PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA

VOLUME LI. No. 22.

TORONTO. WEDNESDAY. JUNE 2, 1880.

WHOLE No. 2639.

Literary and Religious.

REV. DR. RYCKMAN'S ADDRESS AT THE M. E. GENERAL CONFERENCE.

Bishop Bowman said: "The fraternal delegate from the Methodist Church of Canada will now be presented by Dr. Cummings, of the New England Conference."

Dr. Cummings said :

Mr. President,-The Methodist Church of Canada claims a common ancestry with us. Bishop Asbury, who said that, if spared, he would visit Canada before he died, sent the first Methodist ministers to that country, which, on our early minutes, was connected with Lypn, Hartford, and other New England towns. The memory of William Losee. Darius Dunham, Nathan Bangs, and other noble and worthy men of that early time, is cherished by them in common with us. Separating from us by the force of circumstances in 1828, there has ever been between these two churches cordial and fraternal re-

occasion by one of their most eminent minis- which are cherished towards, you by the ters-one who has held high offices of trust, | Church which I represent. I feel, however, from the superintendency of a circuit to the presidency of his Conference; one whose and yours in Canada, that you need not be scholarly attainments, whose integrity and ashamed of them as members of the great high moral worth, have given him a high Me hodist family to which you belong. They place in the esteem and confidence of his are a noble band of men, werthy successors brethren.

I have only, Mr. President, to present you, and through you to the General Conference, the Rev. E. B. Ryckman, D.D., fraternal delegate from the Methodist Church of Ca-

Dr. Ryckman was received by a rising vote, and with acclamation. He said:

Bishop Bowman, Dear and Honored Fathers and Brethren,-I am truly thankful for an introduction so kind and flattering, but generally such an introduction increases the not forgotten how to exhort; they can pray difficulty of speaking on an occasion like this like Elijah, can shake their congregation with I have been delighted to observe the enthusiasm with which you have welcomed other fraternal messengers. I have hardly dared to hope for so cordial a welcome for myself. You were glad to receive the English brethren, because they represented the Church which is the mother of us all. You gave the mission on the other side of the world, as delegates from the South a warm greeting, for they are your own flesh and blood. And yet, for whom should the mother feel a warmer affection than for her own child? and the Church I represent stands in that rela- have been all alive, up with the morning's men have done more than we have, by our vour hand, and from the beginning until now there has been uninterrupted intercourse between us. The Daily Advocate of May 3rd, referring to the General Conference held in this city in 1836, gives the names of William Lord and William Case in the list of accredited members of the Conference. They were the delegates from our Canadian Methodist Church, and ever since then, at every General Conference, you have received our messengers, and every four years we have been favored with visits from you.

I find on my present visit that I am not readily recognized by some of the members of the Conference under the present name. The Church recently changed its name, and that not for the first time in its history. At first we were called Episcopal Methodists. In 1833, uniting with the Methodist Church in England, we changed our name (not our -identity), and were called Wesleyan Methcdists. In 1874, uniting with the New Connexion, a very respectable body in Canada, we dropped the "Wesleyan," and the united Church is now known as the "Methodist Church of Canada." We are the same body, however, whom you have known so long as "Wesleyans," and with whom you have sustained such unbroken friendly relations.

In the course of my ministerial life I have been stationed, three or four times, on the borders of your territory. At one of these stations I preached every Sabbath afternoon across the line on American soil, and I think I may say, to the strangest congregation to whom I ever ministered - a congregation of intelligent and excellent people, but made up of Universalists, Adventists, Baptists, Congregationalists, Episcopalians, Methodists, and nondescripts of every class. They needed preaching, if ever a people did; and as they gave me a fine opportunity for usefulness, and some other inducements besides. I preached to them. (Laughter.)

A have had opportunities of becoming acquainted with your ministers; have had pleasant interchange of fellowship and work with them, and now and then have looked in upon your Conferences. I have seen Bishop Simpson in the pulpit, and heard words I shall never forget. I heard on the missionary platform one of the bost pointed, practical, full of information and

Foster, through a volume of his which, I supose, has been read wherever the subject of heart purity has enlisted the attention of godly men; that is, wherever the Methodist standard has been planted around the wide world. And surely the scores of members of this Conference, whose books lie on our tables in Canada and fill our libraries, cannot be regarded as "strangers and foreigners, but

In the country from which I come, we are accustomed to speak of the people of this country generally as cousins. The phrase is.

have entertained a true fraternal affection,

as certain also of your own poets have

household of God."

"The bonds of holy brotherhood are strong; A common name and heritage we share; Sections and fends cannot estrange us long We are a band of brothers everywhere."

I very much fear that I shall not be able o put heart enough into the words that I shall utter to express adequately the warm They send their greetings to us on this respect and affection, growing year by year, as I am speaking in the name of my brethren of Losee, Bangs, and Case. They are true men-true to the Head of the Church, proclaiming explicitly his true sacrifice in expiation of human guilt; true to the Holy Scriptures, maintaining their miraculous inspiration and divine authority; true to the people to whom they minister, respecting and advocating their rights and privileges true to their antecedents and the grand name they inherit of Methodist preachers. They can preach with heavenly power, and have old-time revivals, and are ready for any service or sacrifice, or honor for that matter which the Church may have for them, and would not allow the Methodist Church of Canada to want a man for a President's chair, a city pulpit, backwoods circuit, or a long as they have breath in their bodies; up as an independent Church in 1828, they sun every day, and have exerted more influence than any other body of men in moulding and directing our national life in Canada.

> At our late General Conference, nearly two vears since, we reported 1,165 preachers, an increase of 134 during the quadrennial period, and 122,600 members, an-increase of 20,500, or 100 a week throughout the quadrennium. According to the figures presented to that Conference by your delegate, Rev.Dr. Upham, in a very admirable and comprehensive address, you were blessed with an increase of 765 per week throughout the preceding four years, whence we have the following comparison: while the number of your preachers was ten times greater than ours, and the number of your Church members sixteen times greater than ours, the rate of your increase was only eight times greater than ours; whence you may infer that we have something of the genuine Methodistic fire and power and effectiveness. (Applause.) We give the praise to God. Our success is the result of his blessing on our faithfulness to the vital dectrines of salvation-to wit, the thorough sinfulness of man, the redemption of the race by Jesus Christ, justification by faith alone, regeneration and sanctification by the Holy Ghost, everlasting punishment for the persistently impenitent, and everlasting life for the righteous.

It is an observable fact that other bodies of Christians who do-not hold and preach these doctrines as we do, do not flourish in tion report themselves as Methodists, less within our reach, we think we can produce a than 5,000 call themselves Universalists, and book a little better forus than any other now less than 3,000 Unitarians. These plants do in existence. (Applause.) So our laymen not grow on our soil. I do not think there watch us in this revision, and they are grand are open and regularly occupied four Uni- men; but we can match them man for man; Universalist churches, in all the Dominion.

We have now six Conferences, and must to small Conferences; but our work is so General Conference every four years. That rapidly extending in Manitoba and the Pacific coast that we must soon have Conferences there; and our older Conferencesas the London, for instance, with 840 preachers and 38,000 members-must soon be di-

Our people contribute for the promotion of our missionary work with still increasing addresses I ever listened to ;-racy, liberality. This year they will lay upon the altar of missions an offering of \$250,000, or manly eloquence—from your missionary an average of \$2 plus per member. (Apsecretary then, now Bishop Harris. I have plause.) . More than \$100,000 of this is ists in Canada! Who knoweth whereunto seen and heard Bishop Peck many times, and special. Our Missionary Society, in carrying this may grow? I spoke just now of the mutual agreement as to the partition of the Scriptures; the reasonableness and naturalthink I may claim an intimate acquaintance on its work got, into debt. As a man goes | moulding influence of the Methodist body in | mission field so as to take possession of the | nees of the supernatural in Christianity; the with him, for years ago I was admitted to a into debt for a farm which he hopes to pay public affairs. I cannot speak as a prophet. participation of his "Central Idea" I have for out of the produce of well tilled fields, so I scarcely dare ask a question. May not the expeditious manner possible; the possibility Lord Jesus Christ. But while interested in This is surely a remarkable record.—Rehad a blessed acquaintance with Bishop by extending our missionary fields in faith result be a republican government at Ottawa? of a Pan-Methodist hymn book; the practi- the freshest solution of all these problems, ligious Intelligencer.

But this burden is now removed. We now dism shall prove itself equally influential, by have our farm, and paid for, with a surplus | the time we have a president at Ottawa you when the canvass is completed of perhaps | will have an emperor at Washington. (Apthe enlargement of the fund for the benefit | plause as an intimation that you accept the of superannuated preachers.

Perhaps—I say this very modestly—of all the religious bodies on this continent. we fellow-citizens with the saints, and of the must be permitted to bear the banner in the matter of missionary contributions. We have no objection that others be provoked to love and good works by our example. You are aware that Methodism everywhere, and Our American Cousins." But you we have in other things besides money offerings, has always been accustomed to regard as bre- had a stimulating effect on other Churchesthren; and for you, for sufficient reasons, we Dean Milman apoke of Methodism as "God Almighty's wooden spoon with which he stirs the Churches about." There can be no dispute as to the stirring up. Long since other Churches began to adopt our revival principles and methods, our popular hymnody, our out-door services, our lay agencies; indeed, our methods of presenting to every man the honest offer of salvation, without any reservations resting on inscrutable decrees, which, after all, might nullify the offer. They are breaking away from old limitarian influences. Some of the more rigid have complained of the "Arminian tendencies of a Calvinistic clergy," of a "growing distrust as to the propriety and policy of giving free and fearless expression to what some call the unpalatable doctrines of the Bible." So it comes to pass, partly, at least, through the stimulating influence of Methodism, that there are Churches whose relation to a rigid Calvinism is similar to the relation to mother earth of a certain lion, which must have been some what of an original, must have developed strong Arminian tendencies, and is thus described by John Milton in his account of the creation:

> "Now half appeared The tawny lion, pawing to get free His hinder parts."

(Laughter.) When Dean Milman said "wooden spoon, he was reflecting on what he regarded as the low intellectual or educational status of Methodism. But his racy phrase will no: apply to us. We preach the gospel to the humble, it is true, but it is also true that many of the largest and finest churches and most cultivated congregations are Methodist. We serve the poor, and in the providence of wherefore ye need not be ashamed to call God the rich serve us. We take care of the system, but in the men whose business it was them brethren. Since the time you set them | bottom of society, and our love and fidelity | to make it operative and efficient. What we | sermons besides. It is not because we do work their way to the top. No body of want is a new-nay, the old, sweet, heavenly not think and speak out what we think; nor odicals, to disseminate a sound Christian education and a pure Christian literature. Pre-Canadian material to begin with, was polished filling the world with the millennial light and and graduated by your Middletown University. Our editors, both East and West, in Halifax and in Toronto, are well furnished men, men who look up and look out, and wield right effectively this arm of the

Church's nower. You may be surprised but glad to learn that in our ecclesiastical affairs, we in Canada are eminently republican. We have had but two General Conferences, and in these we have had laymon in equal numbers with the ministers, and equal in voice and vote and influence. We have learned that we have nothing to fear from the laymen, and much to profit. They are ever ready for reforms and improved methods in management and temporalities, but strongly conservative in spiritual things. They are outspoken in defence of the old Methodist doctrine; stand by the class-meeting as a test of membership; watch the revision of the hymn-book with a jealous eye, and see even the old unused hymns go out with a pang. Our hymn-book is passing through the process through which yours has just gone. - Instead of adopting the English hymn book or the American hymn-book, we think we are old enough and big enough to have one of our own; and by taking the best of yours, and like manner. While 700,000 of our popula- the best of the English, and of every other tarian churches, nor as many as half-a-dozen whereas, if I see aright, it requires three or four, five or six of your best preachers to hold the balance properly with two laymen. We soon have twice as many. We are opposed elect a President and Vice President of sounds very republican-very American. Your bishops are kings in other respects than the life-long tenure of their office-kings of a most regal line. But we have so many and so willing brethren that we can afford new ones every quadrennium. (Laughter.) In each Annual Conference we elect our President for the year. Our Chairmen of Districts are elected by the rank and file. Our Stationing | revivals of religion, or training the young to cumstances. There are questions that con-Committee are elected by the brethren to be an early consecration to God and his service cern the race—the person and character of stationed. How republican are we monarch. in every department of Christian work; or, God; the origin, nature, and destiny of man;

and hope, we got about \$70,000 into debt. | (Applause.) And if your monarchical Metho \$70,000 more for church extension and for | plause.) I suppose I may interpret your ansituation thus described. (Laughter.) If you are so minded, we should make no objection but as we intend to maintain the statum quo, perhaps it would be better for the world that you should do so too.

The organic structure of our Methodism is admirably adapted to give it stability and enlargement. That we should become in any degree boastful of our success and growth has been strongly deprecated on this platform, again and again, during the past few evenings. But, fathers and brethren, there seems to me to be another side to this matter. That we should grow is nothing for us to boast of. It would be a shame for us if we did not grow. Our scriptural and powerful doctrines; our lithe and elastic mode of procedure; our itinerancy admirably adapted to begin the work in sparse settlements where other Churches can hardly go; the minister to labor in word and doctrine; the local preacher and class-leader to cooperate in government and spiritual instruction; the steward to have oversight of temporal interests—each working in his appropriate sphere, and all acting in unison with reference to a common end—all this forms a combination for stability and efficiency not to be surpassed. As individual Churches we have all the corporate effectiveness which belongs to the Congregational system, with the additional advantage of being connexional -connected by a bond of union which enables us to co operate as a unit; each developing it own spiritual life, yet all assimilated by a common standard of doctrine and discipline into one body; compacted together, yet acting freely through all its members; stable in structure, yet flexible in administration; conservative in principle, yet aggressive in work; thoroughly furnished with every instrumentality for the extension

of its boundaries, whether in the home or foreign field. What remains is to make this admirable system of doctrine and government more and more effective by properly working it. If we have not made the progress that we desired, the failure is not traceable to defects in the theory or constitution of our Church; the fault has not been in the which is not consuming but kindling lifeglory. (Applause.) Dear fathers and brethren, we rejoice greatly in gratitude for the prosperity God

has given you, but we cannot take time to say what we think on this point, nor to tell remains to be seen; though I will say, in passyou how we view your triumphs in all the ing, if it is worth the breath to say it, that world. But let me say that we think the if he makes no more impression upon an gathering of the representatives of the Methodisms of the world to confer with respect to the needs of the world, and how to meet those necessities, is well-timed in young man shall arise who desires to teach this stage of our history and in the present juncture of religious opinion and belief, truth attered by any godly man is inspired: Methodism is cosmopolitan. It is not a provincial Church. It is not a Church numbering among its adherents only those who speak one language and are descended from one race. In all lands, among all languages, amorg nations of all habits and customs in the wirld, Methodism is to be found. The various branches of the family certainly means something else, we do not should fraternize. We fraternize easily with seek to put a lock on his understanding or on Christians of other names. We unite with them in the most cordial way in the publication and circulation of the Scriptures: we labor with them in the promotion of revivals of religion; we invite them to our communion tables, and sit at theirs when they invite us; and that catholicity of spirit have been heard of if they had not been which we feel and manifest towards other denominations, we ought to feel more intensely and manifest more evidently among ground, the endorsation of a Methodist ourselves. This Ecumenical Conference is pulpit, when they want to teach doctrines the noblest attempt ever yet made to give visible expression to our Methodistic unity, and it will arrest the attention, attract the sympathy and call forth the prayers of thousands upon thousands of Methodists who, although separated by wide distances, some of David's prayer mine, "Keep back thy servant | twenty years as pastor of the Lafayette them by intervening oceans, are yet one in doctrine, one in spirit, one in the love of common work. May our geographical separation be the most serious that shall ever divide us! The result of such a Conference must be good. Whether the subjects of discussion be general, such as the right way of maintaining | which in special emergencies may claim spethe sanctity of the Sabbath, or disseminating cial attention, yet certain fundamental truths talk with some one on personal religion. a healthful Christian literature, or promoting if the subjects should be more particular, a the inspiration and authority of the Holy world for Christ in the most systematic and person, life, and complete mission of the

cability of a confederation of all the Methodist bodies under the shining sun of heaven on a well-understood fraternal basis; we the blessings of the Head of the Church. (Applause.)

as it has ever been. I should have been alarmed a few weeks ago, had it not been for two things—I am not easily alarmed, and I know how ingenious newspaper correspondents are in getting up a scare. I saw a letter written from this city to a New York paper, in which it was said that you were to have much trouble at this Conference legislating about heresies and heretics. I read that for some time prior to the meeting of this Conference, a "preternatural stillness pervaded the denominational atmosphere." The cause of this "dead calm" was that the Church saw itself face to face with an unnamed crisis of such importance as to belittle all such questions as the presiding eldership, the limitation of the pastoral term, the election and functions of bishops, and the residen of your distant missionaries to the home government." I read that "issues on grave questions were unavoidable, forasmuch as it was no secret that some of the oldest, ablest and most honored men of the Church had disclaimed allegiance to the teachings of John Wesley and Richard Watson, and that metropolitan preachers, college professors, editors and bishops had lectured, written and preached strange doctrines contrary to the standards of the Church, and had been unrebuked," with much more of that sort. I thought that was most portentous. No wonder the "dead calm," but great wonder as to what is to become of our boasted identity of doctrine all round the world, should all this be true. I have nothing to say respecting your affairs. . I can only say that we in Canada are not troubled with many heretics, and our Conferences occupy their time with other and more satisfactory work than prosecuting their brethren for departing from the faith. This is not because we have not many ministers concerning whose doctrine and teaching it is our duty to inquire, for we have 1,200. It is not because we have no creed from which to differ, for we have the longest creed in Christendom-Mr. Wesley's notes on the New Testament, and fifty-two anointing from on high; the baptism of fire is it because we put shackles on the intellecgiving, power-imparting; then shall we stand | probationers for the ministry; but, brethren. forth before that Churches and all men con- it is because year by year there is a growing sident Nelles, of Victoria University, good | fessed as one of God's chosen instruments for | confidence in and attachment to the statements and interpretations of essential truths made by John Wesley. And if now and then there arises one-and we have had but one for many years-what may appear now, since a certain garrulous colonel paid us a flying visit. audience in Cincinnati than he did in our Canadian cities, he might as well have saved his breath. If, I say, now and then, some that the Bible is inspired only as the or to sentimentalize the atonement into a mere manifestation of the infinite Father's love for his sinning and suffering children; or preach that the word "everlasting" certainly means never-ending when applied to the reward of the righteons, but when applied to the punishment of the wicked as his lips. He may believe such doctrine if he wishes, and preach it, too, to his heart's content, but he must get outside of a Methodist pulpit to do it (applause), or he will be put out. (Applause.) We can feel under no obligation to give to men_who_never would taken up and made by the Methodist Church and ministry, the prestige, the vantage

> which, as a body, we reject. (Applause.) If I were to take upon me to give any advice or to make any suggestion before this Conference, I should be chargeable with wasting your time, and would need make also from presumptuous sins." I am concerned to report only what we think, and say and do in the Dominion. We hold that every Christian minister is bound to maintain the in a little prayer-meeting God tursed the whole truth in Christ and Christianity. While there are special aspects of truth demand the first place in all times and cir

and seeking to know and do all the spiritual truth within our reach, we rest assured that the truth for us, for this age, for any age, is shall have the prayers of all good men and the truth in Christ about God and man, and that truth we are bound to guard against caricatures and adulterations. However price-We flatter ourselves that we do not need less the moral truth in nature, in science, in an Ecumenical Conference for the purpose of art, in poetry, in history, in philosophy, in all harmonizing our theology or rectifying our the provinces of civilization, and however symbols, for Methodist theology is the same that moral truth may link itself to the truth as it is in Jesus, this is the royal truth after all. We seek to avoid, and think we sugceed, being narrow-minded, one-sided, limited, stationary, but we do not dream that we have yet exhausted the power which is in the fact of the universality of the atoning work of Christ; the universality of the honest striving of the Holy Spirit to save every man; the witness of the Spirit; entire sanctification, and such collateral teachings as have been denominated our peculiarities. We do believe that we have the grandest, truest, best system of theologic thought known among men; a system that commends itself to our spiritual instincts and aspirations, those preparations of the heart that are there by the fiat of the Father who fashioned it; a system that commends itself to our clamant needs, brought upon us by our stupidity and sin. It is spiritual fact answering to spiritual fact. It is living bread to souls hungering after the living God, the living Christ, and a living religion. As the years roll on, brethren, our convictions grow warmer and warmer, and go down deeper and deeper, that the problems of our wearied and troubled world are solved satisfactorily only by those truths which we have received, and which for 140 years we have been engaged in preaching.

> I cannot think of sitting down without assuring you how sincerely and deeply we have sympathized with you in the losses which you have sustained in the death of so many great and good men. Bishop Janes had visited us in Canada, and we knew him and loved him. Happening to be in New York at that time, I had the mouraful privilege of looking upon his pale face as he lay stretched out for burial, and listening to the brotherly words of his colleagues in office, and to the warm hearted testimony to his excellence borne-by that noble man, the missionary secretary, who since then has gone down himself to the river of death, but finding it, in his own triumphant phrase, "bridged by the atonement," passed quietly over to the better land beyond.

And when Bishop Ames died, the wise legislator, the able administrator, the powerful preacher, we felt that your loss was the loss of all Methodism, and we mourned with you. And when, before this year was a week old. you suffered still another bereavement, and the scholarly, patriotic, philanthropic Christian. Bishop Haven, was called to his bright reward, we again wept with you, but thanked God that he had given your Church such a man. If you will indulge me in a purely personal reference, I will say that the death of Bishop Haven will always be associated in my memory with the greatest sorrow of my own life; for just at that time death entered into my own father's house in the vicinity of Hamilton, Ontario, and removed. before she had reached the allotted limit of human life, a mother whose kindness and firmness in the perilous passages of youth, taught me integrity and manliness, and good sense and duty; and at the very hour when you were standing by the open grave of Bishop Haven, we were committing to their long rest the remains of that beloved mother. The same Almighty grace sustained both. He could say, "There is no river here; it is all beautiful." She testified, The light shineth in darkness." We know that holy and useful lives terminating here begin a grander service in a higher sphere. and we know when we see their sun declining in the golden west that it will rise again bright and beautiful and glorious in the everlasting east, but we almost wish sometimes that it might appear over our horizon again. But it cannot be. We may join them in a better land, where

"They shine in the light of God: His likeness stamps their brow Through the valley of death their feet have trod. But they shine in glory now."

Or. Cuyler's record of work is greatly to his credit. At the recent celebration of his Avenue (Brooklyn) Presbyterian Church, he stated that in his early life he hesitated between the ministry and the bar, but that scale, and he never regretted the choice. He also stated that he never allowed a day to pass without a visit to some family and a During his ministry the Sunday-school has had 4.500 children enrolled; of these 427 have joined the church and nine have entered the ministry. He has preached 2,000 sermons, received 3,059 members, and lost but one Sunday's work during the entire 20 years. He has contributed 1.600 articles to the articles press of the country.

The Family Treasury.

Be Just and Fear Not.

BY DEAN ALFORD.

Speak thou the truth. Let others fence And trim their words for pay; In pleasant sunshine of pretence Let others bask their day.

Guard theu the fact. Tho' clouds of night Down on thy watch-tower stoop; The thou shouldst see thine heart's delight, Borne from thee by their swoop !

Face thou the wind. Tho' safer seem In shelter to abide. We were not made to sit and dream: The safe must first be tried.

Where God hath set his throne about, Cry not, "The way is plain;"
His path within, for those without Is hedged with toil and pain. One fragment of his blessed word.

Into thy spirit burned,
Is better than the whole, half-heard, And by thine interest turned. ---

Show thou thy light. If conscience gleam, Let not the bushel down; O'er hamlet, tower and town.

Who creeps to age from youth, Failing to grasp his life's intent Be true to every inmost thought:

And as thy thought, thy speech;

Woe, woe to him on safety bent,

Presume not thou to teach, Hold on, hold on i . Thou hast the rock;

What thou hast not by suffering bought,

Scatters their shifting strand; While each wild gust the mist shall clear. We now see dama.

And justified at last appear We now see darkly through, The true, in Him that's true.

Lives of Beauty.

The longer I live, the more fully do I appreciate a certain style of life that is quiet, but full of self-sacrifice, retiring but patient, peaceable and steadfast. Such lives make so little stir by the side of the noisy, demonstrative goodness of others, that they are not apt to be properly valued until they are gone. When you stand above the dead hands so thin and white, closed forever on some little bud put into them, then-how you miss something, not a noise, not a bustle, but a great work, a useful life. It is one silence that makes another silence appreciated. It is in the hush of death that you miss and value that life that went about with such noiseless and yet such beneficent step.

Looking back from the darkness of such an

hour, one can see that this life was like the shining of a star, without a sound, but there was the light. Are not such quiet but strong conservative forces in the world worthy of much praise? They are blessed elements in the home life. They bear the burdens, make the sacrifices, say the charitable words. They are the rallying centres around which diverse characters group themselves, united to one another because united to that centre. They are the nurses in sickness, and the comforters in sorrow. They bring back the wandering son, they wait on the querulous old father. If daughters, they are like mothers in that care which rises up till it overspreads all need. If mothers, they are like daughters in that ministry which stoops to the notice of the smallest want. These lives are such healthy contributions to that which is beneficent in society. They may not be known very much beyond their neighborhood. They do not make a bustle and go about with a town from one end to the other. They stay in their places and quietly shine. Light. though, is the strongest when concentred. In their neighborhood these lives have an innuence that they themselves are little conscious of. They are the peacemakers, the comforters, the doers of little neighborly ser vices, the strong bonds of charity and love

In the Church of Christ, how the minister appreciates these lives! They are so consistent, sweet-tempered and steadfast, never saying or doing things that keep him forever travelling to straighten out. They are not making rents which he must be continually closing up. He can leave them to themselves, knowing that they are always bringing stones of strength to the walls of Zion. They may be among the back seat Christians in any services in God's house, for their retiring disposition may detain them in the rear, but their example puts them in the front seat at once. In good works they lead off, though never aware of it.

When they die, it would be like them to go very quietly, even suddenly, as if they wanted to make as little trouble for others as possible. They may go so abruptly that they have no time to leave a dying confession behind them, but you never care to ask how they died, so consistently have they lived. It seems a very natural and reasonable thing that any time they should go to heaven, their lives are in such harmony with its laws. There are some really good people who, we feel, will go to heaven; still there are certain inconsistencies about them, and when we think of their going to heaven, we feel that there may be the shock of a collision with their heavenly surroundings-it is like a river rushing with chafe and fret into the sea. But in the lives we have pictured, the river so meets the sea that it is hard to tell where the river leaves off and the sea begins. To these, heaven is simply to go on doing for others. ministering and making happy. At once, they wait on a parent, a child, a brother, a sister. making heaven still more heavenly. When some people go to heaven, we think how much they will get from it; but in the case before us, we think how much they will give to heaven.

Though they have been such comforters in life, they make many sorrowing hearts when they die. Our consolation is, that they leave

upon .- Rev. E. A. Rand, in Christian Intelli-

Preaching of Bishop Wilberforce.

One who knew him intimately once said to him, "Do you not think that if a man must preach extempore he had better be unprovided with notes of any kind?" "Tell me why?" "Because notes are so apt to puzzle one. They are like something pulling at the sleeve, and only serving to put one out." "No," he replied, alowly and thoughtfully "it is certainly not the case with me. I must always take something up in the pulpit with me. I feel so nervous else." "You nervous?" "Yes, indeed; I require to have something before me, if it be but a bundle of even when he was known to be furnished with a written discourse (or at least with the nearest approach to such a document which he ever allowed himself), he would sometimes use it wondrous sparingly, enlarging with considerable unction and great fluency as well as felicity on some aspect of the subject which suddenly presented itself, and for which he had evidently made no written preparation. Here again, however, it would be well if those who mistake the power of talking in the pulpit, for the art of preaching from the pulpit, would attend to the statement which Samuel Wilberforce once made to a friend, that "he owed his facility of speech mainly to the paius his father had taken with him that he might acquire the habit of speaking. The elder Wilberforce used to cause his son to make himself well acquainted with a given subject, and then speak on it without notes. Thus his memory and his power of mentally arranging his subject were strengthened." Mr. Pitt in his boyhood was trained in the same way by his father, the great Earl of Chatham. It constantly bappened, in fact, that Wilberforce was constrained to preach when to write out what he proposed to say was simply impossible. A brother prelate relates that on a certain occasion he heard Wilberforce describe with such singular eloquence and power the effect upon the soul of the clearing away of intellectual doubts, that he begged to be shown the MS. from which his friend had been preaching. The Bishop of Oxford put the document into his hands, turned to the page which contained the

But, as already hinted, this facility of expression and readiness—however it may have been aided in his case by genius and natural aptitude for speaking—was the result of something else besides practice. There had gone before the patient labor of many years. There is in truth no "royal road" to excellence in this department. Very instructive is it to find repeated entries in Wilberforce's diary of early risings "to write greater part of sermon." His diaries teem with such entries as this-" Up early, and be unsuitable, so changed subject and preached extempore." Nothing, however, but that mastery of the art of preaching which results from laborious painstaking could have enabled him to do the thing he speaks of, however much he might have desired it .- Quarterly Review.

passage inquired after, and showed him a

How Far!

