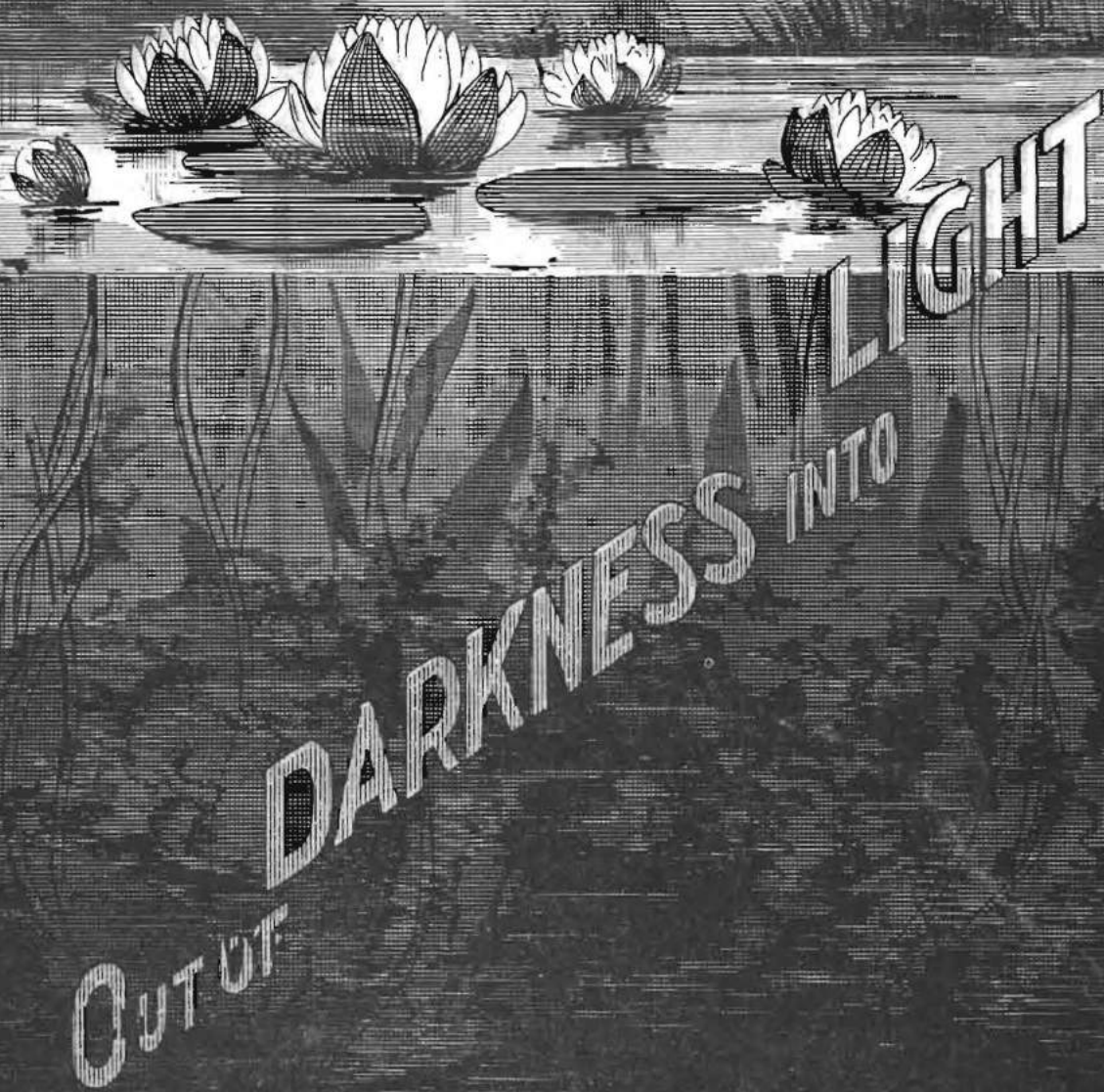


THE

CHRISTIAN GUARDIAN



CUT OF DARKNESS INTO LIGHT

AS WE HAVE BORNE THE IMAGE OF THE EARTHLY
SO SHALL WE BEAR THE IMAGE OF THE HEAVENLY

EASTER

1898

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Established 1843.

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OLDER THAN THE OLDEST CANADIAN COMPANY, AND
WITH LARGER ASSETS.

HEAD CANADIAN OFFICE:
Wesley Buildings, Toronto

ASSURANCE SOCIETY

BALANCE SHEET

OF THE

Star Life Assurance Society, on the 31st December, 1897

REPORT OF THE DIRECTORS

Presented at the FIFTY-FOURTH ANNUAL GENERAL MEETING, held at 32 Moorgate St., London, on Wednesday, March 9, '98.

THE DIRECTORS of the Star Life Assurance Society have pleasure in presenting the following Report of the transactions of the Society for the year ending 31st December 1897, and of its position at that date.

New Business in 1897

During the year 6,315 Proposals for Assurance, amounting to \$10,268,637.20, were submitted to the Board; of these 930 were either declined or not carried out at the close of the year; and 5,385 Policies were issued for the Assurance of \$3,370,336.80, the Annual Premiums on which amount to \$341,376.18.

The sum of \$36,457.25 has been received for the purchase of 16 Immediate Annuities, amounting to \$2,973.00.

The total amount of Assurances now in force is \$80,887,033.00.

Mortality

The Claims which have arisen during the year in respect of 697 Policies have amounted to \$1,306,730.65, including Bonus additions of \$167,261.10. The number of Lives Assured who have died is well within the average expected and provided for in the Society's Tables.

The total sum in Claims (including Bonus additions) since the establishment of the Society, now amounts to \$24,795,486.50.

Annual Income & Investments

The income of the Society during the past year has amounted to \$3,451,681.50, derived from the following sources:—

Premiums on Policies, \$2,644,071.03
Purchase of Annuities, 36,457.22
Interest on Invested Funds, 769,449.15
Fees and Fines, 1,004.15
\$3,451,681.50

After the payment of all Expenses and Claims, the Balance of Income over Expenditure is \$1,464,974.82. This has been added to the Assurance and Annuity Fund, which now stands at \$21,235,383.40.

The Report of the Auditors, on their examination of the Books, Accounts and Securities of the Society, is appended to the Balance Sheet.

During the year Wm. MEWBURN, Esq., has resigned his position as Director on account of his advancing years. This resignation has been received with the greatest regret by his colleagues—a feeling which will be generally shared by all interested in the Society. His services to the Society during a period of thirty-one years have been most valuable, and the loss of his advice and influence as Chairman will be much felt by the Directors.

WILLIAM MEWBURN, JUN., Esq., has been elected to fill the vacancy at the Board thus created.

In conformity with the provisions of the Deed of Settlement, the following Directors retire by rotation, viz.:—The Rt. Hon. Sir HENRY FOWLER, G.C.S.I., M.P.; Lt.-Col. ALEXANDER MILLER ARTHUR; ALEXANDER MCARTHUR, Esq.; and Dr. JAMES ARCHER SPURGEON, who, being eligible, offer themselves for re-election.

JOHN VANNER, Chairman.
H. G. HOESON, Actuary and Secretary.

CANADIAN ADVISORY COMMITTEE

Chairman:

SAMUEL FINLEY, Esq., Montreal.

Deputy Chairman:

REV. WM. BRIGGS, D.D., Toronto.

Hon. GEORGE A. COX, Toronto.

EDWIN HANSON, Esq., Montreal.

Rev. ALEX. SUTHERLAND, D.D., Toronto.

Bankers: BANK OF TORONTO.

Solicitor and Secretary for Canada:
ALFRED W. BRIGGS.

ASSETS:

Mortgages on Property within the United Kingdom \$1,417,780.58
Mortgages on Property out of the United Kingdom (British Possessions) 1,877,281.02
Loans on the Society's Policies (within their surrender value) 1,330,341.62
Investments 15,370,829.83
Agents' Balances (Premiums in course of collection) 723,896.57
Outstanding Premiums (Head Office) 51,360.21
Half Credit Premiums 219,266.94
Outstanding Interest 22,294.14
Accrued Interest to 31st December, 1897 230,506.19
Bankers' Balances 256,887.00
\$21,556,446.75

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SHORT TERM, JOINT LIVES, DEFERRED PENSIONS, IMMEDIATE ANNUITIES, 6 PER CENT. DEFERRED LIVES. POLICIES.
Everything EXCEPT TONTINE.

LIABILITIES:

Shareholders' Capital paid up, \$24,333.33
Assurance & Annuity Fund, 21,235,383.40

Total Funds as per First Schedule \$21,819,716.73
Claims admitted and announced, but not paid, 236,730.02

\$21,556,446.75

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Where
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2. If death occurs before the end of the term of 20 years, his or her representatives receive
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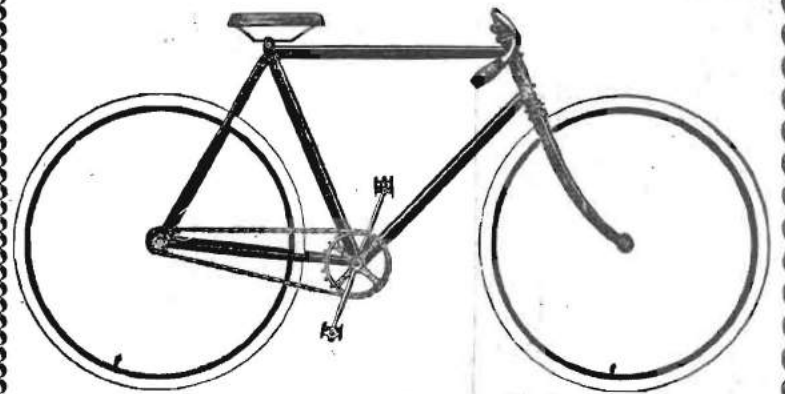
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ACCEPTED BY ALL MECHANICS AS THE ONLY CORRECT PRINCIPLE
THE GREATEST AND MOST EXPENSIVE IMPROVEMENT EVER DEvised

THREE NEW MODELS

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Extraordinary facilities for accurate and economical construction and sustained by an enormous business, permit us to make this extraordinary and bona-fide offer.

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The Christian Guardian

VOLUME LXIX. No. 14.

TORONTO, WEDNESDAY, APRIL 6, 1898.

WHOLE No. 3570.

Contents.

	Page.
Editorial	1, 8
Serial Story	1
English News	2
Transfers	2
Correspondence	3
Woman's Missionary Society	3
Personals	4
Church News	4, 5
Manitoba and the Northwest	5
The Family	6
Children's Corner	7
Memorial Notices	7
Sabbath Observance	8
Deaconess Work	8
Sermon, by Henry Drummond	9
Epworth League	10
Sunday-school	11
News of the Week	12, 13
The Farm	15

EDITORIAL

The Methodist Times describes the passing of the second reading of Mr. R. W. Perks' Non-conformist Marriages Bill in the English House of Commons as "a great Nonconformist victory."

Methodists throughout the whole world will be pleased to learn of the great success which has attended the recent Wesley House celebration in England. The financial features of it were especially gratifying, inasmuch as the City Road property will now be absolutely free from debt, and in a perfectly secure and satisfactory condition.

War has been the main topic of conversation during the past week, but at the time of going to press the situation is practically where it was a week ago. The President may possibly be induced this week to break off diplomatic relations with Spain. The war fever is high in the States, and members of Congress as well seem bent on an immediate declaration of hostilities.

Twentieth Century Fund.

The Methodist Recorder says: "The Million Scheme, which, by common consent, has now captured the mind and heart of Methodism, and which no one doubts will be carried to a triumphant issue unless some one egregiously blunders, has touched the imagination of other religious communities, and the question is being asked why such a good thing should be confined to the Methodist Church. And very properly so. We shall be delighted if the idea should 'catch on,' and each of the religious communities should inaugurate the new century by a Million Scheme. What should hinder the Congregationalists, the Baptists, and Presbyterians, as well as the Church of England, setting themselves to so good and glorious an enterprise. It can be done, and would be such a demonstration of earnest purpose and give such an impetus to godly work at the beginning of the new century as would stamp its character from the outset."

Another Step.

This issue marks another step in advance in the development of a popular and progressive policy for The Christian Guardian. Read what the Book Steward says on the sixteenth page. We announced before Christmas that The Guardian would publish simultaneously with The Methodist Times, of London, England, a story and series of Methodist incidents by the Rev. Silas Hocking. We are securing the sole control for Canada of this matter, and The Guardian will be the only Canadian journal publishing this series, which promises to be intensely interesting judging by the portion received, the first chapter of which appears in this issue. We suggest that you read the first chapter, or save the issues, as some prefer to do, that you may



not miss this fresh production direct from a most successful pen. The development of a modern journal, monthly, weekly or daily, is largely a problem of finance. Money well spent will result in improvement. We look for the hearty approval of our readers in this step forward.

George Muller.

In the death of George Muller, the world-renowned philanthropist, which occurred about three weeks ago, one of the most remarkable men of the age has made his exit from the public stage, and disappeared from among men. Like Barnabas, he was a good man, full of the Holy Ghost and of faith, and after his conversion his life was literally filled up with good works. He was born in Prussia on September 27, 1805, and was, therefore, well advanced in his ninety-third year at the time of his decease. Though he was confirmed when he was fourteen, and was preparing for Holy Orders, his heart was not only unchanged, but his habits were grossly immoral. Up to the time that he was twenty he had never become acquainted with a real Christian. But at a prayer-meeting in a private house to which he had been led by a fellow-student, where he heard for the first time about the way of salvation, and saw persons kneeling in prayer, he saw himself as a lost sinner, and was enabled to cast himself by a penitent and trusting faith upon the merits of Christ, and there and then entered into life. It was a sudden conversion, but more than seventy years of self-sacrificing devotion to the service of God in the service of humanity, bore the most emphatic and indubitable evidence to its genuineness.

The life and life-work of such a man cannot be condensed into a paragraph. It would fill volumes, rather than find adequate expression

in a few sentences. Like the Master, he went about doing good, never idle, and never uselessly employed, always in haste, but never in a hurry. His whole life was a labor of love. He began early to preach the suddenly-found Saviour, whom he had found in the little prayer-meeting in a private house; was for a time employed by the London Society for Promoting Christianity Among the Jews; in 1834 he established The Scripture Knowledge Institution for Home and Abroad, and in connection with Mr. Craik, a like spirit with himself—with whom he was associated more than thirty years—in 1835 he established a home for orphans of legitimate birth, both of whose parents were dead, and who were absolutely destitute. It is in connection with this institution, the most remarkable of its kind probably that ever existed, that Mr. Muller's name has become best known throughout the Christian world. In undertaking this enterprise he resolved, first, that he would never run in debt; secondly, that no rich or titled person should become a patron of the institution; and, thirdly, he would never ask aid from any human being for its support, but that he would show, even in the nineteenth century what can be accomplished by prayer and faith.

To these resolutions he religiously adhered to the end of his life, with the result that the Orphanage on Ashley Downs, Bristol, has grown to such proportions as to afford accommodation for 2,050 orphans; and the unsolicited contributions made to its support have amounted, in the aggregate, to the enormous sum of about \$4,075,000. At the same time Mr. Muller has been extensively engaged during all these years in the circulation of the Holy Scriptures and religious publications of various kinds. And in addition to all the other efforts to which he has felt himself called for the good of mankind, he has performed extensive evangelistic tours, and preached the Gospel in every quarter of the globe. He rests from his labors, and his works do follow him. Though dead, he still speaks. His memory is blessed.

THE STRANGE ADVENTURES OF ISRAEL PENDRAY...

—AN EARLY METHODIST PREACHER.

EDITED BY

SILAS K. HOCKING.

I. "The Parting of the Ways."

CHAPTER I.

I was sitting in the best parlor talking to my cousin Betty about the wrestling at St. Just Fair the Saturday previous; and she had begun to congratulate me on my great strength and skill when the door was thrown suddenly open, and her father came into the room.

"What do you think, Israel?" he said to me, slowly and somewhat pompously (for he was mayor of the town of St. Ives that year, and he rarely forgot the fact, even in the presence of his own family). "The Methodists have sent up to ask the loan of my boat to take their preacher to the Scilly Isles to-morrow."

"The proper place for such a silly crew to go to," said my cousin, with a laugh. "It is to be hoped they will stay there."

"You will not let them have the boat, of course," I made answer, "for verily she is too handsome a craft and too valuable to trust in the hands of any one."

"It seems great impertinence that they should ask to borrow the Mayor's boat," Betty began. But her father, with a smile, put his hand over her pretty mouth, and made answer:

"The boat is indeed valuable, but there is no other in St. Ives fit for such a voyage. Yet I care not to trust her in the hands of strangers."

"I should think not indeed," I replied.

"But thou art always ready for any adventure," he went on, with a gay laugh, "and if thou wilt consent to act as pilot, why, the thing may be done."

"I hope Israel has more sense," said my pretty cousin, with a pout.

"When do they want to start?" I questioned, for the idea of a trip to St. Mary's was by no means displeasing to me.

"At daybreak to-morrow morning. Even with a fair wind, the voyage is a matter of nine or ten hours."

"And with a head wind a few hours may be added to that," I answered. "Still, I'll do as you wish. It's nearly six months since I planted foot on the Island of St. Mary's."

"And I presume you have a sweetheart there as in most other places," my saucy cousin interjected.

"Not one, fair cousin, but many," I said, in the same tone of banter, "for, indeed, the Scilly girls are—"

"Silly," she interrupted.

"On the contrary; they are charming," I answered. "You should see the members of the Governor's household."

"If they are not silly, you are," she said, a little maliciously. "I thought you had more sense than to aid and abet these Methodists who are turning half the people crazy, and crying down every bit of pleasure we have."

"I know nothing about them, and care less," I made answer.

"But you must have seen how all St. Ives has been in an uproar to-day," she went on. "The originator of all the excitement has come down, and he is preaching everywhere, and lots of the poor people think the end of the world is at hand."

"I have not been into the town," I answered; "but as I was crossing Trezuthan Downs to-day, I noticed a crowd of people gathered round a clergyman, who was busy talking to them."

"The very same. And did you not hear of him in St. Just on Saturday? I wonder he did not come and try to prevent your sports."

"We should have made sport of him had he done so," I replied. "But really, my fair cousin, these things do not interest me. If Tregeagle himself or Sir Nick wanted to be piloted across to the Scilly Isles, I would undertake the task, and think it good fun."

"Don't be so confident," she answered, gravely. "Look at my father (for the Mayor had not stayed to listen to our conversation, but had gone to inform the men they could have the boat in the morning). I verily believe he is tainted with this heresy."

"What is heresy?" I said. "Verily I do not understand these questions; and really, fair cousin, I think you are worrying your pretty head about nothing."

"They'll be converting you next," she said, vehemently, "and then I shall hate you."

At which I laughed long and boisterously. And the Mayor, coming back into the room at the time, put an end to our conversation.

The next morning while it was yet dark, I

was down on the Quay waiting for our passengers. Three fishermen were with me, who had promised to man the boat, and who appeared to think it a great honor. I found they could talk of nothing but this wonderful Mr. Wesley, whom they lauded to the skies, and who had been preaching round the neighborhood during the past fortnight. They seemed much surprised at my ignorance concerning the matter, and hurt that I did not share their enthusiasm.

The day was just beginning to creep up behind the town when our passengers came upon us at a brisk walk, accompanied by quite a little crowd, who came to see them off.

I spotted the preacher in a moment, for he was unlike all the rest. It was not only that his clerical garb made him conspicuous—his whole manner and bearing were different from the others. I cannot explain it, only there was a certain dignity that impressed you. He seemed like one born to command. His quick eye, his alert manner, his thin, pale face, with prominent nose and chin, his firm, incisive manner of speech stamped him as a man out of the common, and this notwithstanding a certain primness that was never absent from him.

I found that his companions were a Mr. Shepherd and one John Nelson, from Yorkshire, an unordained preacher, but, who, as I learned afterwards, had a most remarkable gift of speech. However, I had little time to think of my passengers, for we had scarcely got out of the shelter of the harbor, when we found a heavy sea running and a much stiffer breeze than we had reckoned on.

Fortunately the Nautilus was a most seaworthy boat, or we should have fared ill on that voyage. As every one knows, the Scilly Isles are out in the main ocean fifteen leagues from land. Moreover, the passage across is one of the worst known. Off the Land's End the English Channel and Atlantic Ocean appear to come into violent conflict with each other. So that even in the finest weather there is a heavy swell which is most uncomfortable.

I saw when we got a few leagues from land that my passengers were beginning to get alarmed, especially when great waves rose up and curled almost over our heads; but I assured them there was no real danger, and after awhile (perhaps to keep their courage up), they began to sing most lustily the following lines:

When passing through the watery deep,
I ask in faith His promised aid,
The waves an awful distance keep,
And shrink from my devoted head.
Fearless their violence I dare,
They cannot harm—for God is there.

These lines they sang over and over again; their courage and enthusiasm appearing to grow the more they sang.

By the time we reached St. Mary's, which we did early in the afternoon, I felt I had had quite enough of the company of these singing Methodists. So I took myself off, and saw no more of them till the following morning.

We commenced our return voyage soon after nine, with a stiff head-wind, which seemed to increase as the day wore on. By noon we were in a position of considerable danger; the waves broke over us constantly, so that those in the bow of the boat were drenched to the skin. Besides this, there seemed to be cross currents, which rendered steering exceedingly difficult. But, strangely enough, with fifty times more danger, my passengers appeared to be much less alarmed than on the previous day.

They saw, however, that I was anxious, and Mr. Shepherd asked me if we were in any peril.

"In a sea like this there is always peril," I answered.

"But you do not fear serious consequences?" Mr. Nelson questioned in a deep musical voice.

"I think we shall be very lucky," I said, "if we ever get to land."

Then Mr. Wesley spoke to me for the first time. "Young man," he said, "you do not know Him whom the winds and waves obey."

I was about to reply curtly that I knew my business, and in that lay his only safety. Indeed the words were on the tip of my tongue, as we say, but I did not utter them. There was such a tone of calm assurance in his voice, such a look of triumph and confidence in his eyes, that I could only look at him dumbly.

A few minutes later he started to sing again, his companions joining him, but they were unable to keep it up. The Nautilus was pitching and rolling most alarmingly. Sometimes, indeed, she plunged head foremost into the trough of the sea with such violence that I held my breath, quite expecting that she would never lift her prow again. Every now and then I looked at my passengers, thinking to see their faces stricken with terror, but they remained quite calm and seemingly unconcerned. Either they did not realize their danger, or their faith in a Higher Power swallowed up their fear.

For the space of two hours I did not know how it would go with us. The waves broke over us incessantly, and kept us busy bailing out the water. Mr. Shepherd and Mr. Nelson became so ill at length with sea-sickness that I think they did not much care what happened, but Mr. Wesley was as sprightly and cheerful as though we had been in my uncle's best parlor.

Late in the afternoon we got somewhat in the shelter of the land, from which time we had fairly smooth sailing, though it grew very dark and steering became a matter of no small difficulty. It must have been well on to ten o'clock when we ran into St. Ives harbor. And on no occasion of my life have I been more thankful to place my feet on solid ground. Mr. Wesley ascribed our safety entirely to providence, but I thought then and indeed I still think that he should not have left altogether out of the

account the fact that we had the best sea-going boat in St. Ives.

For several days I saw no more of the Methodists, though I heard of preachings at Morva, St. Just, Lennor, and the Land's End. But I took no interest in their doings, for I had entered at a county wrestling match at Redruth, and was training myself for the event. But on the following Monday night, while at my uncle's house, I heard that there was to be a grand assault on the Methodists. A big crowd of some hundreds of people intended to storm their meeting-house. My cousin Betty regarded the affair as great fun, and wanted me to take her to see the assault. My uncle, however, as Mayor, took the matter in hand, and the crowd was induced to disperse quietly. For myself I was glad of this, for, though I had no sympathy with the Methodists as a class, I had conceived great respect for the clergyman I had piloted to and from the Scilly Isles. I would not have liked to have seen any evil befall him.

On the following afternoon, having occasion to cross Trezuthan Downs, I came upon a crowd of people. At first I heard no sound, but as I drew near my own name, Israel, fell distinctly on my ear. This whetted my curiosity, and I went closer still, and again I heard my name, but attached to a sentence that was new to me. "Why will ye die, O house of Israel." I recognized the voice, too, by this time as that of Mr. Wesley, and in a few minutes I found myself pressing my way through the crowd, but I was too late for the sermon. I learned, however, that Mr. Wesley was going on to Gwennap, two miles further away, where he intended to preach again; so along with hundreds of others I followed.

Now, on Gwennap plain, as everybody knows, there is a deep hollow, like an amphitheatre, capable of holding many hundreds, indeed, I may say, thousands of people. By the time we reached this place it was nearly full. Indeed, I think I had never seen so large a crowd, and when all the people stood up and sang, the effect was almost overwhelming. Then followed a prayer, the like of which I had never before listened to, and the hush that fell upon that great throng was most strange and solemn. The voice of the preacher was not loud, and yet it penetrated to the farthest rim of the crowd. This strange hush remained upon us till the preacher was well on into his sermon; then stifled sobs were heard, then groans, then shoutings, and, indeed, I think I heard sounds of laughter. But I cannot write of all that followed, for events are not quite clear in my mind. I was strangely moved, and carried out of myself into a kind of ecstasy. The daylight began to fade, but no one seemed to heed, and the darkness was upon us before we knew.

I found myself at length in a moving crowd that was melting into the night in all directions. What direction I was taking I did not know, nor did I stop to inquire. I forgot the errand entirely on which I started earlier in the day. I could think only of the words the preacher had spoken to me, for verily he seemed to be speaking to me personally all the time, and to no one else. Like the bells of St. Ives on windy nights his words clanged through my brain again and again. I tried to forget them, to shake myself free from the spell that was on me, but in vain. Looking around me at length I discovered that I was on a wide down quite alone. The great crowd had entirely melted, vanished like spectres in the darkness, and all around me stretched a dreary moorland, without so much as a cottage being visible in any direction. I had not the remotest idea where I was, nor was there a single star to aid me in taking my bearings.

I had no fear, however. I was not expected back at St. Ives that night, so no one would be anxious about me. So I stumbled forward at a rapid rate, thinking indeed less of the way I was taking than of the words I had heard in Gwennap. So it came about that I caught my foot at length in a heap of rubbish, stumbled up a bank and then went head foremost down into impenetrable darkness.

I remember clutching with my hands and wondering whether I was falling down a shaft or over a precipice; then a sudden spasm of pain shot through me, and I remembered no more.

(To be continued.)

There are many things which we can do, but we have not yet vanquished Death. The strongest and busiest are in a moment snatched away from their friends and their occupations, to toss and moan on a sick bed, through an accident, or an epidemic, or the sudden protest of an overwrought frame against unwise exertion; and then in a helplessness that humbles them, and, it may be, an agony that unnerves them, they open their eyes to see that God is in the world as well as Mammon, and that the time is short. Illness may mean death; and most of us know persons with whom the thought of death is as distant as a fixed star. Others, who have never known an hour's illness in their lives, are liable to be somewhat unfeeling when sickness comes near them, talking about it as if it was more a fancy than a reality, complaining of it as if it was a deliberate conspiracy against their own ease. When they have been ill themselves, the granite in their hearts is softened. For all their lives to come, experience makes them gentle with pain. Others, again, are so immersed in earthly cares that though they think they have no time to prepare for eternity, they quite forget they must find time to die; while to tens of thousands of us, a life continuous and unbroken, even in its honorable duties and its innocent recreations, has the benumbing effect of a protracted frost on the highest part of our nature. When we have no changes, we forget God.—Bishop Thorold.

