the pastor, was aided in the work by Rev. J. W. Saundy;

of Port Arthur. A largely-attended meeting of the young people of the Calgary Methodist church was held last Thursday evening, when it was decided to reorganize the Young People's Society as an Epworth League of Christian Endeavor. About forty signed the roll as active and associate members. The officers elected were: Hon. President, Rev. A. W. Ross; President, H. Trimble; Secretary, F. W. Battrick: Treasurer, Miss L. Collins; Vice-Presidents, J. W. Mitchell, Miss Smith, Miss Leta Janes and Miss L. Cushing; Corresponding Secretary, Miss E. J. Smith; Organist, Miss P. King.

EDMONTON MISSIONARY MEETING. The annual missionary service in the Methodist church last evening was attended by a crowded audience. Addresses were given by the Revs. J. Dyke, B.D., W. G. Blewett, and the Indians from White Whale Lake, Paul and Didymus. The latter delighted the audience with their earnest, simple pathos, as they sang in Cree, "I Am Coming, to the Cross." The Rev. J. Dyke spoke on the general missionary work of the church, and the great need of an increase in the funds of the society. Rev. Mr. Blewett referred to the great difficulties met with on the mission field. One of his bands of Indians at White Whale Lake, numbering thirty families, was greatly hampered in its farming operations for want of suitable tools. They had only two ploughs, three harrows, and an old

broken-down mower, which ought to have been

A St. Burney

superannuated years ago, and a hay rake to match. If thirty white farmers had no better tools than those they would not do much better. But amid all the difficulties the Indians were plodding and industrious. With one net they had caught seven thousand fish to sustain life and provide other necessaries. Paul and Didymus then addressed the meeting, Willie Mc-

Donald acting as interpreter.

Paul said: "I am thankful to see this day. My father had not such opportunities," and he also said that the minister found him with a badheart, but he pointed him to God, who has given him a good heart. The minister had taught him was bad to drink whiskey, and he never touched it. Bad to steal, lie, murder or do foolish things—and he honestly tried to avoid them.

They lived in peace among themselves. When he was twenty-five years old he married a squaw, she had never scratched him, nor had he scratched her. Many years ago, minister John McDougall, of Morley, told him good words : he keeps them in his heart yet, and will hold them as long as he has breath. He is thankful to the white people because God has brought him to see good; and he would like to shake hands with all his brothers."

Didymus spoke as follows: "My friends, I speak, too. I do not know very far back, but I am glad to see this day of good. I am thankful to have been taught there is a God. I was blindfolded like a man sleeping under a blanket; but our eyes were uncovered, and the minister taught us 'here is a good road, follow it.' He had not much to say, but he said this with a good heart, and wanted to go on doing better all the time."

When the offering was taken and counted it amounted to nearly \$40, which was donated to the funds of the Missionary Society. Rev. W. G. Blewett, Paul and Didymus, returned to the mission at White Whale Lake on Monday last. Edmonton Bulletin, March 25.

Winnipeg, March 30.



London Conference.

Glencoe.—Rev. G. A. Cohbledick, M.A., B.D., pastor. During the present year the old parsonage has been sold, he most desirable lot on Main Street and adjoining the church purchased, and a first-class house erected, with coal furnace and other modern, conveniences, and well furnished throughout. This, with the handsome new church, makes one of the finest properties in the Conference. On Sabbath, March 21, as the result of five weeks special services, in which the pastor, Rev. G. H. Cobbledick, M.A., B.D., was assisted the greater part of the time by the Misses Hall, evangelists, of Guelph. the rite of baptism was administered to twelve adults, and about fifty, mostly adults, were welcomed into the church by the pastor and leaders. The Epworth League, whose members were particularly active in the services, has also received a large accession to its membership. At a joint meeting of the Quarterly and Trustee himself to his people here Boards, held recently, the following resolution was adopted: "Resolved, that we desire to place on record our gratifude to Almighty God for the rich spiritual blessings which have crowned the labors of our pastor and church, assisted by the Misses Hall, and to express to our sisters our high estimate, both of their personal qualities and their ability as evangelists. We have been favored with the most gracious revival which we have enjoyed for years, and we rejoice to welcome so many into the church." –Advertiser, The state of the s

Bay of Quinte Conference.

West Belleville,-Rev. Dr. Cade. pastor. Thirty-two new members and ten catechumens were received into the fellowship of the church by the pastor and his people, in the presence of a large congregation, March 28.

Deseronto.-Rev. G. H. Copeland, pastor. An account has reached us concerning the Sabbathschool review; for which we have not sufficient space. The pastor and others took part in the exercises, which were very much appreciated by the congregation. The singing of the school, led by the choir, with Miss Battrick as organist, was very hearty. The report of the home department was listened to with great pleasure and interest. It showed 245 persons outside the school studying the lessons, all of whom are visited by W. Stuart and S. Lowey at stated times. This home work has had a wonderful effect in arousing interest in Rible study, and stimulating the children to greater efforts. This large school is well organized in every department, and is continually growing in efficiency.

Toronto Conference.

Toronto, Gerrard Street, Church.—Rev. G. K. Adams, pastor, writes: Our Sunday-school anniversary services were held on Sunday and Monday, March 28 and 29, and were the most successful in the history of the school. the morning the pastor preached an illustrated sermon. In the afternoon the children were addressed by Rev. W. J. Barkwell, B.A., and Mr. Douglas Simpson; who showed their old-time power to combine interest and instruction. In 8, 9 June 4. No. 10 May 13. No. 11 June 7, the evening Mr. J. L. Hughes preached a No. 12 May 11. Nos. 13, 14, 15, 16, 17, 18, 20 thrillingly interesting sermon on "Child Train, forthwith. No. 19 October 1, 1896. The church was crowded at each service, many failing to gain admission to the evening programme. Never did they behave themselves generally, respecting the prize-ngue was so well. It is acknowledged by all that under took place in Nevada. der more efficiently the various numbers on the

the able superintendency of Mr. John S. Harker our school is making rapid progress. He brings to his work a fund of energy, intelligence and consecrated manhood it would be hard to excel. With his co-laborers, he is entering upon another. year of work, full of expectancy, for even better things, and with the impetus from our anniversary services, together with the zeal and thought manifested, these expectations will, with the blessing of God, be surely met.

Toronto, Metropolitan Church.-Rev. J. Allen, M.A., pastor. The twenty-fifth anniversary was celebrated on the 4th inst., when sermons were preached by the Rev. Dr. Carman, General Superintendent, and Chancellor Day, of Syracuse University. The services were unusually interesting. It is intended to raise \$7,500 to reduce the debt, \$5,000 of which was raised on Sabbath. and it is confidently expected before the end of the week, during which two social services are to be held, that the balance will be forthcoming. It is a remarkable fact that of the ministers who took part at the dedication, Revs. Dr. Punshon, Dr. Tiffany, Dr. Potts and Dr. Stephenson. Dr. Potts alone survives.

Magnetewan.-Rev. H. S. Magee, pastor. We regret that the church has been destroyed by fire. We await further intelligence.

Hamilton Conference.

Trafalgar Circuit.-Revs. T. R. Clarke and E. Sheppard, pastors. In March we had the last of our church anniversaries. We were assisted hy Rev. Messrs, Snyder, of Milton; Calvert, of Oakville: Kelly, of Palermo: Campbell, of Streetsville: Elliott, of Burlington.; E. Clarke, of Ancaster, and the president, of Conference, Rev. J. VanWyck, B.A. On March 14 the Rev. A. I. Snyder preached at three of our appointments with great acceptability and nower. He stayed with us four nights, and gave us two of his very interesting lectures at four different appointments. His lecture on "Woman's Tongue" created great interest; and more than came; up to expectations. His lecture on "What to Say and Do. at Home" was con-sidered even better, so that on the whole we had a very interesting and profitable time. He was als wery successful incraising all the money that is needed. We hope to be able to give a good report at district meeting and Conference.

eg man Montreal Conference.

