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Contents.

	Page.
Editorial—Comment; The Toronto Sabbath; The Lord's Day	1, 8
The Parisian Sunday	2
The Sabbath in Nineteenth Century Cities	2
Class-leaders Column	2
Correspondence	3, 3
Woman's Missionary Society	3, 9
Epworth League	4
Sunday-school	5
The Christian Life	6
The Family	6, 7
Children's Corner	7
Manitoba and the Northwest	8, 9
Church News	9, 10
Personals	9
Sunday Street-Cars	10
Memorial Notices	11
News of the Week	12
Health	14
The Farm	15
Connexional Notices	13, 16

zens of Toronto will do their part in making the convention a success, by manifesting in advance their willingness to entertain the visitors, and by encouraging them when they come, in every possible way.

Moral Courage.

In the early days of the passage of the Maine law, General Neal Dow, as mayor of the city of Portland, often met with violent treatment, and was even subjected to mobs. He was once assaulted in the streets by a hired ruffian, but the whole thing was so unsatisfactory to him and to his employers that it was never tried again. General Dow's windows have been smashed in the night, and his home surrounded by a mob. He has been hung in effigy, and many times threatened with murder and house burning. Of all these threats, no notice was ever taken, but Neal Dow made a public proclamation that if any one attacked him, the affair would, without law, be settled on the spot. The lawless somehow got a notion that he was not afraid of them, and he never for a moment ceased work because of their treatment. While he was mayor, there was a great mob, and he called out the military, and after patient warning and endurance, they were fired upon, so that no mob has ever since assembled.

Educationalists in Session.

The annual gathering of the Ontario Educational Association is perhaps the most important annual convention that meets in this city. Teachers come together from all parts of the Province to exchange views on methods, on school regulations and on every topic of interest to the teacher and his work. The result is they go back to their work with renewed zeal and with the determination to make practical tests of some of the new ideas advanced at the convention. In this way the teachers keep themselves abreast of the times, and do a splendid service to the Province in perfecting various parts of our educational system.

Following are a few things, as reported in the daily press, which were said at the convention last week:

Mr. Wm. Houston, M.A., president of the Historical Section, delivered an address, in which history as a culture-subject was dealt with. Mr. Houston made a strong plea for the study of original documents. For example, copies of the Magna Charta, obtainable for a few cents, should, the president urged, be hung in every school-room. The biographical side of history is that which should be mainly presented to children. As to the order in which historical documents should be taken up, Mr. Houston advocated taking the later ones first and working backwards, from that which is to some extent, at least, known, to that which is unknown.

In the Public School Section Miss E. J. Preston, of Ottawa, gave a paper entitled, "The Criminal and His Recruiting Grounds," in which she held that "crime is coeval with man, expanding and developing as he advances in civilization. In the past it has been studied from the points of sentiment or revenge. Criminology, seeking its source on purely scientific lines, claims that it is due in a great measure to heredity, atavism, a perverted moral nature, or some physical cause. A certain relation exists between alcoholism, epilepsy, insanity and crime; all show signs of a degenerating organism. The children of elderly fathers are, frequently criminals. Every age and every society breeds its own classes of crime, which is like a microbe waiting a proper fermenting medium.

"While crimes against the person are decreasing, crimes against property and other dishonest acts are increasing in Canada. The demoralizing influence of a vast number of papers and magazines brought into Canada is another preventable cause.

"Artizans, or those who work with their hands, show a small criminal percentage. Are our people being trained to manual labor? A

reverence for and a belief in a Supreme Being lies at the root of good citizenship. Are we in danger of losing this belief and reverence? Is our educational system at fault? Have we been educating the head at the expense of the hands? If so, let us find out the weak link in the educational chain."

At a joint session of the Natural Science Association and the Public School Section, the subject of nature-study was taken up. During the session Inspector James L. Hughes, of Toronto, gave an address, in the course of which he said: "The old ideal of nature-study was to study in order that we might learn to love nature, the new ideal is to learn to love nature that we may study it in later years with interest and profit. The old ideal destroyed life, the new ideal develops life; the old ideal aimed at classification, the new ideal aims at revelation of life, evolution and God. God speaks to children through nature. Nature should reveal God to adults, too. Froebel gave the first true impulse to true nature-study in his child gardens. In England school-yards are divided into plots in which groups of little children grow flowers and vegetables. Nature love keeps the young imagination pure, reveals the law of unity, stimulates interest, and helps the child to understand life, evolution and God. By planting seeds the child gains the conception that it can help God to make the world beautiful, and to bring into existence life that never might have developed without its aid. Plant culture reveals the power to help all life to higher life. Nature-study is the best centre for the correlation of other studies, and has made the basis of most interesting work in language, reading, writing, modelling, painting, drawing, mathematics and science."

"Vigilance."

Vigilance is the price of liberty. The Good Citizenship Committees of our young people's societies can do good work just now by sending resolutions and petitions to Ottawa bearing on exhibition of prize-fights, race gambling and lotteries. Certain persons interested in kinetoscope exhibitions paid \$25,000 for the privilege of taking pictures of the brutal fight between Corbett and Fitzsimmons. They contemplate making a small fortune out of the exhibition of the fight, which will present every movement in life-like reality. Such exhibitions would be about as bad and brutalizing to the youth of the land as the fight itself. Any State or Province which has prohibited prize-fighting should also prohibit pictorial exhibitions of prize-fighting. With our neighbors to the South this matter is in the hands of the various States; with us it belongs to the Dominion. A Dominion Statute prohibits prize-fighting, and the Minister of Justice, Sir Oliver Mowat, is considering the prohibition of these exhibitions. Then, again, there is some form of art union lotteries which have operated in Montreal and Toronto, whose operations we do not fully understand, but the effect of which is the extensive introduction of the lottery craze, and the lottery form of robbery in Canada. Canada suffered for several years through the great American lottery schemes, but our neighbors have throttled and outlawed this evil. It threatens now to encamp with us. We are told that the drawings are telegraphed to New York and other cities. Ministerial Associations and Good Citizenship Committees and May district meetings and Synods should petition against all forms of lottery. It is suggested to limit them to two drawings a year, thus giving an established foothold under the law to the most insidious evil. Now is the time to banish and outlaw the whole thing. Horse races and the gambling connected therewith are said to be in progress nearly all the year round at Windsor, and to be making headway at Hamilton. A costly track is reported as in preparation at Niagara, on the Canadian side. In Toronto this form of sport is confined to two periods in the year. It is suggested in some quarters that race gambling be restricted to twenty-four days for

each track, each year, in two twelve-day meetings. A recent decision, given by an English judge, has been a direct blow to the gambling practices connected with the race tracks in England, and it would seem to us that the clearest and most positive prohibition that it is capable of enforcing should be the attitude of the law in the Dominion of Canada. There are some evidences of a general invasion into Canada of lawless elements, driven out from the States of the Union, and it is our duty and privilege to protect ourselves from any such inroads.

The Port Hope Guide.

Our friend, the editor of the Port Hope Guide, in the issue of April 23, favors us with an appreciative and kindly reference to our report on the Legislature and the Liquor License Amendments. He quotes the following:

"The main mischief was done in committee of the whole, with Mr. Stratton in the chair, when the municipal clause of the bill was attacked. To authorize the municipal electors either directly or through the municipal councillors to shorten the hours for licensed places, would have resulted, I think, in seven o'clock or nine o'clock closing, nearly all over the Province. More than one-half of the drunkenness of the Province is encouraged after six or seven p.m., in the judgment of competent persons. Early closing is aimed directly at drunkenness, and at useless, and worse than useless, loafing and drinking."

He agrees that early closing is aimed directly at the most objectionable and pernicious part of the liquor business, but dissents from our estimate of what municipal councils would do in the way of early closing. The courteous criticism of our contemporary is as follows:

"We, with fear and trembling, respectfully take exception to the reverend gentleman's conclusions as given above. Mr. Courtice is either talking through his hat or he does not know very much about municipal councils throughout Ontario. Does the reverend gentleman know that in over one-half of the Provinces there were not any restrictions whatever imposed by municipal councils. That means that the taverns could run in full blast from 6 a.m. Monday morning, until 7 p.m. Saturday night, if the raw material, in the shape of thirsty bibulating bacchanalian lovers of the 'curse of Canada,' held the fort. There was but one place in Ontario where the closing hour of hotels was as early as 9 p.m. In the face of those facts, what right has the reverend gentleman to jump to the conclusion that nearly all over the Province the bars would be closed before 9 p.m.?"

The facts stated above are undeniable as far as we know, but the obvious answer is: The municipal electors and councillors have not had the power to shorten hours. The late hours which prevail are no evidence of municipal indifference, and are not chargeable to municipal councillors, but to license commissioners. The editor of the Port Hope Guide asks if the city council of Toronto would close the drinking-places at seven or nine o'clock. We think that they would if they had the power, but they have had no power, and are not given any power in the amended bill.

We exercise our best judgment, based on years of experience, when we say that municipal electors would move forward with emphasis if they were authorized and entrusted to do so. Our judgment is not infallible. In a municipal campaign, the elector is more free from the yoke of party politics, and better results are possible. We commend the subject to a discerning public, and thank The Guide for giving the matter publicity.

The three Methodist Conferences of South and Western Australia met in Adelaide a few weeks ago, and all three voted by large majorities in favor of Methodist union. In the three Conferences 215 votes were cast, 36 against, 179 in favor. The overwhelming majority is said to have produced a profound impression and gladdened thousands.

EDITORIAL

The Floods at Emerson.

It is impossible to say what damage to property or loss of life has resulted from the disastrous floods at Emerson and vicinity. Both railway and telegraphic communication have been cut off for several days, and the Red River has been slowly rising at Winnipeg. Every report so far has seemed to suggest a worse state of affairs than its predecessor. The floods are of so serious a nature that the Government of Manitoba has seen fit to dispatch a steamer up the Red River to relieve the settlers in distress. It is hoped this step will be a godsend to the unfortunate residents of the flooded lands, but it cannot, of course, repair the immense damage already done.

Toronto is Growing.

The mayor of this city the other day presented to the city council the returns of the police census, which has just been completed. Notwithstanding what the pessimists have been saying, namely, that the population was not only not increasing, but was actually decreasing, the returns show that an increase of 7,654 has been made since the last census was taken in 1893, making the present population total up to 196,000. This is regarded generally as a satisfactory increase. Another feature of the census is the occupation of some 1,200 houses which were vacant in 1893.

It is not surprising, however, that the city should grow. Toronto is so admirably situated, and is possessed of so many advantages—educational, social and commercial—that it would be strange indeed if it did not grow. The important thing now is to see that its future growth be a healthy growth, that its progress shall be steady rather than spasmodic, and that its ambition and its reputation do not fall from their high place.

The World's W.C.T.U.

On another page will be found a statement from Miss Willard, president of the World's W. C. T. U., relating to the work and objects of the organization, and giving some interesting information. Special interest will attach to the next annual meeting, as it is to be held in Canada. The city of Toronto, which is to be favored with so many distinguished gatherings during the year, is to have the privilege of welcoming this organization. The convention will take place October 20 to 22. We are informed that between two and three hundred delegates are expected. They will come from Great Britain and her colonies, the United States, continental Europe, and, in fact, from all parts of the civilized world. It is seldom any community has the privilege of entertaining so representative and important a company of good women; and it is to be hoped the-citi-

THE PARISIAN SUNDAY.

The Attractions of Paris—Indoor and Outdoor
Allurements—The Stores Closed, the Theatres, Concert Halls and Cafes Open—Sunday a Day of Festivity—Elections, Military Reviews, Mass Meetings held on that Day.

BY THEODORE STANTON.

The editor of The Independent has asked me for "a description of how Sunday is observed in Paris by the various classes—not opinions, but a simple and plain statement of facts."

In the first place, let us see what the city itself offers of interest on Sunday to "the classes and the masses."

If the day be fine—a bright sun in winter and cool breezes in summer—Paris presents the most beautiful exterior of any capital in the world. There are smoothly paved roadways full of cheap cabs and neatly laid sidewalks free from treacherous unevennesses, and, to cap all, these Paris streets are as clean, perhaps a little cleaner, as the Manhattan thoroughfares since Colonel Waring took up his good work. Then there are well-trimmed lawns in the many public gardens, numerous flower-beds blooming in every season, graceful fountains ever playing, innumerable statues and groups of sculpture by past masters in the plastic art, comfortable benches scattered along miles of avenues, and scores of more comfortable chairs under the trees of the broader streets and squares, countless restaurants and cafes with their immaculate tables invitingly installed on the broad sidewalks, and lastly, the famous boulevards—the boulevards, from the Madeleine to the Montmartre—the like of which, for an indescribable something, are to be found neither in London nor in any American city, overflowing, especially on Sunday, with good-natured crowds of men, women and children in gala dress.

But a description of the attractions of Paris on Sunday would be quite incomplete without some mention of the charms and entertainments in its immediate vicinity. Here belong the horse-races, offered in great variety nearly all the year around, at Longchamp and other suburban tracks; the Seine boats bearing their happy human freight to the Vincennes wood, in one direction, and to the superb alleys of St. Cloud in the other; the neighboring town of Sceaux, with its garden dedicated to Robinson Crusoe and Friday, and its dining-tables perched in the easily accessible branches of towering chestnut trees; St. Denis, with its tombs, and Versailles with its picture galleries, and, still further away, but one of the favorite Meccas of the more well-to-do Parisian Sunday sight-seers, Fontainebleau, with its historic apartments and its grand forest.

Such are some of the more inviting aspects of external and exterior Paris on a propitious Sunday. Now a word about a few of the internal, the within-doors allurements of this same captivating city.

The magnificent Louvre, with its immense collections of paintings, sculpture, antiquities, ethnological and naval museums, is thrown wide open on Sunday, year in and year out, to the delighted crowds who throng its galleries from morning till night. The same thing is true of the fine military museum at the Hotel des Invalides, of the Trocadero ethnological and architectural collections, of the Guimet exhibition of Oriental religions, of the modern painting and sculpture at the Luxembourg, of the Carnavalet Museum so rich in souvenirs of the history of Paris, and true, also, of a half-dozen or more other museums, collections and exhibitions of greater or less importance. It is on Monday that these public resorts are closed for the weekly cleaning and sweeping, not on Sunday, when all the population is free and can visit them.

The two State theatres—the Français and the Odeon—and the Opera House, are not only open throughout the year, winter and summer, but never dream of closing their doors on the Sabbath. In fact, on that day the Français and the Odeon, and, as a rule, all the Paris play-houses, offer two performances, afternoon and evening, when the programmes are made as popular as possible, and the prices of admission reduced. In a word, the managers seem to vie with one another in an effort to entertain the public, a striking instance of the democratic spirit which pervades the Paris Sunday.

Furthermore, the best musical concerts occur on this same day; and it is on Sunday, too, that the military bands perform in the parks. When the great annual picture exhibitions are in progress, the price of admission is reduced, as in the case of the theatres, on Sunday, and at the old Salon no charge whatsoever is made in the morning, when one may see lines of people, four or five deep and a block long, filing in through the gates in order to feast their eyes on the best work of the leading artists of the world.

The big stores and most of the small ones do no business on this first day of the week, so that the army of clerks is free. Many of the great public administrations, such as the post and telegraphic offices, close early Sunday afternoon, and add a large contingent to those bent on rest and innocent amusements. The mechanics and vast majority of day laborers, the shop girls and house servants, the university students—probably from fifteen to twenty to thirty thousand in number—the cadets from the various Government schools in jaunty uniforms, and the multitude of school children, all, in their way, give vivacity and variety to the joyous scene.

There is at least one practical advantage in a Paris Sunday that is worth noting. It has become by tacit consent the day fixed for all great

public and many private events. Thus elections always take place on Sunday, and so do military reviews, the dedication of monuments, mass meetings and ceremonies of every sort. The patronal fetes of the towns and villages of all France are never celebrated on any other day, while in society circles it is the favorite date for receptions, weddings, baptisms and dinner parties.—N. Y. Independent.

THE SABBATH IN NINETEENTH-CENTURY CITIES.

From an address at Montreal, April 18, by Rev. WILBUR F. CHAFFIN, Superintendent of the Reform Bureau, Washington, D.C.

We are told that "the complicated civilization of the nineteenth century" requires that Sabbath observance and Sabbath laws should be relaxed. Nay, this is a new reason why they should be maintained and strengthened. Did Adam, to whom the Sabbath law of work and rest was given before the fall—did he, who knew nothing of "cut-throat competition," and "soulless corporations," and "hard masters," and wearying "tricks of trade," need a Sabbath law more than we do to-day, when sin has put its curse into the Edenic blessing of labor? At Sinai, where the Sabbath law was proclaimed, did those Hebrew herdsmen, moving on at three miles an hour, need a law to protect them against the overstrain more than the engineers of to-day, who drive their iron dragons a mile a minute, with hand on the throttle, eye on the track, every power alert? Did those dozen farmers, from whose ploughing-bee Elisha was called to be a prophet—I have seen in that region a modern ploughing-bee of eighteen—did those farmers, gossiping together as they kept step with their slow oxen, need a Sabbath law more than the motor-man who harnesses the lightning to his electric car, and drives through crowded city streets, where a moment's inattention may cause the loss of a pedestrian's life and his own position? Did the farm of Boaz, where the friendly co-operation of capital and labor left nothing to be desired—did that and other such places of that age require a Sabbath law for protection of servants more than it is required by the millions of employees to-day, whose master is "neither man nor woman, neither brute nor human," but the ghoul with a soul we call corporation? Did Dorcas, sitting out in the sunlight beside her cottage; distaff in hand, leisurely spinning and weaving the coats and garments for the little orphans that played at her feet—did she require the protection of a Sabbath law more than the young girl of fourteen in a modern mill working a dozen hours per day in the close air and clanging noise, under a hard master?

Turning to the more recent times when the foundations of this republic were laid on the Bible, the Sabbath being assigned a prominent place among American institutions, did our fathers, when they lived half a mile apart, curtailed at night with the soft velvet of silence, need a day of protected quiet more than their sons in the tenements of to-day, where going to bed at night is often like the "charge of the light brigade"—noises in the flat above, noises in the flat at the right, noises in the flat at the left, noises in the flat below; the high fiddle-diddle of a midnight dance on the floor overhead; the crash of a family jar just beyond the wall on the right; a piano through the wall on the left making love on that side and hate on this side at midnight; while the flat below does its share in the torture by an early start on a fishing excursion to murder sleep in the morning?

When nearly all the work was in the open air, in forest and field, was there more need to protect the toilers' right to one day's release from labor, than now, when many thousands work at night and in the mine, and thousands more in stifling shops? Is there more excuse for keeping thousands toiling on the Sunday mail now, when a letter is carried from New York to San Francisco in five days, than in our fathers' days, when such a journey took five months? Was there less excuse for our fathers to issue Sunday papers when news crossed the Atlantic in two months, than there is for us when the news of Europe reaches us by telegraph the day before it happens?

Every change in the world since the Sabbath was instituted has been a new reason why God's Sabbath laws and ours should not be changed. They came to the kingdom for such a time as this. More than ever before, we should see to it that neither ourselves nor others cause any Sunday work except of necessity or mercy.

ENGLISH NEWS.

FROM OUR OWN CORRESPONDENT.

OUR LOCAL PREACHERS.

In the Wesleyan Church, ordained ministers alone are authorized to administer the sacraments of Baptism and the Lord's Supper. Even ministers, during their four years probation, and local preachers during the whole of their lives, are accounted laymen, who are to partake of, but not to administer, the sacraments. The only exception allowed, is that "in cases of emergency" ministerial probationers may administer baptism. In some of the other Methodist churches, the local preachers are accounted on a level with the ministers, in these matters. And many of them do publicly administer the sacraments—though not as regularly as their ministers. During several years past an agitation has been quietly growing in the mother church in favor of appointing, and possibly ordaining, a selection of local preachers in every circuit, for the purpose of baptizing children, and giving the Lord's Supper in places seldom visited by the ordained ministers. In the Wesleyan Church there are local preachers who are all that can be desired in sanctity, cul-

ture, pulpit power, and years. On the other hand, there are circuits with ten or twelve times as many churches as there are ministers. In the Lincoln District I find many cases of that kind. For instance: Louth Circuit has three ministers and thirty-seven churches, Spilsby two ministers and twenty-seven churches. And Coningsby, one minister and thirteen churches. And there are circuits like these in several parts of England. Many of those churches are exceedingly feeble—consisting of a few very poor people. As a matter of necessity, the ministers very seldom visit them. We are told of cases in which small churches have not had the Lord's Supper for more than a year. The agitation aims to meet such cases. A proposal in favor of such an arrangement was brought before a recent Conference and strongly recommended by the Rev. Dr. H. J. Pope, an ex-president, but it met with very little support. I can scarcely conceive of the Conference giving its sanction to the administration of the sacraments by those who are not set apart to the work of the ministry. Yet there are great difficulties in the maintenance of our present attitude; and yet, perhaps, greater difficulties will arise if we adopt any suggestion that has as yet been suggested. On the one hand, we now call ourselves a "church." And the "church" idea is growing very fast among us. With many that means a leaning towards sacerdotalism—we are told that we must make more of the sacraments, and see that our people have them with something like regularity. But, on the other hand, those whose churchy ideas lead them in the direction of sacerdotalism contend that the members of the church can receive the sacraments only from the hands of the ordained ministers, and that "the outward and visible signs" from other hands would scarcely be the sacraments.

WOMEN TEACHERS.

In every direction women are coming to the front even in this old country, with its deeply ingrained conservative instincts. We understand that you, in Canada and the United States, are accustomed to that sort of thing. We are getting accustomed to it. Female evangelists have been numerous in all branches of Methodism for a long time. And some of the smaller churches have had duly recognized preachers of the higher sex. But the mother church, the Wesleyan, has rigidly drawn the line at the term "preacher." To many other forms of directly spiritual work the sisters have been invited, and even urged; but have been forbidden to preach, just as definitely as was Thomas Maxfield, in the olden times, by John Wesley. But some of them, like Thomas Maxfield, while trying to keep to their proper work of expounding and evangelizing, have found themselves, and have been found by others, actually preaching. Not long ago I attended one of our principal chapels, where, according to public announcement, Miss Adeline Waddy, sister of Judge Waddy, was to "conduct public worship." And she did conduct public worship to the great edification of the congregation. But she did so in the ordinary fashion, and preached a sermon which, for intellectual and spiritual power would have been a credit to any president of the Conference that we have had for many years past. A large number of our leading ministers and lay-officers are strongly opposed to the public recognition of a woman as a preacher.

THE CHURCH-MEMBERSHIP ROLL.

Nearly all the spring circuit quarterly meetings have been held, and in a week or two we shall be informed of the increase or decrease of church-members during the year. And the reports of those meetings which have appeared in our connexional papers throw a curious light on our method, or want of method, in recording the number of our members. In one report we are told there is a large decrease of members, "the result of careful pruning." The brother who has done the "careful pruning" is in his first year, consequently new to the ground. Unhappily, there is nothing approaching uniformity in the method of counting members. Some ministers show great zeal in striking off the roll as many names as possible; others run to the other extreme, and never part with a name if it can be retained without causing actual scandal, and others exercise a reasonable discretion. There are some brethren who invariably report a large decrease in their first year in a circuit, a small decrease in the second, and an increase, large or small, in the last year. Of course, the decrease of the first year is the result of the faulty work of the predecessor, and the increase of the last year shows what can be done when a strong man has been long enough on the spot to make himself felt.

APPOINTMENT OF ANGLICAN BISHOPS.

The recent appointment of an archbishop and two bishops has brought rather vividly before the public mind some of the anomalies of our State Church system. The church, as such, is in no way consulted on the question; the laity and clergy, and the Houses of Convocation, and even the Bench of Bishops, are treated as if they were in no way concerned. The appointment is made nominally by the Queen, for she is the visible head of the church—but really by the Prime Minister, for the time being. There is an election by some ecclesiastical body—if I mistake not, it is the dean and chapter; but I am not sure, for it is a mere farce, of which the public takes no account. The nominee of the Premier is invariably elected. What would happen if the electing body were to refuse to elect such nominee, I have not the least idea, for such an emergency never arises. Sometimes we have a very energetic protest from an individual elector, the dean or one of the canons. But when the time of election comes, he acts like the proverbial Englishman, having enjoyed his grumble, he meekly submits. Hence the highest dignitaries of the church owe their place and pay, ranging from \$15,000 to \$75,000, to the chief of one, or other, of the political parties.

If the Premier has very strong ecclesiastical leanings, the most, or all, of his appointments to the Bench of Bishops are clergymen of his own school. Three-fourths of the bishops of Mr. Gladstone and Lord Salisbury are, like those statesmen, very high-churchmen. Lord Palmerston, who was understood to be very easy-going in regard to church matters, was guided absolutely in all his ecclesiastical appointments by his son-in-law, the late Lord Shaftesbury, one of the most godly and philanthropical noblemen of our history. Of all "Old Tam's" evangelic bishops, only one remains.

Bishops, as a rule, are very safe men, in one particular, at least. They seldom swerve from the theological standpoint of their earlier days. The most striking exception to this is the present Archbishop of Canterbury, Dr. Temple. Before his elevation to the bench, while he was headmaster of Rugby School, he was an exceedingly broad-churchman. In fact, he was one of the writers of the skeptical "Essays and Reviews," which thirty years ago gave so much offence to orthodox Christians of all churches. Now, he seems to be leaning towards the high church. It is otherwise with the politics of bishops, that is, with those who are Liberals at the time of their appointment. Tory Premiers invariably appoint Tory clergymen to be bishops. I don't remember a single exception. Liberal Premiers usually, though not invariably, select Liberals for episcopal honors; but their Liberalism is usually of a very feeble type, which soon sickens and dies when brought into close association with "lawn sleeves." When the Irish Church was disestablished in 1869, a majority of the bishops with votes in the House of Lords, were the elect of Liberal Prime Ministers, yet only one of them gave his vote in the Upper House in favor of that truly liberal measure. And when, under the guidance of the next Liberal Government, a bill for the disestablishment and disendowment of the Welsh Church is presented to the House of Peers for their endorsement, I very much question that it will have the support and vote of a single "spiritual peer." Until about a generation ago every English bishop was a member of the House of Lords. But since then seven new bishoprics have been created, but they do not carry with them seats in the House of Lords. The number of English "spiritual peers" remains the same as formerly. So, when a new bishop is elected he cannot take his seat—in fact, he has no seat—in the Upper House, till seven of his episcopal brethren have died or retired. Dr. Percival, who was appointed Bishop of Hereford two years ago, has openly advocated the disestablishment of the Welsh Church, both before and since his appointment. But it is highly probable that he will not be in the House of Lords when that august body has to consider the proposal of disestablishment in Wales.

London, England, April 10, 1897.

Class-Leaders.

All communications intended for this column should be addressed Secretary Class-Leaders' Column, Christian Guardian Office, Toronto.

TRAINING OF CLASS-LEADERS.

Who would think of placing an untrained laborer in charge of an express passenger train? What ship-owner would place an inexperienced sailor in command of an ocean liner? No one, surely. Conductors and captains, pilots and engineers must have special training to fit them for their special work. Preachers go to college and from professor and text-book learn how to preach; public school teachers must take courses of training at Model School or Normal School, or School of Pedagogy, before our Government will allow them to teach; but who ever heard of training a Methodist class-leader for his special work? Perhaps more even than class-members, the leaders themselves feel the need of special training. It would, perhaps, be impossible to find a more devoted set of men and women anywhere. Yet devotion is not the only qualification essential to successful leadership.