ENGLISH NEWS.

FROM OUR OWN CORRESPONDENT.

THE AWAKENING OF LONDON.

In London there are greater contrasts than in any other city in the world. These are found in the regions of civic government, as well as in matters of health, wealth, social comfort, morality and religion. London is so large—it has a population of about six millions—that it is difficult, and almost impossible, to move it as a body even where its highest interests are involved. The individual members are keen and eager enough in their perceptions and pursuits. Each knows very well what he wants; and, as a rule, is fairly earnest in his efforts to attain it. But when you look for their corporate existence, you are compelled to pronounce it very flabby, or possibly confess that you cannot find any such existence. Men who come from the largest of our provincial cities are struck at once with the strangeness of their new surroundings, especially in matters civic. And the strangeness does not wear off with any number of years' residence in this wilderness of bricks. Manchester or Birmingham can easily speak as with one voice, and take a definite and potent part in any movement for its own advancement, or in shaping the national policy on any important question. But it has never been so in London, at least not since it has counted its people by millions. Hence, London has seldom been the birthplace of our great national movements. Yet in London we have always had a very large proportion of our wisest and best people. These have generously supported every upward and onward movement, but they have done so as followers, rather than as leaders.

The chief cause of this flabbiness in civic matters is the absence of any governing body for the whole metropolis. The city of London has its Lord Mayor and corporation, of whom the whole world has heard. But the city corporation has the government of only a small part of London—its sleeping population is less than forty thousand, though its working population is counted by hundreds of thousands. The other parts of London are split up into small fragments, and governed in ways and by men of whom the great bulk of the people have neither knowledge nor concern.

This generation has witnessed the creation of two elective governing bodies in London, with jurisdiction over the whole population. The London School Board called into existence by a Liberal Government nearly thirty years ago, and the London County Council, a work of the Conservative Government much more recently. These two bodies have done much to enable all Londoners to feel that they are of one city.

But London is not yet a city of saints. The devil has a large and influential following here. And, as Americans, your neighbors, know to their cost, city government is not necessarily a righteous instrument. The enemies of right try to capture it, and make it serve their purpose. In this country the moral sense, the conscience, of the people is on the side of right. But alas! that conscience is often drowsy, and sometimes actually asleep. Then the devil and his followers have a royal time of it. But whenever that conscience is fully aroused, there is only one answer possible to the appeals of truth and right. The enemies are smitten hip and thigh, and made to kiss the dust.

Since this year began, London has had to pass through two most critical ordeals, in the School Board and County Council elections. And, happily, it has come out of them both safely. It is not possible to overestimate the importance of the issues involved. To the last moment neither side had anything like confidence of victory. Thousands of enlightened Christians were filled with anxiety, and driven to their knees to plead with God, and then went out to plead with their brother voters. The School Board election turned chiefly on the question of imparting a sectarian or an unsectarian, though Christian, education in the Board Schools at the expense of the public purse. The Moderates favored the former proposal, the Progressives the latter. The Moderates raised also the cry of economy, contending that the Progressives provide a higher and more expensive education than is needed by the children of the working classes. The Progressives were supported in the contest by the Evangelical Free Churchmen as a body, Liberal politicians, and a considerable number of Episcopalians who are unwilling to give the priests undue control over the elementary schools. And the Moderates were supported by the bulk of the Episcopalians, especially those most tainted with sacerdotalism, Conservative politicians, and the Roman Catholics, almost without exception. The election gave the Progressives a decisive majority, so that they will be able to carry out their policy, without serious interference, during the next three years. And it is hoped, and even believed, that at the end of that time the attempt will not be renewed to disturb the policy that has done so much for London.

But important as was the School Board election, the County Council was incomparably more so. The contestants were again called Progressives and Moderates, but the parties were composed not exactly as in the former contest.

The first election for the County Council took place nine years ago. Though it was understood the contest was non-political—none were to be for the party, all were to be for the State—yet parties were formed, as a matter of course. Some wanted the maximum of improvement; others pleaded for making haste very slowly. Hence, the parties were called Progressive and Moderate. The council consists of 118 councillors elected by the ratepayers, and 19 aldermen elected by the councillors. Nine years ago 69 Progressives and 49 Moderates were returned. Nearly all the aldermen elected were progressive, so that party had a

large majority, and was able to carry out its policy of reform. They proceeded cautiously and wisely, and inaugurated several most beneficent movements, in the interests of the whole people, but especially of the poor. Their spirit and modes of action were regarded with favor by almost everybody, excepting the selfish and vile, and these dared not then give voice to their disfavor.

The second election, six years ago, resulted in 84 Progressives and 34 Moderates. Encouraged and stimulated by this expression of popular favor, the Progressives warmed to their work, and launched large schemes of public utility, assailing the strongholds of liquor, vice, and injustice, and seemed likely to bring the government of this great city under the spirit of the Sermon on the Mount. Before the second council completed its term the forces on the devil's side began to muster and prepare to arrest the progress of improvement.

The third election, three years ago, divided the seats equally between the two parties, giving fifty-nine to each. This was a sad blow to the reformers, for their work was checked, though it was not put back, or even stopped. They had, through the aldermen, a fairly good working majority, but they lacked the moral authority and inspiration which a large majority at the polls would have given them.

The platform of the Progressives includes the following planks: First, the closing of all liquor-shops that come into their hands. Second, the suppression of indecency in public exhibitions, music halls, and theatres. Third, the removal of slum property, and the erection of decent houses for the poorest classes. Fourth, the adoption of eight hours a day work, and the payment of the highest wages to all the employees of the council. Fifth, refusal to employ any contractor who does not pay the highest wages to his workmen. Sixth, the equalization of rates throughout London. There are districts where the people are nearly all rich. In these scarcely any poor-rates are needed. In other districts poverty is the rule. In these the rates were crushing until equalization began its work. Seventh, the taxing of ground rents. Throughout London, but in the business parts especially, the ground rents are of immense value, far exceeding the value of the buildings, yet they, at present, escape the rates. Eighth, betterment, that is, in carrying out city improvements, whereby the value of adjoining properties is enhanced, making the owners of such properties pay an equitable share of the cost of the improvements.

Now, with a programme like this, part of it already in operation, is there not a fair prospect of making London a model city? And might not the Progressives, in making their fourth appeal to the voters, anticipate a unanimous and emphatic endorsement of their policy. Alas! the policy which commends itself to the good, arouses the fiercest opposition of the bad. In the election fight of a fortnight ago, every battalion of the devil's army was arrayed against the Progressives; the drink sellers and all they can influence; the slaves of vice—and who can count the number? There are 80,000 fallen women in this city, how many fallen men does that mean? The music hall and theatre people; the betting fraternity; the owners of slum property; the ground landlords, including several of the dukes; the sweating contractors, and all who oppress the hireling in his wages; the selfish rich, who are unwilling to take their fair share in the support of the paupers; and the fathers of the city council, and their hungry followers, who use for the advantage of a small portion of the people the immense endowments which were intended for the whole of London. Though this army, supported by many respectable and good men, seemed very formidable, and made a great noise, and threatened terrible things; yet, it was thoroughly defeated at the polls. The Progressives have now a majority, including the aldermen, of about thirty. Quite enough to enable them to carry out their wise and wholesome mission.

London, England, March 19, 1898.

Transfers.

N. E. Scott, from Toronto Conference to London Conference.
J. B. Saunders, from Montreal Conference to London Conference.
E. Crummy, from Japan Conference to Montreal Conference.
John Mills, from London Conference to Hamilton Conference.
T. J. Deinhardt, from Nova Scotia Conference to New Brunswick Conference.
Joseph Seller, from New Brunswick Conference to Nova Scotia Conference.
R. B. Laidley, from Manitoba and Northwest Conference to British Columbia Conference.
E. B. Lancelley, from London Conference to Montreal Conference.
R. Hassard, from Bay of Quinte Conference to Toronto Conference.
G. F. Salton, from London Conference to Hamilton Conference.
J. V. Smith, from Hamilton Conference to London Conference.
G. S. White, from Montreal Conference to Bay of Quinte Conference.
Geo. Smith, from Hamilton Conference to London Conference.
Joseph Ward, from London Conference to Toronto Conference.
John Mahan, from Toronto Conference to London Conference.
Wm. Galbraith, from Toronto Conference to Bay of Quinte Conference.
John Philp, from Hamilton Conference to London Conference.
Wm. Smythe, from London Conference to Hamilton Conference.
S. Wilkinson, from British Columbia Conference to Manitoba and Northwest Conference.

Correspondence.

Montreal Conference—Suggestions.

Dear Sir,—I beg to offer the following suggestions:

(1) Valuing greatly the Bible readings which have been given by different brethren during the past few Conferences, yet I deplore the fact that they have practically extinguished the early prayer-meetings. Devotional meetings are becoming too few at our Conferences. I suggest the restoration of the old plan, namely, a prayer-meeting every morning during Conference from 8 to 9 a.m. I think the Bible readings could be given conveniently every day from 1.30 to 2.30 p.m.

(2) I also beg to suggest that the last evening meeting of the Conference be held in the Conference church. At Ottawa this meeting was much disturbed by late comers and early goers. Many feared they might be called for by their representatives on the Stationing Committee, or even that the stations might be read in their absence, consequently they did not attend the meeting in McLeod Street, but remained at the Dominion church.

(3) Also, I think that no one should be allowed to speak longer than two minutes in the Conference love-feast. Long addresses and expositions of Scripture are out of order, and have a deadening effect on such occasions.

G. U. U. S.

Can Our Hymn-Book Be Improved?

Many, I think, will say with me, that it can and ought to be, in more respects than one. I do not know whether there is a standing committee whose duty it is to see that our hymn-book is kept abreast with the times. If there is not, I presume it would properly be the work of the Book Committee. I do not wish to find fault with either dead or living. Possibly they did the best they could in the time allotted to them, and with the material at hand. There is one respect, however, in which, I think, it never was what it ought to have been—the indexes to the "subjects" and "texts." In this it is far inferior to our old Wesleyan hymn-book, and any one who will look at the "New Hymnal" of the Presbyterian Church will see a model of perfection in this respect, which we have never yet reached. All honor to our Presbyterian brethren for leading in this important and God-honoring improvement, but there is no reason why the Methodist Church should lag behind.

Then there is the matter of additional hymns. There are old and new hymns that in my judgment should be added to our present excellent collection. There is one in the old Wesleyan hymn-book that I have always greatly missed out of our present collection. The first line is, "What, now, is my object and aim?" The late good Dr. Kennedy was my class-leader when I attended college in Cobourg, and he used, nearly always, to open the "class" with that beautiful hymn. There is no better to prepare the mind and heart for profitable worship. Then there is that inspiring hymn which praiseth in the Bible Christian collection which begins, "Now, in grateful song of praise," and one on private devotion from our Baptist brethren, "Go, when the morning shineth," etc., which, I think, ought to be added. There are many new also, such as "All for Jesus," and "It is well with my soul," which might be added with great profit to our hymnal. I would only add, give our committee plenty of time, but let us have the best. Then we shall have a hymn-book that will stand abreast of the twentieth century, and none too good for Him whom we worship.

J. A. McCLUNG.

More Things Hard to Be Understood.

Mr. Editor,—A correspondent in your issue of March 16, signing himself "An Official Member," realizes that there are "some things hard to understand." There are some others bothered in this way, too, but in somewhat different directions from those indicated by your correspondent.

"An Official Member" says: "I've always supposed that it was the duty of the Stationing Committee to appoint the ministers to the various fields of labor." Is it not a little hard to understand how some members of our Official Boards will go as far as to say, "We find the dollars, and we are going to have a voice in the selection of the man who is to be our pastor." Is it not a fact, Mr. Editor, that a large number of our laymen are not willing to leave the appointment of the ministers entirely in the hands of the Stationing Committee. In reading over the supposed case in which the Rev. John Blower figures so conspicuously, one is impressed with the familiarity that your correspondent shows with the modus operandi of the manipulating business so severely condemned in the use of the above-mentioned illustration. Why should it be thought to be such a grave offence on the part of Christian ministers to improve their condition? Do not many of them seek changes in order to secure better educational advantages for their children? Have they not a perfect right to secure for their children those advantages best adapted to fit them for useful and honorable positions in society? Furthermore, it is very hard for me to understand how a member of one of our Official Boards can go so far out of his way to cast the very serious aspersions on the moral character of the great body of Methodist ministers of this Dominion, that he has done.

"An Official Member" says: "In earlier days ministers were the soul of honor; some of

them are yet, but their number, I fear, is few." He also says, "If reports are true, there are ministers to-day who will conditionally accept several invitations, and eventually hang to the one likely to pan out the best; and the amazing thing about this is that Conferences seem to wink at it." If I understand the meaning of the above-mentioned language, and your correspondent is stating facts, I must reach the conclusion that the majority of ministers and laymen making up the Conferences of Dominion Methodism are dishonest tricksters, and that, therefore, the circles of Methodist officialdom are rotten to the core. This, Mr. Editor, is a terrible arraignment, and if true, the sooner we disappear from the world the better.

In order to give the readers of The Guardian an opportunity to judge in this matter, I propose that there be a committee of six reputable men appointed in Toronto, and that "An Official Member" choose three, and yourself three, and let your correspondent hand into this committee six well authenticated cases of the nature he has described, that is "of ministers accepting several invitations," etc. Let such cases be looked into minutely, and be dealt with accordingly. If such disreputable things exist, let us know it.

Another thing hard to be understood by "An Official Member" is the general use of the manuscript by our ministers in the pulpit. If this is the case there must be a reason for it. Is it not a fact, Mr. Editor, that many of the ministers serving our heaviest charges, are so occupied with doing things that others could very easily do that they do not have the time for pulpit preparation that they ought to have? Let the laymen give a fair share of help in the work of the church, and the ministers will have more time for pastoral work and pulpit preparation, and the congregations will have better sermons and more religious attention. Neither crimination nor recrimination is going to correct the errors in our church. There is a better way; let us find it, and pursue it. Let there be a disposition on the part of the ministry to keep clear of all that savors of that which is mercenary and time-serving. And let there be also, on the part of the laymen, a willingness to promote, in every way, the interests of the Redeemer's kingdom, then we shall have brighter and better days in every sense of the term.

VERSUS.

Second Coming of Christ.

Dear Sir,—Will you permit me to reply to your article on the "Second Coming of Christ," in The Guardian of February 23?

1st. It is true, as you say, that there is at present a somewhat numerous class of Christians, who believe that Christ is coming again to reign in person on the earth, for a thousand years. This you and Mr. Joseph A. Beet, D.D., deny, and say there is nothing whatever in Scripture to justify such an absurd belief; and it surprises one to learn that an increasing number of intelligent and educated men, in some branches of the church especially, are becoming advocates of Second Adventism. As the article referred to occupies nearly three columns, I would need to re-write a third of your article, beside another column in reply, to give the millenarian view of the blessed hope, and this, I fear, your space would not allow. So it seems best for me to say in reply, there are many volumes written by good Christian men, for and against the second coming of Christ to reign. And still the contest goes on, so "let us cease from man whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. li. 22). "To the law and testimony, if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). This being so, it follows, if all Christians believe in Christ's coming to reign on the earth for a thousand years, that would not make it true, nor would their unbelief make it a lie. I could fill many columns of The Guardian with noble names of men who believe and advocate this blessed hope and glorious appear-

ing of Christ to reign on the earth. On the other hand, The Guardian could not contain all the names of those who have no faith in Christ's reign on the earth. And is this not also true of most, if not all, the doctrines of the Bible? If not, from whence come the many divisions of Christ's church? But all this cannot remove one slab of the Rock of Ages. Is there no way whereby we may know of the doctrines, or discover wherein the divergence of beliefs comes in? To my mind there is. Is it not in the acceptance or rejection of God's Word? The doctrines of the Second Advent, like that of the first, are chiefly given by Holy Spirit prophecy. But who believe the prophecies? Many tell me they cannot be understood. If not, they are a part of the Scriptures which are not profitable. We cannot admit that, for all Scripture, given by inspiration, is profitable. Jesus said to his two disciples, "Oh, fools, and slow of heart to believe all that the prophets have written." I asked one of our ministers what rule he had of understanding the prophecies. He replied, "I give them the very highest interpretation they are capable of." Just so, and many others do the same, and make the prophecies as clear as mud. They invent fanciful interpretations, and then believe their own interpretations. What shall we do with the prophecies? Take them as they are written, and as they read. That is the only sure way; all other ways will come to grief and shame. Take the Bible as it reads. But how does it read? First, literal; second, figurative; third, symbolic. I always apply the literal first, if that does not agree with God's Word and common sense, that Scripture, or part of it, must belong to the figurative or symbolic, and we must decide to which class it belongs before we can discern its true teaching. Let me give an example of each:

1st. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) Every word literal.

2nd. "Behold the Lamb of God, that taketh away the sins of the world." This is all literal, excepting "Lamb," which is figurative. But to read the whole verse literally, what would be the result?

3rd. Symbolic. Please read Ezek. xxxvii. 15 to end of chapter, which you may see settles once and for all that great question, the restoration of Judah the two tribes, and Israel the ten tribes, into one nation upon the mountains of Israel, one King to be king to them all, never to be divided into two kingdoms any more at all.

Now I think that none will deny that all the prophecies regarding the first coming of Christ were fulfilled to the letter. If so, who will deny that all the prophecies of the second coming will not be fulfilled literally also? Christ is not King now in this dispensation, only the Prince of the kings of the earth.

When the Gentile times are fulfilled, then he will come with all his saints, and reign in Mount Zion.—Zech. xiv. 5; Micah iv. 7; Dan. vii. 27. The saints are to reign with him (Christ), for a thousand years from the time of the first resurrection (Rev. xx. 6). Some have said to me Christ will not reign on the earth. Rev. v. 9, 10, shows that the redeemed saints reign on the earth. But until Christ comes, Satan is god of this world, and the wheat and tares will grow together until the harvest. Then God will send his angels (not men) to separate them, and cast Satan, the god of this world, into the bottomless pit, and put a seal on him for the thousand years when Christ will be reigning. Also, our Methodist Hymn-book says (No. 898, verse 2):

Earth can now but tell the story.

Of thy bitter cross and shame;

She shall yet behold thy glory.

When thou comest back to reign.

Also, hymn 879 shows that "God appears on earth to reign." Hymn 886 teaches that Jesus comes, and is crowned, and claims the kingdoms, and is accepted King.

J. G.

Millbrook, March 5.

Roman's Missionary Soc'y.

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

GLEANINGS FROM PRIVATE LETTERS.

Azabu, February 24.—Our work goes on as usual, you will know from the reports. There seems to be a deeper interest in some parts, and there are little things now and again that are very interesting, but which wouldn't do to put in print. Mr. Buxton is having special meetings for three days. I have only been at one, but Miss Jost and I want to take in two to-morrow, if possible. It is so nice having Miss Jost here. She arrived before the letters announcing her coming. They came by an American steamer, which was delayed. But she got here just the same.

We have had a lot of snow this year, much more than I ever saw before in one winter in Tokyo. I have not minded the cold, except that we have had more trouble with stoves and bad flues, smoke and rain coming in all over. We have a lively time of it sometimes. We still keep up our Wednesday prayer-meeting and enjoy it very much.

Our policemen's class has been smaller of late, there has been so much extra work for them, cases of theft, fights, and so on, but we hope it won't keep up. The last time I had such a nice talk with them. After the lesson they asked questions which led to Christian teaching. They talk more freely than the women. But I find the more I understand of Japanese the more the women talk, and I can easily understand how they might feel indifferent about talking through an interpreter. I can't talk well yet, but, I am thankful to say, more than two years ago, and understand a great deal more.

L. HART.

Kofu, February 19.—Did I tell you of a woman in Tokushima (whom you know), writing to say she had been baptized December 12 in the Presbyterian Church there? The days are passing very busily, quickly and happily. The spring is coming—the plum trees are out in blossom. Some of the girls are going this afternoon to see the trees at the Ume-zashiki.

Miss Jost has arrived, so we have heard. The Misses Robertson, Washington and Preston have joined the Red Cross Society. One of the princes is expected out in this connection later on in the season. I have a class for young men on Sunday mornings. It is very interesting. Another for Bible-women every Monday, except the first in each month, when we have the workers' meeting. Miss Washington has begun a little evangelistic work, taking T—san with her as interpreter. I simply could not compass all the meetings after N—san left to be married. Every time I go to Tchikawa now, I speak to the women in the silk factory there. Last day we had about eighty women and girls. We hope to be able to speak to the women at Tamahata, too. You know, Mr. S— has a silk factory there. Perhaps we will begin next week.

A. E. PRESTON.

REPORT OF RENFREW AUXILIARY.

Through the blessing of God we are able to report a successful year. Though several of our members have removed, we have still thirty-two—a slight increase over last year. The eleven monthly meetings held have been well attended, and a general increasing interest in the work is felt. We take twelve Monthly Letters, and have eleven subscribers to The Outlook. Last winter we had the privilege of hearing an interesting and instructive lecture from Mrs. Williams. Our Easter offering amounted to \$4.75, and our thanksgiving collection to \$3.50. To raise money for home mission work we adopted the plan of giving a missionary tea after each monthly meeting, and these gatherings have proved a success both socially and financially. On the whole we have had an encouraging year, and feel that we have great reason to thank our kind Father for his continued blessing on our efforts. We are looking forward to another successful year.

Mrs. George T. Johnson, Cor. Sec.

WARMING THE BED.

There was a register in the children's room, but it was only opened for an hour or two before bedtime. Dot and May made ready for bed in mamma's warm room, keeping very still so as not to wake the baby. Then they scampered in and cuddled down under the blankets like little balls.

"Dot," said May one night, "I don't like to lie in a heap; let's lie out straight."

"But it's so cold," shivered Dot.

"Oh, I know," cried May. "Let's play our feet are missionaries, and the cold bed is a heathen country. We can send them down, and then, when they get cold we'll bring them home to visit, just as missionaries do."

"Why, yes," said Dot; "and my feet can go to China, and yours to India."

So the brave little feet started immediately on their journeying, and mamma was astonished a little later, as she listened at the door, to hear Dot say sleepily, "Good night, May; I think China is almost warm."—By Mrs. Grace M. Austin.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—Alexander McKenzie.



Personals.

Local.

Mr. George Wrigley has retired from the editorial chair of The Templar.

Mrs. Edward Harris, only daughter of the late Rev. Dr. Egerton Ryerson, the celebrated Ontario educationist, died March 20.

The Wallaceburg News publishes a sermon on spiritualism preached by Rev. W. H. Butt, in Wallaceburg Methodist church, on Sunday evening, March 20.

Rev. J. P. Rice, of Bothwell, has accepted the unanimous invitation of the Quarterly Official Board of the Victoria Avenue church, Chatham, to become their pastor at the approaching Conference.

"The Triangular Man" was the subject of an interesting and thoughtful lecture delivered by Rev. R. Hobbs, in Askin Street Methodist church, London. The audience present was large and attentive.

The Editor preached in Dundas Street Centre church, London, on Sunday morning last, and at Askin Street in the evening. Rev. Dr. Potts preached at Askin Street in the morning and at Dundas Centre in the evening.

The Rev. Dr. Hunter, who has intimated his intention of returning to pastoral work next Conference, is supplying the pulpit at Coatcook, Que., during the absence of the pastor, Rev. A. Lee Holmes, M.A. Dr. Hunter's address will be as above until June 1 next.

Irene, the thirteen-year-old daughter of Mr. and Mrs. Orr, No. 166 1-2 Main Street East, Hamilton, passed away after a few weeks' illness. She was a member of Wesley church Sabbath-school and Junior Epworth League, where her bright face will be sadly missed.

Rev. Wm. McDonagh, of Stratford, preached educational sermons in Atwood, on the 27th ult. It rained nearly all day, and few people out, but the collections and subscriptions were double the amount of last year. Bro. McDonagh's sermons were highly appreciated.

Rev. G. W. Kerby invited the young men's class of Brant Avenue Methodist church, Brantford, around to the parsonage on Tuesday night, March 29, to spend a social evening, and bid farewell to Mr. Sidney Moss, leader of the above class, who is leaving for Toronto. A set of Ruskin's complete works, and a case of choice literature were presented to him.

The members of the men's class in connection with Brant Avenue Methodist church, Brantford, were entertained Friday evening, March 25, by Mr. and Mrs. T. H. Preston. During the evening a programme of a musical and literary nature was carried out, to which Rev. Mr. Kerby and Messrs. T. Harry Jones, John Plewes, G. D. Lamont, W. S. Swain and E. Sweet contributed most acceptably. Miss Ducker was also present, and entertained the company with pianoforte and violin selections.

The funeral of the late Miss M. C. Flavelle, which took place at Lindsay, was very largely attended. A large number of relations and friends from a distance were present. The services at the house were most impressive, and were conducted by Rev. Thomas Manning, who was assisted by Revs. S. J. Shorey, of Peterboro'; T. M. Campbell, of Campbellford, and Rev. James McFarlane, of the Queen Street Methodist church. Every place of business was closed while the funeral cortege was passing down Kent Street.

John Hill, an old resident of Barrie, died at his residence in Toronto, on Tuesday, March 22, after an illness of some months. He made his home in Barrie for about thirty-five years, moving to Toronto about four years ago. He was born on Yonge Street about where Eglington now stands, in 1818, and was married to Miss Robinson, of that neighborhood, when quite a young man. When he first came to Barrie as a carpenter, he was employed on the old Northern Railway, afterwards engaging in the carting business, which he carried on until six years ago, when the business was purchased by John Nally. Mr. Hill was twice married, his first wife having departed this life about eight years ago.

At midnight, March 24, John Wright, ex-warden of the county of Kent, passed away, after a lingering illness, at the age of sixty-eight years and ten months. He was born in Yorkshire, England, and came to Canada forty-five years ago, and settled in Dover township on the 7th concession. He was reeve of that township for a number of years, being elected several times by acclamation. He was warden of the county for two years. Deceased was the first trustee of school section No. 12, Dover, and was secretary of the board for many years, a position which he held until his removal to this city. John Wright was thrice married, and leaves a wife, three sons and a daughter. He was a consistent member of the Methodist Church, being connected with the Victoria Avenue church.

The Manitoba Free Press says: Rev. John McDougall, of Morley, chairman of the Lake Winnipeg and Saskatchewan District Indian missions of the Methodist Church in Manitoba and the Northwest, returned Thursday from his trip to Norway House, and proceeded homeward last evening by the west-bound train. The object of his visit was to meet the missionaries of the several fields and discuss matters affecting their welfare. Those who attended the gathering, which was held on March 18, were Rev. S. D. Gaudin, Nelson House; Rev. F. G. Stevens, Oxford House; Rev. E. Paupapeks, Cross Lake; Rev. John Nelson and Rev. F. Apetakun, Norway House; Rev. E. R. Steinhauer, Fisher River; Rev. J. A. McLachlan, Beren's River; Joseph Dargue, missionary

teacher, Poplar River. The journey from Selkirk north was by dog trail. A considerable depth of snow was found on the lake.

Ministerial Invitations.