Portage du Fort.-Rev. R. Eason, pastor. There has been an awakening of interest in the things of God at the Bryson appointment of this mission, connected with special services held for some weeks past. Some have professed conversion, but the most apparent result is seen in the general quickening by the Spirit of God of spiritual life among the people of God. The meetings have been well attended by adherents of all the Protestant denominations, much interest has been manifested, and we believe more awakening has resulted than has appeared on the surface, but which will yet bear fruit to the glory of God. The pastor, Rev. R. Esson, by his powerful preaching, earnestness, realassiduity and wisdom, has greatly endeared

Transfers.

The presidents concerned, in correspondence and consultation with the General Superintendent, have effected the following transfers: 1. J. H. McArthur, out of Japan Conference

into Hamilton Conference. 2. W. C. Beer, out of Bay of Quinte Conference into London Conference.

and building of the

3. J. E. Moore out of London Conference into Bay of Quinte Conference.

4. W. B. Tucker, out of Bay of Quinte Conference into Montreal Conference.
5. G. N. N. Davis, out of Montreal Conference

into Bay of Quinte Conference.

6. W. F. Wilson, out of Toronto Conference into Hamilton Conference.

7. G. K. Adams, out of Toronto Conference into Hamilton Conference.

Toronto Conference.

into Toronto Conference.

ference into Manitoba and Northwest Con- converted under twenty years of age. ference.

11. G. R. Turk, out of Manitoba and Northwest Conference into Toronto Conference. 12. J. C. Speer, out of Toronto Conference into British Columbia Conference.

13. E. I. Badgley out of Bay of Quinte Conference into Toronto Conference.

14. Wm. Peck (superannuated), out of Montreal next Conference.

Conference into Hamilton Conference.

15. Geo. Hartley (superannuated), out of Toronto Conference into Hamilton Conference

16. D. Cattanach (superannuated), out of Toronto Conference into Hamilton Conference.

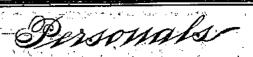
17. George Brown (superannuated), out of Bay of Quinte Conference into Toronto Conference.

18. Joseph Rawson (supernumerary), out of Manitoba and Northwest Conference into London Conference. 19. G. E. Smith, out of Hamilton Conference

into British Columbia Conference: 30 20. C. W. Follett, out of Newfoundland Con-

ference into Toronto Conference. Nos. 1, 2, 3, 4, 5, 6, 7, take effect May 31. Nos.

State English of A. S. Harriston St. Phys. Compton 122 1 Principal Flanders, of Stanstead College, P.Q., The college is now affiliated with Toronto Uniservice. On Monday evening the church was Principal Flanders, of Stansfead College, P.Q., The conege as how a service of this year's closing was again filled, every chair from the class-rooms sends us a very strongly worded resolution versity. A feature of this year's closing was again filled, every chair from the class-rooms sends us a very strongly worded resolution versity. A feature of this year's closing was again filled, every chair from the class-rooms sends us a very strongly worded resolution con- a successful banquet, at which the Minister of being occupied. Never did the children ren- adopted by the faculty of that institution con- a successful banquet, at which the Minister of the control of the children ren- adopted by the faculty of that institution con- a successful banquet, at which the Minister of the children rendemnatory of the publicity given by the press Education and several Parliamentarians and generally, respecting the prize-fight which lately representatives of other professions made



Lady Aberdeen delivered a lecture before the Chicago University on April 1. This was an unusual occurrence.

The Book Steward officiated at Wesley church. Hamilton, on Sunday last, in the interests of the Missionary Society—Rev. Dr. Philp, pastor.

Her Excellency Lady Aberdeen has introduced an organization to be known as the Victorian Order, the design of which is to raise up a number of well-trained nurses. It is likely to be popular.

Mrs. Mary E. Hammond, the wife of one of our ministers, is the president of a newly-organ-ized branch of the W. C. T. U. for Kingston. The women are taking hold vigorously. We wish them well.

President and Mrs. McKinley have given two informal dinner parties at the White House, Washington-one to their relations, and the other to the visiting neighbors from their old home, at both of which wine was banished from their table.

Mr. and Mrs. Van Norman, and Miss Van Norman, Oakland, Man., were recently the recipients of beautiful addresses, accompanied with a handsome bed-room set and beaver gauntlets, by their friends. Miss Van Norman bas acted for some time past in the important position of organist.

Rev. J. E. Clapham, one of the most prominent Wesleyan ministers in England, recently passed to his reward. After laboring for several years in important circuits, he was appointed Home Missionary Secretary, and took an active part especially in missions in rural districts. His death is a great loss to the church. He attended the Ecumenical Conference in Washington, when he visited Toronto, and preached in Trinity church.

Withrow is likely to have Dr. Rev. very successful European tour, encing in June. He has been com-He has been in mencing a' great number of correspondence with persons who intend to accompany him; among others are the Rev. T. J. Mansell, of Dominion Square church, Montreal, and the Rev. James Simpson, of Vankleek Hill. We congratulate these brethren on the prospective pleasure and profit of the trip. We understand that some other of our ministers are likely to join the party.

The Rev. J. Ossian Davies, of Bournemouth, speaking at the induction of his brother at the Congregational church, Beckenham, maintained that the sermon was not yet out of date, for the prophet would outlive the priest. The command of Jesus was not he said, "Go ye and amuse, go ye and argue, go ye and entertain with Transatlantic anecdotes, go ye and perform mysterious rites," or "Go ye and robe yourselves in garments fearfully and wonderfully
made." No, it was, "Go ye and preach." They
might sing the Gospel if they liked, or print it,
but first and foremost they must preach it.

Mr. Isaac Wilson, Toronto Junction, has long

been identified with Methodism as an official member, both as local preacher and class-leader. In the latter capacity, he watches over more than 100 members. On a recent evening a social gathering took place at his residence, at which most of the members were present, also the pastor, Rev. L. W. Hill. A considerable time was spent in profitable, spiritual intercourse, which concluded with singing, and prayer. All present were delighted, and tendered a very cordial vete of thanks to Mr. Wilson and his daughter for the refreshments they provided for the occasion.

Rev. Messrs. Hunter and Crossley have been laboring in Sherbrooke, P.Q., during the last two weeks. All the Protestant churches have united in the services. On Sabbaths the evangelists occupied different churches, and in the afternoons mass-meetings for men only were held. All the services are crowded, and great interest is felt both in town and country. At one meeting the evangelists made an earnest appeal, first, to persons who had been converted 8. I. Toyell, out of Hamilton Conference into after fifty years of age, only four stood up; only one converted between forty and fifty : twenty-9. J. VanWyck, out of Hamilton Conference five between thirty and forty, and about fifty to Toronto Conference. between the ages of twenty and thirty; but testified to the fact about

INVITATIONS. Third year.—Rev. J. J. Ferguson, M.A., B.D., Weston; T. B. Trimble, Teeterville.

Second year.—Rev. G. H. Cobbledick, M.A., B.D., Glencoe, Rev. H. V. Mounteer has been invited to assume the pastorate of Cherry Valley Circuit

Rev. G. S. Clendinnen has been invited to Almonto Circuit next year.

For Toronto Readers-Spring Cleaning, in or Out Doors.

In connection with the work of the Fred Victor Mission there are many deserving men and women who have had a hard time all winter. Work is what they require. A card or telephone (2401) message to the undersigned will receive immediate attention.

B. B. Same

34 35

HENRY A. FISH, Supt. F. V. M.

The closing exercises of the Ontario Veterin ary College, recently held, were extremely gratifying to the management, and to the many friends of that widely-known institution, as they gave evidence of a most successful term. speeches.