Literature for class-leaders is very scarce, and, too frequently, little help is obtained from pastors. Sunday-school teachers have The Banner, The Sunday-school Times, and numerous other helps to refer to, but where is there a paper published in the interest of leaders?

The Editor of The Guardian has very kindly placed a column at the disposal of class-leaders. Here there has been running for some weeks a very interesting and instructive story. Now it is intended to gather up hints and suggestions from leaders of large experience. These will be printed from week to week along with questions and answers, sympathetic criticisms and short discussions of timely topics. Already a wide interest has been aroused by this column, and it is hoped that the interest will continue to grow, and that leaders will be able to find here from week to week, at least a small portion of needed instruction and encouragement.

Communications as to good and bad methods of conducting classes are invited. These should, in all cases, be short and pointed, as there will not be space for long articles.

Let leaders and members everywhere respond promptly with items of general interest, so that through this means we may do each other good.

If a minister repeated the same sermon every time he preached, would people become tired of listening to sermons? If the class-meeting testimony is always the same, is it strange that people tire of going to class?

A PRACTICAL SUGGESTION.

Hello, class-leaders!

Such a style of greeting may upset your dignity somewhat, but I hope it will at least secure your attention.

What is your "long-felt want" as leaders? Of course, you will answer, "Greater power

with God," or "Greater longing for souls," and I will agree with you. No leader can be permanently successful through whose eyes the love-light of Christ is not constantly shining, and whose life and example do not correspond closely with his profession. But I have in mind now purely human agencies.

Have we not, as class-leaders, a grievance against the Methodist Church? Are we not "orphans" in the sense that we are almost neglected and uncared-for? In these days of "helps" for preachers and Sunday-school teachers and Epworth Leaguers, what is being done to better equip the class-leader for the discharge of his most responsible duties? Very little, so far as the church authorities are concerned.

But, you say, a class-leader must be a man of individuality and resources; he must find his material in every-day life, in Scripture, and in the testimonies of his members. Undoubtedly so, but why is it that class-leaders alone are not given a spade to expedite the digging?

The time when, as class-leaders, we could meet our classes with no preparation, trusting to the inspiration of the moment, has, I hope, passed forever. The class-leader has as much need of preparation as any other Christian worker whose mission it is to teach and to help others. Not that I believe the class-meeting to be the proper place for "sermonettes," but that the leader should be able to provide a key-note, to stimulate thought and experience, and to promote intelligent expression on matters affecting the Christian life and our common faith.

As an active business man, deeply immersed in the affairs of this life throughout the week, and being in charge of a class composed of men of strong intelligence, I have felt the constant search for a "topic" to be one of my greatest perplexities, and with the topic, a sort of skeleton of ideas and illustrations on which I might hang such clothing as my own reading and observation would supply. "Helps" for workers in other departments do not fill the bill. Let us have for each week, in brief compass, and by way of suggestion only, a "heart-to-heart" talk on some topic directly affecting our daily walk and conversation, from some one who is in close touch and sympathy with human nature as it is represented in the average Methodist class-room. For obvious reasons, The Guardian may not be the best medium in which to present the "skeleton," but no doubt a convenient repository, even though it should assume the form of an annual booklet, with a topic for every Sunday in the year, can readily be found.

The class-meeting literature advertised by the Book-Room I have tried and found wanting. If our church will be aroused to the necessity of providing something better, I shall feel that the half-hour I have snatched from business for the purpose of penning these lines will not have been wasted.

Perhaps, on some future occasion, with the indulgence of the Editor, I shall venture to "speak out in meeting" again.

CLASS-LEADER.

Brantford, April 20, 1897.

Correspondence

Letter From China.

Dear Sir,—Our long-expected party is here, and we are all rejoicing. Mr. and Mrs. Hartwell and their two little girls, Dr. and Mrs. Smith and baby girl, and Miss Foster, arrived safely January 28. A little more than three months from Shanghai, including all delays; this is about the usual time. All well—no accident until within 100 miles of Chentu, when a small boat loaded with household goods struck a rock and filled. The boxes were opened on arrival here ten days later, and clothing and bedding, books and photographs hung out to dry. This is a not uncommon incident of a trip up the Yangtse.

We gladly welcome Mrs. Hartwell and little ones back to their old home and work, and Dr. and Mrs. Smith and Miss Foster to work and homes that are new. Our hearts are cheered with this reinforcement of workers, and we trust that the great work of soul-saving will go forward with redoubled vigor and success. We want the prayers of every one of God's servants in the church in Canada—first, that the newcomers may get the language quickly and well, and secondly, that we may one and all be quickened by the power of the Holy Spirit. There is no more use in preaching the Gospel in China without the aid of the Holy Spirit than there is in Canada.

Don't imagine that all we have to do is to stand up and tell the people their idols are false, and they will immediately pull them down and obediently chop them to pieces or burn them! Idolatry is too old and too deeply rooted to be so easily given up. So are many other evil practices, as lying, cheating and stealing, false accusing and foul talk, wife-beating and child-murder, suspicion and superstition. Idolatry is heart-darkness, a darkness so deep that nothing but the light of the love of Jesus in the heart can disperse it. And this true light must be in the heart of the missionary, and a life transformed by that love must be lived in their midst, before the light can reasonably be expected to reach their hearts.

It seems as though every act of the Chinese life is filled and governed by some superstition. The Chinese worships his dead ancestors, both with the hope of gain from their favor, and in fear of dire disaster in case he neglects them. His ancestors are therefore held in great reverence and fear. Reviling a man's ancestors is a much deeper insult than reviling the man himself. A lucky day must be selected

for the burial, even if the body has to remain unburied for six months. A lucky spot must be chosen for the grave, and the grave must face a lucky direction.

Chinese New Year fell this year on February 2. That day all shops were closed, the one day in the whole year when such a thing happens. On February 3, the second day of the Chinese New Year, a few shops opened, but none on Chinese January 3. The reason is that an even number is much more lucky than an odd; therefore the shops continued to open on increasing numbers on the even dates, but none on the odd dates.

The 7th, 17th and 27th are very unlucky days for starting a journey in China (compare the Canadian Friday), while all Chinese are very careful not to reach their journey's end, or to return home on the 8th, 18th and 28th.

We are having beds made just now for our new hospital. It was discovered that all Chinese sleep on beds with six slats, except Buddhist priests and nuns, who have only five. The reason is that five slats cause consumption, and seven slats expose one to accidents! It is not stated why priests use only five slats.

This province produces a fine grained hardwood, which seems to want an English name—we call it by the Chinese, Lan wood—it is much used for making furniture, except beds. The reason is the firmly rooted belief that to sleep on Lan wood causes facial paralysis! Our own bed was made of it in reckless disregard of the awful risk. Needless to say nothing serious has yet happened.

One might go on relating such silly superstitions by the score. The Chinese are filled with them to the very brim.

O. L. KILBORN.

Chentu, Sz-Chuan, China, via Hankow, Feb. 18, 1897.

Progress in China.

A letter from the Rev. Dr. Hart, superintendent of our missions in China, to Dr. Withrow, contains the following interesting intelligence:

"I am glad to be in China again, and feel as young as thirty-one years ago, when I landed in Foochow. What mighty changes since then! Shanghai has become a mighty centre for commerce and civilization. I am amazed at the strides the young giant has made in a short year; huge factories and godowns have arisen along the banks of the river for a space of five miles, and great rows of brick tenement houses have grown up like mushrooms all over the city. Rents are away up, and many foreigners are not able to rent lodgings. Business seems to be good, and the Mexican dollar worth merely forty-eight gold cents.

"Reports come from all parts of the Empire of increased interest on the part of officials and people in everything Western. Arithmetics, geographies, astronomies, histories of Western countries, anything that touches the welfare of Western nations, are in demand. Whereunto this spirit of inquiry will grow the wisest dare not prophesy. The sowing time has come; the cold winter is past; God's laborers have cause for gratitude; their long, patient waiting is now being rewarded. Seventy years of praying, fighting, working, watching against fearful opposition, are now prevailing. China is the world's greatest mission field. Can the church rise to the present exigencies?"

Neglected Boys.

Dear Sir,—Some time ago you were good enough to publish an appeal from me on behalf of the Newsboys' Lodging, now usually known as the Working Boys' Home. It is pleasant to say now that our request for furniture and furnishings met with a generous response. An anonymous friend gave us the chairs, carpet, sheets, etc., that we asked for—all new, and costing, no doubt, several hundred dollars. Mrs. Irving Walker sent us an organ, and other kind friends sent us additional articles of furniture. The Home is now well equipped in these respects.

In my letter I asked for additional subscriptions of \$1,500 a year. Of this, in various ways, we have received about \$700, and \$800 more is urgently needed at once. May I add that clothing, in good order, for boys, large and small, would be very welcome. Often it is very difficult for us to clothe a boy decently when a place is open for him, and yet, to hold a place it is necessary that he should be respectably dressed. I shall be very glad to send for any parcel regarding which I am notified.

The Board desires cordially to thank all, and especially the generous anonymous friend, who have helped us. I am sure that there are many other kind people ready to do something for these poor boys if they only realize the need.

GEORGE M. WRONG, Secretary.
469 Jarvis Street, Toronto.

April 14, 1897.

Why Our Children are not in the Church.

Dear Sir,—The reasons why our children are not church members are, it seems to me, about as follows:

First. Because the idea seems to have been in some way fixed in almost every parent's mind, that children are of too immature minds to grasp the glad Gospel story in its saving fullness. They think that if they teach the child to be moral in its actions, and teach it vague and general Bible stories, that they have done all they can. They then wait until the child grows up to young manhood or womanhood before entreating it to decide for Christ. Although it is hard to admit this statement as a fact, yet it is, alas, too true.

Thank God, we are, as a church, waking up to see our error, and are already beginning to work on the lines of child-conversion, and that with great success.

Second. In too many cases, the lives of parents, and friends, of the children, who profess to be Christians, are such that the ever observant little ones detect something lacking in them. To the keen perception of the little ones, small acts of daily life are presented, which mar their idea of the Christian-life. We are sometimes forgetful of the fact that the children measure us by our every action.

As a child of tender years these things had a telling influence on my life, and what I observed from time to time had a more telling influence on my life than all the teachings received from the lips of loved ones, or from books. I might say that my home example was good.

Now for the remedy:

First. Let us as a whole church, and as individuals, accept the idea that Jesus Christ meant what he said when he said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Let us claim them for his kingdom, until they, by their own choice, choose to leave it. Let us teach them to love their Saviour, always remembering that their young hearts are loving and tender, and that their minds, even in early years, are retentive, and also capable of making firm decisions.

While doing this, let us present to them the beautiful Christ life, in our daily walk and conversation. Let "the mind which was in Christ Jesus, be also in us." That mind, ever thoughtful for the little ones; that heart, also, which throbbed with love and pity for the lambs of the flock.

Having this thoughtful, tender interest in the little ones, we shall find their hearts warming towards us, and being attracted by our bright lives. Then they shall watch more keenly to ascertain why our lives are so bright and joyous, in contrast with others that are miserable and dark.

The children will, I am sure, always decide for the brightest and best. Then, and only then, can we tell them of Jesus and his love, in a way that shall lead them to his feet.

Let us then work on the principle that the young man or young woman has no need to sow his or her wild oats, and let our lives tell every moment of Christ's kingdom within us, and the children shall not need to come home to the church, for their tender feet shall be, from infancy, trained to walk the narrow way.

FRED. G. STEVENS,
Methodist Missionary.

A New Institution for Methodism.

Dear Sir,—The functions of the medical faculty being at present exercised upon an entirely wrong footing—that of curing diseases instead of keeping the subject well—and valuable men like the Rev. James Van Wyck being carried off almost before they know that anything in particular is the matter with them, I would suggest the formation of a special medical staff, by the Conference, for monthly inspection of the health of ministers. It would be only those ministers who subscribe to the value of the plan who would be subjected to its carrying out in their own cases. The plan is somewhat military, but not the less valuable on that account, and I am well-persuaded if the medical inspectors were well versed in hygiene, the results would be exceedingly valuable.

Like my own Montreal acquaintance, Mr. Peil, I am not now a very frequent correspondent, but I suppose both he and I have, a rather acute sense of the obscurantism of the modern profession of Christianity, accompanied though it be by the liveliest aspirations for the general welfare.

HENRY HEMMING.

Toronto, April 16, 1897.

Parsonages and Moving.

Dear Sir,—As occupants of our first parsonage, my wife and myself are interested in the question of how parsonages should be left. We have stayed our three years and expect to move. We would like proper information, if our understanding, as follows, is incorrect:

We have understood from the course pursued by the five families in the parsonage on our home circuit, and others whom we have consulted, that the minister and family moving out should leave everything in proper shape for the settling of the incoming family in the briefest possible time. By this we understood that the house-cleaning was to be all thoroughly done; everything in the way of plastering, and papering, and painting, attended to, if possible, and at least fully arranged for; the garden cleaned and planted; the stable in good shape, and if anything needs fixing, at least the attention of the trustees called to it; the moving of new ministers' goods from the station arranged for, and the family met and billeted. Both pastors and the good people on the circuits recognize that such an understanding materially helps to alleviate the disagreeable features of moving.

In general I believe this understanding is more or less conformed to, but I have known some glaring exceptions. One sister, who has occupied a number of parsonages, says she has only entered one that was cleaned and ready. I know of a minister who last year left a fine garden, well-stocked, etc., and moved into a parsonage where the garden was regarded as his, and not his predecessor's, and left for him to work. While, perhaps, a better knowledge of the circumstances would explain some of these grievances, let us make the itinerating part of the itinerancy as agreeable as possible.

I would like to ask the Editor, or some older brother, to give us, as far as the columns of The Guardian will allow, a more or less exhaustive draft of suggestions and understandings as to what is to be expected of ministers' families, Ladies' Aids, trustees, etc., in the way of cleaning, furnishing, etc.

There is yet another point that concerns the moving preacher. Would it not facilitate the

work and contribute much to the comfort of the incoming minister, if the outgoing brother would see to the appointment of canvassers for salary. Especially where the weakly envelope system is in vogue it is desirable that the work should be in progress by the time of the minister's inception, and not after the August Quarterly Board meeting. The outgoing man knows the ones who would succeed the best, whereas the new minister might nominate a person who has made a good first impression upon him, and who yet is unpopular. An unpopular canvasser, as we all know, can mar a minister's prospects of salary. Of course, the stewards and leaders should either canvass or appoint canvassers, but many do not, and many Boards never make any move without a suggestion from the pastor.

A MINISTER WHO "MOVES."

Woman's Missionary Soc'y.

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

"One dollar as an Easter offering in behalf of the Indian work," from an unknown donor, has been received, and is hereby acknowledged. It will be duly presented. M. J. C.

WHO IS MR. JOHN R. MOTT?

He is the honorary secretary of the World's Student Christian Federation. We do not wish to draw attention to the man, but to the fact which his journey round the world has revealed. This great fact is this, that wherever he has been permitted to appeal to students in universities, colleges or educational centres in home or missionary countries, there he has found that the Holy Spirit of God had hearts prepared to step into a higher Christian life, and ready to enter the Federation, "as disciples rallying round Jesus Christ as only Saviour—true God and true man."

This is one of the most significant, in this century of wonderful events. Every Christian might find fresh inspiration to pray for the speedy evangelization of the world, by studying this movement in the colleges. Can we not see God working? Is he not fulfilling his promises regarding heathen nations? This World's Student Christian Federation is the development of the Inter-collegiate Y. M. C. A. of the United States and Canada, which gave birth to the "Student Volunteer Movement." The World's Federation has, already, bound together Christian students in over 500 colleges and universities in the United States and Canada; many of the leading universities of Great Britain, Germany, Scandinavia, Switzerland, India and Ceylon, Australasia, China and Japan, and in addition to these another movement which includes mission associations in the Levant, Africa and South America.

"Gladstone, in speaking of the influence of universities in the Middle Ages, says, in substance, that they established, as it were, a telegraph of the mind, and the different elements of culture scattered throughout Europe were by them brought into near communion. They established a brotherhood of the understanding. So this Federation has established a telegraph in things spiritual, and the methods of Christian work wrought out by Christian societies of students in different parts of the world—the ideas emphasized by students in the West and in the East, the great work done by the Holy Spirit in the colleges of Great Britain, America, Germany, India, Japan or other lands—all these things are, by the Federation, brought into near communion. It has established a great student brotherhood in Jesus Christ. Who can measure the power of such a brotherhood?"

This information, and a fuller account to appear in an early number of Onward, is gathered from the February number of The Japan Evangelist.

WELLAND DISTRICT.

On Wednesday evening, April 8, 1897, an encouraging Woman's Missionary Society auxiliary of twelve members was organized in the church at Ridgeway, with good prospects for an early increase in membership. Every assistance and encouragement was given by the pastor, Rev. A. A. Bowers, and his estimable wife. The following officers were elected: President, Mrs. A. A. Bowers; First Vice-President, Mrs. Dr. Brewster; Second Vice-President, Mr. J. H. Dunn; Recording Secretary, Miss Schooley; Corresponding Secretary, Miss Hettie S. Box, Ridgeway; Treasurer, Miss Sherk.

E. M. N. K., District Organizer.

On account of an error in report sent to Branch treasurer, Uxbridge auxiliary is credited in Annual Report with the sum of \$30, which should have been credited to our Steinhaur mission circle.

Seventy million dollars during the past year for bicycles. Twenty million dollars for chewing gum.

In the search after God and contemplation of him, our wisdom doth consist; in our worship of God and our obedience to him, our religion doth consist; in both of them our happiness doth consist.—Dr. Whichcote.

The Ohio anti-saloon league has had seventy-five young college-trained men out during the summer on their "wheels," taking a county each and making a thorough canvass from house to house, presenting the needs of the work, getting support pledged to anti-saloon men for the next Legislature, and securing contributions for the work.



"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. BAILEY, 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 Beacraft Streets, Toronto.

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

AMONG THE MUSKOKA ROCKS.

The month of April is not the best time to view the matchless scenery of Muskoka, but answers very well for an Epworth League trip. The young people of the Bracebridge District took advantage of the cheap rates of the Easter holidays to hold their annual League convention, which was arranged for the town of Bracebridge on the afternoon and evening of Good Friday.

The attendance was very good, and great interest was manifested in the excellent programme provided. As in many other places, the young ladies carried off the palm with their splendid papers. Those of Mrs. Boothby, Miss Davidson and Miss Barber I have never heard of at any of the conventions. The questions put into the "question drawer," were nearly all practical inquiries bearing upon the work of the League, and showed that the young folks were anxious to learn. Christian work in this district is carried on under many difficulties, as the population is somewhat sparse, and often very much scattered. The visitor, however, is pleased to note many evidences of prosperity. The churches are, for the most part, neat, comfortable and well attended.

Methodism in nearly all the towns along the line is the leading denomination, and in several places has a larger number of adherents than all the other churches combined. Bracebridge has a very pretty and commodious church. A considerable number of the most influential people of the town are connected with Methodism, and the cause is a growing one. The pastor, Rev. H. Moore, in addition to his local duties, is chairman of the district, and in a district containing so many missions, his position is by no means a sinecure.

At Gravenhurst, Rev. F. Langford, a faithful worker, has been forced to relinquish his post through illness, but his place is being ably filled by Rev. J. W. Graham. The church here is crowded every Sunday evening, a very large number of young men being in attendance.

At Huntsville the congregations have increased to such an extent that provision is being made to accommodate twice as many people, in a commodious new church, the cornerstone of which will be laid in a few weeks. At the service here in Sunday evening the building was so crowded that all the official members were forced to take seats upon the platform, and the aisles were also filled with people.

Emsdale is a little village of two or three hundred inhabitants, which, like Jerusalem, is surrounded by hills, and everywhere you look the eye rests upon rocks or stumps. It is not fair, however, to judge the country by what one happens to see in a casual visit, as I was informed that, surrounding the village, there are quite a number of areas of fairly good farming land. The people who live here dwell together in almost Acadian simplicity. They seem to trust one another fully, and do not even lock their doors or windows, day or night. Considerably after midnight, in the house where I was staying, there came a loud knocking at the front door. The householder simply stood at the head of the stairs and called out, "Come in!"

There is a pretty little church and a baby League, only two months old, at Emsdale. It is good for something, however, as it recently took entire charge of the regular Sunday evening service in the absence of the pastor, and those who were present declare that the service was most interesting and profitable.

In many localities, where there are no superannuated ministers or local preachers, the question of supply is being settled by the Epworth League. In places where the church used to be closed when the pastor could not be present, the League now steps in and conducts the service, thus proving itself to be the pastor's right-hand helper.

Sundridge is a village of about eight hundred inhabitants, where I held a small meeting. There is a neat Methodist church, which is being assisted by the Mission Fund. This is one of our many domestic missions which have been established and maintained by the Missionary Society. Our church would never have occupied the position it does, had not much attention been paid to helping weak points in our country.

Many of the places that have received financial aid for a few years have repaid the Missionary Society many times over for what has been expended. The church should have great sympathy with our domestic work. At the same time I am led to believe, from what I have

seen in various places, that the effort now being made by our Missionary Board to induce these mission fields to become self-supporting, is a wise policy. It should be the ambition of every domestic mission to become self-supporting as soon as possible.

At Burk's Falls there are manifest evidences of advance. The parsonage is being greatly improved, and pastor and people are talking hopefully about the future. We had a good audience at the meeting here, consisting of old and young, who manifested the keenest interest in the young people's movement, and took advantage of the question drawer to make quite a number of practical inquiries concerning Epworth League and Sunday-school work. There is a League choir here, of about a dozen young people, who add greatly to the interest of the services by their bright singing.

The principal industries through this northern section seem to be getting out pulp wood and tan bark. The former may be seen in great piles at the stations along the line. It is used for making paper, and very good prices are secured. At Huntsville, Burk's Falls, and other points, there are immense tanneries, which do a great business in tanning hides that come from South America. They have the advantage of plenty of the right sort of water, and an unlimited supply of tan bark.

Of course, everybody knows that the lakes of Muskoka form one of the most delightful summering resorts on this continent. It is said that more visitors are expected during the coming summer than ever before, and many inquiries are now being received from all parts of the continent.

Probably the coming International Convention is the explanation of this, as many who come to Toronto will desire to spend a little longer time away from home during the holiday season. Certainly no pleasanter spot could be chosen.

A. C. C.

ANNIVERSARY DAY.

Do not forget that Sunday, May 16, is the eighth anniversary of the organization of the Epworth League! We trust that all our pastors will make some reference to this interesting event, and that, where practicable, anniversary sermons may be preached.

AGAINST SUNDAY STREET-CARS.

The young people's societies of the city are bestirring themselves on the Sunday street-car question. In this matter the Epworth Leagues and Christian Endeavor Societies will work together, as better work can be accomplished by united effort. The city is being divided into sections, and young workers are being assigned to each for the purpose of conducting a vigorous canvass in opposition to the running of street-cars on the Lord's Day. Probably a little later on some public meetings will be held.

A POPULAR LECTURER.

Toronto is to have the privilege of hearing the original, witty and inspiring lecturer, Jahu DeWitt Miller, during the week commencing May 2. He is to speak in Dunn Avenue, McCaul Street, Woodgreen, and Sherbourne Street churches. There is no form of public entertainment more profitable than a good lecture, and Mr. Miller can be depended upon not to disappoint his audiences. Our young people should hear him.

THE WHEEL AND THE LEAGUE.

For the past month or two three or four of our Canadian towns have gone almost into hysterics in their anxiety to secure the "annual meet of the wheelmen." It is satisfactory to know that at last the agony is over, and the meeting-place has been definitely decided upon. Probably the successful competitor will receive some financial benefit from the influx of visitors which this event will bring to their city, and it may be that an increased interest will be taken in the exhilarating pastime of cycling, so that those who have labored so hard to "get the plum" will feel themselves well repaid.

We cannot help contrasting the feverish desire to secure this bicycling convention to the difficulty that is often experienced in securing a place in which to hold an Epworth League convention. The benefits which flow to the town in which a religious convocation takes place are very great. There usually comes a spiritual uplift to the local workers that is worth far more than the convention costs, but it is difficult to get Leagues and churches to see it.

Some of our Conference League conventions have never yet received an invitation from any of the towns within their borders. This ought not so to be.

AMONG THE LEAGUES.

The corresponding secretary of Hepworth League writes: "We have very interesting meetings, and they are well attended. We had a literary meeting the last night in March, spending the evening with Tennyson. Some of our active members conducted cottage prayer-meetings during the winter months in a part of the country where no other prayer-meetings were held. We had many precious seasons waiting before God, and some were led to know Jesus as their personal Saviour. To God be all the glory. We were encouraged and strengthened, and more determined than ever to go forward endeavoring to 'Look Up and Lift Up' for Christ and the church."

The corresponding secretary of Norham League of Christian Endeavor writes: "The Norham E. L. of C. E. was organized October 18, 1895, with eight members. The membership has steadily increased, having now forty-

two members, besides losing quite a number through removal. The meetings have been regularly held, and the interest well kept up, owing to the untiring efforts of our president, Miss L. Peake. The Christian Endeavor prayer-meeting topic is taken up each week by one of the active members. Two evenings of the month are devoted to missionary, temperance and literary work. Last year a small sum of money was sent to aid the Armenians, and this year we sent \$12 to relieve the famine-stricken people of India."

The Siloam Epworth League held its first anniversary in the Siloam church, on Tuesday, April 6. Our pastor, Rev. Mr. Russell, occupied the chair, and interesting and profitable addresses were delivered by Rev. J. A. Ferguson, of the Hamilton Road Methodist church, and Mr. William Jeffrey, of London, on the League and its work, and the responsibility devolving upon those who take the active member's pledge. Music was furnished by the choir.

On the evening of April 15, about forty members of the Euclid Avenue Junior Epworth League of Christian Endeavor, with their superintendent, Mr. Lockhart, visited the Gerrard Street Junior League. The visiting League gave a well-prepared programme, while the at-home League treated their visitors with refreshments. One of the features of the evening was hand-shaking. It has been remarked that the boys and girls of our Junior Leagues do not wish to shake hands with one another. This occasion was an exception to the rule, for all seemed determined to get acquainted with one another by the shake of the hand, and without an introduction. After a very enjoyable evening all went home thinking they had tried to make one another happy by friendly intercourse.

THE WORK AND THE WORKERS.

The League of Zion church, Winnipeg, has raised \$29 to help furnish the reading-room of Wesley College.

Galt League has succeeded in getting the plan of systematic weekly contributions to missions in good running order.

The Queen's Square League, St. John, N.B., helps to provide the programme for the temperance Sunday in the Sunday-school.

The League of the Metropolitan church, Victoria, B.C., supplies teachers for the Chinese, Japanese and Indian missions of the city.

During the summer the League at Deseronto visit the vessels which are in port, every Sunday evening, and hold service with the sailors, leaving religious literature with them to read.

The corresponding secretary of the Queen's Square League, St. John, N.B., keeps a list of members who have removed to other places, and corresponds with them regularly. Their letters are frequently read to the society.

