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AND EVANGELICAL WITNESS.

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## Literary and Religious.

### Turning Over the New Leaf.

The year begins. I turn a leaf.  
All over writ with good resolves;  
Each to fulfill will be in chief.  
My aim while earth's round revolves.  
How many a leaf I've turned before,  
And tried to make the record true;  
Each year a wreck on time's dull shore  
Proved much I dared, but little knew.  
Ah, bright resolve! how high you bear  
The future's hopeful standard on;  
How brave you start! how poor you were!  
How soon are hope and courage gone!  
You point to deeds of sacrifice,  
You shun the path of careless ease;  
Lentils and wooden shoes! Is this  
The fare a human soul to please?  
What wonder, then, if men do fall,  
Where good is ever all austere;  
While vice is fair and pleasant all,  
And turns the leaf to lead the year?  
Yet still once more I turn the leaf,  
And mean to walk the better way;  
I struggle with old unbelief,  
And strive to reach the perfect day.  
Why should the road that leads to heaven  
Be all one reach of sterile sand?  
Why not, just here and there, be given  
A rose to deck the dreary land?  
But why repine? Others have trod,  
With soiled feet and heavier sin,  
Their pathful way toward their God;  
My pilgrimage anew begins.  
Fallows and fallows, hitherto,  
Has thus inscribed upon my leaves;  
I've wandered many a harvest through,  
And never yet have gathered sheaves.  
Yet once again the leaf I turn,  
Hope against hope for one success;  
One merit mark at least to earn,  
One sunbeam in the wilderness.

### From Saskatchewan.

In a private letter received from Miss E. A. Barrett, Teacher at White Fish Lake, Mission (Saskatchewan District), she gives the following information, which will prove interesting to many of our people.  
WHITE FISH LAKE, Dec. 17th, 1875.  
We depend very little upon outside resources of any kind, for if obliged to do so, we would soon find ourselves in a state of destitution. It was just seven months to-day without a letter from home. Mr. Steinhauser's supplies, ordered from Winnipeg, last spring, are not expected to arrive here till perhaps the middle of next summer, so you see we are obliged to get along with what we have, and be thankful. Our imports are easily enumerated. A little flour, occasionally, as a treat, rice and raisins, sugar, tea, salt and spice, constitute about the sum total. A can or two of peaches found their way here last summer. We also have some dried apples; but I can assure you, the produce of our country is not to be despised. I like the barley-bread very well; we have also excellent butter, our own manufacture. The potatoes and turnips, I fancy, taste better than they did in Ontario. Fish and rabbits constitute the chief living of the poor man here, both of which are very plentiful nearly all the year round. They put down nets under the ice, even now; and the fish caught are very superior. But the staff of life in this country is pemican; and when it is properly made, I know of scarcely anything better. We get the very best here, though much that is sent to market is very inferior. We generally have buffalo meat of some kind on hand, also moose meat, (venison), and bear. Wild fowl and eggs are also very plentiful at the proper season. Our garden last summer proved an entire failure. I think the seed was not good, as Mr. W. had a splendid garden at Edmonton. He brought his seed with him, but forgot to send us some. The soil here is very rich; but nobody in the country seems to know how to farm as in Ontario. They have never tried fruit-trees here, though, I think, they would do well, if cared for properly. The winter is quite as mild as in Ontario. Mr. W. differs from me in this matter. One thing—I did not feel it nearly as cold as the last winter I was in Ontario; and this winter, so far, is milder still. Horses stay out without shelter—and some have to find most of their own living, picking the grass from under the snow. The snow is not more than a foot deep on the level, nor has been all winter; neither have we had an hour's rain since winter commenced. The lake was frozen over on the 15th of November,

this year and last; but it does not usually freeze until about this time. Barley sowed on the 14th of May, was thrashed and ready for use on the 28th of August. Potatoes planted 20th May, were fit for use in July.

The population of this place is 200, and 50 living in a small village about seven miles from here, named Good Fish Lake. We have 76 in Church membership, and 50 scholars attending our day-school. We have them divided into four classes,—the most advanced read in the Third Book. Though we lacked very much that was necessary for school work during the year, yet it was a matter of thankfulness that we had some appliances. During the whole of the year I had to write and print with pen and ink all the reading matter used by three-fourths of my scholars. This was quite a demand on my time, in addition to my other duties. But a box of books, etc., arrived last month, and I was somewhat relieved. We need a great deal yet before we can work to much advantage. Things move so slowly here, I sometimes get almost into a fever heat over delay. We are not getting much encouragement about the railroad either. It will prove an extremely costly affair; so that it is doubted whether the Dominion Government will grant the necessary funds. The Indians here are impatiently waiting for the long promised treaty; but the time appointed for it is next July. There are no wild Indians scattered over the country within a radius, I suppose, of two hundred miles. Far to the north of us there is a tribe called Chippewyan, quite large, I understand; while the Blackfeet are far south. The Mountain Stoney, at Bow River, are a very fine tribe, I am told. Mr. McDougall did not visit us on his way up, nor have we seen any of the last summer's party yet. Mr. Warner has very poor health indeed. I really fear he may not live to get home again; his sufferings have been extreme. He is seldom well enough to go to the church and hold service on the Sabbath. Mr. Manning writes encouragingly from Edmonton. He has had the happiness of seeing two converted in his study while he and Mrs. M. were praying and conversing with them; and he says several more are under conviction. I was very thankful to hear this. As others were disappointed, I feared they would be also. We expect Mr. Manning to attend our Missionary Meeting some time during this winter, when we hope to be refreshed by some news from the outside world. We have only had the pleasure of seeing one minister at White Fish Lake besides Mr. Steinhauser since I came here, and that was Mr. Edwards, who came to our Missionary meeting last winter; and how many whites do you suppose I have seen? If I only count Protestants, only three. But the Roman Catholics have a mission at Lac-la-Biche, about fifty miles from here; and we occasionally see the priests and nuns passing to and fro.

I spent my two vacations, four weeks in all, visiting the three forts—Edmonton, Victoria and Lac-la-Biche—and was delighted with the appearance of all the three places, so far as natural scenery is concerned. But there is not much beyond the stockade enclosures, except our two churches and mission houses at Edmonton and Victoria. The buildings within the forts are all log, and by no means newly furnished; while outside are the houses of the settlers with their little farms and garden patches. At Edmonton Mr. Hardisty has a fine large frame house, two stories and double verandah, nicely painted, and partially finished in Canadian style. You may think it silly, but I don't think my tears were very far off when I sat down in their parlor last summer for the first time. To see once more pictures, a melodeon, carpet, book-case, and a veritable sofa, I assure you was almost too much for me. You must not infer though that we are barbarians in our style of living. Mr. Steinhauser's house is large and comfortable, very like a plain, substantial, old-fashioned Canadian farm house, with ceiling and wainscoting all of boards, and when you remember that every board of lumber out here is sawn by hand, and costs twenty-five cents, though only ten feet long and six inches wide, you will see that building is costly work, plain though it be. Nails are fifty cents a pound, salt and sugar the same, and a pound of rope costs fifty cents. In fact everything imported except tea is extremely dear. All home produce and manufactures are quite reasonable considering the labor expended. A good beaver skin is only worth \$1.50. Buffalo skin \$1.50, a moose skin, (the best kind of leather), \$3.75. Coats, pants, and even dresses for the summer are manufactured out of soft moose skin, and very warm and comfortable it seems to be. In fact the hide of the buffalo and moose is utilized in a hundred different ways. I can sew quite nicely with Buffalo sinew, while from the finest cord to the large rope, sustaining the weight of our church bell, all are made from skin. Many are obliged to make it into fine parchment to glaze their windows with, for want of glass, while snowshoes, chair bottoms, carriages, (sleighs), bags, mattresses, and coverlets for beds, etc., are produced from the same useful article.

I must not forget to tell you about the grand dinner we had at Christmas, provided by Mr. Steinhauser, our Chief, and two or three others. It was really rich and abundant. About 200 sat down to the tables, and after dinner the male portion engaged in athletic sports, while the ladies seemed quite content to remain with-

in doors and enjoy a sociable chat. In the evening the little folks had a concert, after which were speeches by the wise ones and some presentations to the children. All, I think, retired feeling they had had a most enjoyable day. This was the Tuesday after Christmas. On Christmas Day we had our Quarterly Meeting, a time which will be remembered by many to all eternity. The power and presence of the Holy Ghost were remarkably manifest. I have seldom seen such a melting time. Previous to this, we, like many others, needed a baptism of the Holy Spirit. I trust the good effected that day may never die out. Until very lately, I have not been able to derive much benefit from the public means of grace, from understanding so little of the native language. I am now making some progress in acquiring it, and can read intelligibly to the Indians in Cree, and with the aid of the English translation, to myself, also. I find it absolutely necessary for either minister or teacher here to be able to speak the Cree language. The people love and cling to their mother tongue, and are not likely to soon permit the English to take its place. Several who understand English, will not speak a word of it, if they can possibly avoid doing so; while, on the other hand, they are perfectly delighted to hear me speaking Cree. There seems to be implanted deep in the Indian nature a quiet, though stubborn and most persistent determination to retain their own habits and customs.

In politics, when they have any, the Crees are extremely conservative. They are peaceable, kind, and sociable, and by no means so warlike as some other tribes. They say here, "White man's blood was never shed by a Cree," a fact of which our Chief reminded the Governor, in a recent communication to him concerning the coming treaty. They are also a very inquisitive people, as well as anxious to receive spiritual instruction. One after another is coming in from the plains and settling down among us, renouncing, gradually, their heathen superstitions, as the true light finds an entrance into their dark minds. One old man, from away down near Carlton, came in some months ago. He seems to be very intelligent for a heathen— is sincerely striving to read the Cree Bible, and is constantly making enquiries of Mr. S., and others, concerning the Christian religion. I am very hopeful of his conversion. I have received, this week, into my school, two little unbaptized heathens, whose father has just arrived here. I feel the Lord is verily with us, and crowning our feeble efforts with success. I cannot tell you how thankful I am that they have received me so kindly, and give such earnest heed to what I say. I felt it to be one of the most difficult things to win their confidence. I possess a little of it, and I think it is daily increasing. I must now conclude at once, as I have an unexpected chance of sending my letters to Victoria. Perhaps I may not have another for two months.

### Merle D'Aubigne.

Prof. Godet, of Neuchatel, says, in a recent notice of the last-issued volume of D'Aubigne's "History of the Reformation":  
"When the Christian world heard with surprise, mingled with grief, of the sudden death of M. Merle D'Aubigne, the first question that suggested itself was as to the completion of the monumental work undertaken and already partly executed by the eminent Genevee professor, 'The History of the Reformation.' The present volume will allay any fears that may have been entertained on the subject. It affords the assurance that to the regret caused by the death of the author the Church will not have to add that of seeing his principal work remain incomplete. Ten volumes had already been published. The series, numbering each five volumes, awaited their conclusion in the publication of two volumes, of which the author had already given a sketch of the contents. The materials for treating the greater number of the subjects mentioned had been gathered. The composition was so far advanced as only to leave for the last revision some trifling alterations of form. This has allowed the heirs of M. Merle D'Aubigne's manuscripts to realize his last wishes. The characteristic features of the historic period treated of in this volume afford a contrast which it is most interesting to study. On the one hand, the Reformation in Scotland, opening its way among this heroic people, through the most bitter and determined opposition from the king, the nobles, and especially from the clergy. On the other hand, this same Reformation at Geneva leaning on the republican authorities, and at certain times also on the aristocratic influence of Bernese but thereby awakening against itself the independent instincts of a free and sovereign people, and more than once threatened with shipwreck from the storm thus raised. The scene is thus divided into two distinct parts. Each of them is in turn unfolded under the same law of contrast which presides over the entire volume. On the one side, in Scotland we see the figure of the noble and generous Patrick Hamilton opposed to that of the cowardly Alexander Campbell. The loving and heroic Wishart, Knox's master, whose faithfulness till death contrasts with the perversity of the monstrous Beatoun. On the other side, at Geneva, the Reformers, who only seek enfranchisement from the thralldom of Rome, in order to establish more exclusively the sovereign authority of the Word of God, find their work suddenly com-

promised by the arrival of the spiritualizing teachers, who sought to substitute for the yoke of Rome a system of absolute liberty, which they called spiritual; but which in reality only led to the indulgence of the flesh."  
It is gratifying to know that this monumental work was substantially completed by its author.

