

believe me if I tell you that the Lord sends the wools to me?"

"Perhaps so, if you will tell me in what manner," answered Helen, not a little awed by her new friend's faith.

"Well, from the very beginning it has seemed as if God had just answered my thoughts and desires before I had put them in the form of prayer. The wools for my first robe were given me by a friend who had bought them for her own use, but who, for some reason or other, decided to give them to me, and since then other friends have interested others in me and my 'hobby,' so that hardly a week goes by without a package of bright wools coming to me. I know it is the dear Father who moves their hearts. A good deal that I receive isn't just suitable for a 'slumber robe,' so I use it in making scarfs, capes, and bed-socks, which I send to the 'Home for the Friendless,' in New York. A friend, who came to see me a short time ago, was bemoaning her lack of time for charitable work; her children and household cares 'took all the time there was,' as she expressed it, so since then I have been thankful for time."

"But how is it when you are too ill to work?" asked Helen, who—to her aunt's intense satisfaction—was unconsciously doing a good deal of questioning.

"Oh! then, I just lie and think—if the bed doesn't ache too badly to allow of any thinking—how grand it will be, by-and-by, to step out of this body into another that will never know an ache or pain; or, as some one has beautifully expressed it, 'into the glad, free health of Paradise!' There I shall be able to run, and not be weary. Oh! my dear," touching Helen's hand lightly with her own, "you, with your health and strength and freedom, cannot realize all that means to me."

Helen abruptly arose. The tears were starting. Her morning's lesson made her feel very mean in her own eyes. To think of her having nothing to be thankful for, and of asking if "life was worth living!"

While the world was full of such patient sufferers, whose loads could be lightened and whose lives brightened by hundreds of ministrations from those in health like herself—if for no other reason—there was but one answer to the more than foolish question; and as for her thoughtless assertion of having nothing to be thankful for, it was positively wicked.

As she pressed the girl's hand on leaving, she promised to repeat her visit very soon again. Edwina was very reluctant to have her go. It had been "such a treat" for her, she said, to make a new friend so near her own age; and Helen had not only lent a little brightness to the sick girl's life to-day, but it was full of promise for the future, as she had offered to bring some of her favourite books, and read them aloud, before many days should have passed.

"And do come soon," pleaded Edwina, with shining eyes. "I shall look forward to it so. Some of the days are so long, and a bright face like yours coming in will be a perfect luxury. Oh, if if you well ones but knew how much a call like this means to us, you would come often! Good-by, and may 'the Lord watch between thee and me' until we meet again!"

When the sidewalk was reached, Helen turned her moist eyes to her aunt and said, abruptly:

"Aunty, don't speak to me! I'll return that thank-offering envelope to-morrow—not empty, either—and while there are violets at the florists, and wools in the stores, that dear girl shall not be without either."

And she kept her word.

Don't Marry Him to Reform Him.

Don't marry a man to reform him:
To God and your own self be true;
Don't link to his vices your virtue;
You'll rue, it, dear girl, if you do.

No matter how fervent his pleadings,
Be not by his promises led;
If he can't be a man while a-wooing,
He'll never be one when he's wed.

Don't marry a man to reform him—
To repent it, alas! when too late;
The mission of woe—least successful
Is the making of crooked limbs straight.

There's many a maiden has tried it,
And proved it a failure at last;
Better tread your life's pathway alone, dear,
Than wed with the lover that's "fast."

Mankind's much the same all over;
The exceptions you'll find are but few;
When the rule is defeat and disaster,
The chances are great against you.

Don't trust your bright hopes for the future,
The beautiful crown of your youth,
To the keeping of him who holds lightly
His fair name of honour and truth.

To "honour and love" you must promise;
Don't pledge what you cannot fulfill.
If he'll have no respect for himself, dear,
Most surely you, then, never will.

'Tis told the frown of a woman
Is strong as the brow of a man,
And the world will be better when women
Frown on error as hard as they can.

Make virtue the price of your favour;
Place wrong-doing under a ban,
And let him who would win you and wed you
Prove himself in full measure a man.

The Missionary Society of the Methodist Church.

INFORMATION FOR THE PEOPLE.

