

cieties: I. O. O. F., A. F. & A. M., A. O. U. W., and the like, with a list of their meetings. In several cases there were references to the public worship of these societies in Methodist Churches. An important object, we understand, of these associations, if not the chief object, is the benefit and help they offer their members in time of sickness and, in some cases, the amount paid their families in case of death. In this way habits of thrift and mutual helpfulness have been cultivated among the people, and invaluable and timely assistance has been given in many an hour of need.

The opinion is strongly entertained by some of our most earnest-minded ministers and laymen that the Christian Church ought to furnish all the help, comfort and sympathy which is now offered by these societies. It is thought that these objects can be attained with greater advantage through its comprehensive organization, with less expense of time and money and anxious care, and without the necessity of an organization in large part secret, with a ritual and uniform and complicated officary, which are often a great tax upon the available energy, as well as time and

resources of their members. A committee of Methodist ministers in Toronto has met several times to discuss this matter and to make arrangements, if possible, for carrying out their plans on the basis of Church fellowship.

The Primitive Methodists of Great Britain have had for many years a benefit society of this sort, and the Wesleyan Church has had one for its local preachers for about forty years, which has paid out about half a million of dollars in benefits in that time.

In some of the Churches of this city coal clubs are formed, whereby the poor who are members are able to purchase their coal supplies at wholesale rates. In the early Church there was also an organization of this sort for the care of the sick and the burial of the dead. In the tendency of the times towards practical Christianity it is thought that much good can be accomplished by looking after the material as well as the spiritual interests of the people, and thus bringing them into touch and sympathy with its religious life. More will probably be heard at an early date of the proposed new departure in Church life and Church work.

Religious and Missionary Intelligence.

BY THE REV. E. BARRASS, D.D.

WESLEYAN METHODIST.

An English Methodist paper says that the most brilliant commemoration of the centenary of John Wesley's death was held at old St. Giles' Church, in Edinburgh. There gathered in that cathedral, seven centuries old, the representatives of the historic Presbyterian Churches, of the town council, and of the venerable university.

It is proposed to form a "John Wesley" society within the Church of England, to affirm and exercise the right and duty of laymen to preach the Gospel.

A Bible-class was started at Portland Street Chapel, Bristol, in 1889. The class now numbers 850 men. A disused public-house has been turned into a mission room, and worked by the members of this class. There were one hundred conversions in twelve months, and the men offered \$500 themselves towards the cost of a new hall, which has proved a great success.

"Wesley's Chapel, City Road," is henceforward to be the designation of City Road Chapel, London, according to the action of the trustees.