It is often a question with Christians how far they may go in certain directions without conspicuous and flaring torch, dazzling the dishonoring their religion, or bringing upon themselves the penalties of the Church. They are believers; they desire the name; they wish the honor and blessing of those who stand fairly in the Church; but their demand is that they shall have the liberty of going to the utmost limit of possible privilege in the way of worldliness. The young man asks how much freedom he that give a neighborhood the character of a can have in the way of cards, and dissipation, and the current frivolities; the young lady inquires how often she may dance, and where she must stop in gratifying her sensual propensities; and men and women study up their position and relations, and conclude that just so far as they can they will go, even if it lead them to the very verge of scandal itself.

> Now, all such people are in bondage to the flesh. All they have of religion is of the legal spirit; the glorious liberty of the gospel they have never experienced. They are in the Church, not constrained by the love of Christ, but bound by a set of rules, and regulated in their conduct by a simple deference to Church authority. They live try ing to fix for themselves the dead line of their privileges, beyond which they will, perhaps, not wish to go, because it will subject them to criticism, or possibly discipline. It is not surprising that they find religion dull and unsatisfactory, and the Church full of stupid people, poor preaching, and dry prayermeetings. How could they find them any-

> It is the meaning of the gospel, and the expectation of the Master, that they who are believers shall be more concerned about their nearness to the Master than their liberty to get away from him. Jesus calls on his people to come to him, and have comfort and joy in communion with him, which shall, by its blessed experience, cause them to crave it more, and to count all things but loss in comparison with it. He offers them the bread of life; he provides for them the water of life. They are the impure streams of the world, and bitter fountains of the flesh. He presents himself, and he would have all his followers and, feeling that in him is their all, to say:

gests how fair a land their sun now shires proof that he has not yet fully accepted or term widow, etc. When it was all made taken the yoke of Him who calls him, and plain to him, he ceased to feel injured and offers him safety and rest. What we need is not the liberty of wandering, but that so much like a native. One day Hettie and disposition which will draw us habitually her papa failed to agree upon an important nester and neater to the Saviour, and inspired by his holy word, warmed by his gracious Spirit, and fostered and cherished melted into tears and exclaimed, in pure in communion with himself. When we rightly know him and the power of his resurrection, we will quit bearing on the ecclesiastical ties that fasten us to our places; we will let them lie loosely in coils around us, while we sit in reverent devotion at his feet .- United Presbyterian.

Health in Schools.

It will be a happy moment for the health blank paper." And many will remember that interests of humanity when the process of education" is made to include training with a view to the eradication of inherited disease, the repression of morbid idiosyncrasies. and the scientific—that is, physiological and psychological—culture of such faculties and attributes of the mental and bodily organism as shall conduce to perfect health. One step in this direction will be taken when the professional trainers of youth and managers of schools generally are brought to recognize the scope and importance of the work in which they are engaged. At first we must probably be content to struggle for a better hygienic condition of schools and schoolbouses than at present prevails. Although Russian authorities on this subject think the English school system perfect from a health point of view, and envy us our advanced position, it would be folly to shut our eyes to the fact that there is much in the regime of child-life which is eminently unsatisfactory both in families and "at school." In respect to the food, the clothing, and the habits of the young, much remains to be accomplished before we shall even approximate to a perfect system. Meanwhile, it is, perhaps, in respect to the ventilation of school-rooms, the length of time spent in study, the method of studying, the posture of body long maintained, and the management of light, with the consequent strain on the eyesight of children, and of growing youths of both sexes, improvement is most urgently necessary.— Lancet.

The Right Kind.

It was an express train, with only a half dozen stops for the day. Elsie Lee had a ticket for the last stopping place. It was blank sheet of paper, inscribed with the single rather tiresome to the young girl, riding hour after hour, with no one to speak to. The country was levely, to be sure, but Elsie was lonely for all that, and was glad when the newsboy came in.

Nothing but "Dailies!" She cared for none of those. Then he came with a pile of books. Perhaps here was something to wear away the monotony of the ride.

Pretty covers and engravings made the book the boy left in her seat look very attractive. In the middle of it she plunged, and not till he came back, and twice asked wrote sermon. When in church saw it would | for it, did Elsie realize that she was absorbed in the very class of books her mother had never allowed her to read.

She closed it quickly, vexed that she should have read it, for even a moment, when she found out what it was.

"Good morning, Miss Elsie !" sounded at that moment a familiar voice. "Why, Walter! how came you

Elsie exclaimed. "Have been in the other car till now." never dreaming I had a friend so near.] thought you were going to buy a book as I came

in. Didn't it suit vou?" "No," said Elsie, "it was one of these vonderful stories that we know could never happen: quite unlike real life; that mother says profits no one, and she does not like me to read."

"And you think reading one would hurt vou ?" : " Yes,"

Walter laughed a little incredulous laugh

Elsie was pained, but she said, bravely: "I'll tell you, Walter. In the first place, my mother would be displeased if she knew of my doing it, and that would hurt me Ther," she added, and it cost her a good deal to say this, " It I had got excited over that book, as I am certain I should if I had read it through, my hour of devotion in my closet to night would have been sadly broken up. If I have exciting things, I want the right kind—those that excite me to better thoughts and better deeds."-

Walter made no reply, and soon began talking of something else. But Etsic's words followed him, and many a time afterwards he was kept from reading, and from other amusements as well, that excited him in the wrong direction.

Hindoo Widows.

The war will make a large number of Hindoo widows, of whom there are already no less than eighty thousand between the age of six and sixteen! A mere child five or six years old, who has never lived with her husband, may become a widow, and by the custom of the country she is forbidden to marry again. To become a widow is the most dreadful fate that can beiall a Hindoo woman. Since auttee is abolished by law, she can no longer cast herself upon her husband's funeral pyre, but must live on in misery and disgrace. She takes off all ber ernaments, which were never off her person since her marriage-wears coarse clothing. cuts her hair off close to her head, eats a expected to rejoice in it, to turn away from given portion of the coarsest food, is not allowed to mingle with the family, as her presence is a contamination, but is a menial for all the household as long as she lives. It see in him that which is altogether lovely, is no wonder that she prefers suttee to such an existence. One day our little son came run-"Whom have I in heaven but thee? and ning to his papa with flashing eyes, dilated on earth there is none besides thee; thou nostrils, and quivering flesh, saying, excit art the strength of my heart, and my portion edly: "Papa, Hettie calls me the son of a orever." widow. I won't stand it; I'll kill her if she It is always discouraging in a Christian says it again." His pape explained to him

insulted, and was ashamed that he behaved point, when he said : " You are no longer my good little daughter." She immediately Hindoo: "Then I will be your honor's little slave!"-a purely native idea and expression. I mention these two incidents to show the power of Hindooism even over Europeans, and the difficulty of resisting its influence. Children born of European parents, and brought up here, become more or less Hindooized, and unless carefully watched and taught, will adopt the native manners, ideas, language, food, and superstitions as naturally as a bird plumes its feathers .-Wm. Mansell, M.D., India.

'Tos He Was a Baptist.

The Baptists must begin early to indoctrinate their Sunday-school pupils. In a Baptist exchange we find the following: A zealous Congregationalist, during a visit among Baptist friends in Pitteburg, accepted the invitation of the superintendent to be present at the Sunday-school, and take a class of little ones just sent up from the infant department. The lesson introduced John, the disciple of our Lord. As older heads have often confounded him with that John who "came preaching in the wilderness," the teacher felt anxious to bring out his personality clearly; so she asked:

" By what name do you know this John?" "John the Evangelist." " John the Revestor," "John the Beloved," answered the eager voices.

"Why was he called the Beloved?" con-

"Because Jesus loved him best?" "Why did he love him best?" persisted ou: friend.

Imagine her discomfiture when a sweet voice lisped, "'Tos he was a Baptist!"

A Minister's Wife.

She sustains peculiar relations to the community. She is human just as other women are, yet everybody expects her to have qualities that raise her above the common weaknesses of life. Says an exchange :-

"Everybody expects the minister's wife to be a model, and quite removed from all the trailties and illuesses of mankind. She should be warranted never to have the headacle or neuralgia; she should have nerves of iron and sinews of wire. She should be cheerful, intellectual, pious and domest'cated; she should be able to keep her husband's house, cook his dinner, light his fires. and copy his sermons. She should keep up the style of a lady on the wages of a day laborer, and always be at liberty for 'good works, and ready to receive morning calls; should be Secretary to the Band of Hope, the Dorcas Society and the Home Mission. She should conduct the Bible-class and mothers' meetings; should make clothing for the poor and gruel for the sick; finally, she should be pleased with everything, and never desire any reward beyond the satisfaction . 1 having done her duty, and other people's

Home Conversation.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudge y to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intellisent if they enjoy in childhood the privilege of listening daily to the conversation of inteligent people. We sometimes see parents who are the life of every company they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stories sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people-a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant conversation, and what unconscious, but excellent mental training is lively, social argument. Cultivate to the utmost the graces of conversation.

Times for Taking Food.

Nature has fixed no particular hours for eating. When the mode of life is uniform, it is of great importance to adopt fixed hours. when it is regular, we ought to be, guided by the real wants of the system as dictated by appetite. A strong, laboring man, engaged a hard work, will require food oftener and in larger quantities than an indolent or sedentary man. As a general rule, five hours should clapse between one meal and another -longer, if the mode of life be indolent; shorter, if it be very active. When dinner is delayed seven or eight hours after breakfast, some slight refreshment should be taken between. Young persons, when growing fast, require more food and at shorter intervals than those who have arrived at maturity. Children under seven years usually need food every three hours; a piece of bread will be a healthy lunch, and a child seldom eats bread to excess. Those persons who take a late supper should not take breakfast till one or two hours after rising. Those who dine late, and eat nothing afterwards, require breakfast soon after rising.

Fix the Gate. Instead of climbing over, going around or lifting a rickety gate several times a day, fix it at once. Every time a person passes through such an entrance, he is reminded of something which needs immediate attention. If the owner of the place passes, he receives an impression that is anything but agreeable. If propped up, or hanging by one hinge, or if there is something wreng about the fastening, cattle, swine or other animals are likely to break through and do more damage to gar. den or shade trees than twice the cost of repairing the gate, saying nothing about the risk of losing one's temper, or the probability that the stock are liable to injury, or tempted behind such beautiful twilight in which we may walk, and the beauty of this twilight sug
behind such beautiful twilight in which we may walk, and the beauty of this twilight sug
to fall into bad habits. Repair the gate at once; you will feel more like a man, and once; you will feel more like a man, and once; you will feel more like a man, and at ear softly kissed her pale, wan cheek.

mur of the brezze.

"On, how beautiful, papa I how beautiful, papa I how beautiful, any poor Boswell need not scruple to work and a tear softly kissed her pale, wan cheek. his will of it."—Youth's Companion.

Good Mords for the Doung.

A Pretty Little Poem.

Oh 1 what can little hands do To please the King of Heaven? The little hands some work may try To help the poor in misery; Such grace to mine be given !

Oh! what can little lips do To please the King of Heaven? The little lips can praise and pray. And gentle words of kindness say: Such grace to mine be given!

Oh! what can little eyes do To please the King of Heaven? The little eyes can upward look; Can learn to read God's Holy Book-Such grace to mine be given! Oh! what can little hearts do

To please the King of Heaven? The hearts, if God His Spirit send, Can love and trust the children's Friend: Such grace to mine be given!" -From " Del Dunston's Childhood."

The Lighthouse Keeper's Daughter.

BY LUCY DUNCAN.

[Translated from the French.] Many years ago a little girl lived all alone with her father, in a castle that was built on a grand old rock. There was a lighthouse in this castle, and every night the light was brilliantly reflected on the deep blue sea,

casting the shadows far and wide. Little Marie was very delicate, and often mable to leave her bed for many days. The poor child did not have much pleasure in her young life at the castle; and, -can you believe it?—she had never seen a flower! for nothing but weeds grew by the rocks, and Marie had never lived anywhere but in this same castle.

Her papa was very kind to her, and every night when she was well enough he would carry her in his arms up the narrow, winding stairway that led to the great lamp, and no thing pleased Mary more than to watch her papa light it, and then to see the flame throw its light on the water; it seemed like a fairy tale, she said.

One morning, when her papa was going way for a few days, she said to him:

"Papa, will you make me very happyhappier than I've ever been before?"

"Yes, little one, if it is possible for me to do so; how could I refuse my pet anything?" "Then, dear papa, will you-can youbring me a rose,—a lily,—a beautiful flower on, I do want one so much !"

During his absence Marie did not hear the cry of the seagulis, or the rippling of the waves, or even the rustling of the wind past the old castle. She thought of nothing but the flowers, which she was sure her pape

would bring to her. Although she had never seen one, she had often heard her papa speak of them, and had seen many pictures of them in her book. What kind of a flower would he bring her? Would it be a beautiful white rose, a soft white lily, or, perhaps, some tender little violets? It seemed to Marie as if her papa never would come; but at last he came, and after carefully fastening the boat to its moorings, he jumped on shore, and hurried to see his little girl. She put her arms around his neck, and whispered:

Dear papa, and -and-my flowers?"

"I have not brought you a flower, my better instead : and he gave her a paper package, which she opened with feverish haste, her hands trembling with anxiety. Alas! it did not contain anything beautiful to her eyes, for all she saw was some dried grains like sand or tiny peobles.

The poor, disappointed child burst into ears, and her tears were very bitter, for they came right from her grieved and aching little heart. She thought that her papa didn't understand how much she wanted the flower-only one she had asked-and yet she knew he loved ber.

Her papa did not immediately try to explain to her what the "grains" were, but taking her in his arms, he petted and com torted her till she could listen to all he had to tell her; and then he told her that the little grains were flower seeds, and that, it they were carefully planted, she would one day have a beautiful flower-garden of her own. Marie thought she would like to plant all the seeds as fast as she could; so her papa found a nice place on either side of the steps, where there was a narrow strip of earth between the great grey rocks.

For many days she watched the seeds very eagorly, and took the greatest pains to water the ground where her treasures were hidden: but the constant auxiety lest, after all. she should lose her flowers, proved too much for the frail and delicate mind.

She was taken very ill, and again obliged to stay in bed for a long, long time. Her papa took the most loving care of his pet, and everything that could ease her pain and make the weary hours seem less duli he bought for her; so many toys-books and of his age. They liked his robust sense and pretty things—and yet one thing more little Marie wanted.

"Papa is so good, so kind, he loves me so much! oh, if I had that one flower, " she said to herself.

The beautiful summer had come at last, and one day, when Marie was feeling better. her papa said:

"Marie, my darling, the sir is so soft and warm, the sky and the sea are so blue and calm, that I must carry you out of doors to show you something very pretty; you have never seen anything half so beautiful."

He took her in his strong arms, and carried her down stairs and out on the steps to the foot of the castle. And what did she soe? Flowers, flowers, flowers everywhere.

Roses, lilies, and violets, and oh! so many others whose beautiful colors were as bril. liant as the rays of the setting sun; and they seemed to smile their greeting to her as they bowed their heads at the gentle murmur of the breeze.

"All this belongs to you, my pet, my darling," and he placed her tenderly by the sweetest of the so loved flowers.

She inhaled their delicate perfume; she kissed them; she gently caressed their soft petals, and, when her papa put a garland in her head, and filled her hands with the choicest he could find, and when he carried her back to her room, and laid her again on her pretty couch, she seemed like a fairy queen on her throne of flowers. Her papa sat down by her, and taking her hand in his, said to her:

"Last spring, little one, when you asked me for a flower, there were none to be found. I hunted everywhere, and asked each person I met to tell me where I could find one; but_ they all shook their heads, and told me they did not know. But, dear child, I loved you just as much then as I do now, and when I gave you all those seeds you thought so ugly, I knew I was preparing a happy surprise for you to-day. You had to wait and wait, darling, but by waiting you have a garden that will last a long time; and instead of having one flower that would fade in a few hours, you have a garden full, from which you can

gather bouquets, as many as you like." Marie did not forget the lesson about the flower seeds as long as she lived. Our dear little ones often ask things of God which, perhaps, they do not always receive at once, and they feel badly, and say to themselves, God does not trouble himself about me and what I ask him for." But, children, yes -indeed, yes! He does trouble himself. Don't forget little Marie and her flowers. The good God keeps in his heart the remembrance of your prayers; and if you continue to love him, and give him your whole heart, your garden will be full of the most choice and beautiful flowers .- Sunday-school Times.

Energy the True Mark of Genius.

Ralph Waldo Emerson, in one of his lectures, describes with the clear sweep of a painter the vital necessity of energy and labor to even the most gifted. In the present day of steam and punctuality, the lazy man, no matter how extraordinary his acquirements, must always fall behind in the race of homan life. He says:

Genius unexerted is no more genius than a bushel of acorns is a forest of oaks. There may be epies in men's brains, just as there are oaks in acoms, but the tree and the book must come out before we can measure them. We very naturally recall here that class of grumblers and wishers who spend their time in longing to be higher than they are, while they should be employed in advancing themselves. These bitterly moralize upon the injustice of society. Do they want a change? Let them change—who prevents them? If you are as high as your faculties will permit you to rise in the scale of society, why should you complain of men? It is God that arranged the law of precedence. Implead him, or be silent. If you have capacity for a higher station, take it—what hinders you? How many men would love to go to sleep and wake up Rothschilds or Astors i

How many men would fain go to bed dunces to be waked up Solomons! You reap what you have sown. Those who sow dunce seed, vice-seed, laziness-seed, usually get a crop. They that sow wind reap a whirlwind. A man of mere " capacity undeveloped" is only n organized day-dream with a skin on it A flint and a genius that will not strike fire are no better than wet junk-wood. We have Scripture for it that a "living dog is better than a dead lion." If you would go up, go; if you would be seen, shine.

At the present day, eminent position in any profession is the result of hard, unwearied labor. Men can no longer fly at one dash into eminent position; they have got to hammer it out by steady and rugged blows. The world is no longer clay, but rather won, in the hands of its workers.

A Mistake.

A young man who thinks he can lead a reckless and profligate life until he becomes a mildle-aged man, and then repent and make a good, steady citizen, is deluded. He thinks that people are fools, destitute of memory. He concludes that if he repent everybody will forget that he was a dissipated fellow. This is not the case; people remember your bad deeds and forget your good ones. Besides, it is no easy thing to break off in middle life bad habits that have been formed in youth. When a horse contracts the habit of baulking, he generally reteins it through life. He will often perform well enough till the wheels get into a deep hole, and then he stops and holds back. Just so it is with boys who contract bad habits. They will sometimes leave off their oad tricks and do well enough till they get into a tight place, and then they return to the old habit.

John Locke, the English philosopher, was a favorite with many of the great noblemen ready wit, and enjoyed even the sharp reproofs in which he occasionally indulged. On one occasion he had been invited to meet a select party at Lord Ashley's. When he came they were playing at cards, and continued absorbed in the game for two or three hours. For some time Locke looked on, and then began to write diligently in a blank book taken from his pocket. At length they asked him what he was writing. He answered-" My lords, I am improving m self the best I can in your company; for having impatiently waited this honor of being present at such a meeting of the wise men and great wits of the age, I thought I could not do better than write down your conversation, and here I have in substance all that has passed this hour or two." The noble lords were so ashamed at the written record of their frivolous talk, that they at once stopped card-playing, and began the discussion of an important subject. Thomas Carlyle has uttered even a more pungent re-proof of idle talk: "If we can permit God Almighty," he says, " to write down our con-

Our Sunday School Mork.

Sabbath, June 13th, 1880.

(SECOND QUARTER.)

INTERNATIONAL BIBLE LESSON,-No. 11.

AFTER THE RESURRECTION.-Matt. xxviii. 8-20.

Home Readings.

M .- The news of the resurrection Mark xvi. 1-20. -The appearance to Mary, John xx. 148. W.—The walk to Emmaus. Luke xxiv, 13-35.
Th.—The rebuke to Thomas. John xx. 19-31. F.—The charge to Peter. John xxi. 1-25. S.—The ascension. Acts i.1-12.

F.—After the resurrection. Matt. xxviii. 8-20.

Golden Text.

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."-Matt. xxviii. 20.

LESSON.

I. THE WOMEN AT THE SEPULCHEE .- FOR what purpose did Mary Magdalene and the other Mary go to the sepulchre? (See Mark xvi. 1; Luke xxiii. 55, 56, xxiv. 1.) They do not seem to have been aware of the appointment of the guard of soldiers, or probably they would not have ventured to approach the spot. The only difficulty which they anticipated was the removal of the stone from the mouth of the sepulchre (Mark xvi. 3). How great must have been their astonishment when they found the stone already removed, and saw that bright and glorious angel sitting upon it. Their first astonishment was destined, however, to give place to the most powerful emotions of " fear (awe) and great joy " as they listened to the tidings of the angel, and responded to his invitation to ender the sepulchre and "see the place where the Lord lay." As the women were hastening to obey the injunction of the angel to inform his disciples that he was risen, Jesus himself met them with what was probably a familiar salutation and repeated the injunction. It will be noted that St. John gives a fuller, and in many respects different account of the first meeting with Jesus, in which Mary Magda-Iene only is mentioned (ch. xx. 1-18). Though the two narratives present some difficulties, they are not contradictory, or wholly irreconcilable. Because St. John mentions Mary Magdalene only, it does not necessarily follow that "the other Mary" was not there, the former being in all the narratives the principal figure; and because St. Matthew does not mention all the incidents that St. John does, it does not follow that they did not take place exactly as St. John describes them. St. Matthew's is a brief, summarized account, without any attempt at exactness of detail; St. John's is a carefully detailed account of the incidents just as they occurred; and the discrepancies are no greater than might have been expected from the different intentions and aims of the

II. AN ABSURD STORY.-We are told, ver. 4, that when the angel appeared and rolled away the stone, " the keepers did shake and became as dead men." As soon as they recovered themselves sufficiently they seem to have fled in consternation. Some of them went to the chief priests at whose instigation they had been appointed, evidently to solicit their mediation on their behalf, and told them all that had occurred. They bribed the soldiers to tell a tale which contained its own contradiction. These soldiers had been guilty of one breach of duty, and it could not make the case much worse to confess to another, so they were persuaded to say that they went to sleep, and the disciples stole away the body while they slept. The true story was one which would have been likely to find credence after the previous supernatural signs; but that a whole guard of Roman soldiers should sleep at their post so soundly that the huge stone could be removed and the body stolen without awaking them, was utterly incredible. Then, as it has been put many times, if they were asleep, how could they know it was the disciples who took away the body? and if they were awake, how came they to let a few poor, timid, unarmed men do the very thing they were set there to prevent? In the absurdity of this story we see how low cunning often overreaches itself-how falsehood defeats its own ends.

III. PARTINGWORDS.—These words of Je US. as given by St. Matthew, are evidently intended as a mere summary of his final utterances. They were probably spoken on the mountain in Galilee, and repeated after the return to Jerusalem, just prior to the Ascension. "All power"-in the sense especially of authority. "Every creature through the wide realms of space is subjected to the rule of the God-Man Mediator." The great commission (ver. 19) is found in its more commonly quoted form in Mark xvi. 15. " Teach all nations"-means make disciples of all nations. This of course could only be done by preaching the gospel to them. But they were not only to teach, they were to baptize. This shows that the rite is of universal obligation, and also that it is the initiatory rite into the covenant of grace; all who received the gospel and became disciples were to be baptized. "Of the blessings of this covenant it is the sign, holding forth the washing away of sin, and the pouring out of the Holy Ghost; and it is the seal, inasmuch as, being administered under the command of Christ, it is a constant pleage of his unchangeably gracious intentions to those that believe and are baptized."

Prayer is a key, which, being turned by the hand of faith, unlocks all God's trea-

Nothing can operate so powerfully to fill our heart with joy and peace in seasons of affliction, as resignation and submission to the will of God.

Books at the Methodist Book Room,

NEW BOOKS.

The number of NEW BOOKS IMPORTED being often limited, marties should send in their orders early. endeavour to obtain them as soon as possible. The Books mentioned below, and elsewhere in this

paper, on sale at the Methodist Book-Boom, Toronto may also be obtained at the Methodist Book-Room, St James Street, Montreal, REMITTANCES.—All remittances should be made

by draft, postal money order, express or registered letter. In sending money, the amount, and what it is for, should be distinctly stated. All business letters and orders, either for Books or Periodicals, should be addressed to

WILLIAM BRIGGS, 80 King Street East, Toronto.

NEWEST

Excelsior No. 1:

50 vols., strongly bound, of excellent books, \$15 net.

The Secret Drawer.
The Stary Lizzie Told.
Under Gray Walls.
Little Musicians. Little Musicians.
Gentle Gracie.
Keep to Your Right.
The Lost Pearl.
Summer Holidays.
Lost Willie.
Pet Dayton.
Lost and Found. Lost and Found.
Three Days.
The Gleeners.
Lydia's Duty.
Painstaking.
Clover Glen.
The Right Way.
The Two Heaps.
Climbing the Glacier.
Our Little Girls.
Poor Little Joe.
Bound Out.

Faith and Patience.
Nellie Greyson.
Eaton Parsonage.
General Frankie.
Perfect Light.
Meggie of the Pines.
Elly's V sit.
Zoe, an Allegory.
The Old Stone Chimney.
Don't Wait.
Little Ben. Don't Wait.
Little Ben.
Barton Todd.
Coming to the Light.
Joe and Jim.
Maggie and Her Friends.
Kenny's Mills.
May Chester.
Horace and May.
Upward and Onward.
Only a Dandelion.
Margaret at Home.
Precious Stones.
Hope Cambell.
Sydney Stuart.
Kenneth and Hugh.

Hugh's Fire on the Moun

Excelsior No.

40 vols., stronly bound. All good books. \$14 net 40 vols., stronly bot On the Ferry Boat. A Very Simple Story Elack Judy. Grafted Trees. Vacation Sketches. Nine Saturdays. Honest and Earnest. Jack and Rosy. Errest, a true story. Cou in Bertha's Stories. Under the Fear Tree. Jesus on Earth. Little Threads. Babes in the Basket.

tain.
The Little Preacher.
The Lord Will Provide,
Margie's Matches,
Mary Burns.
The Wreck of the Ville du Havre, Our Summer at Sunny-brook, brook.
Joseph, the Model Man.
Annie Mason.
Belle Lovel.
Canterbury Bells.
Heart and Hand.
Lily Gordon.
Watson's Woods,
Nidworth.
One Hour a Weok.
The Orphan Nieces.
Rest and Unrest.
Emma Parker. Little Threads.
Babes in the Basket,
Agatha Lee.
Emily Douglae.
Fidding Freddie.
The Fountain of Living
Waters.
Peter.hen and Gretchen.
Godden Fruit.
Goodly Cedars.

Excelsior No. 3:

15 large vols, strongly bound and beautifully illustrated \$9 net.

trated. \$9 net.

Plus and Minus.

Day After To Morrow.

Workin, and Winning.

Master Mechanic.

Opposite the Hill.

Gold and Gill.

Lost Plece of Silver.

Walter Robinson. Mabel's Message. Gien Elder. Mercy Gidden. Pearl Necklace. Sunshine and Shadow. Mary Bruce Gerty Harding.

Excelsior No. 4: 15 large vols., beautifully illustrated and strongly bound. \$9 net.

Mriam Brandon,
White Rock Cove,
Little Nellie,
Village School Mistress,
Climbing the Mountain,
Old Red House,
Nenny Davenport,
John Dane, Home in Rough Suburk.

Address WILLIAM BRIGGS, 2630 Methodist Book Room, Toronto.
These Libraries may also be obtained at the Montreal Book Room.

NEW SUNDAY-SCHOOL LIBRARIES

Model No. 1, ,; Fifty volumes, 16mo, printed on good, clear, strong paper; bound in best cloth; fully illustrated; averaging nearly 250 pages per volume, and enclosed in a nice chestnut case. Price, \$22

Model No. 2. Fifty volumes, 18mo, printed on good paper, bound in best cloth, averaging 200 pages per volume, and put up in a neat chestnut case. Price, \$16.50.

ECONOMICAL S. S. LIBRARIES. No. C, 40 vols., \$24.50 net. No. B, 60 vols., \$29 net No. C, 40 vols., \$18.50 net. Primary, 40 vols., \$7.50

TORONTO SELECTED LIBRARIES.

Nos. 1 and 2, each \$27.50. All these books are selected from Winnowed Lists, and put up in neat wooden cases, containing 100 volumes in each library. For list of books in each library, send for circular.

WILLIAM BRIGGS, For the latest List of Win-

nowed Books (No. 3) authorized by the S. S. Board, send for Catalogue.

JUST READY. Whedon's Commentary

NEW TESTAMENT. Vol. 5.

TITUS TO REVELATION. Cloth, \$1.75.

This is the closing volume of the series on the New Tostament, and is as fresh and vigorous in thought and style as any of its predecessors. Dr. Whedon's Commentary fills the place of honor among all the Com-mentaries yot published. Orders will be filled in rotation as rapidly as re-

The following Volumes in stock :--Volume I. Matthew and Mark\$1 76 II. Lake and John 175
III. Acts and Romans 175
IV. Corinthians to 2 Firmothy 175 OLD TESTAMENT. WILLIAM BRIGGS,

The Sufferings and Triamphs of the Heroic Men and Women who were persecuted for the RELIGION of JESUS CHRIST.

By JAMES D. M!CABE, Jun. With Illustrations on Steel by Sartain & Illman. AGENTS WANTED to sell this beautiful work. Address, for particulars,

WILLIAM BRIGGS. L' Ling Stree. East, Loropie

Books at the Methodist Book Rosm.

Crowd out Pernicious_Literature!

STANDARD SERIES

ONE TENTH THE FORMER PRICES.