JUNIOR WORK AT GREENBANK.

A correspondent writes from Greenbank: We are delighted with this department of our church work, and although organized last fall, we have deferred to report our existence until staying qualities were observable. And now we are able to report that even during the winter the interest has increased with the membership, and we have forty members enrolled, with these officers: James Taylor, President; Mary Perkins, Secretary, and Etta Salter, Treasurer. It is certainly very pleasant to hear them in concert recite their motto, and give meaning or reason for each; then their pledge—all are active members; then the books of the Bible in rotation; then their individual responses to the roll-call, or taking up the topic in their turn as appointed, and their anxiety to say "Present" when the honor roll is called. To hear the dear children lead in prayer and chant the Lord's Prayer on their knees, or catch the inspiration of their motion-songs, is, in short, to be magnetized with their young love and life. The great preacher of City Temple, London, Dr. Parker, is said to have been a preacher since he was five years old, when, under a beautiful inspiration, he was observed looking up to the sun and saying, "Who are these arrayed in white, brighter than the noonday sun?" Timothy from a child was taught in the Scriptures. The command is "Teach them to thy children;" the promise is, "Those that be planted in the house of the Lord shall flourish in the courts of our God." Most of the above children meet in catechumen classes on Sabbath morning, and hence they are growing up actively associated and identified with the life and work of the church, and with this heart-to-heart contact, and the child's effort to reproduce in their lives by word and deed, what blessed results we may both prayerfully and reasonably anticipate. Our assistant superintendents are Mrs. Leitch and Mrs. Perkins.

A DANGEROUS TENDENCY.

It is feared that not a few chapters of our young people's organizations are making a sad mistake in their method of conducting devotional meetings. Instead of fresh thought on the subject, applied to individual life, there is a dreary reading of notes prepared by others. The lesson-helps intended as stimuli to intellectual and religious activity thus become the means of stultifying both. A universal condemnation of reading in the devotional meeting is not intended; but the reading of Scripture and of articles related to the subject to the entire displacement of original thought and testimony is a dangerous plan. An hour that should be filled with ringing praise, fervent prayer, and original suggestion is too often taken up with much song, reading, and unexplained Scripture. Having learned to hobble on crutches, we may flud that we know not how to

walk. Whatever saves the individual from intellectual effort and religious activity is a positive hindrance to his development.

That such an evil tendency exists few students of the situation can doubt. Its causes are not so evident. We venture to suggest three:

1. There is in many quarters a distaste for earnest thinking. It is so much easier to entertain the thought and feelings suggested by the circumstances of the hour, than it is to concentrate the mind on a given subject. Hence, we attend our devotional meetings with little or no previous study.

2. There is frequently a little useless pride. If the leader thrusts a paragraph into our hands, we are tolerably sure we can read it without being criticised for grammatical or rhetorical inadvertency.

3. There is a failure to surrender completely to the direction of the Holy Spirit. In the ideal devotional meeting each one responds quickly and cheerfully to the promptings of the Spirit.

An evil is corrected by removing its causes. If the causes here suggested are the true ones, we can remove a dangerous tendency by stimulating each other to study by banishing a false pride, by surrendering ourselves to be used by the Holy Spirit. "Let us consider one another to provoke unto love and good works.—Ira E. David, in Epworth Herald.

PRAYER-MEETING TOPIC.

Topic for May; Everyday Wisdom.

MAY 9.—A WISE SON.

Proverbs x. 1; Proverbs xxx. 17.

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

A few days ago, a father was telling me about his boys. They had left the farm years since to enter various branches of commercial life. Success had smiled upon them. But as prosperity increased, they forgot not the God of their father, nor forsook the instruction of their mother. Amid the temptations of city life, they preserved their integrity, and chose the part of wisdom. With what pleasure, and justifiable pride, the father related the filial affection of his sons! What joy beamed from his face, as he told of their visits to the home-stead, when, as in the olden days, they would don their overalls and tie them to the harvest field and join in the reapers' toil and mirth! How they remembered the "old folks" with gifts of love, words of appreciation, and acts of loving kindness! How, at the family altar, father and mother, sons and daughters, as of yore, knelt before God, while the earnest prayer ascended to the Giver of all good, for protection, direction and blessing! Happy father! Happy mother! Solomon's words are exemplified, "A wise son maketh a glad father." "Thy father and thy mother shall be glad." And adapting the words of Robert Burns, we might say:

"From scenes like these, fair Canada's grandeur springs,

That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings;
An honest man's the noblest work of God."

Our topic this week is a scene from home-life. It shows the close connection there is between the happiness of father or mother, and the life and conduct of the son. A wayward, thoughtless, wicked boy is trouble, worry, and heart-ache to loving parents. A devoted, dutiful and pious son is help, honor and happiness to those who claim him as their own. And the same thing applies to daughters as well as sons.

1. A wise son—its meaning. Does Solomon mean by "a wise son," one of bright intellect, who becomes a great scholar, or who proves himself to have such business aptitudes as to rise to fortune and power at a bound? Many would call such a wise son. But the writer evidently means a pious son, a godly son; for he says, in another place, "the fear of the Lord is the beginning of wisdom." Loyal reverence for God in its widest sense will not only make a boy wise for eternity, but also wise for time. There is a great truth which many "sons" do not seem to understand, or if they do understand it, they apply it not, viz., the necessary relation there is between serving God, and the highest earthly prosperity. God is the greatest and grandest fact in the universe, and any son who refuses to recognize that fact, cannot, simply cannot, attain the height of success of which he is capable for the present world, and what a dismal, awful failure he will make for the larger, grander world that is to come! A wise son is a son that loves wisdom, but wisdom in its largest sense is the "wisdom of God," embodied in the person of Jesus Christ. A wise son, therefore, is the one who possesses Jesus Christ as Saviour and Lord, and makes him the ideal of his life and character.

2. A wise son—his characteristics. Many excellent qualities has the wise son. And they have not come to him naturally—he has cultivated them. He has learned them as he learns other lessons. Among other qualities he has obedience, reverence and helpfulness. Dr. Schell makes some pointed comments under this head.

(a) The wise son is obedient. Obedience is the foundation-stone of family life. It is said of Christ that he was subject to his parents. He honored those whom God had placed over him, and so fulfilled that law which has never been abrogated—the commandment with the promise of long life.

(b) The wise son is reverent. Something much needed to-day is the inculcation of respect and reverence for superiors. At a time when the authority of parents is early thrown off by



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

AN UNMANAGEABLE BOY.

"I could get along very well with the rest of the class, if it were not for Bert Rawson," said Miss Laura Jenness, a teacher in a large Sunday-school in an eastern city, to Mr. Anson, superintendent of the school. Miss Jenness looked perplexed and even distressed. She felt a humiliating and discouraging sense of defeat. The superintendent also looked troubled and perplexed. He knew all about the unmanageable Bert Rawson.

"Have you tried everything with the boy, Miss Jenness?" he asked.

"Yes, it seems to me that I have," said Miss Jenness. "Methods that have been successful with other boys fall when applied to Bert. There does not seem to be anything to appeal to in the boy."

"And yet there must be something to appeal to in a boy of but thirteen or fourteen years. There is something to appeal to in every boy of that age. If we could only find out Bert's vulnerable point."

"If we could!" said Miss Jenness. "He is, with all his faults, a bright boy; and he is popular enough with the other boys in the class to be able to influence them, and when he is present I find it almost impossible to do anything with the lesson."

"And yet there is something wonderfully likable about the boy," said Mr. Anson.

"So there is." This boy, this "likable" but openly and defiantly mischievous boy, had been for about a year a member of the Sunday-school, and had been in Miss Jenness' class most of the time. He was a bright-eyed, restless, harum-scarum kind of a boy, with apparently no conception of his duty as a member of a Sunday-school class. He was flippantly irreverent in his manner; he neither knew nor cared to know anything about the lessons, and he admitted frankly that his chief object in coming to Sunday-school was to "have some fun."

"I'll try him a Sunday or two longer, and if I can't do anything with him, then I'll have to ask you to put him into another class or make some other arrangement regarding him," said Miss Jenness, at the close of her conversation with Mr. Anson.

The next Sunday Bert came to the class in his usual mood. He was flippant to the last degree. He had attended a very exciting game of baseball the day before, and his whole conversation was of this game. He gained the attention of the other boys in the class and took their minds from the lesson until Miss Jenness was in despair.

Bert talked of the game all through the opening exercises of the school, and was about to begin on it again at the close of the opening prayer, when Miss Jenness laid her hand lightly on his shoulder and said, quietly, but firmly: "Bert."

"Yes, ma'am."

"I'd really like to know just how that game came out, but this is not the time nor the place for me to hear about it. Won't you come around to my house to-morrow evening with the other boys of the class, and tell us all about this great game? We'd like to hear about it; wouldn't we, boys?"

"Yes, ma'am," said two or three of the boys.

"Then Bert shall come and tell us all about it, and we'll have a pleasant time together before I begin work with my new class next Sunday."

"Your new class?" said Charlie Ray, while all of the other boys looked at Miss Jenness in surprise.

"Yes," she said, "this will probably be my last Sunday with you. I have asked Mr. Anson to give me a new class next Sunday."

"Why, Miss Jenness, what for?" asked Rob Hooper, in a tone of surprise.

Interest in the ball game ceased, and even Bert sobered down, while Theo Rayford said decidedly: "We don't want any other teacher."

"Perhaps you don't, Theo, but there are others in the class who have given me clearly and distinctly to understand by their conduct that I am a failure as a teacher of this class; so it is evidently my duty to give place to some one who will be a success."

"Who says you're a failure?" asked Howard Burton, angrily.

"I must be a failure if I am unable to command the respect and attention of the boys in my class. I must be a failure when my boys turn a deaf ear to my attempts to teach them God's Word, and give eager ear to an account of a ball game. I must be a failure when I am unable to make any impression whatever on a scholar who comes every Sunday, and who is far from lacking in understanding. I must be a failure when that boy's influence in the class is greater than my own, and he refuses to use his influence for good. Yes, boys, I must give up this class because I am a failure as its teacher."

"I don't see how you can be a failure when we like you better than any teacher we ever had," said Joel Reed.

"I don't see how I can regard myself as a success while there is a single scholar in my class upon whom I fail to make any impression."

Miss Jenness looked at Bert as she spoke. He cast down his eyes. The other boys looked at him with disfavor in their faces.

wayward children, respect and honor for parents should be taught with increasing emphasis. A good father claims the reverence of his son, because he is his ordained guide and ruler. He is to his son God's vicegerent so long as his commands are in accordance with God's law. "Honor thy father and thy mother."

(c) The wise son is helpful. All that a good father and mother have done and suffered in order to advance the welfare of their children, their toil and patience and forbearance, constitute a powerful claim to their children's gratitude and helpfulness. We feel, when looking upon a home where the sons and daughters are helpful and thoughtful of father and mother, that family is safe. Jesus labored in Joseph's shop, contributing what he could to the common store. There is no better watchword in the home in respect of the relations of parents to children and of children to parents than helpfulness.

3. A wise son—his influence. A wise son, as explained in the foregoing, and possessing the characteristics that have been enumerated, will have a wide influence for good, and will be a benediction to his home. He will not bring his father's grey hairs with sorrow to the grave, but will be a constant source of hope and cheer. He will make his father's heart glad. For what can be more delightful to the heart of a pious father than the conduct of a pure-minded, generous, brave, godly son! It is the brightest earthly sunbeam that can fall on his path. Such a character on the part of his son delights the father for two reasons at least:

(a) Because he sees in such character and conduct the best results of his training. He is assured that his arduous efforts and self-sacrifices have not been fruitless. He looks at his son's life as a rich reward.

(b) Because he sees in such character the best guarantee for his son's happiness. He feels that the goodness and nobleness of his boy gives the promise of the life that now is, and of that which is to come. He is glad. O sons of our Canadian homes, is not this a worthy end to have in view? To bring gladness to the heart of a worthy father, to be the source of blessedness to the home, to be an element of goodness and greatness in the nation, and to prove now and forever a glory to God, who gave you being!

4. A foolish son—his influence. But there is another side to the picture. The bad character and conduct of a child saddens the heart of the parent. A foolish son is the heaviness of his mother. Fathers have most comfort from the good conduct of their boys; but mothers grieve most over the bad conduct of their children. It wounds her, because she discovers that all her toil and anxiety has been fruitless, and that one who is dear to her is moving toward infamy and ruin. His conduct is a "heaviness" to her heart. It rests as a leaden cloud upon her spirit. Son, don't break your mother's heart! You are doing it day by day as you pursue the path of sin. It is not your dullness, nor your failures, nor your troubles that causes the cloud of sorrow to hang over your home; it is your persistent indulgence in wrong-doing. It is your sins. Father is sad and mother weeps. Don't you see your course leads on to death? Stop before it is too late! Come back to God! Tread the ways of his commandments, and joy will return to the parental home, and purity and happiness to your own heart and life.

THOUGHTS BY THE WAY.

1. Every son should be an Abner, that is, his father's light; and every daughter an Abigail, her father's joy.

2. Son, it is in your power to make your father glad, and God expects you to do it. Here is a worthy object for your ambition.

3. Great men have always been distinguished by love for mother. Note: President McKinley, Methodist that he is, on his first Sunday at the White House in Washington, entered the church for worship, accompanied by his mother leaning on his arm. An object-lesson for the Republic!

WHAT THE BIBLE SAYS.

Prov. 1. 8, 10; Prov. iii. 1; Prov. xiii. 1; Prov. xxiii. 26; Job xxviii. 28; Psa. xc. 12; Luke ii. 52; 1 Cor. i. 24, 30; Eph. i. 8; James i. 5; Prov. xx. 20; Ex. xx. 12; Eph. vi. 1, 2, 4; Col. iii. 20, 21.

GENERAL EPWORTH LEAGUE FUND RECEIPTS.

St. Thomas (Grace church), \$3; Talbotville, \$1; Sparta, \$1; Goldsmith, \$4.55; Ruthven, \$2; Amherstburg, \$1.50; Harrow, \$1.50; Ashfield, \$1.42; Lucknow, \$2; Dante, \$2; Acton, \$1.30; Yarmouth, N.S., \$1.20; Barrington, N.S., \$1.62; Carrouna, 70c.; Victoria, B.C., \$1; Kintore, \$2; West Selkirk, Man., \$2; Shawbridge, 40c.; Horning's Mills, \$1; Mulmur, \$1.16; Perea, \$1.49; Moncton, \$4; Holland, Man., \$1.25; Madoc, \$2; Brantford, \$2. Total, \$44.09. Previously acknowledged, \$489.39. Total, \$533.48.

AN EVENING WITH THE BELLS.

A writer in The United Presbyterian gives the following programme that might be utilized by some of our social committees as a basis for a pleasant and profitable entertainment:

1. Music (vocal). "Ring the Bells of Heaven."
2. Recitation. Longfellow's "The Bells of San Blas."
3. Reading. Selection from Dickens' "The Chimes."
4. Music (Instrumental). "Monastery Bells."
5. Address. "Bells of History and Story."
6. Recitation. "The Belfry of Bruges."
7. Music (vocal). "The Village Bell."

It is not what we read, but what we remember that makes us learned. It is not what we intend, but what we do that makes us useful. It is not a few faint wishes, but a life-long struggle that makes us valiant.—H. W. Beecher.

"I have made up my mind to give up the class if I cannot be given the attention a teacher should command. Other classes will be courteous to me, and perhaps Mr. Anson can find a teacher for you whom you will respect more than you have respected me. I bear you no ill will, and I want every boy in the class to come to my house to-morrow evening for a merry, social time together before we separate. Then we'll hear the rest of your ball game story, Bert."

"We don't want to hear any more about it," said Joel Reed.

"No, we don't," said Harry Payne. "It's Bert's fault that you're going to leave the class, isn't it?"

Before Miss Jenness could reply, Bert said: "Yes, it is, and if you'll stay with the class, Miss Jenness, I'll leave."

"I would rather leave the class myself, than have you leave the Sunday-school," said Miss Jenness.

"Couldn't it be arranged so that neither of us would have to leave the class?" asked Bert.

"Easily," replied Miss Jenness.

"Then let us fix it that way," said Bert; and that is the way it was "fixed."

Miss Jenness took Bert home with her after Sunday-school, and they agreed upon what they laughingly called a "treaty of peace." When Bert and the other boys came to Miss Jenness' home on Monday evening, she announced that she and Bert would both remain with the class, and that they had come to an "understanding" with each other.

"And you are all to come here every Monday evening," added Miss Jenness, "and we'll have a regular class organization, and elect Bert secretary. On Monday evenings we'll discuss baseball and anything else in which you are interested, and devote our hour together on Sunday entirely to the lesson. Are you agreed upon that? If you are, say 'aye.'"

Every boy said "aye" heartily, and when Miss Jenness met Mr. Anson on the street a day or two later she said:

"I have decided to keep my class, Mr. Anson, and I think that you can leave Bert Rawson to me. I have had some 'new light' regarding him, and I shall be surprised if we do not get along very well together."

They did get along very well together after that. It took some time for Bert to give himself up fully to a study of the lesson, but whenever he showed a disposition to bring other topics into the class hour, Miss Jenness would say:

"To-morrow evening is our time for all that, Bert. Let us give this one hour wholly to God."—J. L. Harbour, in Baptist Teacher.

LESSON 6—MAY 9.

PAUL PREACHING TO THE JEWS.

Acts xiii. 26-39.

Golden Text.—"Through this man is preached unto you the forgiveness of sins."—Acts xiii. 38.

Home Readings.—Monday, Paul preaching to the Jews, Acts xiii. 26-43. Tuesday, The Gentiles in prophecy, Isa. xlii. 1-16. Wednesday, The Gentiles in promise, Isa. xlix. 5-12. Thursday, The Gentiles in parable, Luke xiv. 12-24. Friday, The Gentiles and the church, Acts xv. 1-12. Saturday, The way of salvation, Rom. x. 1-21. Sunday, Working out our own salvation, Phil. ii. 1-13.

26. "Children of the stock of Abraham"—The proudest title by which the Jews could be addressed. This would tend to win his hearers and prepare them to receive his argument in respect to the wonderful promise of Messiah and the fulfillment of it in Jesus. "Whosoever feareth God"—The proselytes and other non-Jewish worshippers whom Paul recognized as having a share in the offer of the Gospel, but who could not be classed as "children of the stock of Abraham."

27. "For they that dwell at Jerusalem"—He does not say, "Ye that dwell at Jerusalem," and thus include his hearers in what follows. The foreign Jews—such, for example, as his present audience—had no hand in the crucifixion of Christ. "And their rulers"—The chief men of their synagogues. "Because they knew him not"—Their ignorance did not excuse them. They were responsible for their ignorance, and thus their ignorance was their fault.

28. "Desired they Pilate that he should be slain"—Paul now recapitulates the facts of the Gospel, viz.: (1) Christ rejected by the rulers; (2) the Scriptures that they read every day fulfilled by condemning him; (3) the demand on Pilate to slay him when he declared that he could find no cause for death; (4) the Scripture fulfilled in his death; (5) the abundant attestation of the resurrection; (6) he declares that the promise made to the fathers was now fulfilled to their children.—People's New Testament.

29. "All that was written of him"—The various indignities predicted in those prophecies which speak of Christ's sufferings, such as Isa. liii.; Psa. xxii.; Zech. xi. 12, 13; Zech. xii. 10; Zech. xiii. 7. "They took him"—In Paul's rapid summary of facts he does not descend to particulars. The Jewish nation slew Christ members of the same nation, rulers of the Sanhedrim, but friends, placed him in the sepulchre.

30. "All things that were written"—As regards his sacrificial death. Of course, the Jews had no intentional part in the fulfillment of the prophecies concerning Jesus' resurrection and exaltation.

31. "But God raised him from the dead"—And thus, by the miracle of the resurrection, he was declared to be the Son of God with power." (Rom. i. 4.)

32. "He was seen many days"—It required and received exceptional testimony in support of its occurrence. He was seen (1) of many, it was at Passover time, when crowds came up

from Galilee to Jerusalem; (2) "for many days"; (3) the witnesses were capable of identifying him, for they "came up with him from Galilee to Jerusalem"; (4) they gave public witness, in the face of danger, and (5) in many cases the persons yet survived—are his witnesses."

33. "Bring you glad tidings"—Any Jew who believed Paul's doctrine to be true would rejoice in the tidings, since "the promise made unto the fathers" included the whole hope of deliverance and victory through the Messiah which was so near to every Jew.

34. "God hath filled the same unto us"—The Jews had proofs in abundance; but Paul thoughtfully and patiently goes on to refresh their minds concerning the prophecies, and to construct a connected chain of reasoning in proof that Jesus fulfilled all the conditions of the Messiah, and thus without design on the part of the rulers. Thus Jew and Gentile have evidence enough that salvation is perfected in Christ. Is personal religion distasteful to the natural heart? Why? Not because religion is bad, but because the natural heart is bad.

35. "No more to return to corruption"—Two passages are quoted as proving that Christ is eternal, never more to endure death, never to endure the corruption which is the common lot of mortals. Christ's body endured no corruption in the sepulchre. "The sure mercies of David"—This quotation is found in Isa. lv. 3. Among the mercies promised to David was that a descendant of his should have an everlasting throne. This, of course, implies that this Son of David shall live forever. The promise is virtually that a Messiah King shall appear whose reign shall be perpetual.

36-37. "Thou shalt not suffer thine Holy One to see corruption"—See Psa. xvi. 10. In the psalm David is the instrument by which God speaks. It declares that the Holy One shall not suffer the usual fate of death, his mortal frame shall never undergo dissolution. This was true of Jesus. The body that was laid in the grave by Joseph and Nicodemus was not found there by the women and apostles. In it when he appeared to Thomas were the prints of the nails and the gash of the spear. His body saw no corruption, but slept white in the tomb as though for the rest of the night. "For David saw corruption"—This did not relate to him, for it was not true of him. He died and mouldered away like other mortals. "But he, etc."—This was not true of David, but was of the Son of David, concerning whom it was promised that he should have an everlasting home.

38. "Be it known"—A phrase which serves to emphasize the climax and direct appeal which it introduces. "Therefore"—Since Jesus has risen from the dead any claim as to his power is credible. Moreover, the references of the Old Testament to this work prove his power. "The forgiveness of sins"—Having quoted prophecies from the Psalms and from Isaiah in support of his argument, and having shown that the prophecy was not fulfilled in David, to whom they might apply it, but was fulfilled in Jesus, he then makes the application: "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins." R. V. You seek to be justified; here is justification which you do not gain by the ceremonial or Mosaic law. Do not reject the offer.

PRACTICAL APPLICATIONS.

1. The Gospel is sent to all who will accept it. Its promises are not confined to any nation or to any age. In Christ Jesus "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." All are alike welcome to partake of the offered salvation.

2. Ignorance is not always an excuse for wrong-doing. Avoidable ignorance is never an excuse. The rulers of the Jews did not know Jesus, but they ought to have known him. Their spiritual blindness was itself the result of their evil conduct. They had made their own faculties of apprehension dull and stupid by living in sin.

3. Men may read the Scriptures with their hearts so full of prejudice as utterly to miss the meaning of what they read. The Jews of our Lord's time were not alone in this experience. There are many people called Christians who suffer in the same way. We need all to pray: "Open thou mine eyes, that I may behold wondrous things out of thy law."

4. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." (Verse 38.) Pardon is the key-note of apostolic preaching. Peter, Paul, John, and all the others recognized that the first great need of every human being is the forgiveness of sins. On the day of Pentecost, when the multitude, pricked in their heart, cried out, "What shall we do?" Peter said, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins." The object of the Gospel is to redeem men from sin, and this redemption comes through forgiveness.

The Bible is the only fathom-line that has ever sounded the depths of human depravity.

Bishop Vincent says that the wise superintendent requires his teachers to use the Bible in the class.

Do not ask "What does this passage mean to me?" until you have first asked what it meant to the writer.

Have a teachers' meeting, and make it plain that teachers are not only requested to attend, but expected to.

After so much has been done to provide helps to Bible study it is a little discouraging to find so many people engaged in the study of the helps as a substitute for the study of the Bible.

The Christian Life

IN THE GLAD HEREAFTER.

BY AMY PARKINSON.

Instead of the raging tempest,
A hush of happy calm;
Instead of the voice of mourning,
Sound of the angels' psalm.

Instead of a day that waneeth,
Dawn of undying light;
Instead of perplexing questions,
God's revelations bright.

Instead of a stony footpath,
The Great King's smooth highway;
Instead of a weary spirit,
A soul at rest for aye.

Instead of upheaving oceans,
The placid crystal sea;
Instead of earth's jar and tumult,
Heaven's sweet serenity.

Instead of these fleeting blossoms,
Flowers that immortal bloom—
And instead of this dark death-shadow,
The glory beyond the tomb.

Toronto.

THE BAPTISM OF JESUS.

BY W. G. WADDELL.

The following interesting questions have been raised regarding this baptism: (1) Why was Jesus baptized? (2) Was John's baptism Christian baptism? (3) Was the baptism of Jesus a consecration to his office as a priest after the order of Melchizedek? (4) Was Jesus immersed by John?

Some light is thrown upon these questions by Gregory Thaumaturgus, who was born A.D. 210, and died February 17, A.D. 265, and who dedicated the first chapel under the Christian dispensation. He represents John as saying to Jesus: "How shall I touch thy undefiled head? How shall I stretch out my right hand over thee who hast stretched out the heavens as a curtain, and established the earth upon the waters? How shall I stretch out my servile fingers over thy divine head? How shall I wash the spotless and the sinless? Those whom I baptize I baptize in thy name. Baptize, therefore, if thou wilt, O Lord, baptize me, the Baptist. Stretch out thy dread right hand, which thou hast prepared for thyself, and crown by thy touch my head." To this he represents Jesus as answering, "It is necessary that I should now be baptized with this baptism, and hereafter confer upon all men the baptism of the Trinity. Lend me thy right hand, O Baptist, for the present administration. Take hold of my head which the seraphim worship. The Baptist, having heard this, stretched out his trembling right hand, and baptized the Lord." Hippolytus, who died a martyr A.D. 230, said: "Jesus bowed his head to be baptized by John."

Let us learn what we can on these questions from these statements by men who lived before the controversy on baptism began.

First, we learn: "That John saw in Jesus no ordinary subject, and with becoming modesty and reverence, stated his unworthiness to baptize him. We also learn, that Jesus saw that the baptism of the Forerunner had a necessary connection with the higher baptism of the Holy Ghost, which he came to confer. According to Matt. III, 15, Jesus said, "Thus it becometh us to fulfil all righteousness." To fulfil all righteousness means: To observe every right institution or law. Christ saw a propriety in being by baptism publicly set apart to his ministry. He was not of the priestly tribe, nor was he consecrated 'after the law of a carnal commandment,' yet he was to act in the capacity of a priest in "purifying the sons of Levi." He was a priest after the order of Melchizedek, and as God set apart the king of Salem to be a priest in patriarchal times, so God gave direction to the Forerunner to baptize the Coming One. To baptize those who repented, and thereby prepare a people for the Messiah was a part of the mission of John, but not the most important part, for John said, "That he might be made manifest to Israel, therefore am I come baptizing with water." To baptize Christ and thus publicly manifest him to Israel was John's constant expectation. The descending dove and the voice from heaven marked him out to John and the multitude, and with the feeling of one whose work was almost done, he said, "Behold the Lamb of God, that taketh away the sin of the world, he must increase, but I must decrease." When Jesus drove the money-changers out of the court of the Gentiles, and entered into the temple proper, "the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this done; there was no unction."

authority?" Matt. xxi. 23. To answer these questions Jesus might have appealed directly to his Messiahship as giving him all necessary authority, but he did not. But taking them on their own ground he proved to them his qualification as a priest, by an appeal to his baptism by John. "The baptism of John, whence was it? From heaven, or of men?" To have answered this truthfully, would have been to admit his authority to be higher than theirs. To deny the special mission and commission of John would have endangered their lives, for, "all hold John as a prophet." Matt. xxi. 26.