Second Year.—Rev. W. H. Emsley, Douglas church, Montreal.

Third Year.—Revs. R. A. Scarlett, Medicine Hat; William Raney, Carleton Place; William Craig and R. C. Armstrong, Cardinal; J. H. Collins, Dereham; F. A. Cassidy, St. Paul Street, St. Catharines.

Fourth Year.—Rev. J. J. Ferguson, Weston.

General.

Sir John Arnott, Baronet, proprietor of the Irish Times, is dead.

Mr. Gladstone's condition, according to later reports, is somewhat improved, and he has been able to be out.

It is reported from New York that Emile Zola has agreed to come to the United States to give a series of fifteen lectures.

Mr. F. M. Wilson, manager of the Canadian Dairy Supply Company, died suddenly on Wednesday at Calgary, N.W.T., while travelling.

Rev. W. T. A. Barber, M.A., B.D., has been appointed to the headmastership of the Leys School, in succession to the late lamented Dr. Moulton.

Miss Anna Gordon, secretary of Miss Willard, will shortly sail for England, where she will remain for some time as the guest of Lady Henry Somerset.

Miss Faith Fenton, who is well known as a contributor to the Canadian press, will accompany the contingent of the Victorian Order of Nurses to the Klondike as special correspondent.

Mrs. Ballington Booth made her first public appearance since her recent illness in Carnegie Hall, New York, at an anniversary celebration of the American Volunteers, on the evening of April 4.

Prince Oscar Bernadotte, second son of the King of Sweden, is at present in Copenhagen conducting a series of evangelistic services, which are moving the Danish city as it has seldom before been moved.

Prof. McLeod, of McGill University Observatory, has been appointed by the Grand Trunk to take charge of the company's time service, in order to provide that there shall be absolutely correct time over the entire system.

Lady Henry Somerset, whose indisposition, it was thought, might prevent her from assuming the duties of president of the World's W. C. T. U., has informed the headquarters at Chicago that she will be able to assume the position to which the constitution of the Union calls her.

Church News.

Montreal Conference.

Cowansville.—Rev. W. Henderson, pastor. At considerable expense we repaired the sills and joists of our church, that prematurely decayed owing to defective ventilation, and also secured a new organ for the basement. The ladies placed a new carpet on the altar and choir platform. Snow-brakes have been put on the roof, etc. All are paid for. The circuit has lost heavily by deaths, and specially by removals; at the same time there have been some clear conversions and receptions to membership.

Montreal, Douglas Church.—Rev. W. H. Emsley, pastor. Charles Morton, recording steward, writes that the Douglas Quarterly Board held a great meeting on the 3rd ult., every one of the sixteen members speaking to a resolution, inviting the pastor to remain another year, and expressing the greatest satisfaction with the work of the past year. The church is greatly lifted up in all departments. The missionary meetings, for instance, show an increase of over one hundred per cent., with no expense for deputation.

Smith's Falls.—Revs. H. F. Bland and S. G. Bland, pastors. The special services in progress for the last three weeks closed on Monday night, March 28. The closing meetings were marked by a most cheering number of decisions to begin the Christian life.

Bay of Quinte Conference.

Marmora Circuit.—Rev. R. McCulloch, pastor. We have just concluded a wonderful meeting at Springbrook. The pastor and church conducted the meetings for four weeks. The people had a mind to work, and we had encouraging results. We then secured the services of Evangelist Frank Hill. He did us fine service. The whole community was moved. The very bad state of the roads had no effect on the congregations. The church was more than crowded every night, and the altar filled with seekers. As a result we took over eighty into the church on trial last Sabbath, and sent eight or ten names to other churches. We give God the glory and take courage. We are now at work in Marmora. Bro. Hill is with us, and we are praying and expecting showers of blessing.—Com.

Wellington.—Rev. J. C. Bell, pastor. The revival services in the Methodist church here, which had apparently closed as to all outward appearance, are still continuing in point of influence and power. At the cottage and regular prayer-meetings men and women are still seeking Christ. The League, also, is advancing rapidly, new members being added. Some fifty persons have given in their names to become members of the church. The Rev. Mr.

Bell has done a great work. He is a man full of energy and godly zeal, and has won the confidence of his congregation.

Belleville, Bridge Street.—Rev. C. E. McIntyre, pastor. "Forty young men and women united with Bridge Street Methodist church yesterday. The communicants at the sacrament of the Lord's Supper last night numbered over five hundred."—Belleville Intelligencer.

Oshawa, Simcoe Street.—Rev. James P. Wilson, B.A., pastor. The social given by the young men on March 24 was a decided success both in attendance and in the manner in which it was managed, as everyone was highly delighted with the entertainment.

Toronto Conference.

Berkeley Street.—Rev. J. F. Ockley, pastor. The special evangelistic services now being conducted by Rev. A. H. Ranton, evangelist, are exciting a wide-spread interest in the eastern part of the city. Nightly large congregations are in attendance, and many are professing a change of heart and life. On Sabbath last the church was crowded to its utmost capacity, and twenty persons were forward as seekers. A large chorus choir leads the singing, which is hearty and impressive. The meetings are to continue two weeks longer.

Richmond Hill.—Rev. George McCulloch, pastor. An "At Home" was given in the Methodist church, Victoria Square, on Wednesday evening, in connection with the young people's class. A good programme was rendered, refreshments served, and a very profitable and enjoyable evening spent.

London Conference.

Wanstead.—Rev. P. W. Jones, pastor. The present has been a year of unusual trial, on this field of unusual trials, to the circuit rider. If he will stick to the Lord's testimonies, as this Enniskillen clay clings to his horse, rig and clothes, he shall not be put to shame. (Psalm cxix. 31.) The side roads, his principal drives, have in the past been sadly neglected. This year special attention to them has made it much worse. Fresh ditching and grading are sending him miles around to reach his work. Yet we have a kind and loyal people, who appreciate the services of their pastors, of whom they are wont to make kindly mention. We have two live Epworth Leagues, leading factors in our church activity. That at Wanstead early this year put their church into much needed repair, at a cost of \$120, all paid for. The League is a fine training-school for young Christians, helping them over that embarrassing shyness, so paralyzing to Christian effort, if not the cause of much backsliding, and drawing them out in praying, speaking and working with a devotion which often puts our older members to shame. Our Ladies' Aid at the Tenth Line appointment are successfully wrestling with church finance. A good shed has been recently built, and all debt upon the entire property is beautifully disappearing. We have three Sabbath-schools operating the year around, and all supplied with literature from our own publishing house; one of them last year took American publications. Our Wanstead school this year has been rejuvenated, an embarrassing debt has been removed, the attendance has much increased, particularly of young men and young women, and a fund is nearly completed for a library. The time-honored (?) tea-meeting, social, etc., have been harnessed to our financial schemes. But we have under consideration the more excellent way of paying the Lord his tenth, re which one brother said the church would not need so much money. Last, but not least, something over five weeks of special services resulted in leading a number to choose a Christian life, while the church generally has been quickened. Bro. David Herd, a devoted and energetic Scotchman, from Glasgow, who has been laboring with Bros. Hunter and Crossley for some months, rendered us most efficient service.—Com.

Bothwell.—Rev. J. P. Rice, pastor. The church here has at last enjoyed a measure of spiritual awakening. Miss S. J. Williams, of Tottenham, came to our help on February 20, and remained nearly three weeks. Considerable good was accomplished, and her services were greatly enjoyed. Others have since been deciding in the social means of grace. The pastor has baptized twenty adults, and received about forty into the church on probation. Miss Williams proved herself an earnest, consecrated worker, and did not spare himself in the afternoon and evening meetings, or in visiting among the people.

St. Mary's.—Rev. John Learoyd, pastor. The entertainment, given on behalf of the Methodist choir, on Monday evening, March 28, in the school-room, was well attended. The programme was given by Miss Ethel Webb, elocutionist, and Mr. W. Graham Hodeson, tenor soloist. Miss Webb gave quite a varied selection of readings, which were heartily applauded, and most of them encored.

Harrow.—Rev. W. H. Cooper, pastor. Fire broke out Sunday morning, March 27, shortly after six o'clock, in the Methodist parsonage. The alarm was promptly given, and the flames were checked before the house was completely ruined. Nearly all the contents were destroyed by fire or water. Origin of fire not known. The loss is fully covered by insurance.

Kerwood Circuit.—Rev. A. H. Brown, B.A., pastor. Instead of having the usual anniversary tea-meeting, to assist the trust funds of the church, we are pleased to write that it was decided to dispense with it this year, and raise the funds by a "voluntary offering." The

result was very gratifying, for upwards of sixty dollars was laid on the collection plate on our anniversary day, Sunday, February 20. Bro. Irwin, of Adelaide, gave us efficient service on that day by preaching two excellent sermons. Rev. G. N. Hazen, B.A., of Strathroy, preached our educational sermons on Sunday, February 27. Although the day was very rainy, we shall be able to report a great increase in the contributions to the fund. Our Epworth League will also aid us with a collection for this fund. The League is also very much interested in "missions," having adopted the two cents per week system. The "Reading Circle" spent a very enjoyable social evening at the parsonage on Monday evening, February 28. The Circle reports that the winter evenings have been well spent in perusing and discussing the excellent books of the "Reading Course."

Petrolia.—Rev. W. Smythe, pastor. At a meeting of the officials of the Methodist church held last week, it was decided to proceed at once with the erection of the new Methodist church on the splendid site which they secured some time ago on Petrolia Street, immediately west of the M. C. Railway. The architect, Mr. I. Erb, met the Building Committee on Thursday, and was instructed to complete as speedily as possible the plans and specifications, and at the earliest moment tenders will be called for. We congratulate the Methodist people on their determination to provide a large and suitable church edifice to meet the needs of their large and influential congregation. The pastor, Rev. W. Smythe, has put forth strenuous efforts during his term to secure the erection of a new church, and, although his pastoral term will close very soon, we are sure it will be a great gratification to him to see the work of erecting the new church well under way before he retires from the pastorate here.—Advertiser.

London, Askin Street.—Rev. Richard Hobbs, pastor. Yesterday was educational day in the Askin Street Methodist church. Powerful and eloquent sermons were preached by Dr. Potts in the morning, and the Editor of The Guardian at night. Collections and subscriptions a good sum ahead of last year, and the best of all, some five or six souls presented themselves at the altar as seekers of salvation at night.

Hamilton Conference.

Port Colborne and Humberstone.—Rev. Edson E. Marshall, B.A., pastor. Each year a number of southern families spend the summer in this communal village, Solid Comfort, adjoining Colborne, on Lake Erie's shore. Last September one of the cottagers, Mrs. J. J. O'Fallen, a member of the M. E. Church, South, before her return to St. Louis, unsolicited, left one hundred dollars with the pastor for the purpose of decorating and improving the interior of the church. This amount, supplemented by local contributions, enabled the trustees to put steel sheeting of handsome design on the ceiling and walls and tint the same. Last Sunday reopening services were held. Special music, under the leadership of Mr. Harrison, and sermons by the pastor.—Recording Steward.

Waterford.—Missionary sermons were preached in this church on Sunday, March 6, by Rev. R. W. Woodsworth, president of the Conference. Large congregations; soul-stirring sermons. Increased contributions, fifty per cent. ahead of last year.—Chas. Deacon.

St. Catharines, Niagara Street.—Rev. Herbert H. Christie, pastor. Rev. Mr. Gee, of Hamilton, preached on March 27, the occasion of being the first anniversary of the opening of the reconstructed church. Large congregations were present.

Hamilton, Centenary Church.—Rev. J. V. Smith, D.D., pastor. Rev. J. G. Dunlop, a missionary, who spent ten years in Japan, preaching the Gospel, occupied the pulpit of Centenary church, March 27. He is an interesting speaker, and his sermons were calculated to arouse a deeper interest in foreign missionary work.

Hamilton, Emerald Street.—Rev. A. L. Gee, Ph.D., pastor. Sunday, March 27, was the educational anniversary, and Rev. H. B. Christie, of St. Catharines, preached both morning and evening, the congregation in the evening being unusually large.

Hamilton, First Church.—Rev. Wm. L. Rutledge, pastor. Sunday, March 27, was mission-day at the First church, and two large congregations heard impressive sermons by Rev. Geo. Daniel, of London.

Woodstock, Central Church.—Rev. John Pickering, pastor. About the middle of January a revival began in the hearts of our people. In the special meetings, lasting five weeks, the pastor was assisted by the superannuated and local brethren of the circuit, the officers and teachers of the Sunday-school, and the Epworth League of Christian Endeavor, with occasional help from the pastors of the Dundas Street church. Members were quickened, and many, especially among the younger portion of the congregation, decided to enter the Master's service. On missionary day we were favored with a visit from Rev. Dr. Carman, General Superintendent. It was a great pleasure to listen to his strong and vigorous putting of truth. Such men as he, who have reached beyond the mists of speculation and fancy, to the heights of sure, convincing knowledge, are the men our young people can least afford to miss. Sabbath, March 20, was educational day. In the morning, Rev. John Wakefield, who seems to have lost none of his wonted power and sympathy, preached to us a cheer-

ing sermon on the subject of "Altruism." In the evening Dr. Potts, ever welcome here, thrilled our hearts with the old, old story. The sermon was a masterpiece, delivered by a skilled master. In giving as a body toward this worthy fund—the Educational—we are glad to see that our Epworth League, senior Bible-class, and Sunday-school, have led the way.—R. T. Crawford.

Brantford, Brant Avenue.—Rev. G. W. Kerby, pastor. Sunday, March 27, is a date that will not soon be forgotten in the history of this church. It will be remembered not only as the educational anniversary, and for the powerful sermon delivered by Rev. Dr. Potts in connection therewith, but for the reception of some seventy adult persons into the church, mainly on profession of faith. This portion of the service was conducted by the pastor of the church, and was made exceedingly impressive. Last Sunday a similar service was held for juveniles and others, when more were admitted. The additions to the church are largely the result of the revival services which were recently held in the church. A reception service was held on the evening of March 31, for the purpose of welcoming the new members. There was a very large attendance.

Port Elgin.—Rev. Thomas L. Kerruish, pastor. The anniversary services, held in the Methodist church on Sunday, the 27th inst., were well attended despite the unpleasant weather, the church being comfortably filled, especially in the evening. The preacher was the Rev. A. Carman, D.D., General Superintendent of the Methodist Church in Canada, and for force of delivery, clearness of thought and intensity, it is safe to say that the Doctor is surpassed by few pulpits speakers of the day. His teachings are most practical, dealing as they do with the problems that meet ordinary mortals every day. The exposition of the Lord's Prayer at the evening service could not fail being helpful to every person who heard it. Dr. Carman also addressed the young people in the afternoon, and administered the ordinance of baptism in the case of one of the pastor's children. The collections were liberal and the Board of Trustees are grateful for the response given to the appeal made for financial support.

Brantford, Colborne Street.—Rev. R. J. Treleaven, pastor. Last Sabbath was church anniversary day here, and the genial Book Steward was present to take charge of the services. The notable features of the occasion were large congregations, eloquent sermons, and a hearty response to the pastor's appeal for a special collection.

Brantford, Sydenham Street.—Rev. Jabez Wass, pastor. The special services that have been conducted here during the week have attracted good congregations. The pastor has been assisted by Miss Zinkham, who is a very pleasing speaker, and her faithful presentation of the truth is calculated to lead people to thoughtfulness and decision for Christ.

Preston.—Rev. Joseph S. Colling, pastor. Mr. Sweetman, of Guelph, who has been the guest of Rev. Mr. Colling during his stay in Preston, returned home on Monday, 27th inst., the special meetings, which continued for three weeks, having been closed on Sunday night, when, despite the bad weather, the attendance was large and the interest greater than at any other time during his stay. About sixteen united with the church, and much permanent good has evidently been accomplished. Mr. Sweetman is an earnest, ardent and successful worker, with more good sense and less objectionable methods of work than most evangelists display.

Walkerton.—Rev. D. A. Molr, B.D., pastor. Last Sunday the collections of the Methodist Sunday-school for missions amounted to \$61. One scholar donated \$5, the savings of pocket money during the year.—Bruce Herald.

Grimsby.—Rev. Wray R. Smith, pastor. As the result of the three weeks' special services here, the church has been greatly quickened, and the prayer-meeting and class-meeting increased in attendance. On Sunday evening fourteen persons were received on profession of faith, and two by letter. Our Epworth League of Christian Endeavor is doing good work. Eight of those received were associate members of the League.

British Columbia Conference.

Chilliwack, B.C.—Rev. W. H. Barraclough, pastor, writes on March 24: "A week past we closed a very profitable service in the interests of the Indians, held in the Coqualeetza Institute school-room. It would have rejoiced your heart to see the pupils of the school coming, devoutly seeking and rising rejoicing in a new-found Saviour. Many of the Indians have been revived, and backsliders reclaimed. Bro. White is now engaged in services at Sardis and Chilliwack, with good results."

Manitoba and the Northwest.

Church news communications from Manitoba should be sent to Rev. T. MORRIS, 469 Nellie Avenue, Winnipeg.

SOMETHING FOR BOYS—GOOD NEWS FROM CARMAN DISTRICT—TREHERNE AND ROLAND CIRCUITS—ITEMS FROM VARIOUS CIRCUITS.

The correspondent who gathers from all sources for these columns of The Guardian often reads with interest the selections for the children's department. The article, "A Boy's Queer Questions," in the last issue,

written by Dr. J. M. Buckley, the editor of the New York Christian Advocate, suggested that Manitoba and the Northwest might furnish many facts of interest to the boys and girls of the Dominion if the disciples would only gather up the fragments so that nothing might be lost. Mr. J. J. Kelsö, superintendent of the work for neglected and dependent children in Ontario, yesterday told the members of the Manitoba Legislature of the hopes entertained in the east, of Northwest Canada, in regard to the finding of foster homes for boys who would, without such, be ruined in soul, mind and body. The organization which he directs has already sent forty children out here; scores of boys are sent every year by institutions in Great Britain, and yet, it is stated, the demand is not met. The Dominion Government Immigration Commissioner, Mr. W. F. McCreary, had, last summer, many more applications for boys to go out to farmers, than he had boys to send. These boys, as well as the farmers' own sons, will, of course, have to work hard if they succeed; but they have a far brighter prospect to look forward to than the great-grandfathers of the present generation of Canadians had when they settled in the forests. On the prairie there are no big trees to cut down, saw or chop into convenient lengths and haul away; and no log heaps to pile up with great labor and burn before the plough can be used. The new settler here finds the land ready for the plough, and when the crop is ripe, machinery of the latest improved description can be used in harvesting. The boy who finds a home with a well-to-do farmer, learns to use cream separators and all sorts of inventions for labor saving and rapid work. Everything seems to point in the direction of the farm becoming, in a few years, the most interesting and popular place in the world for boys.

The boys who read this correspondence may be interested in a paragraph about Dr. Buckley. A few years ago he spent a Sunday in Winnipeg, but only a few persons, chiefly the leading Methodist ministers, were aware of his presence until after his departure. One reason for this was afterwards to be gathered from a two-column article, which appeared in his paper. Dr. Buckley has the facilities of a newspaper man, an important one being the power to distinguish gold from mica in mining for news, in other words, to know that a new thing is new when he sees it. In the church directories of the Saturday's Winnipeg papers he observed an announcement of Sunday services in the First Lutheran Icelandic church, and that fact at once arrested his attention. In all his travels through towns and cities, great and small, in all parts of the United States, from ocean to ocean, through Great Britain, Europe and elsewhere, he had never found an Icelandic church, so he took advantage of the opportunity and spent most of that Sunday among the Icelanders. The pastor, Rev. Jon Bjarnason, who has spent most of his life here since the arrival of the first of the Icelanders in Manitoba, nearly a quarter of a century ago, was ill at the time, and absent from the Province; but an intelligent young man, Rev. B. B. Jonsson, was taking his place, and Dr. Buckley had a very pleasing interview with him. Mr. Bjarnason is a most excellent and learned man, the president from the beginning of its history of the Icelandic Lutheran Synod of North America, including Manitoba and the Canadian Northwest Territories, Dakota and Minnesota, also editor of the official organ of his denomination, and it is to be regretted that Dr. Buckley did not meet him also.

If the reverend Doctor, following the example of prominent Canadian and American Presbyterian divines, who lecture from year to year in Manitoba College during its summer session in theology could arrange to take a summer vacation here, he would easily find material, which nobody as yet has thought it worth while to gather, from which he would be able to write a very readable book. His interest in boys and in the Icelanders makes it certain that he would attend the great Icelandic summer festival on the second of August, and other gatherings at which Winnipeg linguists, philologists, ethnologists, historians and students of literature are seldom seen. He would also go to the summer picnics of the Scandinavians and see their time-honored games played by old and young with great enjoyment. The similarity of some of them with the familiar sports of English-speaking children, would, no doubt, suggest to him various thoughts on the assimilation process, which went on hundreds of years ago in England during and long after the Danish invasions, and which is now being repeated under far more happy auspices in north-western Canada. He would have heard frequent use made in the plays of which he suggests a theoretical explanation for the information of an inquiring boy. The Scandinavian word, which, to an untrained ear, sounds exactly like our word "it," is, however, spelled "ut" by the Swedes, and means "out." Dr. Buckley's explanation would not apply to those games in which the person who is "it," becomes so, not by being touched, or "hit," with the "h" left out as unpronounceable by English children, but by a process of counting in which he is left "out," "ut," or "it," all these words having the same meaning. A game played in couples, all being seated but one lady and gentleman, for whom there are no chairs, is called, "Siste paret ut"—last couple out. At a given signal all rise and change places. The standing ones scramble for seats, and the two who fail to secure chairs, are "it," or "ut," that is, "out." The study of the Scandinavian origin of a number of slang words may some time be worth a little attention from boy readers of The Guardian.

CARMAN DISTRICT.

(Rev. Thomas Argue, Chairman.)

Treherne lies in one of the best farming districts of this western country. Land is

rapidly rising in value, and the people, for the most part, are comfortable in circumstances—many of them rich. Here the Methodist Church and her institutions are growing in popular favor and usefulness. Special services were held during the year at Treherne and Bethel, resulting in accessions to both churches. The debt on church and parsonage has been reduced this year from \$2,160 to \$1,300, and the purpose of the Board is to pay the remainder in a couple of years more. And with a church so harmonious, thoroughly organized, and under such judicious supervision, this can be easily done. All connexional interests are very carefully looked after. Indeed, we never look for failure when Rev. W. L. Armstrong, B.A., holds the reins. He usually keeps his chairman posted on all important matters connected with the growth of Methodism in his jurisdiction. The following will be read by Mr. Armstrong's college chums and numerous friends throughout the land with delightful interest:

"Treherne, March 16, 1898.

"Dear Bro. Argue,—I suppose it is our duty to communicate all matters of importance to the chairman of the district. I therefore write you to say that on Monday last we were doubly blessed by having twin girls born to us. The mother and babes are doing well.

"W. L. ARMSTRONG."

I understand that the Official Board, composed of patriotic and progressive men, who are deeply interested in the future welfare of Methodism, and in securing the best class of immigrants for this magnificent country, have determined to encourage Mr. Armstrong in his work of immigration by increasing his salary next year. By a unanimous vote of the Board Mr. Armstrong is invited to remain in the Treherne pastorate another year.

ROLAND, MAN.

Rev. Henry Lewis, pastor. The work here is progressing well. The trustees of Roland church have let a contract for church improvements and enlargement to Mr. T. H. Miller, of Carman. The contract price is \$1,800. The church will be closed over two months, and it is expected to have reopening services July 1. On a recent Sabbath we received eighteen young people into church fellowship at Roland. We have received some at Pomeroy, and expect others soon. At present special services are being held at Bethel church with fair success; a few young people are turning to the Lord. Miss Goodings, of Brandon, is rendering efficient help in the services.

Our W. M. S. is doing good work. The membership and interest are increasing. On a recent Sabbath the pastor preached a special sermon on the work of the W. M. S., at the three churches on the circuit. Collections were taken up in aid of "The Jennie Ford Orphanage," in China; the sisters have now upwards of forty dollars for that object.

STONEWALL CIRCUIT, MAN.

Rev. J. A. McClung, pastor. On Sabbath, 13th inst., Rev. W. A. Cook, B.A., preached missionary sermons at Rockwood, Balmoral and Stonewall. The results were very satisfactory. There was a special appeal made for the Klondike Mission, with the distinct understanding that giving to that special pressing need must not interfere with the contributions to the General Fund. I am glad to say that \$40 is already in sight for Klondike, and a prospect of a good advance on the General Mission Fund. We give God all the glory. May the whole earth soon be filled with his glorious salvation. Bro. Cook delighted our people, and will always be a welcome visitor among Stonewall Methodists.

As Bro. Turner, whose daughter's marriage is chronicled in the clipping from The Argus, is one of our oldest and most respected local preachers, I hope you will find room for the notice in The Guardian.

WEDDING BELLS. RULTON—TURNER.

A most interesting event took place at the home of Mr. J. E. Turner, Trelawny, Stonewall, Monday evening, March 7, when his only daughter, Alfreda, was given in marriage to Mr. Charles Rulton, Stonewall.

The house was beautifully decorated with hot-house flowers and plants. Shortly after eight o'clock the strains of the wedding march announced the coming of the bride. She entered the room leaning on the arm of her father, Rev. Mr. McClung read the service. The bride was becomingly attired in white silk-warped Henrietta trimmed with white satin prettily looped with knots of white satin ribbon, and bridal veil caught up with smilax and hyacinths, and carried a beautiful shower bouquet of bridal roses and tulips. The three bridesmaids, Miss Body, Miss Wade and Miss May McCall, looked charming. Miss Body, in cream cashmere and pink ribbons, Miss Wade, in cream cashmere trimmed with lace and yellow chiffon, and Miss May McCall looked girlish in dainty white muslin and carnations. The groom was assisted by Mr. P. B. C. Turner, Mr. May and Mr. Thomas Buckpitt.

After the ceremony about thirty guests repaired to the dining-room, where they partook of a sumptuous bridal supper; the table being prettily decorated with ferns and flowers.

The numerous and costly presents received by the bride showed the high esteem in which she is held in this community.

GENERAL NEWS ITEMS.

Rev. John McDougall, chairman of the Lake Winnipeg and Saskatchewan Indian District, has returned from his trip to Norway House. On the 13th inst. he met all the missionaries from the missions around and beyond Lake Winnipeg, for consultation on the needs of the work. The long journey from Selkirk north was made by dog train. The depth of snow on the lake was found to be considerable.

A social was held at Virden last week, and

was a success, the proceeds being \$32.45, which will be devoted to furnishing the church shortly to be erected.

A meeting of the trustees of the church at Glen Adelaide, Moosomin District, was held on Saturday, 19th inst., and arrangements were made for the hasty completion of the church building now under erection.

Tenders are invited for the erection of a church at Indian Head.

The series of revival meetings in Regina are to be continued through this week.

Special evangelistic services have been announced to be held in Wesley church, Marlborough, near Moose Jaw, commencing on Monday night last.

Rev. A. W. Ross, of Calgary, who is superannuated this year, recently lectured at Grenfell on "Capital and Labor," also on "Mormonism." The comments of the local press are very favorable. The Grenfell Sun remarks, in reporting the lecture on "The Mormons": "Mr. Ross is a fluent and easy speaker, with good powers of description, and has, withal, the faculty of carrying the intelligent interest of his audience with him along the line of his address. The lecture occupied an hour and a half, and we can safely say, those who were there felt the time anything but wearisome."