### Japan.

In Japan none seem so ready to accept the Gospel and to spread it abroad as the physicians. We have from time to time, given examples of this openness to Christian impressions on the part of a class of men who in other heathen countries are bigoted and inaccessible. In the last *Missionary Herald* we find several fresh instances. One is a physician at Fushimi, a suburb of Kyoto. He has been an inquirer for more than a year and has been cited before the authorities several times for having Christian meetings at his house. Men come from miles around in order to ask him about this new way. He distributes a great many Bibles and tracts and is preaching Christ every day with a burning zeal. The other is a native physician of Kobe, who was baptized last year. He is a close student of the Scriptures and is at work among his friends, neighbors, and patients. His house, like every other Japanese residence, has its "god-shelf." For a long time these household deities have had their faces turned to the wall; but, after a conversation with the missionary about them, it was thought best to burn them for firewood. From various parts of Japan, the missionaries receive intelligence of intense interest in the religion of Jesus on the part of natives who have never come in contact with foreign teachers. Converts, when on their travels in the interior, are fairly besieged by their countrymen desiring information.—*Independent.*

### Fire Lov.

"Fire lov" was the captain's command to his soldiers. Make every shot count. Shoot at the enemy and not over their heads. Don't waste powder by blazing away with uncertain aim. One reason why "South Mountain" was won by Bartlett and Newton's brigades was, because Howell Cobb's division of rebel troops being on the mountains had to do all their shooting down hill and did not fire low enough, while the union troops dashed up the mountain side under a shower of rebel bullets, pouring deadly volleys right into the breasts of the foe.  
"Fire lov" was an important order on the battle field, and it is equally important to those engaged in the contest against sin and Satan. Paul's advice to Timothy was not altogether unlike this military command. Hear him: "Preach the word, be instant in season; out of season." "Reprove, rebuke, exhort with all long-suffering and doctrine." "Do the work of an evangelist." "Make full proof of thy ministry." And this is his command to Titus: "Wherefore rebuke them sharply, that they may be sound in the faith." "Speak [thou] the things which become sound doctrine." Paul understood the tactics of Roman soldiery, and he knew how to train soldiers for skillful and effective service on spiritual battle-fields, and his orders to Timothy and Titus cannot be disregarded by any soldier of the Lord Jesus who would do effective service for his Master. The mistake common to soldiers, both in carnal and spiritual warfare, is a neglect of these explicit orders, and the result is shooting over people's heads; missing, for the want of directness and plainness, both the persons they preach to and the purpose they preach for. There is too much politicking, and not enough probing, by ministers of the Gospel at the present day. Too many preachers, in so-called popular churches, dare not declare the whole truth for fear of emptying somebody's pew, or sealing somebody's pocket-book. Compromise in this matter is treason to the truth, and treason to the truth is treason to God, and treason to God is condemnation to the souls and bodies of men.  
Do not scold, do not be a fault finder, do not reprove with malice, nor wound for the sake of bleeding. Such teaching would not be successful, it would not be Christlike, it would not be like the Great Teacher who instructed those whom he commissioned to preach, to be not only "wise as serpents," but "harmless as doves;" it would not be "exhorting with all long-suffering." But watchmen who stand on Zion's walls, must blow the trumpet with an uncertain sound; they must "preach the Word," and the "word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This cannot help but wound sometimes; but he who directed the blow is able to heal. Wounded hearts can find a medicine with the Great Physician of souls, and those who feel the need of this healing balm can find relief at the Fountain of Life. The patient thinks more highly of the physician who does not hide his real condition; if he is dangerously ill, he wants to know it; if he is near the gates of death he wants to know it; and it is a criminal offence for a physician to deceive his patient with hopes of life when he knows death to be inevitable. But how much greater the crime, when the soul's eternal interests are at stake, for the man of God to deceive the people, and lead them to believe that all is well, when all is not well.

Daniel did not mince matters with the Babylonian king, but sent this home thrust stinging into his heart: "Thou art weighed in the balance, and art found wanting." Nathan did not try to cover up David's sin because he was rich and clothed in royalty, but as a faithful minister of God he pointed out the double crime which had been committed, and then said to the guilty king, "Thou art the man." John the Baptist was not a weak-kneed preacher. He was not dependent upon the Scribes and Pharisees for his support, and he hurled the truth at them regardless of consequences: "O generation of vipers, who hath warned you to flee the wrath to come? Bring forth, therefore, fruits meet for repentance."  
And this was Peter's style: "Ye denied the Holy One and the Just." Ye "killed the Prince of Life," and thousands quailed and surrendered. Paul's preaching was all of this kind. And this is the kind of preaching that is to save the world. Washing with oil will not heal all the bruises sin has made upon the heart of man, unless the sharp sword of the Spirit is first used to probe and lay open the wounds. Shooting too high, and without direct aim, is a useless waste of powder, and never yet won the day.

Preaching merely to please, and not to convict and convert, is fast filling up the regions of darkness and robbing heaven of multitudes whose redemption was purchased by the blood of Jesus.—*Michigan Advocate.*

### New Mexico.

The *Detroit Tribune* prints a communication from Mr. Robert M. Zug, of Colorado, well known, it says, to many of its readers. Mr. Zug has recently travelled extensively in New Mexico, and writes concerning the territory and its people as follows:

"As I have this winter travelled about a thousand miles throughout that territory, spending eight weeks among its people, and stopping at most of the important towns and cities, I thought I would give you a few facts, in addition to what you have already stated. The population of the Territory, Mexicans, Indians, half-breeds, 'greasers,' whites and all, is less than one inhabitant to the square mile. One-sixth of the population are Indians, many of whom are hostile, and where these are found, it is unsafe for whites. Although they often seem peaceable, they are treacherous and ready to raise war-whoop and hatchet at any time. While on the Rio Grande river, within fifty miles of Santa Fe, we came across a band of Apaches, who, to all appearance, were friendly, but with no provocation whatever, made a raid on the nearest white settlement, and killed several Americans, two days after we left them. Then there are the Pueblo Indians, numbering about ten thousand, who, although friendly to the whites, are of no use whatever either to themselves or others. They live by themselves in mud villages, in all the fifth and degradation imaginable. They live by hunting, fishing, and raising a little corn, but as a class, they steal less, although beg more than the Mexicans do. Of the Mexicans, themselves, I can say nothing in their praise, except that they are very hospitable. As a race, they are low, filthy, and treacherous, and seem to have no wish or desire to improve their condition. The Spanish language is used altogether. Even when they understand English, it is almost impossible to get them to converse in that language. Outside the large towns, English is about unknown. There are few schools, and nothing to elevate the people to a higher standard. There are a few missionaries who are trying to raise the people from their degradation, but the policy of the Jesuit leaders seems to be to keep the masses in ignorance and superstition. They cultivate a little ground, and bring the branch of a trunk of a tree for a plough, and the little grain they raise is thrashed by allowing cattle to walk over it, and the wind to carry the straw and chaff away. A shawl for a girl and a shirt for a boy are considered sufficient clothing until they are ten years of age. A virtuous woman or a trustworthy man is unknown. I never expected to see such a race in America; they scarcely deserve the name of human. Of course there are exceptions, and here and there an intelligent wealthy man is found, but they always have all their neighbors under them as serfs, in a condition bordering upon slavery. They are very superstitious, and completely under the control of the Jesuit priests, who, I know, are none too good, having met many of them on business. The American population is small. I have been told that there are not more than fifteen hundred Americans in the Territory. With the exception of the sheep and cattle men, the large proportion of the whites are outcasts from the East, the scum of our large cities. The resources of the Territory are few. There is some very fine stock country, and along the Rio Grande River there are good farming lands. There are no mines of any value, and no hopes of finding any, unless in the north-western portion of the Territory, where the Indians now hold sway. There is not a single mile of railroad in the Territory, and not much prospect of any, as there is nothing to draw them. Robberies and murders are of every-day occurrence, and a man's life is hardly safe. During all the time we were there we were always fully armed. But once did

any of our party go unarmed, and then he paid \$900 for his folly, and considered himself fortunate that it did not cost him his life. At Santa Fe and Las Vegas, the two largest cities in the Territory, there is no Sabbath, and a stranger going through the streets or across the plaza—would see no difference between Sunday and Monday, unless that on Sunday he would see more drinking. In Santa Fe gambling-halls and dance-houses are running seven nights in the week, and are as open and public as the hardware or dry goods houses in Detroit. While in the capital I attended a meeting of the Legislature. All the members but one were Mexicans, and all business was in Spanish. Any person who has been through New Mexico, and has seen the people, cannot but think that the addition of it to the Union would be utter foolishness. There is nothing whatever to be gained by it, and all the voters will be completely under the control of a clique or 'ring,' who will use them for their own personal or party interests."

### The Religious Press and Politics.

The sphere of the religious press has passed from the restrictions that formerly limited the topics of Christian journalism to matters and interests of a purely religious character, and is now comprehensive of all subjects and affairs that relate to the life and well-being of humanity. A free Church in a free State may justly aspire to a position of power in all matters coming within the range of public opinion, through the utterances of truth and thought in its journals of religious intelligence. Where there are no tangling alliances between the Church and the State, the very independence of the Church is a source of power to public opinion in civil affairs, as that independence finds expression in the proper discussion of great questions and principles in the Christian press. Want of independence in the Church, as to civil and political dictation, tends very rapidly to bring the Church into such servile relation to the State as to repress the energies of free thought, and so make the press of the Church a home institution to expatiate on commonplace topics in theology and ecclesiastical affairs, if not to render it a despicable appendage to the appliances of political power.

In this country there can be no apology for timidity and servility in the religious press, as it respects the discussion of civil affairs and the relation of religion to politics and the secular press. The old bug-bear about the unpardonable sin of mixing up politics and religion has died a natural death in the progress of the nation from Democratic subserviency to the slave-power, to Republican freedom under the sway of the laws of civil equality and intellectual liberty. Time was in our national history when the journals of religion could not allude to political matters without being soundly abused as ruthless intruders into a domain appropriated exclusively to the use and profit of caucus-holders, party-managers, office-seekers and political demagogues and chiefs, all under the tactics and fiercely partisan management of the secular organs of intelligence. But when, in the long struggle for national integrity and existence, the circles of political and religious ideas became co-incident, so that the advocacy of Christian principles gave the surest support to the political organization that joined issue with the forces of oppression, then the secular journals, representing the interests of freedom, welcomed the aid of the religious press in the great crusade of right against wrong, and would tolerate no Church, no religionist, no ecclesiastical organ that did not speak out boldly and strongly in favor of the sound politics of justice, patriotism and religion.—*Rev. T. C. Gardner.*

In one of his late addresses in New York Mr. Moody said: When I was superintendent of a Sunday School in Chicago, I had a class of young misses that gave me a great deal of trouble. One Sunday I noticed that their teacher was absent. He was a good teacher, and had always been faithful and at his post. I could not think what could cause him to be away. When I saw him a few days after he looked sick and deathly pale. He was sorely troubled, and said, "I am almost discouraged; if my Sabbath School class is not converted when I go, what shall I do at the judgment day, when we shall be asked to give an account of our stewardship?" I told him to work and pray with the members of his class. Then we took a carriage and went from home to home; and he called them by name,—Martha or Julia,—and he talked with them, and prayed with them. And, friends, when I saw him doing that noble work, I got my first lesson in the work of bringing souls to Christ. In ten days—and he could only labor with them two hours daily, he was so ill—every one of his class was converted; and I cannot tell you what an influence the conversion of that class had on the balance of the scholars. And when this teacher went to the depot to take the train for the East—for he was going home to die—the class all went with him to the train. There he bade them good-bye, and said cheering words and prayed. It was a touching scene, and there was not a dry eye among the crowd, from the class to the rough railroad men. Members of the class are now among the best workers and teachers we have in Chicago.

The Family Treasury.

