

## Pansy-Lore.

BY MARGARET E. SANGSTER.

WILL you list to the secret the pansies told,  
As I peered to-day in their faces sweet?  
Freckled and flecked with the sunbeams' gold,  
They trooped in their lustre the morn to greet.

And some were rich in a gala dress  
Of velvet that never a loom could weave,  
And some in their delicate loveliness  
Had borrowed the 'ints of a summer eve.

They nodded and laughed like captive elves  
Caught in the toils of a magic flower,  
For nothing one-half so droll as themselves  
Had donned a mask in the garden's bower.

Yet this is the secret they told to me,  
Shedding their dainty fragrance round,  
Till, I give you my word, I seemed to be  
Kneeling to worship on holy ground:

"Take all you want, and gather and choose,"  
The generous pansy people said;  
"Loving and giving, we gain to lose,  
By loving and giving our life is fed.

"The more to-day that your fingers pick,  
The more to-morrow will meet your gaze;  
Loving and giving, we'll cluster thick  
To the crystal rim of the autumn days."

I think the secret too sweet to keep,  
I tell it to you, dear little heart!  
Into the pansy faces peep,  
And beg a share in their blissful art."

## Manitoba Methodism.

TWENTY years ago, the Rev. Dr. George Young first planted the standard of Methodism in the Red River Valley. Dr. Young gives interesting reminiscences of his arrival at Winnipeg, July 4, 1868, after a month's driving across the prairies; of the difficulty of securing accommodation; of storms and mud; of locusts, that had devoured gardens and destroyed all the crops; of the room which he obtained on the following December, and the erection of a parsonage and church in the two or three years that followed.

When Dr. Young began his work, there were only two Methodist families in all that vast country—one in the vicinity of Winnipeg and the other at High Bluff. But the intrepid pioneer of Manitoba missions stood at his post through the dark days of rebellion and the Riel reign of terror, of which the lamented Scott was a victim.

In view of the growth of the place, from a rude fort and settlement to a magnificent and metropolitan city, the twenty years of expansion has not been surpassed in the annals of the world's civilization—the history of which forms a chapter as romantic and splendid as almost to rival the marvels of the Arabian Nights.

We have seen that this mission was represented by two families in 1868. The Manitoba Conference has now one hundred ministers and missionaries, and a membership-roll of over seven thousand. Of the ninety-five stations or circuits, one-fifth are already self-supporting; and the financial outlook for the whole field is full of encouragement. Splendid possibilities of expansion have always to be kept in mind. \$87,530 were raised last year for all purposes, within the bounds of the Conference territory—an increase of \$22,000 over the previous year. This amount did not include the fund raised for Wesley College. Never, it is believed, were the prospects of Methodism in Manitoba brighter than at the present time. But the mission demands for the present a policy of generous sustentation. Every interest of the Church should be strengthened in that ample domain. No investment or expenditure can be made to better advantage.

Scanning the comparative statements and statis-

tics of the Central Board disbursements for home and foreign work, no one regarding the future weal of the Dominion, looking to the interests of our own Church, or hopeful that this Canada of ours may be won for him whose dominion is an everlasting dominion, would be likely to say that expenditure has been too lavish for the expansion of Methodism in Manitoba.

Twenty years ago it looked as if the astute schemes of Roman Catholic ecclesiastics, some of whom, at least, give us occasion to believe that they would rather have this country governed from Rome than from Ottawa or London, would succeed in making Manitoba a second Quebec. But Winnipeg is pre-eminently a Protestant and a Sabbath-observing community.

Delegates to the Central Board of Missions seem to have been surprised that the quiet and order of the Sabbath in Winnipeg rivalled that of Ontario. It is of vital moment that the moral influence emanating from this great commercial city should have an elevating effect upon western life. Just in proportion as Methodism and kindred evangelical forces shall mould the religious and social and political life of the Manitoba people, may it be expected to contribute to the satisfactory settlement of our vexed eastern questions. Instead of holding the balance of power in favour of Quebec, there is every prospect now that the Province of Manitoba, religiously and politically, will be developed in Ontario lines. Protestantism is favourable to mental and religious freedom, and therefore a mighty factor in national progress.—*The Wesleyan*.