The special nature of Christ's baptism is further indicated by Gregory, when he says, "I baptize in thy name." If John baptized others in the name of Christ, he would probably make some alteration in the formula in the case of our Lord, or he may have baptized him without any formula, as a direct act of obedience to the Father's instructions. But the incidental mention that John baptized others in the name of Christ throws an important light upon the question as to John's baptism being Christian baptism. Paul, in Acts xix. 4, 5, gives an explanation of John's baptism as follows: "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. And when they (namely, the people to whom John preached), heard this, they were baptized in the name of the Lord Jesus." Calvin says: "It is incorrect to say that the baptism of John is different from the baptism of Christ."

Concerning the administration of the rite we learn that Jesus bowed his head, and that he went into a ship, and sat; and the whole multitude stood upon the shore," Matt. xiii. 2. By this means Jesus prevented the crowd from coming so close to him, for they would be kept back by the water edge. So, also, it is probable John would step into the water while baptizing, and in this way get rid of the pressure of the crowd, and be the better seen while baptizing. This accounts for the mention of his being "in the river," and Jesus coming up out of the water. In Mark I. 9 the Greek word rendered "in" is "into," and from this some have drawn the conclusion that Jesus was immersed. But the phrase "into the Jordan" is exponential of "came," and shows the termination of Christ's journey. He came out of Nazareth into the valley and was baptized by John. No other construction of the verse agrees with Matt. III. 13, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."

Hensall, February 22, 1897.

UNCTION.

I have often thought of an "attachment," as they call it, to an instrument a friend of mine always used in a dear old library every morning at family prayers. The piano was an old one; but there was an Eolian attachment, and I used to listen to the attachment. So I have often listened to sermons that were by no means brilliant, but they moved me, or something moved me. And the "something" was in the man, or perhaps was the man, more than what he said. Another might have used the same words and I should have been unmoved. In other words, the preacher that moved me had the unction. There was an attachment.

Undoubtedly that was what the minister was waiting for when a messenger was sent to him to tell him the congregation was waiting for him. The messenger returned to those that sent him, saying, "There is some one in the room with him, and I heard him say, 'I will not go without you.'"

The minister soon appeared, and the other one was with him. Oh, believe me, it is the "other one" we need to see and hear!

A legend is told of two emissaries from the Evil One who were sent out by his Satanic majesty to preach if they could get a chance. They were disguised as men. One Sunday they went to church as usual. A sudden illness prevented the minister from getting to his pulpit. The congregation had gathered, so one of the deacons arose and asked if there was any clergyman present who would take the pulpit, as they did not like to dismiss the congregation immediately. One of the messengers from Satan stepped forward and offered to preach. He took for his subject, "The redemption of the world through the blood of Jesus Christ." When he rejoined his companion he was asked how he dared to preach on that subject; nothing could do more injury to their kingdom than that truth. His reply was, "No harm has been done; there was no unction."

Oh, brethren, is it possible that Christ's professed messengers can utter truth and there be no unction? I am sure there is an awful possibility, and so the people come and go from our churches unchanged.

I shall never forget the time when one of the sweetest women of our Methodism was so hungry for a pure heart, a full salvation, that she could hardly eat or sleep, and she passed out of her tent at a camp-meeting to hear the morning sermon. The subject was "Christ a Complete Saviour." Before the preacher reached the close of the sermon, she said to herself, with her heart breaking with longing, "Oh, will he say that he has found him a complete Saviour, that he knows it all by experience?" The sermon was ended, and then the minister, laying his hand on his heart, said, "He has been and is a complete Saviour to this poor heart of mine;" and in that moment the woman, whose name was as ointment poured forth for years after that, apprehended Christ by faith as her perfect Saviour, and was filled with the Spirit.—Mrs. Bottome.

REV. D. V. LUCAS, D.D.

Though retired from the "active work," Dr. Lucas is actively engaged in the advocacy of the temperance cause. He is not satisfied with merely preaching in the pulpit, and denouncing the traffic from the platform, but he also uses his pen very freely, and furnishes sound temperance literature for the people to feed upon in their homes.

Recently he has published two soul-stirring tracts, entitled, "Does It Pay?" and "Why He Quit," respectively, which are well suited to be scattered broadcast. Still more recently Bro. Lucas has published a sermon called, "The Oppressor." His object for the most part is to arouse the church, which he contends is not in earnest, and says:

"It is a pitiable sight to see a servant of Christ so harnessed to any political party that he cannot help to pull the chariot of God into a higher plane. We are slaves when we are so bound to party that our conscience cannot be consulted when we go to the polls. If your party is able to help you out of difficulty in the day of judgment, by all means cling to it.

"I think an approving conscience will be of much more service to you in that day. Then, hold yourself free to act at all times as circumstances require. We must aim at sending to our legislative halls men who fear God and love their race. As yet the church has not taken the matter seriously in hand farther than the mere creation of sentiment. Of course, nothing can be done in the direction of moral reform without sentiment, neither can anything be done with sentiment alone. Powder is a perfectly harmless thing without the additional element of fire, and then serves no purpose unless its forces are orderly marshalled within the parallel lines of a gun-barrel.

"There are thousands of Christian congregations in Canada holding solidly the sentiment of Prohibition, but these congregations are in no sense organized along Prohibition lines so as to enable them to act together and thereby produce an effect which would be as much greater than what they can do without such organization as the avalanche is greater than the boy's snowball. The cause is worthy of the best efforts of the church. It will require hard toil and self-denial, but that is what we are here for. Christianity is not a bit of dilettantism intended to turn us into butterflies that we may sip a little honey from every flower by the wayside. Practical Christianity is a soldier's armor. We have fighting to do for God. The sooner we are into the heat of the battle the better for humanity and the sooner will arrive the millennium. 'Up, Guards, and at them.' Organize your churches into great Prohibition regiments, and these regiments into a great army. With God as our Leader, as he is the Head of his church, what could withstand the combined force of his people in their war against this old oppressor of mankind? He is 'The Lord of Hosts.'"

ANOTHER VICTIM.

Five years ago Edmund S. Wilkinson, a wealthy cotton manufacturer of Putnam, Conn., died, leaving a fortune of \$160,000 to four sons. John, one of the sons, now twenty-one years of age, lies in the alcoholic ward of Bellevue Hospital, New York, a physical wreck. To a newspaper reporter he said: "You see where I am, and you can guess what will become of me. My brother, Lawrence, the oldest, died one year ago at the Lenox hotel, Greenwich, Conn. He was a lawyer, the valedictorian of his class at Yale, and a graduate of a New York law school. He died of alcoholism when thirty-six years old. Gerald also died from alcoholism. He died two years ago at the Grand Union Hotel, Elizabeth, N.J. He was only twenty-one years old. Edward, twenty-one years old, is an inmate of the Hartford Retreat, to which institution he was committed for a term of three years as a dipsomaniac. And so you need not be surprised to see me here."—Ram's Horn.

The Family

TO THE LARK.

BY S. B. ALLEN.

How sweet is thy carol all others adorning,
When up from the meadows refreshed with the dew,
Thou wingest thy flight, ere the birth of the morning,
To greet the new day from ethereal blue.

Though lowly thy home is that nature hath granted,
The loftiest themes to thy measures belong;
Both peasant and monarch by thee are enchanted,
Thou beautiful singer of rapturous song.

Oh, whence is thy voice, in its pathos out-pouring
The joy and the grief of thine innocent breast?
For still thou dost sing, and whilst singing art soaring
To gain nearer heaven a moment of rest.

The dawning is tardy, but thou art uplifted,
And, poised on the breathings of vanishing night,
Thyself art the first, as the cloud-beds are rifted,
To catch the faint blush from the rose-buds of light.

And now from the hill-tops I see angel fingers
Are raising the curtain that darkness had hung,
And as the long fringe of its drapery hingers,
It melts into visions immortals have sung.

But where hast thou flown, O my prophet of fortune?
Towards thy blithe spirit my heart doth incline,
And willing thine influence now to importune,
I hear thee, but see thee not, minstrel divine.

Mayhap thou hast entered the portals of glory
To dwell in the shade of the life-giving tree,
And waiting to earthward thy soul-cheering story
Is borne on the zephyrs celestial to me.

If so, fare thee well, till the life-day be ended,
And then, as soft shadows enfold its last rays,
Thy music and mine, in one psalmody blended,
May join in eternity's choral of praise.

THE WHITE RIBBON MOVEMENT.

A STATEMENT FROM THE PRESIDENT, FRANCIS E. WILLARD.

The Woman's Christian Temperance Union is an organization of Christian women banded together for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in custom and in law.

We believe that God created both man and woman in his own image, and therefore we insist upon one standard of purity for men and women, and believe in the equal right of all adult members of society to hold opinions and to express the same in the home, on the platform, in the pulpit, and at the ballot box.

We believe in a living wage; in an eight-hour day; in courts of conciliation and arbitration; in justice as opposed to greed of gain.

We solemnly promise to abstain from all distilled, fermented, and malt liquors, including wine, beer, and cider, as beverages, and to employ all proper means to discourage the use of and traffic in the same.

There are 250,000 White-Ribboners in the United States, with a direct following of as many more, besides as many children and thousands of "Brothers-in-law" and "Brother helpers," with about 250,000 White-Ribboners in other lands, making about a half-million round the globe.

The world's motto is, "For God and Home and Every Land." The badge is a knot of white ribbon, and was adopted in the convention of 1877.

The trysting hour is the noontide hour of prayer, when each White-Ribboner, the world over, is expected to lift her heart to God in prayer for his blessing on the work and workers, and for the overthrow of the liquor system and its allies, the gambling system and the house of shame.

The W. C. T. U. exists for the purpose of educating the young, forming a better public sentiment, reforming the drinking classes, transforming by the power of divine grace those who are enslaved by alcohol, and securing the entire abolition of the liquor traffic.

It has, also, through the clear vision which has come to its membership of the basic unity of all reform forces and the interrelation of each evil with all other evils, widened its scope until there is no wrong against which it has not lifted up its voice, nor good with which it is not allied.

Men are admitted as honorary members, not as full members, because we believe the need

which called for a separate organization still exists. If, in the good day toward which we are hastening, woman is to take her place side by side with man in all of life's relations, she must fit herself for that position.

The lines of work are classified under the heads of Organization, Preventive, Educational, Evangelistic, Social and Legal.

An Anti-gambling Department has been added to the Department of Legislation and Enforcement of law.

Its officers are: Frances E. Willard, President; Lady Henry Somerset, Vice-President; Agnes E. Slack, Secretary; Anna A. Gordon, Assistant Secretary, and Mrs. Mary E. Sanderson, Treasurer.

Three conventions have been held: in Faneuil Hall, Boston, U.S.A., in 1891; at the World's Fair in Chicago, Ill., in 1893; in Exeter, Queen's and Royal Albert Halls, London, England, in 1895. The next convention will be held in Toronto, Canada, October 20-22, 1897.

The Polyglot Petition, with its seven million names and attestations of great societies, is addressed to the governments of the world, asking them to do away with the manufacture of and traffic in alcoholic liquors and opium, and the legalization of impurity. It has already been presented to the President of the United States and to Queen Victoria, and its journey around the world will probably be undertaken in the near future.

The present pressing needs are money to carry forward the work along all its varied lines and consecrated hearts to join our ranks. When every Christian woman shall wear the white ribbon, the day of victory will be at hand.

Perhaps no society has ever done more "honest, hard work" with less money than the W. C. T. U. Its object is home protection; its methods are unsectarian; its history is one long record of heroism in the rank and file; its motto is, "For God and Home and Every Land."

FOR THE PESSIMIST.

I was talking with a business man within the last week, a man in the prime of life, who has been connected with the financial side of a business life for twenty years. It is a business that involves the management of twelve great stores in and out of Boston. And he said to me in this conversation: "Why is it that good conduct is never mentioned as a matter of news? Let a man default or go wrong somewhere, and it is blazoned all over the land; and people get the notion that everybody is doing it." He said concerning his own business that, during the last twenty years, in the management of these twelve large stores, they had not lost, on an average, one per cent. a year through dishonesty or carelessness, and the loss has been generally less than one-half of one per cent. That is, after you had taken out all the carelessness and dishonesty, almost one hundred per cent. of honesty and good judgment remain. And he expressed it as his opinion that this would be found to be equally true in other businesses as well as his own. But the man who thinks he has a knowledge of the world, and who finds out that somebody has cheated him, and so believes that all the world is cheating, is simply cheating himself; and the illusion is in supposing that people are not in the main honest.—M. J. Savage, on "Disillusions."

A FEW QUOTATIONS.

"The greatest genius God can give a man is the genius for hard work."

"Common-sense in an uncommon degree is what the world calls wisdom."

"A man may know his own mind and yet not know a great deal."

"For life, not for school, we learn."

"We can do more good by being good than in any other way."

"The devil goes after the busy, but the idle must meet him half way."

"He has hard work who has nothing to do."

"The most noble of all ambitions is that of promoting peace on earth, good will to men."

"Be not simply good, but be good for something."

"Who learns and learns,
But acts not what he knows,
Is one who ploughs and ploughs,
But never sows."

"Do thy duty, that is best,
Leave unto the Lord the rest."
—Wade Allen.

In 1597 the people demanded plays; in 1897 they demand novels.

The Bible says quite plainly that we must not make provision for the flesh to fulfil the lusts thereof, and what is morally wrong can never be physically right.

The Sabbath and the Home.

Both Were Made for Man—Their Interests Rise and Fall Together.

1. The Sabbath bears relation to time.
2. The Sabbath bears three relations to time: past, present and future.

3. The Sabbath is a part of time, yet is set apart from all other time.

4. We begin the week with Sunday.
5. The Sabbath begins where the week ends. The Sabbath ends where the week begins.

6. The Sabbath exists in the space of the home.
7. The parts of the Sabbath are successive.

8. The Sabbath is made up of infinitesimal parts of time.

9. All time as time is equally sacred, but certain parts of time are made specially sacred by what occupies them or by what they represent.

10. The Sabbath-time is to be filled with all good influences.

11. Each Sabbath is individual.

12. The God who made man and woman, and so constituted the home, also ordained the Sabbath.

13. The Sabbath represents rest.
14. The Sabbath is sacred.

15. We bear the influence of the Sabbath into all the week, and into all life.

16. We bear the influence of the week and of life into the Sabbath.

17. The Sabbath awaits each one coming into the world.

18. Simplicity, honesty, reverence are the guardians of the Sabbath.

19. The worthiest advantages of the Sabbath are to be secured without wealth.

20. The political foe of the Sabbath is excessive individualism.

21. The social foe of the Sabbath is the saloon.
22. The Sabbath may be wasted by frittering away single minutes.

23. One of the first temptations of the youth is to break the Sabbath.

24. The youth who remembers the Sabbath remembers his home.

25. The right method of spending the Sabbath in early years fosters noblest character.

26. The Sabbath makes the home.

27. Heathendom has no Sabbath, and, therefore, no home.

28. To go beyond the bounds of the Sabbath is to go beyond the bounds of civilization.

29. To establish Christian civilization the Sabbath must be established.

30. That nation which best observes the Sabbath has the best homes, the English.

31. The city which has the least worthy Sabbath has the least worthy homes, Paris.

32. The American immigrant who has either the least or the most regard for the Sabbath has either the least or the most regard for the home.

33. The altar of prayer should be the centre of the Sabbath.

34. Heaven is pictured as a Sabbath, in the absence of all ill, in the presence of all good.

DAUGHTERS AND MOTHERS.

It is a peculiar thing, but true, that the average girl finds it easier to appreciate her father than her mother. There is often an attitude of criticism on the part of the daughter toward the mother that is quite absent from the relations between daughter and father.

Have you never noticed how, in divorce cases, daughters usually side with the fathers, and sons with the mothers?

What we wish to ask you girls to give, whatever else you do, is appreciation to that mother. The tie between you two ought to be the strongest, tenderest tie that heaven ever weaves. No one can do so much for you as your mother. In ninety-nine cases out of a hundred no one has done so much for you, or sacrificed so much.

Take care about those critical words. Wounded love is the deepest of agonies. Do not be ashamed of your mother's infidelities of speech. She had not your opportunities for education. Her very sacrifices, of which those grammatical mistakes are the proof, bought for you the power to wound her. Do not be ashamed of her faded, furrowed face. Once her cheeks were as fair and fresh as yours. The pallor and wrinkles came from what she suffered for her children.

So, I say, as you are tempted to wish she were more like such and such a cultured, beautiful matron of your acquaintance, remember what your mother has been to you, and instead of a

The home bears relation to space.

The home has three relations in respect to time: parents in the past, husband and wife in the present, children in the future.

The home is a part of space, yet is set apart from all other space.

We begin life in the home.

The home begins where the exterior world ends. The home ends where the exterior world begins.

The home exists in the time of the Sabbath. The parts or elements of the home are simultaneous.

The home is composed of infinitesimal parts of human character.

All parts of space are equally sacred, but certain parts are made specially sacred by what occupies them.

The home-space is to be filled with all good influences.

Each home is individual.

The God who ordained the Sabbath, also created man and woman, and so constituted the home.

The home represents rest.

The home is sacred.

We bear the influence of the home into all space and all experience.

We bear all experience into the home.

The home awaits each one coming into the world.

Simplicity, honesty, reverence are the guardians of the home.

The worthiest advantages of the home are to be secured without wealth.

The political foe of the home is excessive individualism.

The social foe of the home is the saloon.

The home may be destroyed by frittering away infinitesimal parts of it.

One of the first temptations of the youth is to break away from his home.

The youth who remembers his home remembers the Sabbath.

The worthy home of early years fosters noblest character.

The home makes the Sabbath.

Heathendom has no home, and, therefore, no Sabbath.

To go beyond the bounds of the home is to go beyond the bounds of civilization.

To establish Christian civilization the home must be established.

That nation which has the best homes, best observes the Sabbath, the English.

The city which has the least worthy homes has the least worthy Sabbath, Paris.

The American immigrant who has either the least or the most regard for the home has either the least or the most regard for the Sabbath.

The altar of prayer should be the centre of the home.

Heaven is pictured as a home, in the absence of all ill, in the presence of all good.

breath of criticism, give to her such a wealth of appreciation as will bring new light to the eyes and new color to the cheeks of her who loves you as only a mother can.

Then give her a hand of help. I would not think this caution necessary had I not seen how some girls at League conventions were willing to see other girls' mothers burdened, without an effort to help.

Give your mother your presence in the kitchen or dining-room before breakfast. Give her some rest from the heavy burdens that are wearing out body and brain and heart for usefulness in the world, the sure index of which is preliminary usefulness in the home.—Rev. Wilbur F. Sheridan.

Life, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

The present life is the seed-plot of the future state, and the harvest which we reap in eternity is the same in character and quality as that which now we sow. Every thought we think, every word we speak, every action we perform, every opportunity of service neglected or improved, is a seed sown by us, the fruit of which shall multiply either untold miseries or myriad blessings in the eternity into which we go.—William M. Taylor.

Children's Corner.

A REMARKABLE INCIDENT OF TWO BOYS TAKING A JACKDAW'S NEST.

In the town of Derby there is a beautiful church called All Saints, which has a very tall and massive tower, the height of which is 210 feet, being much higher than most of the towers of the same kind throughout England.

The following incident, in connection with this church tower is related by Mary Howitt, and therefore may be relied on as being a true tale. Many years ago, a jackdaw built its nest in a crevice under the window of the belfry; and no doubt thought that in such a situation it would be perfectly safe; but birds, like children, are sometimes mistaken.

Two boys got to know about this nest, and they set their wits to work to try if they could by any means get possession of it. It was impossible to accomplish their object while standing within the building, and equally out of the question to reach the nest from below. So they determined to put a plank through the window; and it was agreed that the bigger boy should balance it by sitting on the end within, and the lighter lad should take the more perilous position of standing outside. Having got to work, the plucky fellow outside soon found that he was able to reach the nest, and having ascertained that there were five little jackdaws inside, he was not long in announcing the news to his comrade.

He told him that there were "five young 'uns."

"Then I'll have three," shouted the bigger boy.

"No, you won't," said the other; "I ran all the danger, and I'll have the three."

"You shall not," said the voice from the safe end of the plank; "promise me three, or I'll drop you."

"Drop me, and welcome!" cried the intrepid little fellow at the other end of the plank.

And, strange to say, the other accepted the challenge, and suiting the action to the word, let his companion drop, though the distance to the ground could not be less than 100 feet. But, more wonderful still, the poor little fellow reached the ground without being injured. Two things helped to save him from harm; one was, the birds were sufficiently fledged to have wings, and while he was descending they made vigorous use of them; and another, and perhaps the chief thing, was—the boy had on a stout new carter's frock, which, filling with air, buoyed him up like a balloon, and enabled him to light like a cat on his legs. And on finding himself safe, and in possession of all five birds, he looked up to his horror-stricken companion, and exclaimed, "Now you shall have none!"

While we are indignant with the big boy, and cannot but admire and sympathize with the little one, we hope that all our young readers will see the cruelty and the wickedness of the practice of robbing poor birds of their young.

Who knows but the mother of those five young birds would be as distressed on the loss of her family as the mother of either of those boys would have been if anything had happened to them?—Our Boys and Girls.

ACTING A LIE.

Dolly had been told never to meddle with a beautiful vase that stood on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down and examine it—probably because she had been told not to do so. One day, when she was alone, she made up her mind to gratify her curiosity. She took the vase down without breaking it, but on trying to put it back the bracket slipped off its nail, and the vase fell to the floor, and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma her kitten came into the room.

"I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly, "and Spotty can't tell."

So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there, and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she didn't hear the question, and got out of the room as soon as possible. That night she couldn't sleep. "You lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it."

"But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie you acted one, and that's just as bad as telling one."

Dolly stood it as long as she could. She got up and went to her mother's bed.

"Mamma, I broke the vase," she sobbed out. "I thought if I acted a lie you wouldn't find out about it, but I can't sleep for thinking that God knows, if you don't."

Ah, that's it—God knows, if no one else. We cannot deceive him.—New York Observer.

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TO PUBLISHERS: Books to be noticed must be addressed to the Editor. The prompt mention in our list of "Reviews" will be considered by us as an equivalent to the publishers for all volumes received. The interests of our readers will guide us in the selection of works for fuller notice.

TO CORRESPONDENTS: Do not use abbreviations; write proper names with extra care; do not write with pencil; ink can be had; do not use pale ink if you can get black; write only on one side of the sheet; do not put matter intended for the Editor and business items on the same sheet; in obituaries leave out irrelevant matter, poetry, and prayers; avoid personalities; condense. No manuscripts returned unless stamps are enclosed by the sender for that purpose.



A TORONTO SABBATH.

The fact that we have no Sunday editions of our great daily papers, and the other fact that we have no street-cars running on Sunday, are two out-standing features of the Sabbath day in Toronto. These facts secure a remarkable, and, we think, a becoming and respectful, quiet on our streets, especially in the commercial centre of the city, where, on other days, the noise of business wears constantly on the nerves of men as surely as on the pavements of the streets. The cry of the news-boy calling out the latest sensation in newspaperdom, and the flashing and clanging of the electric car are alike quiet for one day. The mail-carriers, in our post-office department have a day of rest, as well as the news-boys and street-car employees. The absence of street-cars leaves our citizens to walking, driving, or bicycling on the Sabbath. In these days of cheap and rapid locomotion—of cars and elevators—when our people walk too little and take too little physical exercise, we are disposed to consider the Sunday conditions as promotive of general health. The residence portions of our city, and the central parks and avenues are plentifully supplied with pedestrians. The one mode of locomotion that calls for special remark as affecting our Sabbath, is bicycling. One of our outlying parks—High Park—to which the access is easy, and in which the roads are exceptionally good for bicyclists, is so filled with carriages and with men and women on wheels, driving, riding and conversing in groups, that it presents the appearance of a holiday on any fine Sabbath during the suitable weather. The bicycle has largely increased the numbers who gather in such a place. We are not sure, however—indeed, we think there is much evidence to the contrary—that the bicycle has increased the number who leave the home and the house of worship for the whole of the Sabbath Day. A few years ago the livery stables carried on an extensive Sunday trade. Young men hired rigs on Saturday evening, and used them on Sunday, driving out in small parties to the villages in the vicinity. Young men, also, hired boats, and used them on the Sunday afternoons during the summer. We are sure that the bicycle has affected the livery stable trade to some extent, though not very seriously. It has, perhaps, more seriously affected the boat-houses, as a number of those running and owning such are complaining that rents and taxes are difficult of payment, because their business has steadily diminished. Many young people spending the Sabbath on their wheels in the parks, or in the country, are those who seldom frequented the sanctuary before the advent of the bicycle, but spent the day in a boat or a rig. The Y. M. C. A., and like institutions, may suffer during the summer months more than the churches. The census of church attendance is not at all discouraging to us. One of our enterprising dailies, The Evening Telegram, took a census of church attendance on Sunday, December 22, 1888, and on Sunday, May 3, 1896. The first census was taken on a wet Sunday in December, but on the Sunday nearest to Christmas, which fact would call out a good attendance even on a wet day. The second census was taken on a fine Sunday in May. The second census covered a wider area than the first, the first including 175 churches, and about 175,000 of population, and the second 203 churches, and about 200,000 of population. The first census showed 77,520 people at church; and the second 123,991. The total attendance at morning services last May was 60,171, and at evening

The Lord's Day.

Statutes of Ontario—Let Nothing Break Them Down.

(1845) No Sales or Ordinary Work.

It is not lawful for any merchant, tradesman, artificer, mechanic, workman, laborer or other person whatsoever on the Lord's Day, to sell or publicly show forth or expose, or offer for sale, or to purchase, any goods, chattels or other personal property, or any real estate whatsoever, or to do or exercise any worldly labor, business, or work of his ordinary calling (conveying travellers or her Majesty's mail, by land or by water, selling drugs and medicines, and other works of necessity and works of charity only excepted).

(1885) No Excursions.

Sunday excursions by steamboats plying for hire, or by railway, or in part by steamboat and in part by railway, and having for their only or principal object the carriage of Sunday passengers for amusement or pleasure only, and to go and return on the same day by the same steamboat or railway, or by any other owned by the same person or company, shall be unlawful, and shall not be deemed a lawful conveying of travellers, within the meaning of this act.

(1895) No Electric Service.