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 openly for the Confreedom, taking sides servative 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, 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 traught 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 step 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 have Separate Schools. 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 for 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 we desire in all things to follow; and, lastly, grant to the children of the Church now addressing your Holiness the Apostolic benedic-

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 Pro-testants who aided by voice, pen, vote and in-fluence 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

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 ab-

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, however, has not polluted their being, nor has 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 Cathelic 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 them-selves behind the excuse that there was no official action, but this is a mere transparency. Second. For what purpose is the Ablegate

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

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.

life.

THE CONVERSION OF SABBATH-SCHOOL SCHOLARS.

BY REV. BICHARD 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 prefound 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. 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 eternal in the heavens."

surd to say that these two officers of the Laurier 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. 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 They would now 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 So when the grace of God has thrilled sound." our sonls, 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 plety does not present itself, will bound the desires or crown the exertions of the devout teacher. The love of Christ is 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

Trinity Medical College.

At the last business meeting of the Y. M. C. A., the following officers were elected for 1897-98: 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. Hodson.

The year's work has been very successful, student's and professors alike manifesting a deep interest in the weekly meetings. The addresse 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. 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,

Church News

British Columbia Conference.

Victoria West,-Rev. J. P. Hicks, pastor. On February 7 we commenced special services. Wehad been hoping to get the help of Rev. J. Me-Kean, 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 expresidents 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 manyopportunities 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. 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 graut debt. 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 would advise all Sabbath-school teachers to befor the measure of success which has been atcome as intelligent as possible, but be sure to tributed to us during the year. Our field is add to this, deep, growing, active religious somewhat extensive, and membership not large, but we have a very loyal, loving people, and plenty of room for aggressive 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 Hon. President, Dean Gelkie; President, James 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 internal 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 Brome, 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 ali,

evangelistic. In conclusion he gave a very humorous and original side-shot at the institu-tional church. The addresses were interspersed by excellent music by the choir.

London Conference.

Teeswater.-Rev. A. K. Birks, pastor. Special services were held during the winter, which were graciously owned of God, in the quickening of believers and the salvation of souls. The chief feature of the meeting was the large number of men, mostly heads of families, who gave themselves to Christ. Miss Sadie Williams aided the pastor, and won all hearts by her loving exhortations to yield to the Holy Spirit's strivings, and he reconciled to God. Her expositions of Scripture were sound and convincing. The church has suffered severely by the removal of several official members and their families; its financial and spiritual condition. however, is very gratifying. The Sabbath-school and Epworth League are doing well, and contribute to all the leading connexional funds, to the full extent of their ability.

Harrow.-Rev. W. H. Cooper, pastor. Sunday, March 14, was a great day here, a day never to be forgotten by the hundreds who attended the services in our church. The pastor baptized forty-four adults, and received into the church 120 new members. It was a grand sight when the officials and pastor extended to them the right-hand of fellowship, and welcomed them into the church. On Sunday, March 21, the pastor baptized seven adults, and received into the church fourteen new members. On Sunday, March 28 (D.V.) another large class will be received into the church. Our revival meetings lasted four weeks. Bro. Alex. Minnis rendered us efficient assistance the first week. Then Evangelists Connolly and Struble came o our help. They are workmen that need not They work together in perfect be ashamed. harmony, and are both clear, strong preachers of the great truths of the Gospel. Never was the Gospel preached in Harrow more powerfully. It was accompanied by the power of the Holy Spirit. Old and young sinners and backsliders came to the altar for pardon of sin until the seekers numbered 250 souls, most of whom professed saving faith in Jesus. Our meetings were of the old-fashioned sort, all our converts coming to the altar, and there before God and men seeking the forgiveness of their sins. The pastor is continuing the revival meetings at Oxley appointment with success, and is assisted by Evangelist Minnis, of Kingsville. Bro. Minnis is a power for good. We had six young men at the altar the first evening at Oxley, and the work goes on. We give God all the praise.

Toronto Conference.

Eglinton.-Rev. G. Webber, pastor. The anniversary of the Methodist church was held on Sunday last, March 28. Conductor Snider, Rev. E. E. Scott and Rev. G. Webber preached excellent sermons to good congregations, Mr. G. W. Southcott sang at night to the great delight and profit of the people. The offering asked was \$100, and we are pleased to say the full amount and a little over was placed on the plates. It was a good and successful anni-

Mimico.-Rev. C. E. Perry, pastor. A series of evangelistic services, extending over five veeks, resulted in the conversion of more than thirty persons, most of whom have joined the church. The pastor was assisted by a few brethren from the vicinity, for whose aid he was thankful.

Montreal Wesleyan College Missionary Notes.

On Tuesday evening, March 16, the lecture hall of St. James' Methodist church was filled with a large audience, assembled to witness the second sessional entertainment of the college Missionary Society. Rev. Principal Shaw presided. Dr. S. P. Rose delivered a most spirited address. and the best musical talent of the city con-tributed to make it a pleasant and profitable

This auxiliary of the general society is supporting a missionary in Chentu, China,

Though passing through a trying year, expect to present a creditable increase in the reserve fund.

A new feature of the work is the enlisting of the sympathies of the various young people's societies of the Montreal Conference and else-

The society gratefully acknowledges some liberal subscriptions from past students, and trusts that members of the Guild who have not yet remitted their membership fees, facilitate the labors of the Executive by doing so at their earliest convenience, and thus secure for themselves the right of voting on the coming election of the candidate.

Yonge Street Mission, Toronto.

This mission is at 203 Yonge Street, and owes its existence largely to Mr. J. C. Davis. late Mr. W. H. Howland was deeply interested in all such movements. Services are now regularly held, and much good has resulted. Some most abandoned persons have been reclaimed, and requests for prayer are often made. A free breakfast is given on Sunday mornings. At one of the recent ones 500 pounds of bread, 12 pounds of coffee, and 50 pounds of beef were

Dr. Munhall is holding very successful meet-

Memorial Notices

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

REV. J. W. SAVAGE.-Bro. born in Yorkshire, England, in 1829. He was a Methodist of the third generation, and his father was a devoted minister of the Gospel. He attended old Woodhouse Grove Academy, which was started in the time of John Wesley, for the sons of Wesleyan ministers. He thought of studying medicine, but his conversion turned the current of his life, and fired with missionary zeal, he was induced to offer himself for work in China. Providence opened his way in another direction, and with his brother William, who survives him, he came to Canada and entered the ministry here in 1854. He was stationed among other places at the following: Prince Albert, Uxbridge, Orangeville, Albion. Stirling, Aurora, Bond Head. After forty-one years of faithful service, he retired from the "active work" in 1895. He resided in Toronto, but while on a visit to Peterboro,' he was stricken with his fatal illness. The glorious reality of the Gospel was truly tested and found supremely satisfactory in his life and closing days. In dream and waking moments, visions of the Saviour were afforded him that caused him to say, "Glory! Glory!" Power of speech failed for more than a week before he died, but by suggestive signs and exultant expression he showed his trust in Christ. He died on Monday, March 8, and a funeral service was held in Wesley church, Toronto, on Wednesday, which was attended by many of his ministerial brethren. Rev. Dr. Sutherland gave a tender and appreciative address, in which he bore testimony to his guilelessness of character and nobleness of soul. He spoke of him as "one who was willing to take any work assigned to him, with singleness of purpose as serving the Lord, never striving for the more important positions. He ever esteemed it the greatest privilege, and the highest honor, to earnestly preach the glorious Gospel, and strove not so much to make his preaching eloquent, as effective in the salvation of souls; such is the only result that can be viewed with satisfaction in the last hour." The evangelistic spirit was very strong in Bro. Savage, and by song, sermon and social converse he won many souls for Christ. Nothing but the salvation of souls would satisfy him, and in this the mantle of his departed father seemed to rest upon him, for during his father's ministry he seldom saw less than 300 souls saved in each year. Bro. Savage was a racy writer of both prose and poetry, and at the time of his death he was engaged in preparing a historical work for the press. Now he has gone to his abundant reward. His intense love for his Saviour, his rapturous enjoyment of sacred song, and the grateful greetings of the many souls saved through his efforts, many of whom have gone before him, must make Bro. Savage feel very much at home, in the presence of God and in the fellowship of the good.