Sensational Novels, which are working such fearful harm among the masses, especially the young, are being sold throughout the country at prices so astonishingly low as to drive the "weightier" books almost wholly from the markets patronized by the people, Because these books can be bought for a trifle, many clusively. The rapid falling off in the sales of the better class of books proves this. If the better books cannot be published equally cheap, and thus offset this tendency, the final educational effect must be most

These books are printed in large type, on good paper, and bound in heavy card manila.

BOOKS NOW READY. OUTDOOR LIFE IN EUROPE. Sketches of Men land Manners, People and Places, during two summers abroad. By Rev. Edward P. Thwing. Illustrated. Price, 20 cents; postpaid, 22c.

ALFRED THE GREAT. By Thomas Hughes, author of "Manliness of Christ," &c. Price 20 cents; postpaid, 22c. TOWN GEOLOGY. BY CHAS. KINGS ley. Price 15 cents; per mail, postpaid, 16 cents.

ROWLAND HILL; LIFE, ANE Udotes, and Pulpit Sayings, with Introduction by
Chas. H. Spurgeon. 15c.; postpaid, 16c.

JOHN PLOUGHMAN'S TALK. BY

Spurgeon; and "ON THE CHOICE OF BOOKS," by Thomas Carlyle. Both in one. 12d.; postpaid, 15c. (Usual price, \$1.50.) MANLINESS OF CHRIST. BY THOS.

Hughes, 10c,; postpaid, 11c. (Usual price, \$1) MACAULAY'S ESSAYS. MILTON, Dryden, Bunyan, History, Samuel Johnson, &c. 15c.; postpaid, 17c. (Usual price, \$1.)

LIGHT OF ASIA; or, THE GREAT Renunciation. Beingthe Life and Teaching of the Founder of Buddhism. By Edwin Arnold, 15c.; postpaid, 18c. (Usual price, \$1.50.)

IMITATION OF CHRIST. By Thomas a Kempis. 15a.; postpaid, 17c.

a'Kempis. : 15c. : postpaid, 17c. LIFE OF CHRIST. BY CANON FAR-RAR. IN TWO PARTS. Each 25c.; postpaid, 27c. (Usual price, \$2.50)

CARLYLE'S ESSAYS. "GOETHE,"
"Burns." "Luther's Psalm." "Schiller." "Memoirs
of Mirabeau." 20c.; postpaid, 22c. (Usual price, \$...) FARRAR'S LIFE OF ST. PAUL. In two Parts. Each 25c.; postpaid, 27c. (Usual price, until lately, \$6.)

SELF-CULTURE. By John Stuar Blakie, Professor in the University of Edinburgh. A valuable book. Price 10c.; postpaid, 11c. (Usual price, \$1.) KNIGHT'S CELEBRATED HISTORY

of ENGLAND. Notes, Appendix, and Letter-press complete in Eight Parts. Price, per Part, 30 cents, postpaid, 39c. (Former price, \$18.) LETTERS TO WORKMEN. By John Buskin. In two parts. Each, 15c: postpaid, 16c. THE IDYLS OF THE KING. By Tennyson. Price, 20c.; postpaid, 22c. Friends of good reading, support this plan : call the

to raise the standard. WILLIAM BRIGGS.

attention of others to ft. Let there be a vigorous effort

80 King Street East, Toronto The American Book-Exchange Series

VALUABLE WORKS

REVOLUTIONARY PRICES.

LIBRARY OF UNIVERSAL KNOW-LEDGIE. In 20 vols., ever 16,000 pages. Price per vol., coloth, 60c. net; postage, per volume, 5c. Seven volumes issued. The entire work to be completed during 18 0.

CHAMBERS'S CYCLOPÆDIA OF ENG-LISH LITERATURE. In 4 vols., 3314 pages. Price, per set, cloth, \$2.50 net; postage, 20c. LAND. In 3 vois., about 2300 pages. Price per set, cloth, \$1.80 net; postage, 15c.

TAINE'S HISTORY OF ENGLISH LI-TERATURE. Complete in I vol., 722 pages. Price, cloth, 90c. net; postage, 5c.
MILMAN'S GIBBON'S ROME. In 5

vols., about 3500 pages. Price per set, cloth, \$3 net; postage, 25c, GEIKIE'S LIFE AND WORDS OF CHRIST, 824 pages. Acme edition, cloth, 60c, met; KITTO'S OYCLOPÆDIA OF BIBLICAL

LITERATURE, In 2 vols, about 1900 pages. Per set, cloth, \$2.50 net; postage, 25c. OME LIBRARY OF STANDARD BIO-ACME LIBRARY OF STANDARD BIOGRAPHY.—Formerly published in 12 vols., at on
time sold at \$1.95 each, by us reduced to \$56.
each; now brought into 1 volume of smaller but
excellent type, and sold for \$60. net; postage \$6.; containing:—"Frederick the Great," by Macaulay; "Robert Burns," by Carlyle; "Mahomet,"
by Gibbon; "Martin Luther," by Chevalier Bunsen;
"Mary Queen of Scots," by Lamartine; "Joan of
Aro," by Michelet; "Hunnibal." by Thos Arnold;
"Caesar," by Liddell; "Cromwell," by Lamartine;
"William Pitt." by Macaulay; "Columbus" by
Lamartine; "Vittoria Colonna," by Trollope.

ACME LIBRARY OF MODERN CLAS-

AUBIF: LIBRARY OF MODERN CLASSICS. Five books, rarely before sold at less than \$1 each, brought into one volume in beautiful Breviertype. Price, Acme edition, cloth, 50c. net; postage, 5c. Containing: Vicar of Wakefield, by Goldsmith: Resselse, by Samuel Johnson; Paul and Virginia, by St. Pierre; Piccinia, by Saintine; Undine, and The Twe Captains, by Fouque.

ROLLIN'S ANCIENT HISTORY. 1,818

pages. 2 vols in one. Cloth. \$2.75 net; postage, 25c. SMITH'S BIBLE DICTIONARY. Nearly SO pages ; cloth. \$1.05 net; postage, 10c. SAYINGS, WISE AND OTHERWISE. By the author of "Sparrowgrass Papers." Cloth, 60c. net; postage, 5c. CECIL'S BOOKS OF NATURAL HIS-

TORY. Part I, Beasts; Part II, Birds; Part III, Insects; 3 vols. in one, 676 pages. Cloth, \$1.25; post-WORKS OF VIRGIL. Translated by Dryden. Aome edition. Cloth, 50c, net; postage, 3c THE KORAN OF MOHAMMED. Translated by George Sale. 324 pages; cloth, 45c

WORKS OF DANTE. Translated by Cary. Acme edition. Cleth, 60c. net; postage, 4c. CELEBRATED SPEECHES OF CHAT-HAM, Burke and Erskine. 540 pages. Cloth, \$1.25 HEALTH BY EXERCISE. By Dr. Geo. H. Taylor. 408 pages. Cloth, 60c, net; postage, 5c. HEALTH FOR WOMEN. By Dr. Geo. H. Taylor, 318 pages. Cloth, 60c. net; postage, 5c. THE MANLINESS OF CHRIST. By

219.7Thomas Hughes QtC., author of "Tom Brown's School Days." &c. Paper, 6c. WILLIAM BRIGGS. Methodist Book-Room, Toronto.

M'CLINTOCK AND STRONG'S Biblical and Theological Cyclopaedia.

Vol. 8. Cloth, \$5; Sheep, \$6; Half-Morocco, \$8. All the former volumns of this invaluable work on hand at the publisher's prices, notwithstanding the large advance in duty. WILLIAM BRIGGS,

to King Street East, Toronto. GLOBES! GLOBES!

A neat, good-sized Globe, mounted on a stanf, for 500., showing Continents, Countries, Seas, &c. Very useful in the Home and School. A smaller one, mounted in a similar manner, 200. They are securely packed in boxes, and can be sent safely by express. Address WILLIAM BRIGGS,

M thedist Book-Room

W. R. HAIGHT, 92 King Street East, Toronto, (Three doors west from St. James Cathedral) 2030 25

Sewing Machines.



COMMON SENSE IN THE HOUSEHOLD.

PATERFAMILIAS (from behind his newspaper)—Annie, dear, why is that Sewing Machine like you? ANNIE-I am sure I don't know, William, unless it is the best in the world.

ANNIE—It's no wonder, darling. Such a present would make any woman happy. By the way, did you hear the trouble Mrs Farseeker has with the imported machine she got the same time regot our Williams?

PATERFAMILIAS—Yes; it is the best joke in the world. You know, they thought they were going to get so the same time regot our williams?

PATERFAMILIAS—Yes; it is the best joke in the world. You know, they thought they were going to get so tience, and that would beat all creation. Now Mrs. Farseeker hasn't a good word is rit. She says she is out of all satisfies, and that when the agent comes for his money she will make him take the rattlefrap away, as it is so thing but a rough, cheap imitation of the Williams. She says she will not rest until she gets one like ours. Bought experience " is the best for some people, you know, Annie.

ANNIE—The transport of the witcher when the prople is not any sold located and a second a second and a second a second and a second and a second a second a second a second a second and a second a secon

ANNIE—That's so: she saw her mistake when I showed her how easy and noiselessly my machine ran, and what beautiful sewing it did. It tucks, frills, hems, braids and cords so beautifully, and it is never out of order. Just see how the children can work it. PATERFAMILIAS—I was watching them for some time, and was amused to see little Freddie driving the achine, while Mand was sewing like an old woman. I think that machine should be called Williams' Houselld Joy, instead of Williams' Singer, as it brings so much comfort.

THE WILLIAMS' SINGER IS FOR SALE BY GEORGE DAWSON, 3 U.E. Club, TORONTO.

Magnetic Appliances.

TESTIMONY

NOTICE THE FOLLOWING EXTRACTS:

Since wearing your "Magneticon Lung Invigorator" I have experienced a great strengthening of the vocal organs, and can most confidently recommend it to all who suffer from weakness of the Throat and Lungs. It is available to Ministers.—Rev. B. F. Austin, M.A., Prescott, Ont.

Having suffered from a circuic affection of the bronchial tubes. I have had occasion to prove the restoring and strengthening properties of your "Magneticon" Throat and Chest Appliances, and your Belt has since quite removed the pain and weakness so long custained in my right side. My interest being thus forcibly awakened, I have recommended them largely among my friends, and have found them thoroughly effective also in almost every instance, including several cases of constitutional and nervous weakness, weak and affected Lungs, Neuralgia, Bronchitis, Lame Back, Rheumatism, &c. I have much picasure in thus bearing testimony to their value.—Rev. S.J. Allin, Exeter P.O., Ont.

I have derived great benefit from one of your "Magneticon" Belts, which I used for pain and weakness in my mack.—Rev. J. Eakin, B.A., Mount Albert, Ont.

Since wearing the "Magneticon" Belt and Spine-Band, the whole tone of Mrs. Cooper's health has been invigorated and improved.—Rev. James Cooper, D.D., London, On:

The cases coming under my observation embrace varied maladies, such as weak lungs, disordered liver, rheumatic affections, spinal and throat diseases, etc., some of which have become chronic, and apparently incurable, and the relief has in most of these been altogether beyond expectation. I feel glad that you have introduced to the sufferers of this Province so excellent a remedy, covering as it does so wide a range of diseases to which our peculiar climate renders us liable.—Rev. J. J. Rice, Hamilton, Ont. Your "Magneticon" has been of immense service to me in curing me of a very troublesome case of Sciatics, of over two and a half years' standing. I heartily recommend it.—Rev. F. Wrigley, The Parsonage, South Culedon

For RAPIDITY of ACTION, CONVENIENCE of AP-PLICATION, and THOROUGH and PERMANENT EFFECT, we claim that NO OTHER TREATMENT can produce the results effected by

THE MAGNETICON

APPLIANCES, as a careful comparison will abundantly demonstrate.

Pamphlets and all information free. ADDRESS

2608-2636 1y

🎂 💯 THOMAS 🦦 MASON. 🕬 🖦 125 Church Street, Toronto, Ont. Tenders. Tenders.



WELLAND CANAL

NOTICE TO CONTRACTORS. THE construction of Lock Gates advertised to be let on the 3aD of JUNE next, is unavoidably post-poned to the following dates:—

Tenders will be received until Tuesday, the 22nd day of June next Plans, specifications, &c., will be ready for examin-ation on and after

... Tuesday, the 8th day of June. By order, F. BRAUN, Secretary.

Department of Railways & Cantls, | Ottawa, 13th May, 1860.

Professional Cards.

ROSE. MACDONALD. MERRITT & BLACKSTOCK, Barristers, Attorneys and Proctors.

ROSE, MACDONALD, MERRITT & COATSWORTH, Barristers and Solicitors in Chancery and Insolvency.

Offices -- Union Loan and Savings Company's Buildings, 28 & 30 Toronto st., Toronto. J. R. BORE, J. H. MACDONALD,
W. M. MERRITT, TATE BLACESTOCK,
EMERSON COATSWORTH, JB. 2577-1y

LANGLEY, LANGLEY & BURKE. rchitecis, Civil Eng neers. &c. 15 TORONTO STREET, TORONTO. HENRY LANGLEY, BD. LANGLEY. MDMCND BUREY 2020-17

McCAW & LENNOX Architects, &c., OFFICE IMPERIAL BUILDINGS, No. 30 Adelaide Street East. (Next the Post Office)—P. O. Box 986, TORONTO.

ed. jas, Lenkoj

PAULL & SON. ARCHITECTS, &c., Trust and Loan Company's Buildings, (opposite Post Office,)

TORONTO STREET, TORONTO.

2627-ly.

BOOKS,

OLD, RARE,

SCARCE. Lists furnished and prices quoted.

LACHINE CANAL.

NOTICE TO CONTRACTORS. THE construction of Lock Gates advertised to be let on the 3nd of JUNE next, is unavoidably post-poned to the following dates:—

Tenders will be received until Tuesday, the 22nd day of June next. Plans, specifications, &c., will be ready for examination on and after

Tuesday, the 8th day of June.

By order, F. BRAUN, Secretary. Department of Railways & Canals. } Ottaws, 13th May, 1880.



NOTICE TO BRIDGE-BUILDERS.

SEALED TENDERS addressed to the undersigned (Secretary of Bailways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western mails on TUESDAY, THE 15th DAY OF JUNE next, for the construction of s. ing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron. Plans, specifications and general conditions can be seen at this office on and after MONDAY, THE 31st DAY OF MAY next where Forms of Tender can also

be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, at d are reduced to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, ano—in the case of firms—except there are attached the actual signatures, the newsworf the occupation, and residence of each member of the same; and further an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each Tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of fire per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work. This Department does not, however, bind itself to accept the lowest or any tender. By Order, F. BRAUN,

DEPT. OF RAILWAYS AND CANALS, Ottaws, 29th March, 1880.

FARM FOR SALE.

ACRES, ABOUT SEVENTY cleared; 36 good bush. Soil, sandy loam and black muck; well watered; good buildings. Fru.t. Apples, Pears. Peachee, Plums, Cherries, Gooseberries, Currants, Raspberries and Strawberries—some bearing, some young. Price \$4,000. Address

M. HOLTEY, Walsh, Cut

2631-10£

Hair, &c.

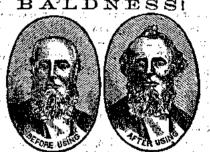


FOR RESTORING GREY HAIR

NATURAL, COLOR AND BEAUTY EXCELS ALL OTHERS, AND DOES NOT SOIL THE SKIN. used as a hair-dressing it is unsurpassed For Sale by all Druggists. Price 50 cents. LOWDEN, NEILL & Co.

WHOLESALE AGENTS. CARLINGTON'S Celebrated Perfumes

BALDNESS!



Charles Maitland Wintercorbyn,

Ceas, &c.



THE OLD RELIABLE Tea & Coffee House. THIRTY-FIVE YEARS' EXPERIENCE IN

THE TEA TRADE. OVER FIFTY DIFFERENT GRADES.

Varieties and Mixtures in Stock, Pue up in quantities to suit purchasers. Every pound

🗯 WARRANTED TO BE PURE, 🏖

And to please, or money refunded. **BEWARE**

COLOURED AND IMPURE TEAS. There are thousand sof pounds sold annually in Canada which, if offened for sale in the old country, would be confected, and the owners punished.

OF OUR CELEBRATED

SOLUBLE COFFEES Packed in 21b. and 51b. cannisters, it is only necessary to say TRY THEM, and you will use no other. Remember the Address—

EDWARD LAWSON, (SIGN OF THE QUEEN) 93 King St. East Toronto.

NOTED FOR PUF . TEAS.

China, Glass, &c.

New Crockery Store, 97 KING STREET EAST.

OHN EDGAR & SON WILL CPEN IN A FEW DAYS

A FULL LINE.

Watch for announcement!

CHINA HALL, 71 King Street East, Toronto.

The undersigned begs to announce to his customers and the public, that he is about to REMOVE from his present premises in June to No. 49 King Street East.

10 doors west of his present stand. But before removing he desires to reduce his stock of goods. As an inducement he will take 10 per Cent. off all Cash Purchases from this date until the let July next. This is a rate chance to buy, as all goods are going up in England. GLOVER HARRISON.

9619-2628-1**y** IMPORTER

2() New Gold or Silver Chromo Cards, 10c., with name Silver or stamps taken. J. B. Husteb, Nassau, N. X

Quardian, S. S. Guardian, S. S. Banner, or .. for Books, together with all orders for the same, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto.

All Communications intended for insertion in the Ohristian Juardian should be addressed to the Editor, the Rev. E. H. DEWART, Toronto.

Christian Guardiau

TORONTO, WEDNESDAY, JUNE 2, 1880.

MR. ARTHUR IN CANADA.

The name of the Rev. Wm. Arthur has been long held in high estimation by the Methodist people of Canada; and also by many beyond the pale of Methodism. It was, therefore, with great pleasure that the visit this city last week, accompanied by ters hastily arranged to hold a reception evening, and appointed a deputation to meet lo .: from Niagara, on Wednesday afternoon.

The Toronto District Meeting being in session, Mr. Arthur visited the meeting that afternoon; and addressed the ministers present. The brothren were charmed and edified by his wise and spiritual address, which had a rare adaptation to the character and work of the men addressed. At the close of his remarks, the following resolution was unanimously adopted :-- "That we, the members of the Toronto District Meeting, desire to express our profound gratification at the visit of the Rev. Wm. Arthur, of the British Wesleyan Conference, during our present the words of godly counsel he has addressed to us on this occasion, and gratefully acknowledge our great indebtedness, as ministers of Christ, to the inspiring lessons of his writings, we sincerely pray that our Heavenly Father may have our beloved brother them safely back to the dear old land, which, to all of us, is hallowed by so many tender and sacred associations." The members of the District Meeting were then introduced to Mr. Arthur.

The reception meeting on Thursday evenmg was one of peculiar interest and delightful fraternal communion. A large audience, considering the brist notice, assembled to welcome this distinguished minister of Carist. In addition to all the city Methodist ministers, there were also present on the platform the Rev. Principal Caven, of Knox College, Rev. J. M. King, Rev. R. Wallace, and John Macdonald, Esq. Principal Caven led the congregation in prayer. The Rav. George Cochran, chairman of the district, presided, and opened the meeting with a short address. In compliance with a previous request of the city ministers, the Editor of the GUARDIAN addressed to Mr. Arthur a few words of welcome, on behalf of the Methodists of Toronto. Mr. Arthur responded at considerable length, in an address of much power and beauty, full of instructive facts and inspiring lessons for the Christian life. Very few of those present had ever heard him before; and the privilege of seeing and hearing him was duly appreciated. The Rev. Wallace McMullen, of the Irish Conference, being present, followed Mr. Arthur with an able and interesting speech, which was well received by the audience. The Rev. Dr. Sutherland, our esteemed Missionary Secr. tary, replied to these addresses in an effective speech, marked by his char acteristic humor, and eloquence. The meeting was altogether an occasion of spiritual profit, as well as delight; and will not soon be forgotten by those who had the privilege of being present.

On Friday Mr. and Mrs. Arthur visited Hamilton. They were met at the station by Roy, Dr. Burns, D. Moore, Esq., J. Lister, Esq., W. E. Sanford, Esq.; and Rev. Dr. Rice and Rev. Dr. Sanderson, from the London Conference Stationing Committee. They went directly to the Ladies' College, -Lore the pupils of the college, the city pastors, many prominent citzens, and nearly all the members of the Stationing Committee of the London Conference were assembled. To this audience Mr. Arthur celivered a beautiful and appropriate address on Christian education. Though there was an uter absence of all appearance of pretentions oratory, it was distinguished by wise suggestions, keen discrimination between the plansible and the true, and great felicity of expression and illustration. It was full of food for sober and profound thought, though given in an easy conversational style. All were delighted. After a brief stay at . Mr. D. Moore's, they visited the Children's Home. Mr. Arthur also called at the John Street Church, where the Stationing Committee was in session, and, though greatly hurried for time, delivered a brief but pithy address on the Itinerancy, which was suitably acknowledged by a resolution of

Mr. Arthur preached on Sunday morning in the Metropolitan Church, from Acts xii'. 36. His sermon was eminently practical, simple in style, but thoughtful and suggertive, and charged with quiet power. We very much regret that we have no reports of his beautiful addresses; for we know they would be read with interest by our readers. We publish in another column the brief address of welcome to Mr. Arthur, not by any means because we deem it more worthy than the other addresses at the same meeting; but simply because we are able to supply it from our notes; whereas we failed to get any report of the other addresses. Mr. and Mrs. Arthur left on Monday afternoon by steamer for Montreal. Their visit to Toronto has been extremely gratifying to all who had the privilege of coming into contact with them, either socially, or in the public services | memorable measures.

A listers containing payment for the Ohristian held. Having recently published a sketch of this gifted and devoted minister, we need not here further enlarge on his character and

> THE PROPOSED ŒCUMENICAL CONFERENCE.

The call for a General Conference of the representatives of all the branches of the week, sufficiently explains the object of that great gathering. The main object is to promote unity of sentiment -not unity of opinion. The increase of brotherly love and real unity of feeling between the different sections of Methodism could not take place, without having important practical results, tending to increase the power and success of this form of Christianity. Greater unity would promote greater economy of resources, even if no organic unity should ever result. In these times of multiform error, and Methodists of Toronto learned that he would antagonism to Christianity, it is exceedingly desirable that none of the power Mrs. Arthur. A meeting of the city minis- of the Church should be wasted in rivalry and opposition. And though it is no part meeting in Elm Street Church, on Thursday of the work of this Œcumenical Conference to promote organic union of denomina-Mr. and Mrs. Arthur on their arrival by the tions; yet, if such a result should naturally flow from the increased unity of feeling, it would certainly be a great blessing. Still, however desirable and pleasant fra-

ternal intercourse between the different bodies of Methodists may be, this alone is hardly an object of sufficiently pressing necessity to warrant the expenditure of time and money that such a gathering must involve. There are great living questions of common interest to all these bodies, which should be fully and frankly discussed. We think it is wise to preclude the discussion of points of difference between the bodies represented; but it would be a great mistake session; and while we heartily thank him for to yield so far to the fear of any differences of opinion as to shut out all discussion that might bring out differences of views. If no one should be at liberty to advance any opinion, but something that every one else balieved, it would be a very tame and unprofitable meeting. A good lovefeast is a and his excellent wife in his holy keeping, good thing; but we do not need to go across protect them in their journeyings, and bring | the Atlantic for that. If the Conference has not sufficient courage, and confidence in the truth, to discuss the attacks of current infidelity upon Christianity, and the extent to which the opinions and deliverances of the past should govern the present, it would be better that such a Conference should never be held at all; for, in such case, our people would not then receive the light and help they would naturally expect from the deliberations of such a body. As this Conference will have no legislative authority, it is impossible that a free interchange of thought on living issues can result in creating any new laws to bind any of the bodies represented. Let us have true Christian fellowship, by all means; but let us also have an earnest effort to solve the great social, religious, and educational problems of the present time. Unless this is the case, the whole thing would be an elaborate failure.

> We regret to say that, in our own branch o Methodism, the arrangement for the appointment of representatives is in a somewhat unsatisfactory shape. The General Conference make it difficult to believe in the guilt of the of 1878 appointed a Committee on the pro- lad. We trust, for the sake of his race, posed (Ecumenical Conference, to correspond that the strong chain of circumstantial eviwith other Churches, and, if found expedient, to make arrangements for our part in the Conference. As a solution of a difficult question, the appointment of representatives to the proposed Council was left with the Annual Conferences. This arrangement is embarrassing. The Annual Conferences have no funds out of which to pay the expenses of such delegates; hence the possession of money to pay one's expenses, rather than brains, would be a qualification for delegates. Some proportion of those appointed by the Annual Conferences should be laymen. The subjects to be discussed have no such relation to the special interests of localities, as would make sectional repre sentatives necessary or appropriate. The Annual Conferences are not prepared to act, till they know what number each may ap-

point. Yet, for some reasons, it is very desirable that these appointments should be made at the Conferences of this year. The delegates from our Church should go prepared to take an intelligent and influential part in the discussions of this great union Conference. We would be very sorry, if they should be mere lav figures, or onlookers, who went simply to get the trip across the ocean. But if delegates are to have ready thorough papers, on weighty subjects, in August 1881, they should know of their appointment to go to England sooner than June, 1881. But it is of no use to write about what might have been done. We must now do what is practicable and expedient. Two modes of proceeding have been suggested. First, let the Commit tee on the Œcumenical Conference arrange the number of delegates to be appointed by each Conference; and then let the Conferences elect them in the usual way. Or, let the Western and Eastern Conferences be grouped in two sections; and let each group of Conferences ballot for delegates, without regard to their Conference relations; and the result be determined by the aggregate of votes in each group of Conferences. We make these suggestions to call the attention of the Annual Conferences to this important matter. Whatever will be done at last, might as well be done in good time.

THE M. E. GENERAL CONFE-RENCE.

The General Conference at Cincinnati closed its sessions on Friday afternoon. The Daily Christian Advocate says it was "chiefly notable for the men it did elect, and the measures it did not pass:" but the Advocate the ministers and members of that body. regards the inception of a comprehensive | The Church is growing in numbers and inplan for celebrating the centennial of the fluence, and is making itself felt as a moral establishment of the M. E. Church in 1884, and the definite appointment of the Metho- the Primitive Methodist Church opened in

of_the Cincinnati Book Concern, re-elected. and Rev. W. P. Stowe in the place of Dr. Hitchcock. Rev. Henry Liebhart was re-elected Editor of Haus und Herd; Rev. B. F. Crary, Editor of the California Christian Advocate; Rev. E. Q. Fuller, Editor of the Atlanta Christian Advocate; and Rev. Methodist Church, which we published last | Joseph C. Hartzell, Editor of the Southwestern Christian Advocate. The Committee on Episcopacy reported that on the question of Orders, etc., no deliverance was necessary.

With respect to fraternal delegates, it was proposed that delegates be only sent to the British, Irish, and M. E. Church South, and that to the rest fraternal letters be sent. On the suggestion of Dr. Curry, however, the Canadian Methodist Churches were included among those to whom delegates should be sent. Though the avowed object of this change was to avoid troubling the other bodies, it is very evident that it was designed to relieve themselves from the great loss of time caused by such numerous delegations. The National Repository and Golden Hours are to be discontinued at the close of the present

THE COLORED CADET.

The Whittaker case is a peculiar one. The developments of the investigation are perplexing. His story is that three men entered his room at night and abused him, leaving him tied to his bed, and that some days previcusly he had found an anonymous note of warning lying on his table. Experts have been called in, and they have cast strong suspicions upon the colored lad as the perpetrator of the outrage upon himself. These five men, working independently, all reached the same conclusion, that Whittaker himself wrote the note of warning which he says he found in his room. To add force to this conclusion came the discovery by one of the Whittaker admitted he had written to his

The explanation which he gives is that the persons who outraged him, in order to cast suspicion upon him, must have entered his room during his absence and wrote the note on paper lying loose on his table. Specimens of his handwriting could be obtained readily, and then imitated in writing the note. This theory may be possible, but it is well called a "violent hypothesis." If the writer of the note sought to imitate Whittaker's writing, it is not probable that it would have been in the points detected by the experts, but in points readily seen by ordinary readers. This theory requires an amount of foresight on the part of his assailants quite improbable. But there are other circumstances that seem inexplicable, and that throw the burden of proof upon him. He endeavors to prove his innocence by the discrepancies in his testi mony. He says if he had invented his story he would not have varied from it. Perhaps so. The want of a motive sufficient to prompt Whittaker to such an act, and the calmness he exhibits in the face of all the developments and accusations unfavorable to him, dence which is winding around him may be broken, and that he may be proved innocent of sectoul a piece of treachery.

Freedom of thought has its limits, and it is necessary that they should be respected. This is especially true of liberty of individual opinion and interpretation in the pulpit. Those who raise the cry of bigotry when a minister is required to preach in harmony with the standards of his Church, lose sight of the dividing lines between liberty and liberalism. The Bishops, in their address to the M. E. General Conference, have given utterance to the following sound and strong words on this subject: "We regret to say that in some quarters a spirit of latitudinarian speculation has been introduced into the Church, and occasionally ministers have claimed the right to preach doctrines which are not in harmony with our articles and standards. We are in full sympathy with freedom of thought and freedom of speech. Every one should follow the dictates of his own judgment and conscience, and should so select his Church affiliations. But when a minister has been admitted into official position in the Church, professing to believe its doctrines, and pledging himself to maintain and defend them, and when he is sent forth on that profession to minister to its congregations, he is under sacred obligations to be faithful to his vows. He is not at liberty to occupy the pulpits of the Church for the purpose of disseminating sentiments contrary to the faith of the Church. If he should change his convictions he can honorably retire from the position, and give utterance to his views in some other sphere."