Grandfather's Pet.

This is the room where she slept. Only a year ago— Quiet, and carefully swept, Blinds and curtains like snow, There, by the bed in the dusky gloom, She would kneel with her clasped hands, and pray Here is the little white rose of a room, With the fragrance fled away!

Why, if she stood just there, As she used to do, With her long, light yellow hair, And her eyes of blue— If she stood, I say, at the edge of the bed, And ran to my side with a living touch, Though I know she is quiet, and buried and dead, 'Tshould not wonder much;

For she was so young, you know, Only seven years old, And she loved me, loved me so, Though I was gray and old; And her face was so wise, and so sweet to see, And it still looked living when she lay dead, And she used to plead for mother and me By the side of that very bed!

Seeking Information.

"Courage to ask questions; courage to expose our ignorance," says Ralph Waldo Emerson. "The great gain is, not to shine, not to conquer your companion;—then you learn nothing but conceit—but to find a companion who knows what you do not; to tilt with him and be overthrown, horse and foot, with utter destruction of all your logic and learning. There is a defeat that is useful."

We resolved to act upon the above at once. We called on our landlord and asked him, what the rent of our room would be the coming month. He told us. That was a fair start. We had exposed our ignorance, and mentally praised our landlord for his courage. Then we proceeded to multiply questions. We asked him where he lived before he came to Nevada. He informed us that he was by birth a neighbor of the late respected Daniel Webster. That increased our respect for him.

Then I said to myself—"At least some of the stars, those we call fixed stars, are motionless. But, no! again. They only seem to be so, because they are so very far off. In reality they, too, are ceaselessly moving. Nothing big or little in all the wide universe can ever be quite still."

ing, get into wind while you can. Resolve that the upward efforts of your maturity shall not be paralysed and rendered nugatory by ignorance which a wise foresight might have avoided—that the downward footsteps of your declining powers shall not be haunted by the ghastly shadows of wasted years—by the mocking phantoms of neglected opportunities. Many may fail of their objects in life—some certainly must; but it is in the power of every one to employ the years of youth and early manhood that if, in the end, he fail, it shall not be because he has proved untrue to himself, or to the measure of grace with which it has pleased God to endue him. But while speaking thus confidently of what may be accomplished by what Sir Joshua calls "well directed labor" (to which he speaks wildly in saying "nothing is denied"), we must not ignore the sinister influence of those adverse circumstances which so frequently surround the path of youthful aspiration, and against the "everlasting no" of which the stoutest heart must sometimes beat and break in vain.

Man's Way and God's Way.

Men who would see at once the impossibility of working out righteousness apart from Christ, yet clinging to the idea of working out some measure of righteousness to themselves as a preliminary to, if not a condition of their being invested with Christ's righteousness. This takes various forms, yet it is in all cases the outcome of that natural pride of the human heart which would incline man to be independent of God, or if this may not be, to be as little dependent upon Him as possible. So strongly does this desire of independence, or of self-dependence, maintain its ground, that the idea of faith even, which has been formally denied by the Romanists as if it were a great work, which God will accept in lieu of all the works which His law requires, is informally accepted by many Protestants, and insinuates itself from time to time into the conceptions of many who would reject it if it were formulated as an article or creed. Faith is essential to the acceptance of salvation, not as it is a work to be performed as a condition of salvation, but as it is the acceptance of it. Thou shalt have this good thing if thou pay for it a thousand pounds, is the language of the auctioneer. Thou shalt have this good thing if thou wilt take it, is the language of a King. And faith is but the taking of the priceless gift. To all, then, who really desire salvation, and who are conscious that they would willingly do much if thereby they might obtain it, we would address the remonstrance with which the Syrian servants plied their lord—"If the prophet had bid thee to do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, wash and be clean!"—Rev. Thos. Smith, D.D.

Perpetual Motion.

Many men have wasted a great deal of time fruitlessly trying to invent something that once set in motion should never stop. They might have saved themselves the trouble, for Nature is ahead of them in the matter. In all the universe there is nothing that is ever quite still. I hardly believed that at first. I supposed that I had often stood quite still myself. But no; though I was not thinking about it, I was all the time silently growing. The doctors say that every particle of a living human body is changed in the course of every seven years. The change is brought about very quietly and gradually. Now that can't very well happen without constant motion of some sort—can it? Even the big rocks that seem to lie motionless for hundreds of years are, in reality, slowly and silently increasing in size, or moving particle by particle toward decay.

Then I said to myself—"At least some of the stars, those we call fixed stars, are motionless. But, no! again. They only seem to be so, because they are so very far off. In reality they, too, are ceaselessly moving. Nothing big or little in all the wide universe can ever be quite still."

CAREFUL HUSBANDRY. Such queer things as the birds tell me! It's wonderful how much they know. For instance it appears that in Japan, crops are so carefully tended that every single wheat-stalk which by accident gets bent down, is supported and straightened. Every head of rice, each boll of cotton, is tended and propped, if need be, till it is ready to be gathered. Labor must be cheap in Japan.

Neglecting Opportunities.

We must not expect spiritual gifts without gathering them. Our souls need food, but we may not expect the Lord to feast us unless we use the means, hear or read his word, attend to private devotion, and the like. These are channels of grace to us, and we owe it to us to neglect them. If you saw your friend so emaciated that you could count his bones, and so weak that he could scarcely stand, you would inquire what had reduced him so much, for he used to be a strong hearty man. "My dear friend, what can it be?" You question him, and expect him to tell you of some mysterious disease; but no, his tale is far more simple: he confesses that he does not eat, that he has given up having regular meals, and very seldom takes an ounce of nourishment. You quite understand his feebleness and decline; he is injuring his constitution by denying it nutriment.

he neglects all week-night services, never goes to the prayer-meeting, reads anything rather than his Bible, and has no time for meditation, you need not inquire further into his spiritual malady. The man does not gather what God provides. He lets the manna lie outside the camp, and allows the water to flow unostentatiously from the rock, and he must not be astonished that his soul is not in a right condition. Christians will find that if they "neglect the assembling of themselves together, as the manner of some is," and if they forget to wait upon the Lord and renew their strength, they will fall into a miserable, weak, low condition, and their souls will be full of doubts, cares, and anxieties, such as they never would have known if they had walked nearer to God, and maintained intimate communion with the Saviour.—Spurgeon.

Smile When you Can.

The choice is before us all to smile and make others happy, or to frown and make them miserable what time they are compelled to be in our presence. We can be pleasant and make others love us, or we can be crabbed and make them hate us. We can make life a beautiful garden, filled with fragrant flowers and singing birds, or a dismal swamp surrounded by bogs, ague and fogs. The amount of happiness which can be radiated from a smiling face is incalculable. That man or woman who has a kind heart and speaks pleasant words is an angel of mercy, commissioned to scatter smiles over the earth, a living recipe for happiness known and read of all men. On the other hand, sour looks, cross words, and a fretful disposition, chill everything that comes in reach of their miasma. They are sniffs of malaria.

It is the duty of all to smile whenever they can. A kind act leaves in the soul a lingering balm which freshens at night when we sleep, in the morning when we rise, and through the day when we are about our toil. There is no joy so pure and abiding as that which comes from making others happy.

The smallest child can do acts of kindness which are beautiful. In Reading, Pa., a little girl saw an aged drunken man lying on the sidewalk. The perspiration was pouring off his face and a crowd of children were gathering around and began to make fun of him. The lovely girl took her apron, wiped his face, and looking up pitifully said: "Oh! don't hurt. He is somebody's grandpa." That little kind act, and those kind words, were a cup of cold water for which the sweet girl will be rewarded.

A little sewing girl sometimes worked for a young lady who always sent her to the shop with a light heart by pleasant smiles. She worked better because of those smiles, and won the favor of her employers. One day they said to her: "We shall be obliged to drop off some of our workers, but your are becoming so handy and useful, we cannot spare you."

Character.

The word character is sometimes used as a synonym for reputation; but this is a misapplication of the term. The two words are almost as widely different in their meaning as the polls aunder. Character denotes what a man is in himself, physically, intellectually, morally, spiritually, domestically, socially, politically, religiously, or in any other sense in which you contemplate him; reputation, the estimation in which he is held by others in the same regards. Character is a reality resting upon a fixed basis; reputation, a real or imaginary something whose foundation is as shifting as the sands of the desert, or as the waves which dash upon the sea shore. The one is fixed and determined by immutable laws; the other is but a shooting meteor, a will-o-the-wisp, a bubble on the wave.

It is plain, therefore, that a man may have a reputation without having a character; and paradoxical as it may seem, he may have a character without a reputation; or he may have both character and reputation not at all in correspondence with each other; or, lastly, he may be devoid of either one or the other.

Some men are more careful of their character than their reputation; others again are more careful of their reputation than their character; while a third class may be found equally careful of both; and this, it may be, is the wisest class of the three. A man's reputation is with his fellow-men, and is known to them; but often, very often, his character is concealed from the view of mortals. It is hid—hid with Christ in God. It may be presumed, therefore, that character being a real, permanent thing, is of more value than reputation. But let it not be forgotten, that while each is valuable in its degree, neither is unworthy of diligent care and culture. Each is to be estimated, however, and improved according to its relative and intrinsic value.

ever a man sows that shall he also reap. This principle, distinctly announced by the Great Teacher, prevails throughout the moral and spiritual as well as the physical universe.

A man's character, consisting of the principles and habits which he has cultivated during his past life, when these principles have become fixed in the human mind, and indurated as it were by the force of habit, they become as immutable almost as physical law itself. So, then, it may well be said, "can the Ethiopian change his color, or the leopard his spots?" Neither can that man whose habits are fixed turn himself about whither he will. Then, indeed, he may see and approve the things that are excellent; but how to perform that which his judgment, his conscience, and his choice approve, he finds not, within himself at least, the ability. To such, even proffered Divine aid seems to come but slowly; especially when the evil days of old age upon him, when the grasshopper becomes a burden, and the veteran in the great life struggle is prone to say, "I have no pleasure in my existence." So that the expression very often used, that such a one is "of the slave of habit," is not without meaning of fearful import. Either willingly or unwillingly, how many thousands are there in the world who are the slaves of evil habits contracted in early life.

The English Church in the time of Elizabeth.

Printing had largely increased the numbers of readers and writers, and had at the same time extended the range not only of serious, but also of profane literature. It was an age of poets. There were two hundred living in the last part of the century, Spenser and Shakespeare amongst them. The middle classes followed the same kind of amusements as their superiors, frequenting the bear-garden, the bowling-green, the gaming-houses and the theatre. The country people had their waxes and fairs and festivals. Amidst so much rioting and pleasuring the Puritans saw few ministers competent to lead the people to more serious paths. The clergy, so far from checking the freedom of society, were as eager in the pursuit of amusement as their parishioners; before the Reformation their incapacity had been the reproach of the Catholic Church; it was now equally the reproach of the newly established Church. Many Catholics, rather than lose their livings, had taken the oath required of them—were they reformed? While they passed their time in taverns, gaming and drinking, they were not likely to acquire the new art of preaching. "Dumb dogs," said the Puritans, "are left to guard the Church, while we are turned out." In many villages no sermon was heard "from year's end to year's end." Such a Church seemed to invite reform; and the Presbyterians were ready for the task. Persecution not going far enough to extirpate the reformers, only attracted the minds of others to the consideration of the questions in dispute, and discussion led to more advanced views on reform. Episcopacy was generally the religion of the upper classes. Presbyterian opinions prevailed amongst the middle ranks; and now the very poorest of the nation began also to have their special ideas on religious questions. Men, women, and children, poor people who had nothing to support them but their handicrafts and trades, would in summer-time meet in the fields outside of London at five o'clock in the morning, and in the winter in private houses in order to worship after their own fashion.—King and Commonwealth.

Origin of the Hippodrome.