The following is in The General Electric Railway Act, and applies to electric companies incorporated in or after 1895:

It shall not be lawful for any company to which this act applies to operate its railway on the Lord's Day—Provided that any company operating a railway extending from any city for a distance of more than one and a half miles, may run such cars or trains into the city before the hour of ten o'clock in the forenoon, and such cars or trains out of the city after the hour of five o'clock in the afternoon, on the Lord's Day, as may be necessary for the transportation of milk exclusively; but no freight of any other kind, and no passengers, shall be carried upon such car or train; nor shall it be lawful for the company to collect any fare or tolls for the transportation of any passengers upon the Lord's Day, nor for the transportation of any freight, except for the transportation of milk as aforesaid.

(1897) No Sunday Cars.

No street car company, or tramway company, or any electric railway company, except where it shall be necessary for the purpose of keeping the track clear of snow or ice, or for other acts of necessity or charity, shall run cars or trams upon the Lord's Day. The foregoing shall not apply to companies which have before the 1st of April, 1897, regularly run cars on Sunday, nor shall it confer any rights so to run cars on the Lord's Day not now possessed by them, nor shall it affect the right (if any), of the Toronto Railway Company to run cars upon the Lord's Day, if, or when, sanctioned by the vote of the electors under 55 Vic., chap. 99, and 57 Vic., chap. 93. But this proviso shall not confer upon the Toronto Railway Company any right to run cars upon the Lord's Day, which it does not now possess (if any), if sanctioned by such vote. Nor shall this section apply to or affect any of the provisions of the electric railway act, 1895, nor shall it affect or apply to any company that has, by its charter or any special act, the right to run cars on Sunday.

No Park Festivities.

Any electric car company may acquire and control a park, but the following restriction is in the statute of 1895: Provided that such park or pleasure-grounds shall not be open to the public on the Lord's Day, to be used for games, picnics, concerts, excursions or other public entertainments.

ing services 63,820. This shows more than thirty per cent. of the population to be actually in the churches on an ordinary Sabbath at either morning or evening service, and shows, as compared with 1888, an increase of five per cent. in the attendance, proportionate to the population. Alongside the absence of Sunday papers and Sunday street-cars, and the presence and prevalence of bicycles, and notwithstanding the constant outcry of certain dailies against a Puritan Sabbath, and against the preachers, we place this splendid showing as to church attendance.

Some other matters are worthy of mention. No factories or business houses or commercial enterprises of any kind do business on the Sabbath, except hotels, eating-houses, and drug stores. All liquor shops, saloons and hotel bars are closed on Sundays, and the closing is real and not merely nominal, as is evidenced by the number of drunks at the police court on Monday morning, and by the number of drunks seeking shelter at the central lodging-house for unfortunate men, the record for 1893 being: Drunks on week-days, 1,247; drunks on Sundays, 4. No cigar shops or candy stores are open, and barber shops and eating-houses have nothing approaching their week-day trade. Accurate and reliable information will not warrant the statement that nothing is done in barbering or in cigar and candy trade. Only barbers in hotels are allowed to do business a portion of the day, and our drug stores are open within certain hours, and many of these keep candles and cigars, though the sale in all such is contrary to law.

The Toronto Island is a sand-bar across the Toronto Bay, and it is a very popular park and summer resort for our citizens. During the mid-summer season ferries run regularly between the Island and the city on Sundays. That, however, is our only boat traffic. The other boats, such as the Montréal line, the Hamilton

line, and the Niagara line of steamers, which are very popular on week-days, do not leave our wharves on Sundays. No theatre performances, or concerts, or athletic displays, such as baseball, football, or lacrosse, or excursions by boat or rail, are attempted on the Sabbath Day. A few through trains on the G. T. R. and the C. P. R. lines, one each way, come and go at the Union Station, and the cab-driver rejoices in the absence of street-cars, as he carries the passenger to his destination for a good reward. All local trains are dispensed with for Sunday, so that the Union Station has perhaps two-thirds of its trains cut off for the Sabbath Day.

We are safe in saying, in conclusion, that the home and the church become centres of attraction for the vast majority of our people on Sabbath Day, and those who do not enjoy either home or church, seek to enjoy the park or the country, or failing that, remain uneasy or settle down to what enjoyment may be found in idleness until Monday morning brings relief in the call to work. There is much talk in one or two dailies of those who swelter on the door-steps in narrow streets and foul alleys during the hot summer weather, and long for a breath of fresh air, and a few rays of sunshine. It is more talk than fact. The overwhelming majority of Toronto's artizan and laboring population east, west and north, are within easy walking distance of parks or large areas of open commons or the country. The electric car system, and the bicycle, are helping them in this matter. In the crowded centre of the city there are breathing-places with fresh air and bright sunshine in open squares, and in the public grounds around some large churches, and there are no more people proportionately in Toronto spending the Sunday afternoon or evening under the door-step conditions than in other cities, where street-cars run all day, as in Montreal.

These facts, with a few reflections interspersed, are stated on the basis of personal knowledge and careful inquiry, by one who has resided and observed in London, Montreal and Toronto, and in several localities of Toronto, such as Balmy Beach, near to Victoria Park; west on College Street, the bicyclists' highway to High Park, and north of Bloor Street, above the Queen's Park, and down in the city amid the artizans, south of Gerrard and east of Parliament, within walking distance of Riverside Park and the Horticultural Gardens. We have seen the people on Sunday in their homes, in the churches, and in the parks. We have found them good-natured, enjoying nature, and mindful of God, and have found nothing irksome, sombre or unwholesome. The one factor, the modifying influence of which we have not measured as yet, is the bicycle, and the main current of influence that we have to contend with is the fact of other methods of Sabbath observance prevailing elsewhere.

Manitoba and the Northwest.

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

UNION SERVICES BY METHODIST CITY CONGREGATIONS—TOO MUCH WATER FOR CHURCH PURPOSES—WESLEY COLLEGE—RAT PORTAGE.

The missionary anniversary services of Wesley church, Winnipeg, have this year been very successful. The sermons were preached by Rev. Thomas Lawson, of Griswold and Alexander, and the financial result was more than double that of last year, the contributions then having been \$108, while now it is expected that the amount, when completed, will be \$250. The pastor of the church, Rev. J. C. Walker, has been invited to remain for the third year.

An interesting feature of the work in Winnipeg for the past three years has been the Good Friday union love-feast of all the Methodist churches of the city. The one recently held was the best yet held, and its memories will linger in the minds and hearts of those who were present, and the service of next year will be looked forward to with expectation of blessing when the time approaches. The custom of holding such a meeting would appear to be a not very general one throughout the church, for Rev. Father Finn, whose name is intimately associated with love-feasts in this Conference, and who has attended a great many of them during his spiritual life-time, stated on the last occasion that this was the first time he had ever attended a love-feast on Good Friday. If the experiences of the Winnipeg churches can be made that of other towns and cities in which there are several congregations, it will be well to make the Good Friday love-feast an established institution throughout the denomination. The various gatherings in this city which have had for their object the bringing of the workers of all the churches together, have seemed to fill a want in our economy, and have been a means of accomplishing good. This applies to the union fellowship meeting, when all the classes come together on the first Sunday of every month—an institution which has now proved its value for a number of years—to the annual mass-meeting of the Sunday-schools or New Year's Day, which is increasing in popularity from year to year, and effectively doing its important work of binding the various congregations more closely together; and to the meetings of the Methodist Sunday-school Association of Winnipeg, which have, for the most part, been held with the special object of starting or supporting some mission Sunday-school or church, and have never failed in the accomplishment of that object, even when the difficulties in the way were great, and the means at hand seemed to be inadequate. Such an organization, by the way, is supplemental to the machinery at present provided for by General Conference legislation; but it is one that has proved itself, in Winnipeg at least, to be worthy of recognition and adoption. Again and again it has been felt that a Sunday-school was needed as the nucleus of a mission in a certain locality. The nearest church saw the opening, and made an attempt to fill it; but with its own struggling cause, and the many demands made upon its energies, it could not supply all the workers, or all the money required. No other individual church could be found ready to share the burden, but what no one church could undertake alone, all were able to do when working unitedly; and the only agency needed was an organization to bring them together. This want the Association has supplied for several years; and three or four mission churches are standing to-day—not standing still, but actively prosecuting their work—as monuments of its usefulness.

Strangers recently arriving in Winnipeg have, in some instances, expressed surprise at finding the streets dry, Main Street even requiring the services of the sprinkling waggons. Coming from the south, where Fargo, Moorhead, Grand Forks and many other places in the valleys of the Red River and other streams were under water, they had heard that matters were still worse in Winnipeg; but they found this city suffering as yet no inconvenience, and anticipating no serious trouble. A further rise of a few feet would result in an overflow of the banks in low places, but, as the ice is out, no carrying away of bridges or great loss of property would occur. The town of Emerson, on the United States border, is the worst sufferer in Manitoba; it is a miniature Venice, so far as the streets are concerned, but unlike that famous

city it has water inside of its dwellings and business-houses, as well as outside, and it lacks the gondolas of which poets have sung. To give a Methodist turn to this paragraph it remains to mention that the destruction of the old Methodist church at Emerson, and with it, the pastor, Rev. W. P. McHaffie's, cutter, is reported. Sidewalks and dwellings have been carried away by the flood, and the total loss is believed to be very considerable.

Throughout the Province the roads are stated to be, in many places, in very bad condition. Church activities have suffered from this cause, ministers being quite frequently unable to reach their appointments. Last Sunday no services were held in any of the churches at Emerson—in fact, it is said that only one of them was out of water; and it is probable that postponements have taken place at a good many country points also. A dearth of church news is noticeable this week in all the provincial and territorial papers that have come to hand. Services appropriate to Easter have been pretty generally held in the towns and villages, the choirs, with which Manitoba and the Northwest are well supplied, making a specialty of the music. It is to be noted also that at a few points special evangelistic services are still being held; but the busy season of seeding is now at hand, and church workers will of necessity be limited for a time to their regular routine of duties.

The allusion to choirs just made, recalls a thought suggested in this correspondence just before the new Hymn and Tune-book made its appearance, namely, that it is desirable the use of tune-books, as well as hymn-books, should become general throughout the congregations, seeing that singing by note is now taught in all the public schools. In Winnipeg, which in most things sets the fashion for Manitoba, if not for the Northwest Territories, this improvement has not been carried into effect. The sight of a note-book in a Winnipeg Methodist church, outside of the choir, is about as rare as it might be expected to be in a congregation of Indians. Efforts were made to introduce the hymn and tune-book, the people were urged from the pulpit of one of the churches to provide themselves with the book, and for a few Sundays the tunes in it were sung; but the experiment was soon discontinued. Evidently it is considered a matter of no importance that the people should know what tunes are sung; and just here is a fine opportunity for choir leaders to inaugurate a much-needed reform in church singing. There can be very little improvement in this department of church service until the people generally are interested in the reading of the tunes, as well as of the hymns; and no one is likely to read the tunes until he is provided with a note-book containing them, and is informed what tunes are to be sung. A choir leader is not to be blamed for desiring to select his tunes, and not to be bound down in every case to the tune selected by a committee; still, as a rule, tunes should be chosen from the book which is authorized for use, and understood to be used by the congregation, and announcement should be made in some way of the tunes selected for every service. If this were done, all who can sing by note, or are desirous of learning, would be encouraged to purchase note-books, as they would have some guarantee that they were not buying something that they would never be able to use.

WESLEY COLLEGE.

The regular weekly Y. M. C. A. meeting was held this week, and was led by Mr. G. E. Elliott, who gave an excellent address on some phases of the subject of "conscience."

The last regular weekly service of the Y. W. C. A. for this term was held last Monday, the 12th inst., and was conducted by the vice-president, Miss E. M. Peacock, who gave an appropriate address on "Our Opportunities." The examinations in theology begin next week.

RAT PORTAGE.

The trustees of the church at Rat Portage will meet to-morrow to decide where the services shall be held during the building of the new church. As already reported, the present building has been sold; and the purchaser is desirous of obtaining early possession. The trustees are considering the use of the new opera house or the Rowing Club Hall, or, says the Rat Portage Miner, the advisability of erecting a large tent on the top of the rock near their present place of worship.

So far as known the Methodists of Winnipeg have not the prospect before them of any important outlay for material advancement. The next church building enterprise will probably be the erection of a new edifice for Zion; the desire for this has existed for years, but the time or plans for definite action cannot be announced as yet. Wesley church may need enlarged accommodation in the near future, as there is a healthy growth there; and often the audience-room is too much crowded.

Outside of Methodism there will probably be little done in this city in the way of church building during the coming season. The First Scandinavian church (Mission Friends), is about to undertake the erection of a brick-veneered church to seat 350 people, thereby doubling the present capacity. This is a little congregation which deserves much credit for its pioneer work, carried on by working people, with very little help from others, for a good many years. Winnipeg, Tuesday, April 20.

Toronto Bible Training School.

The public annual meeting, to which all friends of the Bible Training School are cordially invited, will be held in the hall of the Y. W. C. Guild, McGill Street, on Friday, April 30, at 8 p.m. Addresses will be delivered by Rev. G. J. Bishop and Rev. R. P. Mackay, and several of the graduating students will take part.

Church News

Toronto Conference.

Toronto, Elm Street.—Rev. J. F. German, D.D., pastor. We copy the following from The Globe of the 20th inst.: Easter Sunday had been anticipated as a special day. The sum of \$500 was needed to cover the year's deficiency. The pastor occupied the pulpit in the morning. Dr. Henderson was to have preached in the evening, but was prevented by illness. Mr. Alfred Day took his place, and made a very acceptable substitute. In the afternoon there was a mass-meeting of the Sabbath-school, at which the singing was led by the Sabbath-school orchestra, and Mr. Alfred Day addressed the children. During the past few months a large number of the children had been saving and gathering spare coins in boxes provided for the purpose, and on Sunday afternoon these boxes were brought to the church as an Easter offering from the Sabbath-school. The altar and pulpit platform had been beautifully decorated as becoming the day. The music was under the direction of Mr. A. Tilley, and was worthy of the occasion. In addition to anthems by the excellent choir, there was a selection by the quartet of the church, and solos by Mrs. Egan and Miss Florence Macpherson. At the close of the evening service it was announced that the total subscriptions and collections, including the Sabbath-school boxes, amounted to the handsome sum of \$558. The congregations were large at all the services, and much interest was manifested in the exercises of the day. For the past nine months this church has been gradually growing. The receipts are forty per cent. more than they were twelve months ago, and are constantly increasing. The pastor, trustees and officials are to be congratulated on this excellent showing.

Gravenhurst.—Rev. J. W. Graham, B.A., pastor. The Gravenhurst congregation is markedly advancing in spiritual life and blessedness, under the ministrations of the Rev. J. W. Graham, who has been acting pastor during the very regrettable illness of the Rev. F. Langford. The people are hoping earnestly that at the close of Mr. Langford's three-year term, in June next, the Conference may see fit to appoint Mr. Graham to the circuit. At a full meeting of the Quarterly Board, held some time ago, a resolution was unanimously passed inviting Mr. Graham to accept the Gravenhurst Circuit, subject to the action of the Stationing Committee. This resolution perfectly reflects the sentiments of the congregation.—H. Oaten.

Toronto, Bathurst Street.—Rev. O. O. Johnston, pastor. The other evening the members of the Ladies' Aid Society, and of the Woman's Missionary Society, met at the parsonage. After transacting routine business, the president, Mrs. D. E. Starr, who is about to leave for Kingston, was presented with an address expressive of the regret felt at her departure, and of their appreciation of her "untiring zeal and energy in the work of the Master." Accompanying the address was a case of silverware suitably engraved, given as a mark of their esteem. Mrs. Starr, who was taken by surprise, thanked the ladies for the kindly remarks contained in the address, and for their thoughtfulness in giving her such a handsome present. She would often think of them, and would ever retain a warm spot in her heart for the ladies of the Bathurst Street church. The pastor made some remarks expressive of the high opinion he had developed of the sterling qualities possessed by the retiring president. He wished her all the success and happiness possible in her new home. The Rev. George Brown closed the proceedings with prayer. After this refreshments were served, and a very pleasant social evening spent.

London Conference.

Comber Circuit.—Rev. J. H. Kirkland, pastor. We have just closed a series of special services at Staples, resulting in the quickening of believers, and the conversion of many souls. At a reception service, held last Sabbath afternoon, twenty adults gave in their names as members of our church, and a large catechumen class was formed of children who have given their hearts to God since our meetings began. The outlook for Methodism in Staples is growing brighter as the years roll on. We have received valuable assistance from the Caldwell Bros., of London, who are workmen "who need not be ashamed." We cordially commend these brethren to any church needing evangelistic help. A vigorous and successful effort has been put forth by our people here to wipe out a debt of nearly four hundred dollars on the parsonage. The money has nearly all been raised, and Comber parsonage will soon, under the blessing of God, be free from encumbrance.

Hamilton Conference.

Delhi.—Rev. W. Wright, B.D., pastor. Anniversary services were held on the 11th inst. at Delhi. Able and interesting sermons were preached by Rev. Robert Walker, of Norwich. Instead of a tea-meeting, special collections were taken up on Sunday amounting to nearly \$54.

Fullarton.—Revs. J. Greene and H. A. Graham, pastors. During the early part of the winter Fullarton appointment was graciously visited with God's saving power. The special services were well sustained by the membership, and resulted in a number of clear conversions, increased congregations, and a marked improvement in all departments of the work. Some twenty-six united with the church, and nearly as many of the boys and girls have been formed into a catechumen class. Our Epworth Leagues, of which there are four, are improv-

ing. They are now organized for work in connection with the Student's Campaign Missionary Movement, and have forwarded already to the General Secretary nearly \$50.

Montreal Conference.

Ottawa East, King Street.—Rev. S. J. Hughes, pastor. The people of this congregation gave the pastor and his family a very cordial reception. They have provided a very comfortable home for their minister. In spite of constant removals from the eastern part of the city, progress has been made during the year. The Sabbath-school has provided a good piano for use in the lecture-room, and a fine library has just been selected and paid for. The ladies have been able to reduce the debt upon the pipe-organ, and they are collecting systematically for the parsonage debt. Some have been added to the membership as the result of special services. The E. L. of C. E. is doing good work, and does not know discouragement in the Master's work.

Clarenceville.—Rev. J. Ferguson, pastor. We are happy to be able to report progress. Our pastor, Rev. J. Ferguson, has been in labors most abundant, and as a result, by the faithful preaching of the Gospel, according to the standard of the Methodist Church, by keeping closely to the Discipline, rules and usages of the same, with the blessing of God, sinners have been converted, formalists, who were in the church, have now a definite experience of salvation by faith, and believers have been led into the Canaan of perfect love. The attendance on class and prayer-meetings has increased more than five hundred per cent. The finances have prospered. The Missionary Fund alone in the first year having increased nearly one hundred dollars, the other funds have had a corresponding increase. We have paid our pastor the largest salary ever paid by this circuit, and have paid it with the least difficulty. We believe that fully eighty or ninety per cent. of our people would have been glad to have retained him for a fourth year, but he informed us that he wished to move, hoping to get back to Ontario.—J. C. M. Hawley, Recording Steward.

Woman's Missionary Society.

The Executive Committee of the W. M. S. met on Wednesday, April 21, in the Board Room of Wesley Buildings. The president, Mrs. Gooderham, being still absent in Florida, the chair was occupied by Mrs. Carman, vice-president.

As Mrs. Thompson had found it necessary to retire from the treasurership on account of absence from Canada, her resignation was accepted with regret, Miss M. Wilkes being appointed treasurer in her place.

The reports from the various mission fields were very encouraging. Letters were received from Dr. Maud Killam and Miss Brooks, who were in Shanghai, expecting soon to proceed up the river with Dr. Hart. Miss Foster reached Chentu in safety after some of the usual adventures on the river journey. Plenty of work awaits her there, as the Woman's Hospital, with accommodation for thirty in-door patients, is now in operation. Miss Braekbill and Miss Ford have taken into their care two cast-away baby girls, Dr. and Mrs. Kilborn having promised to be responsible for the expense of one of them until it reaches the age of sixteen.

Miss Ida A. Sifton, of Strathroy, was accepted for work in Japan, and appointed to sail in August, so that she may reach her field in time for the fall term. She is at present taking a course at the Deaconess Training School in preparation for her work. Two other candidates were considered and provisionally accepted. The committee had an interview with Miss Scott, superintendent of the Deaconess Home and Training School, and endorsed her views as to the benefit which such a course should be to missionary candidates. An interview was also held with Miss Emily Lawrence, who was leaving for British Columbia, to resume her post as assistant nurse in the hospital at Port Simpson during the furlough of Miss Spence.

The evangelistic work among the Chinese women of Victoria, B.C., has developed to such an extent that the services of Miss Churchill have been secured to assist in the school, so that Miss Morgan may have more time for visiting the women in their homes, a work for which she seems to be eminently adapted.

The following resolution was received from the Executive of the General Society, it having been adopted at their March meeting: "Whereas a resolution has been received from the Executive of the W. M. S., strongly urging that Mrs. Large should return to Japan, and asking the concurrence of the Executive in that proposal; and whereas it was most desirable that the question should be settled without further delay. Resolved, That in view of all the circumstances of the case, this committee is of opinion that it is not advisable that Mrs. Large be sent back to Japan."

As a result of the foregoing communication it was resolved: "That we, the members of the Executive Committee of the W. M. S., desire to express regret that the Executive of the General Missionary Society has not seen its way clear to accede to the request of the Board of the W. M. S. in reference to the return of Mrs. Large to Japan, but we believe that the members of that Executive were actuated by what they considered to be the best interests of the Japanese work in general. We recognize that we have, under the circumstances, no constitutional power to take further action in the matter."

The annual meeting of the Board was appointed to be held the fourth week in October, commencing Tuesday, 26th. Miss Veazey, who is to be home on furlough from Japan, and Miss Spence, of Port Simpson, are expected to give addresses.

Personals

The Editor, preached educational sermons at Galt on Sabbath last.

Mr. Benjamin Kent, jeweller, left on his regular trip to Europe, as soon as the Canadian tariff was announced.

Rev. C. O. Johnston preached the annual sermon to the Oddfellows in the Metropolitan church, Toronto, on the 25th inst.

Hon. W. E. Sanford proposes to establish Elsinore, at Burlington Beach, as a hospital for convalescents, to be used by the citizens of Hamilton.

Rev. S. J. Allin, of Brussels, is laid aside by severe nervous prostration, but it is hoped that a season of rest and change of scenery will soon recuperate him.

Rev. W. A. V. E. Pattison, for several years a member of Toronto Conference, is now rector of Seneca Street church, Buffalo, and has had two successful years.

Professor Badgley, M.A., LL.D., preached the baccalaureate sermon in the chapel of Victoria University on Sunday, April 25. There was a good attendance considering the unfavorable weather, and the many other special services being held in the city.

Rev. C. L. McIrvine, of Hamilton Conference, was the successful competitor for the gold medal awarded for pulpit oratory at Albert College on the 10th inst. Revs. Dr. Cade, C. E. McIntyre and Mr. W. Johnston, were the judges. Sixteen students entered the lists.

Rev. Dr. Crafts, of Washington, D.C., has been visiting Montreal and other cities in the interests of Sabbath reform. He denounces intemperance and other modern forms of wickedness, and holds up to execration all exhibitions of immorality, such as are seen in illustrations of the late prize-fight.

Rev. J. F. Dayan, an aged member of the Northern M. E. New York Conference, died at his home in Syracuse, April 17, aged seventy-eight. He had been in the ministry since 1844, and was the founder of the Thousand Island Park camp-ground.

Rev. T. L. Williams, Point de Bute, New Brunswick, recently went for a sail on Bay of Fundy, and on the day following the boat came ashore with Mr. Williams, who was dead, but his companion, Mr. Carter, was lost, and the body has not been found. It is thought that Mr. Williams died from exhaustion.

Rev. Dr. Carman, General Superintendent, and Dr. Potts, Secretary of Education, left Toronto on the 22nd inst., per C. P. R., for British Columbia, spending the 25th at Winnipeg. They will attend Conference on the Pacific Coast, and attend to other important church interests, and return home in the latter end of May.

Rev. Jahu DeWitt Miller, one of the most popular pulpit and platform orators of the day, will visit Toronto next Sunday, May 2, and following days. On Sunday he will preach in Carlton Street Methodist church in the morning, and Dunn Avenue church, Parkdale, in the evening. He will lecture as follows: Monday evening, Parkdale; Tuesday, McCaul Street; Wednesday, Woodgreen, and Thursday, Sherbourne Street—each evening at eight o'clock. One of his famous lectures is entitled, "The Uses of Ugliness."

Rev. Dr. Orme, Bridgeburg, recently delivered an address before the Methodist Preachers' Association at Buffalo, on "Methodism as an Education." The Bridgeburg Review says: "Scarcely is it the good fortune of the Association to have the privilege to hear such an able, thoughtful and eloquent address as that delivered by Dr. Orme. The speaker used no manuscript, and yet such was the systematic arrangement and the easy style of delivery that it was a pleasure to follow him, without at any time losing the thread of the arguments addressed, and the conclusions reached."

Rev. G. F. Salton, Ph.B.—One of the most interesting articles in the March Expositor, London, England, is by Professor James Orr, of Edinburgh, on the date of the Exodus. The Professor believes and argues that the Exodus took place, not under Mineptah, nor in the XIX. Dynasty, but under Amenophis II. Rev. G. F. Salton, from a careful study of the Tel-el-Amarna Tablets, arrived at exactly the same result by just the same line of reasoning. He gave his views in a paper read before the Theological Convention at Victoria University, Toronto, last November, which paper was afterwards published in the February and March numbers of the Canadian Methodist Magazine and Review. We congratulate The Methodist Magazine on having a contributor of such original research, and we think great credit is due the Rev. Mr. Salton for being able to forestall the opinion of even Scotland's advanced theological teachers.—St. Thomas Times.

Transfers—Second List.

The following transfers have been made according to Discipline:

J. H. Chant, superannuated, from London into Bay of Quinte Conference, forthwith.

J. H. Watts, superannuated, from London into Hamilton Conference, forthwith.

A. CARMAN, D.D., General Superintendent.

The Upper Canada Tract Society.

The sixty-fourth annual meeting of this grand old society will be held on Thursday evening next, the 29th inst., in Zion Congregational church, College Street. The Rev. W. J. McCaughan, of St. Andrew's; the Rev. Mr. Courtice, Editor of The Christian Guardian; the Rev. Dr. Moffat, and other gentlemen, will address the audience.

SUNDAY STREET CARS.

The Question Considered from a Secular Point of View.

BY PHILLIPS THOMPSON, TORONTO.

(Reprinted from the time of the previous contest.)

Before long the people of Toronto will be asked to consider the question as to whether the street cars shall be allowed to run on Sunday. With a view to bringing about this change the Toronto World has been keeping up a persistent agitation upon the subject, which is a frequent topic of discussion in other quarters. Amid all the arguments pro and con, while very much that is altogether irrelevant to the real issue has been introduced, some considerations of vital consequence seem altogether lost sight of. The question is usually debated with a theological or anti-theological bias which detracts much from the force of what is urged on either side. It is generally easy without reading between the lines of the majority of the utterances on this fruitful topic to see either the bigot anxious to force his Sabbatarian ideas on the whole community, or the iconoclast whose dislike of Sunday as a religious institution is stronger than his zeal for the public welfare. I propose to consider some aspects of the controversy from a purely secular point of view, and to weigh the institution of the Toronto Sunday on its own merits without regard to the religious side of the discussion.