## Not Hidden.

In the rapid advance of science, medical experts can now detect—by countless almost imperceptible signs in each part of a man's body—decay at the seat of his life.

By a few marks in the finger nails and teeth, specialists in diseases of the nose and throat can note the progress of catarrh.

A peculiar incertitude of gait denotes the beginning of a disease in the brain that will inevitably end in madness and death.

The wife of a well-known Western lawyer was, a few years ago, troubled with an unaccountable dimness of vision, and came to an Eastern city to consult a famous oculist. He placed her in front of a strong light, and, by the aid of a tiny mirror, turned its rays into her eye. He found certain characters on the gray tissue which told him that she was the victim of an unsuspected and incurable disease. She had but two months more to live.

The colour of the skin, the breathing, the shape of the fingers, the glance of the eye, all betray to the scientific observer the condition and probable duration of that mysterious power within us which we call life, and which, once gone, can never be recalled.

Boys or girls who read these lines, no doubt fancy that whilst physicians may thus detect the secrets of their bodies, those of the soul are within their own keeping.

"I can make my words and motions express what character I choose," the young man boasts, vain of his strength; "but my soul is known only to myself and God." Yet long before he passes out of childhood, the condition of his soul before God is written on his face and in his every action.

"When I heard Serena give orders to her servant," says the Swedish Lauké, "I knew that her soul was at peace with her Maker."

His laugh, the tone of his voice, his furtive glance, betray the pretender among men. Criminals have their misdoings written on their faces. Cain was not the only braided man.

For our secret sins, God brings us to judgment before our fellows, long before death; while the humble Christian, who seeks his Master alone in his closet, comes out among men with the blessing given him shining through his every act and word.—*Youth's Companion*.

## The Triumph of Peace.

WHEN great armies meet in conflict, and leave behind them only smoking ruins of cities, towns and hamlets, and splendid fields of grain trampled by combatants and ploughed by shot and shell for their harvest of dead and wounded, great note is taken of it, and it is said revolutions are being wrought out to a conclusion, and history is being made. It is not so commonly noted, but is equally true and important, that revolutions are progressing and history making in these piping times of peace as in times of war.

The latest of these victories of peace has been achieved in far-off Brazil, and by a woman, too, the Princess Isabella—Princess Regent. It was she that brought about the dismissal of the anti-abolition ministry, and formed another pledged to abolition.

The new Government introduced its Emancipation Bill only recently to the Chambers of Deputies, which promptly passed it, as subsequently, with like celerity, did the Senate. It is law now; and the venerable and Democratic Emperor, Don Pedro, the hope of whose life was to see the emancipation of the slaves in his empire, has had the good news sent to him at Milan, while he lay ill and suffering, by the Princess Regent, that his desire has been accomplished.

It required four years of war to make freedmen of the 4,000,000 chattels in this country. In 1861, Alexander II. of Russia abolished serfdom—thus making free men of 48,000,000 serfs. Now Brazil adds 2,000,000 to the ranks of Freedmen.

In less than thirty years, war has freed 4,000,000 slaves, and peace 50,000,000. In the working out of revolutions, and making of history in that time, peace has much the better of it.—*Philadelphia Ledger*.

## Mrs. Cyril Flower's Story.

MRS. CYRIL FLOWER, speaking at a temperance meeting in England, told a story about a lad she knew, ten years of age, the son of one of her grooms. The groom had an old man for a neighbour, who came nightly home the worse of liquor, and swearing to himself.

"Mother, we ought to ask that old man in to supper," said the boy; "he would see how comfortable we can be without beer. Do, mother, ask him in."

But his parents could not see their way to do this. "Well, mother, will you give me leave to go in and talk to the poor old man in his own home? You might give me leave."

And reluctantly the mother gave permission. The boy went in and talked with the neighbour, and was invited back, and he persuaded the old man to give up drinking. But that was not all. One night Mrs. Flower saw this lad of ten leading a man of sixty-five into her temperance meeting.

"Well," said she, "what can I do for you two?" "Oh, please ma'am, my friend wishes to take the pledge and blue ribbon, like me."

And he did take it; and she had the pleasure of giving the old man a medal for being true to his pledge for a year.

"Now," said Mrs. Flower, "if that one boy did it, why could not other boys do the same thing?"