We are gratified to see that Sir A. T. Galt delivered an able address at the Westeyan Missionary Anniversary in London. We intend to insert it next week. We are pleased to learn from the Hon. J. Ferrier that Sir Alexander recently met a large company of leading Wesleyans at the residence of Alderman McArthur; and that in the new position he occupies his sympathy and help have been given to Methodism as cordially as in Canada. We regret that "Questions and Answers" and other interesting matters are crowded out to make room for reports of district meetings.

The various Conferences of the M.E. Church of Canada have been held during the past month. The reports for the year were very favorable, and exhibit considerable enterprise and energy on the part of force in the country. The Conference of many calls for additional ministers have been gious and moral truths.

-Phillips & Hunt, the New York book sent in; but owing to the difficulty of agents, were re-elected; Dr. J. M. Walden, stationing the married men already in the work, the Conference is chary about calling

out more men. When the result of the English elections became known, the Rev. Dr. Carroll wrote a that though he claimed to be nothing but a plain Methodist preacher of fifty years' standing, yet he presumed to congratulate the statesman on his success. Dr. Carroll had no expectation of a reply to his note, and was surprised to receive the following acknowledgment:

"10 Downing street, Whitehall, 12th May, 1880. "Sir.—Mr. Gladstone desires me to ask you to accept his best thanks for your kindly worded letter of the 13th ult. He much regrets that, owing to great pressure of business, your good wishes have not received an earlier acknowledg-" I am. Sir.

Your obedient servant, "E. W. HAMILTON. " Rev. John Carroll."

Some friends of the African race in America have been encouraging emigration to Liberia, and several companies have gone out during the past year. It was supposed that colored people would become acclimatized readily; but it turns out that they experience the same difficulties as white people. Besides, they have found the soil, supposed to be arable, nothing but jungle land and worthless for cultivation. The leader of the parties, John Young, a freedman, has returned to America with all his affairs, and as many of his friends as he could bring. Born and raised in America, the negro is subject to the same climati econditions as the Anglo-Saxon, and but little more suited to colonization in a sultry climate.

The Committee appointed by the Bond Street Congregational Church to investigate the reports circulated against Mr. Handford's character, after hearing all the evidence presented in support of the charges, reported to the Church to the effect experts that the half sheet on which the that the charges were unproven. By a vote of warning was written fitted exactly to another | the Church Mr. Handford was then requested half sheet containing part of a letter that to withdraw his resignation and resume his duties as pastor, which he has done.

NOTES AND GLEANINGS.

Spiritualism.

Rev. J. W. Hott, editor of the Religious Telescope, recently had an interview with Rev. Joseph Cook in which the subject of spiritualism was incidentally referred to, and in answer to a question upon its scientific character Mr. Cook said: "It probably has a jewel in it, but it is in a toad's head: the jewel is exceedingly small, and the toad very large and slimy, and one could hardly get at the jewel without getting some slime on his hands." As a religion he boldly declares spiritualism to be diabolical.

What the Greek Church Thinks of Us It seems like a curious turning of the tables to read that the President of the Orthodox Russian Misson in Japan delivered an address in Moscow recently, in which he urgently advised his co-religionists to seize the opportunities open to them in Protestant and Catholic countries, and carry the consolations of the "only true faith" to thousands upon millions of people who have no belief at all now. And then to read, on the other hand, that after many hard struggles, the schools in Russia, and in St. Petersburg as that, is at last attended with gratifying suc cess in spite of the strong and unyielding opposition of the Greek Church.

An Act of Rare Thoughtfulness. It is told that when the Mexican Government was fitting up apartments for the ocsupation of General Grant and his company during their stay in the city of Mexico those in charge of the arrangements bought of the American Bible Society's agent six Bibles, and distributed them through the rooms. That was a rare act of thoughtfulness and of respect to the Protestant visitors on the part of their Catholic hosts. We wonder whether the visitors were equally thoughtful to read the Bibles, and whether an American reception committee—nav. even our Christian people-would be as mindful of the religious opinions and needs of their

New Hampshire Unitarianism.

Feeling the want of something more defi nite to hold to than the individual opinions and vagaries of its ministers, the New Hampshire Unitarian Association has pub blished a compact Statement of Belief. It affirms faith in one God, the Father; in Jesus Christ, God's well-beloved Son; in the Holy Spirit, God's presence in the soul and life; in human nature, as not rained but incomplete; in the certainty of retribution; in the bencficent purpose of all divine penalties, as diciplinary and remedial; in repentance and faith, as the only condition of divine forgiveness: in salvation, as moral and spiritual health: n the Christianity of Christ, as a spirit and life rather than as a system of speculative doctrine; in inspiration, as universal; in the final authority of the testimony of God in our own reason, conscience and soul; and in immortality, as the future life of divine dis cipline and endless progress.

Fruits of False Philosophy. A correspondent of the Presbyterian, who

is studying theology at Leipsig, writes: It is rather difficult to take a hopeful view of largely to the granting of free licenses to sell liquor (three-fourths of the crime is attributed to drink), to dance-houses, &c. The common people put into practice theories with which the philosopher amuses his study hours, and the removal of all fear of God and release from responsibility bring forth their natural fruit. Tell a man that he is descended from an animal, and that he is nothing more than an animal, and it will not be long before he manifests himself as such, and then it will take all the wisdom of the wise to keep the beast chained. The Germans have a proverb, "If a man will not hear, he must be made to feel." The difficulty in fighting with evil here is that the Church has no standing ground. Sunday, as a day particularly devoted to religion, is gone, almost beyond hope of recovery, and with it dist Œcumenical Council in Londor, as the town of Orangeville last week. A great all chance of reaching the masses with reli.

ADDRESS OF WELCOME TO THE REV. WILLIAM ARTHUR, M.A.

Mr. Arthur, I have been requested by my brethren, the city ministers, to offer a lew words of fraternal welcome, on behalf of the Mathadists of Toronto, to express the sincere and hasty note to Mr. Gladstone assuring him heartfelt pleasure and delight that we all feel at your presence in Canada, and especially at you. visit to this goodly and loyal city. I assure you the feeling of walcome to yourself and Mcs. Arthur that at this moment throbs for utterance in every heart here is as kindly, warm and true, as even Ireland herself, so famed for hospitality, could cherish or display.

> But, at the beginning of my task, I am met by two difficulties. First-When I consider how long the name of William Arthur has been a household word in the Methodist homes of Canada, and all that it represents and suggests, I know that no halting words of mine can fitly voice the grateful gladness that is felt by our people, to have the privilege of looking on the face and hearing the voice of one with whose spirit they have often held communion. I am like a young artist whose soul is moved by some rare vision of beauty; but when he attempts to convey it to the canvas, he finds his unskilful hand cannot fitly translate his glowing thought; and the actual picture is only a faint and imperfect shadow of the grand conception that inspired his soul. I hope, sir, you will not measure the warmth of our welcome, by the imperfect words in which it may be expressed. And, even if I could fitly express the feeling of this audience, it would be indelicate to compal you to listen to all that is in our hearts to say. It might sound like flattery, if I should venture to say all that we honestly feel. But, it is not too much to say that no man in England would receive from Canadian Methodists a more grateful and hearty welcome than yourself.

welcome you for the sake of the land from which you come—a land where the bones of our land that has borne the standard of freedom and progress in the vanguard of civilization-s land that God has made a centre of light and benediction to the nations that sit in darkness and in the shadow of death. That land, though distant, îs dear.

Our fathers fought on gory plains
To vanquish Albion's foes;
And though between us ocean reigns,
We are no aliens; in out; cis;
The blood of Eritain flows."

We welcome you for the sake of the Church which you represent—the grand old Wesleyan Society that has belted the world with her mission stations, and become the fruitful mother of mighty churches on every continent. We have no faith in the value of a fanciful and unhistoric Apostolic succession; but we have strong faith in the value of an unbroken succession of godly ministers, who, out of a living experisuce of salvation, declare to a perishing world the unsearchable riches of Christ. God has ratified the divinity of the mission of Methodraised up, as leaders and standard-bear-ers in this division of the "one army of the liv-ing God." Though you do not come to us as the successor of hierarchs who claim the power to bestow exclusive grace and authority, yet we greet you, sir, as the successor of such princes in Israel as Joseph Benson, the eloquent preacher and able commentator—Jabez Bunting, the wise legislator—the intellectual and saintly Richard Watson—the learned and godly Adam Clarke—the consecrated Ouseley, who fearlessly declared to his benighted countrymen, in their own tongue, "the wonderful works of God;" and many others, "who being dead yet speak"—men "who kept their souls pure as the naked heavens, and on their hearts the lowliest duties laid." The authority of their commission as heralds of life was gloriously vindicated by the broad seal of the King of kings and Lord of lords. These great souls are ours as well as yours in Britain for your successes are as our own. We are made sed by your sorrows and gladdened by your joys.

We welcome you for your own sake-for the sake of your love and service to our common Lord and Master. The feeling of most of us here to night is one of gratitude for benefits re-ceived. I only glorify God in you, when I say that there are thousands in this country, who have never heard your voice, or seen your face. o whom the lessons of your beautiful and sugsestive book, "The Tongue of Fire," have comlike a voice from heaven, prompting them to uller consecration to Christ's service, and kindling in their hearts a more burning zeal for the world. There are hundreds of preachers in Ca nada who have preached the gospel with greater power and success, in consequence of having read that precious book. And I trust in the Great Day, when the light of eternity scatters the obscuring shadows of time, it will be found that it has been an honored instrument in God's hand of gathering many golden sheaves into the garners of heaven.

You will be glad to anow, dear Brother, tha in this country the Methodists are standing in the old paths, and using the same old gospe message of life and love that God so signal; honored in the past. Whatever we may have done in the way of adapting our modes of working to current necessities, we hold with a firm grasp, and present with undimmed clearness, the great truths which relate to personal religion—justification, sanctification, and practical godliness. Amid the echoes of novel speculations, we know no way of preaching the gospel but the old apostolic method, "by manifestation of the truth commending ourselves to ever, min's conscience in the sight of God." We have he same forms of antagonism in this country that you have in Britain. The substitution of th outward form for the power of godliness —scenti broad of selfish vices that flow from sinful and cor rupt hearts. Against such powerful antagonisti orces, mere human strength is unavailing; but we rejoice to know that in this work "our sufficiency is of God." And, in battling against all these things, "we are more than conquerors through Him that loved us."

It has added much to our pleasure that M:s Arthur has accompanied you in this visit. Those of us who have had the rare good fortune to make her acquaintance will be sorry for those who have not enjoyed that privilegs. In conclusion, Mr. Arthur, I assure you that we will not only cherish kindly and pleasant memories of this visit of yourself and Mrs. Arthur, but that we will fervently pray that you may be graciously preserved in your journey back to your island home, and "Kept by the power of God, through faith, unto Eternal Life.

THEOLOGICAL UNION OF VICTORIA COLLEGE.

At the recent annual meeting of this organi zation an arrangement was made to secure a meeting of the members of the Union belonging things as they stand in Germany. The in. | to each Conference, at the time of Conference. crease of crime is alarming, and is attributed It is hoped that these branch meetings will increase the interest in the work of the Union, as well as secure the voice of all its members in di-

recting its work. The work proposed by this organization is greatly needed at the present time. There is a very prevalent sentiment that great changes must come over theological opinion, and that its forms of expression must be materially modified. No doubt many are looking for much more adical changes than will ever be realized. There are those who see no landing for theology but extreme liberalism, which means just nothing at all; others look for complete demoralization. But calm men are willing to re ognize every new truth brought to light by cience or criticism, yet are persuaded that the great central truths of our Christianity are abiding. A personal God, atonement, influence of the Holy Spirit, regeneration, rewards and punishments after death, are truths which will not charge. The modes in which they are expressed may receive some modification. Now, is motion, laid over for discussion until the dis-this modification to be directed by thoughtful men trict meeting next preceding the next General

who are deeply persuaded of these truths, or by men who cannot speak of theology at all without a sneer? Is it to be led by Calvinism, which, in its old form, scarcely dares speak out any more; or by Arminianism, whose influence has already so modified theological expression that there is now a marked difference written and the spoken practical theology of the so-called Calvinistic Churches? Our ministers must bear a part in shaping the theology of the future. Individual effort can do much. Such contributions as that of Rev. W. Jackson, of Kingston, on the Atonement, are always welcome; but a Union whose aim is to present to the public two contributions annually, on the same or on different subjects, has a decided advantage in gaining the eye and influencing the heart of the Church. We therefore very heartily ask the brethren of the Conferences to give this matter some place in their thoughts, and any counsels submitted at these branch meetings, by brethren who cannot attend the annual meeting, will, no doubt, receive respectful consi-

The Union, originally formed at the University, was composed only of past and present stu-dents; but it contemplated an unlimited exten-sion of its membership. A very limited course of reading would bring any member of Conference into fellowship with the Union, though he may never have been in attendance at the University. This course was chosen to meet the real wants of men in the work of the Church. Disappointment that it has not been generally taken up may lead to its modification; but in any case let us not overlook the importance of united effort in promoting theological knowledge, as well as in di-claiming and reproving the contempt which is so frequently expressed for all theology.

E. A. Stafford.

DISTRICT MEETINGS.

Wellington District .- The annual meeting of the Wellington District was held in Drayton on Tuesday and Wednesday, 18th and 19th ult. There was a full attendance of ministers and laymen. In the examination of character no objection was alleged against any of the brethren. Much has been done during the year in paying church and parsonage debts. The several Connexional funds have been well sustained. Owing to the large number of removals to Manitoba and other places, there is a small decrease in the membership. Harriston, Fordwich, and some other places have been favored with revivals. Peel Drayton, Gorrie, Arthur, Listowel and Wallace, as well as other circuits have given liberally to the Relief and Extension Fund. Palmerston reports a fine increase in the Missionary and other funds. Mount Forest has largely reduced its church debt, thanks to the devotion and energy of Bro. Baggia. Ray. J. E. D. er was elected to the Stationing Committee, Rav. J. R. Gundy to the Sabbath-school Committee, Rev. J. Broley District Secretary, and John Anderson, Esq, of Arthur, to the Missionary Committee. Under the able supervision of the Rev. Chas. Lavell, M.A., who is always ready to lend a helping hand to the brethren, this district is fast assuming a first-class position. The preceedings were brought to a close by thanking the Drayton people for entertaining the delegates, and tendering a cordial vote of thanks to the Chairman of the District.

GUELPH DISTRICT .- The Guelph District Meetng took place at Galt on Tuesday and Wedneslay of last week. Rev. Wm. Williams in the chair. Rev. Mr. Williams, assisted by Revs. J. Cooley and J. V. Smith, performed the duties of secretary. The statistical reports showed a gratifying advance in membership and financial returns from nearly all parts of the district. Hespeler Circuit is to be divided into two-Hes. peler, New Chapel, Ellis' and Kirkland's being one station, and Preston, Doon and Zion the other. A memorial and resolutions from Plattsville and Washington, requesting the re-union of these circuits, was considered at length, and a resolution was finally passed in accordance with the prayer of the memorialists, with the addition that, if found inconvenient to grant it. the appointments of Haysville and Hamburg should be added to the respective circuits, and they might with these additions be retained as independent circuits. Two young men were recommended for trial, one being Mr. Moore, late of the Acton Free Press. The election of representatives of the district on the Conference Committees was the last business disposed of First came the Sabbath-school Committee; Rev. J. V. Smith was elected on the third ballot. Next the Stationing Committee : Rev. R.W. Williams. of Berlin, elected on the first ballot. The second ballot elected Mr. Thomas Hilliard, o. the Chronicle, to the Contingent Fund Com. mittee; and on the vote being taken for member of the Missionary Committee, Mr. Hilliard was again elected on the first ballot. He then requested the brethren to relieve him from the double honor, and resigned the membership of the Contingent Fund Committee. Mr. Kilborn, of Plattsville, was then elected by the second ballot. Great changes will take place this year respecting the ministerial supply to the different circuits, as fully half of the ministers expect to be removed. The session throughout was very harmonious and pleasant, no disturbing question having arisen to mar the unity of feeling prevailing from the first .- Waterloo Chronicle.

SIMCON DISTRICT.—The annual District Meeting of the Methodist Church, Simcoe District, was held in Waterford on Wednesday and Thursday, 19th and 20th May. The Rev. Jas. Gray, of Port Dover, Chairman of the District, presided in his usual able and genial manner. The Rev. J. Ward, B.A., of Townsend, was elected secretary. Methodism has not been idle on the Simcoe District the past year. There has, however, been the slight decrease of 113 in membership. But, considering the large num. ber of removals which have taken place, this should not be deemed a great source of discouragement. The present membership is 2,483. There was raised within the year for the ordinary Missionary Fund, \$2,425; for the Relief and Extension Fund, \$1,622; for other Connexional funds, about \$2,000; and for ministerial support, \$5,800. The grand total raised on the Simcoe District, for all purposes, during the year is \$20,000. The following elections were made to the several Annual Conference Committees: Stationing Committee, Rev. John Kay, Waterford; Sabbath school Committee, Rev. Robert Burns, Lynedoch ; Missionary Committee, A. J. Donly, Simcoe; Contingent Fund Committee, A. W. Smith, Woodhouse. It was decided, after a full discussion, to recommend the Stationing Committee to make the following changes in circuits: To attach the Rockford appointment, now belonging to Townsend, to Jarvis: to attach old Windham appointment to Townsend; and to attach Bethlehem appointment, now belonging to Windham, to Delhi. A resolution from the quarterly official meeting of the Port Dover Circuit, recommending that the Children's Fund tax be abolished, was, on motion, laid over for discussion until the disConference. After the transaction of some other business, the benediction was pronounced and the meeting closed.—Reformer.

ST. THOMAS DISTRICT.—The annual meeting of the St. Thomas District of the Methodist Church opened May 25th, in the First Methodist Church, St. Thomas, at | a.m., Rev. David Savage in the chair. A large proportion of the ministers of the District vere present. The whole number, including superannuated, aupernumerary, and probationary ministers was twenty-five. Revs. T. W. Jackson and J. H. McCartney were elected secretaries. No charge of inconsistency of character was made against any member of the meeting, so that the usual examination of character passed with perfect satisfaction. A letter was read from Rav. J. Watson, lately of Tyrconnel Mission, now in Liverpool, England, intinating an intention to withdraw from the Caradian Church, with a view to employment in Christian work in England. Rev. W. Turner was present, looking much improved by his trip to the North-west Territory, and fully prepared to resume his work. Revs. G. Dear and T. Hockey, probationers who have been laboring on circuits within the District, presented satisfactory certificates from the Octference Examining Comfrom Victoria University in the cases of Revs. T. Voaden and J. J. Freeman, who have spent the year at that institution of learning. They were all therefore heartily and unanimously recommended to becontinued as probationers for the ministry. The afternoon session was largely taken up with the theological and practical examination of the probationers, and conversation on the worl of God and the extension of the Church. Apublic meeting, which was well attended, was held in the evening, Rev. David Savage, Chairnan of the District, in the chair. Rev. James Whiting, Secretary of the District, spoke on the subject of "Prayer-meetings and their Improvement." Mr. M. S. Smith, of Tilsonburg, addressed the meeting on the subject of "Stewards, their Duties and Responsibilities." Rev. Geo. Richardson spoke on the subject of "Class-leaders, their Qualifications and their Work" The segsion on Wednesday was opened by the usual devotional exercises of Scriptura' reading, singing and prayer. Considering the stringency of the times, a considerable amount of church building and improvement has been lone during the year. The increase in the membership is 173, which is a very favorable report when it is remembered that this part of the country (and the Methodist as well as other Churcles) has suffered from the "exodus" which has carried so many away from Ontario during the year. Revs. T. Vosden and J. T. Freeman were recommended to attend college another year. The election to Connexional committees resulted in the choice of Rev. M. Benson to the Stationing Committee, and the Rev. J. H. McCartney to the Sabbath school Committee. The lay delegate chosen to attend the Conference Missionary Committee was Mr. M. S. Smith, of Tikonburg. A proposal to recommend the di vision of the Fingal Circuit was discussed and

BROCKVILLE DISTRICT .- The annual meeting of the ministers of the Brockville District was held this year in the town of Iroquois, commencing on Wednesday, May 26th, and closing in good season on the afternoon of the following day. Most of the members of the District were present. Rev. Dr. Elliott, Chairman of the Distriet, presided, and the Rev. Wm. Philp, of Maitland, was elected secretary, and Rev. D. Winter assistant. After the usual examination of ministerial character, the young men on probation were examined, and everything proving satisfactory, were recommended to be continued on trial. The Rev. D. C. Sanderson, who had now finished his probation and obtained a first-class certificate with honors, was unanimously reneaded to be received into full connection with the Conference, and ordained to the work -o: the Christian ministry. On Wednesday evening a public meeting was held in the Iroquois they defined and defended the various doctrines church, the Chairman of the District presiding. There was a large attendance for a week-eyening service at this season of the year. The Revs. J. Wilson, B.A., of West Winchester; D. Winter, of Farmersville; and J. M. Hagar, M.A., of Kemptville, delivered interesting and practical addresses. A collection was taken up at the close in aid of our Educational Fund. On Thursday there was quite a full attendance of the stewards and lay representatives present. The reports from the various circuits showed, on the whole, quite an improvement in the amount raised for ministerial support, and an other funds of the Church. It was very encouraging to ascertain that, notwithstanding the many removals which had taken place luring the year, there was an increase of 117 to the membership of the Church. The Rev. R. Whiting was appointed to the Sabbath-school Committee. and the Rev. T. G. Williams was elected to represent the District on the Stationing Committee. Andrew Broder, M.PP., was appointed the lay representative of the District on the Mssionary Board. The latter gentleman is the local member for the county of Dundas, and the earness and appropriate remarks made by Mr. Broder when his appointment was appointed eviaced his deep interest in our missionary work/ A re solution in which the laymen | repentappeared to be deeply interested was passed, recommending that our Japan Mission be haded over to the English Conference, as the numerous and increasing calls from the North-West require all the missionary funds at the disposal of the Methodist Church in Canads. The resolution was passed unanimously by the District Meeting. As the Rev. Dr. Elliott wil probably be removed from the District at the ensuing Conference, a highly complimentary resolution was unani-monsly passed by the District Meeting, to which the Chairman made a feelin and appropriate reply. A motion was made at the division of the Brockville District; but the great majority being opposed to the formaton of a new district. the resolution in favor of dvision did not prevail. A vote of thanks being pased to the friends in Iroquois who had so findly entertained the ministers and representatives, the District Meeting closed, after a peasant and harmonions

LINDSAY DISTRICT. The annual District Meeting was held in the twn of Lindsay on Wednesday, May 26th, commencing at 10 am. After the usual devotional exercises, the Rev. T. W. Glover was elected District Scretary, and the Revs. J. H. Ruttan and A. D. Wheeler were appointed assistant-secrearies. The examination of ministerial characte showed the ministers to be blameles in life anddoctrine. There are four probationers; these al gave proof of diligent study and faithfulnes in their work. A. J Barltrop having completed his probation, was ference. There were wo excellent young men recommended to be received on trial for our ministry-one havin travelled the present year on the Omeme Circuit under the Chair-

man. There have been no deaths, but two of our dear brethren, viz., Webster W. Leech and Isaac Gold, were compelled through affliction to superannuate for one year, in hopes that rest and the blessing of God might enable them to enter the active work again. Feelings of deep sympathy were expressed by the brethren of the District in behalf of these beloved brethren. An earnest conversation on the spiritual state of the work on the District showed obviously the warm interest felt by the brethren for the great work in which they are engaged. The second day there was a full representation of the circuits and mission by the lay members present, who manifested a deep interest in the various departments of our work. There were several cases of severe affliction, which elicited deep sympathy and were recommended to the proper committees of Connexional funds. The reports from the Sabbath-schools showed that this institution is doing a noble service for us. as an auxiliary to our work. Three churches have been built and one purchased and renovated. The Rev. Isaac Weldon was elected to represent the District at the coming Conference. The Rev. J. A. Chapman, M.A., was appointed on the Sabbath-school Committee. Dr. Norris, of Omemee, was elected as lay representative mittee, and similar certificates were received on the Missionary Committee. Many valuable suggestions were made by our highly respected Chairman, the Rev. Wellington Jeffers, D.D., in regard to the better promotion of the work of God in our District. And the deep interest manifested in this question of our Discipline by all the brethren present showed how very closely this subject lies to the hearts of the Lord's laborers in his vineyard. The following highly complimentary resolution in the case of our esteemed Chairman, whose three years' term of service closes this Conference year, was passed unanimously: "That, according to the law of the Church, our highly-esteemed Chair man, Rev. Dr. Jeffers, will at the end of this Conference year be removed from his present station, and will likely leave this District; therefore we, the ministers and lay delegates of this meeting, desire to express to him our sincere regret that our present agreeable relations will so soon be severed; to present our cordial thanks for the very able and satisfactory manner in which he has discharged the duties of his office during the three years of his incumbency; to place upon record the high respect we entertain toward him for his exemplary character as a Christian gentleman, for his genial and obliging manner with his brethren, and for his very instructive and elequent addresses from the pulpit and platform, and as are him and his amiable wife and their family that they will be accompanied with our most earnest wishes and prayers for their future well being and happiness." Many touching remarks of and happiness." Many touching remarks of personal relation with the Chairman were made by both ministerial and lay brethren. At 5 p.m. our very harmonious meeting closed, all the brethren feeling a greater attachment to the cause of Christ, and of love to each other, and resolved to devote themselves more fully to their work. The work of the Lord has prospered. There is an increase in the membership of 138 To God we give the praise.—Thos. W. GLOVER, District Secretar. COBOURG DISTRICT, -The May District meeting

was held in Brighton, commencing on Wednesday, the 26th ult., at 10 a.m. All the ministers and probationers on the District were present. and it was cause of gratitude that but one of the number had been removed by death, and that the life and conversation of all had been blameless. A discriminating yet somewhat elaborate obituary of the Rev. W. McCullough was read by the Rev. R. Jones. One candidate for the was cordially recommended to be received on trial. The Rev. H. S. Jenkinson, who has travelled two years, and the Rev. J. McLean, who is about to start for a distant mission field, were both present, and made a very favorable impresby the clear and satisfactory manner in which according to godliness. On Wednesday at the usual hour the lay representatives from the different circuits and missions were present. The various funds, with one exception, were satisfactory, the Mission Fund being in advance of last year. The shortcomings of some of the circuits with regard to one particular fund afforded the Rev. R. Jones the opportunity of displaying that singular power of rebuke for which he was so remarkable in years gone by. Though time has had a mellowing influence on Mr. Jones, "so that he is now much more loved than teared both by old and young," yet there increase with regard to the missionary and still remain the embers of that overtowering will, and tremendous strength of purpose, which has served him, "and the Connexion also," many a good turn. Some of the questions raised were very important and the discussions spirited; but the Rev. W. H. Laird showed himself equal to the occasion, and displayed excellent tact in the management of men and things. Mr. Laird is deservedly popular with the brethren on this District. The Sunday-school Convention held on Tuesday, might be pronounced a success. The attendance was respectable, and the ad-dressed above the average. All seemed pleased and profited, and no doubt an impulse was given to Sabbath-school work. The Brighten friends displayed their usual hospitality, for which they received a cordial vote of thanks.—Com. OWEN SOUND DISTRICT .- The annual meeting

of the Owen Sound District commenced its ses sion in the Methodist church, Flesherton, on the 25th ult., at 9 a.m. The brethren were all present, with one exception, at the opening of the meeting. The Rev. W. Smythe was elected secretary. During the year one superannuated minister-Rev. W. Irwin, of Markdale-has been called to his reward. The brethren all appeared in excellent spirits, and, generally, in good health, notwithstanding that it had been a year of hard toil, and in some cases serious pecuniary difficulties. The district during the year has been blest with some glorious revivals, and a large number has been added to the Church; but owing to removals to Manitoba and other parts, the district will show only the same numerical strength as last year. One very painful feature in the returns presented was the very large deficiencies reported in the salaries of many of the ministers. How some of them have managed to live and keep their families upon the mere pittance they received is hard to tell. The meeting throughout was one of harmony and brotherly love, and many said they never attended a district meeting where such a blessed spiritual influence rested upon them. On the evening of the first day an exlove-feast was held. It was truly a season of refreshing. At the close, the Saorament of the Lord's Supper was administered by the Chairman, assisted by the ministers present. Our excellent Chairman is greatly beloved by his brethren over whom he presides, and before the close of the meeting the follow-ing resolution was passed: "Resolved, - That we the members of the Owen Sound District recommended for ordisation at the ensuing Con Meeting cannot allow this meeting to close without giving expression to our high apprecia-tion of the administration of the Chairman of this district (Rev. C. Fish), and pray that he may be long spared to render valuable service to the

Petersono' District.—The Peterboro' Dis- There is a probability that the next annual lous to lay down the burden. If a second term and 27th ult. All the members were present. The chairman, Dr. Harper, presided with his usual ability and kindness. Henry McDowell was elected to the Sationing Committee, Newton Hill to the Sabbath-school Committee, and R. McCulloch, secretary. We regret to have to report a decrease in the membership of the district, but rejoice in a very gratifying increase lists were not all complete; but the prospects are that, notwithstanding the extra effort for Relief and Extension, the ordinary income will be quite in advance of last year. The apiritual condition of the district underwent a careful review, and was considered on the whole very encouraging. There were no deaths and no cases of discipline. One young man was recommended to be received on trial.