Sweeping away then all extraneous side-issues, the question of a "Toronto Sunday" versus a "free Sunday," or a partially free Sunday, is greatly simplified by the general admission on the part of the advocates of Sunday cars, that for the moral and physical health of the people it is necessary that every one should have one day in seven as a day of rest. The universal experience of mankind has proved this so decidedly that few will attempt to deny it. The World, and those of its way of thinking, certainly do not, so at the outset we may take this much for granted. The only point of argument, then, is whether under a Sunday car regime, this one day's rest in the week will be secured to those who now enjoy it, or whether the ultimate, if not the immediate, effect of the change will not be to deprive a considerable proportion of the workers of their Sunday without giving them any other day in its place.

But there are other classes of laborers than street railway employees who would be affected. Given a Sunday of travel and bustle and excursions, and other labor equally necessary would be wanted. People away from their homes for many hours must eat and drink—many of them like to read and smoke. Eating-houses, restaurants, cigar and news stores must therefore keep open. What more reasonable and natural? So here we have at once another large class of employees forced to labor on Sunday without even so much protection against overwork as a clause in a railway charter requiring an appeal to the Supreme Court for its interpretation. Who will secure them in their right to a day of rest?

It is not at all likely that the movement for a "free Sunday," the barriers once being down, would stop here. Of course, the "thin end of the wedge" argument can be pushed too far—as it has been in this case. It doesn't necessarily follow that Sunday cars would involve Sunday theatres, or base-ball games or dry-goods stores. But it is quite probable that they would lead to Sunday newspapers, Sunday letter-delivery, and some other encroachments on the rest of large classes of the people for which an equally specious plea of necessity or convenience could be made out. And this much is likewise certain, that the spirit of competition and greed would eagerly avail itself of the breaking down of the legal and moral safeguards which secure Sunday's rest to the great majority of us—to advocate the widening of the field for Sunday labor and money-getting under every argument of convenience or public benefit that could be devised. The example of Sunday street cars would be cited as a reason for removing the remaining restrictions, just as the example of livery stable-keepers and coachmen is now quoted in favor of Sunday cars. Two wrongs it is true do not make one right, but one wrong always makes another easier.

NOT A PARALLEL CASE.

A word as to the private coach and the livery buggy which occupy such a conspicuous place in the discussion. There is a wide difference in the position of the community in regard to these and to public conveyances. In the first place the work involved in the former is comparatively light—not for a moment to be compared with the hard, continuous labor of the street railway. But a far more vital consideration is that while ordinary vehicle traffic is a private matter, the body of the citizens are practically partners in the street railway. We all have a direct, individual responsibility in connection with it. It is our right and our duty as citizens to regulate it—so far as our purchased, recreant aldermen have left us our rights—with an eye to the general benefit and the welfare of the whole people, taking the largest and most far-reaching views as to the ultimate effect of our course. We possess no such proprietary right in the other case. It is a mistake or a wilful misstatement on the part of the supporters of Sunday cars when they set down all their opponents on this question as puritanical bigots or blind-followers of the clergy. The influence of the ministers of most orthodox denominations is strongly against any relaxation of the Sunday laws no doubt, but at the same time there are a great many people wholly outside and beyond that influence, who ignore the

teachings of the popular creeds as to the superior sanctity of Sunday or any day, and who yet believe in the need of one day's rest in seven, and prefer our quiet Sunday with all its inconveniences to the bustle and whirl and excitement of the American Sunday. Whatever Christianity may have done or not done for the world it has at all events done this much, it has secured to the working classes their day of rest. Whether we believe or not in the sanctity with which Sunday has been invested, nothing is plainer than that this idea, embodied in legislation and public opinion, has been the sole obstacle that has prevented greedy capitalists and soulless money-getters from converting it into a day of toil and making the year one unending round of weary, monotonous labor. To make Sunday an ordinary holiday—a day of excursions and public amusements, would be to strengthen immensely the hands of those who wish to remove all restrictions. The thoughtless, selfish and inconsiderate, who think only of the pleasures of the present and their own convenience, may well ask themselves, whether in case a free Sunday were established they might not find themselves not indeed "compelled to labor"—but compelled to choose between laboring on Sunday and not laboring at all.

EASIER KEPT THAN GOT.

It is much easier to preserve one day in the week, sanctioned by custom and public opinion, as well as enforced by law as a day of rest, than to secure varying and unrecognized days of the week at the caprice of an employer by mere agreement or trade union pressure. The experience of labor reformers in securing shorter hours has not been so encouraging, one might suppose, as to induce a desire to weaken the safeguards which put Sunday outside of the pressure of the competitive struggle. All the pleas drawn from the scruples of Seventh Day Adventists and members of like sects who, regarding Saturday as the real Sabbath, claim the right to work on Sunday are simply so much clap-trap. It is unfortunate for the individuals no doubt that they should be debarred from Sunday work while they religiously observe another day, but people of scrupulous consciences are always at a disadvantage in business. Keeping in mind the principle admitted that one day's rest in seven is necessary, we have but to inquire what would be the consequence to society if in deference to such scruples every man were permitted to choose his own Sunday. It would simply mean that for the great majority there would be no rest-day, that the wheels of trade and commerce and traffic would grind incessantly with consequences a thousand times more injurious than even the occasional imprisonment of a conscientious man for Sunday labor.

The working people have not so many rights nor such an assured position that they can afford to risk losing their rest day to secure their pleasure or convenience at the expense of their fellows.

Wesleyan Theological College, Montreal.

The calendar of the twenty-fifth session of this institution has been received. It is a 12mo. pamphlet of 64 pp., and contains a large amount of valuable information. From a small beginning the college has now attained an important position, and will compare favorably with all other similar institutions. Its faculty consists of gentlemen whose qualifications cannot be questioned. Being affiliated with McGill University, the students have advantages, which cannot be surpassed by other seats of learning. During the late session sixty-four have been in attendance, and at least 338 have been students at least two years within its walls, most of whom are occupying useful positions in the Provinces of the Dominion, and a few are in the United States. Efforts are being made to increase the Endowment Fund, towards which a considerable amount has been contributed. The graduates do not forget their alma mater, hence they have established an Auxiliary Fund of their own, for which \$2,740 have been promised, and most of the amount has been paid. Probably they will secure a sufficient sum to endow a chair, or maybe establish an additional lectureship. The Bursar will be glad to hear from any friend who may wish to aid the financial interests of the college.

Prisoners' Aid Association.

The twenty-second annual report has been received. The objects contemplated by the Association are the reformation of offenders, their welfare when discharged, the prevention of crime, and prison reform. Sunday-schools are taught in the Central Prison, which are attended by 228 scholars; in the reformatory for women, attended by about thirty on an average; a night-school for secular education is also taught in the Central Prison, at which there was an average of seventy-four during the year; good literature is also distributed. A home for girls is maintained, and a preaching service is held weekly at the Central Prison, and twice at the Female Reformatory, by ministers of Toronto city.

It is sad to think that so many aged poor of Ontario are shut up in jail, simply because they have no friends to care for them. Their only crime (?) is poverty. There should be a home provided in the city for all such persons.

The police court is visited daily to rescue those who are willing to put themselves under the influence of the Bible-reader, and meetings are held in the evenings on behalf of such as are desirous to reform.

Such is a brief outline of what the Association is doing on behalf of those who belong to the unfortunate class of criminals.

Church News

Bay of Quinte Conference.

Peterborough, George Street.—Rev. W. R. Young, pastor. Rev. E. Cragg writes: The pastor of this charge, Rev. W. R. Young, will shortly complete a term of four years on this station. His ministry has been able and effective, and in every department of the work there has been solid progress. The past year has been one of much encouragement and blessing. The congregations have been large, the interior of the church has been thoroughly overhauled and beautified, the trust funds are in easy circumstances, the regular connexional funds have been well sustained, and what is best of all, the beauty of the Lord our God has been upon us, and many precious souls have been brought from darkness into marvellous light. During the past three weeks the Rev. Mr. Ranton, the well-known evangelist, has been with us, and has attracted universal attention. Mr. Ranton is a magnificent master of assemblies, in everything that relates to human needs. He sees at a glance what others only find out by the slow process of analysis, and puts it before the people in phrases and sentences that are not soon forgotten. He has a keen sense of humor, and by no means restrains it, and yet we fail to see why it is not just as virtuous to evoke a smile as to educe a tear; the smile and the tear are closely allied, and Mr. Ranton's humor has about it the touch of a higher consecration. In fact, it would seem impossible for any candid, discerning mind to fail in quickly discovering the genius, the worth, the eloquence of this devoted man. The good accomplished has been extensive, and cannot be estimated by mere numbers, and the work is still going on with increasing power.

Montreal Conference.

Montreal, St. James.—Rev. Dr. Rose, pastor. The annual union love-feast was held on Good Friday in St. James church lecture-hall, with an attendance of about two hundred. Most of the Methodist ministers of the city were on the platform; the testimonies given were spontaneous and hearty, and the allotted time went past all too quickly. The Easter services in our churches were in general of an exceptionally beautiful character. That in St. James was very fine. The floral decorations were abundant; the sermons by the pastor, Rev. Dr. Rose, were as usual masterpieces of exposition and eloquence, and the musical part of the service really magnificent. The congregation at the morning service numbered nearly 2,000, and in the evening probably double that number, the splendid edifice being filled to overflowing.

Hamilton Conference.

Dundas.—Rev. J. Wakefield, pastor. Yesterday (April 18), was the day for our Superannuation Fund collection, which is always a day of some anxiety, as we have a large amount to raise—this year \$137. In the morning the pastor preached a sermon on proportionate giving, and asked the congregation for liberal giving, and more than enough was put upon the plates at the one service to meet the connexional demand. A church which recognizes God's financial claims is seldom or never behind in other matters.—Com.

London Conference.

Wheatley.—Rev. J. Morrison, pastor. Easter Sunday, April 18, was a great day, when fifty members were admitted into full connection with the church here. On Good Friday afternoon a baptismal service was held, when twenty-three adults and one infant were baptized. An infant also was baptized at the reception service. At Trinity a class of twenty-five probationers; and at Goldsmith's, Trinity and Wheatley, several weeks were spent in special services, and more than 100 professed conversion, several of whom have united with other churches. No evangelist was employed. Connexional funds are nearly all paid, and of the pastor's allowance, more has been paid than was appropriated. We thank God and take courage.

Toronto Conference.

Toronto, Woodgreen Tabernacle.—Rev. W. J. Barkwell, M.A., pastor. The recent Sunday-school anniversary services were among the most successful of the twenty-two anniversaries of the Woodgreen Sunday-school. The preachers for Sunday were Rev. C. O. Johnston, Rev. A. C. Crews, and Conductor Snider, and were greeted with large and appreciative congregations, many having to stand at the evening service for want of room. The school presented a splendid appearance—on the raised platform and galleries—the singing being especially excellent, under the training of Mr. Worthing. Mr. Jenkinson, the esteemed superintendent, who has held that important office for the past seventeen years, advocated the need of larger school-room accommodation for the increased attendance, which numbered over 600. The report of Secretary Van Camp showed the most satisfactory condition in the history of the school. Regret was expressed at prospective removal of the pastor next July.

Maple Circuit.—Rev. A. Bedford, pastor. A very pleasant gathering of the Hope congregation took place on Friday evening, 2nd inst., at the residence of Mr. George Cook, when a very appreciative address was read and presented, together with a handsome large rocking-

chair, and music cabinet, to Mrs. Cook, on behalf of the congregation, as a token of their esteem and appreciation of her services as organist for the past thirteen years, during which her perseverance has been untiring and her faithfulness unquestioned. Some hours were spent in a social and profitable way, and refreshments served, and the happy company left, feeling "how good and pleasant a thing it is for brethren to dwell together in unity."

Toronto, McCaul Street.—Rev. A. B. Chambers, L.L.B., pastor. The mission circle has started a self-denial fund for the support of a girl at the home at Fort Simpson.

Owen Sound, Scrope Street.—Rev. A. Brown, pastor. Special services have just closed. For three weeks the pastor was assisted by the Misses Hall, evangelists, of Guelph, and God's people very heartily co-operated in the work. About one hundred and fifty persons sought the Lord, nearly all of whom, with great clearness, testified to the power of converting grace. Whole families are now among the saved. Over one hundred names have already been received for church membership. At a special meeting of the Quarterly Official Board, it was, on motion, resolved, "That as a Board we desire to record our grateful appreciation of the labors of the Misses Hall, in the evangelistic services held in our church. We have been deeply impressed with their many excellencies of Christian character, and with the ability and zeal which have characterized their efforts. Their work has commended them to our confidence and esteem, and we earnestly pray that they may continue in health, in the enjoyment of every needed grace, and in abundant usefulness. We rejoice greatly in the revival which has resulted from these services, and render heartfelt thanks to God by whose power and in whose mercy the work has been wrought."

Easter Monday Concerts.

The concert held in Massey Hall on Easter Monday has become one of the institutions of Toronto Methodism, which is largely the outcome of the Social Union. The combined church choirs of the city for the most part provide the music. One object contemplated is the brotherhood of the churches, which are in danger of drifting to congregationalism, rather than connexionalism, in their character.

During the few years that the concerts have been held, the financial proceeds have been the means of reducing debts on some of the churches in the suburbs; to the amount of \$4,000, but for which the edifices so added in all probability would have been lost to the Connexion, and devoted to other uses rather than those for which they were erected. It is confidently anticipated that the financial results at future concerts will be a still greater benefit to those trust estates which are under financial burdens.

The late concert was not quite so largely attended as some in former years; probably this was owing to the cold weather. There were, however, more than 2,000 persons present, and the grand Massey Hall, with its brilliant lights, was truly attractive. The members of the choirs occupied the platform, the ladies of which, being dressed in white, presented a fine appearance.

The success of the evening was largely due to the Queen's Own Rifles' Band. Then there were solos and duets, by several well-known artists, as Miss Ida McLean, Miss Susie Herson, Mrs. Gillies, and Miss Florence Macpherson. There were Miss Lillian M. Hall, Messrs. Torrington, Jeffers, Blakeley, and the Trinity Male Quartet, Messrs. Sherlock, Armstrong, Lee and Howitt.

Mr. F. Warrington sang the patriotic piece, "The Land of the Maple," the chorus of which was sung by the entire choir, in which the audience took a lively interest. Here are the words:

"O the land of the maple is the land for me,
The land of the stalwart, the brave and the free;

The Rose, and the Thistle, the Shamrock and 'Lis;

All bloom in one garden 'neath the maple tree."

Mr. Warrington waved the maple branch as the chorus was being repeated, and the audience gave the most rapturous applause, which was repeated again and again. Seldom has such an outburst of loyalty been manifested. The band gave several choice pieces, which were greatly enjoyed. Rev. Dr. Briggs, president of the Social Union, gave greetings to the audience, in which he thanked them for their presence. The 19th Psalm was read in concert, and the Doctor led the vast concourse in repeating the Lord's Prayer.

The National Anthem was sung at a few minutes after ten o'clock, and the vast audience retired, well pleased with the evening's entertainment.

China News.

Several letters have been received from China, all of which contained much interesting intelligence. Rev. Dr. Hart and his companions reached Shanghai in March, all were in good health and spirits, and were about to proceed on their journey to the interior.

One incident of more than ordinary interest took place, viz., the marriage of Dr. H. Mather Hare to Miss Hart. They will take up their abode at Kiating, where they will carry on their missionary work.

Dr. Hart has procured type and secured a native printer, so that it is anticipated that great progress will be made in preparing important literature for the people of the Celestial Empire, who are anxious to secure all the scientific and religious books as rapidly as they can be provided. The Doctor is full of hope respecting the future, and believes that the pressing needs for the next few years will be a reinforcement of bright, strong young men. Two

are needed immediately at Klating, and two at Chentu, to prepare for the out-stations.

Rev. Dr. W. E. Smith, who went from Bay of Quinte Conference, writes that himself and party arrived safely from Shanghai, although the journey took three months. Their baggage was much injured, through the sinking of a small boat. All are well at the mission.

Rev. James Endicott, of Klating, writes that the people are getting more friendly, and the work is progressing. The new mission-houses are nearly completed.

A Collection of Psalms and Hymns.

Mrs. McMechen, of London, Ont., daughter of the late Rev. J. H. Robinson, has sent to Dr. Briggs a unique little volume bearing the above title, which he will either retain in the Book-Room or forward to the library of Victoria University. The said volume was published by John Wesley and Charles Wesley, in 1743, second edition.

Memorial Notices

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

LEONARD.—Joseph Leonard was born in Ireland, March 4, 1810; moved to this country with his parents when quite young, and settled near Kingston. He was converted in his twenty-second year, and at once cast in his lot with the people called Methodists. He was shortly after married to Ann Jane Wilson. In 1840 he moved to the township of Portland, in which place he lived till March 11, 1897, when God called him to the eternal home on high. Father Leonard, as he was latterly called, was a very devoted servant of God—intensely spiritual, always active in Christian work, passionately fond of the house of God, and of the "fellowship of the saints." He filled acceptably the office of local preacher for many years, and when, through failing health, he was no longer able to frequent the sanctuary, he evinced the same earnest desire for the prosperity of God's Zion, and the spiritual welfare of his saints. Four of his family have preceded him to the better land. A lonely widow, three sons and three daughters—all members of the Methodist Church—remain to mourn his loss, but they sorrow not as those without hope. May they all meet in heaven. J. B. R.

DAY.—The Cataract Circuit has suffered great loss in the decease of Mrs. Cornelia Day, who was called to her heavenly home February 23, 1897. Sister Day was the daughter of the late David Purdy, and was born at Cataract June 7, 1840. During the ministry of the late Rev. William Stephenson, in 1858-60, with a number of her associates and relatives, she gave her heart to God, and joined the Methodist Church. Her subsequent life proved the genuineness of her conversion. In 1865 she was united in marriage to L. J. Day, Esq., who preceded her to the better world March 5, 1883. Mr. Day was eminently successful in his business affairs, and left ample provision for his family. The responsibility that comes with the possession of wealth was fully recognized by Sister Day, and she endeavored to use her means for the advantage of the church, and to minister to the needs of the poor. Her hospitality was unbounded, ministers of the Gospel were especially welcomed to her home. Her place in the house of prayer was always filled; the Gospel message was fully appreciated, and was a controlling force in her every-day life and conversation. When physical weakness prevented her attendance upon the means of grace, she felt the deprivation keenly, but was enabled to enjoy uninterrupted communion with God in her own home. In the midst of severe pain she rejoiced exceedingly. When it became apparent that life was at its close, she calmly arranged her affairs, showing her interest in the church by making provision for beautifying the sanctuary where she had so often worshipped. Her life was quiet and uneventful, yet was of such a character that "being dead she yet speaketh." Our loss is her gain. An only son, L. J. Day, recording steward of the circuit, an aged mother, and several brothers and sisters, are left to mourn the loss of a loving mother, daughter and sister. A. R. O.

STEVENS.—William Stevens, son of Michael and Susan Stevens, was born June 5, 1864, in the village of Crediton, county of Huron, Ont., and on March 6, 1897, after one week's severe suffering from inflammation of the lungs, sweetly fell asleep in Jesus. From a child he was taken to all the church services and Sabbath-school; thus he grew up under the gracious influences of religion, so that when a boy of twelve or thirteen years, during the pastorate of our late Bro. J. W. Butcher, he gave himself to Christ, and through grace held fast his confidence unto the end. For ten years he did splendid work as a local preacher; the last two years he preached on an average of about once every three weeks to the same congregation, with great acceptance and profit to all. For twelve years he had charge of the Sabbath-school, in which he excelled. As class-leader, recording steward, etc., he gave evidence of marked ability and adaptation for the work. Through his demise the society and circuit have lost a valuable, constant, generous and loyal brother. His kindness of spirit endeared him to all; while his consistent life, his loyalty to the church, and his faithfulness to the means of grace, made him a power for good. While

we feel our great loss, we will not complain against God, nor even "sorrow as others who have no hope." A few hours before his death he called every person in the house to his bedside, gave words of counsel, shook hands, bade them farewell, and asked them to meet him in heaven, saying, "I shall be at the beautiful gate waiting and watching for you." He leaves a widowed mother, wife and two sisters to mourn their loss and bless his memory. J. G. Yelland.

OWEN.—On February 6, at the home of her sister, Mrs. Robert Gardner, Brampton, Melvina Owen, relict of Abner Owen, passed away from earth in great peace. She was born January 17, 1813, and was therefore eighty-four years of age. Her maiden name was Holt, and until fourteen years old she lived in the town of Lockport, N.Y. During a revival she was converted at thirteen years of age, and joined the Presbyterian Church, of which her parents were devoted members, and where she received a religious training. About a year afterwards the family moved to Canada, and found their lot among the Methodists, there being no Presbyterian church in the neighborhood. They always retained a high regard for their old church, while becoming ardent members of the church of their adoption. In 1835 Miss Holt became the wife of Abner Owen. No more loyal, devoted, self-sacrificing couple ever graced a Methodist society. Testimonies—numerous and powerful—are given to this day of their force of character, and consequent religious influence over the rising youth of their day and generation. The Christian Guardian was a potent factor in their home. In 1857 Mrs. Owen was left a widow, with a large family. She was faithful, loving, exemplary as a mother, and hence it can now be said that her children are following in the track left radiant by her example, and clear by the definiteness of her steps along the way. Eight years ago, she came to live with her widowed sister, Mrs. Gardner, in Brampton, and Grace church witnessed her bright, cheerful, unwavering career as a life verily "hid with Christ in God." She was only ill a few days; she worshipped in the earthly temple on Sabbath evening, and ere the next Sabbath dawned below, she was a "pillar in the temple of God to go no more out forever." All is well! J. E. Lanceley.

CLEMENT.—Charles Birdsall Clement, eldest son of Rev. E. L. Clement, died at Tilsonburg, March 11, in his seventeenth year. He was born at Fenwick, when his father was pastor of Peiham Circuit, and at the same place, some years after, while yet but a child, gave his first testimony for Christ, and ever since has acknowledged himself a Christian. He was evidently possessed of rare gifts and graces, which led his friends, and especially his parents, to expect great things from him when he should ripen into manhood. Indeed, when we remember that the sainted Emerson Bristol was his grandfather, that two of his uncles and his father are Methodist ministers, it is not to be wondered at, that at times the desire to preach the Word, and to educate himself therefor, was big within his soul. Difficulties, however, intervened, and when his father's health became so impaired, and his condition so helpless, that he must retire from the active work of the ministry, and seek superannuation, Bert stepped into the breach, and immediately developed into a most manly young man; and although so young, cheerfully took upon himself the duties devolving upon him as the eldest son, and mainstay of the family. One who was intimately acquainted with him said, "He was the best boy I ever knew." But "he was not, for God took him." B. L. C.

OSBORNE.—Ernest W. Osborne, a young man of great usefulness in the church, was taken from the Penetanguishene congregation quite unexpectedly on March 26, death resulting from pneumonia. He was president of the Epworth League, assistant superintendent of the Sunday-school, and was, though only twenty-one years old, a pillar in the church, and one of the minister's truest friends and helpers. He was of a retiring disposition, yet the demands of the work for Christ's sake brought him into prominence, and he sustained an unsullied reputation by his sterling worth. He was in a trusted public position, where he came in contact with all classes of people, and our church was honored by having him as a member and leader. He had a habit of keeping a list of young friends for whom he prayed, and he would work for one till that one was converted. The last one worked for was so attached to him, that with a brother's devotion he stayed at his bedside almost constantly in his last sickness. 'Tis easy to believe in Christ and heaven when we know such characters, for we know that only Christ can create such lives, and that heaven is a necessity to receive them. 'Tis a comfort to the parents to know they gave back to God their boy in honor and safety. W. K. H.

HOWELL.—Lucy Cummings, who was of Scotch ancestry, was born in the State of Ohio, 1815. With a married sister she early removed to the township of Plamboro, Ont. There she was married in 1843 to Levi D. Howell, of Zion Hill, township of Ancaster. Their fifty years of arduous and successful toil in that place terminated with his earthly career. She then, with one to whom she ever was a kind and loving mother, removed to Jerseyville. For the past four years she enjoyed peace and comfort, though feeble in health. Everything that affection could devise was done to prolong her days, but all in vain. After great suffering she passed away, another victim to that painful Bright's disease. For nearly sixty years she had been a devoted member of the Methodist Church. Her experience was undemonstrative, but she seemed to ever possess perfect abiding peace. In her illness she wondered why she was permitted to tarry so long, and prayed

earnestly that death might speedily come and end her suffering. Most of her company having gone before her, she longed to get home to where the weary are forever at rest. We laid her remains beside her beloved partner. J. H. McC.

HUDSON.—Charlie Hudson, youngest son of John and Sarah E. Hudson, Feversham, Ont., after an illness of two weeks, was caught away to his eternal home, to be with Jesus, March 5, 1897, aged nine years. This sweet boy left us with a song of praise on his lips. His grand-mamma, Mrs. Thomas Saigeon, "passed on before (1897), to that place where every tear is wiped away, and night is lost in endless day." This dear mother in Israel was born 1834; joined the Methodist Church early in life; left a widow 1894; leaves a large family of five sons and three loving daughters, to feel lonely without her. In her fatal illness she testified to her pastor and friends that "All was well." These two were lovely in life; and in death followed each other closely to heaven. T. Legate.

BLAKELEY.—Cynthia Blakeley, wife of Mr. Samuel Blakeley, of Belleville, was born in Adolphustown, September 4, 1825, and died March 4, 1897. Mrs. Blakeley, in her youth, thought her providential path lay in teaching, and to qualify herself for this noble work of moulding children into the love of knowledge, she attended the Normal School in Toronto, and while there, met "Him who is fairer than the sons of men," and this strange and heavenly light gave new strength to the original impulse, to lead the youth into the devious ways of knowledge. Coming from the Normal School she entered upon her new calling with special aptitude and grace, and speedily infused new life and a new tone in her scholars. Then, after twenty years' faithful service, she became the wife of Mr. Blakeley. She showed the same aptitude in teaching Bible-classes in Sunday-schools, winning the young to divine things, and thus filling up her mission in the church, in the home circle, as wife and mother. It is becoming to say, how admirable, how beautiful, what a shining example! and when death looked in at the door the same grace that sustained her vigorous, active life sustained her in her weariness and weakness. The dark valley and shadow of death were lighted up with the radiance of heaven, dispelling all darkness and doubt, and those who stood nigh her dying couch heard no complaint, no murmur, and saw no tear, save those shed by her household and friends, at the loss of an earthly life so hallowed, and a spirit so angelic. G. J. Dingman.

STONE.—Louisa Mallory, wife of Eathel Stone, was born about thirty-nine years ago, and was married on her twenty-first birthday to her now sorrowing husband. She was born again six years ago, and has lived a consistent life ever since, enjoying the confidence of her neighbors and fellow-Christians. She has not been strong, and she has had intermitting seasons of illness. Her last illness lasted about eight weeks, during which time she suffered much, the most unfortunate feature in the case being her mental aberration for a week or more, but her reason returned, and she spoke of her anticipated departure with composure and confidence that she would soon be at rest and at home, where it would be far better. She departed this life on Friday, 9th inst., about 6 a.m., we all believe, in "sure and certain hope," leaving two little boys, beside her husband. W. H. Peake.