The thrilling scenes that have transpired in the New York Hippodrome, invest its name with a memorable and tender interest. It is the birth-place of souls born into the kingdom of Christ. There many begin their new and everlasting song. There the life-giving Spirit displays his power, and the grand and glorious efficacy of the Gospel is seen. Little did the ancient, imperial monarch who first founded the Hippodrome, dream of the sacred uses to which it would be devoted in after ages. Its origin and history are instructive and interesting. It belongs to antiquity, and its associations gather around the mighty past. Next to the ancient and venerable edifice of St. Sophia, no object in Constantinople is more attractive to the traveller than the Hippodrome. It was built by the Emperor Severus for horse and chariot races, as its name indicates in Greek—Hippos, a horse; and dromos, a course—horse-course. "It is a large, open, oblong space, formerly surrounded by seats for the spectators. The idea embodied in these races by the ancients was the course of the sun and the seven planets round the earth; the sand of the arena and the water in the canal represented the earth and sea; the starting of the chariots from the gates, the rising of the sun; and their turning round the goal at the other end, the sunset; the circuit seven times round the arena referred to the course of the seven planets; and the colors of the four parties—green, blue, red and white—were intended to represent the four elements—earth, air, fire, water. This Hippodrome was adorned with many statues of heathen deities; but they have all been removed. This Hippodrome also was the place where Belshazzar celebrated his victories in a Roman triumph. It was also the scene of many a bloody conflict, in the rebellions of the Byzantine Empire, and in 1523 it was strewn with the mangled corpses of the murdered Janizaries, on which occasion blood is stated to have run like water through the streets of Constantinople." How wide the contrast in the scenes enacted in the ancient and modern Hippodromes! The peaceful Gospel puts an end to bloody scenes of violence and enacts scenes of peace and good will to men.—N. Y. Observer.

For the Young Folk.

Martyrs.

BY MARGARET E. SANBURN. My child, whose soul is like a flame Within a crystal altar lamp, Bends o'er an ancient book, its name Obscured by midday damp: And tracing down the yellow leaves, Where quaint and crooked letters stand, Her breath comes quick, her bosom heaves, Hard shuts the eager hand. "Mamma—I meet the lifted eyes That softened shine through gathering tears— 'God surely gives them in the skies, For all those dreadful years. "Some sweeter thing than others have, To comfort thee so much pain; But tell me could we be as brave Through fire and rack and chain? "I'm glad there are no martyrs now," Eithe rings the voice, and positive, "Ah, love," my own heart answers low, "The martyrs ever live. "A royal line, in silk and lace, Or robed in serge and hoddens-gray, With fearless step and steadfast face They tread the common way. "Than dungeon bolt or folding-blaze Their cross season may heavier press, And none suspect through smiling days, Their utmost bitterness. "Some sweet thing surely God must keep To comfort, said my little one, "They thank Him now if tenders sleep Comes when the day is done. "God's angel Sloop, with manifold Soft touches, smoothing brows of care, Dwells not beyond the gates of gold, Because no night is there.

Ready for Europe.

A good many of you girls who read St. Nicholas will go to Europe some day or other. Just now, perhaps, you don't think or care much about it; but, by and by, when you are older, and hear people who have been there talk of their doings and seeings, the desire will strengthen, and you will wish it very much indeed. There are some persons who will tell you that this desire is foolish and wrong; that going to Europe is just now the fashion, and silly folks who like to follow the fashions go for that reason. But I think this a mistake. To travel anywhere, intelligently, has a great deal of education in it, and for an American to go to Europe, where there is so much we cannot as yet have in our own country, is education of the very best sort.

I want, therefore, to talk about this journey which some of you are to take, and the way in which to get the greatest good and pleasure out of it. This is not to make any one discontented who cannot go. That would be a pity, indeed. But nobody knows beforehand what their chances are going to be; and as business, or sickness, or unforeseen changes of various kinds may bring the opportunity to any of you when it is least looked for, it will not be lost time to get ready to take advantage of it should it come. Then, if it never comes, you will at least have had the improvement of getting ready, which in itself is a very good thing.

First, then, let us decide what it is that makes it worth while to go at all. To be amused, to buy pretty things, and have what you girls call "a good time," is not enough. Good times and shopping and amusement are to be had in America; it would scarcely pay to cross the Atlantic in search of them, though they are nice things to catch at by the way. A great many do go with no other wish or idea in their minds; but something higher there must be, or the wise would not follow their example.

To begin with, then: there are better chances for study in certain branches than we can have at home. The most famous masters for music and painting live in Europe, and languages can be acquired there more readily and perfectly than with us. To pick up French or German by the car as a little child does, is indeed learning made easy. It is thus that children on the Continent are taught. It is nothing uncommon to find a girl of eighteen who speaks and thinks equally well in four or five tongues. She has had a French nurse, and a German and an Italian; and has gone to school in the different countries; and as people about her are using the languages continually, her chance for practice is perpetual, and a good accent comes without trouble. Each little Russian boy, when admitted to the Government schools, is required to speak French and German; and Russian parents often carry their families so spend a year or two in France or Germany, so that they may absorb languages, as it were, without knowing that there is any difficulty in the matter.

But apart from actual study,—for some of you will not have time for that,—there is great and constant instruction to be gained by what you see. We read in books about wonderful things, such as cathedrals, temples, Alpine scenery, Raphael's Madonna; but, however hard we try, we cannot distinctly picture them until we see. One hour spent in a real cathedral, teaches more of the true meaning and glory of architecture than weeks spent over books. One glance at a snow-peak sets an image in our brain which never could have been there without that glance. I once heard a lady say that she was sure she knew just how Mont Blanc must look, because it was just twice and a half as high as Mount Washington, and she could easily imagine two and a half Mount Washingtons piled on top of one another, and covered with snow! But when she came to see the actual Mont Blanc, she found that none of her imaginary pile-ups had in the least prepared her for the look of the real thing.

Then, it is not only certain great objects which are made real to us by seeing them, but also everything, however small, which we have learned about or been told of. We read Hume and Gibbon, and that this or that happened in such a year or such a reign, but it is all dim and fabulous, and must be, so long as it is merely a statement on a printed page. One visit to the Tower or the Forum makes a sudden change. The fabulous becomes distinct. It is like sunlight flashing into a dusky corner. And the best of all is, that the sunlight stays; and facts never go off again into the vague distance where

they were before, but remain near and clear forever to your mind.—Susan Coolidge, St. Nicholas for May.

To Oblige a Friend.

Did you ever hear this old story? There was a monkey and a cat; and the cat was kind and the monkey was cunning. "Madam," said the monkey, one day, "do you notice those chestnuts that have been left roasting on the fire?" "Yes, I see them," said the cat. "Don't you like chestnuts?" asked the monkey. "Never eat 'em," replied Mrs. Cat. "Curious!" remarked the monkey, "very curious; for I do not like them. I wish I could get one or two of those. They are just done, see how beautifully they have cracked open! The two or three on the coals in front, I mean. Would you mind handing them to me?" "Of course I wouldn't," said the cat, "if they were not on the fire." "Oh, if you are going to be disagreeable about it," said the monkey, "I don't want to say anything more on the subject." "I didn't intend to be disagreeable at all," said the cat. "I only did not want to burn your paws." "I suppose you would rather I would burn mine," said the monkey. "Not at all," said the cat. "I don't want to disoblige you, I'm sure. Perhaps I can get one or two for you without burning myself." "Oh, no matter!" said the monkey, with a careless wave of his paw. "No matter! I don't want you to put yourself to any inconvenience. It's no inconvenience at all," said the cat, "if I can do it!"

So saying, she approached the hearth, and cautiously stretched out one paw until she reached a chestnut, and then she jerked it toward her.

"Whew!" she said. "It's hot as fire." "I guess they're not so very hot," said the monkey, blowing on the one that the cat had pulled from the fire.

"At any rate, it burned my paw," said the cat. "Pshaw!" said the monkey, as he picked up the chestnut, after a few minutes had elapsed. "They're not hot. I can handle them easily. And this one is delicious."

"I'm glad you enjoy it," said the cat. "Perhaps I was mistaken about their being so very hot. I'll see if I can get you another." "This time the cat pulled out two at once, and they burned her so that she yelled like a good fellow.

"If you're going to scream that way," said the monkey, "you'll soon have everybody in here, and there's an end to all our fun."

"Fun?" said the cat. "It's no fun to me." "That's because you are so dreadfully particular," said the monkey, munching his chestnut. This hurt the cat's feelings, and she got up to leave the room.

There was quite a number of splendidly roasted chestnuts yet on the fire, and the monkey was very much annoyed.

"It's the way with you cats," he said. "You're so deceitful. Just when you might be of the greatest use to your friends you get up and go away."

"What sort of a friend do you call yourself?" said the cat, whose spirit was now thoroughly aroused.

"A very good sort of a friend," said the monkey, nibbling at a chestnut-shell. "If it hadn't been for me you would never have known how to get chestnuts out of the fire."

The Present.

Charlie has one sister. She is five years older than he is. She has been away at school four years. In three weeks she is coming home to stay.

Charlie is very glad. He thinks it will be so nice to have a grown sister at home, who can play the piano and help him with those hard lessons in the arithmetic—about hounds that run after rabbits, and won't catch them; men that owed money and made so many partial payments instead of paying all at once.

Such a sister is very nice, and Charlie loved his sister very much. He wanted to make her a present of a watch when she came, but a watch is a very expensive article and costs a great deal of money. Charlie didn't have but three dollars and sixty-five cents. This would not buy a brass watch much less a gold one.

At last he thought of a way to get the watch. He would sell his colt, that was just fit to ride, for a hundred and forty dollars. There was Major Malone that would give it for the colt. He would sell his colt, and buy his grown sister a beautiful watch. His papa was very willing, and his mamma said she hoped he would not get sorry because he parted with his colt.

So the colt was sold, and Charlie went with his papa to buy the watch. The jeweller showed so many that it was a hard matter to tell which he liked best. At last his papa said the one with the stem winder and the long chain was the best one; and he took it.

Charlie could hardly wait till his sister Carrie arrived. She was surprised, and so glad; and when she learned that Charlie had sold his colt to get it for her, she cried to think he should love her so much.

They are very happy together. Charlie does not regret that he bought the watch, and she tries to make him happy by being very kind to him.—Sci.

Might I condense into one appeal the substance of all that ever was uttered from this place during many years, it would be embodied in this one counsel,—that from the heart each of you should be a believer in Jesus. What other word should be the first and the last of an ambassador for Christ than that which inspiration has prepared? "We pray you in Christ's stead be ye reconciled to God."—Wm. Adams.

The new French York Shirt made at THERE'S is a most Perfect Fitting Shirt. Try it. 53 King Street West Toronto. MANUFACTURE OF COCOA.—We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road and Camden Town, London. See article in Cassell's Household Guide. 233-17



A gent and others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person, we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

All communications intended for the Christian Guardian, S. S. Advocate, S. S. Banner, or for Books, together with all orders for the same, should be addressed to the Book-Steward, Rev. S. ROSE.

All Communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART: and when enclosed in business letters to the Book Room should invariably be written on separate pieces of paper.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, MAY 10, 1876.

Transfer Committee.

Notice is hereby given that the next annual meeting of the Transfer Committee will be held in the Mission Rooms at Toronto on Thursday, the 18th of May, at 10 a.m. E. RYERSON, Chairman.

London Conference.

The London Annual Conference of the Methodist Church of Canada will meet in St. Paul's Street Church, St. Catharines, on Wednesday, the 7th day of June, at 9 a.m.

The Stationing Committee will meet in the Lecture Room of the above named church on Friday, the 2nd day of June, at 2 p.m. JOHN A. WILLIAMS, President.

MR. MACDONNELL'S CASE.

We offer no apology for again giving a brief statement of what has taken place in the case of Rev. D. J. Macdonnell, of this city. The Protestant Churches all occupy similar positions, and aim at similar objects. Anything, therefore, which disturbs one interests all the rest.

At the meeting of the Presbytery of Toronto, on last Wednesday, the Committee that had been appointed to report on Mr. Macdonnell's statement, reported that they had requested Mr. Macdonnell to give a definite answer to the following question, namely:—"Whatever difficulties or perplexities you may have in connection with the doctrine of the eternity of the punishment of the wicked, are you prepared to signify your adherence to the teaching of the Confession of Faith regarding it?"