While chairman of the Calgary District, Mr. Ross visited the Alberta Mormon colony, and some of the conclusions at which he has arrived from observation and reading were expressed in his lecture, as reported in the following paragraph: "The practical point is this: What effect are they likely to have upon the social and political institutions of the country? There is already a considerable settlement of them in the Territories, with probably many more to follow. Their industry and capacity as settlers, so far as we have heard, is not denied. But while 'among us they are not of us,' they do not mix up as ordinary citizens of the community. They are in fact an 'imperium in imperio.' They still hold polygamy as a divine institution, and while restrained by the law from its open practice, only await the power to do so. As every student of history knows, polygamy is debasing in its social relations, and a source of weakness and degeneracy in its effect upon national character, and progress."

The church at Crystal City is undergoing improvements to the extent of \$100.

Rev. P. I. Thacker, of Huntingdon, Brandon District, has been in quarantine for a few weeks because of scarlet fever in the house where he boards. He was able to resume his duties on Sunday, 20th inst.

At a special meeting of the Quarterly Official Board of Manitou, Rev. J. W. Bell, was invited to continue as pastor for the third year.

A congregational meeting in Bethel church, Carman District, held last week, was well attended. Reports of the year's work were read, and refreshments served by the ladies. The Buchbach orchestra furnished delightful music at intervals.

The first annual business meeting of the Holland Ladies' Aid Society was held on the 23rd inst. The past year has been one of great prosperity, the society having paid for extensive improvements on the parsonage, and furnished it throughout. The following officers were elected for the ensuing year: President, Mrs. T. Moore; First Vice-President, Mrs. W. Hunter; Second Vice-President, Mrs. W. Campbell; Secretary, Mrs. D. Evans; Treasurer, Mrs. J. H. Morgan; Parsonage Committee: Mesdames T. Moore, H. Latimer, W. Campbell, Miss Brown; Sick and Visiting Committee, Mesdames J. Campbell, G. Graham, J. Lennox.

The annual missionary meeting, under the auspices of the Epworth League of Cypress River was held on Monday evening 21st inst., with Mr. Herbert Young, president, in the chair. Suitable music was furnished by the League choir. Master Albert Stevens sang a solo; Messrs. McMillan and McCormick read papers on missions, and Messrs. McDonald and Argue delivered brief addresses. The collection amounted to \$10.

The work on the Medicine Hat Circuit the last two years under the care of Bro. Scarlett has gone along with a swing that under a less enthusiastic servant would not have been so remarkable. Under his pastorate the circuit has become self-supporting, congregations larger and more enthusiastic. Many souls have been converted to God, and the quickening power of the Holy Spirit has been felt among all the Christian people, which makes a healthy condition of affairs in the church, both temporal and spiritual.

Tuesday, March 29.

Golden Wedding.

On Thursday evening, January 20, Mr. and Mrs. Cawthorpe, of Strathroy, Ont., celebrated the fiftieth anniversary of their wedding day. Their fine new residence on Metcalfe Street was well filled with relatives and friends, and an evening of rare enjoyment was spent. At seven o'clock the guests sat down to a splendid supper, after which an excellent impromptu programme was rendered, with their pastor, Rev. G. N. Hazen, in the chair; the remainder of the evening was spent in social games and pleasant chat. Mr. and Mrs. Cawthorpe have been industrious, thrifty citizens, and very successful in their temporal enterprises. They have been for a great many years members of the Methodist Church, and many of the old Methodist preachers can testify to Brother and Sister Cawthorpe's hospitality. Though advanced in years they enjoy a fair degree of health, and retain much of the brightness of former days. Their friends extend congratulations, and heartily wish them yet many happy years of life. They were the recipients of a large number of beautiful and costly presents. Com.

The Family.



GETHSEMANE.

"And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."—Mark xiv. 41, 42.

The account with which these verses stand connected, belongs to one of the last scenes in the drama of our Master's earthly pilgrimage: it is found in the history of the trial-hour which was passed in the garden of Gethsemane. And an hour it was indeed big with the destinies of the world, for the command had gone forth to seize the Saviour's person: but the Saviour was still at large and free. Upon the success or the frustration of that plan the world's fate was trembling. Three men were selected to be witnesses of the sufferings of that hour: three men, the favored ones on all occasions of the apostolic band, and the single injunction which had been laid upon them was, "Watch with me one hour."—F. W. Robertson.



CALVARY.

"And when they were come to the place which is called Calvary, there they crucified him."

Yea, all the paths of earth lead up to thee,
O Calvary!
The sad, the pleasant,
The bond and free,
The prince and peasant,
As equals meet around thy tree,
The Past and Present
Merged into one are found
Upon thy holy ground.
Darkness and light
Are on Christ's left and on his right,
But we ourselves must place
In judgment or in grace,
We may in darkness stand,
Or kneel in light at his right hand.
Unheeding of his wistful cry,
We cannot Christ pass by;
We must "Hosanna" sing, or "Crucify;"
Confess him or deny.

—From "Dies Panis," by E. H.

EASTER.

The observance of Easter dates back to about the year 68, at which time there was more contention among the eastern and western churches as to what day the festival should be observed. It was finally ordained at the Council of Nice in the year 325 that it must be observed throughout the Christian world on the same day. This decision settled that Easter should be kept upon the Sunday first after the fourteenth day of the first Jewish month, but no general conclusion was arrived at as to the cycle by which the festival was to be regulated, and some churches adopted one rule and some another. This diversity

of usage was put an end to, and the Roman rule making Easter the first Sunday after the fourteenth day of the calendar moon was established in England in 669. After nine centuries a discrepancy in the keeping of Easter was caused by the authorities of the English Church declining to adopt the reformation of the Gregorian Calendar in 1582. The difference was settled in 1752 by the adoption of the rule which makes Easter Day always the first Sunday after the full moon, which appears on or next after the twenty-first day of March. If the full moon happens upon a Sunday, Easter is the Sunday after.

EASTER EVE.

I saw two women weeping by the tomb
Of one new buried, in a fair green place
Bowered with shrubs;—the eve retained no trace
Of aught that day performed,—but the faint gloom

Smith's "Guesses at the Riddle of Existence." Without detailing the Bishop's line of defence, his explanation is worth repeating: "But, after all, there is another way of looking at it. 'Except a man be born again he cannot see the kingdom of God.' The connection between the two? Simply this: the purest pathway, the golden key which unlocks the mystery of the miracles, is to be found not in the enlightened intellect so much as in the regenerated heart. He will understand the question of miracles best who has experienced the miracle of the divine workings of God's Spirit within his own heart."

AN EASTER SONG.

BY REV. S. C. LOWRY, M.A.

"Now is Christ risen from the dead and become the first-fruits of them that slept."

O Day of Days,

When Christ, our own all-glorious Head,
Arose triumphant from the dead;
The prize is won, the pain is o'er.
He lives, and lives for evermore—
Alleluia!

O happy souls,
Who with your Risen Lord arise
To live the life that never dies:
What power on earth or aught beside,
Shall part the Bridegroom from the bride?
Alleluia!

O faithless hearts,
Who dream the golden hours away,
Awake, Awake! 'tis Easter day.
For you He rose from earthly grave;
For you He lives, the Strong to save—
Alleluia!

O blessed dead,
Who, hid awhile from mortal eyes,
With Jesus rest in Paradise,
Ye too His Easter joy shall share,
Like Him, a glorious body wear—
Alleluia!

O best of days,
When He, our living Lord, shall come
To call his waiting people home;
God grant us then to meet again,
And raise the everlasting strain—
Alleluia!

LETTER TO THE FAMILY.

Dear Didymus,—So you cannot believe in the resurrection? You must believe that somewhere, sometime, some power created man. You cannot get rid of that. Why is it, then, incredible to you that the same power can bring to life again that which was dead? Do you consider it rather progressive to doubt? I know you often quote,

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

Only be sure it is honest, be sure of that, I adjure you, for the honest doubter always meets Christ in his searchings, the wilful doubter never.

I have been thinking a great deal about you lately, Didymus, for there is something in us which cries out for and demands "Light and Vision," but don't you remember what He said to you once, "You believe because you see, blessed are those who have not seen, and yet have believed."

If you are an honest doubter, Didymus, you'll meet Christ in one of the labyrinths where you sometimes get lost. He will show you the way out of the darkness into the sunshine of faith and peace. You will then see the print of the nails in his hands and feet, and the place where the Roman spear pierced his side. When you see them you will cry out, "My Lord and my God." I know, for I have been lost in doubt. "But Easter breaks! But Christ rises! Mercy every way is infinite."

Yours truly, MARGHA.

SENSITIVE EARS.

It is told that a telegraph operator at Springfield, Mass., was kept at his post of duty for many hours receiving special news. After losing two nights' sleep, he was relieved from duty to get some rest. He went to his room at the hotel, and soon was fast asleep. When the time came for him to return to his instrument he could not be awakened. Loud pounding on the door did not result in arousing him. An operator then, with his knife handle, tapped "Springfield" on the door, in imitation of the clicking of the instrument. At once the sleeping operator sprang from his bed, and was soon ready to continue his work.

It is said that firemen hear in their sleep the signal calling them to duty, while they sleep right on through any number of signals that do not concern them. In an article on "Heroes Who Fight Fire," in *The Century*, Jacob A. Riis tells of a fire department chief who has a gong right over his bed at his home, every stroke of which he hears, although he never hears the baby, while his wife hears the baby if it so much as stirs in its crib, but does not hear the gong.

We hear that for which we listen. The sensitive soul, attuned to hear the voice of God, is surrounded by distracting noises of all kinds, and yet it responds instantly to the call of duty or to words of warning. The gentlest whisper of conscience is sufficient to call to action the one who has trained himself to hear that voice. A single text from God's Word is a louder call than all the noises of the world to the one who trains himself to obey that voice.

THE SNOWDROP OF THE HOLY LAND.

The cyclamen is the earliest of the flowers of Palestine, appearing when the kiss of the February sunshine has awakened the sleeping earth. It is in the Sacred Land what the snowdrop is in our own country. Its pale petals, tinged with a hectic red, and turned back in a way different from other flowers, remind one of an eager runner, with his hair streaming behind in the wind, and his face flushed with the exertion he has been making, who has just



reached the goal and won the prize. First in the floral race of the year, the cyclamen is crowned with a special beauty. It does not seem at all a wild flower, akin to those weeds that are trodden heedlessly under foot, or cast out of field or vineyard. It is carefully nurtured by nature under the blue sky of God's own land, as in a conservatory. I frequently saw the cyclamen in the Holy Land. But the place where it struck me most was on that "green hill, far away, without a city wall," the mound outside the Damascus Gate at Jerusalem, which is supposed to be the true site of Calvary; and, as I gazed on the vivid red circle that stained its snowy petals, I thought, not of the Virgin Mary, to whom the flower used to be dedicated, because the sword of suffering for her divine Son had pierced her own bosom, nor of "the Bleeding Nun," which the flower used to be called, but solely of the sacred blood of the crucified Redeemer, shed on that spot. Soon after this I again saw the flower struggling up among a heap of stones at the western foot of the sacred mound, in a place supposed to mark the site of the Sepulchre in the Garden; and its ghost-like blossom spoke of the resurrection of him who brought to earth and carried back with him the stainless purity of heaven. I saw it flourishing in great abundance in different spots along the saddest path ever trodden by man, by which Jesus ascended from Galilee to Jerusalem, to be mocked and scourged and crucified; and I felt sure in my own mind, that amid all the wealth of wildflowers that cast their beautiful crowns at his feet, as he passed over the April landscape, weary and heavy-laden with the burden of the world's woes, he greeted none with a more tender smile than this delicately formed blossom. It seemed so much in harmony with his own spirit,—a messenger as comforting in its own way as the transfigured Moses and Elias, who spoke to him on the mount of the decease which he should accomplish at Jerusalem.

The cross and the sepulchre have vanished, but the garden remains. The whole of the Holy Land is one great garden around the cross and the sepulchre. And so is the whole world a still greater garden around these sublime objects; and spring after spring, and age after age, the shadow of the cross rests upon these cyclamens; and the hope of the resurrection rises up anew with them out of their winter grave, consecrating them as God's heralds, that speak to us of a world won by the great victory of the cross and the sepulchre, where there shall be no more death, and where the sunlight is eternal.—Rev. Hugh Macmillan, D.D., LL.D., in *The Sunday Magazine*.

A beautiful anecdote is told of Wendell Phillips, the famous American orator, illustrating his lover-like devotion to his invalid wife. At the close of a lecture engagement in a neighboring town, his friends entreated him not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw; and you will have twelve miles of rough riding before you get home." To which he replied: "But at the other end of them I shall find Anne Phillips."

CARNATIONS.

The woman who loves flowers but whose income is such that she cannot always gratify her taste, will be glad to know that carnations are high in favor. They are the most satisfying flower in existence, and are inexpensive enough to be bought frequently. The flaming red carnations are just the things to brighten a dull room. The pink are charming to wear with an evening gown. The shaded carnation is a delight to the eye, and the pure white are cool, restful and refreshing with their spicy odor. Is it any wonder the carnation is fashionable when one adds to its other charms its lasting quality.—Sel.

THE MYSTERY OF MIRACLES.

Bishop Sullivan, in his Lenten addresses, which are delivered daily at noon, in St. James Cathedral, Toronto, is ably upholding the authority of Scripture against agnostic and rationalistic views. The other day he had some admirable words to say on Theodore Parker's views on miracles, and on Goldwin

Children's Corner.

THE RESTLESS BOY AT CHURCH.

How he turns and twists,
And how he persists
In rattling his heels;
How uneasy he feels,
Our wide-awake boy in church!

Then earnest and still,
He attends with a will,
While the story is told
Of some old hero bold.
Our dear thoughtful boy in church!

But our glad surprise
At his thoughtful eyes
Is turned to despair
As he twitches the hair
Of his little sister in church.

Still each naughty trick flies
At a look from the eyes
Of his mother so dear,
Who thinks best to sit near
Her mischievous boy in church

Another trick comes?
Yes, His finger he drums;
Or his kerchief is spread
All over his head,
And still we take him to church!

He's troublesome? Yes,
That I'm bound to confess;
But God made the boys,
With their fun and their noise—
He surely wants them in church!

Such children, you know,
Long, long years ago
Did not trouble the Lord,
Though disciples were bored;
So we'll still keep them near Him in church.

—S.J.

BERTIE SAND'S GOAT.

It was a handsome Billy-goat, well-made and strong, and Bertie had a little waggon just the right size for the goat to draw, and a harness made to fit him; and when he and Billy went out for a ride the team made a very fine appearance.

But Bertie was not kind to Billy. He seemed to think that he owned Billy body and soul, and that he had a right to kick and beat and abuse Billy as much as he pleased, and nobody had any business to interfere. There were plenty who would have liked to interfere, but they were afraid of Bertie's father.

One day Bertie, in his drives, came to a house that was being repaired and rebuilt. Only the carpenter's son happened to be in the house when Bertie hitched his goat to the post and went in to see the improvements that were being made. Jim Smith, the carpenter's son, was a stout, burly, kind-hearted fellow, and his compassion for poor Billy had been often roused by Bertie's cruelties to him.

"So you are Bertie Sands," said he, as the boy came within hearing, "and that is your goat tied to the post?"

Bertie nodded assent.

"I've got something for you," said Jim, "and I've had it for some time."

Bertie looked up wonderingly as Jim approached him with a strap in his hand. He had never spoken to Jim or Jim to him before, and he couldn't imagine what in the world Jim could have for him.

"I've been watching your treatment of that goat," said Jim, laying his great strong hand on Bertie's shoulder; "and I vowed that if ever I got a chance I'd show you how it feels to be treated as you've treated him."

With this the strap was vigorously applied to Bertie's shoulders, legs, arms, and whatever part of his squirming body presented itself to the blows that fell like rain. Bertie roared, bellowed, called for help, but nobody passed by; and if they had, and had known what was going on, they wouldn't have interfered, so great was the outrage upon the universal sentiment that Bertie's conduct had produced.

The strong hand was not taken from Bertie's shoulder until he had been told just exactly how he was regarded by all the villagers, and promised another sound drubbing if he was cruel to Billy in the future.

Bertie kept all this to himself, and to this day his father knows nothing of it, but Jim couldn't keep it to himself, and in great confidence it was whispered round till it reached the ears of the writer.

Years after it all happened she was asking one of her children, who had been a playmate of Bertie's, if she had ever known how Jim Smith avenged poor Billy. She had not, but she distinctly remembered the change that came over Bertie's treatment of his dumb companion, and that she wondered at the time what had caused it. For Bertie didn't dare, after being put in Billy's place, to practice any cruelty upon him.—Selected.

DON'T ABUSE BEASTS.

When I was a boy and lived up in the mountains of New Hampshire I worked for a farmer, and was given a span of horses to plough with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head, to keep him from rising while he whipped him, 'to break him of that notion,' as he said. But just then a neighbor came by. He said: 'There is something wrong here; let him get up and let us examine.' He patted the colt, looked at the harness, and then said: 'Look at this collar; it is so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him so he can't breathe.' And so it was; and but for that neighbor we would have whipped as kind a creature as we had on the farm because he laid down when he couldn't breathe.

"It was only the other day I heard of a valuable St. Bernard dog being shot, because, having a wound on his head, concealed by the hair, he bit a person who handled him roughly. Boys, young and old, please remember that these creatures are dumb. They may be hungry, or thirsty, or cold, or faint, or sick, or bruised, or wounded, and cannot tell you. Think before you strike any creature that cannot speak."—The Presbyterian.

LITTLE MR. BY-AND-BYE.

Little Mr. By-and-Bye,
You will mark him by his cry,
And the way he lingers when
Called again and yet again,
Gloom if he must leave his play
Though all time be holiday.

Little Mr. By-and-Bye,
Eyes cast down and mouth awry!
In the mountains of the moon
He is known as Pretty Soon;
And he's cousin to Don't Care,
As no doubt you're well aware.

Little Mr. By-and-Bye
Always has a fretful "Why?"
When he's asked to come or go
Like his sister—Susan Slow.
Hope we'll never—nor I—
Be like Mr. By-and-Bye.

—Chinton Scollard, in St. Nicholas.

Memorial Notices

Memorial notices must be brief, or they will be returned for condensation. A limit of about 200 words is suggested in all ordinary cases. These memorials should not be religious histories, but characteristic notices of the deceased, and must reach the office within three months of the person's death.

RAILTON.—Onia Railton, the third daughter of Mr. and Mrs. David Railton, was born May 23, 1870, and died at her father's home, in the township of North Gwillimbury, January 14, 1898. She was converted in the Bethel Methodist church when quite a girl, during the pastorate of the late Rev. Mr. Reid. Heroically and trustfully did this frail young woman, for years, fight against an insidious foe that was eating her life away. But she struggled on nobly and uncomplainingly. She was a choice spirit, always cheerful, consistent, and happy, and being well educated and of a sweet disposition, was a help and inspiration to all who knew her intimately. She was a worker in the Sabbath-school, a member of the choir, and deeply interested in all departments of church work. On Saturday afternoon, as she was taken fatally ill on the evening of the same day, she went out doors for a few minutes, and returning to the house, said to her mother, "Ma, I have looked upon the trees and the fields and the cattle and the barns for the last time. I am going to die. Tell Mr. Powell to preach my funeral sermon from the text I have selected, which you will find in my Bible." Shortly after tea, she went to bed, never to rise again. The text she chose for her memorial sermon was John 1:29: "Behold, the Lamb of God," etc. She died in the faith triumphantly. In their sorrow the parents and brothers and sisters have the sympathy of the church and vicinity, and they will be cheered by the remembrance of her godly character and example, and the hope of meeting her again.
G. L. Powell.

CORLEY.—James Corley, Sen., died at his late residence in Normanby, adjoining Mount Forest, on Sunday, March 13, 1898, in his eighty-first year. Bro. Corley was born in county Mayo, Ireland. He came to Canada in 1839, settling at first near Lindsay, where he lived for six or seven years, when he removed to this section of the country, and shortly after, to the homestead where he died. In 1852 he was married to Miss Margaret McMannus, of Minto, with whom he spent a happy life till five years ago, when she was taken to heaven. Shortly after his marriage he was converted and joined the New Connexion Methodist Church, preserving an unbroken membership till he joined the church triumphant. Bro. Corley was one of the first settlers in this part of the country, and had lived here some time before Mount Forest had an existence. The early ministers knew that at his home the door was always open, and a hearty welcome awaited them. Since my acquaintance with him I have always found him abiding with a perfect trust and confidence in Christ his Saviour, giving always a good evidence of personal consecration to God and the work of the church. For some time he had been in feeble health, but was only confined to his bed a short time when God took him to his rest above. Two sons and two daughters have left to them the light of a godly life to help them to the better land. His death was peaceful and triumphant.
J. S. Williamson.

WASS.—Noah Wass was born near Toronto, and died at Granton, February 25, 1898. Bro. Wass was born of Christian parents of the old Puritanic type, with whom "right was right," and whose fondest desire was that their children might grow up good and true, and this, their greatest longing, was fully realized in the case of our departed brother. Converted to God in early life, and, as is sometimes said, "in the old way," he possessed from the very outset of his Christian career the conscious favor of God and the indwelling presence and power of the Spirit, whereby he was able to go forth in strength and vigor all his days. Shortly after his conversion he united with the Methodist Church, and threw all the weight of his interest and energy in that direction, filling with credit the honored positions of steward, class-leader, Sunday-school superintendent, and trustee, the last of which he held until his death. A former pastor, in writing of him, says: "He was a loyal, intelligent Methodist; his attachment to the Methodist Church was not an impulsive sort of thing, but based upon principle which his devotion to the means of grace proved. His home was always open to the travelling preacher." His quiet, affectionate, unassuming manner made him a brother beloved. He leaves a wife and five children to mourn his loss. Two of his brothers, John and Jabez, are active and highly respected ministers in connection with our Canadian Methodism. His loss is very much felt, but we rejoice in the hope that he who lived so well can never die.
T. E. Harrison.

LEE.—Our church in Danville has been called upon to mourn the loss of an esteemed member, Bro. Edward Lee. He was born in the county of Richmond in the year 1831; was converted to God through the labors of the Rev. R. H. Smith, in the year 1867, and immediately joined the Methodist Church. He was a faithful member of the church since that time. He was not as demonstrative as some, but he gave full proof of his faith in God. Bro. Lee was a good citizen, a kind husband, and an affectionate father. He was called away very suddenly. He had met with an accident a

short time before, but he seemed to be in a fair way of recovery; complications, however, set in, which developed into heart trouble, and he passed away on March 15, 1898. A large concourse of friends attended the funeral, and paid their tribute of respect to the memory of a good man.
R. R.

ROBINSON.—The subject of this sketch was born in county Fermanagh, Ireland, January 6, 1806, and died at his home in Nichol township, near Fergus, Ont., December 24, 1897, aged ninety-two years, lacking a few days. He came to Canada in 1825, and settled in Rawdon, Quebec, and in 1854 moved to Nichol, where he remained the rest of his life. His first wife, Miss Booth, died about a year after their marriage, leaving one son. Bro. Robinson and his second wife, Jane Paton, spent sixty years of wedded life together, she passing away in March before him. Their home was blessed with seven sons and four daughters, all but one son and one daughter still surviving. For over fifty years Bro. Robinson was identified with the Methodist Church, and "adorned the doctrine of God our Saviour in all things." His religious life was of a pronounced type. Fidelity to right and to God's house was his leading characteristic. He loved the Bible and the hymn-book. The storehouse of memory treasured up an amazing number of the early Methodist hymns, and to hear him, with earnestness and emphasis, recite them, was a means of grace. Two Sabbaths before his death he drove three miles, though the day was very cold, to be at God's house. He died in great peace, and a very large concourse of friends at his funeral attested to the esteem in which he was held.
T. W. J.

MCCALLUM.—The subject of this brief notice: Eunice Jane McCallum, was born in the township of Grimsby, on June 24, 1824. She, with the rest of the family, moved to Bayham, in the year 1841. There were fourteen of a family, of which our sister was the tenth. Rev. Wesley McCallum, of Toronto, who died some six years since, was a brother. The writer was shown some of sister McCallum's tickets. One was signed by Thomas Jeffries in 1846, another by Joseph Shepley the following year. Tickets with the names of such sainted men on them, and so carefully preserved, is sufficient evidence of conversion to God. Quiet, unassuming and consistent, she passed her seventy-third year, and fell asleep on February 23, and was buried the 25th, in the East Richmond cemetery, to await the call "to immortal life."
L. J. H.

THOMAS.—Samuel Thomas was born in Devonshire, England, February 22, 1825, and died in West Nissouri, March 2, 1898. He was converted to God at the age of nine, and identified himself with the Methodist Church. At nineteen he became a local preacher, which office he filled with great acceptance till called to his reward. In 1867 he came to Canada, spent seven years in the township of Beach and two years in Darlington, then moved to Nissouri in 1877. Father Thomas not only possessed high mental culture, but he had, in a large measure, those many Christian virtues which constitute the perfect man. His highest aim in life was the advancement of Christ's kingdom. To the ministers his home was ever open, and his counsel sought by them. He held many important positions in connection with the church, such as class-leader, trustee, Bible-class teacher, superintendent of Sabbath-school, and for the last twelve years recording steward of the Quarterly Official Board. On the above-named date, after two weeks' severe illness, while the writer sat by his side, he passed peacefully into rest, leaving a faithful wife, two sons and a daughter to mourn their loss. Of him it may be said, "another good man has gone, mourned by the church, honored by the community, loved and respected by all—gone from us but not dead—simply passed on before. His sun has set, but his day is not ended. When the evening came, and when the shadows began to fall, he passed into the land of deathless life without a struggle. Out of weariness into rest, out of pain into peace, out of the mist of earth into the sunlight of heaven, he has gone.
R. J. Hosking.

ALEXANDER.—George Burrows Alexander was born in Sligo, Ireland, and was the son of a British soldier who served at Waterloo. He came to Canada with his parents in 1831, and settled in Perth, Lanark county. Here, in 1852, he was married to Miss Nancy Mills, of Ramsay, and some years later removed to western Canada. On November 1, 1873, at Southampton, Ont., he laid to rest his beloved wife, and some time after took up his residence in Toronto, and was for many years a member of Parliament Street church. On September 4, 1884, he was united in marriage with Miss Eliza Stephens, who also went to her reward January 8, 1896. Soon afterwards Bro. Alexander took his departure for Winnipeg, to spend his declining years with his daughter, Mrs. Mills, and many had already become familiar with his erect figure and kindly face. He was a member of McDougall church, and took an active interest in all departments of Christian work. During the latter part of January of this year, he was attacked with pleurisy, followed by congestion of the lungs, and finally rheumatic fever set in, and in spite of every effort the already weakened frame succumbed, and he passed quietly away, on the morning of February 22. Mr. Alexander was a direct descendant of Richard Baxter, of "Saint's Rest" fame, and he himself became a member of the Methodist Church when a mere lad, and was faithful to its principles through a long and changeable life, meeting death, not only with Christian fortitude, but with glad expectancy. He leaves four children to mourn their loss.
J. M. A. S.



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What Bodies?

The thirteenth and fifteenth chapters of First Corinthians are two of the most remarkable in the New Testament.