CONNOR.—William Connor was born in county Cavan, Ireland, December 1, 1820; died at his residence in Belleville, April 8, 1897. Bro. Connor came to Canada when twenty-one years of age, and shortly after made his way to Prince Edward county, where, for a number of years, he engaged in the work of a school-teacher, during which time he married Miss M. A. Cheat-ham, who proved to him a helpmeet indeed. Bro. Connor was converted in his sixteenth year, and was "true till death." He seems never to have had a doubt of the reality of his new birth, and others shared in the belief of its genuineness. His change was, under God, the result of personal study of the Bible, of which he was a diligent and intelligent student. Few Christians had a mind better stored with Bible truths. He was "mighty in the Scriptures." For upward of fifty years he was a local preacher, formerly in the M. E. Church, and latterly in the united Methodism. During the latter years of his life, he was associated with Bleeker Street church, in which he was class-leader, and Sunday-school superintendent, till quite recently. Dr. Gordon and Rev. A. Campbell, a former pastor, testified their regards. And the writer holds his memory as that of a true man, a faithful Christian, and the church that has been bereft of him mourns him as "a prince and a great man fallen in our work." His widow and nine children, one of whom is a minister of the M. E. Church in the United States, revere his memory as a faithful husband and a kind and loving father. J. A.

FORFAR.—Elizabeth Johnson was born in the township of Nelson, Halton county, April 12, 1826. She was the eldest daughter of Neil Johnson, who came from the Highlands of Scotland. There was a large family of brothers and sisters, many of whom have passed away. She was raised in the Presbyterian Church, and received a very strict early training, being thoroughly versed in the Bible and Shorter Catechism. She was married in December, 1863, to Thomas Forfar, of Scarboro' township, and this union proved a most happy one. She joined the Methodist Church shortly after marriage, and although her husband was not a converted man when married, he was gloriously saved during a revival held by Rev. George Richardson, in 1874. He was ever after a thoroughly consecrated Christian. She lived

at Waterdown, Ont., for seventeen years of her married life, and there two daughters were born. In 1883 the family moved to Toronto, where she always did what she could for Christ and his work. She was always, while in health, a most zealous church worker, and would not spare herself any trouble to help the work along. Of late years she has been in poor health, and not able to go out very much. Her husband died of paralysis five years ago. Eighteen months ago Mrs. Forfar became a member of Bathurst Street church, in Toronto, and was most faithful in her church life. Such was her influence for good that her life was a constant invitation to Christ. She died in the Lord, February 18, 1897, after a few weeks of severe illness, and entered calmly into rest in her seventy-first year. "Asleep in Jesus." C. O. J.

McMEEKIN.—John McMeekin was born in Larne, county-Antrim, Ireland, July, 1812, and departed this life at Chatham, Argenteuil county, P.Q., March 13, 1897, nearly eighty-five years of age. Shortly after his arrival in Canada he gave his heart to God, and associated himself with the Methodist Church, and formed undying attachments to the old ministers and class-leaders, and members. When old age and infirmities pressed upon him, and the friends of his youth were scattered, his soul would often kindle to a holy flame when speaking of the covenants they made with God, and the blessings they received. Many former pastors will remember his kindness and prayers. His wife preceded him to that better country several years, and it was to him "waiting all the days of his appointed time," till they should meet again. We are glad to find so many of the children in the way of righteousness. We trust they will all meet in heaven, "saved of the Lord." Bro. McMeekin's last hours had no remorse, no fear, no cloud, but peace with God, deep as the blue of heaven. "More than conqueror through him that loved us." D. Brill.

BONHAM.—Mrs. Mary Bonham, relict of the late John Bonham, died at the residence of her son, Mr. Ezra Bonham, of Oxford, on Monday, March 15, in her eighty-fourth year. Mrs. Bonham was born near Grimsby, Ont., and after spending fourteen years near that town, removed to Brant county. She was converted to God at the age of twenty, when she united with the Methodist church at St. George, under the labors of the Rev. Matthew Whiting. She came to Kent county, twenty-eight years ago, spending twenty years in Ridgetown. She spent the last few weeks with her son, where, after a brief illness, she passed away. She bore her illness with great patience, and found great comfort in the twenty-third Psalm. Among her last words were, "Jesus, glory, heaven." By her death the town has lost an old, and respected resident, and the Methodist Church a member of sixty-four years. She left a family of two sons and three daughters; two other daughters had preceded her to the better land. J. P.

MUNDELL.—John Mundell. While the church bells were ringing on Sunday evening, March 28, Mr. John Mundell, an old and highly-esteemed member of our church in Elora, entered into rest. His health had been failing for two years past, and his death was not unexpected. He was a native of Ireland, born in county Londonderry, in 1827. When a youth he emigrated to Canada, reaching Elora about 1850, and continuing to reside there until his death. Brought up in Ireland to the Church of England, he attended the Methodist Church with his wife, and during a series of special services in 1859, conducted by the Revs. Matthew Swann and the late George Burson, he was convinced of sin, and obtained peace through believing. He united with the church, and remained from that time an attached and useful member. The Christian life of Bro. Mundell was marked by regular and devout attendance at public worship, generous support of all local and connexional church interests, intelligent acquaintance with all church movements, fidelity in the work committed to him as steward, trustee, and representative to district meeting and Conference, and by blameless conduct and quiet testimony for Christ. During the long and painful illness preceding his death, he was more than patient—cheerful, hopeful and confiding calmly in the saving work of our Redeemer. He leaves a widow and two sons to cherish the memory of one who was honored in the community, above many, and in his home tenderly beloved. J. C. Stevenson.

HOSKINS.—Anna Hoskins, relict of the late Andrew Glass, was born near Farmersville, in the Province of Quebec, November 13, 1819, and after a short illness, from heart failure, passed peacefully away March 9, 1897. Her father died in Quebec, and she, with her mother, removed to Hastings county; taught in the public schools for eight years, and was married April 13, 1847. Her husband also taught school until about twenty-four years ago, after which he lived in the vicinity of Stirling, until his death, about four years ago. Since then deceased has lived with her children, mostly with Mrs. W. Twiddey, at Cookstown, where she died. Sister Glass was converted when fifteen years old, and has been a member of the Methodist Church ever since. Not only has she been a member, but an humble follower of the lowly Nazarene, striving to develop in herself those charming traits found in her blessed Master. She is spoken of as being most patient and unselfish. Though afflicted with a chronic ailment, which caused almost constant pain, she was never known to murmur, and seldom mentioned her affliction unless asked about it. Some years ago she entered into a fuller experience of perfect love, in which the Saviour seemed very near in the words, "Peace I leave with you, peace I give unto you." This peace she experienced until the last, often longing to be away and be at home with Jesus. Geo. Nickle.

News of the Week.

Monday, April 29.

Primrose Day was celebrated in England.

Mr. John J. Foote, proprietor of The Morning Chronicle, of Quebec, is dead.

The United States Senate has agreed to vote on the arbitration treaty on May 5, at four o'clock.

Mr. Dobell has returned to Ottawa from England, where he was in connection with the fast Atlantic service.

The Greeks have won an important engagement at Reveni, and the Turkish army there is reported to be retreating.

Joseph E. Kelly, the alleged murderer of Cashier Stickney, of the Summersworth, N.H., Bank, was arrested in Montreal.

The Cabinet passed an order-in-Council to-day, making June 22 the date for the diamond jubilee celebration all over the Dominion.

A professional hypnotist at Simcoe buried one of his subjects six feet deep. The sheriff and officers are taking action to stop the dangerous exhibition.

The result of the fighting which began on Friday on the frontier between Turkey and Greece appears to be decidedly in favor of Turkey. The wild enthusiasm of the Greek troops was no match for the steady discipline and trained courage of the Turkish army.

Telegraphic communication with Emerson has been cut off and further details of damages caused by the high water cannot be obtained, as railroad communication has also been severed for four days. Two bridges at Morris were carried away. The Red River is slowly rising at Winnipeg.

Tuesday, April 20.

The Roxborough block at Norwood was destroyed by fire and several other business establishments were swept away.

Mr. E. B. Eddy, the big manufacturer of woodenware at the Chaudiere, is out with a letter in favor of an export duty on pulpwood.

The twenty-first annual meeting of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, western division, opened at Hamilton.

Joseph E. Kelly, who was arrested at Montreal on a charge of murdering Cashier Stickney, of the Great Falls National Bank, Summersworth, N.H., has confessed the crime.

President McKinley has appointed Gen. John W. Foster a special ambassador of the United States to negotiate an agreement with Great Britain to secure joint action for preventing the destruction of seal herds in Behring Sea.

The 36th annual meeting of the Ontario Educational Association commenced at the Normal School, Toronto, to-day. There were many delegates present from all parts of the Province. Some interesting papers were read.

Nominations for the Dominion House took place to-day in three constituencies, as follows: West Prince, P. E. I., Mr. Edward Hackett, Conservative; Mr. S. F. Perry, Liberal, Winnipeg, Mr. R. W. Jameson, Liberal; Mr. E. L. Taylor, Independent, Macdonald, Dr. J. B. Rutherford, Liberal; Mr. K. McKenzie, Patron.

Wednesday, April 21.

Mr. McClure, Liberal, was elected to the Commons for Colchester by a majority of ten.

Lieut.-Governor Kirkpatrick left Liverpool to-day on the steamer Majestic on his way back to Toronto.

A British syndicate is negotiating with the Government for the control of the Yukon territory.

The C. P. R. is building a large amount of rolling stock of all kinds at its Hochelaga works.

Mr. David Robertson, living near Elmira, was swindled out of \$180 by three sharpers who worked the land-purchase game on him.

The Turks have captured the Greek ports at Milouna and Tynavo. A pitched battle was fought, with splendid determination, at Larissa.

The Spanish are reported to be carrying on a ruthless war of extermination in Cuba. Gen. Weyler has issued orders to destroy all Cuban hospitals and kill their inmates.

The thirty-sixth annual meeting of the Ontario Educational Association continued in session in Toronto to-day. Mr. John Munro, of Ottawa, was unanimously elected president for the ensuing year.

Mr. McLennan's bill to compel railway companies to sell second-class return tickets at the same proportionate reduction as they now sell first-class return tickets was defeated in the Railway Committee at Ottawa.

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Pamphlets explanatory of this advantageous form of Investment Assurance, and copies of the last annual report of the Company, furnished on application to

WM. McCABE, Managing Director.

Thursday, April 22.

Sir Donald Smith, Chancellor of the University of McGill, has promised to endow a chair in zoology.

A steamer to relieve the settlers in distress from floods along the Red River has been sent out by the Manitoba Government.

The by-law granting \$25,000 to aid the G. T. R. in building a million-bushel elevator was passed at Midland by a large majority.

Canadian laborers at the Fort Erie race track attacked and drove back a gang of Italians from Buffalo, who were brought over to work for Contractors Craig & Craig.

Having spoken for several hours on the tariff, Mr. Fielding became physically exhausted, and the explanations were continued by Mr. Paterson, Controller of Customs.

An unsuccessful attempt was made to stab King Humbert, of Italy, who was proceeding in his carriage to the Campanelle race course. The would-be assassin was arrested.

In the New York House of Representatives this afternoon the Anti-Cartoon bill was practically killed by the adoption of amendments declaring that malice must be proved.

The thirty-sixth annual meeting of the Ontario Educational Association, which has been in session in the Model School, Toronto, closed to-night. The meeting was most successful, and the attendance of delegates was a record one for the Association.

Friday, April 23.

The T. H. & B. station at Smithville was struck by lightning and burned.

At Cornwall R. E. Schell was sentenced to three years in the penitentiary for forging a promissory note.

Pietro Acciarito, the man who attempted to stab King Humbert on Thursday, has been declared insane.

Edhem Pasha, who succeeded in carrying Milouna pass, has been recalled by the Sultan, and Osman Pasha, the hero of Plevna, will be given the command of the Turkish army on the frontier.

The French mail steamer Pro Patria left St. Pierre ten days ago for the French shore of Newfoundland. No news has been heard of her, and it is feared that she is lost with all hands. She took a large number of fishermen as passengers.

The fighting between the Greeks and Turks is still in progress at Tynavo, where the Greeks have the best positions. The Greeks have won important victories on the Thessalian frontier, and the Turks are correspondingly depressed. Fighting continues in Crete.

Saturday, April 24.

It is said that the tariff debate will occupy a month.

Mr. James Beth has been appointed collector of customs at Bowmanville.

London daily papers naturally speak approvingly of the new Dominion tariff.

The London Times cabled con-

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gratulations to Premier Laurier on the new tariff.

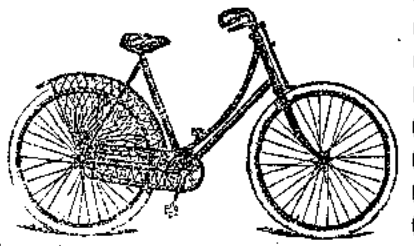
The charges of partisanship and neglect of duty against Captain Dunn of the Government cruiser Petrel began before Commissioner Seager, at Owen Sound.

The battle fought between the Turkish and Grecian troops on the plain beneath Milouna pass has proved adverse to the Greeks, who have had to abandon Larissa and Tynavo.

A newspaper correspondent on the Government relief steamer Assiniboine says that at Morris there is no dry land to be seen, and the river is filled with pieces of property washed away. The farmers are taking desperate chances in some of the flooded district, perching with their property on the little hillocks.

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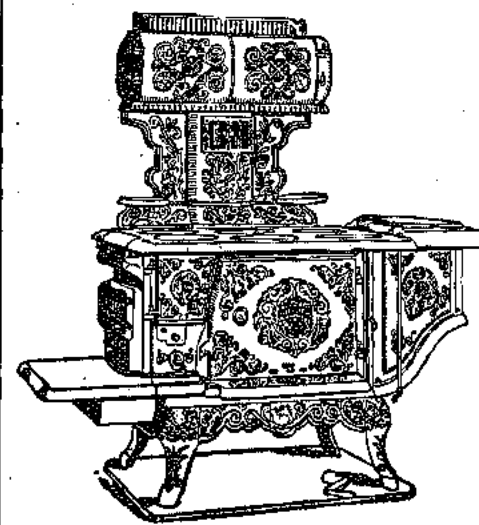
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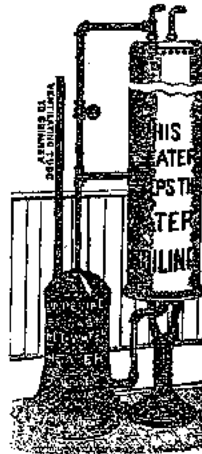
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Births, Marriages and Deaths.

BIRTH. PEARSON - At the Methodist parsonage, Newton Brook, on April 23, the wife of Rev. Edwin A. Pearson, B.A., of a son.

MARRIAGE. WALSH-MORROW - At the residence of the bride's parents, Grenville, Que., on April 5, 1897, by Rev. D. Brill, Lieut. Charles Stuart Walsh, of the 50th Batt. Huntingdon Borderers, to Miss Harriet Matilda Morrow, of Grenville.

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Such is the verdict of all those who, in their pastry, make use of the old reliable.

The Cook's Friend

BAKING POWDER.

Connexional Notices.

LONDON CONFERENCE, 1897.

PLAN OF APPOINTMENTS.

The London Conference of the Methodist Church will hold its next session in the Dundas Street Centre Methodist church, London, commencing Thursday, June 3, at 9 a.m.

The ministerial session will convene on Wednesday, June 3, at 9 a.m. The Stationing Committee will meet in the same church on Monday evening, May 31, at 7.30.

CONFERENCE ANNIVERSARIES.

Wednesday, June 3—Educational Anniversary, First Methodist church. Addresses, Revs. C. P. Wells, B.A., James Hannon, D.D., and John Potts, D.D.

Thursday, June 4—Temperance Anniversary, Dundas Centre church. Addresses, the Revs. Wm. Smythe, B. F. Austin, D.D., and T. Hayne, B. Q.

Friday, June 5—Reception Service, Dundas Centre church. Addresses, the President, Revs. John Kenner and Jos. R. Gundy.

Saturday, June 6—Theological Union Lectures, Wellington Street church, 3 p.m., Rev. J. S. Cooke, Ph.D. Subject of lecture, "The Church and Society."

Saturday, June 6—Consecration Services, 8 p.m., Centennial, led by Rev. J. S. Fisher; Askin Street, led by Rev. S. Salton.

Monday, June 7—Missionary Anniversary, Dundas Centre church. Addresses, Revs. J. C. Antill, D.D., James Henderson, D.D., and representative of Students' Missionary Movement.

Tuesday, June 8—Epworth League and Sunday school mass-meeting of young people, First Methodist church. Addresses, Revs. W. G. H. McAllister, M.A., G. F. Salton, Ph.B., George Stanley, Esq.

SABBATH SERVICES, JUNE 6TH.

Early Morning Prayer-meeting, King Street church, led by Rev. S. A. Anderson.

Dundas Street Centre church—9 a.m., Conference Love-feast, led by Rev. J. Mills, 11 a.m., Ordination Sermon by Rev. Geo. Jackson, followed by the Ordination Service, conducted by the President of the Conference; 7 p.m., Rev. James Henderson, D.D., associate Missionary Secretary; 3 p.m., Sabbath-school addresses, Revs. R. D. Hamilton, J. W. Baird, B.A., and C. E. German, Esq. The Sacrament of the Lord's Supper at the close of the evening service, conducted by Rev. John Leary.

First Methodist church—11 a.m., Rev. Wm. Williams, D.D.; 7 p.m., Rev. Joseph Edge. Sabbath-school addresses, Revs. James Hamilton, J. E. Holmes.

Wellington Street church—11 a.m., Rev. J. W. Holmes; 7 p.m., Rev. S. W. Murworthy. Sabbath-school addresses, Revs. G. J. Kerr, Gerald Willoughby.

Colborne Street church—11 a.m., Rev. C. W. Brown, B.D.; 7 p.m., Rev. Jas. Livingstone. Sabbath-school addresses, Revs. R. J. Garbutt, John Morrison.

King Street church—11 a.m., Rev. J. W. Robinson; 7 p.m., Rev. G. H. Thompson. Sabbath-school addresses, Revs. Robt. Thompson, Geo. Jewett.

Centennial church—11 a.m., Rev. Jos. Philip, B.D.; 7 p.m., Rev. W. H. Cooper. Sabbath-school addresses, Revs. S. McVitty, D. E. Martin.

Hamilton Road church—11 a.m., Rev. William Godwin; 7 p.m., Rev. G. N. Hazen, B.A. Sabbath-school addresses, Revs. Joseph Ward, B.A., J. G. Fallis.

Askin Street church—11 a.m., Rev. Walter Ayers; 7 p.m., Rev. Wm. McDonagh. Sabbath-school addresses, Revs. A. I. Snider, Wm. Bangh.

London West church—11 a.m., Rev. T. E. Harrison; 7 p.m., Rev. J. A. Ayrast, B.A. Sabbath-school addresses, Revs. R. A. Fear, A. H. Goring, B.A.

Richmond Street church—11 a.m., Rev. T. B. Coupland; 7 p.m., Rev. A. E. Edwards. Sabbath-school addresses, Revs. Jno. Veale, R. L. Wilson.

Kensington church—7 p.m., Rev. C. W. Vollick. Sabbath-school addresses, Revs. J. H. Kirkland, C. W. Bristol.

Hill Street church—11 a.m., Rev. J. W. Pring; 7 p.m., Rev. W. H. Graham, B.A. Sabbath-school addresses, Revs. S. G. Staples, B.A., John Kennedy, B.D.

High Street church—7 p.m., Rev. Geo. Baker. Sabbath-school addresses, Revs. W. E. Kerr, F. J. Oaten.

St. Andrew's Presbyterian—7 p.m., Rev. E. N. Baker, B.D.

First Presbyterian—7 p.m., Rev. S. Bond.

King Street Presbyterian—11 a.m., Rev. W. J. Ford, LL.B.; 7 p.m., Rev. R. M. Milyard.

Knox Presbyterian—11 a.m., Rev. Jasper Wilson, M.A.; 7 p.m., Rev. T. E. McNair.

Talbot Street Baptist—11 a.m., Rev. John Holmes; 7 p.m., Rev. Joseph Galloway.

Adelaide Street Baptist—7 p.m., Rev. S. J. Ahin.

Worley Road Baptist—11 a.m., Rev. D. M. Kennedy; 7 p.m., Rev. W. H. Butt.

First Congregational—7 p.m., Rev. G. A. Gifford, Ph.D.

Southern Congregational—11 a.m., Rev. F. B. Aylsworth, LL.D.; 7 p.m., Rev. J. P. Rice.

The Christian church—11 a.m., Rev. George Buggin; 7 p.m., Rev. Frank Swann.

Wesleyan Theological College, MONTREAL. May 2-9 a.m., Farewell Love-feast and Communion services, 11 a.m., annual sermon, in St. James' church, by the Rev. J. B. Saunders, M.D., of Ottawa.

MOOSOMIN DISTRICT.

The yearly meeting of the Moosomin District will be held in the Methodist church, Moosomin, commencing on Wednesday, May 26, at 9 a.m., last time.

The Sunday-school convention of the district will meet on Thursday, the 27th, at 2 p.m. THOMAS ARGUE, Chairman. A. R. ALDRIDGE, B. A., Fin. Sec.

HAMILTON DISTRICT.

The annual district meeting will begin in Hannah Street church, in the city of Hamilton, on Thursday, May 20, at 2 p.m. The laymen will please attend on Friday, the 21st, at 9 a.m. J. WAKEFIELD.

MOUNT FOREST DISTRICT.

The Annual meeting will be held at Mount Forest, Tuesday and Wednesday, May 18 and 19. Ministerial session begins on the first day at 2 p.m. General session on the second day, beginning at 9.30 a.m. J. S. WILLIAMSON, J. C. POMEROY.

GUELPH DISTRICT.

The annual meeting will be held in the Methodist church, Acton, commencing—Special ministerial session, May 18, at 11 a.m.; session for general business, May 19, at 10.30 a.m. On the first evening of the district meeting, a meeting will be held under the auspices of the Epworth League of Acton, to be addressed by Rev. C. A. Mitchell, B.A. J. G. SCOTT.

TAMWORTH DISTRICT.

The annual May meeting of the ministers and laymen of Tamworth District will be held in the Methodist church, Mount Grove, Tuesday and Wednesday, May 18, 1897.

Ministerial session Tuesday at 9 a.m.; ministerial and lay, Wednesday at 9 a.m. An evening meeting will be held on Tuesday evening, beginning at 8 p.m., when papers on "The Relation of the Pastor to the People," and "The Relation of the People to the Pastor," will be read by Rev. C. Adams, of Flinton, and Rev. J. R. Butler, of Roblin, to be followed by a general discussion, in which all ministers and laymen are expected to take part. J. G. LEWIS, Chairman. J. R. BUTLER, Fin. Sec.

PICTON DISTRICT.

The annual district meeting will be held (D.V.) in the First church, Picton, on Wednesday, May 19, at 10 a.m. The laymen will meet on Thursday, May 20, at 9.30 a.m. W. J. JOLIFFE, W. J. YOUNG.

PARRY SOUND DISTRICT.

The annual district meeting will (D.V.) be held in the Methodist church, McKellar. The ministerial session will commence at 2 p.m. on Tuesday, May 25, and general session Wednesday, May 26, at 9.30 a.m. E. S. ROBERT, Chairman. GEO. MCKINLAY, Fin. Sec.

CARMAN DISTRICT.

The annual meeting will be held in the Methodist church, Holland, Tuesday, May 25, at 9 a.m. The laymen are hereby notified that the general session will open at 2 p.m. of said Tuesday. There will be a mass Temperance meeting on Monday evening, May 24, at 8 p.m. J. M. HARRISON, Chairman. J. H. L. JOSLYN, Fin. Sec.

EXETER DISTRICT.

The annual district meeting will be held in the Methodist church, Parahill, Tuesday and Wednesday, May 11 and 12. The ministerial session will commence on Tuesday at 10.30 a.m.; the general session will commence on Wednesday at 9 a.m. N. R. WILLOUGHBY, W. H. BUTT.

STANSTEAD DISTRICT.

The annual meeting will be held at Beebe Plain, May 18 and 19, commencing at 10 o'clock. The laymen will attend Wednesday, 18th, at 10 a.m. J. TALIMAN PITCHER, A. LEE HOLMES.

WIARTON DISTRICT.

The annual district meeting will be held in the Methodist church, Wiarton, on Wednesday, May 19, at 2 p.m. The laymen will meet on Thursday at 9 a.m. On Wednesday evening a public meeting in the interest of Temperance will be held, to be addressed by Revs. C. A. Cavers and W. S. Jamieson. C. E. STAFFORD, Chairman. W. S. JAMIESON, Fin. Sec.

OTTAWA DISTRICT.

The annual district meeting will be held in Dominion church, Ottawa, on Thursday, May 20, at 9 a.m. The ministerial session will be held in the same place on Wednesday, May 19, at 10 a.m. J. B. SAUNDERS, Chairman. JAS. ELLIOTT, Fin. Sec.

MADOC DISTRICT.

The ministerial session will be held in the Methodist church, Madoc, on Wednesday, May 13, at 10 a.m. The annual meeting will be held on Thursday, May 20, at 9.30 a.m. Epworth League meeting on Tuesday evening, to be addressed by Revs. A. L. Brown and F. W. White, B.A. Evangelistic service on Wednesday evening, sermon by the chairman, prayer-meeting led by Rev. R. L. Edwards. J. C. WILSON, R. DUKE.

WINGHAM DISTRICT.

The annual meeting will be held in Wingham, on Tuesday and Wednesday, May 18 and 19. The ministerial session will commence at 10 o'clock on Tuesday morning. Laymen are requested to be present on Wednesday morning at 10 o'clock. G. A. GIFFORD, Chairman. I. B. WALLWIN, Fin. Sec.

WATERLOO DISTRICT.

The annual meeting will be held in Cowansville, on Tuesday, May 18, at 9 a.m. The laymen will attend on Wednesday, May 19, at 9 a.m. J. E. H. Wm. E.

SARNIA DISTRICT.

The annual meeting of Sarnia District will be held in Queen Street church, Sarnia, May 19 and 20, commencing each day at 10 a.m. Laymen will attend the second day of meeting. GEO. W. HENDERSON, RICHARD WELTING.

CARMAN DISTRICT.

The May district meeting of Carman District will be held (D.V.) in Holland, commencing on Tuesday, May 25, at 9 a.m. J. M. HARRISON, Chairman. J. H. L. JOSLYN, Fin. Sec.

NORWICH DISTRICT.

The annual meeting will be held in the Methodist church, Springfield, Wednesday, May 9, at 10 o'clock. The laymen will meet on Thursday, the 20th, at 9 o'clock. Sabbath-school convention will open at 4 o'clock on the 19th, with a mass meeting for the children. J. H. ROANSON, ROBT. WALKER.

ST. THOMAS DISTRICT.

The annual meeting of the St. Thomas District will be held in the First Methodist church, St. Thomas, on Thursday and Friday, May 20 and 21. Ministerial session will commence at 10 a.m. on Thursday, 20th, and the general session will open at 9 a.m. on Friday, 21st. W. G. H. McALLISTER, Chairman. C. T. SCOTT, Fin. Sec.