To this demand the Committee received the following amended statement from Mr. Macdonnell, in favor of which he asked leave to have all previous statements to be withdrawn: "In regard to the Eternity of Future Punishment I have arrived at no conclusion at variance with the doctrine of the Church. I do not conceal that I have difficulties and perplexities on the subject; but I adhere to the teaching of the Confession of Faith in regard to it, expressed as it is almost entirely in the language of the Scripture."

This would seem, to most people, an explicit answer to the question of the Committee. The Committee were prepared to accept this statement, and allow the matter to drop, only for the expression, "expressed as it is almost entirely in the language of the Scripture." But, as Mr. Macdonnell had taken the liberty of interpreting the language of Scripture somewhat differently from the way the Church had understood it, this last clause seemed to them to modify the adherence expressed in the former part; for Mr. M. might claim the liberty of interpreting the language of the Confession of Faith with the same freedom with which he interpreted Scripture language. The Committee, therefore, deeming it important that there be no misunderstanding on this point, recommended to the Presbytery that Mr. Macdonnell be requested either to withdraw the last clause of this amended statement, or to give a direct answer to the question of the Committee, before proceedings in the matter be allowed to terminate.

Two members of the Committee dissented from the report, and recommended that Mr. Macdonnell's statement be accepted as satisfactory. On this issue the matter was discussed before the Presbytery. On the one side, it was argued that as Mr. Macdonnell had signified his adherence to the teaching of the Confession on Eternal Punishment in plain language, the concluding statement, that this teaching was nearly wholly expressed in the language of Scripture, did not modify that admission, or deprive it of force. On the other side, it was argued that the Church could not, without a serious loss of moral power, allow her position, respecting so important a doctrine, to be doubtful; that the fact that Mr. Macdonnell had explained the Scripture terms, respecting eternal punishment, in a way to allow a hope of the final restoration of all, gave reason to suppose that the concluding reference to the language of Scripture might have been introduced to modify the sense in which he adhered to the teaching of the Confession of Faith; and that as the sense was complete without this final clause, if it were not really intended to modify the previous declaration of adherence to the Confession, he could have no good ground to refuse to omit it from his statement. The Committee's report was adopted, by a vote of 24 to 14—the minority being in favor of accepting Mr. Macdonnell's statement as satisfactory. The case was referred on an appeal to the Synod; which has since referred the whole case to the General Assembly for final disposal.

forbearing spirit in which the investigation has been conducted. There has been no bitterness or undue severity towards Mr. Macdonnell; and no sign that those who have taken the lead in the case were moved by anything, except their conscientious convictions, to the performance of what is evidently a painful duty. On the other hand, a good deal of sympathy is felt with Mr. Macdonnell in his trying position, by many who do not share Mr. Macdonnell's views nor doubts. There is always a natural sympathy with a person who claims to think independently, whether he is right or wrong. It must be a very painful position for a minister, of any Church, to find himself doubting and questioning things in the creed in which he has been educated. It is easy to say, "If a minister cannot fully endorse the teaching of the Church to which he belongs, let him withdraw from it and join one whose doctrines suit him better." But a man may have serious doubts of the wisdom of some things in the polity of his Church, or of the correctness of some points in its creed; and yet there may be no other Church in the world which he prefers to it, or can be so happy or useful in connection with. When a man cannot conform to the requirements of the Church, he should leave it. But, in judging such a one, it must always be borne in mind that on the points where he dissents from the creed of his Church, he thinks he is right and the Church wrong. We cannot, therefore, expect such a man to act as if he believed his views to be false and dangerous. Besides, a minister doubting after he has been for years in a Church, is in a different position from one who has doubts at the time of entering the Church.

We have no sympathy with any form of restorationism, and we have a deep sympathy with the Presbyterian Church, in its efforts to maintain purity of doctrine and arrest the introduction of a latitudinarian rationalism into its pulpits; but we are not convinced that the wisest and best course has been taken by the Committee and the Presbytery. That the Presbytery was bound to avoid compromising, or surrendering an important doctrine of the Church, all must admit. That no special concession could be made to one minister, that would not be made to all, is equally clear. But would the Presbytery have in any way surrendered or compromised the doctrine of the Presbyterian Church on the eternity of punishment, by voting for Mr. Mitchell's motion to accept Mr. Macdonnell's statement and terminate the proceedings? We think not. It is at this point we find ourselves compelled to differ from the Committee and the Presbytery. Mr. Macdonnell had expressed his regret for preaching the sermon which occasioned the proceedings; he had declared that he had arrived at no conclusion at variance with the doctrine of the Church; that in spite of his perplexities he adhered to the teaching of the Confession of Faith respecting the eternity of future punishment; and that whatever hope of ultimate restoration he might indulge, he did not consider it a part of his message as a minister of the gospel to hold out the hope of future pardon to those who deliberately reject Christ. Surely, in view of all this, the Presbytery could not be justly charged with any indifference or looseness respecting this doctrine, had they accepted these declarations as satisfactory evidence of Mr. Macdonnell's orthodoxy. The fact that he added, "expressed as it is almost entirely in the language of the Scripture," seems to us to have been made too much of by the Committee; especially as Mr. Macdonnell had admitted, in a previous written statement, that the Scripture declarations on this subject "point with almost irresistible force in the direction of the endless punishment of the wicked." It seems to us that the gentlemen who took the lead in maintaining the doctrine of the Confession, while professing to concede to Mr. Macdonnell the liberty of entertaining doubts and perplexities on the question, really required of him a statement, such as could only be given by one who had no doubts on the subject. And while professing to believe that he intended no equivocation in his statement, they treated that statement in a way that nothing but want of confidence in his candor and sincerity could justify. When Mr. Macdonnell said he adhered to the teaching of the Confession on the subject, no one can doubt that he fully understood what that teaching was. In our judgment, the Committee and Presbytery should have accepted his statement in good faith; and if it should appear in the future that this statement was not given candidly and in good faith, Mr. Macdonnell alone must bear the blame. There would not be the slightest ground for any one to say that the Presbyterian Church had shown any disposition to surrender or make light of the doctrine of the eternity of future punishment. We believe the majority of the Presbytery have acted under a strong sense that the course they have taken was necessary to maintain the doctrinal purity of the Church. Nevertheless they have taken a serious responsibility in adopting a course that must keep this case still agitating the Church, merely because Mr. Macdonnell would not consent to expunge from his statement a clause that did not, according to the ordinary laws of interpretation, change or modify his previous declaration of adherence to the doctrine of the Church. They evidently went behind his words for the ground of their action in the case.

REDUCTION OF LICENSES.

It is no longer a matter of doubt what the influence of the new license law will be on the liquor traffic. From all parts of the country we hear of large reductions in the number of licensed places for the sale of intoxicating liquors. The outcry that has been raised against the new law by those whose craft is in danger is a testimony to its good effect. The attempts to represent the whole movement as partizan do not destroy its influence. We are not without sympathy for those whose occupation is gone, and who can no longer get their living by selling liquor. No doubt the refusal to renew licenses in many instances has caused personal embarrassment to the parties concerned. But the business is so unquestionably bad, both for vendors and purchasers, that it is impossible to feel that any one is injured by being hindered from continuing in the business. It would have been desirable to have given the parties notice,

had it been practicable. But there never would come a time when a similar reduction would not have produced a similar outcry.

Surely, in this young country, men can find some way of earning a living better, for themselves and everybody else, than selling intoxicating drink to their fellow-men, and helping to make drunkards of promising young men. We know nothing as to the justice and fairness with which the Commissioners throughout the country have acted, and cannot, therefore, discuss the complaints of those who think they have not received fair play in being refused licenses. But, nearly all the complaints against the restriction and abolition of the traffic assume that it answers some good purpose, and stands on the same level with any other honest trade or industry. This we deny. Liquor-selling is not necessary for the welfare of any class of society. It does no good; but does a great deal of harm to public morality, general industry, intelligence, and religion. We cannot uphold the traffic because it will be inconvenient for those who are engaged in it to be interfered with. A gang of burglars, living luxuriously on the fruits of their crimes, are very much inconvenienced by being interfered with and arrested. But the interests of society are more important than their convenience. Liquor-selling, though sanctioned by law, is as real an evil as burglary. It is the fruitful parent of many crimes. It makes war upon the best interests of society. And the law should protect the interests of the community, even though it be necessary to inconvenience individuals. The work of ruin and death must be arrested at any cost.

MORE HELP FOR JAPAN!

We are gratified to be able to inform our numerous readers, that the pressing calls of our brethren in Japan for additional help are about to be responded to, by the sending of two additional missionaries to that interesting country. The brethren selected for this honorable distinction are, we believe, the Rev. George Meacham, M.A., and the Rev. Charles S. Eby, B.A., both of the London Conference. Our acquaintance with these brethren leads us to believe this to be an excellent selection. It would be unwise to send out to this distant post men advanced in years, who would have only about enough of life left to learn the difficult language and die, or return home. Both these brethren are still in the freshness of young manhood. We hope the Lord will spare them to render many years of valuable service in this great field. Japan is a place of intense intellectual and educational activity. It would be a mistake to send out missionaries uneducated men, who could not, if necessary, engage in educational work, or grapple with the questions of skeptics and scientists. These brethren are both university graduates, and men of scholarly tastes. Brother Eby's familiarity with the German language and literature will not be without special value to him in his new sphere. But, above all, men who go forth upon such a mission should be men of strong faith and ardent zeal. They will often find no human sympathy or counsel available. In times of discouragement and darkness, they must walk by faith and not by sight. Besides, we need hardly expect that men without revival fire will succeed in the work of converting the heathen. The same qualifications that make a man successful in the home work are necessary to success among the heathen. Literary attainments and intellectual gifts cannot make a successful missionary, without spiritual power. We believe that all who know them will be convinced that Brother Meacham and Brother Eby will go to this work in the true missionary spirit, with trusting faith and earnest zeal, constrained by the love of Christ to fully dedicate themselves to this glorious work, of preaching to the awakening multitudes of Japan the unsearchable riches of Christ. They will go forth followed by many fervent prayers for their success in their work.

The results of our Mission to Japan are already such as should prompt us to "thank God and take courage." This mission has roused and increased the missionary spirit of our people. And it is not a great thing, that men who have been converted by the instrumentality of Brother Cochran and Brother Macdonald are already preaching Christ the light and life of men, to their benighted fellow-countrymen, who are eager to know the way of salvation. The long night of ages is passing away. The present tendencies cannot continue to prevail without, ere long, causing the complete collapse of the native religions, and throwing the whole country open to the preaching of the Gospel. A correspondent of last week's Christian Weekly mentions several most encouraging facts. He says good news comes from all quarters, as to the spread of the truth among the natives. In the island of Kinshin there are thirty or forty Christians, and several young men among them desire to preach the Gospel. Recently, a man who is sixty-eight years of age, and who was for some time a teacher of Shintoism, has been converted and baptized. Three more missionaries have just obtained permission to reside at Kiyoto. The missionaries are greatly troubled by the restrictions on the privileges of foreigners; but it is certain the growth of public sentiment will, ere long, sweep these hindrances out of the way. When that takes place, Japan will be one of the most inviting and propitious mission fields in the world. As we have said on former occasions, it is a matter of great importance that we have trained men, familiar with the language, on the ground to thrust in the sickle, when the more complete opening up of this great field takes place. We do not wonder at Brother Cochran's earnest pleading, in his recent letter to Mr. John Macdonald, when he says: "We have reached a point at which the work must soon begin to suffer, for want of sufficient help to carry it on. May I entreat you to urge on the selection and designation of at least two more married men, to this field, without delay. If we hesitate and delay, we shall lose our golden opportunity. Affairs with us now are at the flow; but the ebb is not distant, unless we be reinforced. I do not wish to ask for what cannot be granted. But ought you not to make your only Foreign Mission a strong one? Now that a good beginning is made, and a reasonable amount of

encouragement given, ought we not to strain a point in order to future success?" We trust that the response of the authorities of our Church to this appeal will awaken in the hearts of all our readers a new interest in our Japan Mission.

WESLEY AND CALVINISM.