The one deals with that supreme Christian grace—love. "Now abideth faith, hope and love, but the greatest of these is love."

The other deals with that supreme Christian doctrine—the Resurrection.

Paul sets out with the importance of the resurrection of Christ, and the proof of it by the testimony of witnesses. He then shows the consequences of denying the resurrection. These consequences are: (1) That Christ is not risen; (2) that those who have already died believing in Christ, have perished; (3) that the apostles who bore witness to the resurrection are false witnesses.

We see and acknowledge the importance of all that the apostle urges. We assent heartily to all his teaching, yet doubt arises. Paul anticipates it in verse 35. "But some man will say, 'How are the dead raised up, and with what bodies do they come?' " Paul answers both inquiries by referring to analogies in the natural world; not that analogies can prove anything, but they are very suggestive and useful in removing objections and overcoming difficulties.

The first analogy is this: The decay of the seed. "Thou dull one, that which thou sowest is not quickened except it die." Only by death, Paul says, does the seed reach its designed development, and the body or form in which the seed rises is very different from that in which it is sown, though there is a most intimate connection between the two. The seed lives again after its burial, but that does not prove that our bodies will. The seed, when it rots away beneath the soil, gives birth to a better thing than that which was sown, but that does not absolutely prove that our bodies will do likewise. But this analogy does show that there is not the unnaturalness and impossibility about the resurrection which may, at first sight, appear. The truth involved in this analogy is beautifully set forth by the Rev. Henry Burton, M.A., in his poem, "Through Death to Life":

"The corn of wheat, while it remains unsown,
Lies dead and silent in its husky shell;
The prisoned life its secrets cannot tell,
Helpless and useless it abides alone.

"In vain the sunshine calls; morn after morn
The light comes softly as on angel wing,
Filling the earth with the fair bloom of
spring—
But dead and lone abides the grain of corn.

"The passing cloud calls to it from the sky,
Telling of growths and harvests yet to be;
If from its own hard self it might be free,
How it could live in truth and multiply.

"But all in vain; the clouds might give their
tears,
The suns their light, it answered not a
word:
Wrapped in its puny self, its heart un-
stirred,
It lay all voiceless, fruitless, through the
years.

"But when in better mind it sought the clod,
Falling to earth, so giving self away,
Within its grave it found an Easter day,
Rising with higher life toward heaven and
God.

"First came the blade and then the blossomed
ear,
Then the full corn within, the hundredfold—
A wealth of life its lone shell could not
hold—
And then the reaping and the harvest cheer.

"Losing its life, its dying was its birth;
For now it claimed millenniums yet unborn,
As down the years the risen grain of corn
Went forth, like Christ, to bless the sons of
earth."

The transformation of the seed into a plant, and the developing of the seed to a fuller life through apparent extinction; the transformation of a grub into the brilliant and powerful dragon-fly, through a process that ends the life of the grub; the similar transformation of the caterpillar into the beautiful moths that fly by night, and butterflies that fly by day; these and other natural facts show that one life may be continued through various stages, and that the cessation of one form of life does not mean the termination of all life for that creature. These analogies say as loud as facts can say, "Stay your doubts and dispel your fears."

Well, suppose it is granted that the dead can appear in new bodies, the question still remains, "With what bodies do they come forth?" The fact that we cannot conceive the nature of this body need not trouble us. Who, without previous observation, could imagine what would spring from an acorn or a seed of wheat? To each God gives its own body. You cannot imagine what your future body will be, but you need not reject it on that account. Consider for a moment another thought which Paul gathers from nature, namely, the inexhaustible fertility of God, and the endless varieties already existing in nature. "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." The bird has a body which fits it for life in the air. The fish has a body which fits it for life in the water. Some bodies are fitted for land, and others for water, and still others are amphibious. Celestial bodies present as great a variety as terrestrial. All this variety and adaptation does not exhaust God's resources. A fertile and inventive man knows no bounds to his progress. Will God stand still? No! Rather are we not just at the beginning of his works. He who has been capable of meeting every requirement up to the present, variety and beauty and power of nature, is capable still of giving infinite expansion to all his works. The inexhaustible fertility of the Creator says, "Stay your doubts, dispel your fears, and rest on his promises." The multitude and variety of the stars tell us eloquently how God can provide homes and bodies for millions of souls. The heavens are full of mansions. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun; and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Broad and Narrow Ways.

II.

There can hardly be any misunderstanding as to the broad and narrow ways referred to in the text, "Enter ye in by the narrow gate." It is quite plain to the most unobserving of us, that one way, or one set of ways, leads to waste, destruction and death, and that the other way, or set of ways, leads to economy, construction of character, and conservation of life. It is remarkable what a contrast there is between these different ways or sets of ways. Everything connected with them gives evidence of contrast. For instance, if you enter the broad way you go in through a "wide" gate, and if you enter the other way, you go in through a "narrow" gate. One is very spacious, plenty wide enough for whole crowds to enter, wide enough even for the whole human race. The other is narrow and naturally more difficult to find. You have to search for it. But then there is really nothing worth having which you do not have to search for, and take some trouble and pains to get. The only possible way to find the narrow gate is to make an honest attempt to find it, and he who does will have no difficulty in getting through, no matter how many are knocking. The narrow gate has a power of expansion that will accommodate all who seek entrance, and in that way it may be as wide as the wide gate. Only this is to be remembered, that no matter how many go in there; each traveller has to search the gate out for himself, and will find it only by searching. Not so with the wide gate. Let yourself drift, without thought or care, and you are sure to pass in.

Then, besides the contrast of entrances there is the contrast of ways. The wide gate leads into the broad way, a way that is little confined by law or wise restraint, a way in which

nearly everything is loose, where the appetites and lusts are given rein. The narrow gate leads into the straitened way, the way that requires watchfulness, restraint and self-denial on the part of those who travel it. But it is not narrow and straitened in the sense that it is a weary, dreary, undesirable road, one devoid alike of interest and opportunity. It would not take long to show that it is in reality the broad way in the sense that it is fullest of great opportunity, and of the most enduring, and indeed, only real pleasure that is to be had in this world.

Then take the travellers. There is a big contrast here. Many find their way in at one gate, while few enter at the other. Many travel the broad way, few the straitened way. Of course some go in at one gate, try the road, turn right about, and come out, with a determination to give the other route a trial. But the majority, alas! find most attraction in the broad way.

Then as to destination. Here is still another contrast. Every road must lead somewhere. Even a blind street leads to some place. Every journey has its destination, and just as this is true, so is it that every course of conduct leads to certain results. The broad way leads to one goal—destruction and moral death; the straitened way leads to quite another—construction of character and Christian life.

The Beautiful Life of Frances E. Willard.

We have received from the Subscription Book Department of the Book-Room a prospectus of the work which will appear in about three weeks' time, under the above title. The work is being prepared by Miss Anna A. Gordon, for twenty-one years Miss Willard's private secretary. It will contain an introduction by Lady Henry Somerset, and will be the only authorized story of Miss Willard's life. The book will contain nearly 500 pages, and it need hardly be said, will be printed on fine paper, and copiously illustrated with beautiful half-tone engravings. The price will be \$2, \$2.75 and \$3.75, according to binding. A number of splendid testimonials from prominent personages will be a feature of the work. Advertisement appears in another column.

Practical Sympathy Needed.

Many thousands of readers in Canada have been spiritually profited by the religious poetry of Miss Amy Parkinson. One of her recent poems, Prof. Goldwin Smith pronounced to be in his judgment "as good as anything which has come from a Canadian pen."

Miss Parkinson has been an invalid, confined to a couch of weakness and pain for eight long years. For most of this time she has been unable even to use a pen. She has dictated her verses in a whisper to a very dear friend. Many letters have been received from remotest parts of the Dominion and beyond, testifying to the great benefit received from Miss Parkinson's verses. Her protracted illness has entailed a very heavy expense, and adverse circumstances make an appeal for assistance imperative. The Rev. Joseph Odery, pastor of Broadway Tabernacle, has kindly consented to act as treasurer of the fund which it is proposed to create on behalf of this gifted Canadian writer, whom the providence of God has so sorely afflicted, but who, in her utter physical weakness, has been able to minister so greatly to the religious life of others. Contributions sent to the Rev. Jos. Odery, 58 Brunswick Avenue, Toronto, will be gratefully received and acknowledged in The Guardian and Onward.

SABBATH OBSERVANCE.

The St. Catharines Standard, of March 23, gives a lengthy account of a successful rally of all denominations, which took place in the Methodist church at Merriton, at the close of the evening service, on Sunday, March 27. Following are a few extracts from the report: The audience was large and representative, and showed a good deal of enthusiasm in the cause of Sabbath preservation. A collection was taken to aid in the work of the Alliance, and some forty-one new members united with it, contributing the usual fee of fifty cents. The chair was taken by Rev. L. E. Skay, who is vice-president of the local branch. After singing several pieces, and a few introductory remarks by the chairman, Rev. F. A. Cassidy was called upon, who spoke at some length. Official investigation, he said, shows that fifty-seven per cent. of all transportation companies are in operation on Sunday; and this may represent the general condition of Continental Europe. The bitter cry of the overworked laborer is helpless to resist the tendency to secularize the day. As Dr. Crafts says, the downward steps are, Holy day, holiday, workaday, devil's day, despot's day. The Sabbath is the gift of God to all men and for all time. The fact that the cattle and the

stranger within the gate are included show that it embraces economic as well as divine principles, and that it is to be protected by legislation. Nationally speaking, the foreigners and unbelievers among us are the strangers within our gates, but they should share in the blessing which has been given for all, which can be secured only by legislation. The relation of Sabbath legislation to liberty is an important one, since there are some who make such a cry about any interference with their personal liberty. After all, liberty simply means the liberty to do what we please so long as we do what is right. As a community we reserve road allowances through the country, and we would have no patience with any man who would try to appropriate them to his own uses. Why may we not as well reserve rest allowances of time between the time blocks of six days. Certainly, we are right in doing so, and no one has any right to complain. We should say to every weary man, whether citizen or alien, here is a free space of one day preserved for rest, for worship, for the culture of your higher nature, and for communion with your God.

Rev. Mr. Ratcliffe next spoke, and delivered a most telling address. He pointed out forcefully the dangers of the American Sabbath, and showed how a low standard of morals was the result. The Lord's Day Alliance is intended to come in and help to enforce the laws we have and push on for better legislation till we get it. The Alliance is for the whole Province, and when a victory is won in Merriton, it is a victory for the whole Province.

DEACONESS' WORK.

The following account, condensed from a daily press report, of a large gathering recently held in the parlors of the Central Methodist church, shows the deep interest taken in the Deaconess' Home and Training School movement. The meeting was called by the board for the purpose of discussing the future of the work, and was attended by a thoroughly representative gathering of the most active workers and generous contributors in Toronto Methodism. A large number of the ministers from the various churches of the denomination in the city were among the audience. The proceedings were opened by Rev. George J. Bishop, chairman of the board, who congratulated the friends of the movement on the progress that had been made and explained that the object of the conference was to bring the work more prominently before the people. He dwelt upon the necessity for a training school, in which students can receive the peculiar training necessary to fit them for their work, and it had also been deemed wise to throw open the school to others who desired to take advantage of the opportunity of studying. The time has arrived when the needs of the home and school had rendered it absolutely necessary to enlarge the premises and extend the operations, and this course meant additional expense. It was expected that Toronto will become the centre of the great work, and send forth workers all over the Dominion. The work has been well sustained in the past, and the board appealed with confidence for an enlarged measure of support in the future.

Miss Scott, Superintendent of the Home, spoke on the work of the Home, and the course of study in the Training School, pointing out the absolute need of the latter to enable the workers to acquire that training which is essential to success in the field. The Deaconess' Home had, she felt, been commenced at the wrong end. Instead of the Home having been first established, it should have been the Training School, to equip them for the Home. The work had progressed to the stage that larger quarters must be provided, in which to accommodate the students and deaconesses. Appeals have been received from various parts of the Dominion for trained workers, which could not be met unless the additional accommodation necessary to the enlargement of the field of operations is provided.

Rev. Mr. Chown, secretary of the board, also spoke upon the excellence of the work done by the Home and School, and the desirability of meeting the demand for larger and better accommodation. Rev. Dr. Sutherland, Missionary Secretary, and others, also appealed for support for the movement.

The Working Boys' Home.

Dear Sir,—Last year we reached a crisis in the work of the Newsboys' Lodging, now called The Working Boys' Home. The closing of the Home was imminent, owing to lack of funds, and this would have meant turning thirty-five homeless boys into the streets. By strenuous work, however, we secured more than \$1,600 from the friends of this good work, and the year ended without a deficit. This year we are again obliged to make a similar appeal. Many who helped us last year will help again, but some are dead, and some are unable to give as generously as they gave then. We are obliged to ask those who have not yet helped us, to come forward now to aid in training these boys, homeless and friendless, to be useful men. "He gives twice who gives promptly."

GEORGE M. WRONG, Secretary.
469 Jarvis Street, March 23, 1898.

The new illustrated calendar of the Ontario Ladies' College, Whitby, has just been issued from the Book-Room. It is a credit not only to this very progressive institution, but to our own printing establishment. Principal Hare will be pleased to send a copy to any who may be interested in the education of their daughters. See advertisement in another column.

Why Christ Must Depart.

A SERMON BY
HENRY DRUMMOND.

"It is expedient for you that I go away."—John xvi. 7.

It was a communion night like this that the words were spoken. They fell upon the disciples like a thunderbolt startling a summer sky. Three-and-thirty years he had lived among them. They had lately learned to love him. Day after day they had shared together the sunshine and the storm, and their hearts clung to him with a strange tenderness. And just when everything was at its height, when their friendship was now pledged indissolubly in the first most solemn sacrament, the unexpected words came, "I must say good-bye"; it is expedient for you that I go away. It was a crushing blow to the little band. They had staked their all upon that love. They had given up home, business, friends, and promised to follow him. And now he says, "I must go!"

Let us see what he means by it. The words may help us to understand more fully our own relations with him now that he is gone.

I. The first thing to strike one is the way Jesus took to break the news. It was characteristic. His sayings and doings always came about in the most natural way. Even his profoundest statements of doctrine were invariably apropos of some often trivial circumstance happening in the day's round. So now he did not suddenly deliver himself of the doctrine of the Ascension. It leaked out as it were in the ordinary course of things.

The supper was over; but the friends had much to say to one another that night, and they lingered long around the table. They did not know it was the last supper, never dreamed of it; but there had been an unusual sweetness in their intercourse, and they talked on and on. The hour grew late, but John still leaned on his Master's breast, and the others, grouped round in the twilight, drank in the solemn gladness of the communion evening. Suddenly a shadow falls over this scene. A sinister figure rises stealthily, takes the bag, and makes for the door unobserved. Jesus calls him: hands him the sop. The spell is broken. A terrible revulsion of feeling comes over him—as if a stab in the dark had struck into his heart. He cannot go on now. It is useless to try. He cannot keep up the perhaps forced spirits.

"Little children," he says very solemnly, his voice choking, "yet a little while I am with you." And "Whither I go ye cannot come."

The hour is late. They think he is getting tired. He means to retire to rest. But Peter asks straight out, "Lord, whither goest thou?" Into the garden? Back to Galilee? It never occurred to one of them that he meant the Unknown Land.

"Whither I go," he replies a second time, "ye cannot follow me now, but ye shall follow me afterward." Afterward! The blow slowly falls. In a dim, bewildering way it begins to dawn upon them. It is separation.

We can judge of the effect from the next sentence, "Let not your heart be troubled," he says. He sees their panic and consternation, and doctrine has to stand aside till experimental religion has ministered. And then it is only at intervals that he gets back to it; every sentence almost is interrupted. Questionings and misgivings are started, explanations are insisted on, but the terrible truth will not hide. He always comes back to that—he will not temper its meaning; he still insists that it is absolute, literal; and finally he states it in its most bare and naked form, "It is expedient for you that I go away."

II. Notice his reasons for going away. Why did Jesus go away? We all remember a time when we could not answer that question. We wished he had stayed, and had been here now. The children's hymn expresses a real human feeling, and our hearts burn still as we read it:

"I think, when I read that sweet story of old,
How Jesus was here among men,
He called little children like lambs to his fold,
I should like to have been with him then."

"I wish that his hands had been placed on my head,
That his arms had been thrown around me,
And that I might have seen his kind look as he said,"

"Let the little ones come unto me."

Jesus must have had reasons for disappointing a human feeling so deep, so universal, and so sacred. We may be sure, too, that these reasons intimately concern us. He did not go away because he was tired. It was quite true that he was despised and rejected of men; it was quite true that the pitiless world hated and spurned and trod on him. But that did not drive him away. It was quite true that he longed for his Father's house and pined and yearned for his love. But that did not draw him away. No. He never thought of himself. It is expedient for you, he says, not for me, that I go.

1. The first reason is one of his own stating. "I go away to prepare a place for you." And the very naming of this is a proof of Christ's consideration. The burning question with every man who thought about his life in those days was, Whither is this life leading? The present, alas! was dim and inscrutable enough, but the future was a fearful and unsolved mystery. So Christ put that right before he went away. He gave this unknown future form and color. He told us—and it is only because we are so accustomed to it that we do not wonder more at the magnificence of the conception—that when our place in this world should know us no more there would be another place ready

for us. We do not know much about that place, but the best thing we do know, that he prepares it. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man what the Lord went away to prepare for them that love him. It is better to think of this, to let our thoughts rest on this, that he prepares it, than to fancy details of our own.

But that does not exhaust the matter. Consider the alternative. If Christ had not gone away, what then? We should not either. The circumstances of our future life depended on Christ's going away to prepare them; but the fact of our going away at all depended on his going away. We could not follow him hereafter, as he said we should, unless he led first. He had to be the Resurrection and the Life.

And this was part of the preparing a place for us—the preparing a way for us. He prepared a place for us by the way he took to prepare a place. It was a very wonderful way.

In a lovely valley in Switzerland a small band of patriots once marched against an invading force ten times their strength. They found themselves one day at the head of a narrow pass, confronted by a solid wall of spears. They made assault after assault, but that bristling line remained unbroken. Time after time they were driven back decimated with hopeless slaughter. The forlorn hope rallied for the last time. As they charged, their leader suddenly advanced before them with outstretched arms, and every spear for three or four yards of the line was buried in his body. He fell dead. But he prepared a place for his followers. Through the open breach, over his dead body, they rushed to victory and won the freedom of their country.

So the Lord Jesus went before his people, the Captain of our salvation, sheathing the weapons of death and judgment in himself, and preparing a place for us with his dead body. Well for us not only that he went away, but that he went by way of the cross.

2. Another reason why he went away was to be very near. It seems a paradox, but he went away really in order to be near. Suppose, again, he had not gone away; suppose he were here now. Suppose he were still in the Holy Land, at Jerusalem. Every ship that started for the East would be crowded with Christian pilgrims. Every train flying through Europe would be thronged with people going to see Jesus. Every mail-bag would be full of letters from those in difficulty and trial, and gifts of homage to manifest men's gratitude and love. You yourself, let us say, are in one of those ships. The port, when you arrive after the long voyage, is blocked with vessels of every flag. With much difficulty you land, and join one of the long trains starting for Jerusalem. Far as the eye can reach, the caravans move over the desert in an endless stream. You do not mind the scorching sun, the choking dust, the elbowing crowds, the burning sands. You are in the Holy Land, and you will see Jesus! Yonder, at last, in the far distance, are the glittering spires of the Holy Hill, above all the burnished temple dome beneath which he sits. But what is that dark seething mass stretching for leagues and leagues between you and the Holy City? They have come from the north and from the south, and from the east and from the west, as you have, to look upon their Lord. They wish

"That his hands might be placed on their head;

That his arms might be thrown around them," but it cannot be. You have come to see Jesus, but you will not see him. They have been there weeks, months, years, and have not seen him. They are a yard or two nearer, and that is all. The thing is impossible. It is an anticlimax, an absurdity. It would be a social outrage; it would be a physical impossibility.

Now Christ foresaw all this when he said it was expedient that he should go away. Observe he did not say it was necessary—it was expedient. The objection to the opposite plan was simply that it would not have worked. So he says to you, "It is very kind and earnest of you to come so far, but you mistake. Go away back from the walls of the Holy City, over the sea, and you will find me in your own home. You will find me where the shepherds found me, doing their ordinary work; where the woman of Samaria found me, drawing the water for the forenoon meal; where the disciples found me, mending nets in their working clothes; where Mary found me, among the commonplace household duties of a country village." What would religion be, indeed, if the soul-sick had to take their turn like the outpatients waiting at the poor-house outside the infirmary? How would it be with the old who were too frail to travel to him, or the poor who could not afford it? How would it be with the blind, who could not see him; or the deaf, who could not hear him? It would be physically impossible for millions to obey the Lord's command, "Come unto me, and I will give you rest."

For their sakes it was expedient that he should go away. It was a great blessing for the world that he went. Access to him is universally complete from every corner of every home in every part of the world. For the poor can have him always with them. The soul-sick cannot be out of reach of the Physician. The blind can see his beauty now that he has gone away. The deaf hear his voice when all others are silent, and the dumb can pray when they cannot speak.

Yes, the visible incarnation must of necessity be brief. Only a small circle could enjoy his actual presence, but a kingdom like Christianity needed a risen Lord. It was expedient

for the whole body of its subjects that he went away. He would be nearer man by being apparently further. The limitations of sense subjected him while he stayed. He was subject to geography, locality, space, and time. But by going away he was in a spaceless land, in a timeless eternity, able to be with all men always even unto the end of the world.

3. Another reason why he went away—although this is also a paradox—was that we might see him better. When a friend is with us we do not really see him so well as when he is away. We only see points, details. It is like looking at a great mountain: you see it best a little way off. Clamber up the flanks of Mont Blanc, you see very little—a few rocks, a pine or two, a blinding waste of snow; but come down into the Valley of Chamounix and there the monarch dawns upon you in all his majesty.

Christ is the most gigantic figure of history. To take in his full proportions one must be both near and away. The same is true of all greatness. Of all great poets, philosophers, politicians, men of science, it is said that their generation never knew them. They dawn upon us as time rolls past. Then their life comes out in its true perspective, and the symmetry of their work is revealed. We never know our friends, likewise, till we lose them. We often never know the beauty of a life which is lived very near our own till the hand of death has taken it away. It was expedient for us, therefore, that he should go—that we might see the colossal greatness of his stature, appreciate the loftiness and massiveness of his whole character, and feel the perfect beauty and oneness of his life and work.

4. Still another reason. He went away that we might walk by faith. After all, if he had stayed, with all its inconveniences, we should have been walking by sight. And this is the very thing religion is continually trying to undo. The strongest temptation to every man is to guide himself by what he can see, and feel, and handle. This is the core of Ritualism, the foundation of Roman Catholicism, the essence of idolatry. Men want to see God, therefore they make images of him. We do not laugh at Ritualism; it is intensely human. It is not so much a sin of presumption; it is a sin of mistake. It is a trying to undo the going away of Christ. It is a trying to make believe that he is still here. And the fatal fallacy of it is that it defeats its own end: He who seeks God in tangible form misses the very thing he is seeking, for God is a Spirit. The desire burns within him to see God; the desire is given him to make him spiritual, by giving him a spiritual exercise to do; and he cheats himself by exercising the flesh instead of the spirit. Hunger and thirst after God are an endowment to raise us out of the seen and temporal. But instead of letting the spiritual appetite elevate us into the spirit, we are apt to degrade the very instrument of our spiritualization, and make it minister to the flesh.

It was expedient in order that the disciples should be spiritualized that Jesus should become a Spirit. Life in the body to all men is short. The mortal dies and puts on immortality. So Christ's great aim is to strengthen the after-life. Therefore he gave exercises in faith to be the education for immortality. Therefore Jesus went away to strengthen the spirit for eternity.

It is not because there is any deep, mysterious value in faith itself that it plays so great a part in religion. It is not because God arbitrarily chooses that we should walk by faith rather than by sight. It is because it is essential to our future; it is because this is the faculty which of all others is absolutely necessary to life in the spirit.

For our true life will be lived in the spirit. In the hereafter there will be nothing carnal. Christ is therefore solicitous to educate our faith, for sight will be useless. There will be no eye, no pupil, no retina, no optic nerve in the hereafter, so faith is the spiritual substitute for them which Christ would develop in us by going away.

5. But the great reason has yet to be mentioned. He went away that the Comforter might come.

We have seen how his going away was a provision for the future life. The absent Lord prepares a place there; the absent object of faith educates the souls of the faithful to possess and enjoy it. But he provides for the life that now is. And his going away has to do with the present as much as with the life to come. One day, when Jesus was in Perea, a message came to him that a very dear friend was sick. He lived in a distant village with his two sisters. They were greatly concerned about their brother's illness, and had sent in haste for Jesus. Now Jesus loved Mary and Martha and Lazarus their brother; but he was so situated at the time that he could not go. Perhaps he was too busy, perhaps he had other similar cases on hand; at all events, he could not go. When he went ultimately, it was too late. Hour after hour the sisters waited for him. They could not believe that he would not come; but the slow hours dragged themselves along by the dying man's couch, and he was dead and laid in the grave before Jesus arrived. You can imagine one of his thoughts, at least, as he stands and weeps by that grave with the inconsolable sisters: "It is expedient that I go away. I should have been present at his death-bed scene if I had been away. I will depart and send the Comforter. There will be no summons of sorrow which he will not be able to answer. He will abide with men forever. Everywhere he will come and go. He will be like the noiseless, invisible wind blowing all over the world wheresoever he listeth."

The Doctrine of the Holy Ghost is very simple. Men stumble over it because they imagine it to be something very mysterious and unintelligible. But the whole matter lies

here. Our text is the key to it. The Holy Spirit is just what Christ would have been had he been here. He ministers comfort just as Christ would have done—only without the inconveniences of circumstance, without the restriction of space, without the limitations of time. More: we need a personal Christ, but we cannot get it, at least we cannot each get it. So the only alternative is a spiritual Christ, i.e., a Holy Spirit, and then we can all get him. He reproves the world of sin, of righteousness, and of judgment. Christ had to go away to make room for a person of the Trinity who could deal with the world. He himself could only reprove the individual of sin, of righteousness, and of judgment. But work on a larger scale is done now that he is gone. This is what he refers to when he said, "Greater works than these shall ye do."

And yet Christ did not go away that the Spirit might take his place. Christ is with us himself. He is with us, and yet he is not with us; that is, he is with us by his Spirit. The Spirit does not reveal the Spirit. He speaks not of himself, he reveals Christ. He is the nexus, the connection between the absent Christ and the world—a spiritual presence which can penetrate where the present Christ could not go. It was expedient for the present Christ to go away that the universal Christ might come to all.

Finally, if all this was expedient for us, this strange relation of Jesus to his people ought to have a startling influence upon our life. Expediency is a practical thing. It was a terrible risk going away. Has the expedient which Christ adopted been worth while to you and me? These three great practical effects at least are obvious.

(1) Christ ought to be as near to us as if he were still here. Nothing so simplifies the whole religious life as this thought. A present, personal Christ solves every difficulty, and meets every requirement of Christian experience. There is an historical Christ, a national Christ, a theological Christ—we each want Christ. So we have him. For purposes of expediency, for a little while, he has become invisible. It is our part to have him.

"More present to Faith's vision keen
Than any other vision seen;
More near, more intimately nigh
Than any other earthly tie."