R. N. Burns.

HOPE,-Andrew Hope was born in the village of Hetton, Durham, England, in 1823, and died from pneumonia, after an illness of three weeks, February 16, 1897. In 1854 he came to this country, and settled in Lloydtown. Shortly after his arrival he was convicted of sin, under the influence of a sermon preached in the old Lloydtown church, by Rev. W. McDonagh, then stationed on this field. His text was, 'And if the righteous scarcely he saved, where shall the ungodly and the sinner appear?" After service he remained for class-meeting, and accepted Christ. For twenty-five years he was librarian in the Sabbath-school, and even till the time of his death, manifested great interest in this department of work, and was always found in his place in the Bible-class. In the last few months of his life, he appeared to be ripening for glory. He was often found kneeling alone in prayer, This auxiliary of the general society is and he declared he never enjoyed the service steadily pursuing its policy of sending out and of Christ as he then did. We miss him from his accustomed place, yet we are assured that with him it has been an advancement from the church militant to the church triumphant. leaves a widow and three sons to mourn his loss. · Gêo. W. Robinson.

> TURNER.-Mrs. Elizabeth Turner, relict of the late Edmund Turner, was born in Cornwall, England. Most of the time since coming to this country was spent in the township of Fullarton, where two sons are now residing. Mrs. Turner's father being a zealous Methodist of the olden time, she was raised under Methodist influences; yet it was not until the later years of her life that she became a member. Her connection with Carlingford appointment for a number of years was of a most - harmonious and serviceable character, and aithough spending a good deal of her time with a married daughter (Mrs. Owen), in Toronto, she still retained her membership here. Her children-one of whom is the wife of the Rev. Charles Deacon-are all. I believe. in the service of God, and cherish the hope of meeting her in heaven. Her illness was of short duration, and her death somewhat sudden. She passed away in a most peaceful manner in the home of her daughter, in the eighty-first year of her age. She was laid to rest in Carlingford ceinetery, in sure and certain hope of a glorious resurrection. J. Greene.

KINGDON.-Richard Kingdon was born in England fifty-four years ago, and came to Canada with his parents when eight years of age. They settled in the neighborhood of Peterboro', where ings on the Pacific coast. As a result of his his youth was spent. During that period he was work in Oakland, Cal., 600 professed conversion, not permitted to enjoy many educational ad-

vantages, and he learned the trade of a potter, eight times that of our Dominion. They would in order that he might procure the means to form a phalanx six abreast, winding three and educate himself for the work of the Christian a half times around the globe. ministry. This sphere of labor he never entered owing to his modest, retiring disposition, coupled with a slight impediment of speech, which he thought would be detrimental to successful work in that capacity. No date can be assigned for the time when a change of heart took place, for from a child he walked in the way of God's commandments, and delighted to do his will. In his later years his time and talents were devoted to God and his cause. He travelled somewhat extensively through the United States, working at his trade. Wherever he went be was not ashamed that he was a servant of Christ. Nearly nine years ago he came to East Selkirk, Manitoba, and he associated himself with the work of God. His chief delight was to see the Master's kingdom built up, and to this end he lived and labored. For the last six years he held the position of recording steward on the Selkirk mission. But in the Sabbath-school he excelled. He was the children's friend. Of a quiet, unassuming disposition he won the hearts of the little ones, and cared for them as the lambs of the Master's flock, and by them his loss is most deeply mourned. He lived near to God, and when the summons came to him on March 4, 1897, he was prepared to put off mortality for life. memory of the just is blessed."

J. V J. W. D.

GLASS.—Wm. Henry Glass was born in Devonshire, England, July 20, 1849, and on January 27, 1897, fell asleep in Jesus. On February 4, 1871, he was married to Elizabeth Ann Pugsley, and shortly afterwards came to anada, settling at Richmond Hill, where they lived happily together until his death. · He was converted to God in the twenty-fifth year of his age, under the ministry of the Rev. John Hunt, and at once consecrated his all to the service of Christ and his church. He possessed great force of character, and speedily developed a strong Christian manhood. He had an intelligent grasp of truth, and a wide knowledge of the Word of God. He was an ardent lover of the Methodist Church, and all her institutions, and was, a faithful class-leader and a zealous Sabbath-school teacher, for nearly a quarter of a century. His neighbors who knew him best often spoke of him as a model man and a model Christian. Although suffering much from an affection of the stomach during the last few months of his life, he was always bright and cheerful. His last days were full of pain and weakness, and yet full of sweet peace and intense gladness. He had committed all his interests to God, and simply waited the coming of the heavenly charlot. As his life was beau-tiful, so his death was triumphant and glorious. As the shadows were gathering around him, he said, "I am not afraid to die." Then exhorting all his friends and loved ones, who were about him, to meet him in heaven, and committing his dear wife to the care of his sons, he passed sweetly into the realms of eternal day, leaving a wife, four sons and two daughters to mourn his loss and bless his memory. George McCulloch.

FORFAR.—Elizabeth Forfar, whose maiden name was Johnson, was born in Halton county, April 12, 1826. Her father came from the Highlands of Scotland, with a large family, several of whom have passed away. Our departed sister was reared in the Presbyterian Church, and received a very strict early training, being thoroughly versed in the Bible and the Shorter Catechism. She was married to Thomas Forfar, Scarboro', in December, 1863. The union was a happy one. Some time afterwards they both became consistent church members. For seventeen years Waterdown was their residence. In 1883 they removed to Toronto, and Mrs. Forfar became a zealous church worker. Her husband died of paralysis five years ago. About eighteen months ago she united with Bathurst Street church, and was most faithful in her church life. Her influence for good was powerful. She died February 18, 1897, after a few weeks of severe illness. Thus, in her seventy-first year, she fell asleep in

BRIMMER.-Mr. Levi Brimmer, who was born in New York State September 25, 1806, moved with the family to Canada in 1816, when each side of the "lines" waved flags, crying, years. For thirty-three years he was a devoted "Peace is proclaimed!" He settled in East member of the Methodist Church. He was born Farnham, P.Q., in 1833, in the forest primeval. He had been a total abstainer, being a member of the first society of Rechabites in Canada, and in a period of revival became a member of the Methodist Church, a step he had reason to be thankful for. He often referred to the struggles and triumphs of early years. At the time of the Papineau-McKenzie rebellion, in 1837, he and Mrs. Brimmer made, in iron moulds, a liberal supply of bullets for the Loyalists. Those were times to try men's souls. And the moral principles and industrious habits of such families are the elements of which strong na-tions are built. In last September, on his ninetieth birthday, Mr. Brimmer sat down in the homestead (owned by his son, John J. Brimmer), to a generous repast, with a company of four generations. He was still blithe and active, and sought to make himself useful. He also attended God's house with much regularity. On March 5, 1897; after a few days illness of pleuro-pneumonia, he peacefully passed away; and we laid his remains on the banks of the Yamaska, beside those of his wife, who had preceded him some two years. Analyzing in part a life of ninety years, we find that the heart would beat 3,550,235,000 times, the number of breaths being about 710,046,000. Allowing a daily average of five miles, the distance walked was 164,-365 miles, being nearly six and a half times the circumference of the earth. According to the rate of mortality there must have died during Mr. Brimmer's life 2,840,184,000 persons, or a population equal to five hundred and sixty-

a half times around the globe.