The City Road Magazine trenchantly criticizes the Rev. J. Lewellyn Davies' criticism of John Wesley, and shows that the critic did not know his theme well enough to pronounce judgment with so much confidence. In this he resembles a good many other critics of Methodism. Mr. Davies declares that Mr. Wesley's "treatment of Calvinism was shallow and superficial;" and this estimate has been repeated by at least one Canadian newspaper. Now, there is no evidence that Wesley did not as thoroughly understand the principles and logical results of Calvinism as any of his modern critics. All his remarks on the subject evince that his views were neither shallow nor superficial. If he is severe in language, it is because the logical results of the Calvinistic theories are such as to justify this severity. He did indeed say, "It is less absurd to deny the existence of a God, than to make Him an almighty tyrant." Wesley's writings on the Calvinistic question show him to be a trenchant reasoner; but he displays a far more courteous and Christian spirit than his Calvinistic assailants.

City Road shows that in his reference to the controversy between Wesley and Hervey, through probable ignorance of the facts, Mr. Davies is unjust to Wesley. Hervey is "the gentle Hervey," and Wesley "cruelly cutting;" while in truth Wesley was the one who received the most cutting and unbrotherly treatment. The facts are as follows: Wesley had, before publishing, submitted his notes on the New Testament to Hervey. Hervey sent Wesley the manuscript of his "Theron and Aspasio," for a similar friendly criticism. Wesley returned it with slight emendations, which led Hervey to complain that Wesley had dealt too leniently with him and requested a more thorough criticism. Wesley yielded to his entreaty, which appears to have seriously annoyed Hervey. He would not even reply to Wesley's letters. After waiting some time Wesley addressed him a frank and faithful letter on the Calvinism of his work; though he afterwards warmly defended Hervey from the attacks of some other critics. After waiting for two years, during which time the discourteous course of Hervey was continued, Mr. Wesley published his "Preservative against unsettled notions in religion," in which he included his former letter to Hervey. This roused Hervey from his sulking humor to more active bitterness. He commenced to prepare a reply, which Wesley vainly requested to see before publication. This work in an unfinished state he left in the hands of Cudworth, a bitter antagonist of Wesley; but before dying requested that his letters against Wesley should not be published. But Cudworth published these letters, which contained expressions of great bitterness against Wesley. It has always been doubted whether some of these were not supplied by Cudworth himself.

But what is very strange, Mr. Davies places the doctrine of eternal punishment, held by Wesley, on the same level with reprobation. He says: "The difference was that Wesley dated the decree at the death of the impenitent, the Calvinists further back!" Well does our English Wesleyan contemporary ask: "Is it possible that an able preacher and theological writer can see no 'difference' but one of date between the condemnation of a moral agent, anterior to impenitence and before probation, and his condemnation after and as the result of his impenitence?"

SOMETHING ABOUT TRANSFERS.

In connection with the sending out of several missionaries to Japan and Manitoba, an interesting question arises, namely: Does the fact of foreign missions being regarded as in connection with the Toronto Conference imply that all the missionaries on distant missions must be members of the Toronto Conference, having a claim when they return to be stationed within the bounds of that Conference? If this question be answered in the affirmative, we think a double unfairness is involved. It is unfair to all the other Conferences to deprive them of the labors of those ministers, who have resided for a time in some distant field of labor, and who may be assumed to possess a special degree of the missionary spirit. And it would be unfair to the Toronto Conference, already containing in its membership nearly all the officers of the General Conference, to compel it to provide stations for all returned missionaries, who went out to distant fields from other Conferences. This will be more felt as our foreign work extends. In the articles of Union it was agreed that "the Districts of Red River, Saskatchewan, British Columbia, Japan, shall be regarded as Missionary Districts, and for the present shall belong to the Toronto Conference." But it does not seem that this was intended to imply that the missionaries in these places named should necessarily be members of the Toronto Conference; for it was added in the next article: "All Missionaries must be connected with some Annual Conference, and be amenable to such Annual Conference for their conduct, in all respects." In the M. E. Church in the United States, we believe all foreign missionaries, on stations which are not connected with Missionary Conferences, remain members of the Conferences to which they previously belonged. And all ministers elected to conxentional offices, remain members of the Annual Conferences to which they belonged before their appointment. We can see no good reason why our foreign missionaries cannot retain their membership in the Conferences to which they belonged at the time of their appointment, even though the financial and religious state of the missions be reported to the Toronto Conference. The supervision of the character of the missionaries can be as easily exercised by one Conference as another.

The fact that the Discipline provides that in case of an emergency on any mission, it shall be competent for the Missionary Secretaries, on the recommendation of the Committee of Finance

and Consultation, "to request the Executive Committee of any Annual Conference to aid them in such emergency, by appointing one of its ministers or preachers to such mission or missions," implies that other Conferences besides the Toronto Conference may appoint their members to missions beyond their geographical bounds. There is nothing here to indicate, that in case the ministers so selected are from some other Conference, they are to be transferred to the Toronto Conference.

A discussion which took place at the last meeting of the Toronto Conference invests this question with a good deal of interest. The Union Committees had in their basis of union said: "Each Annual Conference shall be composed of all ministers received into full connection and ordained, who are stationed by it." No provision was made by this for ministers who held office by the appointment of the General Conference, and were therefore not stationed by Annual Conferences. The General Conference supplemented this article in the basis of union, by providing that all General Conference officers should be members of the Annual Conferences within the bounds of which they reside. At Picton, last year, a resolution was introduced and carried, condemning the action of the General Conference in this particular. This course was taken with a view to induce the other Conferences to take similar action, and thus prevent the decision of the General Conference becoming law. We have always been in favor of all ministers elected to any conxentional office remaining connected with the Conference to which they previously belonged. But we do not think that the action of the General Conference, in deciding that such ministers should be members of the Conference within the bounds of which they reside, was one of the things to which the veto vote of the Annual Conferences fairly applied. (1) Because the basis of union was not complete and unalterable, in matters that were not properly conditions of union. (2) Because this article in the basis of union was evidently imperfect; and if not amended by some provision would have excluded the officers of the General Conference from every Annual Conference. But we do not refer to the action of the Toronto Conference for the sake of arguing the case; but to show that this action indicates a feeling that will not be indifferent respecting the transfer of all who are to be distant missionaries to the Toronto Conference. We see no necessity for doing so. The continuance of missionaries in the Conferences to which they belonged before their appointment to foreign missions will be a bond of interest between such Conferences and distant missions that would not otherwise exist. We have called attention to the matter to bring the subject before the consideration of the Transfer Committee and the missionary authorities, in order that the question may be considered and decided.

BALTIMORE GENERAL CONFERENCE.

The Daily Christian Advocate from Baltimore has regularly come to hand, during the past week, giving full particulars of the doings of the seventeenth delegated General Conference of the M. E. Church of the United States. Though the first General Conference was held in Baltimore, there has been no General Conference there since 1840, when the Rev. Dr. Dixon was representative from the British Conference. The Conference was opened on the first of May by Bishop E. S. James; Bishop Simpson, Bishop Scott, and Rev. Aaron Wood also taking part in the opening services. All the Bishops except Bishop Wiley were able to be present. The health of Bishop Merrill is not good enough to enable him to preside, though he was present at the opening of the Conference. Bishop Wiley is confined at home in Boston by illness. The Conference sessions are held in the Academy of Music. Dr. Woodruff was elected chief Secretary, although not a delegate to the General Conference; Dr. Pershing and Judge Cooley were appointed assistant Secretaries. Bishop Ames, who resides in Baltimore, delivered the address of welcome, to which Bishop James, of New York, replied. In no city in America would the Conference feel itself more thoroughly on Methodist historic ground than in Baltimore. The centennial address of the Bishops was read by Bishop Andrews. It was full of patriotic feeling and eloquently referred to the duties of the hour, which devolved upon the nation and the Church.

The delegations from the different Conferences choose their seats in turn by lot. On the second day resolutions of thanks to the Centennial Commissioners were passed, for their decision to close the Centennial Exhibition on Sundays. A good deal of the early time of the Conference is taken up with settling rules of order, and appointing Committees. The Rev. W. B. Pope, delegate from the British Conference, was introduced to the Conference by Bishop James, on Wednesday, and addressed a few words to the Conference. The usual address of the Bishops to the Church was read by Bishop James. It was an able and comprehensive document. It was a cheering record of progress. Though during the last four years 73,674 members and 476 ministers have died, yet a net increase of 160,400 members is reported. The whole present membership of the M. E. Church (North) is reported at 1,642,456. The Episcopal address is a noble and instructive deliverance, breathing the spirit of faith and zeal. As Mr. Pope could not remain till the time appointed by the Conference for the reception of fraternal delegates, the English delegates, Mr. Pope and Dr. Rigg, were introduced and addressed the Conference on Saturday. The report of their addresses has not come to hand. We had the pleasure of attending the two previous General Conferences, and we know that the interest increases as the session advances. We shall give our readers, for the next few weeks, brief jottings of the main transactions of this great religious gathering. We cannot contrast the present position of American Methodism with what it was a century ago without wonder and gratitude.

CORRECTION.—For Dominion Church, Ottawa, instead of M. Taylor, \$2, as lately given, read Mrs. T. Walker, Canington, \$1; M. Taylor, Derryville, \$1.

ENGLISH WESLEYAN ANNIVERSARIES.

Our last issue of English Wesleyan exchanges contain interesting reports of several "District Missionary Anniversaries." At Birmingham the Rev. John Stoughton, D.D., of London, a prominent Independent minister, preached the annual sermon in the Cherry Street Church. The subject was, "The Divine presence with the Church,"—first, as a real presence; second, as a perpetual presence; third, as a beneficent presence, producing light, life and love; fourth, as a constantly accessible presence. The discourse, we are told, produced a deep impression. The public meeting was held in the "Jalington" Chapel, the largest on the District, which was filled. Among the speakers were the Rev. T. W. Radcliffe and Dr. Punshon, who said in the course of his address: "Our friends in Canada are mourning now, and I profoundly mourn with them. Those who were present at the missionary breakfast in London, will not forget the stirring address by the Rev. George McDougall. I regret to say that that name is among the Church's martyrology. The last mail from Canada brought the sorrowful news that he had been frozen to death on the plains; and it may be that the snow will be his winding-sheet until the sun reveals him. He has lived out his life in a lonely desert grave." At Liverpool, the official sermon was preached on April 9th, at Trinity Chapel, by Dr. Punshon. The great public meeting was held on the following Tuesday evening at Brunswick, the Lord Provost of Edinburgh, occupying the chair. Amongst the speakers at this meeting were Rev. J. Nettleton, a returned Fijian missionary, and Rev. T. Bowman Stephenson, who referred to his visit, while in America, to the Ojibway Indians, and the interest awakened in his mind by that visit. At Manchester the Anniversary Services were most enthusiastic and successful. A largely attended meeting was held in Oldham Street Chapel, on Easter Monday morning, the President of the Conference filling the chair. The speakers were Revs. Josiah Pearson, W. Burgess, and John Bond. Mr. Burgess said: "They would, doubtless, have much by-and-by of what the Prince and his staff saw when they were in India; but, after all, he imagined they would have to come to the missionary platform for any little knowledge of the Hindu mind and heart. The India which the Prince of Wales had looked upon was not the India which their missionaries saw. He (Mr. Burgess) and his fellow-laborers had seen it in its real character." The Annual Sermon was preached in the same place on the evening of the same day, by Rev. J. Stacey, D.D., Principal of Ramroo College, (Methodist New Connexion). The discourse is represented to have been a very thoughtful one, and to have been listened to with much pleasure and profit throughout. Next night the anniversary meeting proper was held in the great Free Trade Hall, which was filled in every part. The report showed an increase of the missionary income of the District upon the previous year of nearly two thousand dollars. At the meeting on Easter Monday morning the respected President of Conference made very kindly and sympathetic allusion to the death of the Canadian missionaries, John Sunday and George McDougall.