(2) Then consider what an incentive to honest faithfulness this is. The kingdom of heaven is like a man travelling into a far country. And before he went he called his servants and gave to every man his work.

Are we doing it faithfully? Are we doing it at all? The visible eye of the Master is off us. No one inspects our work. Wood, hay, stubble, no man knows. It is the test of the absent Christ. He is training us to a kind of faithfulness whose high quality is unattained by any other earthly means. It was after the Lord was gone that the disciples worked. They grew fast after this—in vigor, in usefulness, in reliance, in strength of character. Hitherto they had rested in his love. Did you ever think what a risk it was for him to go away? It was a terrible risk—to leave us here all by ourselves. And yet this was one of his ways of elevating us. There is nothing exalts a man like confidence put in him. So he went away and let them try themselves.

We cannot always sit at the communion table. We partake of the feast not so much as a luxury, though it is that, but to give us strength to work. We think our Sabbath services, our prayers, our Bible reading, are our religion. It is not so. We do these things to help us to be religious in other things. These are the mere meals, and a workman gets no wages for his meals. It is for the work he does. The value of this communion is not estimated yet. It will take the coming week to put the value upon it. In itself it counts little; we shall see what it is by what we shall be.

Every communicant is left by Christ with a solemn responsibility. Christ's confidence in us is unspeakably touching. Christ was sure of us; he felt the world was safe in our hands. He was away, but we would be Christs to it; the Light of the World was gone, but he would light a thousand lights, and leave each of us as one to illuminate one corner of its gloom.

(3) Lastly, he has only gone for a little while: "Behold, I come quickly." The probation will soon be past. "Be good children till I come back," he has said, like a mother leaving her little ones, "and I will come again, and receive you unto myself, that where I am, ye may be also." So we wait, till he come again—we wait till it is expedient for him to come back.

"So I am waiting quietly every day,
Whenever the sun shines brightly, I rise and say, 'Surely it is the shining of his face'."

And when a shadow falls across the window of the room

Where I am working my appointed task,
I lift my head and ask if he is come."

The third national council of the Free Church Congress was held this year in Bristol, and judging by the reports in our English exchanges, was an enthusiastic and successful gathering. Dr. Clifford's presidential address on "The Federation of the Free Churches" was a leading feature.

For the first time in history Queen Victoria has held a reception for some of her subjects. After the return of the cruiser St. George from a three years' stay in South Africa, 24 officers and 284 men were presented to the Queen personally.



"For Christ and the Church."

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

Office: Wesley Buildings, Toronto.

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

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

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

We will send free of charge a copy of the Epworth League Manual and a set of valuable leaflets to any pastor who will organize a new League between now and the June Conference. Address—REV. A. C. CREWS, Wesley Buildings, Toronto.

ON THE ROAD.

It would almost seem as if bad roads and unpleasant weather have very little effect upon Epworth League gatherings. At the Goderich District convention in Clinton, the conditions were about as unfavorable as could be imagined, but the Ontario Street church was crowded to the doors, and my meetings at Londonboro' and Auburn were very well attended, although the nights were dark and the roads muddy.

"If we had been favored with fine weather our church would not have held the people," remarked the president of the League at Dundalk, and I could well believe it, for, as it was, the congregations were excellent on both Sunday and Monday. The pastor, Rev. R. J. Falls, speaks in the highest terms of his Epworth League. He declares that it is a great source of strength to him in his work, and that its members are the backbone of the regular weekly prayer-meeting.

The League at Dundalk is making a systematic effort to reach strangers and non-members. One of their plans is worth mentioning. They have had printed small cards, on one side of which is a list of the church services and names of officers. The other side reads as follows:

Dear Friend.—We were pleased to see you at church to-night. We cordially invite you to our League meeting to-morrow evening, where you will be made heartily welcome.

THE LOOKOUT COMMITTEE.

"What think ye of Christ?"—Matt. xxii. 34.

This card has the merit of brevity, as it can be read at a glance. Something of this sort is a great help to the Lookout Committee in approaching young people on Sunday evening.

There is a very pretty and commodious church at Dundalk, and the cause is growing. The Sunday-school, under the superintendency of Mr. D. R. Hammond, is specially efficient. There are nearly as many in the Methodist Sunday-school as the entire day-school attendance of the town. At the services on the Sabbath I noticed one thing that impressed me greatly. The entire choir got down on their knees during prayer, and maintained perfect quiet. They did not seem to realize that it was their privilege, as members of the choir, to sit bolt upright, gaze around the room, turn their music-books and whisper while the pastor was leading the devotions of the congregation.

At Flesherton the night was pitchy dark, the roads muddy, and about half an hour before the hour for commencing the service, rain came down in torrents. There was, however, an audience of about 150 persons. Since my last visit to this place our church has been beautifully renovated, and now presents a "spick-and-span" appearance. The collection was in aid of the Klondike Mission Fund, to which the Flesherton League intends to forward at least \$10. This is the first young people's society that I have heard of, contributing to this fund. I trust that their example will stimulate many others to do likewise.

On Monday of last week I had the pleasure of assisting in the organization of a new League at Old Wyndham church, on the Townsend Circuit. There was some little difficulty in getting it launched, owing to the fact that there was already a circle of King's Daughters in existence, and it was feared by some that there was not room for another organization. The junior pastor, Rev. J. M. Halth, explained that there was no thought of antagonism whatever, and he believed that the Epworth League had a work to do that no other society could do so well. At the evening meeting twenty-eight names were taken as charter members, a very good nucleus indeed. There appears to be plenty of talent around here, and no doubt the new League will prosper.

There were already three Leagues on this circuit, each of which is doing good work. At Mount Zion there has been a great revival, for which, I was informed, the League has been largely responsible.

At Bethlehem it is said that the League has been the salvation of the cause. Before it came into being there were but three members of the church at this place, and there was some talk of giving up the appointment, but as a kind of last resort it was decided to organize a League. The result has exceeded the expectations of the most sanguine. The church is now prospering, the membership has wonderfully increased, and all financial obligations have been met. A lady was heard to remark, "There would be no preaching to-day at Bethlehem if it had not been for the Epworth League."

While at Wyndham I stopped with Mr. H. A. Colver, an enthusiastic Sunday-school worker. He has the greatest Home Department in connection with his Sunday-school that I have heard of. Just think of it! The Sunday-school numbers about fifty, while the home class has a membership of 150. Some of these, of course, belong to other churches in the surrounding neighborhoods, and several are living at distant points, but all are under the supervision of an efficient Visiting Committee, who maintain constant communication with the members. Mr. Colver makes the home class go by keeping constantly at it. If he has five minutes conversation with a neighbor, or even a stranger, the probabilities are that he will ask him to join the Home Department. Wherever I go I find this to be one of the most progressive departments of Sunday-school work.

THE LEAGUE SUSTAINED.

The communications which have been received in answer to the criticism of the Epworth League in a recent number of The Guardian, are almost entirely on one side of the question. The pastors seem to be about unanimous in regard to the blessed influence of our young people's societies. We publish a few extracts from these letters in this issue, and next week some attention will be paid to the objections that have been urged.

Rev. T. Albert Moore, of Palmerston, says: "I have had no experience in the Leaguers absenting themselves from the prayer-meeting, and believe when we give them a hearty welcome, make the meetings bright and helpful, and instruct all the people, young and old, that the prayer-meeting is the common meeting-place for everybody, there will be few vacant chairs or absent faces. When I hear or read such complaints as are in the two articles recently published in The Guardian, I always wonder whether the complainers had great rousing prayer-meetings; young and old meeting together, before ever there was an Epworth League. If we search for it we may find local or even personal reasons for the League failing to be everything we desire in some churches. 'Perplexity' emphasizes another objection to the Epworth League. It is this—that our young people are impatient of ministerial influence or interference. And he seems to substantiate his point. But is that a general state of things? If so, I am astonished to know it. On the contrary, I have everywhere found the Leaguers have the greatest respect for their minister, and gladly welcome his presence and counsel in all their undertakings. And many ministers find it necessary to frequently treat their Leaguers to allow them to remain silent, and give all the time to the young people, instead of even hinting that 'they are to be seen, not heard.' My personal opinion is, that the trend of League work is in the direction of deeper spiritual life, richer intellectual attainments, stronger devotion to Christ and his church, and more earnest efforts to save souls."

Rev. Joseph Edge, of Goderich, writes: "As a minister, I have never been ignored by the members of the Epworth League of my congregation. They have always confided in me, consulted me on important questions, and sought my assistance in all spiritual matters. In nearly all the churches with which I have had to do, the young people have been a strong force in the general prayer-meeting, though I have occasionally had reason to fear that there was too great a disposition to draw a line between the young people and the older, that I regard as unprofitable for both. In special evangelistic services I have found the members of the Epworth League as willing to render assistance, and as influential (I have reason to believe), in bringing souls to Christ, as the older members of the church."

Rev. E. N. Baker, of Chatham, writes: "My experience and that of 'Perplexity' do not agree. In fact, my experience gives a direct negative to nearly everything he has written. I attend the League meetings frequently, and always feel that I have a free hand to do as I wish. The young people help me in revival work. It is true they do not attend the general prayer-meeting in as large a proportion as I would wish, nor do the old people. As to that 'gulf fixed' 'Perplexity' ought to be thankful that young people have given the young converts something to do, for that is the best way to keep them. I am persuaded if 'Perplexity' would attend the League meetings, and particularly the Executive meetings, he will find the Leaguers ready to assist in all Christian work. If, in announcing the League meetings, as I take it for granted he does every Sunday, he would urge the older people to attend, and then invite the young people to attend the general prayer-meeting,

he will find that he will be able to mix young and old in these means of grace. At least, this is my experience."

A prominent League worker, not a pastor, gives the following testimony:

"My experience has been, that when a church has a live Epworth League they also have a live prayer-meeting—this can only be accomplished by pastor and young people being in perfect sympathy with each other."

"While we call our society 'the young people's,' we are always glad to see the older people of the church, and no one is more welcome to our meetings than our pastor, and I am glad to say he attends nearly all of our meetings, and by his sympathy for our work, has won our hearts, and his words of encouragement are always appreciated by our members. I am happy to say no gulf exists between our League and the pastor and the church."

"In connection with revival services there is no organization in the Methodist Church to-day that is more helpful than the League. When we find young converts, we certainly invite them to join our society, and endeavor to get them at work immediately for the Master—because we recognize the fact that if a young Christian is to grow, he must work; and in our League we have an organization to that end that does not exist in connection with the weekly prayer-meeting."

"Then there are many of our young people who can only spare one night a week, and on that account, do not appear at the Wednesday evening prayer-meeting very regularly, and if they did, it might be in the capacity of a sponge, getting all and giving out nothing; while in the League we get them to work, and thus their usefulness to the pastor and church is very largely increased."

The Rev. Dr. Jesse B. Young, editor of Central Christian Advocate, in referring to the editorial in Zion's Herald, says:

"So far as this western region is concerned we can bear testimony that the League has been one of the chief elements of growth, and of revival power. We have reports on file from about forty presiding elders in the Mississippi Valley, and in the region beyond toward the Rockies, declaring that in their districts, almost without an exception, the chapters of the League have been helpers of the pastor, and evangelistic workers of a valuable type. In many instances pastors have testified in the same direction. Ever since the League was formed we have been in constant and vital contact with it in the west, and we have had unusual opportunity to know what it has been doing; we are glad to bear personal testimony to our conviction, that in all this western country it has been a blessing and an inspiration to the church."

AMONG THE LEAGUES.

The corresponding secretary of the Bell Street Epworth League of Christian Endeavor, Ottawa, writes: "Bell Street Epworth League of Christian Endeavor held its anniversary services, when Rev. W. H. Stevens, of Montreal, conducted the services. During the past year the society has made great progress in spiritual life, and the membership has greatly increased. The attendance at all the meetings is good, but especially at the monthly progress meeting. For December, January and February, 1896-97, the average attendance at progress meeting was thirty-one, and for the corresponding period of the present year it has increased to fifty-one. Under the fostering care of our pastor the League is doing a great work among our young people, and we all feel that in the Rev. W. J. Wood we have a loving friend and adviser, one who is ever ready to encourage and advise us in every good work."

The corresponding secretary of Walkerton League writes: "A very successful 'At Home' was given by the pastor and Social Committee, in the lecture-room, on Friday, March 11. The room was decorated with flowers and bunting, and the chairs were arranged in social-looking groups. During the evening the company was divided into groups of four, by means of numbered tickets, for the purpose of answering a list of questions entitled, 'The Caterer's Puzzle.' It consisted of twenty questions, each of which was to be answered by a single word ending in 'cate.' To evade the truth? Prevaricate. A short programme was rendered."

The president of the League at Galt writes: "We passed through a wonderful series of evangelistic services here during the month of January. Crossley and Hunter being with us. A most gracious work was wrought among our young people. Our League meetings have been largely attended since, the lecture-room of our church being crowded. We have held three reception services, the sight and spirit of which will not soon be forgotten. On February 21 we received seventy-six new members into our League. February 28, seventy more having signed the pledges, were received. March 14 another reception service was held, when fifteen joined, making a total of 161. Of these 135 took the active members' pledge, and twenty-six the associate pledge. At least twenty more will join. It is needless to say we have a very live League. Our old members especially are feeling the grand responsibility placed upon them, and are, by prayer and consecration, working in a manner that is very gratifying to all concerned. We believe there are very few League presidents surrounded by a more earnest and consecrated band of young Christians than we have here."

A CANADIAN SOCIAL.

The Epworth League of Christian Endeavor of Dominion Square church, Montreal, recently held a very interesting "Canadian social." Each visitor on entering the room was presented with a neatly printed souvenir card bearing on the front page a suitable inscription, the date, an invitation to attend the League meetings, a new up-to-date map, showing the extent and some of the resources of the Dominion of Canada, the maple leaf and beaver. The back page contained a fine, large engraving of the city of Montreal, Canada's commercial metropolis. The inside pages of the card were devoted to "items of interest to Canadians," containing the principal events which have occurred from 1497 to 1898, but—and here is where the successful part comes in—there was one blank space in every item, and, as each person was expected to fill up his or her card as rapidly as possible, it meant that these cards served as admirable excuses for moving from one part of the room to another, seeking information from friends, introducing strangers and becoming acquainted generally.

For a scheme to break up formality and promote sociability and good nature such a method as this was a decided success.

Next, blank sheets of paper were distributed on which those who wished to do so were invited to "write a brief patriotic essay on Canada, showing its resources, etc., or some of the advantages of living there, limited to six sentences, the first letters of same to form the word 'Canada.'"

Three judges were appointed, and two prizes awarded to the best and second best productions. Some of the results were said to be unique, even poetry being in evidence.

Then followed a tableau, in which the different provinces and territories of Canada were represented by a number of boys and girls, carrying typical emblems and numbers, so that those in the audience could fill in on their numbered slips the names of the provinces which they considered were thus indicated.

RESOLUTIONS ADOPTED.

The Hamilton Conference League Convention, at its recent session in Galt, adopted resolutions commending the Evangelistic and Missionary Forward Movements, and urging all the local societies to take them up. The convention also declared its sympathy with work of the Lord's Day Alliance, and declared its intention to uphold and encourage that organization.

In regard to the plebiscite on Prohibition the following recommendations were made:

I. That each League, immediately after the introduction of the bill into the House of Commons, send a communication, officially signed, to the representative of their constituency, and also to any member of the Senate who may reside within the range of their influence, asking such:

(1) To give their support to the principle of the bill and expedite its passage.
(2) To oppose all efforts, from whatever quarter made, to place on the ballot paper any but the straight question on Prohibition.
(3) To fix the time for the taking of the plebiscite as early as possible consistent with thorough and full discussion of the issue involved.

II. Also, we would urge that on the passage of the bill Leaguers seek to awaken public sentiment and opinion on Prohibition by holding meetings under their own auspices, by the circulation of suitable literature, by personal effort and conversation, and by co-operation with other more widely representative organizations in the same work. We believe that our young men should familiarize themselves with voters and voters' lists, so as to be available for canvassers, scrutineers, and assistants in getting out the vote, in order to promote an honest and full vote of the electorate.

PRAYER-MEETING TOPIC.

APRIL 17.—"THE KEEPING POWER OF GOD."

1 Peter i. 5; Deut. xxxiii. 27.

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

To know that our inheritance is reserved for us in heaven would yield us little comfort unless that knowledge were followed by the further assurance that the heirs to the heavenly reservation are also kept for its full enjoyment. The sailor's most pressing question is not so much as to the welcome which awaits him in his home, but whether he can outride the storm, and safely pass the rocks, and sail into the harbor. You must assure him of safety for himself, as well as of welcome to his home, if you would put his mind at rest. So it were vain for the apostle to talk of the land of pure delight, unless he could also assure us that we shall reach that land, having been kept from making shipwreck, and becoming castaways. What comfort and strength there is in that word, "kept!"

1. The meaning of "kept." The word in our topic text translated "kept," is borrowed from the military camp. It conveys the conception of an armed force employed in sentry or escort duty, surrounding the ward, and supplying a wall of enclosure and defence. So says Meyer, to whose clear exposition of this theme we express our indebtedness. Thus, he continues, does the divine power surround the saints as a body-guard during their sojourn in this perilous world. God is not only our exceeding great,

reward, but our shield. "God hath sent out his light and his truth to show us our dangers, and to lead us to high attainment and higher reward. The believer is not only kept by this outward defence, but is also kept by the Spirit enthroned within. Our weak natures are garrisoned, as it were, by reinforcements of divine strength. Not by providences acting on our outward life only, but by pouring power to resist and to overcome into our souls. God keeps us in our contact with evil. His grace within us is yet more blessed than his hand around us. An indwelling Lord is our security." And this inward and outward keeping is afforded in the hour of great need, in the time of great temptation, and when other helpers fail.

"I need thy presence every passing hour. What but thy grace can foil the tempter's power?"

2. Why the believer may confidently expect to be kept. (a) Because Christ has promised it, and what he has promised he is able and willing and determined to perform. The purpose of the Redeemer involved in the promises cannot be thwarted. He who has called us with so high a calling will not fail to deal effectually with all that would prevent it from being realized. (b) Because the sacrifice of Christ demands it. The expenditure of Calvary was gladly borne by our Saviour, not only to deliver his people from eternal woe, but "to purify unto himself a people for his own possession, zealous of good works." But is it possible to suppose that the whole scheme of redemption is to be destroyed on account of the supposed fact that, although he was able to purchase salvation, he is not able to preserve those who accept him by faith? Surely, since all power has been given unto him, and is now his, he is equally able to keep those who bear his name. (c) Because believers need it. What would it avail to trust Christ, if he could not keep? If sin must always master us so long as we remain in this world, it would seem that Christ were not equal to the task of aiding the believer to overcome. Thus the evil one might say to Christ, who subdued him once and forever, "Thou canst make thy saints obedient only by taking them beyond the range of my power; but leave them here within my reach, and thou canst not keep them from yielding to the temptations which I shall present." Our Saviour has not left himself open to such a charge from his vanquished foe: (d) Because the Christian inward experience implies it. The Holy Spirit is certainly in the heart of every believer. Above all things he desires that the entire being, which is his temple, should be kept pure and holy. And if he is only permitted to have his way, he will most certainly reduce the inward chaos to order, and reign without a rival in the inner empire. It would be at variance with his loving nature to excite desires after holiness in the breast, which he would not or could not meet. Take heart, O tempted child of God; thou hast abundant reason to rely confidently on being kept from known transgression, and kept for the cultivation of inward and outward holiness.

3. What is involved in being kept? It is important to clearly understand this. It does not mean that we shall lose our sinful natures. There will still be, after surrender to God, a tendency and liability to sin. Against this we must watch. From this we are promised that we shall be kept if we comply with God's conditions of keeping. Nor does "being kept" mean that we shall become sinless beings, who need not the daily cry for forgiveness; for in the best of men there must ever be much which requires the favor and mercy of God. Nor does it mean that we shall cease to be tempted—that alas! cannot be our lot, as long as we are passing through an enemy's land to our inheritance. Nowhere are we told that we shall be free from temptation. Satan becomes especially alert when the soul surrenders itself to Christ. Sin, partly inherited and partly built up by long indulgence in evil habits, will still press upon us. But it does mean that in the moment of temptation we shall have God's grace, and in the hour of trial his strength will bring us through triumphant, and we shall be conducted safely through the proud waters, so as to stand at last with the overcomers on the shore of the sea of glass, having the harps of God. Not taken out of the world, but kept from the evil.

4. How this keeping is effected. By the power of God. Consider that power in creation, in redemption, in history. In the life and resurrection of Jesus, in the forces of nature, and the laws of the universe, and we cannot but conclude that the power is abundantly equal to the work to be done. This power of God is put forth by the Holy Spirit. He dwells in our inner man, and exerts there a marvellous energy, yet the Holy Spirit works through our faith. God will do all that we can trust him to do; but he does not pledge himself to work independently of our faith, which is the means of our receptivity; the straits through which the ocean of divine fullness pours its tides.

Would you realize God's keeping power? Then give yourself entirely up to him, renouncing all trust in yourself, and all connection with evil. Choose definitely and forever the lot of the cross of Jesus. And then trust Jesus completely to keep you. When temptation approaches, look up and say, "Jesus, I trust thy keeping power." Nourish your faith by devout meditation on the promises of God. Do not look at your weakness or your foes, but at the mighty bulwarks of God's salvation. And when, amid the breaking light and exuberant gladness of perfect deliverance, you review the pathway by which you have come, you will forever thank his wondrous grace in keeping that which you committed to him against that day.



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

LESSON 3—APRIL 17.

THE TRANSFIGURATION. Matt. xvii. 1-9.

Golden Text.—"We beheld his glory, the glory as of the only begotten of the Father."—John i. 14.

Home Readings.—Monday, Matt. xvii. 1-9. Tuesday, Mark i. 1-11. Wednesday, John v. 19-32. Thursday, 2 Pet. i. 15-21. Friday, Heb. i. 1-14. Saturday, Rev. i. 9-18. Sunday, John i. 1-14.

EXPOSITORY.

1. "After six days"—The time is reckoned from the day on which Peter made his confession of Jesus as the Messiah. Luke says the time was "about eight days" after the other incident (Luke ix. 28). The expression "eight days" thus used is practically equivalent to "a week," so that there is no real difference. "Peter, and James, and John"—The three disciples who appear to have understood him best and to have been closest to him. "A high mountain"—Probably Hermon, though the exact place is a matter of doubt.

2. "Was transfigured"—St. Luke says, "The fashion of his countenance was altered." The Greek word means a change of form. How the change was effected we are not told; but the sequel implies that it was by being lighted up with a supernatural radiance. It was the bursting forth of the divine nature through the veil of the flesh. Luke informs us that "as he was praying, the fashion of his countenance was altered." There is profound import in that fact. Prayer still changes the fashion of the countenance. Men come to God with their faces shadowed with gloom, and they rise from their knees with them irradiated. They come with troubled looks, but they go away with a peace which causes the features to glow. It must have been some such inward communion with God that made the face of Moses so shine that he had to put a veil over it (Ex. xxxiv. 29-35), and that illumined the countenance of Stephen, so that it was "as it had been the face of an angel" (Acts vi. 15). In this world the countenances which shine with a holy radiance are the countenances of those who take delight in prayer.

3. "Unto them"—The vision was shared by all. That fact makes it certain that it must have been an actual appearance and not a vision or dream. "Moses and Elijah"—Representative of the law and the prophets. How the disciples recognized them we are not told, but the recognition was in no sense a matter of doubt. "Talking with him"—Luke tells us the subject of their conversation (Luke ix. 31). Apparently the visit was of a nature to be of value to Jesus himself as well as to the disciples who were privileged to witness it.

4. "Three tabernacles"—Peter, impulsive and ready for every good work, proposes to make three booths, similar to those built by Palestine peasants, for shelter from the sun, and for a lodge at night. They were also the shelter used during the seven days of the feast of tabernacles (Lev. xxiii. 42). "It is good for us to be here"—The expression implies that Peter, though "not knowing what he said," yet realized the blessedness of that spiritual exaltation and communion which they then enjoyed. He would prolong their stay by making this shelter of boughs, and so enjoy and have his Master enjoy this heavenly feast. Christ teaches us that on earth his people are not to seek high and ecstatic spiritual enjoyment merely, but to descend and do the Master's work and will.

5. "A bright cloud overshadowed them"—Instead of the booths which Peter would make, they were given a bright cloud. Luke says, "they entered into the cloud," meaning that the cloud hid Moses and Elijah from the disciples. There seems to be no Scripture warrant for the magnificent picture of Raphael, which represents the three floating in the air upon a cloud. "This is my beloved Son, in whom I am well pleased; hear ye him"—Not only did the inhabitants of heaven add their approval to the course which Jesus had marked out for himself; not only did Moses and Elias, as representatives of the Old Testament, show the agreement of the Scriptures with his programme; but the Father himself now added his approval. The voice, however, meant much more. It was a repetition of the assurance, given at his baptism, that this Jesus, who was on his way to the cross, was the true Messiah, and as such God's beloved Son.

6. "They fell on their face"—They were awestruck by the sound of the divine voice, which they heard and were sore afraid.

7. "Arise, be not afraid"—So the Lord ever speaks to his disciples in times of danger or fear. So he said when they were tossed on the stormy sea. There can be no danger if he is near.

8. "No man save Jesus only"—Spurgeon has thrown the light of a sanctified imagination upon this little clause, in an impressive way. He says in substance: (1) "Suppose they had seen no one. Think what a terrible awakening it would have been from the delusion so

long cherished." (2) Suppose they had seen only Moses. It would have meant going back from the grace of the Gospel to the rigor of the Law. (3) Suppose only Elijah. It would have meant blessed fulfillment exchanged for distant anticipation. (4) Suppose all three had remained, etc. (5) It was infinitely better as it was. The Law and the Prophets make way for him who is their Lord and their fulfilment.

9. "Tell the vision to no man"—In explaining this prohibition, Dr. Broadus says: "An account of the wonderful scene if given to the people in general, with their mistaken conceptions of Messiah, would only have excited fanaticism and precipitated the crisis." It was essential that Messiah should be rejected, and put to death with violence, or the scheme of human redemption would have failed. But, beyond the death of violence, there was the resurrection of a life of glory ineffable—full of splendor and joy. He talked of his "exodus," but going out of the life that is, means going into the life which is to be.

PRACTICAL APPLICATIONS.

1. The Transfiguration proves the divinity of our Lord. No such transformation could take place in a mortal. It was the glory he had with the Father before the world was, shining forth through the veil of the flesh.

2. It proves life beyond the tomb. Moses had died on Mount Nebo nearly fifteen hundred years before, and Elias had gone from earth about nine hundred years before, yet they now appear, visible to the eyes of the three disciples, and are heard talking.

3. Those who live nearest to Christ are chosen by him for the most exalted experiences. Be his loved disciple if you would be called by him upon some mount of transfiguration.

4. The Old and the New Covenants are united in Jesus. He is the fulfilment of the Law and the gracious answer to the cry of repentance. Great honor is due the prophets; they were God's mouthpieces to their own generations. But Jesus Christ is Lord of the prophets, and the final command from heaven is to hear his voice—that is, to be obedient to his teaching.

5. It is "good" to be with Christ on the mount. He invites you often to go up there with him, but it is not "good" to wish to stay there in selfish spiritual enjoyment while there are duties to others in the valleys below.