W. Henderson,

DEEKS - George Deeks was born December , 1830, in the township of Williamsburg, where bis father, John Deeks, settled after several years of service as sergeant in the British army. In 1856 he was married to Melinda Reid, and subsequently removed to Morrisburg, where he died suddenly of apoplexy March 2, 1897. Eormerly he belonged to the Reformed Lutheran Church, but under the ministry of Rev. Alex. Campbell, he joined the Methodist Church in 1879. Bro. Deeks was naturally of a very amiable disposition, and under the mellowing influences of divine grace possessed in a marked degree that love which "is not easily provoked," and which "thinketh no evil." His kindliness of spirit endeared him to all; his sound judgment made him a valuable member of the Quarterly Board, while his consistent life, his loyalty to the church, and his faithfulness to the means of grace, made him a power for good. It may be said of him as of Barnabas, "he was a good man." Although he had been partially laid aside by erysipelas for nearly a year, yet the end came unexpectedly. He was, however, "ready to depart," and in his dying moments sail, "Jesus is our only refuge." He leaves a widow and six dutiful children, three sons and three daughters, to mourn his departure. W. Timberlake.

HANES.-Jacob Hanes was born in Sharoa, Y., on October 21, 1808. When he was a year old his parents removed to Canada, and settled in Mariatown, near where Morrisburg now stands. He was twice married, first to Elizabeth Weegar, in 1830, and again in 1857, to Mrs. Cyrus Robertson, who, with two sons and four daughters, still survives him. In the days of the stage coach he kept a tavern in Mariatown, and was well and favorably known to travellers from Toronto to Montreal, Although strongly opposed to Methodism, yet being deeply affected by the death of his first wife, he attended the ministry of the late Rev. James Gray, and was soundly converted. At once he chopped down his sign-post, quit tavern-keeping, and connected himself with the Methodist Church. This was in 1857, and for forty years he con-tinued an active and consistent member of the church through which he found salvation. few years ago, upon retiring from farming, he removed to Morrisburg, where he died in perfect peace, early on Sunday morning, March 7, 1897. In the days of his vigor he much enjoyed campmeetings, and attended all with reach. Cast in a sterner mould than some others, his religious life wore to many an aspect of severity, but beneath the sharp rebuke and unwelcome advice could be discerned the sincere purpose to do his duty. He was confined to his bed but a few A short time before he died he joined in family prayer, then called for his spectacles, that he might read his Bible, but in a moment or two his spirit took its flight, "and he was not, for God took him." W. Timberlake.

ELLIOTT.—Mrs. John Elliott was born in Victoria county, and died in Desboro', Grey county. When quite young she was converted under the preaching of Rev. J. R. Gundy, and some time afterward united with the Methodist Church, remaining for twenty-five years a faithful and true member, until February 1, 1897, when she joined the church triumphant. Her life presented an even piety, which endeared her to all. During the seventeen years she spent in Desboro' her influence for good was very great. During her last long illness she was not only resigned but cheerful and happy. To visit her was a privilege. She would have liked to remain longer with her loved ones, but cheerfully bowed in submission to God's will. A short time before she left us God granted her a brief glimpse of the glory beyond, to which she was journeying. A husband, four sons, and a daughter remain behind, but are following her to heaven; her husband being a faithful class-leader and local preacher, her oldest son a probationer for the ministry in the Manitoba Conference, a younger son a licensed exhorter, and all of them earnest Christian workers.

S. Nicholson.

MILLS.—James Edwin Mills passed away to the terrible war was closing, and children on God March 12, 1897, at the age of fifty-five at Carlisle, Ont., where he spent his youth and early manhood with his parents and friends in the fear and love of God. On July 1, 1863, he was married to Mary Chapman, and in 1883 he came to reside in the city of Hamilton, and united with Zion Tabernacle church. His wife and five children survive him. Thus is ended the earthly life of one peculiarly precious to his friends, but their loss is his eternal gain. E. A. G.

Birthday Celebration.

Mr. William Glover, of Tara, was visited by the members of his family and other friends at his residence on the 12th ult. It was on the occasion of his eighty-fourth birthday. Bro. Glover is a native of Devonshire, England, and came to Canada in 1854, first residing in Hamilton, and then moved to his present place of residence. He had the honor of preaching the first Methodist sermon in Tara thirty-eight years ago. Like other places, Methodism there was feeble in its beginning, but now there is a valuable church property, including an excellent parsonage. The venerable man is hearty and vigorous, and often preaches with his old-time fervor and power, and is regular in his attendance at all the means of grace. The attendants at the festive occasion included the pastor (Rev. W. S. Jamieson), and wife, all of whom spent a pleasant evening, and retired with best wishes that all might meet in the better world.

Aews 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 Colo-

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 armouries 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 treop-ship for Liverpool, whence 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 been discharged is full septence, has 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 Manch 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., Bonifice has been protested.

· (Continued on next page.)

Seven Things Which are Hard to Explain.

1. Why some men who are willing to totl 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 unsuspicious 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 FOR RHEUMATISM Use Minard's Liniment. FOR COUGHS AND COLDS

FOR BURNS AND SCALDS

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Artist.

J. W. L. FORSTER \$

Studio... 24 KING

Births, Marriages and Beaths.

BIRTH.

MARRIAGE.

BRANDON-FULLER.—By the Rev. R. J. Husband, on March 24, at the residence of the bride's father, Mr. William H. Brandon, of King, to Miss Martha Fuller of the same place.

DEATH,

TROMPSON.—At Cavanville, on March 28, 1897, Sarah Thompson, aged 53 years a member of the Methodist Church.

*^^***^^^^^^^^**

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.

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

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Ride

Clevelands

... A Few Large Grains Are...

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.

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Toronto Markets.

STREET PRICES.

• •		•		
Wheat, white, per bush	80	00	80	76
Wheat, red, per bush	0	73	Ť0	73
Wheat, goose, per bush	0	63	0	63
Barley, per bush	Õ	28	Õ	30
Oats, per bush	ō	$\overline{21}$, Õ	23
Buckwheat	ŏ	29	Ŏ	32
Rye	ŏ	30	ŏ	32
Peas, per bush	ŏ	ĭĭ	ŏ	42
Turkeys	ŏ	11	ŏ	12
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Carrots, per ton	0	Óΰ	Ď	õõ
Beets, per bag	Õ	40	Ď	60
Paranips, per bag	. 0	ÓÕ	0	<u>40</u>
Paranips, per bag Apples, per bbl Onions, yellow Danvers, per bag	0	40	1	50
Onions, yellow Danvers, per bag	1	25	1	25
Hay, timothy	12	00	13	
Straw, sheaf	6	00	7	00
Straw, rye	10		10	
Beef, hinds	0		0	
Boof, fores		02	- 00	31
Lamb, carcase, per lb	00	Ж.		07
Veal, carcase	0	05	00	161
Mutton, per lb	Ó	04	0	08
Dressed hogs		00	В	60
			_	
LIVE STOCK MARK				
Milch cows, each	215	00	to #34	欿

 Stockers and feeders, per cwt.
 2 50 to

 Sheep, per cwt.
 3 00 to

 Sheep, per cwt.
 4 75 to

 Calves, per wt.
 4 00 to

 Choice bacon hogs, per cwt.
 5 00 to

 Thick fat hogs, per cwt.
 4 40 to

 Light fat hogs, per cwt.
 4 50 to

 Sows, per cwt.
 3 25 to

 Stags, per cwt.
 2 25 to

 Boars, per cwt.
 1 75 to

Brass Iron

BEDSTEADS

Tiles, Grates, Hearths, Mantels.

Good Work our PHOTOGRAPHERS | Our King and Victoria Sta., Toronto.

Tenders.



NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the under-signed, and endersed "Tender for the Car-dinal Section of the Galops Canal," will be received at this office until 16 o'clock on Satur-day the 17th day of April, 1897, for the works connected with the enlargement of the Galops Canal.

Canal.

Plans and specifications of the work can be seen on and after the 31st day of March, 1897, at the office of the Cener 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.

of tender can also be obtained at the places mentioned.