MILTON DISTRICT.

The annual district meeting will be held in the Methodist church, Milton, on Tuesday, May 25, commencing at 10 a.m. The laymen are requested to be present Wednesday, May 26, at 9.30 a.m. On Tuesday evening a public meeting will be held at 8 p.m. under the auspices of the Woman's Missionary Society of the district. A special programme is being prepared by the officers of the society for the occasion. GEO. W. CALVERT, Chairman. J. E. HOOKER, Fin. Sec.

KINGSTON DISTRICT.

The annual district meeting will be held in the Methodist church, Gananoque. The ministerial session will begin on Tuesday, May 18, at 2 p.m., and the general session on Wednesday, at 9 a.m. W. S. JAMIESON.

HUNTINGDON DISTRICT.

The annual meeting will be held in the Methodist church, Ormstown. Ministerial session on Tuesday, May 18, at 10 a.m. General session, when the laymen are requested to be present, Wednesday, May 19, 9 a.m. A public meeting will be held on Tuesday, May 18, at 7.30 p.m., in connection with the district Epworth League convention, to be addressed by the following: Rev. S. Quinn, "Social Elements of Christian Life"; Mr. Cleland, "Missionary Forward Movement"; Rev. H. G. Cairns, "Efficiency of Prayer Meetings"; Rev. W. N. Chantler, "Bible Study." W. M. PEARSON, W. M. N. CHANTLER.

FROM THE MISSION ROOMS.

ORDINARY FUND.

Table listing names and amounts for the Ordinary Fund, including Scarborough, J. Vickery (\$32.07), Milgrove, A. E. Russ (48.00), Dorset, W. H. Moore (13.00), Toronto, Sherbourne St., H. H. Fudger (293.66), Parkdale, J. N. Shannon (84.75), Metropolitan, J. M. Treble (50.00), Fargo Junior Epworth League, J. J. Haylock (16.15), Bolton, H. Harper (34.00), Elmville, F. L. Brown (25.00), Claremont, T. W. Leggett (40.00), Bradford, John Locke (100.00), Strathroy District, B. Clement (60.00), Dalton, H. A. Brown (75.00), Brockville District, Epworth League, T. W. Towrie (55.52), Thorahill, J. Morgan (89.20), Niagara Falls South, A. E. Russ (60.00), Norwich District, A. E. Russ (130.00), Stratford District, B. Clement (85.00), St. Thomas, W. G. H. McAllister (75.00), Niagara, A. E. Russ (40.00), Metcalfe, T. H. Richards (48.00), Lindsay, Cambridge St., S. J. Shorey (100.00).

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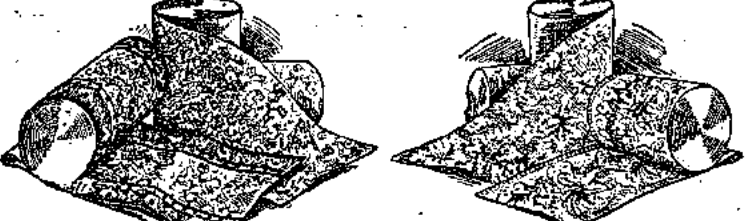


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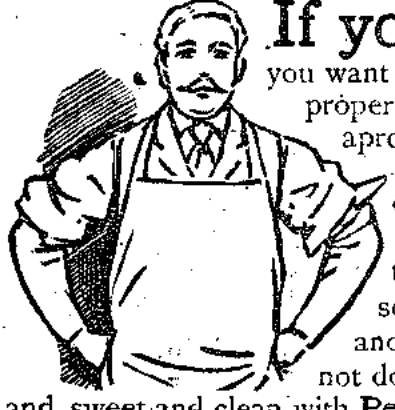
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Health.

LEAN MEAT DIET.

Physiological facts, which are known to-day fully justify the statement that a person subsisting upon a lean-meat diet, however comfortable he may be, however much relieved from various digestive inconveniences to which he may have been previously subject, is, nevertheless, in a pathological state, and one which is vastly more serious than the conditions which ordinarily arise from the simple fermentation or souring of saccharine or farinaceous or souring in the stomach.

The truth seems to be that a person subsisting upon a lean-meat diet, while he may manifest a greater amount of strength than upon a more natural dietary, and may be unconscious of any abnormal condition, is like a person in a powder magazine—he is in constant danger of vital catastrophe.

IS CYCLING HEALTHY?

The lengthy correspondence which has recently appeared in the columns of a contemporary, has, as might have been expected, elicited a wonderful diversity of opinions. Some have nothing but good to say of the cycle; others record all sorts of aches, pains, and nervous affections coming on after a ride. One rider attributes these entirely to the use of the bicycle as apart from the tri-cycle, owing to the unconscious strain involved in keeping the former upright.

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—Shakespeare.

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The Farm.

RESPECT DUE TO FARMERS.

In The Globe of Saturday, March 6, Mr. Ernest Heaton, of Goderich, in a paper on "Effects of Education," made some striking statements regarding higher education and farm life. Much that he said is only too true, but in regard to the complaint in one paragraph, I think the farmers have only themselves to blame. Allow me to quote Mr. Heaton's words: "Surely in an agricultural country such as this is, the first and paramount object of our national education should be to add dignity and nobility to life upon the farm. And yet, I can truthfully say that I have never been in any country where (by the young people), farm life is held in such contempt. The farmer is called a 'hayseed,' and I have heard men who have gone into other occupations complain that they have 'sprung from the soil.' It is not so in Great Britain. It is not so in our Northwest or in the Western States. How do you account for it in Ontario?"

I agree, our farmers are not looked upon with the same respect as men of like profession in Great Britain, or the West, but I contend it is their own fault. Respect is something the world is bound to give—in fact, cannot withhold from—the person who by his appearance and manner demands it.

I have spent several years in the West, and know that the farmers there are among the first men in the land, and recently I had a splendid opportunity of studying rural life in England, and found the social standing of farmers high. But I can see the reason for this in both cases.

Many of the farmers in the West are the go-ahead young men of our Province, who have struck out for themselves. Their eyes are open to all improvements; they are not slow in seeing that the man who wants to get to the front must take care of himself, be particular about his personal appearance, and not allow cobwebs to gather in either his hair or brain. The English farmer, though not so energetic, is proud and careful as to appearances. When he goes to market his freshly shaven face, clean collar and tie, polished shoes (I noticed that the English were exact about blacking shoes), and the absence of coarse language or loud voices called for and received the respect of the townspeople. Why this lack in our own fair Province? Young people (and many old ones, too), judge from what they see and hear; they cannot discern the true worth which often lies behind a rough exterior. It is wrong to speak of the farmer as a "hayseed" or "mossback," but have they not to a great extent brought these titles on themselves? Look carefully at the groups of farmers standing in the street on market day. How many have thought it necessary to "tidy up" before coming to town? Very few, I am sorry to say. Instead, is it not a familiar sight to see the hands jammed into the pockets of the begrimed working-day clothes, a pipe or quid of tobacco in their mouths, and their whole general appearance showing a great lack of care, and their manner just as great a lack of refinement.

The day is past when it was considered dishonourable to be particular about one's dress or person, or to lift the hat to a lady in an act belonging solely to the town gentleman, nor is it deemed effeminate to be kind and polite. It is easier to criticize and find fault than to suggest remedies. However, in this case the remedy lies on the surface.

With some little care given to their personal appearance and manners, the many fine-looking, intelligent, energetic farmers of Ontario would acquire a dignity and nobility commanding even greater respect than that given the slow-going Englishman or the over-sharp Westerner.—"Frater," in Advocate.

FEEDING HORSES ON OLD POTATOES.

It would appear that there is something more than a modicum of danger in feeding old potatoes to horses. Some time ago we referred to the mysterious deaths of twelve horses owned by Mr. A. D. Wells, Baker Farm, Wallingford. At the time the deaths were shrouded in mystery, but at last a ray of light has been shed upon the cause, which should act as a warning to farmers and others similarly situated. In a great many parts of the country the feeding of potatoes is a common, and, we believe, wholesome enough, practice. But if these potatoes are stale, and merely used up for food because they cannot profitably be sold, then there is a certain amount of danger incurred by their use. Mr. Wells fed his horses on boiled barley, beans and potatoes twelve months old. The deaths could not be at-

tributed to poisoning in the ordinary way, nor could they be traced to the beans or barley. Prof. McFadyen, however, conducted an experiment with an old cab horse at the Royal Veterinary College, and his investigations clearly established the complicity of the potatoes as the cause of death. When boiled, the potatoes easily broke in two, and occasionally turned color. It will therefore be wise policy on the part of farmers to clearly comprehend the condition of the potatoes they wish to feed to their horses and feed moderately.—Farmer and Stock Breeder, London, Eng.

THE UPWARD TURN.

Some time ago we ventured the forecast that the "turn of the tide" had come in the pure-bred cattle business. The premonitory symptoms appeared a year ago. Private sales have been brisk this season. The opening public Shorthorn sale (Jas S. and H. & W. Smith's), was most encouraging, and now the large dispersion sale of Mr. John I. Hobson sets a good lively pace for the future. An average of \$102 each on 25 head, and over \$80 each on 50 animals, including calves, is a pretty good showing. Mr. Hobson is to be congratulated, and it is pleasing to note that all this pure-bred breeding stock remains in Canada—one valuable contingent going to Manitoba. Fat cattle, too, are selling higher than they were a year ago, with a much brisker demand; pork and cheese ditto.—Farmer's Advocate.

GREEN MUSTARD FOR FOWLS.

Hens are very partial to the pungent taste of green mustard. Some should be sown for them early, as this makes, next to clover, the best green food they can have. Mustard supplies the sulphur, which is an important ingredient of the egg, as is shown by the tarnishing of metal vessels in which eggs are allowed to stand. Besides this, the mustard, fed green, is an excellent appetizer, as it enables the fowls to eat plentifully of other food without injury. But for a plant to supply lime for the egg-shells, there is nothing better than finely-chopped, fully-ripened clover.—The American Cultivator.

DUST BATHS FOR FOWLS.

The hen has an aversion to bathing in water; her substitute is the dust bath, which answers the same purpose for cleansing her feathers. A dust bath is very essential to the health of all fowls. In winter, when the outside ground is frozen hard, a substitute should be provided in the shape of a box filled with dry sand mixed with coal ashes or road dust. Watch your hens on a bright, sunny day in winter, and see how they enjoy the bath. They pick the dust into their feathers, roll first on one side, then on the other, and seem to sift the dry dirt into every part of their feathered coat. It cleanses them and frees them from their mortal enemy, the lice. One would suppose that hen lice were very clean themselves, since they have such a dread of dirt, and it is true they cannot exist where dirt or dust abounds. The dust bath is therefore very necessary to the health and happiness of your fowls. The box should be placed where the sun can shine into it; this makes it attractive, and your hens will soon avail themselves of it.—Country Gentleman.

The Beaverton Express says that a new dairying company just organized in Thorah is asking for tenders for the erection of a new creamery. The building is to be brick and stone, and of a most advanced modern type, built according to Governmental plans, and fitted with the latest in the way of cold storage apparatus.

That Pleasing Paralyzing Pie!

How good it looks! How good it is!..... And how it hurts. Why not look into the question of PILL after Pie? Eat your pie and take Ayer's Pills after, and pie will please and not paralyze.

AYER'S Cathartic Pills CURE DYSPEPSIA.

THE ADVANCE AGENT OF HEALTH

WARNER'S SAFE CURE. KIDNEY AND LIVER. BRIGHT'S DISEASE. URINARY DISORDERS. FEMALE COMPLAINTS. GENERAL DEBILITY. MALARIA. AND ALL DISEASES CAUSED BY AN OVERGROWN LIVER AND BILIOUSNESS. NOT GENUINE UNLESS WRAPPED IN THE ORIGINAL WRAPPING. KEEL CORNER AND WATER PLACE. TORONTO, CAN. WARNER'S SAFE CURE CO. ROCHESTER, N.Y.

A Wholesome Tonic Horsford's Acid Phosphate Strengthens the brain and nerves. Ripans Tablets: at druggists.

Professional Cards.

- MILLS, MILLS & HALES, BARRISTERS, SOLICITORS, ETC. Aberdeen Chambers, 35 Adelaide St. East, Toronto.
ALFRED W. BRIGGS, Barrister, Solicitor, Notary, etc. Wesley Buildings, 33 Richmond St. W., Toronto.
MACLAUREN, MACDONALD, MERRITT & SHEPLEY, Barristers, Solicitors, etc. Union Loan Buildings, 28 and 30 Toronto St., Toronto.
DR. YOUNG, L.R.C.P., London, Eng. 145 COLLEGE STREET, TORONTO.
DR. G. STERLING RYERSON, EYE, EAR AND THROAT. 60 COLLEGE STREET, TORONTO.
DR. ANDERSON, Eye, Ear, Nose and Throat Specialist, 5 COLLEGE STREET, TORONTO.
DR. EDWARD ADAMS, "Homeopathist," 22 Carlton Street.
DR. J. FRANK ADAMS, DENTIST, 235 College Street, Toronto.
DR. SWANN, W. C. ADAMS, L.D.S. Telephone 2419. 95 King St. East, Toronto.
DR. E. GORDON McLEAN, DENTIST, 144 Yonge Street, Toronto.

D. W. Karn & Co. MANUFACTURERS OF... PIANOS AND ORGANS WOODSTOCK, ONT. The Karn Piano For Quality, Durability and Beauty is unequalled. The Karn Organ "BEST IN THE WORLD." Every Instrument Fully Warranted for Seven Years. Illustrated Catalogue mailed FREE to any address. Protect and beautify your lawn with one of our Iron Fences. Send for Catalogue to Toronto Fence and Ornamental Iron Works, 73 Adelaide Street W. (Truth Building). Joseph Lee, Manager.

New Fancy Work Book



for 1896. Just out. Gives explicit instructions for embroidering tea cloth centrepieces and doilies in all the latest and most popular designs—include Rose, Jewel, Delft, Wild Flower, Fruit patterns. It tells just what shades of silk to use for each design, well as complete directions for work! Also rules for knitting Baby's Shirt a Cap and crocheting Baby's Bonn 96 pages, over 60 illustrations. Sent any address for 10 cents in stamp. Mention "for 1896 Corticelli Ho Needlework."

Brainard & Armstrong's Doyley and Centrepiece Book, published, the most up-to-date book the subject, sent to any address for cents in stamps. Address—

Corticelli Silk Co., Ltd., 64 Richelleu Street, St. Johns, P.

CIVILIZATION is marked by the use of soap, and the degree of civilization by the quality of soap. Some soaps are worse than no soap at all, because they ruin the body's covering. BABY'S OWN SOAP keeps skin so soft, smooth and healthy. For sale by all druggists. THE ALBERT TOILET SOAP CO., MONTREAL.

Business Cards.

Dale's Bakery Cor. QUEEN and PORTLAND STS. Best Quality of Bread. Brown Bread, White Bread, Full weight. Moderate price. Delivered daily. Try it.

Buy Your Clothes from Me! And help me keep my job. We are first-class on Clerical work. You will find me at FOLLETT'S 181 Yonge Street, TORONTO

Headquarters for Clerical Tailoring. Everything you want in stock. Every garment a picture. Don't wear ill-fitting clothes when you can get perfectly suited at S. Corrigan's The Leading Tailor Cor. Yonge and Adelaide Streets.

Baby Linen... MRS. J. PHILP Ladies & Children's Outfitter. Cor. Yonge & College Sts. Children's Dresses for all ages. Ladies' and Children's Underwear always in stock. Infants' White Dresses from 50c. Infants' Outfits from \$10. Letter orders receive prompt attention.

MONUMENTS. F. E. GULLETT & SONS, Sculptors and Designers of the Celebrated Miners' Monument, N.S., and the Lieut. Fibch, Masonic, and other society first-class memorials. Phone, 4083. 748-748 Yonge Street, Toronto.

H. STONE & SON (DAN'L STONE) Undertakers 429 Yonge Street (Cor. of Ann St.) Telephone 331.

J. YOUNG (ALEX. MILLARD), The Leading Undertaker. 359 Yonge Street. Telephone 679.

CANADA Stained Glass Works. —Established 1850.— Every description of Ecclesiastical and Domestic Stained Glass. Joseph McCausland & Son.

Toronto Stained Glass Works. Faircloth & Co. Stained Glass for Churches and Private Dwellings. 531 Yonge Street, Toronto

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

Business Cards.

OLYMER B. CHURCH BELLS Write to Cincinnati Bell Foundry Co., Cincinnati.

Buckeye Bell Foundry E. W. Washburn Co., Cincinnati, O. Best Pure Cop... Highest Grade, Pure Tone Western Bells. Founders of Largest Bell in Amer.

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DIABETES FLOW The result of years of endeavor to produce a palatable Bread Flour which can be freely offered to the Diabetic. The testimony to its purity, both from this country and abroad, is remarkable and convincing. Prepared in America or Europe. PAMPHLET AND SAMPLE FREE. Write to Farwell & Emery, Watertown, N. Y. U.S.A.

Bennett & Wright CONTRACTORS FOR Steam and Hot Water Heating.

SANITARY PLUMBERS. —Smoke Testing Specialty.— Electric Wiring and Motors. —Gas and Electric Fixtures.— 72 Queen St. E., Toronto

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BABY WARDROBE PATTERNS. For 26 different articles—long clothes with full directions for making, showing necessary material, etc. Sent post-paid for only 25 cents. Pamphlet "Knowledge for Expectant Mothers" and a copy of my paper Trava Mornesoon sent free with every order. Address MRS. ATSM, Dept 14, Bayonne, New Jersey.

Publisher's Department.

DR. WORKMAN'S BOOK.

ers and enquiries as to date of publication... Workman's reply to Prof. Goldwin... The Old Testament vindicated as humanity's foundation-stone.

INDIA FAMINE FUND.

Table with columns for item name and amount. Includes entries like 'Receipts for week ending April 21', 'North League, Zion appointment', 'Epworth League, per Rev. Wm. Lambert', etc.

Connexional Notices.

ENGAGEMENTS OF THE GENERAL SUPERINTENDENT AND THE GENERAL SECRETARY OF EDUCATION. 2-New Westminster and Vancouver B.C. 3-College Board Meeting and Consultation Meeting, New Westminster.

Insurance.

Strong and Prosperous.



If you inquire you will find that if you wish to insure the life of your girl or boy, you will have to pay in nearly all Companies the premium for age 20 or 21.

BAY OF QUINTE CONFERENCE.

The fourteenth session of the Bay of Quinte Conference will (D.V.) be held in the Methodist church, Bowmanville, commencing on Thursday, June 3, at 10 a.m.

ORDER OF PUBLIC SERVICES.

Sunday, June 6. Conference church-9 a.m. Conference Love-feast, conducted by Rev. Dr. Lambly; 10:30 a.m. Ordination Sermon by Rev. T. M. Campbell, followed by the Ordination Service; 3 p.m. Sunday-school addresses by Rev. D. O. Crossley and E. S. C. Huycke, Esq., of Cobourg; 7 p.m. Rev. C. E. McIntyre; 8:30 p.m. Sacrament of the Lord's Supper, conducted by Rev. W. J. Young.

HAMILTON CONFERENCE, 1897.

PLAN OF SABBATH AND ANNIVERSARY SERVICES. The Stationing Committee will meet in Brant Avenue church, Brantford, on Monday, May 31, 1897, at 2:30 p.m.

Insurance.

Confederation Life Association.

The unconditional accumulative policy issued by the Confederation Life Association is the best investment contract issued in Canada to-day.

WESTERN Assurance Company.

Capital Subscribed, \$3,000,000.00; Capital paid up, 1,000,000.00; Assets, 2,320,000.00; Annual Income, 2,400,000.00.

Dr. Potts.

At 2:45 p.m. Sunday school addresses will be delivered by Revs. T. L. Kerruish and W. E. Prescott, B.A.

Brant Avenue church.

11 a.m. Rev. James Aude, B.A.; 2:45 p.m. Sunday-school, addresses by Revs. D. A. Moir and Wray E. Smith; 7 p.m. Rev. J. G. Scott.

Colborne Street church.

11 a.m. Rev. J. S. Williamson, D.D.; 2:45 p.m. Sabbath-school, addresses by Revs. D. A. Moir and Wray E. Smith; 7 p.m. Rev. J. G. Scott.

Oxford Street church.

11 a.m. Rev. A. E. Smith, S.T.L.; 2:45 p.m. Sabbath-school, addresses by Revs. E. E. Marshall, B.A., and W. S. Jamieson; 7 p.m., Rev. Thomas Boyd.

Sydenham Street church.

11 a.m., Rev. Robt. Walker; 2:45 p.m. Sabbath-school, addresses by Revs. F. W. Hollinrake, B.A., and Thomas W. Jackson; 7 p.m., Rev. Clifford T. Bennett, B.A.

Huron Street church.

11 a.m., Joshua R. Patterson; 2:45 p.m. Sunday-school, addresses by Revs. H. B. Christie and W. J. Siporelli, B.A.; 7 p.m., Rev. A. W. Tonge.

Zion Presbyterian church.

7 p.m., Rev. John Wakefield.

First Presbyterian church.

11 a.m., Rev. A. L. Gee, Ph.D.; 7 p.m., Rev. J. E. Howell, M.A.

First Baptist church.

11 a.m., Rev. W. C. Henderson, D.D.; 7 p.m., Rev. John Kay.

Park Baptist church.

11 a.m., Rev. F. A. Cassidy, B.A.; 7 p.m., Rev. Alex Burns, LL.D.

Calvary Baptist church.

11 a.m., Rev. J. H. Robinson; 7 p.m., Rev. Charles E. Stafford.

Congregational church.

11 a.m., Rev. J. A. Jackson; 7 p.m., Rev. E. J. Elliott.

B.M.E. church.

11 a.m., Rev. Robert Duff; 7 p.m., Rev. Harvey M. Hall.

Free Methodist church.

Rev. George Lounds; 7 p.m., Rev. T. J. Aikins.

Cainville.

10:30 a.m., Rev. J. H. Dyke; 7 p.m., Rev. James Mooney.

ANNUAL DISTRICT MEETINGS.

Barrie-Ontario, May 26, 27. Canington-Canington, May 18, 19. Godorich-Clinton, May 19, 23.

BRAMPTON DISTRICT.

The Brampton District will hold its May session in the Methodist church, Streetsville, on Wednesday and Thursday, 26th and 27th.

BELLEVILLE DISTRICT.

The annual district meeting will be held in the Bridge Street Methodist church, Belleville, on Tuesday, May 18—the ministerial session at 10 a.m.; the general session on Wednesday at 9:30 a.m.

BRANTFORD DISTRICT.

The ministerial session will be held in Brant Avenue church, Brantford, on Thursday, May 20, at 2 p.m.

CAMPBELLFORD DISTRICT.

The annual meeting of this district will be held in Campbellford on Tuesday, May 18, to commence at 9 o'clock; the meeting for laymen to commence at 2 p.m. same day.

COBourg DISTRICT.

The annual district meeting will be held in the Methodist church in the town of Port Hope. The ministerial session will begin Wednesday, May 13, at 9:30 a.m., and the general session Thursday, May 20, at 9:30 a.m.

CRYSTAL CITY DISTRICT.

The annual meeting will be held (D.V.) in the Boisvauvin Methodist church, on May 25 and 26. The ministerial session will open at 10 o'clock on the morning of the 25th, and the general session on the following morning at 9 o'clock.

WANTED!

An Indian Institute in the Northwest, a Christian woman, of thirty years of age, capable to take charge of the Cooking Department, and instruct the Indian girls in preparation and cooking of all kinds of food, be healthy, active and experienced. Address: Rev. A. SUTHERLAND, Methodist Missions, Toronto.

Insurance.

Manufacturers Life Insurance Company of Toronto.

A GOOD COMPANY FOR POLICYHOLDERS AND AGENTS. Successful Agents and Gentlemen seeking remunerative employment may apply to J. F. JENKIN, General Manager.

The PROVINCIAL Building and Loan Association.

Subscribed Capital—Permanent Plan. \$4,575,000. T. CRAWFORD, Esq., M.P.P. President; A.L.D. JOHN DUNN, Vice-President.

Central Canada Loan & Savings Co.

Office—30 King St. E., cor. Victoria St. Capital Subscribed, \$2,500,000.00; Capital Paid-Up, 1,250,000.00; Reserve Fund, 335,000.00; Total Assets, 5,465,000.00.

BRADFORD DISTRICT.

The annual meeting will be held (D.V.) in the Methodist church, Aurora, on Wednesday and Thursday, May 26 and 27. The ministerial session will commence on Wednesday, the 26th, at 10 a.m.; and the general session, when the lay representatives are present, on Thursday, at 9:30 a.m.

BROCKVILLE DISTRICT.

The annual meeting will be held in Wall Street church, Brockville. The ministerial session will open on Wednesday, May 19, at 10 a.m., and the general session will be held on Thursday, May 20, at the same hour.

BOWMANVILLE DISTRICT.

The annual district meeting will be held in Simcoe Street church, Oshawa, May 18, at 3 p.m. The laymen will meet in the same place Wednesday, May 19, at 9 a.m.

BRANTFORD DISTRICT.

The ministerial session will be held in Brant Avenue church, Brantford, on Thursday, May 20, at 2 p.m. The annual meeting for general business will be held in the same place, on Friday, May 21, at 9 a.m.

CAMPBELLFORD DISTRICT.

The annual meeting of this district will be held in Campbellford on Tuesday, May 18, to commence at 9 o'clock; the meeting for laymen to commence at 2 p.m. same day.

COBourg DISTRICT.

The annual district meeting will be held in the Methodist church in the town of Port Hope. The ministerial session will begin Wednesday, May 13, at 9:30 a.m., and the general session Thursday, May 20, at 9:30 a.m.

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For further connexional notices see page 13.

Established 1815.

Rogers' Spring Hats

Styles and Colors Are in Stock. In All New.

Jas. H. Rogers

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Financial.

TRUSTS CORPORATION OF ONTARIO.

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STOCKS and BONDS bought and sold on commission on all principal Stock Exchanges. MONEY LOANED on marketable securities.

The Promotion of Thrift and Industry is what

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INSTALLMENT STOCK for savings and rapid earnings. PERMANENT and PREPAID STOCK for investment and good dividends.

FREEHOLD LOAN & SAVINGS COY.

Notice is hereby given that a dividend at the rate of 5 per cent. per annum on the Capital Stock of the Company has been declared for the current half year, payable on and after the first day of June next.

These are tea-pots of various designs that we have decided not to carry in stock. We must clear them out to make room for this year's purchases.

Odd Tea Pots

Each one is worth more, and a number of them are good value at \$8.00 each. We would like you to see them.

\$5.00 Each.

For further connexional notices see page 13.

Wanless

For Fine Silverware. & Co. Established 1840. Toronto.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS

Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

SCORE'S CELEBRATED Guinea Trousers

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YOU DON'T NEED TOOLS WHEN YOU RIDE DUNLOP TIRES

Because you can slip them on or off your wheel in a jiffy with your hands, and if anything goes wrong you see just what and where it is, and can fix it quickly and easily.

American Dunlop Tire Co., Toronto.