6. God's voice still speaks to us, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." To hear is to live.

7. There is now no injunction to keep silence. Therefore tell the vision, for the Son of man is risen from the dead.

INFLUENCE OF THE TEACHER IN AND OUT OF SCHOOL

BY MRS. GEORGE ACHESON, GODERICH, ONT.

What are the proper qualifications of a Sabbath-school teacher? A heart glowing with the love of God, desirous of being a worker in the Master's vineyard, combined with an ordinary knowledge of the Bible, also the influence of a high order of intelligence, is vitally necessary in our Sunday-school classes. We demand this of our teachers in our secular schools, and parents have a right to ask it of the Sunday-school teacher. It is not enough that the Sunday-school teacher should be spiritual; she must have intelligence wherewith to apply her spirituality to the very best advantage, and by the most attractive methods; also true refinement; and a sympathy with the highest truths in life, with knowledge of these truths from having lived them. This is the kind of teacher who efficiently teaches and influences from the right standpoint.

Perhaps this standard may seem high, but God does not call us to a work for which he will not fit us, and to take immortal souls under our care and teaching, and not be willing to make every prayerful effort within our power to so fit us so that we may influence them to aspire to the highest plan of life, is an awful mistake for which we will have to answer at the bar of God.

Never let us forget for one moment that the aim, object and end of all our conduct, teaching and influence is, that our class may know Christ, love and obey him. Prayer is the secret of power with God and with the class, and to go before the class lacking this armor, without the consciousness that through communion with him he has become a co-worker with us, must produce a lack which will be recognized by the class. Young people are so observant and are far quicker to discern strength of character, executive ability, and the broad-mindedness of cultivation than many are willing to believe, and to this, respect and attention are immediately given. They cannot analyze the qualities which draw them, but instinctively they feel the drawing strength of personality, and are attracted closely to it.

The influence of voice and manner may not be overlooked. Is the boy in your class growing rude in manner, or boisterous in speech? We know no means so sure to control these tendencies as firm, gentle tones. Every expression awakens or encourages the same spirit which produced it, so that the disposition we would encourage is the same we should manifest by the manner in which we address them.

Neatness and judgment in dress is a grand object-lesson on the part of the teacher. No reproach is more forcible to an overdressed or untidy pupil than the presence of a teacher of extremely neat and plain attire, and few are so obtuse as not to feel its effect.

The mind of the scholar should be led out, inquiry encouraged, and an endeavor made to establish a confidence between pupil and teacher, independent thought stimulated, that will quicken the mind, intellect and conscience,

and stir the better sensibilities of the heart and conscience. One lesson earnestly, thoughtfully considered, because of your answers to his questions, will not soon be forgotten. Let us not lay down too many rules or restrictions. If one should cause a continual shower of water to fall upon a flowering plant in order to wash off the parasites which injure the blossoms, the result would be that blossoms, as well as parasites, would be destroyed.

Have we, as teachers, looked well into and obtained broad and settled views upon the subject of systematically giving of our means to the Lord according as he has blessed us? Are we acquainted with the needs of the heathen world? And have we studied faithfully the temperance problem of the day? And are we impressed with our personal responsibilities along these lines? Indeed, the influence and opportunities of a loved and respected Sunday-school teacher seem almost unbounded. These, with many others, are all questions of vital interest to our scholars, and God is going to hold us responsible for the influence we wield along these lines.

The young plants growing for a time in this Sunday-school nursery are to be transplanted into God's spiritual vineyard, and become fruit-bearing trees, and their future strength, beauty and thrift will depend greatly upon the nature of the food which they receive while under our care. A wound in the tender sapling is often perpetuated in the hollow-hearted tree, and the sad consequences of inadequate spiritual diet may be seen in the dwarfed soul that goes through life with no power of manly action or self-denial. It has been said, train up a child in the way he should go, and when he is old he will not depart from it. May God impress upon us as teachers more than ever the possibilities as well as the responsibilities of the position.

If any teacher thinks that when the lesson is ended on Sabbath afternoon their responsibility and influence is at an end until the next Sabbath, they have made a grave mistake. You are their teacher all through the week, and they do not fall to see, mark and learn. Youth gains its knowledge of the world principally through its powers of observation, and, consequently, great care should be exercised, and every act and word be carefully guarded.

A short time ago I heard a mother expostulating with her daughter concerning a certain doubtful amusement. The young girl replied, "My Sunday-school teacher, Miss A—, often goes there, so I am sure there cannot be much harm in my going"—and so the daughter continued to go, regardless of her mother's anxiety.

As teachers, let us be prayerfully careful in regard to our example. Let us be bright, happy Christians, willing to deny ourselves if needs be. Our influence out of the school will not be made up of great sacrifices and duties, but will largely consist in little actions—where we go, in what amusements we participate, and how we speak—this, combined with smiles, kindness and small obligations given habitually, will win for us and help us to retain the heart and respect of our pupils, and in the effort to help and uplift others we shall rise to a higher plane of spiritual enjoyment ourselves.

INTERESTING INCIDENTS.

Mrs. Teller's daughter, who is said to be the pioneer of the Home Department in Brooklyn, reports some interesting incidents as related by her visitors. Here are some of their memoranda concerning the people upon whom they call:

"Mrs. H. A widow and a Christian, who washes for a living. I always like to call on her, and as she opens up her heart to me, I say, 'God bless the Home Department, which brings me in contact with these people.'"

"Mrs. O. Card always ready; also five cents. I know what that means to her, for she washes for a living. How glad she is to receive the quarterly, saying what a blessing the lessons are to her."

"Mr. and Mrs. V. Always ready for me, and, I think, study the lessons."

"Mrs. S. A new member from New York. A Baptist, but out of church for a long time. She realizes now that some one cares for her, and will be delighted to come to church. She feels that she has voice and lot in the matter, saying, 'Our Sunday-school' when speaking of it. When she asked about the collection, I referred her to the blue card, but she said, 'I must give more than that'; so she gave me fifty cents."

If a superintendent desires a quiet Sunday-school he must be quiet himself. If upon accession to office he finds a noisy school he must resist the tendency to conquer noise with noise. It will take some time to calm it down, but he can do it if he himself is calm and self-poised. But if he shouts and stamps and rings a bell, he will but add to the spirit of tumult. When the engine in a building rattles and bangs, every one in it is compelled to speak in a halloo key.—Pilgrim Teacher.

Years ago Bishop Vincent said that there were four kinds of Sunday-school teachers: "1. Those who leave upon the minds of their pupils a general impression, but no definite knowledge of which the pupil can make use. 2. Those who succeed in communicating knowledge, but do not provide for its retention by the pupil. 3. Those who communicate knowledge, and fix it in the memories of their pupils, but the knowledge is like seed carefully deposited in a paper or box. 4. Those who so impart knowledge that it develops self-activity and power in the pupil as seed wisely deposited in the soil, and which grows and bears fruit." It is worth belonging only to the last class.

News of the Week.

Monday, March 28.

The Marquis of Salisbury started for Beaulieu to-day.

The German Reichstag has adopted the Navy Bill without division.

The St. Lawrence is open for navigation all the way down below Sorel.

The Crow's Nest Pass Railway commission is holding its final sittings in Montreal.

In the British House of Commons Mr. A. J. Balfour promised a Ministerial statement on the situation in the far east before Easter.

The Chinese garrisons have been withdrawn from Port Arthur and Ta-lien Wan, the Russians landed and the Russian flag hoisted at both places.

The Montreal city council appointed a deputation to go to Ottawa and urge the Government to carry out without delay its share of the harbor improvements.

Tuesday, March 29.

The Franchise Bill passed the House of Commons.

Six new election protests have been filed, making twenty filed to date.

A conference of railway men was held at Buffalo with the object of settling the present war in rates, but it adjourned till to-morrow without taking any action.

At the Toronto Assizes Mrs. Hesketh secured a verdict against the city for \$1,000 damages for the death of her seven-year-old son Percy, at the Bijou fire, September 24 last.

Mr. Blair, Minister of Railways, has expressed his opposition to railway monopoly in British Columbia, and it is thought his influence may carry the Kettle Valley Railway charter in the Railway Committee.

The gunboats and Anglo-Egyptian troops attacked Shendi on Saturday, destroyed the forts, captured quantities of grain, cattle and ammunition and liberated over 600 slaves, mostly Jaalins. The dervishes lost 160 men. There were no casualties on the Anglo-Egyptian side.

Thirty farmers in the neighborhood of Kankakee, Ill., most of them accompanied by their families, left for Alberta District, Northwest Territory, to found a colony. They will locate on the Saskatchewan River, near Edmonton, a city of 3,000 people.

Information has been received at Halifax that the Ottawa Government intends, when the close season for lobsters begins this year, to put on five steam cutters to prevent illegal lobster fishing on these coasts. Four will patrol the Nova Scotia shore, where the poaching is carried on most extensively, and one at the Magdalen Islands. The illegal fishing last season was most destructive to the lobster grounds, and was prosecuted without hindrance.

Wednesday, March 30.

Models for the proposed statues of the Queen and Hon. Alex. Mackenzie are now on exhibition at Ottawa.

Orders have been issued to mobilize all Spanish warships, and a second torpedo squadron is being prepared for sea at Cadiz.

It is reported that President McKinley's latest plan is to purchase Cuba from Spain for two hundred million dollars.

The big deputation from Essex presented their case to the Government at Ottawa regarding the prohibition of the export of natural gas.

Mr. R. E. Watts, of the Agricultural Department at Ottawa, is the inventor of a roller boat, which it is claimed possesses many advantages over the Knapp invention.

The Government's Yukon Bill, which had passed the Commons at Ottawa by a large majority, was thrown out in the Senate, by a still larger majority.

The British House of Commons, by a vote of 243 to 133, rejected the bill introduced by Michael Joseph Flavin, anti-Parnellite member for North Kerry, to amend the land laws of Ireland in favor of the tenants, and including the restoration of the evicted tenants. The Chief Secretary for Ireland, Gerald Balfour, opposed the measure, pointing out that the Irish land laws are now more favorable to the tenant than in any country in the world, giving figures to show that under the existing law the evicted tenants are making good progress.

Thursday, March 31.

Two inches of snow fell in North Creek, Warren county, New York.

The British revenue returns for the year ending March 27 show an increase of £2,664,119.

(Continued on page 13.)

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEADLE, pastor Christian church, Lowellville, Ohio. Remember.

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Is the best—in fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

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PROLONGS LIFE
RELIEVES SUFFERING
REMOVES ANXIETY
QUIETS THE NERVES

It never fails to help palpitation, dizziness, pains about left breast or back, pressure in the head, fear of death by heart failure, etc. Every sufferer should carry a few of these pills.

\$500 expenses consulting a specialist at New York or London might not do any more. The same medicines will almost certainly be prescribed.

Sold only by me, so that every box will be genuine and fresh.

Delivered prepaid by mail with full directions and advice, at 50 cts. per box of 50 doses, or 5 boxes for \$2.50.

Correspondence invited.

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MANUFACTURERS Life Insurance Company

	INCOME.	ASSETS.	BUSINESS IN FORCE.
Dec. 31, 1887.	\$27,964	\$155,877	\$2,836,000
Dec. 31, 1892.	230,281	538,067	8,136,989
Dec. 31, 1897.	448,000	1,306,466	11,806,000

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Births, Marriages and Deaths.

MARRIAGE.
WANSBROUGH—MARSHALL—On Tuesday, Jan. 11, at the residence of the bride's mother, "The Maples," by the Rev. J. J. Ferguson, brother-in-law of the bride, Mr. W. A. Wansbrough, Reeve of Amaranth, to Miss Addie Marshall, youngest daughter of Mrs. I. Marshall, of "The Maples."

DEATH.
GARRETT—At 20 Howland Avenue, on Monday, April 4, Ella, beloved wife of Capt. W. Garrett, aged sixty years.

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and take no other.

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Stammerers, are you anxious to be freed? If so, come and learn my trouble. Many have come and been made good. You pay nothing until satisfied of the correctness of my system.

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THE SIMPSON STORE is planning to extend its MAIL ORDER SERVICE and do a bigger Mail Order business. There's a way to

do it if one knows how, and what we don't know we're going to learn by getting good men round us. We're satisfied in advance that there's tremendous new trade within our reach; and, with new ambition to do things right, and new facilities for handling larger business, we believe the service of this store will be the quickest in the country.

We are here to gather the bulk of the Dry Goods trade, both in Toronto and out of it. We have the handsomest store in Canada—see illustration on back cover of this paper—seven floors in all. Basement, five store floors, and one at the top for workrooms. Half a hundred different departments, with a competent man at the head of each, and men and women behind the counters as thick as grasshoppers. Our goods of all sorts are the best of their kind, with everything warranted exactly as represented. Bring it back if you'd rather have your money, or send it back if you live outside Toronto. All our strength and wit is used to oblige customers and facilitate trade.

So that the best store for Mail Order customers is the safest, and the safest store is the one that values their goodwill more than dollars. We mean this to be something more than a place to sell goods and grow rich and forget the buyers. But perhaps we're only talking for the sake of talking. Perhaps not. You shall see.

Please don't mistake. When we say "Mail Orders" we don't mean you to order only goods that can come back to you through the post-office, though that is a perfectly safe way for small parcels—not one in a hundred thousand is lost. What we mean is, you may send us, by mail, your order for anything you need, and it will be promptly forwarded to you in the safest way, at the lowest cost for transportation; and, after you add the charges to your BICYCLE or BED-ROOM SET, or whatever else you select from our Catalogue, you will find you have saved dollars.

Our New Spring Catalogue is now ready. It may be to you almost as good as a trip to Toronto without the fatigue, if you will use it. A complete store, always waiting for your leisure. An experienced shopper here to fulfil your commands. If a Catalogue has not yet reached you, please write for one, addressing your letter or card exactly as below.

THE ROBERT SIMPSON Co. (Limited)

Department G.

TORONTO, ONT.

News of the Week.

(Continued.)

By a vote of 18 to 18 the Ohio State Senate defeated the Sullivan Bill abolishing capital punishment.

The British steamer Leechmere, Captain Butter, is believed to have been lost, with all hands. She left the Tyne on March 23 for London, and has not been heard of since.

The British cruiser, Rapid, from Gibraltar March 19, regarding whose safety considerable anxiety was felt because of her non-arrival in London, has reached Plymouth.

Sir Julian Pauncefote, the British Ambassador at Washington, paid a personal visit to Captain Sigbee at the Navy Department, and left with him a note of congratulation in behalf of the Queen for his escape from death in the Maine disaster, and on his conduct on that occasion.

Friday, April 1.

The Spanish torpedo flotilla has arrived at Porto Rico.

Three more protests in connection with the Ontario elections were filed, making a total of 37.

The strike in the Bertram shipyards ended to-day, and the men will go back unconditionally to work.

Both houses of the General Assembly of the State of Ohio passed a bill appropriating \$500,000, to be used in case of war, the money to be placed at the disposition of the State Government.

The northern portion of Toronto was visited by a fierce fire, which not only destroyed property to the amount of \$40,000, but involved the loss of a brave fireman's life and caused serious injuries to five of his companions.

The message, which the Cuban Colonial Government has addressed to President McKinley through Senator Polo Bernabe, Spanish Minister at Washington, the full text of which has been published in Madrid, has caused a feeling of deep emotion throughout Spain, since it represents the opinion, not only "of a large majority of the Cubans," but also the unanimous feeling of all political parties, whose leaders were consulted prior to its despatch.

Saturday, April 2.

Forty thousand coal miners in South Wales have struck.

Four additional protests were filed at Osgoode Hall, making a total of 41.

The United States Government has given orders to abandon the Maine, sunk in Havana harbor.

The Chinese complain bitterly of the fact that they do not possess a war port for the five warships which are being built for them abroad, and which are due to arrive in Chinese waters this summer.

The opinion almost universally held in Washington to-day by leading public men and diplomats is, that the crisis will reach its climax next week, and that the question of war or peace will be determined within the next seven days.

The first through train de luxe to be despatched direct to Tomsk over the Siberian line, which in a few years will run to Port Arthur, is finished. It is composed of four splendid cars, built at Moscow, an open saloon dining-car, bath-room, library, telephones, electric lighting, refrigerators, ventilating apparatus, piano, chess, and means for gymnastic exercises. Nothing like it has ever been seen on a Russian railway.

The Lozier Company, manufacturers of the Cleveland Bicycle, have been compelled to increase their night shift, and run night and day in order to catch up with the orders which they have received this season. The rush of business has also necessitated almost doubling the office staff.

Connexional Notices.

MISSION ROOMS RECEIPTS To April 4, 1898.

ORDINARY FUND.

Weston, J. J. Ferguson,	\$35 00
Toronto, Wesley Church, J. H. Holmes,	20 00
Elm Street, Berkingshaw,	10 00
Trinity, James Matheson and fam.,	7 00
Collingwood District, T. E. Bartley,	50 00
Greenmore, J. Bedford,	140 00
Kirkton, Thos. J. Snowdon,	69 85
Toronto West District Epworth League,	
Miss Leacock,	4 69
Thorold, Dr. J. Philp,	105 00
Walkerton, D. A. Moll,	100 00
Iroquois, J. A. Jackson,	112 88
Gaysboro, N.S., a Friend, per S. F. Huestis,	25 00
Dalston, H. A. Brown,	75 00
Ridgeway, A. A. Bowers,	50 00
King, C. T. Cocking,	60 00
Niagara Falls South, J. C. Stevenson,	53 00

FOR KLONDIKE MISSION.

Amount previously acknowledged,	\$1,844 97
A. J. Hume, Richmond Hill,	1 00
M. Carrothers, Methven, Man.,	1 00
J. W. Carrothers,	1 00
Jas. Gordon,	1 00
W. F. Hartwell,	1 00
W. T. Britton,	1 00
C. Leachman,	1 00
T. E. M. Banting,	1 00
C. R. Banting,	1 00
Collection,	per Rev.
G. F. McCullagh,	9 10
W. H. Sherwood, Brighton,	2 00
Collection, Yorkton, N.W.T., per Rev. H. J. Miller,	50 00
J. Evelyn, Montreal,	5 00
Seneca Jones, Hamilton,	5 00
Wm. Crawford,	2 00
Columbus, per Rev. E. A. Tonkin,	8 00
J. S. Grandy, Boscawen, Assa,	2 00
J. W. McNeil, Alameda, Assa,	2 00
Samuel Burckell,	2 00
Collection, Salem, per Rev. T. J. Snowdon,	1 21
Joseph Pearn, Salem,	1 00
Thos. Crago,	1 00
Mrs. Morrow,	1 00
Wm. Switzer,	2 00
Alex. Kirk,	1 00
P. A. Spurling,	1 00
Robert Fletcher,	1 00
Wm. Hazlewood,	1 00
Mrs. Snowdon,	2 00
Pembroke Sunday-school, per Ira E. Wright,	15 54
Mrs. W. J. Crothers, Nap.,	5 00
Miss Kate B. Johnson, Acadia Mines, N.S.,	1 00
"One of God's children," Victoria, B.C.,	1 00
Mr. and Mrs. Biehard, Baltimore,	13 50
Mrs. E. E. Starr, Kingston,	1 00
Mrs. W. Harrison, Sheffield, N.B.,	2 00
Mrs. Thos. P. Taylor,	2 00
Ridlington Epworth League, Grenfell, Man.,	1 00
Sharon Epworth League, Chesley,	3 75
Miss E. Long, Charlottetown, P.E.I.,	2 00
Rev. W. J. Kirby,	2 00
T. A. Howard, Aylmer, Que.,	1 00
Pine Creek, N.W.T., per Rev. S. T. Robson,	4 00
Rev. Geo. E. Smith, Golden, B.C.,	2 00
John Thompson, Pine River,	1 00
Hope Church, Minto, per Rev. T. R. Rydell,	2 12
Wilton, per Rev. W. Coombe,	5 00
Rev. Thomas Cobb, Toronto,	2 00
"A Supernatural,"	1 00
Adolphus Andrews, Lambeth,	5 00
Jas. C. and R. Brown, Holland, Man.,	10 00
Miss J. Hyatt and Miss J. Mebins,	
Somenos, B.C.,	5 00
Simcoe Street, Oshawa, per Rev. J. P. Wilson,	7 15
Simcoe St. Epworth League, Oshawa,	12 95
Woman's Missionary Society, Peel,	1 25
Wesley Baker, Littlewood,	2 00
Mrs. Samuel Baker, jr., Littlewood,	25
Jessie and Myrtle Baker,	25
Samuel Baker, sen.,	1 00
Mrs. Weeks,	1 00
Mrs. Morden, Lambeth,	1 00
Mr. and Mrs. H. B. Stevens, Lambeth,	2 00
Victoria McLean, Byron,	25
Samuel Edwood,	25
Joseph Cassidy,	50
Ida Wells,	25
Thomas Foster,	25
Miss Findlay,	1 00
Mr. and Mrs. J. R. Waite, Byron,	2 00
James E. Griffith, Byron,	1 00
H. P. McNice,	1 00
Miss Flawn, White Oak,	50
Wm. Shore,	50
Miss Davis, Tampo,	1 00

Stonewall, Man., reports a subscription list of at least \$50.00, special for this fund.

NOTICE.

Superintendents of circuits will please note that subscriptions to the Klondike Fund, being special and altogether outside of the regular missionary contributions, are not to be entered among circuit returns, when reporting to District Meeting. Besides being acknowledged in the GUARDIAN and Outlook, they will be printed in a separate list in the Annual Report.

ROOFING.

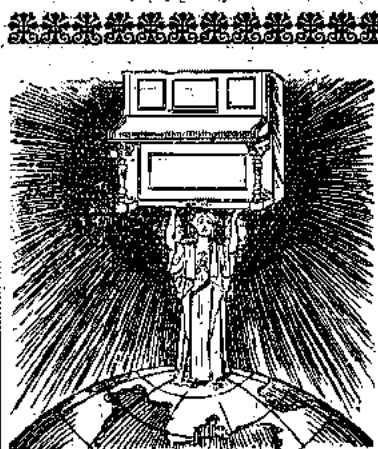
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Toronto Markets.

STREET PRICES.

Wheat, white, per bush,	\$0 78	\$0 80
Wheat, red, per bush,	0 8	0 88
Wheat, goose, per bush,	0 83	0 84
Wheat, spring, per bush,	0 84	0 85
Barley, per bush,	0 35	0 36
Oats, per bush,	0 32	0 33
Peas, per bush,	0 55	0 56
Blue peas,	0 65	0 66
Rye, per bush,	0 49	0 50
Blackwheat, per bush,	0 40	0 41
Turkey, per lb.,	0 10	0 11
Ducks, per pair,	0 60	0 75
Chickens, per pair,	0 40	0 75
Geese, per lb.,	0 06	0 07
Butter, in lb. rolls,	0 16	0 17
Eggs, new laid,	0 09	0 10
Potatoes, per bag,	0 65	0 70
Beans, per bush,	0 80	0 90
Onions, native, per bag,	0 60	0 60
Hay,	1 00	1 00
Straw,	5 50	6 00
Beef, hinds,	0 08	0 09
Beef, fore,	0 04	0 05
Lamb, carcass, per lb.,	0 07	0 08
Feal, carcass, per lb.,	0 07	0 08
Mutton, per lb.,	0 08	0 08
Dressed hogs,	5 50	6 00

LIVE STOCK MARKET.

Milk cows, each,	\$25 00 to \$42 00
Export cattle, each,	3 75 to 4 25
Easter cattle, per cwt.,	4 00 to 4 25
Butcher's cattle, cwt.,	3 50 to 3 75
Butcher's good cattle, cwt.,	3 25 to 3 30
Butcher's corn. cattle, cwt.,	3 75 to 3 90
Bulls, per cwt.,	2 75 to 3 65
Feeders, per cwt.,	3 50 to 3 75
Stockers, per cwt.,	3 20 to 3 50
Export sheep, per cwt.,	3 25 to 3 50
Butcher's sheep, each,	3 00 to 3 45
Yearling lambs, per cwt.,	4 00 to 5 51
Spring lambs, each,	3 00 to 3 60
Cattle, per head,	3 00 to 8 00
Choice bacon hogs, per cwt.,	4 70 to 4 75
Light hogs, per cwt.,	4 40 to 4 60
Thick fat hogs, per cwt.,	4 30 to 4 35
Stags, per cwt.,	4 50 to 4 40
Sows, per cwt.,	3 00 to 3 25
Stags, per cwt.,	2 00 to 2 25

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Horrors of Music.—"Why, yes; the boy was eternally playing the violin about the house; and, in self-defence, I had to hire teachers, and let him develop himself into an artist, or it would have been unendurable." "That's what might be called making a virtuoso out of necessity."—(Chicago Tribune.)

Charles Kenny, dining once at the house of a friend, chanced to swallow a piece of cork with his wine, the result being a severe fit of coughing. "Take care, my friend," said his next neighbor, with a rather feeble attempt at humor, "that's not the way for Cork!" "No," gasped the irrepressible sufferer, "it's the way to kill Kenny!"

An Ontario exchange relates this anecdote: "Many years ago says the Bishop of Manitoba, I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service. 'Yes,' he said, 'perfectly safe. There is not a white man within a hundred miles.'"

At a recent revival meeting, which was being conducted in a neighboring city, the services were disturbed by two young men who audibly scoffed at everything they saw or heard. Finally the pastor remonstrated with them on their behavior, and asked them why they attended the meeting. "We came to see miracles performed," impudently replied one of the rascals. Leaving the desk and walking rapidly down the aisle, the pastor seized one after the other by the collar, and, as they disappeared out of the door, remarked, "We don't perform miracles here, but we do cast out devils."—(Ex.)

The superintendent of a Sunday-school was one afternoon explaining the story of Elijah and the Prophets of Baal—how Elijah built an altar, put wood upon it, and cut a bullock in pieces, and laid it upon the altar. "And, then," said the superintendent, "he commanded the people to fill four barrels with water, and to pour it over the altar, and they did this four times. Now I wonder if anyone can tell me why all this water was poured over the bullock upon the altar?" There was silence for a few moments, and then one little boy spoke up: "Please sir, to make the gravy."—(Ex.)

A couple of tourists staying at Loch Ness had a fancy one fine Sunday to go for a row on the loch. They met the boatman just leaving his house dressed in a suit of glossy black, and with an extra large Bible under his arm. "We want to go for a row," said one of the tourists. "Dae ye no' ken it's the Sawbath?" was the reply. "Ye'll no get a boat frae me the day; forbye I'll let you know I'm an elder of the kirk. No, I'll no' let ye the boat, but I'll tell ye what I'll do for ye. Do you see yon green boatie doon among the rushes?" "Yes." "Weel, she's ready, with oars inside. Jist row oot to the middle, and I'll come down to the bank an' swear at ye; but never mind—jist row on, an' I'll call for the money on Monday."—(The Rival.)

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No man is better known or more generally beloved in the city in which he lives than Prof. Adam Hendershott. His conversation is quite devoid of bitterness. Only once was he ever known to say anything indicating even the slightest trace of ill-temper. Travelling toward on a suburban trolley-line to call upon a friend, he asked the conductor to transfer him to the city street-cars at a certain point.

Soon afterward the car stopped, and he was surprised to see outside the very friend he was seeking. He started to leave the car, but the conductor accosted him.

"You can't change for your car here," he said brusquely. "Go back!"