In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of thooccupation and readdence of each number of the same, and further, an accepted bank cheque for the sum of \$150,000 must accompany the tender. This accepted hank cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and in the terms stated in the offer submitted.

The accepted bank cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The Department does not bind itself to accept the lowest or any tender.

Contractors are specially notified that the condition requiring the works to be wholly completed by the 31st day of January, A.D. 1899, will be rigidly enforced and all penalties for delay exacted.

By order,

L. RALDERSON.

By order, J. H. BALDERSON,

Department of Railways and Canals,
Ottawa, 20th March, 1897.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.



GALOPS CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Iroquois Section of the Galope 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.

In the case of firms there must be attached to
the tender the actual signatures of the full
name, the nature of the occupation and residence of each member of the same, and further,

name, the nature of the occupation and residence of each member of the same, and further, an accepted bank cheque for the same, if 100.000 must accompany the tender. This accepted bank cheque must be endorsed over to the Minister of Railways and Canale, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

The accepted bank cheque thus sent in will be returned to the respective parties whose senders are not accepted.

The Department does not bind itself to accept the lowest or any tender.

Contractors are specially notified that the condition requiring the works to be wholly completed by the 21st day of January, A.D. 1899 will be rigidly enforced and all penalties for delay exacted.

By order, J. H. BALDERSON,

Department of Railways and Canals. Ottawa, 20th March, 1897.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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Choice lines in Cards and Booklets, from 2c. each, upward.

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A Beautiful little Cift for Easter. A Special line of Books suitable for Easter Gifts by Drummond, Brooks, Gladetone,

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Revival Hymns

Murray, Beecher, etc.

Selected and Arranged

By Rev. J. McD. Kerr. For Evangelistic Work.

Paper, 20 cents. Cloth, 25 cents. postpaid. Former price, paper, 25 cents; cloth, 35 cents.

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MRS. EVA ROSE YORK.

Paper, 35 cents. "It is a very pretty story, admirably told, and I read it with great interest."—Rec. Professor

I read it with great interest."—Rec. Professor Clark.

"It tells the story of its principal character and of those who have in any way influenced his life with a penetrative, discriminative, and delightful freshness."—Rev. B. W. Thomas, D.D.

"The book contains passages of fine description and passages of graphic and exc ling incident."—Canadian Baptist.

"The moral influence of music, art and neerry are strikingly set forth in the story giving mark devidence of the artistic perceptions of its author."—Rev. Dr. Withrow, in Unward.

The Trials and Triumphs Of Prohibition.

By the Rev. J. S. Ross, M.A. Price, each, 3 cents; per dozen, 25 cents; per hundred,

Mat. Church Announcement

(81ze, 24 by 19 inches.)

Designed by Rev. L. D. POST.

Price, 25 cents. Mounted on roller and sent postpaid for 30 cents.

The Announcement Mat is designed for hanging in railway stations or other public buildings. It is very heatly gotten up and when ir med will be quite attractive in appearance. In the centre are four open spaces intended for the insertion respectively (1) of the regular church services, classes, etc.; (3) any specual announcement desired; (3) portrait of the pastor; (4) engraving of the church. These are suggested, but any other advertising matter may be used. On the border (3) inches wide) are printed Pealms 1, xix., lxx. and ch., together with appropriate Scripture texts, printed in colors. Every coterprising church should have one or more of these Announcement Mats posted in conspicuous places. conspicuous places.

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29 to 33 Richmond St. West, Teronte. W. COATES, 2176 St. Catherine St., Montreal. *. F. Hurstis, Habiar, N.S.

Every Person Eats Bread

-Almost every person ests Sodas, Be sure you are getting the BEST-by ask-

744-746 Yonge Street.

221

News of the Week.

(Continued.)

Ex-Mayor Jameson was nominated by the Liberals of Winnipeg for the vacant seat in the House of Commons.

Two special trains, having on board over 500 new settlers for the Province and the Territories, arrived in Winnipeg from the east.

Thirty business houses and a dozen dwellings were destroyed by fire at Cambridge Springs, Pa., causing the a hearing. loss of one life and doing \$225,000 Up-to-date damage to property.

Lieut.-Governor Kirkpatrick, who is still at Brighton, says he feels much better, and expects to return to London in a few days. He will remain in London for a fortnight, and then sail for home.

The United States Senate has authorized the Secretary of the Navy to place a vessel of war, and a chartered merchant vessel at the disposal of the collector of the port of New York for transporting contributions of wheat, flour and corn to relieve the famishing poor of India.

Friday, April 9.

The Badeni Ministry of Austria has resigned.

It is reported that the Cubans are suing for peace.

All Canadian sugars were advanced one-eighth cent by the refiners yester-

Mr. Findlay O. McDiarmid has been nominated by the Conservatives of West Elgin for the Legislative Assembly.

West Durham Conservatives will meet at Bowmanville on April 10 to nominate a candidate for the Legis-

The debate on the address in the Dominion House of Commons was closed to-night, and the address carried without amendment.

Lady Aberdeen left Chicago for Ottawa. Prior to her leaving she was present at a large party, invited by the president and governing body of the Chicago University.

King George of Greece declares that a blockade of his ports will be followed by a declaration of war on the part of Greece against Turkey.

Senator Macdonald, of British Columbia, has introduced a bill in the Senate to make the 24th of May a perpetual holiday, in honor of her Majesty.

At the convention of Liberals of Macdonald constituency held at Portage la Prairie. Dr. Rutherford, ex-M.P.P., was unanimously chosen as the standard-bearer for the Commons.

Trouble has arisen between the Grand Trunk and Canadian Pacific Railways, owing to the new tariff of passenger rates to the Kootenay district issued by the Grand Trunk, and a rate war is threatened.

A special from Washington says that Spain has decided at last to cease offensive military operations in Cuba at the beginning of the wet season, now only a few weeks away. She is preparing to withdraw all her troops from the interior, and to send to Spain a large number of men.

Saturday, April 8. Mr. Cecil Rhodes has left London

on his return journey to South Africa. The Methodist church at Magnetawan was destroyed by fire.

Oxford won easily from Cambridge.

mamilion was guitted by bre, entailing a heavy loss.

stated the Badeni Ministry that resigned the other day.

Anglo-American arbitration treaty will be temporarily side-tracked in the United States Senate next week.

George Orton, the Canadian athlete. won the American five-mile crosscountry championship to-day at Morris Park, N.Y., beating a large field of starters.

Mr. Curzon, Parliamentary Secretary for Foreign Affairs, in addressing. his constituents at Southport to-day spoke bitterly of the action of the United States in endeavoring to kill

the arbitration treaty.

The reception to Mgr. Merry del Val in the Basilica at Ottawa was an extremely brilliant and largely-attended affair. Addresses were presented to the Papal Ablegate in Latin, French and English, and he replied to each In kind, his speeches making a very favoráble impression.

While a party of Cretans was leaving Agrotiri with flocks and women and children the Bashi-Bazouks treacherously attacked them. The Cretans rallied, and a lively fight re-

Odds and Ends.

"There are two ways of looking at it," said the cross-eyed man.

Toddles-" Papa, what's the reason. that when I drop my ball it falls down, and if I drop my balloon it falls up?"

Morton-" Strange happening at the police station this morning." Horton—"What was it?" Morton—"Deaf and dumb man was arrested and given

Up-to-date Burglar (turning his X-ray lantern on his victim)—"In addition to a watch, you have in your pocket 213 marks in gold and silver. Out with it, or I'll shoot."

Mrs. Benham-" Do you suppose that kings and queens talk like ordinary mortals?" Benham—"Certainly: I have no doubt that a queen asks her king if her crown is on straight."

Following.—"And did the groom kiss the bride?" "Oh, yes." "Before everybody?" "No; after everybody, except the sexton and the organist."