We call attention to the Book-Steward's announcement in another column, that *Earnest Christianity* is to be amalgamated with the *Canadian Methodist Magazine* after the June issue. We are glad of this. The field is none too large for one Methodist Magazine. We trust our friends will give this important conxentional periodical a general and generous support. It has been no discredit to our Canadian Methodism, and its wider circulation will do good. The papers and periodicals of our Church are published, not to make money, but to supply the mental and religious wants of our people. The article on "The Westminster Confession of Faith," in the excellent May number, by Brother Graham, is trenchant and unanswerable. It should be widely read. If our people do not read and study the literature which the Church provides for their religious education, how will they be able to vindicate the principles of their faith? If every minister in our Church took the Magazine, and got one subscriber for it, this would make it a financial success. Though personally our deepest interest is in the GUARDIAN, we have no jealousy of the Magazine; for we know the more people read the more will they want to read.

Last week the Anniversaries of four religious societies were held on consecutive evenings in this city. On Tuesday evening the Anniversary of the U. C. Tract Society was held in the Jarvis St. Baptist Church, Dean Grasset occupying the chair. On Wednesday evening the U. C. Bible Society held its Anniversary in the same place, Hon. G. W. Allan in the chair. The attendance was very large. After the reading of very full extracts from the Report, addresses were delivered by Rev. Dr. Duryea, Rev. W. W. Ross, Hon. Vice-Chancellor Blake, etc. The spirit of the meeting was excellent. On Thursday evening the twelfth Anniversary of the Toronto Y. M. C. A. was held at Shaftesbury Hall. The chair was occupied by Dr. Daniel Wilson. Addresses were delivered by Rev. J. Smith, Rev. Jno. Potts and Dr. Duryea. The annual expenditure of this Society has reached the large sum of \$5,000. Nor will this be wondered at on learning the following facts regarding the operations of the Society, which we take from the report: "A free reading room, open daily from 8 a. m. to 10 p. m.; 172,800 visitors during the year; 15 daily papers, 47 weeklies, and 31 magazines on file; 1,700 volumes of a carefully selected library; a library of works on Biblical literature, placed in a well furnished room, used expressly for Bible study—free to members, ministers, and Sabbath School teachers; a parlor for conversation and music; a gymnasium fully supplied with the latest gymnastic apparatus; 200 young men have obtained employment during the year, many of them permanent situations; 545 religious meetings held in the rooms; 50 religious meetings held in boarding houses; 262 religious meetings held at the Hospital, cottages, hotels, saloons, infirmaries, etc.; 102,623 tracts and papers distributed on the trains, in saloons, streets, etc.; 107 have taken the temperance pledge; 13





“she was the friend of all, the enemy of none.” We deeply sympathize with her bereaved partner and family, and pray that they may all live, that they may form one family in the mansions above.

FRANCES THOMPSON. The subject of this sketch was born in the County of Cavan, Ireland, in 1813, emigrated to Upper Canada, in 1834, and settled in the Gore of Toronto. In about eight months after this, she was married to a young man named Thomas Gallagher. He was a member of the Methodist Church; and being an earnest Christian, they lived together in the fear of the Lord, for about three years; when he, by the falling of a limb from a tree, was instantly hurried into eternity.

She was married the second time to her now deceased husband, Robert Thompson, in 1840, in the township of Adolph. Religious advantages were few; yet zealously and faithfully did she endeavor to improve the advantages within her reach, often walking some miles through the woods, and carrying a child in her arms, in order to have the opportunity of worshipping with God’s people.

Her house was a comfortable home for the ministers of the Gospel, and cheerfully did she minister to their wants. She was naturally of a very kind and generous disposition. Many of our ministers, who will read these lines, will remember having shared her kind hospitality. In her religious experience, she was not given to doubts and fears, but seemed ever to maintain an unwavering trust in Christ, as her Saviour.

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ANN MOORE. The importance of the solemn warning, “Be ye also ready; for in such an hour as ye think not, the Son of Man will come,” has often been brought before our minds. It was so in reference to Sister Moore. She seemed feeble after confinement; but nothing that excited particular alarm, except with herself and husband; and with them, there were strong hopes that in a few days all would be right. But God ordered it otherwise.

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were among his best friends, and none were more gladly welcomed than they. The ministers always loved to resort there to listen to the experiences of early days, and to hear from his own lips the pleasing reminiscences of Wesley’s early preachings, with many of whom he had been personally acquainted. Brother Blagborne always lived a quiet life, but it was a life of entire consecration to God. From papers found after his death, it is evident that he was constantly examining himself, and making renewed dedications of himself to God.

ELIZABETH DEAN. The subject of this notice, whose maiden name was Laird, was born in the county of Perthmanagh, Ireland. Her parents were truly pious, and through their prayers, instructions, and holy example, she was early drawn to the Saviour. But through associating with giddy company, and neglecting the duties of the church, she lost her enjoyment of divine favour, and for some years walked after the course of this world.

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of death was removed. Christ was very precious to her soul, and she longed to depart and be with Him, as she was able to commit all into the hands of her heavenly Father, trusting with firm and unshaken confidence to her last moments in the merits of her Saviour whom she had loved so long, loved so well and strove so faithfully to serve for about fifty-nine years, and after she was constantly examining herself, and making renewed dedications of herself to God.

MARRIAGE LICENSES AND CERTIFICATES ISSUED BY H. S. MARA; 23 Toronto Street; or from Private Residence, 28 Charles, St. George’s Square, Toronto. 238-17

H. S. MARA, Real Estate, Insurance, and Money Broker. LOANS NEGOTIATED, Mortgages Bought and Sold, ESTATES MANAGED, RENTS COLLECTED. 28 Toronto Street, Toronto. 238-17

J. ROONEY & SON, FLOUR AND FEED, Balck Hay & Straw. Country Produce Generally, AT THE SIGN OF THE “GOLDEN SHEEP,” NO. 83, CHURCH STREET, TORONTO, ONT. 47 Flour and Produce sold on Commission. 232-17

LAND & LOAN OFFICE OF LAKE & CLARK. We are offering Farms at very reasonable rates in all parts of Ontario. ALSO, A large amount of Property in the City of Toronto, which will pay investors from 10 to 15 per cent. per annum. Bonds, Debentures, Mortgages, etc., Bought and Sold. Fire Insurances at best rates, Call on, or address LAKE & CLARK, Real Estate and General Financial Agents, 41 Adelaide Street East, Toronto. 2418

C. & W. WALKER, Merchant Tailors. Take the present opportunity of transferring their business to their numerous friends for the long term of thirty-eight years, and in retiring from business have great pleasure in recommending to the favorable notice of their patrons their late foreman, MR. HENRY WALTON, feeling assured that he will prove himself worthy of their confidence. He has commenced at 27 King Street West, and intends to keep the best class of Goods, and are those of the personal attention to all the details of his business. Parties indebted to C. & W. WALKER will please send to P. O. Box 177, or leave the amount with MR. WALTON, 27 King Street West, Toronto. 325-17

Canadian Roofing Slate, FROM THE MELBOURNE SLATE QUARRIES. Price only \$4 per Square, On the Cars of the Grand Trunk Railway, at Richmond, Province of Quebec. Other information furnished on application to the Quarries, and at the Head Office, 76 Queen Street East, Toronto. BENJ. WALTON, Proprietor. 239-17-218 Toronto, March, 1876.

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WONDERFULLY CHEAP! Only a few left! The Practical Philosopher, A DAILY MONITOR FOR BUSINESS MEN. Consisting of Brief and suggestive Moral Readings on the “Book of Proverbs” for every day in the year. By David Thomas, D.D., Author of “The Philosophy of Happiness,” “Genius of the Gospel,” “Homiletic Commentary on Acts,” &c., and also editor of the “Homiletic.” This valuable work is offered at a price very much below the published price of \$1.00 per volume. We now sell it at \$2, being less than half price. “Worth its weight in gold.”—Rev. E. R. Harper, M.A. Copies will be mailed, post-free, to any part of Canada or the United States on receipt of \$2. Usual discount to ministers. REV. S. ROSE, 2411 Publisher, Toronto.

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Organs and Melodeons. R. S. WILLIAMS, 143 Yonge Street, Toronto. SUI GENERIS. PALMAM AQUILA. MERUIT FERATY. MASON & HAMLIN CABINET ORGANS. UNEQUALLED UNAPPROACHED. THREE HIGHEST MEDALS. AND DIPLOMA OF HONOR AT VIENNA, 1873; PARIS, 1867.

ONLY American Organs ever awarded any medal in Europe, or which present such extraordinary excellence as to command a wide sale. Always awarded highest premiums at India Exposition, to American as well as to European Organs. No other Organs have been preferred. BEST Made by Endmost Musicians. In both Europe and America they have not been equalled. INSIST on having a Mason & Hamlin. Do not take any other. Dealers of Organs can for this reason often refer you to all existing Organs. NEW STYLES with most important improvements. Solo and Combination Stops. Superior Piano and other Cases of new designs. PIANO-HARP CABINET ORGAN, exquisite combination of the instruments. EASY PAYMENTS. Catalogues and Circulars, with full particulars, sent on application to R. S. WILLIAMS, 143 Yonge Street, Toronto. Wholesale and Retail Dealer in Weber, Miller, Gable, and other good Pianos, Mason & Hamlin Organs, &c. 237-17

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THE INDIAN CLOCK. 166 Yonge Street, Toronto, Ont. TESTIMONIALS. The following testimonials are selected from large number that might be cited in favour of our SUPERIOR TIME-KEEPING WATCHES. Those who contemplate visiting the city during the Fall will do well to give us a call before purchasing. MESSRS. KEAY BROS.—I have pleasure in certifying that the watch which I purchased of you has given me satisfaction, and has verified what was said in its favour. Yours truly, REV. D. C. McDOWELL. MESSRS. KEAY BROS.—The gold watch I purchased of you gives me satisfaction. It is fully as good as represented. Yours truly, S. K. BRIDGES. Lumber Dealer you marked “Kent Bros. Toronto,” is a thoroughly reliable time-keeper. Yours truly, REV. J. EDGAR. MESSRS. KEAY BROS.—The watch I purchased from you gives me entire satisfaction. For keeping time it cannot be beat. Yours truly, REV. GEO. HAIGH. MESSRS. KEAY BROS.—The stem-winding lever watch I purchased from you is, as represented, an excellent piece of machinery, thoroughly reliable, and giving satisfaction. Yours truly, W. WINOUR, Esq. MESSRS. KEAY BROS.—The English patent lever watch I purchased from you has given me a thoroughly reliable time-keeper. Yours truly, REV. W. THORNLEY. MESSRS. KEAY BROS.—I have bought of you an excellent time-keeper, and I give you my highest satisfaction. Yours truly, REV. H. HARRIS. MESSRS. KEAY BROS.—The watch purchased of you place has given entire satisfaction. Yours truly, REV. J. BRIGGS, Wesleyan Minister. MESSRS. KEAY BROS.—I have pleasure in saying that the watch I purchased from you, a patent lever is an excellent time-keeper. Yours truly, highest satisfaction. Yours truly, REV. J. GOODMAN. MESSRS. KEAY BROS.—I have pleasure in stating that the watch purchased from you has given me highest satisfaction. As a time-keeper, it is thoroughly reliable. Yours truly, REV. HOB. THOMAS. MESSRS. KEAY BROS.—I hereby certify that each of the watches purchased of you give me good satisfaction, and I advise all my friends to give you a call. Yours respectfully, REV. WILLIAM PICKARD. KEAY BROTHERS, 166 Yonge Street, Toronto N. B.—Prices on application. Goods sent C. O. D. 27-17

DR. TALMAGE’S LATEST WORK ENTITLED Around the Tea Table, Price 60c., just received. REV. S. ROSE, Methodist Book-Room, Toronto. 219-23

THE NEW Liturgy of the Methodist Church of Canada is now ready. It is printed in large and bold type, on good paper. Bound in cloth, 53 pages. Price 60 cents net. Address: R. W. S. ROSE, Methodist Book-Room, Toronto; or C. W. BATES, Montreal. S.S. BANNER ADVERTISEMENTS. Advertise! Advertise! A LIMITED NUMBER OF ADVERTISEMENTS will be taken for the above Periodical. Terms as follows: Quarter Page.....\$20 Half Page.....35 Three-Quarter Page.....50 One Page.....65 Send on your orders before the 1st December, so as to secure space. Address: REV. S. ROSE, Methodist Book Room, Toronto. 3416

DAVID MULHOLLAND (Yonge Street South Circuit). Bro. Mulholland was born of Irish parentage in the township of Ope, in the month of March, 1811. Here he lived during the whole period of his life, respected and beloved by all who knew him. He was converted to God in early manhood, and at once connected himself with the Wesleyan Methodist Church, of which he continued a faithful and consistent member through the various changes which took place during that extended period. For more than thirty years he filled the office of Steward on the Yonge Street Circuit. He was a liberal supporter of the benevolent enterprises of the Church. He was always disposed to be generous in appropriations, and was one of the truest friends to the ministers of the circuit. Brother Mulholland was favored by nature with a singularly amiable and kindly disposition. He was a man whom you could trust without fear of being betrayed. He lived in the month of March, thirty years I have met few men, if any, toward whom I have been drawn with stronger cords of affection. His piety was not of a demonstrative kind. From year to year he pursued the same quiet, orderly, trusting course, giving his testimony on every fitting occasion that he was preparing for an abode in our Father’s house above. The following lines give an excellent description of his religion.