Kingston District.-The ministers and laymen of this district assembled in the very commodious church at Gananoque on the 19th and 20th of May. The attendance was large. and the two days were fully occupied with important business. Rev. W. Galbraith, B.C.L. presided, and the Rev. D. Connolly, of Newburg, was elected general secretary. Rev. W. Sheridan was elected to represent the district on the Sabbath-school Committee; and Rev. A. B. Chambers, B.C.L., was chosen as the representative on the Stationing Committee. This is the second time in succession that Mr. Chambers has been chosen for this important committee, and the election is therefore a high compliment to this centleman. As the returns were not all complete, we are unable to submit a full report of the year's operations, but it is believed that it is satisfactory in nearly every particular.

LONDON DISTRICT. - This District Meeting closed on Friday night. Two young men were recommended as probationers; Rev. W. Lund to the list of superannuates; T. J. Reid retires; and G. A. Schram to the supernumerary list. Incresse in membership, 282; Superannuation Fund slightly in advance of last year; Missionary nearly \$200 in excess of last year. Sub scribed to the Relief and Extension Fund \$6,271, being upwards of \$1,000 in advance of the district's proportion of the \$150,000 for the Dominion. Of the sum subscribed, \$3,369 have been paid as first instalment. Revs. J. Philp goes to the Stationing Committeet; G. A. Mitchell to the Sabbath-school Committee; and Mr. Thomas McCormick to the Missionary Com-

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

Bowminville. - A very successful tea and concert was held in the church on the 25th ult. A large part of the entertainment was furnished by several young ladies from the Ontario Ladies College, Whitby.

Mount Albert.—A very successful social was held on the 16th ult. on behalf of the pastor, the Rev. George Bishop. During the evening a fine set of silver-mounted harness was presented to Mr. Bishop, and a set of new china to Mrs. Bishop. The sum of \$73 was collected.

BARRIE.-The Ladies' Aid Society of the Collier Street Methodist church held a free tea in the school-room on Tuesday evening, 26th ult. The attendance was good, and the time passed away pleasantly in social intercourse, the proceedings being informal though none the less enjoyable. There were noticed among those present, Revs. K. Creighton, of Rama; regular work of the ministry was present, and Browning, of Orillia; Granby, of Rugby; Pepper, of Angus; and Laird and McCarroll, pastors of the church. . .

ALLISTON .- The contract for the extension the Methodist Church in this town has been awarded to Mr. Aitcheson, and the agreement signed. The nature of the improvement will consist of a brick addition, 44 feet long, to the north end of the present edifice, making the whole fabric 110 feet in length. This improvement, in addition to a re-arrangement of the pews in the body of the church, will place the organ and choir in a recess behind the pulpit, and will furnish a commodious room for Sab bath-school and week - evening services. The addition will be in harmony with the present style of the church—the builder engaging to have the undertaking completed by the 1st. of Sep-

LONDON CONFERENCE.

LYNDEN.-Rev. G. C. Madden writes: On the 24th ult. at the residence and on the beautiful grounds of Mr. George Hunt, was held a circuit social and lawn party; the afternoon being set apart more especially for those more aged, and also those wishing to get home before night, and the evening more especially for the young people. The whole thing was a grand success, amounting to about \$30, which is placed in the hands of the Quarterly Official Board of the circuit, principally to aid the parsonage fund. The night was delightful, and after a good programme of music and singing etc., all left for home well pleased. The friends of this circuit take this opportunity of thanking Brother and Sister Hunt for the cheerfulness with which they gave their spacious house and beautiful grounds for the entertainment.-Also on the evening of the 26th ult., a number of kind ladies of the Lynden class made a raid upon their pastor, taking possession of the parsonage, loading the table with good things, and presenting both superintendent and colleague with many useful and valuable articles.

MONTREAL CONFERENCE.

OTTAWA .- East-End Church .- Rov. M. L. Pearson, pastor. On the 16th ult. the pastor preached to a large congregation a very appropriate sermon with relation to the death of the Hon. Geo. Brown. His text was: "And thou shalt be missed, because thy seat will be empty."-1 Sam. xx. 18.

MONTBEAL .- St. James Street Church .- Rev H. Johnston, A.M., pastor. A most interesting service took place Sabbath evening, 16th ult., the reception of over eighty members on trial sented by Discipline the pastor and class-leaders who were within the railing, gave the candidates the right hand of fellowship .- First French Methodist Church,-Rev. L. N. Beaudry, pastor A well-attended and very interesting missionery meeting was held on the 17th ult. Dr. Alexander presided, and effective addresses in French were delivered by Rev. Messrs. Syvret, De Gruchy, and the pastor. The last also spoke in English. The proceeds of the meeting were

NAPANEE.-The Montreal Conference of the Stanstead, Quebec, on Wednesday, June 16th. the expiration of the present term, I am anx. ating.

trict Meeting was held in Peterboro' on the 26th session of the Conference will be held in Napanee, as a cordial invitation has been extended to them from the local board. As this is Mr. Chambers' last year on this circuit, there is considerable speculation as to his successor. We understand that a requisition has been sent to the Stationing Committee asking for the appointment of the Rev. Mr. Galbraith, of Kingston. During Mr. Chambers' ministration on in all our Connexional funds. The missionary this circuit, very many important improvements have been made in the church property. A new parsonage has been erected and finished throughout, which is second to none, if it is equalled, in the Conference; the church has been enlarged and handsomely finished, and the grounds have been improved. The congregation and membership have also increased. Financially, the church is in a healthy condition, and altogether Mr. Chambers' term of three years has been a remarkably successful one. His own people and our citizens generally will be sorry to part with so estimable and enterprising a gentleman.—Beaver.

FROM THE MISSION ROOMS.

٠,		-	
١ļ	CASH PROFIDES ADDINABLE	3T F	
- {	CASH RECEIPTS—ORDINARY FU		
ا ڊ	Simcoe District, per Conference Treasurer	1253	85
4	Wellington District, per Conference Tressurer Guelph	800 893	
١٠		1124	
٠١	Brantford " "	219	
9	Oakland, "	125	
•		40	
8	Innistil, per Rev. J. W. Totten	30	
	Cannington, per Rev. I. Weldon Forkville, Yonge Street, per Rev. F. H. Wallace	95 301	
t	Bloor hitrest, wer I. G. Peoke Reg	525	
- 1	Davenport, per Rev. J. Sammene	22	
]	Poronto, Metropolitan, per M. Robins, Esq B. lleville Centre, per M. Sawyer, Esq	385	
t i	B. Heville Centre, per M. Sawyer, Esq.,	300	
- 1	West, per Rev. J. H. Locke	122	
t	Toronto, Sherbourne St., per H. H. Fudger, Esq. "Quoen Street, J. Earle, Esq.	420	25
.	Yonge Screet Centre, per Rev. W. Hicks	50	67
٠	Bouch, per Rev. W. Burns	100	
;	" North, per Chairman	211	
	Scarboro' " "	16	
- 1	Seaton, per Rev. G. C. Workman, M.A. Chinguacousy, per Chairman Alton, Alton West. Klineburg Brampton, Cobourg, per H. Hongh, Ess.	- 31	
y	Alton. " "	- 64	32 16
;	Albion West, "	152	
-	Klineburg " "	170	
•	Brampton, " "	100	
1			
	Barrie District, per Chairman Walkerton District, per Chairman	220	00
1	St. Marys, "	157	85
1	8t. Marys, Kingston District, per Chairman	1638	00
í			-
	RELIEF AND EXTENSION FUNI	<u> </u>	۰.
е	MINISTERS' SUBSCRIPTIONS.	٠.	-2
e		1	
-	Bev. S C. Kendall, raid		٠
P	Bov. D C. Dendan, Paid	\$5	CO
1	GENERAL SUBSCRIPTIONS.	,	
	PORT DOVER -ADDITIONAL.		
•	Miss Handarson		

JARVIS-ADDITIONAL -- PAID. RETURNS FROM CIRCUITS TO DATE. | 100 | 4 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 |

. 587 Circuits, \$83,503 00 Total amount reported to date....... CASH RECEIPTS-RELIEF AND EX-TENSION FUND.

Rev. T. R. Earle, per Chairman Vaterdown, Jerseyville, Caledonia, Carlisle, N. A. McDiarmi i, per Chairman W. Hooton,
D. Cornolly,
S. C. Kendall,
J. O Garrett, Kingston let.
Horion, per Rev. T. Rogers.
Pic'on, per Chairman
Weilington, per Chairman
Rednerville, Rev. W. H. Sparling, 1st instalment Gabarus, per Rev. J. S. Coffin

PERSONAL.

itev. S. Rose, D.D., 1st instalment.

J.G. Manley, 1st instalment, per Rev. Dr.

Dr. Edward Egglaston is reported as not improving in health by his vacation in Europe. Queen Victoria is said to be a good amateur draughtswoman, and reproductions of some of her sketches will soon be published.

Henry Ward Beecher has delivered a lecture. which netted \$6,000, for the benefit of the family of Policeman Stone, who was murdered by New

At the last meeting of the Belgrave Circuit, a resolution was adopted expressing regret at the loss by death of two members, W. H. Leech and E. James, and tendering sympathy to the bereaved families.

English journalism is not beneath the notice of royalty, it appears. Mr. S. C. Hall, the veteran editor, has received from Queen Victoria, in recognition of his services to art and literature, a pension of \$750.

Mr. Tennyson consents to be nominated to the lord rectorship of Glasgow University, on condition that he is not considered the candidate of his election, he is not expected to appear in Glasgow for his installation.

The Carleton Piace Central Canadian, in referring to the Rev. Mr. Stafford, says: "His lecture in Carleton Place upon 'The Universal Boy' was very popularly received. Could he not be induced to come again, and give us another of his charming productions prior to his departure from Ottawa ?"

The Rev. W. C. Henderson, M.A., of Sarnia at the Methodist district meeting there last week, was presented with a handsome clock, in kindly recognition of the genial spirit he had ever displayed and the extra services he had ever been ready to render during the term he had presided over the affairs of the district.

It being suggested to President Hayes that perhaps he might be the "dark horse" to break the complications in the Republican party about candidates, he promptly replied: "No! I can do nothing of the sort. 1 am committed against Methodist Church of Canada will open at a second term, and really do not want it. With

were tendered me on a silver platter, I would not take it."

The Rochester Democrat and Chronicle states that the name of Rev. G. H. Bridgman, D.D., President of the Genesee Wesleyan Seminary at Lima, N. Y., has been suggested as the successor of Bishop Haven in the Chancellorship of Syracuse University. It says: "Dr. Bridgman came from Canada seven years ago, was elected principal of the seminary, and has shown himself to be a model executive officer. He is a strong preacher, a genial gentleman, thoroughly educated and energetic, and those who best know him regard him as an exceptionally strong man for an educational position. He took hold of the Lima Seminary when it was in a precarious financial position, and built it up to security."

RELIGIOUS INTELLIGENCE.

THE late Joseph Seligman left a will, in which he bequeaths \$25,000 to "such charitable, benevelent, and educational institutions, associations and corporations, without any regard to creed, faith, race or religion," as his executors may select.

With respect to the religious status of Harvard's students, the following facts are of interest: Out of the 918 Harvard students who graduated between 1869 and 1875 inclusive, 360 were Unitarians or liberals, 217 Episcopalians, 126 Orthodox Congregationalists, 46 Baptists, 25 Presbyterians, 16 Methodists, 12 Swedenborgians, 2 Jews, 1 Mormon and 113 undecided. Seats are furnished the students at the expense of the sollege at any church of their own

Tax Presbyterian Board of Foreign Missions has had a wonderfully successful year. Last year the General Assembly passed a resolution asking the Church to increase its contributions to \$500,000. The Church has promptly responded, giving not only the \$500,000 asked for but \$86,844 more-an advance for the year more than \$150,000. The debt of \$60,000 has been paid, the loss of \$48,000 met, the work of the Board enlarged, and there is a balance of \$7,048 in the treasury.

THE Women's Foreign Missionary Association of the M. E. Church, in the eleven years of its existence, has built, provided, and sustained three orphanages, three hospitals, ten dispensaries, thirteen boarding schools and eight homes for missionaries. Nearly two bundred national teachers and Bible women have been employed in disseminating Christian truth, and numerous day and Sunday-schools, superintended by the wives of missionaries, have been established and supported in all fields. For the maintenance of these enterprises, the society has paid \$590 966 The association includes 2,291 auxiliary socie ties, with a total of 60,269 members.

THE Government and the Protestant Churches of Madagaecar have lately been troubled by the interference of Jesuit priests who have lately arrived in the country under the protection of a Special Commissaire" from France. They have laid claim for religious purposes, on doubtful evidence, to a considerable property in the capital; they are said to be dictating to the native officers in one of the provinces, to be interiering with the schools, to be making unreasonable complaints, and to be interfering generally where they have no right. Fears are expressed that they are planning to bring about a pretext for a French interference; but the probability is that they are hardly the men who will be able to lead the present French Government to such a

- Mr. Spurgeon's Pastors' College in London ran for many years the gauntlet of unfriendly itself by good results accomplished. But the work was faithfully kept up, funds were secured, and year by year the great preacher saw grow on his hands the project for the training of young men for the ministry, and the establishment of chapels and charcnes in unoccupied fields. At the recent annual tea and meeting of the College, it was reported that since the organization in 1865, 511 students had passed through its classes, 370 of the graduates being engaged in the ministry in England, 29 in the United States, 20 in Australia, and the others in all parts of the world. The increase in the churches presided over by past students since 1865 was 60,034, with loss by death and dismission of 24.231, leaving a clear increase of 35. 803. Mr. Spurgeon may well rejoice that it was given to the men sent into the ministry under his advice and watchcare to haptize into the Church 39,476 converts within a period of

GEREBAL CONFERENCE Notes. - The General

Conference of the M. E. Church, in session at

Cincinnati listaned last week to memorial ad-

dresses from Bishops Janes, Ames, and Haven, and also from Secretaries Dashiel and Nelson. A resolution was ladopted to hold the next General Conference at Philadelphia. The report of the General Committee on Legislation, which provides that the General Conference shall be composed of two houses. Lay and Ministerial, was taken up, and, after a long discussion, was defeated by a vote of 110 yeas to 211 nays. The Committee on Itinerancy decided to report in favor of no change in discipline with reference to women as preachers. The Conference seemed to be annoyed by the questions as to woman's place and work forced upon it. The stirring appeal of Miss Anna Oliver for instalment as pastor of a church in Brooklyn was laid aside, but no sooner was that done than another woman problem-the request of Miss Willard to talk ten minutes to the Conference on temperance -- was either political party, and that, in the event of brought to the front. A lively debate followed, some of the brethren holding that the time of the body should not be given up for such diversion. It was given up to a much less profitable discussion, however, a whole session being consumed in talking and filibustering, whereas Miss Willard only craved ten minutes, and had something worth while to say. Finally the Conference ence decided in favor of hearing the address, but Miss Willard properly declined, in view of what had been said, to give it. Another exciting matter was that of the appointment of a colored Bishop. The feeling was strong on both sides, and at one time it looked certain that the colored members of the church would be gratified, the Episcopacy Committee reporting in favor of the election. But the discussion, after much consideration and no little heat, was adverse by a vote of 229 to 139. The Itinerancy Committee agreed to report in opposition to any lengthening of the pastoral term beyond the three years, and a minority vote will cause a warm discussion of that vexed question. The new bishops were ordained on Wednesday, Bishop Simpson offici-

CURRENT NEWS.

-The first Canadian Synod of the Alberican branch of the Reformed Episcopal Church was opened at Montreal on Wednesday.

-Hanlan defeated Riley on the Potomac on last Wednesday-after repeatedly stopping during the race—by three sixteenths of a mile.

-The man Clapper, who was arrested on suspicion of having murdered Haskins at Wooller, has been discharged for want of evidence.

-The Wroxeter by law granting \$4,000 for the widening of the Toronto, Grey, and Bruce Railway track has been carried by a fair majority.

-Owen Sound carried on Saturday a by law to grant \$15,000 to the Toronto, Grey, and Bruce Railway. -A powder-mill near Ghent, Belgium, exploded

on Saturday, causing considerable loss of life. Ten bodies have been recovered from the ruins. -The French Chamber of Deputies has passed Bill abolishing the certificates granted to priests and nuns as equivalent to the Govern-

ment diplomas granted to lay teachers. -The Police Magistracy of the town of Cornwall, rendered vacant by the resignation of Dr. Allen, has been filled by the appointment of Mr. Angus Bethune, of the same place.

-The hostile Sicux Indians near Fort Montana are anxious to surrender, but fear treachery. Sitting Bull himself would like to make terms, but declines to accept the old offer.

-The Church Bill to provide for the application of the May Laws was introduced and discussed in the Prussian Diet on Friday. The attitude of the Government is very firm.

—A Russian Commission on the state of the iron industry recommends the imposition of a duty on agricultural and other implements hitherto imported free, and the increase of the duty on

those already liable. -The gaol officials at London have been instructed to preserve the regulation and prine in regard to the Biddulph prisoners. Special privileges allowed bitherto by the liberality of the

gaoler are to be denied them. -The Turkish Government is now reported to have taken a decided stand against the execution of Colonel Commerciff's assessin, and will not submit to the intervention of the European Powers.

-The employees of the eastern division of the Quabec Government Railway have been notified that their services will be no longer required, owing to the removal of headquarters to M n-

-The Government's late Order in Council granting a small increase of the drawback on ship materials gives much dissatisfaction in the Lower Provinces, it being far below the Finance Minister's promise.

—Garibaldi has published an address to his constituents in Rome commending the House of Savoy for aiding in the regeneration of Italy, but according it of afterwards ruining the country. He advises the dissolution of the army, and that nothing be given to the priests.

-Of the Nibilists whose trial at St. Petersburg has just been concluded, two were sentenced to death, and seven-including three women-to hard labor for terms varying from eight to twenty years. Two other women were banished to Tabolsk. The appearance of the wheat crop in France

and England is all that could be desired, and if : the promised yield is realized it is computed that competition with the United States will reduce the price £1 per quarter. This means a saving to England and France together of £20,000,000 sterling.

-Sir Charles Dilke, in the House of Commons, on last Wednesday stated that the Government were desirous of offering their friendly services to restore peace between Chili and Peru, but that hitherto their overtures had been ineffectual. A correspondence is going on with other Governments in relation to the matter.

-The work on the St. Gothard tunnel is seriously impeded by the giving way of the vaulting in the white stone formation. The engineers are at their wits' end, and it is suggested that the only way to overcome the difficulty is by going round the white stone instead of through it. which would probably delay the opening of the tunnel for two years.

-The Foreign Affairs Committee at Washington on last Wednesday adopted a resolution introduced by Mr. Rice, of Massachusetts, asking for compensation for the fishermen engaged in the Fortune Bay affair, and for steps to be taken looking to the abrogation of the fishery clauses of the Treaty of Washington. No action was taken on the Loring Bill, recently introduced.

-An influential deputation waited upon Lord. Kimberley on last Thursday to urge the recall of Sir Bartle Frere from South Africa. His lordship referred them to the statement by Gladstone in the House of Commons, stated that the annexation of the Transvasl wa irrevocable, and that to send a Commission to South Africa to inquire into the alleged grievances would cause great confusion, and serve no purpose.

-A number of members of the British House of Commons who favored Mr. Bradlaugh's admission to his seat have received expostulatory communications from their constituents. The Committee of the House to whom the case was referred has now been instructed to inquire into the circumstances of Mr. Bradlaugh's claim, the legal points bearing on the claim, and the jurisdiction of the House in

-A hundred laborers from Sorel and Three Rivers began work Thursday morning last for the Allan Steamship Company in Montreal, and upon the withdrawal of the police in the forenoon a gang of the strikers rushed upon the scene, and the newly imported men fled for their lives. A similar attempt was made at the Beaver Line wharf, but it was promptly frustrated by the police. The strikers are growing desperate from want of funds, and there is danger of an

-The Governor-General and Princess Louise had a narrow escape from a horrible death during their journey from Ottawa to Quebec the week before last. The regular express had been switched off the main line to allow the Viceregal train to pass, when it was found impossible to move the switch back. Fortunately, the engineer of the special noticed the frantic gestures of one of the train-men just in time to slacken pace so as to avoid a collision. The matter appears to have been kept quiet as much as pos-sible by the railway employees, and has only just leaked out.

Trust in God.

Leave God to order all thy ways, And hope in Him whate'er betide; Thou'lt find Him in the evil days An all-sufficient strength and Guide. Who trusts in God's unchanging love, Builds on a rock that naught can move.

What can these anxious cares avail, These never ceasing means and sighs? What can it help us to bewail Each painful moment as it flies? Our cross and trial do but press The heavier for our bitterness.

Only your restless heart keep still, And wait in cheerful hope, content To take whate'er His gracious will, His all discerning love has sent: To Him who chose us for His own. He knows when joyful hours are best,

He sends them as He sees it meet; When thou hast borne its fiery test. And now are freed from all deceit. He comes to thee, all unaware, And makes thee own His loving care

Nor in the heat of pain and strife Think God hath cast thee off unbeard: Nor that the man whose prosperous life Thou enviest, is of Him preferred; Time passes, and much change doth bring. And sets a bound to everything.

Sing, pray, and swerve not from His ways, But do thine own part faithfully; Trust His rich promises of grace; So shall it be fulfilled in thee; God never yet forsook in need The soul that trusted Him indeed, -From the German.

SERMON

BY REV. T. DEWITT TALMAGE DELIVERED IN THE BROOKLYN TABERNACIE.

SICKNESS IN THE MANSION. 2.2.

"He was a mighty man in valor, but he was a leper. -2 Kings v. i. After reading the names of one hundred and fifteen new members, Dr. Talmage announced that next Sabbath morning he would preach on national affairs, the despotism of American politics, and who ought to be made President of this

Christian nation Here we have a warrior sick; not with pleu risies or rheumatisms or consumptions, but with a disease worse than all these put together. A red mark has come out on the forehead, precursor of complete disfigurement and dissolution I have something awful to tell you. General Nasman, the commander-in-chief of all the Assyrian forces, has the leprosy ! It is on his hands, on his face, on his feet, on his entire person. The leprosy! Get out of the way of the pestilence! If his breath strike you, you are a dead man. The commander-in-chief of all the forces of Assyria! And yet he would be glad to exchange conditions with the boy at his stirrup, or the hostler that blankets his charger. The news goes like wildfire through the realm, and the people are sympathetic, and they cry out: "Is it possible that our great here, who shot Ahab, and around whom we came with such vociferation when he returned from victorious battle—can it be possible that our grand and glorious Naaman has the leprosy?" Yes, Everybody has something he wishes he had not. David, an Absalom to disgrace him; Paul, a thorn to sting him; Job, carbuncles to plague him; Sameon, a Delilah to shear him; Ahab, a Naboth to deny him; Haman, a Mordecai to irritate him; George Washington, childless-ness to afflict him; John Wesley, a termagant to pester him; Leah, weak eyes; Pope, a crooked back; Byron, a club foot; John Milton, blind eyes; Charles Lamb, an insane aister; and you, and you, and you, and you, something which you never bargained for, and would like to get rid of. The reason of this is that God does not want this world to be too bright; otherwise, we would always want to stay and eat these fruits, and lie on these lounges, and shake hands in this pleasant society. We are only in the vestibule of a grand temple. God does not want us to stay on the doorstep, and therefore he sends aches, and annoyances, and sorrows, and bereavements of all sorts to push us on, and push us up toward riper fruits, and people had was because, through their aches and pains, God pushed them nearer up to it. If God dashes out one of your pictures, it is only to show you a brighter one. If he sting your foot with the gout, your brain with near ralgia, your tongue with an inextinguishable thirst, it is only because he is preparing to substitute a better body than you ever dreamed when the mortal shall put on immortality. It is to push you on, and to push you up to-ward something grander and better, that God sends upon you, as he did upon General Nas-man, something you do not want. Seated in his Assyrian mansion—all the walls glittering with the shields which he had captured in battle; the corridors crowded with admiring visitors who just wanted to see him once; music, and mirth, and banqueting filling all the man, sion, from tessellated floor to pictured ceiling

Nasman would have forgotten that there was anything better, and would have been glad to stay there ten thousand years. But oh! how the shields dim, and how the visitors fly the the shields dim, and now the visitors ny me hall, and how the music drops dead from the string, and how the gates of the mansion slam shut with sepulchral bang, as you read the closing words of the eulogium: "He was a leper!"

There was one person more sympathetic with General Nasman than any other person. Nas-man's wife walks the floor, wringing her hands and trying to think what she can do to alleviate her thusband's suffering. All remedies have failed. The surgeon-general and the doctors of the royal staff have met, and they have shaken their heads, as much as to say, "No cure; no cure." I think that the office-seekers had all folded up their recommendations and gone home. Probably most of the employees of the establishment had dropped their work and were thinking of looking for some other situation. What shall now become of poor Naaman's wife? She must have sympathy somewhere. In her despair she goes to a little Hebrew captive—a servant-girl in her house—to whom she tells the whole story; as sometimes, when overborne by the sorrows of the world, and finding no sympathy anywhere else, you have gone out and found in the sympathy of some humble domestic—Rose, or Dinah, or Bridget—a help which the world could not give you. What a scene it was: one of the grandest women in all Assyria in cabinet council with a waiting-maid over the declining health of the mighty general!
"I know something," says the little captive maid: "I know something," as she bounds to her bare feet. "In the land from which I was stolen there is a certain prophet known by the name of Elisha, who can cure almost anything, and I shouldn't wonder if he could cure my master. Send for him right away." "O hush!" you say," if the highest medical talent in all the land cannot cure that leper, there is no need of your listening to any talk of a servant-girl." But do not sooff, do not sneer. The finger of that little captive maid is pointing in the right direction. She might have said: "This is a judgment on you for stealing me from my native land. Dan't they snatch me off in the night, breaking my father's and mother's hearts? and many a time I have laid and cried all night because I was so homesick." Then, flushing up into childish indignation, she might have up into eniousn indignation, she might have said: "Good for them; I'm glad Naaman's got the leprosy; I wish all the Assyrians had the leprosy." No. Forgetting her own personal sorrows, she sympathizes with the suffering of her master, and commends him to the famous

And how often it is that the finger of child hood has pointed grown persons in the right direction. O, Christian soul, how long is it since direction. O, Christian soni, now long is it since you got rid of the l-prosy of sin? You say: "Let me see. It must be five years now." Five years. Who was it that pointed you to the Divine Physician? "Oh," you say, "it was my

up on my knees, and looked in my face, and ed me why I didn't become a Christian, and all the time stroking my cheek, so I couldn't get angry, insisted upon knowing why I didn't have family prayer." There are grandparents here who have been brought to Christ by their little grandchildren. There are hundreds of Christian mothers here who had their attention Christian mothers here who had their attention first called to Jesus by their little children. How did you get rid of the leprosy of sin? How did you find your way to the Divine Physician? "Oh!" you say, "my child—my dying child, with wan and wasted finger—pointed that way. Oh! I never shall forget," you say, "that scene at the cradle and the crib that awful night. It was hard, hard, very hard; but if that little one on its dying bed had not pointed me to Christ, I don't think I ever would have got rid of my leprosy." Go into the Sabbath-school this afternoon, and you will find hundreds of little fingers pointing in the same direction, tolittle fingers pointing in the same direction, to-ward Jesus Christ and toward heaven.

Years ago the astronomers calculated that Years ago the astronomers calculated that there must be a world hanging at a certain point in the heavens, and a large prize was offered for some one who could discover that world. The telescopes from the great observatories were pointed in vain; but a girl at Nantucket, Mass., fashioned a telescope, and, looking through it, discovered that star, and won the prize and the admiration of all the astronomical world; that stood amazed at her genius. And so it is often stood amazed at her genius. And so it is often the case that grown people cannot see the light, while some little child beholds the star of pardon, the star of hope, the star of consolation, the star of Bethlehem, the morning star of Jesus. Not many mighty men, not many wise men, are called; but God hath chosen the weak things of the world to confound the mighty; and base things, and things that are not, to bring to naught things that are." Oh! do not despise the prattle of little children when they are talking about God, and Christ, and heaven. You see the way your child is pointing; will you take that pointing, or wait until, in the wrench of some awful hereavement, God shall lift that of some away hereavement, cod shall he that child to another world, and then it will becken you upward? Will you take the pointing, or will you wait for the beckening! Blessed be God that the little Hebrew captive pointed in the right direction! Blessed be God for the saving ministry of Christian children!