The professor passed him, taking no notice.

"Can't change cars here, I tell you!" snapped the conductor again.

Prof. Hendershott, deep in conversation with his friend, merely waved his hand to signify that the car might go on without him.

"Here, you old jay!" cried the man with the brass buttons, angrily. "Don't I tell you that you can't change cars at this station?"

The good old professor answered with severity, "But I can change my mind at this station, can't I?"—(Exchange.)

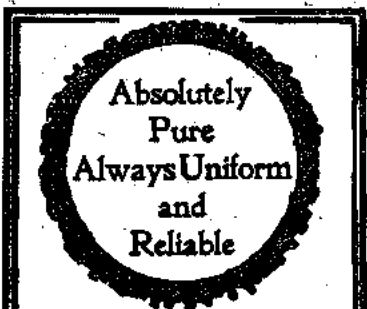
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THE HOUSE OF TATTERSALL.

The cable brings the news of the death of Edmund Tattersall, the head of the celebrated firm of auctioneers whose horse mart at London, England, is the most famous in the world. The history of this firm makes most interesting reading, and forms a record which for continuity and stability is not likely to be equalled on this side of the Atlantic.

Richard Tattersall, the founder of the firm, came up to London from Lancashire about the middle of the last century. He was engaged to manage the stables of a well-known sporting Duke, and by the time of the latter's death, in 1773, he had amassed a considerable sum of money. Instead of looking for a new situation, Mr. Tattersall established his famous mart for the sale of thoroughbred horses and hounds. Here he reigned supreme until his death, in 1795, at the age of seventy-two. He was succeeded by his son, Edmund, who conducted the business until his death in 1810, when his son, the second Richard Tattersall, took charge of the business. Richard Tattersall continued at the head of the firm until he died, in 1858, and his nephew, Edmund Tattersall, who was born in 1815, and has been associated with him for a number of years, took his place. It is this Edmund Tattersall who has just died.

It is remarkable that heads of the firm should all have possessed to such a high degree the successful qualities of the auctioneer. Yet they appear to have done so, and to have commanded not only an unrivalled knowledge of horses and pedigrees, but the full confidence of buyers, with most of whom they were on terms of personal friendship. Many of the most celebrated racehorses of the time have come under the hammer in their rooms; and the Prince of Wales, Lord Rosebery and other well-known men of the turf have been familiar figures at their auctions.

Probably the greatest horse sales ever held were conducted by them. The stud of Mr. Blenkiron, which they sold in 1872, realized \$600,000, one of the horses sold fetching the then unparalleled price of \$62,500. In 1884 Mr. Tattersall conducted the sale of Lord Flammouth's horses, which brought \$553,000. He received the highest bid ever made in a sale ring when he sold the horse Meddler for \$72,500. The high standing of the firm could not well be better shown than by the fact that one Tattersall sold the horses of William IV., in 1837, and another sold the Queen's stud in 1894. Mr. Tattersall's sons, who were associated with him, are likely to continue the business, which has now been conducted by the family with such great success for four generations.—The Sun.

CANADIAN BUTTER AT THE TOP.

The St. Mary's Creamery Co. recently made a shipment of butter direct to England, which sold for one-half to one shilling per cwt. (112 lbs.) higher than the Danish butter was selling for at the same time. The St. Mary's butter brought 108 shillings, and the Danish from 106 to 107 shillings. This result is very gratifying indeed, and shows what the possibilities are in the development of our export butter trade. We have as good facilities in Canada for making first-class butter as the Danes have, and we have only to make the good qualities of our butter known in order to obtain the highest price.

The St. Mary's creamery is to be commended in the efforts it is making to establish a trade with Great Britain. If every creamery would adopt the same plans, and ship all the butter made direct, it would not be long before we had created a large export demand for Canadian butter. The shipment referred to above netted 20 3-4 cents at the factory, and the company were able to pay the patrons 19 1-2 cents per lb. for butter fat. They have averaged 13,000 lbs. of butter per month during the winter, and expect to make 15,000 lbs. during March. There are now six skimming stations in addition to the central creamery at St. Mary's. The business is growing very rapidly, and the manager, Mr. J. Stonehouse, expects to be turning out about 12,000 lbs. per week in the middle of the summer. The firm has direct connection with British commission houses, where the butter is sold on its merits.—Farming.

CANADIAN VS. DANISH BUTTER.

Canadian butter-makers have not yet done their best. A Liverpool commission firm recently sent out a circular quoting finest Canadian creamery at 90 to 96 shillings a cwt.,

strictly finest Ingersoll 96 to 100 shillings, finest Argentine 94 to 104 shillings, finest Australian 98 to 106 shillings, and finest Danish 110 to 116 shillings. It is easy to see that Denmark, lying adjacent to the British market, may excel us, but that Argentine and Australian butter, shipped for thousands of miles under a tropical sun, should outsell ours by one to two cents a pound can only be explained by defective manufacture or shipment. The total exports of butter from Canada during the year 1897 were 11,453,351 pounds, and the loss to Canadian dairymen by falling short of Danish quality at least half a million dollars.

Dr. Reid (Con.) member for Grenville, asked the House of Commons last week to authorize the payment of a bonus of one cent per pound on the finest Canadian creamery butter exported to Great Britain. He pointed out that while Denmark exported 187,000,000 pounds to Great Britain, all of the British colonies, including Canada, only exported 30,000,000 lbs. The Liberal members unanimously opposed the resolution, and it was defeated by 80 to 34. It is just as well that it was beaten. Regular Canadian creamery was recently quoted in Great Britain at 20s. per cwt. below the finest Danish. Even a special brand of Canadian creamery was 16s. below the best Danish. If Canadian producers will improve their product up to the Danish standard, they will not require a bonus to enable them to capture the English market, and if they do not improve, even a bonus will not enable them to obtain the market.—The Sun.

SELECTED NOTES.

The St. Mary's Argus says that Avonbank creamery is turning out 2,500 lbs. of butter per week. In ten years this factory has turned out \$250,000 worth of butter and cheese.

The Paris Review says that the acreage of fall wheat planted in that neighborhood is much greater than it has been for many years. Present appearances, says The Review, point to a good crop.

John R. Scott, of Napanee, has, says The Beaver, purchased an evaporating plant at Camden East. He purposes using this for the evaporation of potatoes, onions and apples. The capacity of the evaporator is 100 bushels of potatoes per day, and the price now being paid for potatoes is 40 cents per bag. A bushel of 60 pounds is, says The Beaver, reduced in weight to five pounds without material loss of flavor or nourishment.

The United States Department of Agriculture of Washington, estimates that the increase in the value of the live stock of the United States during the past year amounted to a little over \$236,000,000, or upwards of 14 1-4 per cent. Farm horses increased in value by close on 25 3-4 millions, milch cows by over 65 1-2 millions, oxen and other cattle by over 104 1-4 millions, sheep by nearly 25 3-4 millions, and swine by upwards of eight million dollars.

As Owen Sound has declined to give the assistance asked for by the Beet Root Sugar Company, organized in that town, the promoters of the industry have applied to Warton. At a public meeting held in the latter place, a resolution was unanimously passed in favor of a loan of \$20,000 by the corporation to the company as soon as the company has \$30,000 worth of stock subscribed, and has secured a change in its charter allowing it to locate in Warton. B. B. Freeman said if the industry was located in Warton he would take forty shares, and the Mayor said he would treble that amount.



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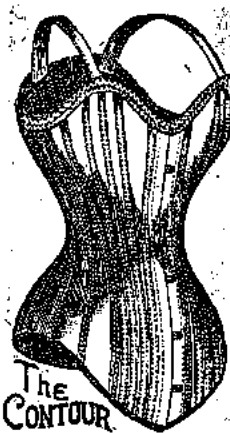
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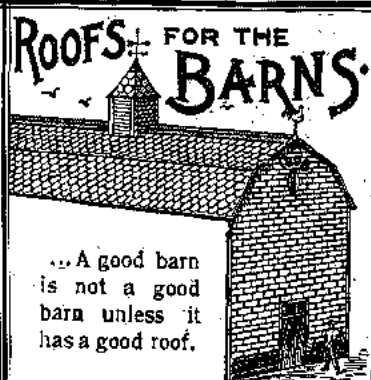
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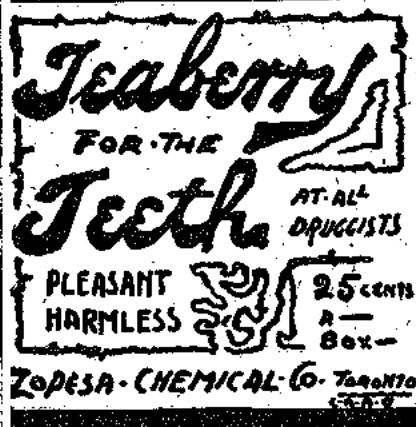
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Connexional Notices.

DR. HENDERSON'S ENGAGEMENTS.
Apr. 10—St. Thomas, Central.
17—Prescott.
24—Milton.
25—Clinton (Ruttenburg Street).
May 1—Toronto, Berkeley Street.
8—Trinity.
June 2—Bay of Quinte Conference (Lindsay).
8, 6—Guelph Conference.
15—Whitby.

DR. POTTS' ENGAGEMENTS FOR 1898.
Apr. 10—Parkdale and Woodgreen.
17—Milton.
24—Thorold.
May 1—Collingwood.
8—Niagara Falls.
15—Toronto, Annette Street, 11 a.m.; Clifton Street, 7 p.m.
22—Hamilton, Hannah Street.
29—Lowville.

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

Ap. 10—Aurora.
17—Toronto, Chilton St. and McCaul St.
24—Hamilton, Barton St. and Simcoe St.
25—Toronto, Wesley Church.
May 1—Woodward.
8—Minden.
8—Berlin.
9—Woodham.
10—Thorold.
11—Lynedoch.
15—Oxford Centre.
16—Dereham Centre.
17—Brownsville.
18—Aron.
22—Angus.
24—Coldwater.
25—Perry Sound.
29—Kincardine.
30—Elmhurst.
31—Shedden.
June 1, 2—London Conference at Chatham.
5—London.
6—Hamilton Conference, at Guelph.
16, 17—Nova Scotia Conference, at Truro.
19, 20—Sydney and N. Sydney, C.B.
23—Newfoundland Conference, at St. Johns.

VICTORIA UNIVERSITY.
SPRING CONVOCATION, 1898.
Friday, April 22—Meeting of the Theological Club in the College Chapel, 8 p.m.
Sunday, April 24—Baccalaureate Sermon in the College chapel at 3 p.m., by the Rev. A. C. Courtney, B.D.
Monday, 25th—College District Meeting at 9 a.m. Competition for the Michael Fawcett Bursary at 8 p.m.
Tuesday, 26th—2 p.m., Meeting of the Senate. 8 p.m., Convocation for Degrees in Divinity. Address by Rev. Dr. Reynar on "The Relation of Learning to Religion."
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J. Kerr Fyfe, B.A. James Fair.
E. P. Clement. Wm. Hendry.

BAY OF QUINTE CONFERENCE.
CONFERENCE PROGRAMME, 1898.
The Stationing Committee will meet in the
Lecture-room of the Cambridge Street church,
Lindsay, on Monday, May 30, at 2 p.m.
The Ministerial Session of the conference
will meet in the Cambridge Street Methodist
church, on Wednesday, June 1, at 10 a.m.
The Annual Conference will meet on Thurs-
day, June 2, at 10 a.m., in the above-named
place, for the transaction of its regular busi-
ness.
An opening sermon will be preached by Rev.
Caleb Parker, at 9 a.m. on Thursday, in the
conference church.
On Thursday evening, at 8 o'clock, Rev. J.
Henderson, D.D., Assistant Missionary Sec-
retary, will deliver an address on the subject of
Missions. A collection will be taken in aid of
the Klondike Fund.

CONFERENCE SERVICES.
Friday, June 3—8.30 a.m., sermon by Rev. F. B.
Stratton.
Friday, June 3—8 p.m., Reception Service.
Revs. N. Burwash, S.T.D., and C. E. Mc-
Intyre will deliver the addresses. Can-
didates to be addressed by the President.
Saturday, June 4—8.30 a.m., Sermon by Rev.
W. Lambert.
Saturday, June 4—8 p.m., Annual Lecture of
the Theological Union will be delivered by
Rev. W. J. Grothman, D.D., in the Queen
Street church, Subj. etc.: "Methodism and
the Nineteenth Century."

SUNDAY SERVICES, JUNE 5.
Conference Church—9.30 a.m., Conference
Love-feast will be conducted by Rev. W.
H. Peake. 11 a.m., the Ordination Sermon
will be preached by Rev. N. A. McDermid,
retiring President, to be followed by
the Ordination Service, conducted by the
President of the Conference. At 3 p.m.
the Sunday-school will be addressed by
Rev. B. Grestix and Oliver Hestwood,
Esq., of Ottawa. At 7 p.m., Rev. G. C.
Workman, Ph.D., will preach; adminis-
tration of Lord's Supper, conducted by
Rev. J. Harris.

Queen Street Church—11 a.m., Rev. George
Brown; 3 p.m., the Sunday-school will be
addressed by Rev. L. Phelps and J. S.
Bernard, Esq., of Whitby; 7 p.m., Rev.
J. E. Moore.
Presbyterian Church—8 a.m., Rev. W. H. Adams;
8 a.m., Rev. G. W. McCall, B.A., B.D.
Baptist Church—8 a.m., Rev. A. J. H. Strike;
p.m., Rev. W. H. Weatherill.

OTHER SERVICES.
Monday, June 6—8.30 a.m., Rev. J. Kligour
will preach.
Tuesday, June 7—8.30 a.m., Rev. J. A. Mc-
Camus will preach.

The following appointments for Conference
Sunday outside of town have been sent by
circulars concerned:
Omemee—Rev. C. L. Thompson.
Bobcaygeon—Revs. A. L. Adam and W.
Down.

STATISTICAL COMMITTEE.
The Committee on Statistics will meet on
Monday, May 30, at 8 p.m., in Conference
church, for organization and work.
N. A. McDermid, President.
JAMES MACFARLANE, Secretary.

**LAYMEN'S ASSOCIATION OF THE BAY
OF QUINTE CONFERENCE.**

The Laymen's Association of this Conference
will meet in Cambridge Street church, Lin-
dsey, on Thursday, June 2, at 4 p.m.
The following subjects, as per order of the
meeting of 1897, will be discussed:
1. The Duty of the Church Board in Assis-
ting the Pastor in Matters of Discipline.
2. The Duty of the Board in Assisting the
Pastor in Pastoral Visiting.
3. The Enlargement of Circuit Boundaries,
Consolidation and Amalgamation of Con-
gregations, so that Financial Burdens may be
Lighter.
4. The Constitution of the Stationing Com-
mittee.
In addition to these, any member will be at
liberty to bring forward any other subject for
discussion.
W. W. DEAN, President.
R. W. CLARK, Secretary.

**TORONTO CONFERENCE EXAMINA-
TIONS, 1898.**

Begin on Tuesday, May 3, at 9.30 a.m., in the
Dunn Avenue church, Toronto, for all candi-
dates and probationers except those in the
Bracebridge, Algoma, and Parry Sound Dis-
tricts, whose examinations begin at the same
date and hour, and at the place or places fixed
by the Chairman of the District.
All certificates to be sent to the Secretary,
Sandford, Ont., before April 20th.
All who desire billets are to send in names
not later than April 20th, to Rev. J. A. Rankin,
256 Dunn Avenue, Toronto. Examiners resid-
ing out of the city are not under obligation to
attend examination.
A public meeting is to be held on Wednesday
evening, May 4, at 8 p.m., Rev. E. E. Scott is
to address the probationers, and Rev. James
Allen, M.A., the people.
W. R. PARKER, Chairman.
G. WASHINGTON, Secretary.

METHODIST MINISTERS' MEETING.

The Methodist ministers of Toronto and
vicinity will meet in the Board Rooms, Wesley
Buildings, on Monday, April 11, at 10.30 a.m.
A paper will be presented by Rev. V. H.
Emory on the "Class Meeting."
EDWIN A. PEARSON, Sec.

QUEBEC DISTRICT.

EXAMINATIONS.
The examination of candidates and of pro-
bationers will begin at 9 a.m. in Sherbrook
on Wednesday, April 20, 1898. Resident ex-
aminers will please attend.
T. G. WILLIAMS.

QUEBEC DISTRICT.

The ministerial session of the annual Dis-
trict Meeting will be opened at 9 a.m. on
Wednesday, May 18 in the Methodist church at
Lennoxville.
The annual District Meeting will be held on
Thursday, May 19, beginning at 10 a.m., at
which time the lay delegates will please be
present.
T. G. WILLIAMS, Chairman.
F. A. READ, Fin. Sec.

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BRITISH COLUMBIA CONFERENCE.
PROGRAMME OF THE ANNUAL SESSIONS
FOR 1898.
The Twelfth Annual Session of the British
Columbia Conference will convene in Mel-
ropolitan Methodist Church, Victoria, at 9.30
a.m. on Thursday, May 12, 1898.
The Special Ministerial Session will meet,
according to Discipline, in the same place on
Wednesday, May 11, at 9.30 a.m.
The Stationing Committee will meet in the
Official Board room of the church on Tuesday,
May 10, at 7.30 p.m.

SERVICES AND ANNIVERSARY MEETINGS.
A devotional meeting will be held on Wed-
nesday and each succeeding day of the Con-
ference from 8.30 to 9.30 a.m. in the school-room
of the church, under the direction of Rev.
Ebenezer Robson.

Wednesday, 8 p.m.—Temperance Meeting.
Addresses by Rev. A. E. Green, a lay dele-
gate, and Rev. W. H. Harradine, B.A.

Thursday, 11 a.m., till noon—Conference prayer-
meeting.

Thursday, 8 p.m.—Missionary Meeting. Ad-
dresses by Rev. C. Ladner, a lay delegate,
and Rev. A. Sutherland, D.D., General
Secretary of Missions.

Friday, 8 p.m.—Reception Service. Addresses
by Rev. T. W. Hall, J. H. White and James
Woodsworth, Superintendent of Missions.

Saturday, 2.30 p.m.—Meeting of the Theological
Union. Lecture by Rev. R. Whittington,
M.A., B.Sc.

Monday, 8 p.m.—Educational Meeting. Ad-
dresses by Rev. C. S. Eby, D.D., a lay dele-
gate, and Rev. W. J. Stapp, B.A., B.D.,
Principal of Columbian Methodist College.

Tuesday, 9 p.m.—Sabbath-school and Epworth
League Meeting. Addresses by Revs. A.
N. Miller, William Hincks, James Calvert,
and W. L. Hall.

SABBATH SERVICES.
Metropolitan Church—9.30 a.m., Conference
Love-feast, to be conducted by Rev. C.
Bryan; 11 a.m., Official Sermon by the
ex-President, Rev. Thomas Cross; 2.30
p.m., Sabbath-school. Addresses by Revs.
J. D. P. Knox and C. H. M. Sutherland;
7 p.m., Sermon by Rev. A. Sutherland,
D.D., General Secretary of Missions, to be
followed by the Sacrament of the Lord's
Supper under the direction of the Presi-
dent of Conference.

Centennial Church—11 a.m., Rev. Dr. Suther-
land; 2.30 p.m., Sabbath-school. Addresses
by Revs. S. J. Thompson and C. A. Pro-
mmer, M.A., Ph.B.; 7 p.m., Rev. James
Woodsworth.

Victoria West Church—11 a.m., Rev. John
Robson, B.A.; 2.30 p.m., Sabbath-school.
Addresses by Revs. E. M. Reid and Thomas
Neville; 7 p.m., Rev. G. H. Morden.

Esquimalt (Navy)—10.30 a.m., Rev. J. A. Wood.
James Bay Church—11 a.m., Rev. Joseph
Hall; 2.30 p.m., Sabbath-school. Addresses
by Revs. D. Jennings and W. D. Misener; 7
p.m., Rev. S. S. Osterhout.

Spring Ridge—2.30 p.m., Sabbath-school. Ad-
dresses by Revs. Robert Wilkinson and G.
H. R. ley.

Indian Mission—11 a.m., Rev. B. C. Freeman;
2 p.m., Rev. C. M. Tate.

Chinese and Japanese Missions—To be provided
for at Conference.

Saanich—3 p.m., and 7.30 p.m., Rev. J. W.
Winslow.

Strawberry Vale—7.30 p.m., Rev. W. J. Stone.
Note—Ministers of sister churches in Victoria
desiring pupil supply for Conference Sunday
will please correspond with the Secretary of
Conference. (Maywood P. O.)
THOMAS CROSS, President.
J. P. BOWELL, Sec. of Conference.

BROOKVILLE DISTRICT.

The examination of probationers and candi-
dates for the Ministry will be held in Wall
Street Methodist church, Brookville, com-
mencing Wednesday, April 20, at 9 a.m.

DELORAIN DISTRICT.

The annual examination will be held in the
Methodist church, Hartney, April 20-22, inclu-
sive. Candidates and probationers concerned
please take notice.
J. W. SOMERVILLE.

CARMAN DISTRICT.

The annual meeting of the Carman District
will be held in the Methodist church, Roland,
commencing on Wednesday, May 18, at 9 a.m.
THOMAS ARGUE, Chairman.
HAMILTON WIGLE, B.A., Fin. Sec.

STRATFORD DISTRICT.

The annual meeting will be held in the
Methodist church, St. Mary's, commencing
Tuesday, May 17, at 2 p.m. The general busi-
ness meeting will commence on Wednesday,
the 18th, at 9 a.m.
JAMES HAYDON.
EZRA A. FEAR.

For further Connexional No-
tices see Page 13.

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Is no guarantee of equal merit. Hence
a fanciful larger and dis-appointment.
He blamed his bird's illness to COT-
TAM'S Seed, but found he had been
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[30]
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North American Life Assurance Company

"That the North American is still in the front rank, if not the leader of Canadian life insurance companies, the reports presented at the annual meeting of the Company in its own home on January 25 last, make quite clear. Marked proofs of continued progress and solid prosperity in every branch of the Company's business are there presented. In view of the commercial conditions that prevailed in 1897 the increase over the great gain effected in the previous year is most remarkable. The new business written in 1897—2,621 policies, insuring \$3,556,024—is the largest in the history of the Company. The cash income, too, is correspondingly greater. An extremely satisfactory feature of the business is its growing persistency—a most important element, tending to the up-building of the Company and the increase of its surplus earning capacity. An evidence of very careful management is that the controllable expenses are less than eight per cent. of the disbursements. That the Company's plans are well adapted to meet the needs of the insuring public, and that it has a fine field staff of agents to attract the very best men, is apparent from the comparatively small amount of terminations. The last Dominion Government report places the North American in this regard in the first position among companies doing business in Canada. The excellent character of the assets of the Company is attested by the increase in interest income for the year of \$15,092, while on the other hand, there is a decrease in the interest and rents to be paid of \$1,119. The principal items of the \$2,778,177 of the Company's assets and the percentage they bear to that large sum are: Mortgages, \$1,108,563—forty per cent.; debentures (market value exceeds this by \$21,425), \$635,197—twenty-two per cent.; real estate (including the company's new building), \$292,263—ten per cent.; stocks and bonds, \$203,331—7.3 per cent.; loans on policies, \$176,381—6.4 per cent.; loans on stock, \$157,780—5.7 per cent.

"The last Dominion Government report shows that the North American receives a net return on its real estate largely in excess of any of its Canadian competitors. In the same report it is found that of the total net increase in insurance of all Canadian companies for that year this Company held almost twenty-five per cent. of such addition. The report is authority for the comparative statement of outstanding and deferred premiums at the close of the year. According to this the North American has the lowest of any Canadian company—eighteen per cent., while the highest is 35.56 per cent.

"The great progress the Company has made during the last ten years is shown thus: The cash income increased over threefold; assets over five times; insurance in force nearly threefold; the net surplus nearly eightfold, the latter indicating that the Company is a good one for the policyholders.

"The new business of the Company for January, 1898, is the best for that month in the history of the North American.

"So brilliant a record of business success as the history of the North American affords has not been won without the aid of able men as officers, the president being John L. Blaikie, one of Canada's leading financiers; vice-president, G. W. Allan, president of a large and successful financial company, and Sir Frank Smith, who is president of the Dominion Bank, one of the strongest and most stable financial institutions in Ontario. To the actuarial accomplishments and administrative ability of the Company's managing director, William McCabe, LL.B., F.I.A., who has an enviable reputation in this country as an underwriter, is largely due the commanding position of the North American Life. He has been fortunate in having associated with him so capable and efficient an officer as the secretary, L. Goldman, A.I.A. Both these gentlemen have since the founding of the North American so watched with care and wisely guided the course of the Company as to warrant their pride in its lusty, vigorous growth and splendid success."

"The Spectator," NEW YORK.

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WITH the new season arrived, our new Carpetings for spring are all here, and you are cordially invited to call and inspect them.

We've outrivalled our greatest previous efforts in making the display one grand beautiful show. The new season goods are handsomer than ever—many are our own private patterns and are exclusive. The quantity, rendering a choice an easy matter with anyone, is truly enormous. Shoppers who only know of carpet stocks as they see them in other stores, are amazed when they view the stocks of this store. "No other store is in it with yourselves," was the remark of a shopper who had been making a tour of the Carpet stocks of Toronto.

We are kept at our wit's end, despite the extensive floor space, to find the needed room for these immense stocks. The logic is clear that buying in such immense quantities, not only is the assortment beyond competition, but our prices are necessarily the very closest.

NEW BRUSSELS.

A very magnificent showing, and the largest variety we have ever shown of the special extra quality manufactured expressly for ourselves—designed by Walter Crane, Burne Jones, Voisey, and other celebrated artists, a fact which speaks for itself.

Some special lines, good patterns, and new colorings, net at..... **85c**

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20 patterns, suitable for halls, dining and drawing-rooms, special net... **\$1.28**

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Best ten-wire goods, special net..... **75c**

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303 Beautiful Art Squares, Voisey designs; also in Oriental designs; all wool, three-ply, sizes 9x12 yards, at \$18 and \$20; suitable for dining and drawing-rooms, libraries and halls.

Tapestry squares, one seam, suitable for bedrooms; 9x10.6, at \$7 and \$10; 9x12, at \$8 and \$11.50; 10.6x13.6, at \$10.60 and \$14.75

Brussels Squares, good quality, new designs; 9x10.6, at \$15; 9x12, \$16.50; 10.6x13.6, \$21.50; 11.3x13.6, **24.00**

Jute Rugs, reversible, in one piece, for summer houses, cheap and clean; 9x7.6, \$1.50; 9x10.6, \$2; 9x12, \$2.25; 10.6x12... **2.50**

Best Japanese Rugs, 1.6x3, 40c; 2x4, 65c; 3x6, \$1.35; 4x7, \$2.25; 6x9, \$4; 9x12, \$9; 9x15... **\$12.00**

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All-wool Felts, for surroundings, 50 inches wide, special at 75c and..... **1.00**

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These are recommended for hard wear, patterns suitable for bedrooms, stairs and dining-rooms.

New features in heavy Teprak Carpets—gaslight green, Rose du Barri, and special extra quality; designs made after our own instructions.

Special quality of Wiltons at \$1.28 net, and Velvets at..... **\$1.00 net**

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Shoppers who have given care to the buying of Linoleum know that there is variety here found nowhere else, and the very finest qualities.

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