“The tears that fell your soul forgiven, The sighs that wait your souls to heaven, The speechless awe that dars not move, And all the silent heaven of love.” On the 8th of February he was not present at the meeting of the Quarterly Board. It was ascertained that he had been taken ill the day before. The following day I went to visit him, and found he had suffered intense pain for over twenty-four hours. Though perfectly conscious, he was unable to utter more than a word, without great effort. He had no anxiety as to the future, but was firmly trusting in the atonement of Jesus Christ. Early the next morning, February 10th, his spirit took its flight to be “forever with the Lord.” His death was improved on the following Sunday week in a sermon at Newby church (of which he was one of the original trustees) to a large congregation of sorrowful, loving friends and acquaintances. May all his children meet him and their mother, gone home years before, in the better land. JOHN HUNT.

JOHN BLAGBORNE. Died, on the 24th December, 1875, at his residence, North Pelham, in the Hill, near the City of Toronto, John Blagborne, aged 75. This esteemed and devoted servant of Christ, so familiarly known among our ministers and people, especially on the Niagara District, has at last gone to his rest. His was a long and useful life; a life spent in the service of the Master, and a life which closed peacefully and triumphantly. Bro. Blagborne’s experience was of more than ordinary interest, arising from his early associations with the English Conference, of which his father was an honored and useful minister. He was born at Kingston-upon-Hull, February, 1802, and was the son of the Rev. W. Blagborne, who was sent out—and ordained by Mr. Wesley himself—as one of his preachers. The result of these fruitful associations was the drawing of his heart to the Saviour as the Redeemer of his sins, and the formation of that sterling character, which in after life characterized him as a man. Early in life he was married to Elizabeth, daughter of Rev. William Fraunce, at one time a minister of “City Road” chapel, and a colleague successively of the Revs. Dr. Adam Clarke, Richard Watson, Newton and Waddy. In 1834 Brother and Sister Blagborne came to Canada and settled on a farm near St. Catharines in the township of Grantham. In 1842 they removed a few miles further south, to the neighborhood then known as the “Short Hills,” in the township of Pelham, and here he spent the remainder of his days. His house was even the preaching-house. The ministers of the gospel

MARGARET CLARKE (Yonge Street South Circuit). Sister Clarke came to this country in her infancy. Her father, Mr. Richard Lodge, resides near Thornton, on the Cookstown Circuit, where the larger portion of her life was spent. She was favored with the advantages of a Christian home, and from childhood was taught to love the Lord. This early teaching soon began to produce its fruit. When about eight years of age she heard conversation, and became a member of the Methodist Church. She was much beloved, as well as admired for her consistent Christian deportment, by all with whom she had intercourse. From her aged father I received the following testimony: “That in no instance had she been guilty of causing her parents any grief or anxiety by her words or actions, and that in the relations of her husband a similar uniform testimony is borne as to her loving Christian character. For twenty-four years she lived in the bosom of the Church, and passed away on the 20th of March, humbly trusting in Jesus. She leaves two children—the youngest but a few days old. Her husband, her aged father, and many friends, were deeply stricken by this sudden bereavement. The chief sorrow, tempered by this confidence, that she is “not lost, but gone before,” and that her faithful example of daily trust in her Saviour will be a lesson to those who linger behind. The occasion of her death was improved at the burial by a sermon from Jer. xv. 9: “Her sun is gone down while it is yet day.” JOHN HUNT.

CYNTHIA WHITNEY HOLDEN. The subject of this obituary died on the morning of the 24th April, 1876, at her residence, residence of her son-in-law, and our esteemed brother, Matthew Robinson, in the township of Augusta, near Prescott, Ont., in the 83rd year of her age. She was born in Granville county, State of New York, on the 3rd of May, 1793. When seven years old she came to Canada with her father, David Whitney, who settled in the township of Augusta in 1808. She was married on the 5th of June, 1814, to James Holden, who died October 3rd, 1863. Their house during the early settling of Canada was always a home for the early Methodist ministers as they iterated in the backwoods of the old Johnston District, a few of whom are yet living and will doubtless remember many acts of kindness, and the open-hearted, generous welcome that they always received from Brother and Sister Holden. Being of a good and hospitable disposition, they took great delight in ministering to the wants and comfort of the servants of Christ. They never appeared happier than when they had them and the old settlers who used to attend the old Augusta Church Quarterly Meetings around their hospitable table. She was converted and joined the Church in June, 1817, when twenty-four years of age, and remained consistent and exemplary member until the day of her death. The reading of the Scriptures was her delight, and the Word was a field of faith things to her soul. She never omitted private prayer; was ardent in her attachment to the Church of her choice; and until age prevented her she was regular and faithful attendant at the meetings of the church. She was a good and temperate; a good neighbor, a faithful wife, a wise and affectionate mother and mother-in-law, a kind and indulgent grand-mother, and most tenderly loved by those who knew her best. In a word, she lived a life of Scriptural living piety, and when death came she entertained no fear, for the sting

MOTHERS’ MOURNERS. This is a most interesting and valuable work, containing a full and complete description of the life and sufferings of a mother who has lost her child. It is a work of great interest and value, and is well calculated to give comfort and solace to the hearts of mothers who are suffering from the loss of their children. It is a work of great interest and value, and is well calculated to give comfort and solace to the hearts of mothers who are suffering from the loss of their children. It is a work of great interest and value, and is well calculated to give comfort and solace to the hearts of mothers who are suffering from the loss of their children. It is a work of great interest and value, and is well calculated to give comfort and solace to the hearts of mothers who are suffering from the loss of their children.

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MOTHERS

CONNEXIONAL NOTICES.

LONDON CONFERENCE.

TO BE HELD IN THE CITY OF ST. CATHARINES, JUNE, 1876. PLAN OF APPOINTMENTS. Services, Sabbath, June 4. St. Paul Street Church, 11 a.m.

LONDON CONFERENCE.

REV. JAS. GRANT, 1875-76. REV. E. L. CHOW, 1876-77. REV. R. J. PEARSON, 1877-78. REV. W. L. PARKER, 1878-79.

RECEIPTS LONDON CONFERENCE, MAY 17th, 1876.

Table with columns: DISTRICTS, AMOUNT, MINISTERS, TOTALS. Lists contributions from Hamilton, Dundas, Waukegan, etc.

Toronto, May 5, 1876.

DISTRICT MEETINGS.

The meetings of the several Districts will be held as follows: Guelph—Stratford, May 17th, at 9 a.m.

ST. THOMAS DISTRICT.

The annual meeting of this District will be held on Thursday, the 25th May, at the Methodist Church.

LONDON DISTRICT.

The annual meeting of the London District will be held on St. Marys on Wednesday, May 24th, commencing at 10 a.m.

BELLEVILLE DISTRICT.

The annual meeting of this District will be held in the Methodist Church, Belleville, commencing on Wednesday, May 24th, at 10 a.m.

OTTAWA DISTRICT.

The annual meeting of this District will be held in the Dominion Church, Ottawa, on Tuesday, May 29th, at 8 a.m.

BARRE DISTRICT.

The annual meeting of the Barre District will be held in the Methodist Church, Barre, commencing at 9 a.m. on Wednesday, May 24th.

COBOURG DISTRICT.

The Cobourg District meeting will be held in the Methodist Church, Brighton, on Wednesday, the 21st May, commencing at 10 a.m.

COLLINGWOOD DISTRICT.

The District meeting will be held in Collingwood on Tuesday and Wednesday, May 20th and 21st, beginning at 10 a.m.

OWEN SOUND DISTRICT.

The annual meeting of the Owen Sound District will be held in Markdale, commencing Wednesday, the 31st Inst., at 9 a.m.

PERTH DISTRICT.

The annual meeting of this District will commence at two o'clock on Tuesday, the 6th day of June, 1876, in the Methodist Church, Almonte.

STANSTEAD DISTRICT.

The annual meeting of the Stanstead District will (to-wit), be held in the Methodist Church, Dunham, commencing on Wednesday, May 21st, at 10 a.m.

BELLEVILLE DISTRICT MINISTERIAL ASSOCIATION.

The members of the Ministerial Association of the Belleville District will meet in the Bridge Street Church, Belleville, on Tuesday, the 4th of May, at 8 a.m.

OWEN SOUND.

The Corner Stone of the new Methodist Church, Owen Sound, will (to-wit), be laid on Thursday, the 11th Inst., at 10 a.m.

METHODIST MISSIONARY SOCIETY.

The Treasurers acknowledge with thanks the receipt of the following sums: Toronto First, per Dr. Reeve, 15th remit- \$234 00

Book-Steward's Notices.

THE BOOK STEWARD BEGS TO ANNOUNCE THAT THE BOOK COMMITTEE AT ITS LAST MEETING WAS ABLE TO EFFECT AN AMALGAMATION, ON TERMS MUTUALLY SATISFACTORY, BETWEEN THE CANADIAN METHODIST MAGAZINE AND THAT EXCELLENT MONTHLY—EARNEST CHRISTIANITY.

AMALGAMATION.

The present is an exceedingly favorable time for subscribing. The attractions of the new volume will surpass any previously offered.

BIRTHS, MARRIAGES & DEATHS.

Notices of Births, Marriages and Deaths, to insure insertion must be accompanied by 25 Cents each—sent to the Book-Steward.

COMMERCIAL.

TORONTO MARKETS.

Table of market prices for various commodities like wheat, barley, oats, butter, etc. Includes sub-sections for FARMERS MARKET, FLOUR, etc.

TRAVELLERS' GUIDE.

Table with columns: DEPART, ARRIVE, TIME. Lists rail routes like Grand Trunk East, Northern Railway, etc.

MISCELLANEOUS.

VICTORIA UNIVERSITY.

EXAMINATIONS IN LAW—Saturday, May 27th, at 10 a.m.

MATTRESSES!

For Cabinetmakers, Upholsterers and others. 291 Ontario Street.

Books.

BELFORD BROS.'

List of April Publications. MEMOIR OF NORMAN MACLEOD, D.D., by his brother Donald Macleod, B.A.

Belief and Doubt.

Character, by Samuel Smiles, author of "Self-Help," "Character," &c. Cloth, \$1; paper, 50c.

Belief and Doubt.

Old Times on the Mississippi, by Mark Twain, Third Edition. Cloth, 75c; paper, 50c.

Belief and Doubt.

Reading and Recitations, by Jacob Spence. Secretary Temperance and Prohibitory League. Cloth, 75c; paper, 50c.

Belief and Doubt.

Prairie Province, by J. C. Hamilton, M.A., LL.B., of Toronto, with New Maps, Views, and Illustrations. (In Press.)

Belief and Doubt.

Dyspepsia and its Kindred Diseases, by Dr. W. W. Hall, author of "Health by Good Living," "How to Live Long," &c. Cloth, \$1. (In Press.)

Belief and Doubt.

Roman Catholicism, Old and New, from the standpoint of the Infidelity Doctrine, by the Rev. J. Schulte, D.D. Ph. D. (In Press.)

Belief and Doubt.

For sale by all booksellers, or sent by mail, postage free, on receipt of price.

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