No wonder the advice of this little Hebrew captive threw all Naaman's mansion and Ben-hadad's palace into excitement. Good-bye, Naaman I With face scarified, and ridged, and Naman I With face scarnfied, and ridged, and inflamed by the pestilence, and aided by those who supported him on either side, he staggers out to the chariot. Hold fast the fiery coarsers of the royal stable while the poer sick man lifts his swollen feet and pain-struck limbs into the vehicle. Bolster him up with the pillows, and believe the linearing look at his bright. let him take a lingering look at his bright apartment; for perhaps the Hebrew captive may be mistaken, and the next time Naaman comes to that place he may be a dead weight on the shoulders of those who carry him-an expired chieftain seeking sepulture, amid the lamentations of an admiring nation. Good bye, Naaman | Let the charioteer drive gently over the hills of Hermon, lest he jolt the invalid. Here goes the bravest man of all his day a captive of a horrible disease. As the ambulance winds through the streets of Damascus, the tears and prayers of streets of Damascus, the tears and prayers of all the people go after the world-renowned inva-lid. Perhaps you have had an invalid go out from your house on a health excursion. You know how the neighbors stood around and said: "Ah, he will never come back again alive." Oh! it was a solemn moment, I tell you, when the invalid had departed and you want into the room to make the hed and to re-

went into the room to make the bed, and to re-move the medicine phials from the shelf, and to throw open the shutters, so that the fresh air might rush into the long-closed room. Good-bye, Naaman! There is only one cheerful face looking at him, and that is the face of the little Hebrew captive, who is sure he will get cured, and who is so glad she helped him. As the charict winds out, and the escort of mounted the charics winds out, and the escort or mounted courtiers, and the mules, laden with sacks of gold, and silver, and embroidered suits of apparel, went through the gates of Damascus and out on the long way, the hills of Naphtali and Ephraim look down on the procession, and the retinue goes right past the battle-fields where Naaman, in the days of his health, used to raily his trace for feature part and then the process. his troops for fearful onset, and then the procession stops and reclines a while in the groves of olive and cleander; and General Nasman so sick-so very, very sick l

How the countrymen gaped as the procession passed! They had seen Nasman go past like a whirlwind in days gone by, and had stood brighter society, and more radiant pros-perities. God is only whipping us ahead. The reason that Edward Payson and Robert Hall "Poor man, he will never get home alive; poor had more rapturous views of heaven than other man!" General Naaman wakes up from a restless sleep in the chariot, and he says to the charioteer: "How long before we shall reach this Prophet Elisha?" The charioteer says to this Prophet Elisha? The charioteer says to a waysider: "How far is it to Elisha's house?" He says: "Two miles." Two miles! Then they whip up the lathered and fagged-out horses. The whole procession brightens up at the prospect of speedy arrival. They drive up to the door of the prophet. The charioteer shouts "Whoa!" to the horses, and the tramping hoofs and grinding wheels cease shaking the earth. earth.

Come out, Elishs, come out; you have company; the grandest company that ever came to your house has come to it now. No stir inside Edisha's house. The fact was, the Lord had informed Elisha that the sick captain was coming, and just how to treat him. Indeed, when you are sick and the Lord when you are sick, and the Lord wants you to get well, he always tells the doctor how to you; and the reason we have so many bungling doctors is because they depend upon their own strength and instructions, and not on the Lord God, and that always makes malpractice. Come out, Elisha, and attend to your business. General Naaman and his retinue waited, and waited, and waited. The fact was, Naaman had two diseases-pride and leprosy; the one was as hard to get rid of as the other. Elisha sits quietly in his house, and does not go out. After awhile, when he thinks he has humbled this proud man, he says to a servant: "Go out and tell General Naaman to bathe seven times in the river Jordan, out yonder five miles, and he will get entirely well." The message comes out. "What!" says the commander in chief of the Assyrian forces, his eye kindling with an animation which it had not shown for weeks, and his swollen foot stamping on the bottom of the chariot, regardless of pain. "What I Isn't he coming out to see me? Why, I thought certainly he would come and utter some cabalistic words over me, or make some enigmatical passes over my wounds. Why, I don't think he knows who I am. Isn't he coming out? Why, when the Shunamite woman came to him, he rushed out and cried: 'Is it well with thee? is it well with thy husband? is it well with the child?' and will be treat a poor unknown woman like that, and let use, a titled personage, sit here in my chariot, and wait and wait? I won't endure it any longer. Charlotser, drive on! Wash in the Jordan! He! ha! The slimy Jordan—the muddy Jordan—the monotonous Jordan. I wouldn't be seen washing in such a river as that. Why, we watered our horses in a better river than that on our way here. The beautiful river, the Ja-perpaved river of Pharpar. Besides that, we have in our own country another Danascene river, Abana, with foliaged bank, and torrent ever swift and ever clear, under the flickering shadows of sycamore and cleander. Are not Abana and Pharpar, rivers of Damascus, better than all the I suppose Nasman felt very much as we would

waters of Israel?" feel if, by way of medical prescription, some one should tell us go and wash in the Danube or the Rhine. We would answer: "Are not the Connecticut and the Hudson just as good?" an Englishman would feel, if he were told, by way of medical prescription, he must go and wash in the Mississippi or the St Lawrence, he would cry out, "Are not the Thames and the Shannon just as well?" The fact was, that haughty Naaman needed to learn what every Et glishman and every American needs to learn, that when God tells you to do a thing you must go and do it, whether you understand the reason or not. Take the prescription, whether you like it or not. One thing is certain, unless haughty Naaman does as Elisha commands bim, he will die of his awful sickness. And unless you do as Christ commanda you, you will be seized upon by an everlasting wasting away. Obey and five-disobey and die. Thrilling, over-arching, little Amie, or Fred, or Charley, that clambered | under-girding, stupendous alternative t

Well, General Naaman could not stand the test. The charioteer gives a jerk to the right line till the bit snaps in the horse's mouth, and the whim of the wheels and the flying of the dust show the indignation of the great commander. "He turned and went away in a rage." So people now often get mad at religion. They vituperate against ministers, against churches, against Christian people. One would think from their irate behaviour that God had been studying how to annoy, and exasperate, and demolish them. What has he been doing? Only trying to cure their death-dealing leprosy. That is all. Yet they whip up their horses, they dig in the spurs, and they go away in a rage.
So, after all, it seems that this health excur-

have told him of the prophet, and this long journey might as well not have been taken. Poor, sick, dying Naaman! are you going away in high dudgeon, and worse than when you came? As his charict halts a moment, his servants clamber up in it and coax him to do as Elisha said. They say: "It's easy. If the prophet had told you to walk for a mile on sharp spikes in order to get rid of this awful disease, spikes in order to get rid of this awful disease, you would have done it. It is easy. Come, my lord, just get down and wash in the Jordan. You take a bath every day anyhow, and in this climate it is so hot, it will do you good. Do it on our account, and for the sake of the army you command, and for the sake of the nation that admires you. Come, my lord, just try this Jor-danic bath." "Well," he says, "to please you I will do as you say." The retinue drive to the brink of the Jordan. The horses paw and neigh to get into the stream themselves and cool their hot flanks. General Naaman, assisted by his attendants, gets down out of the chariot and painfully comes to the brink of the river, and painfully comes to the brink of the river, and steps in until the water comes to the ankle, and goes on deeper until the water comes to the girdle, and now, standing so far down in the stream, just a little inclination of the head will thoroughly immerse him. He bows once into the flood, and comes up, and shakes the water out of nostril and eye; and his attenddants look at him and say: "Why, General, how much better you do look." And he bows a second time into the flood, and comes up, and the wild stare is gone out of his eve. and the wild stare is gone out of his eye. He bows the third time in the flood, and comes up, and the shrivelled flesh has got smooth again. He bows the fourth time into the flood, and comes up, and the hair that had fallen out is restored in thick locks again all over the brow. He bows the fifth time into the flood, and comes up, and the hoarseness has gone out of his throat. He bows the sixth time, and comes up, and all the soreness and anguish have gone out of the limbs. "Why," he says, "I am almost well, but I will make a complete oure," and he bows the seventh time into the flood, and he comes up, and not so much as a fester, or a scale, or an eruption as big as the head of a pin is to be seen on him. He steps out on the bank and says, "Is it possible?"
And the attendants look and say, "Is it
possible?" And as, with the health of au
athlete, he bounds back into the chariot and athlete, he bounds back into the chariot and drives on, there goes up from all his attendants a wild. "Huzza! Huzza!" Of course they go back to pay and thank the man of God for his counsel, so fraught with wisdom. When they left the prophet's house, they went off mad; they have come back glad. People always think better of a minister after they are converted than they do hafter converges. converted than they do before conversion. Now we are to them an intolerable nuisance because we tell them to do things that go against the grain; but some of us have a great many let-ters from those who tell us that once they were angry at what we preached, but afterward gladly received the gospel at our hands. They once called us fanatics, or terrorists, or enemies now they call us, friends. Yonder is a man—I speak a literal fact—who said that he would never come into the church again. He said that two years ago. He said: "My family shall never come here again if such docurines as those are preached." But he came again, and his family came again." He is a Christian, his wife a Christian, all his children Christians, the whole household Christian, and I shall dwell with them in the house of the Lord forever.

with them in the house of the Lord forever.
Our undying coadjutors are those who once heard the gospel, and "went away in a rage."
Now, my hearers, you notice that this General Naaman did two things in order to get well.
The fact was—he got out of his chariot. He might have stayed there with his swollen feet on the stuffed ottamon, seated on that embroidered cushion, until his last gasp; he would never have got any relief. He had to get down out of his chariot. And you have got to get become a Christian. You cannot drive up to the cross with a coach and four, and be saved among all the spangles. You seem to think that the Lord is going to be complimented by your coming. Oh, no, you poor, miserable, scaly, leprous sinner, get down out of that. We all come in the same haughty way. We expect to ride into the kingdom of God. Never, until we get down and on our knees, will we find mercy. The Lord has unhorsed us, uncharioted us. Get The Lord has unhorsed us, uncharioted us. Get down out of your pride. Get down out of your soil wishteousness and your hypercriticism. We have all got to do that. That is the journey we have got to make on our knees. It is our internal pride that keeps us from getting rid of the leprosy of sin. Dear Lord, what have we to be proud of? Proud of our scales? Proud of our uncleanness? Proud of this killing infection? Bring us down at thy feet, weeping, praying penitent, believing supplicants.

" For eigners, Lord, Thou camest to bleed, And I'm a sin, er vile indeed: Lord, I believe Thy grace is free, O, magnify that grace in me."

But he had not only to get down out of his hariot. He had to wash. "Oh," you say, "I chariot. He had to wash. "Oh," you say, "I am very careful with my ablutions. Every day I plunge into a bright and beautiful bath." Ah, my hearers, there is a flood brighter than Croton or Ridgewood. It is the flood that breaks from the eternal hills. It is the flood of pardon, and peace, and life, and heaven. That flood started in the tears of Christ, and the aweat of Gethsemane, and rolled on, accumu-lating flood, until all earth and heaven could bathe in it. Zecharian called it the "fountain for sin and uncleanness." William Cowper called it the "fountain filled with blood." Your fathers and mothers washed all their sins and sorrows away in that fountsin. Ohlmy hearers, do you not to day feel like wading into it? Wade down now into this glorious flood, deeper, deeper, deeper! Plunge once, twice, thrice, four times, five times, six times, seven times. It will take as much as that to cure your soul. Oh i wash, wash, wash, and be clean.

I suppose that was a great time at Damascu when General Nasman got back. The charioteers did not have to drive slowly any longer, lest they joit the invalid; but as the horses dashed through the streets of Damascus I think the people rushed out to hall back their chieftain. Naaman's wife hardly recognized her husband he was so wonderfully changed she had to look at him two or three times before she made out that it was her restored husband. And the little captive maid, she rushed out. clapping her hands, and shouting: "Did he cure you? Did he cure you?" Then music woke up the palace, and the tapestry of the windows was drawn away, that the multitude outside might mingle with the princely mirth inside, and the feet went up and down in the dance, and all the streets of Damascus that night echoed and re-cohoed with e news: "Naaman's cured! cured!" But a gladder time than that it would be in Brooklyn, or wherever this sermon shall be read, if the soul should get cured of its leprosy. The swiftest white horses hitched to the King's chariot would rush the news into the eternal city. Our loved ones before the throne would welcome the glad tidings. Your children on earth, with more emotion than the little Hebrew captive, would notice the change in your look and the change in your man ner, and would put their arm around your neck, and say; "Mother, I guess you must have be-come a Christian. Father, I think you have got rid of the leprosy." Oh, Lord God of Elisha

In the drawing for seats in the Methodist General Conference, at Cincinnati, several colored conferences secured prominent places, and Ram Chander Bose, of India, found himself sand-niched between a white and a colored delegate.

have mercy on ua!

Our Missionary Mork.

FROM THE MISSION ROOMS. BRITISH COLUMBIA.

From the Rev. R. H. SMITH, Chairman of the District, dated Victoria, B.C., April 30th, 1880. Our District Meeting has just closed. It has been in session nearly a week. Matters of varied interest and grave importance came under consideration, as you will see from the minutes; and I am glad to say that a happy and devont spirit prevailed in all the deliberations. The brethren are happy in their work, and determined to prosecute it with zeal. The feeling is becom-ing intense with us that the great want of this sion of General Naaman is to be a dead failure. That little Hebrew captive might as well not

country is the simple gospel as preached by John Wesley and his helpers in the days of old. The only drawback to the joy of our gathering was the absence of our dear brother Derrick. We are, however, comforted by the conviction that

our loss is his gain.

We propose to take Bro. Tate from the Indian Tribes Mission and send him to Skeena. His present work is to be taken by the ministers within the bounds of whose circuits it lies, as-sisted by the native agents at present employed. Our reasons for advising this course are weighty. Skeens is a very important post, being a fine country and the centre of a large Indian population. The place is isolated, so that oversight will be difficult. Bro. Tate has the entire confidence of the brethren. His wife understands the language of that people. And not the least important reason is that the scheme will save money. I fully concur with the brethren in this view of the matter. If you agree to the change, I assure you the utmost caution will be exercised in planting the mission; and in the erection of buildings, we shall proceed as at Naas, with great care. Could you allow us to make this change before the Stationing Committee meets, as it is important that the ground should be co-cupied without delay? If so, telegraph me; and any case telegraph me as soon as the question

With respect to the men that we need: we should plant a mission at Bella Bella—a wide, important and very necessitous field. Do let us have a man for this work! Then we shall need a man for Nicola Valley, and also one for Maple Ridge. We cannot do our work without such additional helpers.

Mr. Crosby is with us, and reports prosperity in that important portion of the field. Bro. Green has not been able to come down, and therefore could not be examined. I will attend to the matter as soon as possible.

The brethren are all in excellent health and

spirits, and the breathing of all hearts seems to be for growth in holiness.

Letter from Rev. C. BRYANT, dated Burrard Inlet, May 6th, 1880.

A longer interval than usual has elapsed since my last, but not because there has been nothing to write about; for, although times have been, like the weather, unusually hard, and my finan-cial receipts unprecedentedly small, yet I never that heavier worksince entering upon our pioneer itinerancy. The partial supply of New Westminster in the depth of winter, added to my ordinary duties, left me but little opportunity for learned or any other kind of leisure. There was a complete stagnation in trade during several winter months, consequently but little shipping visited the port. Since the spring opened, how-ever, several vessels at a time have been loading lumber, and many of their crews have augmented

the size of our congregations.

Our monthly appointment at the North Arm has improved somewhat. The settlement is wholly agricultural, and very promising.
We preach occasionally to the natives. Yes-

terday (Thursday) morning, for instance, I preached a funeral discourse in an Indian house near the entrance to the Inlet, having the corpse lying on the floor before me, and an attentive audience of about fifty natives, including some pagans and Roman Catholics.

Thus we endeavor to sow the seed by all waters.

Correspondence.

PLYMOUTHISM.

MB. Engree,—The writer of the following letter had a well-worn tract lately handed to him by a lady of his Church, with the request to read and give an opinion as to its character. As his brief reply touches some points of general in-terest, he ventures to place it at your disposal.

" DEAR FRIEND .- I have read your tract but have time to notice only a few of the questions raised by its writer at present.

"The little pamphlet has some good things about 'Christian unity,' 'Christ the sinner's only hope,' 'worldly conformity,' stc. But it seems never to occur to the writer that these are not new discoveries—that the Churches he assails held them long before he came upon the stage, and advocates them still with an ability to which he can lay but little claim. He de-nounces intuitors who 'work for pay.' This teaching may suit a certain class spending their money in drink and tobacco to giving to the cause of God; but emigratered Christians feel that the noblest use to which money can be put is to make it the means of spreading the gospel. Christ says, 'The laborer is worthy of his hire;' and Paul says, Even so hath the Lord ordsined that they who preach the gospel should live of the gospel. I do not wish to be too inquisitive, but I should like to know whether these volunteer teachers do not accept 'filthy lucre' sometimes in a quiet way? He next demands our authority for 'creeds and catechisms;' to which I reply, in the language of St. Paul, 'Hold fast the form of sound words, etc. On page 8 he says: Your minister will tell you that this is dangerous advice. But, poor man, he is in the unfortunate position of the silversmiths of the goddess Diana -his craft is in danger.' Rather an awkward position, you will say, for a good man to be in. But God himself gives a warning note to such critics, which they would do well to ponder:
Touch not mine ancinted, and do my prophets no harm.' He cannot bear 'church oiganiza-tions'—they are 'devils' work.' Strange that men can beer organization in everything but in the Lord's work. What would an army be worth without organization? 'God is not the author of confusion.' His work is to be done ' decently and in order.' The spostles ordained elders and fficers to instruct the Church and administer its discipline. If there is no organization, no Church authority to examine candidates for the ministry as to their character, etc., ho v are the people to know whether the strauger who comes o preach is not a black-leg or an escaped couvict? Surely communities ought to be as careful to know the character and qualification of their religious teacher as of their doctor, lawyer, or school-teacher. There must be some competent and responsible body to judge in each case. And here we see one of the many mportant functions of synods and conference which this writer denounces in no measured which this writer denotates in in measured terms. But this he tells you is sectarianism, and this he cannot tolerate; and yet he himself belongs to a "Sect." A doz-n men, more or less, professing to think alike and regularly meeting together for worship, is a sect, and when it takes a name it becomes a denomination, whether it be Methodism or Plymouthism. But no true Christian can be a bitter sectarian, which regret to say this writer seems to be, as his hand is against every sect but his own. But he is certain he has no creed. He hates all creeds.' This is the veriest nonsense; as if a man believes or teaches anything that is his creed, and whether it be written or not makes no difference. But 'Methodism has become rich and has lost its power,' and he calls upon the 'dear Christian' to cut himself loose from it as he has done. Now, I would like to set, through what agency did these persons become 'dear Christians?' Does God usually employ 'dead Churches! in leading men to Christ? And whom does a professed Christian teacher resemble most—Christ or Satan—when seeking o abduct 'dear Christians' from their spiritual home, to lead them nobody knows where? Yet to do this vile thing is evidently much more the object of this writer than to make Christians. Since he admits they are not only Chris

millions of China and Japan, of Africa and India, the French Canadians, the Indians of our forests, or the cannibal Fijians, as Methodism has long successfully done. Do not waste your great powers (I) upon 'dear Chris-tians' whom others have already gathered into the fold. And when you have gathered as many millions to Christ and beaven as Methodism admitted to have done, the world will be prepared to judge of the merits of your sect. Till then, let me advise you, as a friend, not to interfere with the great work of the Churches of our land, lest you find out too late you have been even fighting against God.""

R. M. H. CORRECTION CORRECTED.

DEAR SIB,-In the GUARDIAN of Merch 10th I observe a communication from Rev. F. Berry, which is intended as a "correction" of a previeus communication from the pen of Dr. Clark, concerning the introduction of Methodism

into Prince Arthur's Landing.

True, to many of your readers the matter may seem too insignificant to notice, but as Bro. Berry's object was to prevent an "incorrect record in future history," for the sake of accuracy," record in tours instry, for the sake of accuracy it seems necessary to refer to the matter again. As regards the former part of the "correction," I know nothing; but in the latter part Bro. B. seems to be in error. He says, "the steamer was not wrecked," but simply "run aground or on a rock, on a calm day, in a fog, when no serious damage was done or anticipated." whereas living witnesses residents of pated;" whereas living witnesses, residents of this town, know from personal experience that it was a wreck, as they with their families were compelled to remain on the rocks for three or four days, until the steamer Cumberland came to the rescue, and succeeded in dragging the damaged vessel from the rock on which she lead run, when she immediately sank in twenty feet of water; but after several days' efforts she was lifted by two wrecking barges, and by their aid taken down the lakes to dry dock for repairs. In addition to this, I have in my care the ori-ginal subscription list for the building of this church, on which I find the names of Revs. Dr. Punshon, W. Blackstock, and C. Turver, with Mesers. John Macdonald, W. Finch, and W. F. Mason, who gave \$500, and immediately under their names I find these words: "Given as a thank-offering for deliverance in time of ship-wreck;" and it is well known this "thank-offerng" referred to the event of which Bro. B. says no serious damage was done or anticipated My sole object in writing is simply to show that the Doctor's communication is according to the facts, and to prevent "an incorrect record in future history. J. W. CATHCART.

UXBRIDGE.

DEAR SIR, -- Father Carroll's letters are ever interesting, but not always correct. His last effusion, headed "Uxbridge, Peace and Prospo rity," is a proof of this assertion. I refer not to his estimate of the two or three ministers he names, nor to the miracles he mentions, but to the material picture he so vividly paints. Four years ago there was in Uxbridge a new parsonage and an old and dilapidated church. parsonage had a debt on it equal to its market value; the church also had a debt on it of years' standing. The accounts had not been audited nor known for ten years, and a most delightful state of financial uncertainty filled the air. The church was enlarged and beautified, the accounts audited and published, and subscriptions to the amount of twenty-five hundred dollars received towards the general indebtedness. This was two years ago. The debt remains the same now as then, with perhaps a difference on the wrong side, the principal as it came in being applied to interest account. The debt on the parsonage to day is not alone \$1,000, as stated by Father Carroll, but more than double that amount, and the church is not much better off.

In consequence of financial pressure, Bro. Culbert, the "neighboring superannuate" (who, by the way, is the only one Dr. Carroll fails to prais). is not to be re-engaged, and the incoming minister will have to do as every other minister did until the last year—that is, preach three times on the Sabbath, and employ the local preachers on their own field.

There are no better Methodistic laymen in the world than many of the Uxbridge brethren, and I am sure that neither they nor their respected minister would make the errors which Father Carroll has done. At this time of the year statements regarding circuits should be carefully investigated before being made. It is had enough for a brother to discover on his new circuit what his precence alone could find out, without adding to his other troubles that of a disappointed ex-

Ministers' Salaries.

DEAR BRO.-Permit me to suggest that in filling the salary item in the annual schedules. each brother should state only the amount actually paid or guaranteed by the Quarterly Board. I am informed that sometimes a minister, to do a circuit a favor, gives it a clean sheet when there is a deficienty; and again, that others subscribe so much to their; own salary. This may make the circuit appear prosperous financially, but is it not defeating the very chief of the subscribe in the circuit. the very object of the schedule in this particular, and is it not a violation of truth? you kindly favor us with your views on the subject, and also state under what head full members from other churches or from the States should be classed as received? There is no provision for them in the schedules.

A LOVER OF TRUTH.

CORRECTION.

DEAR DR. DEWART,-In my letter published in the GUARDIAN of this week (May 19), I find a mistake which you will kindly permit me to correct. Instead of the word "months" please put "weeks," so as to read what I intended, viz., "ten or twelve weeks" as about the time when I expect, God willing, to leave your shores for England. Yours in Jesus,

P.S.—To-day we are closing four weeks' meetings in Park Hill with an all day meeting My address for the next eight weeks will be the ame as given last week—viz., 15 Spruce Street, Toronto. J. B. A.

I. C. T. C. M. ASSOCIATION.

The International Christian Temperance Camp Meeting Association will hold two large meetings in the summer of 1880.

The first will take place at Grimsby, near St. Catharines, Ontario, Canada, July 22nd to 25th inclusive. Grimsby is a very pleasant summer ground on the beautiful shores of Lake Ontario, nd in easy reach of Toronto, Hamilton, St. Catharines, and the cities of New York and On tario.

The following noted speakers and worker have already been secured:

Rev. Dr. O. H. Tiffany, of St. Paul's Methodist Church, N. Y.; Miss Frances E. Willard, of Chicago; Rev. E. H. Dewart, D.D., of Toronto; Mrs. Mary A. Lathrop, of Michigan; Edward Carawell, Esq., of Ochawa, Ont.; Mrs. Annie Wittenmeyer, of Philadelphia, Pa; Prof. Geo. E Foster, of New Brunswick; Rev. Dc. Dunham, of New York; Mrs. Letitia Youmans, of Ontario; Rev. D. C. Babcock, of Philadelphia; Rev. Leonard Gaetz, and D. B. Chisholm, rieq of Hamilton, Ont.: Rev. Mr. Searles. Anhara N. Y.; Rev. Dr. Potts, of Toronto, Oat.; Mrs. Mary Hartt, of Brooklyn, N. Y. Osher speakers are being negotiated with. The music will be under the management of

Prot. Jas. Johnson, of Hamilton. Reduced fares will be given by the rail and steamboat lines. Ample accommodation will

be provided on the grounds.
The second meeting, as Thousand Islands, will be held from the 28th July to August let inclu-

sive.
All of the above speakers will be in attendance, and in addition the Rev. Dr. Dunn, of Philadelphia; Mrs. Mary A. Livermore, of Boston; Rev. Dwight Williams, and Mrs. M. B. O'Donuell, of New York.

Those who have hitherto attended the meetings at Thousand Islands will not need an invi-tation to come again. Those who have never tians already, but 'dear ones,' what better, let me ask, can you make them? Try your zeal, good attended these great gatherings should not miss brother, in missionary work among the perishing the opportunity.

Our Church Mork.

PROHIBITION.

The Quarterly Board of the Innistil Circuit

has passed a resolution for presentation to the District Meeting as follows:

"Resolved, That the full time has come for allthe Churches, and especially our Methodist Church, to move forward on the platform of entire prohibition from alcohol, tobacco, opium, and other poisonous compounds in common use by the people, and that this great sacrifice by the Church be for Christs sake."

Recording Steward.

CORUNNA.

A brief resume of ourwork for the three years now closing on this wetern field of toil and triumph, should find a pace in our vigorous and deservedly popular western weekly, the CHRIS-TIAN GUARDIAN.

Three years ago we stated with 115 members

on the roll. Our returns or the term gives the

following exhibit:

Received into the churb, 83; Removals and deaths, &c., 52; present nembership, 146. The year preceding our appointment here, it was a mission, and sustained by the Mission Fund to the tune of \$225 grant, and needed every dollar of it. This year it is sel-sustaining, having raised for all purposes the toble sum of \$1,020.

This circuit now has five appointments, five classes and five Sabbath schools, busy every Sabbath studying the "International Lessons," aided by over a dozen Bannes (Bro. Withrow will be glad to hear this, eight or ten dozen Bertan Leaves, and a good study of Pleasant Berean Leaves, and a good supply of Pleasant Hours, Sunbeams, and sunshins. The kindly feeling of the circuit to their pater was voiced at the May Quarterly Meeting in a kind and flattering resolution

We would like to hear from the Stationing J. H. O.

THE PRAIRIE GROVE MISSION, MAN.

The last Winnipeg District Meeting has re-commended the division of this mission for next year. This is no unadvised move. In the history of the last two years—the first two of Methodist mission work in "the Esptern lownships" of Manitoba—we find the reason of our hopes for the future.

In August, 1878, the Western "powers that the August, 1878, the Western pewers that be were acquainted with but two Methodist families, comprising six members, living east of the Red River. In August, 1880, if the Stationing Committee will but be gracious and willing that a portion of the \$25,000 raised for Extension purpo es should come this way, instead of two-families, we shall have two missions fairl; settled into the new order—the one under the lead of a married man, and the other rejoicing, ve trust,

in a young man of grit and grace.

At the close of the first year we were able to report twenty members in good standing. This year we report forty-three, and in the natural course of events, eighty or one hundred members are not too much to expect as the joint member-ship of the two missions at the close of ext year; and God is willing to do much more in building up our missions through the Word and the Holy Ghost than he is now doing through the railroads and the immigration agents.

Our reasons for asking for an extra man are : 1. The voice of one man is not loud enough. The congregations come out of sixteen townships The area of the mission is nearly 500 square miles, and more might be expressed were I to use cubic or liquid measure to represent the effect of a wet year on Manitoba roads. The regular work consists of one monthly and eight fortnightly appointments. Two men preaching three times every Sabbath will only be able to cover the ground once in two weeks. With one alone, special work is out of the question, and the financial suffers with the spiritual.

2. The legs of one horse are not strong enough.

To perform the regular work of the mission, since its establishment, has required about five thousand miles of travel by land and watergenerally mixed. One magnificent horse has been seriously injured already. A righteous man is merciful unto his beast, and a righteon Church is merciful unto its missionaries and

scattered people.

3. We cannot retreat. We have been the first denomination to establish regular services in Piymton, Prairie Grove, Cook's Creek, Mill-brook, Caledonia, and Lorette. As a Church we hold a large share of the people's sympathy. loose but for a little the silver cord of obligation and esteem which now binds many of the people to Methodist moorings, it will not be easy to loop it round their hearts again. The other denomi-nations are following. Competition begins. Dalay means defeat.

THE BRITISH COLUMBIA DISTRICT MEETING.

The meeting began April 22nd, and closed on the 28th, under the direction of Rev. R. H. Smith, Chairman. Eev. C. Bryant was elected secretary. All the ministers were present except those from Cariboo and Nase; these exceptions were owing to distance. Besides the usual routine, other important matters received careful review and stiention. The returns show a slight increase in the membership, the erection of several checkes, and material improvement upon our Indian missions; but, on the other hand, several of the missions have failed to raise their quots of ministerial support, owing mostly to general commercial depression, and thus their ministers have suffered. But, on the whole, the outlook is encouraging, as the present change for the better in trade indicates better financial support of the cause ; and the probable immigration, induced by railroad construction, will, it is hoped, increase our congregations. Two more ministers from Canada are immedistely required.

A Girls' Home, which seemed an indispensa-ble desideranm and addition to our Fort Simpson Mission, has been begun by Bro. Crosby, and requires very much a suitable matter to manage it.