THE first Methodist Missionary Society in Canada was organized in 1824. At that time two or three men were trying to reach scattered bands of Indians in Ontario. The income of the Society for the first year was between \$200 and \$300.

There are now about 555 persons engaged in the work of the Society as missionaries, teachers, native agents, and interpreters; and the income of the Society for 1887-8, was \$219,480.

The field of operation now includes the whole of the Dominion, Newfoundland, and Bermuda; with a successful Foreign Mission in Japan. The work is divided into the following departments:—

1. *Domestic Missions.*—These are among English-speaking people, chiefly in the newer settlements of the old provinces, and in the North-West, British Columbia, and Newfoundland.

2. *Indian Missions.*—These are, with one exception, in the Province of Ontario, the North West, and British Columbia. They are 47 in number, with 34 missionaries, 17 native assistants, 27 teachers, and 13 interpreters. Total, 91. The membership is 4,437. About 12,000 Indians are under our care.

3. *French Missions.*—These are nearly all in the Province of Quebec, among people speaking the French tongue. The work is peculiarly trying and difficult, but not without many encouraging signs. Missions, 8; missionaries, 8; teachers, 4. Total, 12. The present membership is 243. Now is the time of seed-sowing. "In due season we shall reap if we faint not."

4. *Chinese Mission.*—In the spring of 1885, a mission was begun among the Chinese of Victoria,

B.C. There are now 3 schools for men, where the attendance ranges from 10 to 100. The religious services are crowded, and already 25 adults have been baptized; while others are under instruction, with a view to the same solemn ordinance.

Japan Mission.—This mission was begun in 1873, and has been successful from the very beginning. In that important empire we have now 10 mission stations, 21 missionaries (of whom 16 are natives), 11 native assistants, and a membership of 1,283. One of the most important agencies in this mission is the College in Tokyo, which was opened near the end of 1884, and is now crowded to its utmost capacity with a very promising class of students.

SPECIAL OBJECTS.

In addition to the ordinary mission-work of the Church, there are certain special objects, the support of which has not been assumed by the General Board, but which are commended to the liberal aid of those to whom the Lord has given the silver and the gold.

1. *Crosby Girls' Home.*—This is an institution at Port Simpson, B.C., into which are received a certain number of Indian girls, who are trained in habits of neatness, industry, and thrift, under careful Christian oversight. A grant in aid is made annually by the Woman's Missionary Society; but when enlarged accommodation is needed—and this will be soon—special donations will be very acceptable.

2. *The Mission Yacht "Glad Tidings."*—This staunch little craft is doing grand work on the Pacific Coast. The cost was over \$7,000, which has nearly all been met from private contributions, except \$500 granted by the General Board. But as the cost of running the little steamer exceeds what she can earn when not engaged in mission-work, voluntary contributions for maintenance will still be in order. The report that this steamer was wrecked, we are happy to say, proves incorrect.

3. *The McDougall Orphanage.*—This institution is located at Marley, N.W.T. Indian youth of both sexes—chiefly orphans—are received, and, besides school instruction, are taught various useful employments. A grant in aid of this deserving work is made by the Woman's Missionary Society. The Dominion Government has made a grant of land as a site for an Industrial Farm. Donations of money, clothing, or materials for the same, will always be welcome.

4. *French Methodist Institute.*—A building to accommodate 100 resident pupils, is now in course of erection at Montreal, at a cost, when completed, of \$35,000. This enterprise must be carried through without trenching upon the regular income of the Society, and special donations—of large or small amount, are earnestly solicited for this special object.

Contributions in aid of any of the foregoing objects may be sent direct to the Mission Rooms, Toronto.

Friends wishing to send clothes or material for same, to any of the missions, if they apply at the Mission Rooms, will be forwarded the address of some Missionary to whom the articles will be useful.

If sent to the Mission Rooms, kindly pay freight or express charges, and remit sufficient to prepay them to their destination, there being no fund at the Mission Rooms to meet such charges, and it is not right that the Missionary should bear the expense.

"NELLIE, what do you do when you feel cross and naughty," asked a lady of a little five years old. "Shut my lips and shut my eyes tight, and think a little prayer to Jesus, to make me feel right." Nellie knows the way.