

with a companion who was verily a helpmeet in every sense of the term. Her recent death was a shock to thousands of earth's best. She was widely known in the circles of literature, music, art, and charities. She was gifted, and she was gracious; "without partiality and without hypocrisy." The chapter, written by Dr. Parker in his recent "Autobiography," where he tells the story of his irreparable loss, is a tribute to human worth seldom equalled in poem or prose. We would heartily commend to our readers this latest production from his pen; it is a book particularly for our day. It is fact, surpassing fiction at its best.

Dr. and Mrs. Parker visited Toronto in the fall of 1887. At the request of Mr. Torrington, Mrs. Parker sang a solo from the "Messiah" at the service in Metropolitan Church when her husband preached to a dense crowd from the words: "Saidst thou this of thyself or did some man tell thee." He lectured in the same church on the evening following.

The writer of this sketch deems it one of the honors of his life to have entertained them both in the parsonage for three days during their sojourn in Canada. The little stone church in Thorold was never more crowded than on the Sunday evening in November, when, as an act of brotherly kindness, he preached for us with peculiar fervor. He closed the sermon on that occasion with these words: "I have given you to-night a new manifesto of a new ministry which I have decided to follow hereafter on my part. The thoughts I have endeavored to illustrate this hour I have never followed out, and I am not conscious of falling below my privilege in enumerating them not from the pulpit of some metropolitan temple, but in the quiet sanctity of a lovely Canadian village."

I remember his sitting in my study during the afternoon, and meditating with pen in hand, and finally holding up a scrawl of notes, he said: "I have a new sermon born on Canadian soil."

Mrs. Parker's presence was an inspiration; she seemed to be so really interested in the world's emancipation from all its ills. She was familiar with all the great names of those who labor in redemption's work; they were her friends. She had taken them into her heart, and she loved to speak of them in their individual fragments of the mighty effort, the success of which she foresaw as with prophetic vision. She believed in the salvation of the race.

Dr. Parker has lately published what he has been pleased to term "An Autobiography and an Album." It is both. As such it is uncommonly interesting to all classes of readers. We commend it to both young and old as a very inspiring book. It traces the career of a young man of ordinary environment, from the least to the greatest; it records an uncommon programme of a woman's diary;

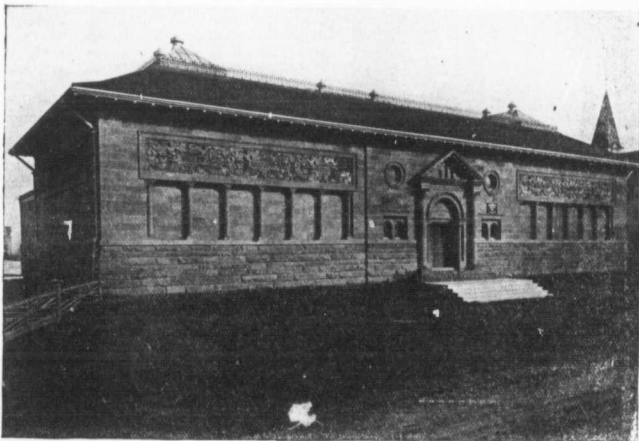
it delineates the features of some kindred souls, and shows how a self becomes larger in other selves. Few men, few women, have left a greater impression upon those who have come into contact with them than Joseph and Emma Parker.

"DISCOURAGE STAGNATION."

BY REV. T. E. HOLLING, B.A.

SUCH was the advice I received not long ago from one who has influenced my thoughts more than any other. It is advice well worth passing on to the young Leaguers of Canada. A

Discourage Spiritual Stagnation.—To be a Christian at all, you must grow. Do not be satisfied with present attainments. The children of Israel became foot weary in the wilderness in walking around Mount Seir, but they were getting no nearer the promised land. One day, however, God said to them, "Ye have compassed this mountain long enough, turn you northward." The Christian life to many is a monotonous tramp in the same old rut, around the same old mountain, doing the same work in the same way, seeing the same sights, hearing the same sounds, repeating the same experience, reciting the same prayer.



THE ART BUILDING, BACKVILLE.

stagnant life, like a stagnant pool, is in danger of becoming impure and of infecting the community with disease.

First of all let me say, discourage stagnation in yourselves.

Discourage Intellectual Stagnation.—There are streams of thought issuing from a million minds and flowing through the age in which you live, and you may turn the course of these streams so that they shall flow into your own lives, purifying, sweetening, and enlarging your souls, so that instead of being stagnant pools you will become, like the river in Ezekiel's vision—"Everything shall live whither the river cometh." The excellent Epworth League Reading Course will do much to prevent mental stagnation. Read books that will stimulate thought. The effect of much of the reading of young people is something like the slight ripple on the lake that is caused by the breeze on a summer's day. There is a movement of the mind, but it is not onward; no new impulse is received, the mental grasp is not strengthened. Besides reading, there are other ways of avoiding mental stagnation. The study of nature, science, and art. In this age of discovery and invention there is encouragement for every type of mind, and variety of taste to be cultivated.

It has been said that one of the dangers of the times is a "chronic state of Christianity." Hear God's call and strike for the north. Northward may mean hard fighting; but even should you have to back your way through a hostile tribe of carnal desires, a legion of Satan's soldiers, better at the cost of flesh and blood move onward to the Canaan land of spiritual health and wealth. If you would avoid spiritual stagnation, companion with Jesus in His word and in His work for the world—there is infinite variety and endless progress when life is lived with Him.

Discourage Stagnation in the League.—A League that is at a standstill, or simply moving in a rut, is a parody on this great movement among young Methodism. If the League is not to be stagnant it must be a spiritual League. Nothing will prove a worthy substitute for spirituality. Give a prominent place to the exercises for the deepening of the spiritual life. Experience proves that when a League ignores or gives the spiritual side of the work a subordinate place, it invariably loses its hold and ceases to be a force in the life of the Church in general and of the young people in particular. Nothing short of divine life will save a League from stagnation—young people will weary of every-