Considerable wrong to our Indian missions under Bro. Crosby's care has been sustained at times from everbearing and persecuting treatment at the hands of Arglican missionaries and their the names of Anguean missionaires and anear friends, who have been, strange to say, the only persons to wom the Provincial Government have entrusted commissions as Justices of the Peace. Both Birs. Crosby and Green have suf-Peace. Both Blus. Crosby and Green have suffered great wrong under this state of things, and it has been wisely determined by the District Meeting to urgs upon the Government the early cancellation of commissions to all clerical Justices of the Feace, and the consequent prevention of any such troutle in the future.

Another remunitarance was made by the meeting of the feace of th

vention of any sun froutle in the future.

Another remonstrance was made by the meeting against the publication of all religious exercises in the public schools by the present authorities, in the shape of a memorial upon the subject to the Lieut Governor. This instance of atheistic domination is the more insulting to of atheistic dominatio, is the more insulting to all religious bodies, from the fact that, under the former educational retime in this Province, due religious exercises we, observed without any objection from the Parints (except in very rare cases), and we are happy to have the active co-operation of our Presbyteran brethren, who also forwarded to the Government a vigorously-worded protest from their lats Presbytery against this wholesale exclusion of religion from the this wholesale exclusion of religion from the public schools.

"More missionaries!" is the cry from the far

north; and as thousands of ratives are waiting for us to send them the gospel along that coast, Skeens should be occupied at once, and also the southern part of Bro. Crosb's mission—Bens Bella and its immediate vicinity. These and many other matters engaged the attention of the meeting, which included laybrethren who represented Cariboo, Mapie Rige, Nanaimo and Victoria.

Victoria.

The once familiar presence of our late Bro.
Derrick was missed. His obtuary will appear
in the proper place. His deat was improved by
a sermon preached before the District Meeting
by the Chairman.

The meeting was pleased to welcome Bro.

Device a processor Ray E. Rhoon a processor.

Derrick's successor, Rev. E. Rhson, se well and favorably known as one of the our pioneer missionaries who planted Methodm here in 59. Bro. R. also preached at the listrict Meeting

and appears to give promise of vigorous and valuable service for, we trust, very many years to come. His experience of mission work in British Columbia gives himan advantage a stranger would not have, and mide him to feel at home in our District Meeting.

ACKNOWLEDGMENT.

The Rev. J. A. Doron, of Oka, acknowledges with thanks the recipt of the following sums: \$15 from Mrs. Brophy, of Montreal, per Rev. William Hall; \$2 from Mr. E. Duvall, of Newington; \$2 from Mrs Jane McDonald, of Maple Grove; \$2, per John Dougall & Son, of Mon-treal; \$5 from a Friend, of Farmerville; \$2 from a Friend; \$1 from Hrs. Sarah O., of Shanville; \$8 from friends d Newington, per Mr. Jas. Davall; \$2 from Ms. Nancy Jefferies, per Rev. William Creighton, of Almonte; \$2 from a Friend, "as break cast upon the waters; " \$2 from S. E. Maudley, of Bourg Louis; \$2 from Mr. George Fawles, of Petersville, per Rev. Benjamin B. Keefer; \$8 from two friends of Jarvis, per Rev. R. W. Woodsworth; \$4 from a friend of Sweetsourg; and a bag of oatmeal from Mr. J. G. Parks, of Montreal.

The Righteous Dead.

REV. THOMAS DERRICK.

Bro. Derrick was a native of Cornwall, England, was early in life converted to God, and labored in England for several years very efficiently as a local preacher.

Bro. Derick was a man of more than ordinary ability, and possessed great powers of adaptation He was an excellent judge of human nature, and had an aptness which approached to genuire wit. His social qualities were superior; his sympathies were very strong. He was remarkably taking with strangers, and invariably made a favorable impression on a new circuit. His piety was cheerful and uniform.

As a reacher he had an excellent voice and

remarkable verbal memory, was fluent and dif-fuse in style, and inclined to be poetic. He pos-sessed an orderly mind, and hence his sermons were clear and simple in their arrangement. His religion was broadly human, yet he ever carefully distinguished between the cosmopolitan in creed and the cosmopolitan in charity, and hence he was truly loyal to Scripture truth, and earnest in his opposition to sophistical and prevalent error. He was a decided believer in the doctrines of Scripture as held by the Methodist Church, and fully and earnestly enforced them in his pulpit ministrations. He was per-haps even better as a platform speaker than as a

Brother Derrick began his ministry in Canada in 1857. His circuits in the eastern part of the Dominion were: Danville, Actonyale Leslieville, Montreal, Kingston and Hamilton. In 1868 he was appointed by the Conference to Montreal, but before he was fairly settled in his new charge he was requested by the Musicinary Secretaries to go out to British Columbia and open a mission in the gold field of Cariboo, a request to which, with characteristic prompt ness, he at once acceded. His next circuit in British Columbia was Nanaimo, where he ex-pended a large sum from his private means in enlarging and beautifying the house of God. His other circuits were Victoria, Burrard Inlet and New Westminster.
On account of failing health he found it neces

sary to resign his charge at New Westminster He sojourned in California during the past winter where he formed many valued friendships. In the order of Divine Providence it fell to the lot of those new friends in a strange land to fulfil the last sad offices which it is in the power of human friends to perform. From the California Christian Advocate we glean the fol-ing particulars respecting our departed brother; On the 29th of March he started for the East by the overland route from Oakland, Cal., in company with the Rev. Dr. Guard and family. This was his last day on earth. He had been unwell for a few days, but his physician advised him to go, as his arrangements had been made to do so. He was better when he took the train, and ate a little lunch in the cars before reaching Sagramento. He was alone when he died at a point somewhere between Sacramento and Rocklin, on the Central Feelfo Ballway. He passed away evidently in a moment and without a struggle. "He was not, for God took him." Christ said to his aged servant, "To-day shait thou be with me in paradise." His remains were sent back to Sacramento in care of Mr. Wm. Guard, son of Rev. Dr. Guard, and interred b Rev. Dr. Bentley, Methodist minister of Sac. amento, on the afternoon of Wednesday, March 31st, 1880, in the presence of as many Church members as could be got together at short notice. He is buried in the cemetery lot of the California Conference, between the graves of Rev. Elijah Merchant and Rev. Nathan N. Van Eaton. The minister officiating delimand a form Eston. The minister officiating delivered a few remarks based upon a sketch of a sermon found upon his person, from Heb. vii. 25.

"Thus died," says Dr. Bentley, "an honored minister of the gospel, aged sixty-five years.

Buried in a strange land by strangers, but borne to his final home, methinks, by the angels of God."

JOSEPH HALL.

HARRIET COWLE.

Mrs. Harriet Cowle, whose maiden name was Smale, was born amid the sweet vales of Devonshire, England, in a place called North-lew. The impressible days of her youth were passed under Methodistic influences, giving an earnest religious tone to all her after-life.

when about twenty-two years of age, she gave her hand in marriage to her now sorrowing husband, Mr. John Cowle, and she up afterwards she consecrated herself to Christ. Her Christian experience at this time was, it appears, not very bright and satisfactory; yet she had the form, and was seeking for the power of godliness. She united with the Bible Christian tharch and continued in that community until Church, and continued in that communion until their removal to this country in 1855. Being of a very timid and retiring disposition, two years were suffered to pass after their arrival and settlement in Bowmanville before she again united with the Church. She continued a member of the Bible Christian Church during their stay

in Bowmanville and Solina. While living in Enniskillen, our departed sister while it is the people of the Methodist Church. She cherished precious memories of Bro. Sliter, who died while attending the Montres! Theological College, and of other ministers who were stationed on that streuit. The family finally settled in Little Britain, and it was here that the writer first became acquainted with Sister Cowle. Last February, Rev. A. D. Wheeler and the writer began a series of special meetings in Little Britain. The Lord was meetings in Little Britain. The Lord was pleased to pour out his Spirit upon the people. Between sixty and seventy persons presented themselves as seekers of salvation, most of whom were made joyful through fath. Sister Cowle, who had not been connected with any church for some years, now sought once more for that full assurance which she had been longing for through years of darkness and fear. For a great part of her life she had suffered much from ill-health, and it is probable that much from ill-health, and it is probable that this, in part, induced the despondency of mind which still clung to her in her efforts for reli-gion. She said sorrowfully that her faith" would only keep its hold a few moments at a time."
At the close of the meeting, she united with the
Methodist Church, and about the same time her little remaining health gave way, and she sank rapidly to the grave. The day before her death, when barely able to whisper, she said to the writer, "I do love the people of God." On being reminded that this was a scriptural proof that she had "passed from death unto life," new light and comfort seemed to dawn upon her mind, and three times she exclaimed with the deepest ferror, "Thank God!" To a kind neighbor she whispered, "I am falling into the arms of Jesus." She was afterwards visited by Rev. S. Muxworthy, B.C., to whom she testified that Christ was precious to her. Her family also saw the blessed change that had come upon her soul. The fear of death, through which had been " all her lifetime subject to bondage," She her soul. The fear of death, through which she was gone. "At eventide it was light." She departed this life on Friday, April 2nd, in the 55th year of her age. The funeral, which was largely attended, ook place on Sunday, the 4th. Her funeral sermon was preached by Rev. S. Murworthy, from lealah xl. 7, 8—" The grass withereth," &c.

It is a sufficient comment upon the life of Sister Cowle to add, that her children are all found walking in the holy paths of religion, one of her sons being a valued local preacher among as. Her neighbors respect her memory, and her children rise up and call her blessed.

JEREMIAH WAIT,

The oldest member of our Church on the St. George Circuit, departed this life on the 21st of February last, in the sure and certain hope of a glorious resurrection, aged 73 years. Our deceased brother was born in the State of New York, in 1807; came to this country 1819, and settled in the township of South Dumfries, where he resided for the remainder of his useful life. He was converted to God at a camp-meeting held at Burford, in 1830, and at once united with the Methodist Church, of which he continued a faithful and consistent member for fifty years. He was a man of sincere and unobtrusive piety, in whom all had confidence, and, like Enoch of old, he walked with God.

His gentle and amiable disposition endeared him to his family, to the members of the Church, and a large circle of friends. His home was the abode of affection, and his children called him blessed. Early last winter a dropsical affection of the heart manifested itself, which medical skill failed to remove.

On several occasions the writer had the privilege of visiting him, and found him in the onscious enjoyment of the Divine favor, and resigned to the will of his Heavenly Father. His last testimony was: "I am sinking, but shall not fall far, for underneath me-are the everlasting arms." His sorrowing family are following him as he followed his Saviour. They understand that "gone before" does not mean lost;" and they expect to meet him by and by in that better home where there shall be no

nore death.

His foueral, largely attended by all classes. His inneral, targety awarded by indicated the respect in which he was held by the people among whom he lived so long.

D. C.

BRIDGET FIELDS.

Whose malden name was Hurst, was born in Ireland, February 15th, 1813.

When seven years of age she came with herparents to this the land of her adoption, and settled in Toronto, then called Little York. After a short stay there, they moved to West Gwillimbury, then a dense wilderness.

At the early age of thirteen she experienced the converting grace of God, of which she never lost the evidence, showing by her daily life that she had "Christ put ou, the hope of glory." In the 25th year of her age she was united in marriage to William Fields, whom she survived

the year 1852, she with her husband and family removed to Collingwood township, where they were much deprived of the means of grace, but were soon found by the now sainted Alex. Campbell, who opened his mission of mercy in their house, which for many years was the rest-ing place of the Wesleyan missionary. Her de-light was in the services of the sanctuary and in he law of her God.

For many years she was a great sufferer from bronchial affection; but all her sufferings were borne with Christian patience and happy resignation to God's will. No murmur or repining was heard to escape from her lips; but often she would say, "The Lord's will be done." The love she bore to Christ manifested itself in the arrest prayers and anxious longings to see her children brought to Christ. Her pleadings for their salvation were fervent and faithful, and, out of eight, she lived to see six of them brought to the Saviour; and no doubt her prayers and tears for the other two are still

We bade her a last farewell on the camp-ground, September, 1877, as she left to visit her daughter at Gravenhurst, who has since passed to join the friends on high. Little did we then think we should see her face no more till pale in death. She was a dutiful wife, a faithful and devoted mother, and an ornament in the Church of her choice. As her last moments drew near, being asked by her daughter how she felt, she said, "All is well; all is well." Thus sweetly, peacefully, and triumphantly passed away, on the 5th of November, 1877, one of earth's most devoted and exemplary Christians, to join the Church of the first-born.

J. Mahan.

SIDNEY WICKWARE.
Silney Wickware was born in the township
of Wolford, August long, rach and departed
this life in great peace on the 6sh of xteram.
her 1879

ber, 1879.

He was a young man of more than ordinary ability, of sterling principle, and greatly beloved by all who knew him. The marked esteem in which he was held was manifest from the unusually large concourse of people who followed his remains to the place of interment. It has seldom been our privilege to witness an au-dience apparently, so deeply moved, and so many tears of sympathy shed, especially by the young, as on the occasion of his funeral service. Bro. Wick ware's moral character stood above suspicion, though he was not savingly converted to God until a month prior to his death. During his last illness, while urging upon him the ne-cessity of a clear evidence of his acceptance in

cessity of a clear evidence of his acceptance in Corist, with tears of deep penitence he promised to seek it. Shortly after this he found peace and great joy in believing, and immediately called his mother and informed her of the happy change which had taken place. After this his constant employment was to exhort his young companions to give their hearts to God-and prepare to meet him in heaven. Just before he died, his mother said: "Sidney, do you think this is death?" He appropriately rabiled in low accepts. "Not death appropriately replied in low accents, "Not death, only meeting with Jesus." The last word he spoke was "Jesus;" then three heavenly smiles passed over his countenance, and his happy spirit was for ever at rest.

After his death there was found pencilled in his diary a representation of the broad and narrow way, showing a multitude in the one and only a few in the other. At the end of the broad way there was written "Destruc-tion," and at the end of the narrow way, "Heaven." Just at the entrance of the narrow way, where it turned off the broad, he wrote, "God forgave my sins, Oct. 6th, 1879." "O what peace, joy and comfort a knowledge of sins forgiven bringeth." "No care." "Truss all in Jesus." "Truly a great change for me." "God keep me strong in the faith." "Show me thy ways, O Lord."

May his sorrowing friends and young compa-nions, whom he so earnestly entreated to meat him in heaven, carry out the good resolutions then formed, that they may ultimately meet in that fair country where "the inhabitants shall not say 'I am sick,' and where Cod shall wipe away all tears from their eyes !"

S. B. PHILLIPS. JOSEPH ANDERSON.

Joseph Anderson, the subject of this brief memoir, was born in the Province of Nova Scotia, 4th of November, 1799, and departed this life in Oxford county, Blandford township, after a protracted illness, borne with Christian fortitude, December 21st, 1879.

Bro. Anderson was converted to God in his forty fifth year. He was brought under conviction by a sermon preached by the Rev. George Sanderson, from the text, "The end of all things is at hand."—I Peter iv. 7. This was at the close of a series of special meetings held at the "Cross Roads" appointment, now "Virgil," in the vicinity of Niagara, in the year 1844. He was shortly after taken seriously ill, and began more and more of all to the that the end of all more and more fully to feel that the end of all things was verily at hand. He now yielded himself unreservedly to God, and experienced a most blessed change from "darkness to light." He thanked God for the season of siekness and its result, and thereafter strove to serve God in sincerity and in truth. Ten years after, he became a class leader in our Church, which position he held for about twenty five years. He was a consistent laborer in the Master's vineyard, and a liberal supporter of the Church. His house was

His late illness (consumption), which ended in his decease, continued for about a year. Gradually Bro. Anderson sank, but his confidence in God never sank—it rather increased as his end drew near. The writer visited him, and as he gazed into the face of this dying saint, and lietened to his words of child-like trust in God, and hope

of eternal life, he felt that no words were needed to console him, for God was his consolation. As the end approached, he felt so weak in body that he exclaimed to his weeping parther. "I am afraid I will not be able to shout when the angels come." Again, as he tried to console his dear wife, he said, "O, mother, don't cry, rather rejoice;" and raising his hands, as a signal of the angels' approach, he departed to be "for ever with the Lord." He leaves a wife and ten children, who sorrow, but not as those without hope. Every member of his bereaved family have all at one time or another experienced a change of heart. May the God of their father ever be their God, and their faith in a risen and living Saviour remain unwavering to the end! W. J. B.

MRS. ISABELLA KNOWLSON. Mrs. Isabella Knowlson, mother of the wife of the Rev. William Halstead, our missionary at Portage la Prairie, passed away to her reward on the 21st of January, 1880, at her residence, Millbrook, after a very brief illuess, which was not considered dangerous until within an hour of

Sister Knowlson was a native of England, born in the year 1815; she gave her heart to God when young, and ever continued a faithful and con-sistent follower of Christ. This dear sister, when comparatively young, was left a wilow with a tamily of six children, over whom she watched with a mother's love, filling well the responsible position, ever instilling in their minds reverence and love to their father's God, the memory of that father being as "precious continent poured forth." Although the call was somewat sudden, yet Sister Knowlson was found fully prepared. A short time before her departure the writer had a pointed conversation with her in regard to her spiritual state. The conversation having turned spiritual state. The conversation having turned upon the happiness of heaven, she expressed herself as feeling that although she had all the comforts she desired in this life, and loving children, still the language of her heart was, "I would not live alway." She loved the services of the sanctuary, and attended with regularity the means of crosses. She took an integer in the the means of grace. She took an interest in the cause of the Redeemer, and delighted in the prosperity of his kingdom. She loved the friends of Jesus, and her heart was full of sympathy for the suffering and the afflicted. The influence of her piety was chiefly felt at home and in the closet, the retirement of which, in the exercise of the realing of the word of God and prayer, she greatly preferred on Sabbath afternoon to the society of neighbors and friends. On Satur-day her remains were followed by a large concourse of friends to their last resting-place, awaiting the morning of the resurrection. Our prayer is that parents and children may meet, an unbroken circle, in heaven.

SAMUEL NEWMAN.

NEWTON HILL.

Father Newman was converted about three miles east of Omemee, under the ministry of the Rev. C. Vandusen, and was soon after appointed leader of the class in the Lebanon neighborhood, on the present Omemee Circuit, which position he held till his removal to Cramahe in 1854.

The following year he was appointed class-leader at our Bethel Church, Castleton (then Percy) Circuit, which office he fulfilled faithfully and well for twenty-five years. He also filled the position of trustee for many years.

He was a hearty believer in the polity and doc-

He was a nearty believer in the pointy and doc-trines of our Church. He was one of that class of Christians whose piety led him to devote the first of his substance as well as his heart and lips to the Lord. He did not wait to supply all his own wants, imaginary and real, and then offer the leavings to the Lord. The Lord's claims were always among the first. were always among the first.

So with his time. I never remember seeing his place vacant in preaching or class, unless pre-vented by sickness; he was always in his place. The writer never knew him to say, as too many are in the habit of doing, "Visitors came on Sabbath, and I could not get to church." They either came to church with him, as all such visitors should do, or stayed at home without him. He was a staunch temperance man of many years standing, and voted with his princi ples always. His name will long be as ointment poured forth among Catholic as well as Protestant neighbors.

The words which come to me as most appro-

priately describing Samuel Newman's life and death are: "Mark the perfect man and behold the upright, for the end of that man is peace." After a long and lingering illness he sweetly fell saleep in Jesus on the 8th March, 1860, in the 67th year of his age, at his family residence in Cramabe. He leaves behind three sons and other friends, to mourn their loss, which is his d wish in the salvation of all his children They are all on the way. God grant that they may all finish their course in joy and peace like their father!

MRS. CARRIE A. HUNT

Was the daughter of the late Mr. Joseph Har. man, who for years represented the North Riding of York in the old Parliament of Canada.

Her mother was Mary Cosford.
Carrie was born in Whitchurch, York county, June 24th, 1848. At a very early age she became the subject of earnest longings after the peace of the gospel, and at 13 years of age united with the New Connexion Church in Aurora, under the labors of the Rev. Mr. Savage, and from that time until her death she was a meek and devoted Christian. She pos-sessed a great love and strong zeal for working n the Sabbath-school, and for years was a faithfal teacher in Aurora.

In April, 1871, she was united in marriage to R. H. Hunt, M.D., of Clarksburg. She then united with the Wesleyan Methodist Church, of which she remained a loyal member until life's

career ended.

She was an acceptable and useful teacher in our Sunday-school in Thornbury, and often when weak in body she would be found taking charge of her class. Her health, which was always delicate, became evidently impaired by a cold contracted in the winter of 1876, which developed into consumption, to which disease she nad a prediaposition. Her final illness com menced in June, 1879, and she passed away to join the Church on high on the 17th of Septem-ber. Her faith in Christ was atrong until the last battle was fought, and she triumphed through the blood of the Lamb. She was one of those meek and even, and loving but firm Christians. During our visits to her while pass-ing through her last suffering, we always found her calm, resigned and happy, without a rising cloud to darken her spiritual horizon.

All that affection and care and skill could do to preserve life was done. Her love to her friends was strong, and as a wife she was most affectionate. She was esteemed and beloved by affectionate. She was esteemed and beloved by all classes of people, and in all circles of society was a favorite. Whilst unwavering as a Methodist, yet she was profoundly respected by all denominations. Daily and nightly did her loving husband and skilful physician hang over her, watching with deep solicitude the rapid progress of the facel disease which was soon to heart the bond ing with deep solicitude the rapid progress of the fatal disease which was soon to break the bond by which they were so tenderly bound. The last beating of the pulse and throbbing of the heart came; and urging all her friends to meet her in heaven, she sweetly fell saleep in Jesus, and passed home to be for ever with him.

ROBERT HOWIE.

Robert Howie was born at Niagara on Nov. 13th, 1810. When about ten years of age he re-moved with his parents to Simoce. In his eighteenth year he attended a camp-meeting near Simcoe, on Captain Owen's farm; a power-inl influence prevailed, and he with many others

submitted to be led by the Spirit.

He was married to Mary Almena, daughter of Andrew P. and Elizabeth Sm.th, in 1836, who proved a worthy companion and help-meet for him. Their family consists of two girls and five boys, all of whom are alive but the youngest son.

When he was converted, he immediately united with the Weslevan Methodist Church For fifty years he was a member, holding the positions at times of class-leader and circuit positions steward. His illness commenced in Jane, 1879, and continued watil he was removed to where

Sickness and sorrow, pain and death, Are felt and feared no more. He bore his sufferings patiently; and whilst the outward man failed, the inward man was re-

newed from day to day. In the moment of death, when no longer able to address loved ones who gathered around weeping, he clasped his hands, looked upwards whilst joy beamed in his face, until his spirit took its flight. He died January 7th, 1880. Our loss is his gain.

C. Birlied.

SUSAN JANE ELLIS.

Susan Jane Ellis, the wife of Mr. James Ellis, and daughter of D. H. and Elizabeth Bonham, of South Dumfries, has been taken by death from a sorrowing husband and loving family, at the early age of 21 years. The old must die, but the young may die.

Our departed sister was born in the year 1859,

was converted at special services held at St. George five years ago by Bros. D. E. Brownell and R. W. Smith. Her conversion was genuine, her faith firm and her hope strong, and in her daily walk she manifested the beauty of the life divine. Some three years ago she had an attack of hemorrhage of the lungs, and it was feared she held life by a precarious tenure. Her strength, however, having somewhat increased, she was united in marriage to Mr. Ellis, and for six short months she enjoyed his society and experienced his tender, loving care; but fell consumption had too strong a hold upon its victim, and on the 5th of April last, after great suffering, borne with Christian resignation, she closed hereyes on earth to open them in heaven. Her funeral was largely attended, the writer preaching from Psalm xxiii.

PETER TALLMAN PITCHER.

Brother Pitcher was born at Saltfleet, in the county of Wentworth, May 14th, 1814. He was deprived of a Christian mother when he was but seven years of age. Thenceforth his father andeavored to bring up his child in the way he

should go.
In his twenty-first year he was married to Miss Susannah Pettit, who is left to moran his absence. He was a carpenter by trade; but son township, where he resided for twenty-nine years. In his thirty-seventh year, at a campmeeting, under the labors of the Rev. Matthew Whiting, he first made a public profession of his faith in Christ, and immediately united with the Wesleyan Methodist Church. He regarded his evidence of Divine acceptance as unequivocal. He made it a point to always take up his cross at class or fellowship-meeting, at which he was punctual as long as health permitted.

Nine years ago he removed with his family to Townsend township, uniting with the Church at Wilsonville. Two years ago the typhoid fever entered his house and carried off two of his sons
—both in the prime of life. The father was stricken down, and was to all appearances dead but his life was prolonged, as he believed, in answer to prayer. From the effects of the lever he never recovered. He was an invalid most of last summer, and on the 22nd of December he

passed away to his reward.

To those who conversed with him about his expected change he gave such answers as: "It is all right;" "My soul is happy;" My communion with Jesus is sweet when I am

His remains were interred beside his two sons at the Wilsenville Cemetery. He was the father of nine sons and four daughters, among whom are Pr. Pitcher, of Coboconk, and the Rev. J. T. Pitcher, of the Montreal Conference

Special Actices. To California and Oregon

ociety of Salem. Oregon, have made arrangements brough their pastor, whereby all persons who leave Ohicago on Wednesday, June 18th, 1880, by the Chicago and North-western Railway may take a trio to Call fornia, Oregon, and Paget Sound at exceedingly low rates. Round trip tickets; Chicago to San Francisco rates. Round trip increts; Unicago to san Francisco and return, \$187 50. Tickets, good for return, 60 days, with extension to 90 when applied for. Tickets may be your hased at correspondingly low rates at the chief stations on the Baltimore and Ohio Railroad. For full particulars, address Rev. Isaac Dillon, Methodist Book Concern, Chicago, Ill.

ERP'S COCOA.-GRATEFUL AND COMPORTING .- "By porough knowledge of the natural laws which govern she operations of digestion and nutrition, and by a care ful application of the fine properties of wall cocoa, Mr. Epps has provided a coastest tables with cocoa, Mr. Epps has provided which may save us many eavy doctors bills. It is by the judicious use of such acticles of diet that a constitution may be gradually builts up until strong chough to resist every tendency built up until strong enough to resist every tendency to disasse, Hundreds of subtis maladies are floating arousd us ready to attack wherever there is a weak point. We may escape many a fatel shart by keeping ourselves well fortified with pure blood and a properly courished frame."—Civil Service Garette.—Bold only in Packets labelled—James Errs & Co., Homepathic Chemist, London, Eng."

Medical.

PROF. VERNOY'S ·LECTRO-THERAPEUTIC INSTITUTION. . F. . 1. 11 14 1

197 JARVIS STREET, TORONTO, Founded upon an improved plan, after ten years' ex-scrience, and a thorough knowledge of the latest'scle-tfle discoveries in Electro-Therapoutics, treating accord-ing to the most desirable reliable system yet adopted upon scientific principles, and fixed laws founded in cature.

attree.

The hundreds that received treatment and have come speedily cured with electricity by us (the lattree for years in Toronto) after they had tried in value for years the various other modes of treatment, is the best evidence in favor of this new Institution. Dr. L. OLIVER is the Consulting Physician,

Consultation Free. the hours from 8 a.m. to 9 p.m.

Bells.

CLINTON H. MENEELY BELL CO. SUCCESSORS TO MANKELY & SIMBERLY,

BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of BELLF.

Special attention given to CHURCH BELLS cæ_Catalogues sent free to parties needing bells. -2586-2626-1▼

BUCKEYE BELL FOUNDRY ells of Pure Copper and Tin for Caurches, the Alarms, Farms, etc. FULLY ARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.



CHINESE CARDEN POWDER EFFECTUALLY DESTROYS INSECTS, GRUBS' AND CATERPILLARS ON PLANTS, SHRUBS, CURRANT AND GOOSEBERBY BUSHES.

Use It Early

AND SAVE YOUR FRUIT, FLOWERS AND VEGE-TABLES. Price 25 cents per packet, HUGH MILLER & CO.,

From a host of others we submit the following TES.

Gents,—We use the Chinese Garden Powder, and can recommend it with confidence for the florough destruction of Caterpillars, &c., on Currant and Gooseberry Bushee.

Youre, &c., GEO. LESLIE & SONS.

SEWING MACHINE.

WE HAVE A NEW WILLIAMS' SINGER SEWING MACHINE for sale. Cheap for each. Style, Half Cabinet. Full particulars on application.

Address WILLIAM BRIGGS, Methodist Book-Room, Toronto. Dry Goods.

A. B. FLINT. 35 Colborne Street, Toronto. IS NOW SELLING A LARGE

BANKRUPT STOCK OF DRY GOODS FROM MONTREAL.

> **BLACK DRESS GOODS** At Half-price.

A. B. FLINT was a member of the late wholesale firm of Brandon & Co., and is the only wholesale man in Causale that sells to all at the CASH WHOLESALE PRICE. All goods warranted, and cash returned if goods not as represented. Call and see for yourself, or send for samples.

Reference :- Any Minister of the Methodist Confer-A. B. FLINT. 2631-1y 35 Colborne Street, Toronto

Financial.