"Madam, I am soliciting for home charities. We have hundreds of poor, ragged, vicious children, like those at your gate, and-" "Sir, those children are mine," and the slamming of the door could be heard in the next

Sir Francis Scott, the commander of the British expedition to Ashanti, addressing his troops expressed his disappointment that they had no chance to show their bravery in battle. "But," added he (and he is not an Irishman), "if there had been fighting, there would have been many absent faces here to-day."

Cantain Boycott, who was much before the public when his supplies were cut off by the agrarian agitators in Mayo, Ireland, sixteen years ago, has just been interviewed by an American journalist. The captain, who is now well advanced in years, avers that instead of being the most hated man in his country he is to-day one of the most popular. Thus does time bring its revenges.

"During a recent session of Parliament, Sir William Harcourt found himself," says a writer in the Leeds Mercury, "unexpectedly in view of an important speech, and having no notes, went into the stenographers' room to prepare some. He procured a lady typist, and dictated to her for some time. As he wound up a glowing teroration, the lady typist suddenly gasped and burst into tears. 'Would you mind saying all that again?' she said, plaintively; 'I've forgotten to put any paper in the machine!'"

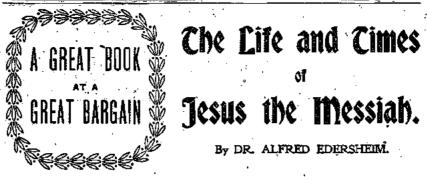
An English paper tells of an inspector of schools who was one day examining a class of village school children, and who asked them what was meant by a pilgrim. A boy answered: "A man what travels from one place to another." The inspector, with elaborate patience, hoping to elucidate intelligence, said: but I am a man who travels from one place to another. Am'I a pilgrim?" Whereupon the boy promptly exclaimed, "Oh, but please, sir, I meant a good man." The inspector enjoyed the jest exceedingly.

Travelling in a second-class carriage a gentleman had a little misunderstanding with a lady, the only occupant of the compartment besides an was destroyed by fire.

himself, with reference to the opening
In the annual university boat race of a window. "You don't appear to xiord won easily from Cambridge. know the difference between the Mr. Peter Bertram's hardware store second and third class," said the lady, cuttingly, Oh, madam. replied he. "I am an old railroad traveller; I Emperor Francis Joseph has rein- know the class distinction. In the first class the passengers behave rudely to the guards; in the third the guards behave rudely to the passengers; in the second "-with a how to his fellow-passenger-" the passengers behave rudely to each other."

The following note on scientific organ-blowing is a guinea prize anecdote from The Strand Musical Magazine; 'It was the custom of the organist of a certain church to hand the blower a copy of the music to be sung ; in fact the latter, who had a high opinion of his own professional importance, demanded it as his right. On one occasion, the regular organist being from home, a deputy took his place, and the bellows-pumper did not receive his usual copy. All through the 'Te Deum' and Benedictus' the wind came in intermittent streams; sometimes there was a cessation, and once a few jerks. It was enough to try anybody's temper; and naturally after service the organist vented his wrath on the pumpist, who meekly replied, 'Well, sir, what was the service you was a-singing of?' 'Calkin in D, was the answer. There you sulted, in which about fifty on each air,' responded the blower trium side were killed. The Bashi-phantly; I had no music given me, Bazouks were then disarmed by order, and here was Hi, you see, a-blowin' of the foreign Admirals. Clarke Whitefield in E flat."

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"The Congregationalist," Boston, in its review, says:

"The time has come at last when a life of our Saviour—among the many—has been written which competently treats His career after that exhaustive historic fashion which has done so much of late years to shed light upon eras and personages. In a remote country home, he has been able to give days and even weeks of investigation to difficulties which resisted immediate solution. The result, we cannot help thinking, is that he has accomplished more than any other man, or all other men put together, for the life

"The Independent, New York, says:

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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.

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In such cases the cut surface should be treated to a coat of thick paint, grafting wax, or some other sub-stance suitable for keeping out wat 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 a!lowed 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 rootgrafted 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 dur-ing 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 present month.—Ellis F. Augustine, in Farmer's Advocate.

E. D. Tilson, of Norfolk county, in Farmer's Advocate: Our helfers 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 foreigngrown 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 Aotice.

ELLSWORTH.-One of Christ's most devoted followers entered heaven when, on October 16 last, Eliza Thompson, widow of the late Rev. Oran H. Ellsworth, bade adieu to earth. Born in 1826, 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 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.





GREAT deal of nonsense has been written-and believed, about blood purifiers. What purifies the blood?

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If diseased, however, they cannot, the blood continually becomes more impure. Every drop of blood in the body goes through the kidneys, the sewers of the system, every three minutes, night and day, while life



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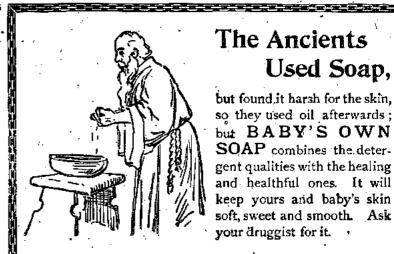
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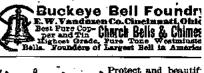
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ion.
The remainder sent, per Dominion Bank, to the Governor-General's Fund.
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Connexional Astices

VICTORIA UNIVERSITY. CONVOCATION IN DIVINITY, 1897. Competition for the Macdonald Bursary in ulpit Elecution, Friday, April 23, 8 p.m. Baccalaureate Sermon by Rev. E. I. Badgley, A. ILD., Sunday, April 25, 5 p.m. College District Meeting, Monday, April 26,

College District Meeting, morrow, app. D.m.
Competition for the Michael Fawcett Burry in Oratory. Monday, April 26, 8 p.m.
bijeot: "Methodiam and Missions."
Senate meeting, Tueeday, April 27, 3 p.m.
Convocation in Divinity, for conferring decess, prizes and honors, Tuesday, April 27, p.m.
All these services will be held in the College tapel, and the public are invited to attend.

F. H. WALLACE,

Sec. of the Faculty.

BOOK COMMITTEE MEETINGS.

The Executive Committee of the Western stion of the Book Committee will meet in a Board Room, Wesley Buildings, Toronto, Tuesday afternoon, May 11, at two o'clock. The General Committee will meet in the same ace on Wednesday morning, May 12, at ten clock.

ETHODIST MINISTERS' MEETING. The Methodist ministers of Toronto and inity will meet in the Board Room, Wesley ildings, on Monday, April 12, at 10.30 a.m., nen a paper will be given by Rev. W. W. Colts, on "Christian Baptism."

GEORGE K. ADAMS, Secretary,

STANSTEAD DISTRICT.

The examination of probationers and can-lates for the ministry will be held in the sthedist Church, Magog, on Wednesday, wil 21, commencing at 9 ollock, J. TALLMAN PITCHER.

ENGAGEMENTS OF GENERAL SEC-RETARY OF EPWORTH LEAGUES AND SUNDAY SCHOOLS.

11, 12—Palmorston. 15—Gravenhurst. 16—Bracebridge (District Convention). 18—Huntsylle.

19—Emedale,
20—Sundridge,
21—Burk's Falls,
25, 30—Dunnville,
27—South Cayuga,
2—Streetsville,
3 — Richmond Hill and Thornhill,
16—East Toronto and Zion,
23—Jordan Station,
30—Toronto, Metropolitan, May

DR. POTTS' ENGAGEMENTS.

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

MISSIONARY ANNIVERSARIES. DR. HENDERSON'S ENGAGEMENTS.

Apr.11—Ingersoil,
18—Elm Street, Toronto,
25—Bowmanville,
26—Toronto, Sherbourns, Ep, League,
May 2—Parkdale (morning),
9—Broadway, W.M.S.
17—Carlton Street Epworth League,
23—Euclid Avenue.

BRITISH COLUMBIA CONFERENCE.

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.

The special Ministerial session will meet in accordance with the provisions of the Discipline in the same place on Wednesday, May 12, at 10 o clock a.m.

The Stationing Committee will meet in the vestry of the church on Tuesday evening, May 11, at 7.30 p.m.

The following programme of services and public meetings will obtain throughout the sessions of the Conference.

Wednesday, May 12, 3 to 9 a.m., and each day throughout the Conference week, in the school room of the church. Meetings for the promotion of Scriptural Hollness, under the direction of Rev. C. S. Eby, D.D., and Rev. E. Robson.

Wednesday, 3 p.m.—Public Temperance meeting, to be addressed by Mr. A. C. Wells, Revs. C. S. Eby, D.D., and G. H. Morden.

Thursday, 11 a.m. to 12 noon—Annual Conference Prayer meeting.

Thursday, 8 p.m.—Annual Conference Missionary meeting. Addresses by the ex-President of the Conference and Rev. C. S. Eby, D.D.

Friday, 8 p.m.—Reception of probationers into full connection with the Counterence.

dent of the Conference and Rev. C. S. Eby, D.D.

Friday, S. p.m.—Reception of probationers into full connection with the Conference. The motion to accept will be made by Rev. J. F. Betts, seconded by Rev. S. Cleaver, M.A., cach of whom will address the Conference; to be followed by Rev. A. Carman, D.D., General Superintendent of the Methodist Church.

Saturday, 2.30 p.m.—Meeting of the Theological Union. The lecture will be delivered by Rev. S. Cleaver, M.A.

Monday, S. p.m.—Annual Conference Educational meeting. The addresses will be delivered by Revs. C. A. Procunier, M.A., R. Whittington, M.A., B.So., Principal of the Columbian Methodist College, A. Carman, D.D., and C. S. Eby, D.D.

Toesday, S. p.m.—To be announced as arranged for by the Conference.

SABBATH SERVICES.

For by the Conterence.

SABRATH SERVICES.

Homer Street Methodist church, 8.30 a m.—
Morning Prayer and Praise Service in the
lecture room, conducted by Rev. E. Robson. 9.30 a.m.—The Annual Conference
Love-feast, to be conducted by the exPrecident. Il a.m.—Ordination service by
Rev. J. Potts, D.D. 2.30 p.m.—Sabbathschool Mass Meeting, addresses by Revs.
Thomas Crosby and S. J. Thompson. 7
p.m.—Evening sermon, by Rev. A. Carman,
D.D., to be followed by the Holy Communion, under the direction of the President of the Conference.
Princess Street Methodist church, II a.m.—
Sermon by Rev. A. Carman, D.D. 2.30 p.m.
—Sabbath-school mass meeting, the addresses to be by Revs. W. D. Misener and
C. H. M. Sutherland. ? p.m.—Sermon by
Rev. J. Potts, D.D., followed with the Sacrament of the Lord's Supper.

Mount Poassant Methodist church, II a.m.—
Sermon by Rev. James Turner. 2.30 p.m.—
Sunday-school, addresses by Revs. S. S.
Osterhout and James. A. Wood. ? p.m.—
Sermon by Rev. C. Watson, M.A.
Riehmond Street Methodist church, II a.m.
and ? p.m.—Rev. J. H. White.
In compliance with the request of the Cor-SABBATH SERVICES.

and 7 p.m.—Rev. J. H. White.
In compliance with the request of the Conference of 1893, the supply of other pulpits in the city is left to mutual arrangement with the ministers desiring such such supply.

C. LADNER, President,
J. P. BOWELL Secretary.
C. S. EBY, D.D., \ Supple. of
W. W. BAER,
Rossland, B.C., March 18, 1897.

BAY OF QUINTE CONFERENCE PRO-GRAMME OF ANNUAL EXAMINA-TIONS, IN BRIGHTON, 1897.

THIED YEAR.

April 20—10-12. The Pentateuch; 2-4, Greek Testament (St. Mark's Gospel); 4-6, Wesley's Sermons, I. to Lil.

April 21—8-10. Hank's Manual; 10-12. Shaw's Digest: 2-4, History of Christian Missions; 4-6, Homiletic Exercise.

April 22—10-12. The Discipline Completed; 2-4, Sunday-schools. THIRD YEAR.

SECOND YEAR.

April 20—10-12. The Bible Reader's Manual;
24. The Gospels of Matthew, Mark and
Luke; 46, Bank's Manual.

April 21—3-10. Greek Testament (St. John, i.x.);
10-12. Church History (Stevens); 4-6, Canadian Methodism.

April 22—8-10. Homiletic Exercise; 10-12.
Blaikie; 2-4. The Discipline, Parts 1. to IV.
FIRST YEAR.

April 20—10-12. The Bible Reader's Manual;
2-4, The Acts of the Apoeties; 4-6, Old
Testament Ristory.

April 21, 10-12—Greek Testament (the Sermon
on the Mount); 2-4. Shaw's Digest; 4-6,
Wesley's Sermons, XXI. to LII.

April 32—8-to 10. Steele's Antinomianism; 10-12.
Homiletic Exercise; 2-4, Wesley's Christian
Perfection.

PRELIMINARY. SECOND YEAR.

PRELIMINARY. April 22-8-10, Wesley's Sermons, I. to XX.; 10-12, New Testament History; 2-4, Meth-odist Catechism, No. 11.

onst tateemsn, No. 11.

The time for supplementaries will be made known at Brighton.

Addresses will be given at a closing public meeting in the church on Thursday evening by Revs. W. G. Beer and J. A. McCamus. After the addresses certificates showing results of examination will be given to the students, who are all required to be present at the public meeting.

meeting. O. R. Lambly, M.A., D.D., Chairman. T. J. Edmyson, Secretary.

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VICTORIA DISTRICT, B. C. CONFER-ENCE

The Annual District Meeting will open in Centennial Methodist church, Viotoria; on Friday, May 7, at 2 p.m. J. F. Betts, Chairman, J. P. Hicks, Fin. Sec.

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 Alpert, commencing Wednesday, April 21, at 9 a.m.

T. FERRIER.

WESTMINSTER DISTRICT.

The annual District Meeting will be held in the Central church, New Westminster, on Thesday, May 4, at 2 p.m. The laymen will attend Wednesday, 9 a.m. E. Robson, Chairman J. H. White, Fin. Sec.

FROM THE MISSION ROOMS.

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Mount Forest 150 00
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Toronto, St. Paul's, L. C. Peake 40 00
Parliament Street, H. G. Cook. 27 06
Lindsay, Queen Street, J. W. Totten 40 00
Orangeville, A. Langford 40 00
Picton, Wm. J. Jolliffe 200 00
Brampton, St. Paul's, J. J. Redditt 75 00
Varker, J. W. Cannom 37, 70
Daviaville, J. Pearen 15 00
Myrtle, Wm. A. Bunner 20 00
Strathallan, R. W. Woodsworth 64 35
Angus, Gilbert Agar 57 00
Elmvale, F. L. Brown 50 00
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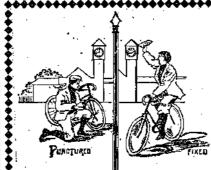
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Total Assets, 5,484,944 35
DEPOSITS recrived, current rates of interest allowed,
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MATILDA DISTRICT.

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

W. TIMBERLAKE, Chairman.

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 clock a.m.
Supplemental examinations on preceding days. See Minutes of Conference.

THOMAS ARGUE, Chairman.

ALGOMA DISTRICT.

The examination for candidates and probationers for the ministry on the Algoma District will be held in Sault Ste. Marie and Manitówaning on Tuesday. May 4th, at 9.30 a.m. The Rev. H.S. Magoe will preside at Manitowaning, the Chairman of the District at Sault Ste. Marie.

C. R. Manning. Chairman. S. W. Dean, Fin. Sec.

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