FINANCIAL ASSOCIATION

THE

OF ONTARIO. HEAD OFFICE: LONDON, CANADA,

APPLICATIONS for ORDINARY STOCK will be received until Wednesday, the Sevente day of July, at Six per cent, premium. Terms: The premium payable on application and twenty percent, within sixty days from date of allotment. This class of Stock offers fair secu-

rity, with the opportunity of high dividends, APPLICATIONS for PREFERENCE STOCE are received tPAR, with the privilege of paying up at the time of subscription or by instalments. Dividend last quarter Eleur per cent. per annum. This class of Stock offer extreme security, and reliability in respect of dividends, and is a most desirable investment for investors who wish a regular income. Address for particulars,

EDWARD LE RUEY.

LAND & LOAN OFFICE

Debentures, Mortgages, Bank or Loan Co. Stocks Bonds, &c., bought and sold.

MONEY LOANED ON MORTGAGE. LARGE OR SMALL SUMS INVESTED OR Short notice, and if not so invested within one month, interest will \$1,000 or \$1,509 to loan on Farm Property in York or

loan on Mortgage of City Property, or near the city. LAKE & CLARK,

10 King Street East, Toronto. (2821-8590)

'eal at 7 per cent. Various sums, large and small, to

MONEY TO LOAN MPROVED FARM PROPERTY

Interest, 8 per cent. ROSE MACDONALD & MEBRITT. Union Loan Co.'s Buildings, 23 & 30 Toronto Street, Toronto. 2577-1,

MONEY TO LOAN.

Money advanced to Church Trustees at a low rate of interest, and for times to suit Borrowers. Charges very moderate. For further particulars apply to 1 W LAUDER, General Treasurer of the Star Life Assurance Society for Canada or to BAUDER & SEUCTOR.

BOLIGIEST, 20 Masonia Hall,
Toronto.

Gotober 1746, 1879

Business Cards. need

H. J. MATTHEWS & BRO., 93 Yonge Street, Toronto.

MANUFACTURER AND IMPORTER OF Mouldings, Frames, Mirrors, Paintings ENGRAVINGS, CHROMOS, &c. 2612-1

TORONTO PAPER BOX COMPANY

PAPER BOXES,

DEALERS IN Strawboard & Fancy Papers OFFICE AND WAREROOM,

18 Wellington Street West. ACTORY: 12, 14 and 16 CHURCH ST., TORONTO KILGOUR BROS., Propriters. 624-1**y-2**636 V. J. A. MACDONALD, Manager. W. H. STONE

Respectfully begs to intimate that he has Re-opened at 317 Yonge Street,

where he hopes by strict attention to the wants of the public to merit, as in the past, alarge share of their patronage. w. H. STONE, Undertaker, 817 Yorge Strest. N.B.—Open day and night. 2520 48

CLASS BALL CASTORS.



For FURNITURE, PIANES, OR GANS, &c., the best and most ornamental Castor in the market. They greatly improve the tone of mastlal instruments. RHEUMATISM, NER. VOUSNESS, and SLEEPLESSNESS cured by insulating beds with them. Sold by hardware dealers, Agents wanted, Address for circular,

CLASS BALL CASTOR CO. e64, 66 & 68 Rebecca Street HAMILTON ONT. .



\$4 PER PAIR.

Sent by mail on receipt of price.

First Prize at Industrial Exhibition, Toronto, 1879.
Workstwo miles. Speaks loud and elear. Simple. No battery or call bell to get out of order. Uses the direct sound wave, and is easily erected. No infringement on other patents. No royalty or rent to pay. Just the thing for offices, and for business men to connect their residence and store. FARMERS! put up a line to your neighbor's for winter evenings. A G B N T S WANTED. Employee territory given to live men.

HOLT TELEPHONE CO., 36 Front St East, Toronto

E. FALCONER,

367 YONGE STREET, TORONTO Is supplying his customers with the BEST TEAS that can be procured. The COFFEE is ground to suit every customer, and

Toilet Sets, Glassware and Tea-Sets, rom the best makers, are still selling at the old prices NOW IS THE TIME TO BUY.

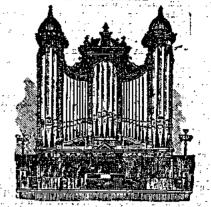
STAMMERING

PERMANENTLY CURED. Sen.: for Circulars, and Testimonials from all parts of the country. Address STAMMERING INSTITUTE, 131 Maple Street, London; Or, Birnott Institute, 55 Queen Street East, Toronto, 2631-2625-1y

S. R. WARREN & SON. -CHURCH---ORGAN BUILDERS.

Musical Instruments.

Builders of the famous "Metropolitan," "Elar Street" and "Queen Street" Organs, and all the largest instruments in the Dominion



FACTORY'AND WAREROOMS. Cor. Ontario and Wellesley Streets. TORONTO ONT. 2828-19

LARGEST :: ORGAN ::: MANUFACTORY !: IN : TER ::: BRITISH EMPIRE.



13,000 INSTRUMENTS NOW IN USE Received SILVER MEDAL & DIPLOMA, Provincial, 18:5

W. BELL & CO., 41-47 East Market Square,

Guelph, Ont ESTABLISHED 1872.

CABINET ORGANS,

No Asonoles.

Illustrated Catalogue on application. 2022-2630-ly

Batz, Furs. &r.



ENGLISH & AMERICAN

SCOTCH CAPS AT BOTTOM PRICES. SILK HATS

J. H. ROGERS CORNER OF KING AND CHURCH STRRETS A liberal discount to Ministers,

GUELPH SEWING MACHINE



Osborn A" Sewing Machine IN ANY STYLE DESIRED.

SUPERIOR TO ANY MADE IN CANADA. SMOOTHING OR SAD IRONS ON THE MOST APPROVED PRINCIPLE

Every Article Warranted.

IMPORTANT, IF TRUE.

CURES KING'S EVIL, CANCER, AND ALL KINDS OF RUNNING SORES, Never failing, if the directions be strictly observed. The Rev. T. ATEINSON, of that place, replies to in quiries about it. 2830-17

They have now the no commodious and complete premises on this continent, and can guarantee the nighest order of excellence attainable. Becification for all sizes of instruments, from \$500 upward, prompty furnished on application.

THE BELL ORGAN THE BEST IN THE WORLD.

a. " International " " Sydney, Australia, 1878

For Catalogues, address 1

W.H.BLAND,

BELLEVILLE, ONT.



SPRING STYLES

SILK AND FELT HATS.

Selving Machines.



MANUFACTURERS OF THE CELEBRATED PHILADELPHIA LAWN MOWERS

EGG BEATERS.

Apply to W. WILKIE, Manusecturer, Guelph, Canada.

There is said to be an old Irish lady at Ailsa Craig Ont., who makes a Salve which

A N ELEGANT AUTOGRAPH ALBUM, containing A about 50 finely engraved and tinted rages, bound in Gold, and 54 quotations, all postpaid, 15c. Popular Game of Authors, 15c. Clinten Bros., Clintonville, CW

CARDS 10 Lily of the Valley, 10 Scroll, 10 Engraved to Transparent, 1 Model Love Letter. 1 Card case Name on all 15c. WEST & CO. Westville Conn. 2692-18t

Connexional Actices.

TORONTO CONFERENCE. For the convenience of the Billeting Committee, will the Chairmen of Districts please forward to me the names of the ministers elected to the Stationing Com-mitteee, immediately after the election?

O. LAMBLE, Sec. Con.

MONTREAL CONFERENCE.

Brethren proceeding to Stanstead can purchase skets at any of the Grand Trunk ticket offices west of outreal, to Montreal or Sherbrooke, at their option, on esentation of their Certificates.

GRAND TRUNK FROM THE WEST. Trains from the West arrive at Montreal at 7.15 a.m.

and at 9 p.m.
Grand Trunk trains leave Montreal for Sherbrooke at 3.15 p.m. and at 9.30 p.m., and arrive at Sherbrooke at 7.30 p.m. and 3.82 a.m. respectively.

From Sherbrooke passengers will proceed by the Passumpsic Read, which runs trains which connect with the Grand Trunk trains above mentioned and reach Stanstead at 10 p.m. and 7 a.m. respectively. GRAND TRUNK FROM THE EAST.

A mixed train will leave Point 'Levi (opposite Quebec) at 9.45 a.m., arriving at Richmond at 4.35 p.m. A passenger train will leave Point Levi at 7.50 p.m., and arrive at Richmond at 1 a.m.

A train leaves Richmond at 1 s.m.
A train leaves Richmond at 6.30 p.m., and arrives at Sherbrooke at 7.30 p.m.; also one at 2.30 a.m., and arrives at Sherbrooke at 5.24 a.m., from which point passengers can proceed per Passumpsio, and reach Stansteadat 10 p.m. or 7 a.m.

SOUTH-EASTERN FROM MONTREAL EAST.

On and after the 14th of June the South-Eastern Railroad will run trains, leaving the Bonaventure Station, Montreal, for Newport at 8 a.m. and 6 p.m. The morning train will reach Stanstead about 5 p.m. The evening train will remain overnight at Newport, with the exception of Tuesday, the 15th, and Wednesday, the 15th of June, on which days a special train will be run to meet the evening train, for the accommodation of persons attending Conference. STEAMBOAT ROUTES.

The Richelieu and Ontario Navigation Company, and the Ottawa River Navigation Company's boats reach Montreal in time for passengers to take the 5.30 pm. Grand Trunk train for Sherbrooke, by which they can reach Stanstead at 7 am. the following day. RATES BAST OF MONTREAL

The South-Eastern, the Vermort Central, and the Passumpste Railroads take those attending Conference at one single fare for the double journey, but the full first-class fare must be paid at the point of starting, and a pass will be given each at Conference to enable him to return free over the road on which he came to Conference.

T. G. WILLIAMS,

T. G. WILLIAMS, Secretary of Montreal Conference

Book-Steward's Actices.

QUARTERLY-REVIEW.

A Quarterly Review Service of four pages has been prepared for Sunday, June 20th, containing Questions, Responsive Readings and Singing, on the lessons of the quarter. Price per hundred, 50 cents; or 6 cents per

Subscribers sending us their orders for the 2nd, 3rd, and 4th quarters of this year will receive them as soon as published, with-out any additional order. Schools are strongly recommended to use these Review Services. They will be much more full than that of the first quarter. Address

WILLIAM BRIGGS, or, C. W. COATES, Montreal.

CANADIAN

METHODIST: MAGAZINE

For June. CONTENTS:

PROTEBINES OF WESLEY-OXFORD MEMORIES-THE CONTEST FOR EQUAL RIGHTS IN CANADA.—Dr. STORY CREEK-A SEETCH IN WAR TIME. - WID. Kirby.

IN RENELAND.—W. H. Withrow, M. A. BABBARA HECK-THE FOUNDING OF UPPER CANADA GREAT REFORMERS—MARTIN LUTHER, OUR MOTHER--A SKETCH OF MBS. CORSON.-By her

CURRENT TOPICS:—The General Conference; Œcumenical Council; Death of Bon. Geo. Brown, etc. RELIGIOUS INTELLIGENCE.

BOOK NOTICES:—Dr. Rysrson's U. E. Loyalists and
their Times; Whedon's Commentary, last Yol,
etc.

Announcement fof XIIth Yolume.

NOW IS THE TIME TO SUBSCRIBE Among the prominent leatures of our forthcoming volume will be the following

HANDSOMELY ILLUSTRATED ARTICLES:

JAPAN AND ITS PROPLE, WITH AN ACCOUNT OF OUR MISSIONS.—By the Rev. Geo. Cochren. Six Articles. MISSION WORE IN DRITISH COLUMBIA AND ALASEA. HISTORIC SCENES IN GREAT BRITAIN.—By "A Caus cian in Europe."

FOOTPRINTS OF WESLEY. CANADIAN PORTBAIT GALLERY-A Portrait every

"CTPBUS AND THE LEVANT," illustrated by School the best engravings from Mrs. Brassey's sumptuous volume, "Sanshine and Scom in the East."

A new Serial of absorbing interest will be begun, "NATHANIEL PIDGEON: His DIARY." A tale of Early Methodism.

THE CLIFF CITIES OF THE FAR WEST, illustrated (by the courtesy of the U.S. Government) with valu-able engravings.

GREAT REFORMERS will include Sketches of Zwingle, Calvin, Tyndale, Chammer, Latimer and Ridley.

THE "EPOCHS OF METHODISM", by Dr. Ryetson, will recount the eventul struggle for Civil and Religious Liberty in Canada, in which he here so prominent a part.

The Story of Barbara HECE will give an account of Pioneer Life in Canada. The Magazine will be sent for one year from July for \$3; for 6 months for \$1. Persons dating their subscriptions back to January, 1880, will receive back Vels, L. and II. of which we have a few still left, free. Address

WILLIAM BRIGGS, Metnodist Book-Room, Toronto

Births, Marriages and Beaths.

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

MARRIED.

On the 11th ult., by the Rev. J. Elliott, at the residuce of the bride's mother, Rufus Brown, Esq., of South Crosby, to Maggie, daughter of the late Charles Burritt, Esq., of Augusta. On the 25th ult, by the Rev. W. L. Scott, uncle of the nide, at the residence of the bride's father, Elizabeth, lest daughter of W. McMurtry, Esq., of Midland Sty, to F. M. Tamblyn, only son of Thomas Tamblyn, on the township of Hope.

On the secondaring of Hope.

On the seth ult., by the Rev. Dr. Edgar, assisted by
the Rev. R. H. Balmer, brother of the bride, at the
residence of the bride's father, the Rev. J. B. Avison,
of Don Mills, to Katie Frances, elnest daughter of John
Balmer, Esq., Toronto.

On the 25th uit, by the Rev. J. Mooney, at the residence of the father of the bride, Mr. Wesley Hodges, of Canboro', to Miss Mary E. Laidlaw, daughter of Andrew Laidlaw, Esq., of Caistor. On the 25th ult., by the Rev. H. E. Hill, of Appin, brother in law of the bride, at the residence of the bride's father, Dr John Barr, ex-M.P.P., to Lizzie Eremina, yourgest daughter of John Palmer, Esq, merchant all of Horning's Mills.

onant all of Horning's MMIS.

On the 26th ult, by the Rev. W. W. Shepherd, of Welland, assisted by Nev. J. H. Bobinson, of Chiton, at the residence of the brile's father, the Rev. George Daniel, Pastor of the Methodist Church, Port Celborne, to Miss Arabelle Elizabeth, second daughter of C. L. Bradley, Esq. of Q teonston Heights, Ont.

50 Gold, Chromo. Marble, Snowflake, Wreath, Scroll, Motto, &c., Cerds, with name on all, 10c. Agent's complete out fit. 60 samples 18c. Heavy Gold plated Ring for club of 10 nomes, Globe Card Co., Northford, Ct. 2:32 2**t

52 All Gold and Silver Motto, and Floral Cards, 10c STEVENS CARD CO., Northford, Conn. 2833-17t Tortouse, Ser. II, Wreath, Chromo, Motto, and Fforal Caris, 10c. U. S. Card Co., Northfold, Ct. 26 3-17t

Trays to cell our Rubbet Hand Printing Stamps. C.r.mars tee. G. A. Hanper & Bro., Cleveland, O.

40 PRIME IN GOLD ROLL OF SHIP OF SHIP

Commercial.

TORONTO MARKETS. FARMERS MARKET.-STREET PRICES.

31 15 @ 1 16 — 1 16 — 0 39 — 0 Wheat, fall, per bush
Wheat spring, 'do
Barley do
Cats do
Peas do
Peas do
Dressed hoga, per 100 lbs
Beet, hind quarters
Mutton, per 100 lbs
Chickens, per push Mutton, per 100 lbs...

Chickens, per priss...

Checkens, per brace...

Geose, each ...

Butter, ib. rolls...

Butter, ib. rolls...

Butter, tub dairy...

Butter, store-packed...

Eggs, fresh, per dor. n.

Eggs, packed...

Apples, per bri...

Potatoes, per bag... Apples, per bri.
Postatoes, per bag
Onious, bag
Tomatoes, bush
Turnips, per bush
Cabbage, per dos
Beeta, per bag
Carrots, do
Paranips, do
Faranips, do

UNCLE JOHN VASSAR; or, The Fight of Faith By the Rev. T. E. Vassar. Introduction by Rev. A.J. Gordon, D.D. 12mc, cloth, with steel portrait. \$1.25.

This volume has received the highest commendation of Christian men in all denominations, and the one general expression has been, "I have read it with delight." The one thought that has induced its publication is the spiritual quickening of Christians and the salvation of the unsaved. Of the many words of praise it has received we subjoin a few:—

"In my contrion it is one of the most insuring and WHOLESALEPRICES FLOUB. toc. Superior Extra Extra Extra
Fancy
Fancy
Byring (Wheat, extra
No. 1 Superfine
Cotmeal
Cornmeal, small lots
GEAIN, I. c. o.
Fall Wheat, No. 1

No. 2

No. 3

Spring Wheat, No. 1

No. 2 Oatr Barley, No. 1 No. 2

Trabellers' Guide.

ill g. ile to	GRAND TRUNK HAST A.M., A.M. P.M. P.M. Depart — — 7 12 11 12 4 23 6 52 ITHYS — — 29 27 11 07 7 52 10 53 GRAND TRUNK WEST. A.M. P.M. P.M. P.M. P.M. Depart — 7 30 12 15 3 45 5 25 6 40 11 45 ITHYS — 5 15 8 40 am 11 00 am 1 05 6 10 11 10 GRANT WESTERN BALLWAY,	These discourses are exceedingly sound in their theology, but their fre-inness of thought and style will compel the interest and admiration of all who read them."—The Lay Preacher. FRAGMENTS: RELIGIOUS AND THE- OLOGICAL A collection of Independent Papers relating to various points of Christian Life and Do trine. Ry Daniel Curry, D.D., formerly Editor of the New York Christian Advacate. 12mo. cloth:
=	AM. A.M. P.M. P.M. P.M. P.M. P.M. P.M. P	375 pages. \$1.50. LABOR: WITH PRELUDES ON CUR- RENT EVENTS. By Joseph Cook. 12mo, cloth; 225 pages. \$1.50.
8 8	NORTHERN BALLWAY. A.M. P.M. P.M. P.M. P.M. Depart 890 1245 510	This is another volume of the justly celebrated Boston Monday Lectures. SERMONS PREACHED TO THE

l haber	-		12 90	0.70		-
127170	-	10 10		2 35	0.00	9.6
	TOP	EONTO ANI	NIPISSE	NG BAIL	WAY .	
		A.M.	P.M.	P.M.		
Depart		7 45	4 00	₩.	-	-
urrive		11 15	6 30	-	-	-
Ή.	TORO	NTO, GREY	, AND BE	OUCE BA	LWAY	
1		A.M.	P.M.	P.M.	P.M.	
Depart		_ 730	12 20	0 00	5 00	-
irrive	-	10 30	3 10		9 40	
1		CREDIT V	ALLEY B	ATLWAY,		
		M. J.M.		P.M.	P.M.	P.H
Depar		00 11 1			***	
Arrive	10	05 120	0 630	00 00	***	
·						

Wediral.

VEGETINE

Purifies the Blood, Renovates and Invigorates_the Whole System.

ALL WRITERS, AND THEIR NAMES ARE LEGION, SAY THAT TO HAVE GOOD HEALTH

YOU MUST HAVE PURE BLOOD,

Reader, Have you got Ferofula Scrofulcus Humor, Cancerons Humor, Cancer, or any Disease or u. Blood?

You Can Positively be Cured. Thousands of Testimonials Prove it.

VEGETINE is made exclusively from the juices of carefully selected barks, roots and herbs, and so strongly concentrated that it will effectually eradicate from the system every taint of Scrofula, Scrofulous Humor, Tumors, Cancer, Carcerous Humor, Erysipelas, Salt Rheum, Syphili ic Diseases Canker, Faintness at the Stomach, and all diseases that arise from impure blood. Sciatica, Inflammatory and Chronic Rheumatism, Neuralgia, Gout and Spinal Complaints can only be effectually cured through the blood.

For Ulcers and Eruptive Diseases of the Skin, Pustules, Pimples, Biotches, Boils, Tetter, Scaldhead and Ringworm, VEGETINE has never failed to effect a permanent cure.

For Pains in the Back, Ridney Complaints, Dropsy, Female Weakness, Lucorrhea, arisinternal ulceration, and verine diseases and General Debility, VEGETINE sats directly upon the causes of these complaints. It invigorates and strengthens the whole system, acts upon the secretive organs, allays inflammaton, cures ulceration and regulate, the bowels,

For Catarrh, Dy Pepsia, Habitual Costiveness Palpitation of the Heart, Headache, Piles, Nervousness and General Prostration of the Werrous System, no medicine has ever given such perfect satisfaction as the VEGETINE. It purifies the plood, clearess all of the organs, and possesses controlling power over the nervous system.

The remarkable cures effected by Vegetine have nduced many physicians and apothecaries whom we snow to prescribe and use it in their own families,

In fact, VEGETINE is the test remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIFIER yet | lazed before the public.

Vegetine

SPRING MEDICINE.

Vegetine is Sold by All Druggists. "Dr. Geikie writes, as he always does, with much grace of style, and finish of thought, reflection, and scholarly attenument. Really serviceable to the intending emigrant."—LITERARY WORLD. en w-2500-2638

Miscellaneous

THE STAMMERER'S FRIEND.

PROF. GRADY will be in his "Toronto Office" after Harvest, when

17-STOP ORGANS Sub-ass & Oct. Coupler, box'd & sbip'd only \$97.75. New Pranos \$195 to \$1,800. Before you buy an in strument, belyare to see my Midsummer offer illus

both rich and poor will be welcome to visit him for

relief.

eow-3639-2605-1 y BASENTE WANTED for the Pictorial R

2639-2606-1**y**

Books at the Methodist Book Room

FRESH-BOOKS

JUST RECEIVED: WEEK-DAY LECTURE-ROOM TALKS

ON CONVERSION. By Geo. C. Lorimer, Pastor First Baptist Church, Chicago. Paper, 10c.; limp

POPULAR SINS: A Volume of Sermons

"Let all our pulpits ring with such practical Gospel."
-Rev. Dr. Potts. "They are earnest, practical and efficient discussion on themes too seldom dealt with in the pulpit"—Christian Guardian

BRADEN, Late Minister of the King's Weigh House Chapel. Edited by Agnes Braden. With a Preface by the Rev. H. R. Reynolds, B.A., D.D., President of Cheshant College. 12mo, cloth; 397 pages.

'Few sermons possess more intense spiritual power

MASSES. By Rev. E. J. Silverton, of Exeter Hall, Nottingham. 12mo, cloth; 404 pages. \$2.

PLATFORM PAPERS: Addresses, Dis-

STUDIES IN THE NEW TESTAMENT. By Chas. S. Robinson, D.D., pastor of the Memorial Church, New York city. 12mo, cloth; :18 pp. \$1.75. This is the author's latest work, and fully sustains his reputation as a popular and profitable preacher.

WEIGHTS AND WINGS. By Chas. F.

Deems, LLD. 12mo, cloth; 272 pages. Price, \$1.50. No professing Christian who reads this book thoughtfully, can remain in doubt as to whether his churchmembership is a help or a hindrance to his pastor, a "Weight or a Wing" as he prosecutes his laborious and painfully responsible mission.

THE MIRACLES OF OUR LORD. By George MacDonald. 12mo, cloth; 280 pages. \$1.50.

SIXTY-THREE PLAIN, PRACTICAL

SERMONS. By Henry Kollock, D.D., Savannab, T.S. Crown 8vo. cloth; 604 pages. 31. "They are devoutly thoughtful, earnest, and practi-cal; their sympathy is as wide as humanity; they are full of pith and point, and some of them are electric."

EVERY 5. DAY. A COURSE OF SIXTY FOLK: SERMONS for the Christian year. By John N. Norton. 12mo, cloth; 501 pages. \$2. WARNING AND TEACHING. A Course

of Sermons for the Christian year. By John N. Norton. 12mo cloth; 501 pages. \$2.

A HOMILETIC ENCYCLOPÆDIA OF

A HOMILETIC ENCYCLOPÆDIA OF

LLUSTRATIONS IN THEOLOGY AND MORALS.
A hand-book of practical divinity, and a Commentary on Holy Scripture. Selected and arranged by
L. A. Bertram. Svo. cloth; 899 pp. \$4.50.

"The Stupendous volume is well arranged and admitted the fullest and to the fullest and so that it may well become useful to even loue result of immenso and a veading."—The British Quarterly.

"Its illustrations cast daylight upon more than 4,000 texts of Scripture. We regard this volume, with its 892 pages, and both its indices, as a valuable accession to a clergyman's library. It is also a treasury of practical religion for privace reading."—The Record.

"There is no book of illustrations with which we are acquainted these for fulless, freshners, and, above all, suggestivenes, is worthy to be compared with the work before us."—Literary World.

LAMPS AND LIGHTERS. BY CHAS.

DIDSBURY SERMONS. BY GEDEN.

HOMILIES ON CHRISTIAN WORK.

LIFE OF PETER CARTWRIGHT. 70c.

CHRISTIAN WORLD PULPIT. VOLS.

LIGHTS AND LANDMARKS FOR THE

CHRISTIAN AND CHRIST SEERER. Sermons by Arthur Mursell. 12mo., cloth. \$1. This volume fully sustains the high character of the author as a live man for the pulpit of the present day,'

THE HOMILIST. Edited by David

THE MINISTER'S POCKET REGIS-

Thomas, D.D., and Urijah Rees Thomas. Vol. I. Excelsior Series. Large 12mo; pp. 420, with portrait. \$2.25.

T&R, newly designed, for use of Methodist Ministers contains ample space for the following:—

ters contains ample space for the following:

Sermons Presched,
Registry of Visits,
Renewal of Tickets,
List of Members Received,
Amounts paid by Classes,
Circuit Quarterly Collections,
Cash Account,
Connexional Funds,
Periodical Subscribers,
Registry of Baptisms,

"Marriages,
Burials,
Hynns and Liturgy
Neatly bound in cloth or leather, with pocket,
Cloth, 5 Jc.; leather, 60c, pet.

Works by Cunningham Geikle, D.D

THE LIFE AND WORDS OF CHRIST.

ENTERING ON LIFE: A BOOK FOR

THE BACKWOODS OF CANADA.

THE GREAT AND PRECIOUS PRO-

MISES; cr. Light from Beyond. i8mo, cloth 75c "Thoughtful and strong, enriched with wide literary culture, and keeping close to the religious heart of the matter. It is a manly book."—Barrisu Quanterly

The Humboldt Library of Popular Science Literature.

HOURS. A Series of Familiar Essays on Scientific Subjects, Natural Phenomena, &c. By Richard A. Proctor, B.A., F.R.S. Price 15 cents; per mail, post-paid, 15c.

THE FORMS OF WATER IN CLOUDS
AND RIVERS, ICE AND GLACIERS. By J. hn
Tyndall, LLD., F.R.S. 19 Hustrations. Price 15c.;
post paid, 16c.

PHYSICS AND POLITICS. An Appli-

EVIDENCE AS TO MAN'S PLACE IN

NATURE. By Thomas H. Huxley, F.R.S., F.L.S. Price, 15c.; post paid 16c.

cation of the Principles of Natural Selection and Heredity to Political Society. By Walter Bazehot. Frice, 15..; post paid, 16c.

WILLIAM BRIGGS,

Methodist Book Room, Toronto.

SCIENCE FOR LEISURE

12mo, cloth; 405 pages. \$1."

Creap Edition. Cloth. cents net; post paid,

By Chas. Stanford. \$1.

13, 14, 15 and 16. Each \$1 50.

cussions, and Essays on Social, Moral, and Religious Subjects. By Daniel Curry, D.D. 12mo. \$1.50

Price \$1.50.

Books at the Methodist Book Room.

IN PRESS. SERMONS

THE CHRISTIAN LIFE BY THE LATE

REV. C. W. HAWKINS, B.A. -

"I would like to see this little book in every Methodist family It is theroughly orthodox, and meets a felt want of the present time."—S. J. Hunter.

The subjects treatedare Conviction, Repentance, Faith, Confession, Obedience, Evidences. This treatment is pointed, practical, biblical, evangelical."—Watch Tower. Collected from his Manuscripts by his wife. With Introduction by the REV. W. J. MAXWELL, Guelph. This book will be issued in time for our Conferences. Subjects of Sermons and price of volume in future advertisements. OP CHAR SINS: A Volume of Sermons
Against Sins of the Times. By the Rev. B. F.
Austin, M.A., of Prescott, Ont. Contents: I. Smuggliog; 2 Sins of Election Times; 3 Sins of the
Tongue; 4 Killing Time; 5. Dram Drinking; 6, 6 mm
Selling; 7. Hindering the Gospel; 8. Uncharitable;
Judgment; 9. The Worship of the Weed; 10. Ne
glect of the Bible; 11. Dishonesty; 12. Robbing
God. Cloth; 115 pages. Price 30c.

"Let all our pulpits ping with guch prestice! Gospel."

Christian Rewards:

OR.

I. THE EVERLASTING REWARDS FOR CHRISTIAN WORKERS;

II. THE ANTECEDENT MILLENNIAL REWARD FOR CHRISTIAN MARTYRS. WITH NOTES.

By the Rev. J. S. EVANS (the Children's Home, Hamilton). Further particulars hereafter.

THE LOYALISTS OF AMERICA AND THEIR TIMES.

BY. EGERTON RYERSON, D.D., LL.D.,

"In my opinion it is one of the most inspiring and soul-quickering biographies which this country has produced in many a year. It will be an inspiration to many a pastor and to many a prayer mee ing. There ought to be 50,000 copies of this glorious book circulatel."—Theo. L. Cayler, D.D. Brooklyn, N.Y.

SERMONS BY THE REV. WILLIAM Chief Superintendent of Education for (Upper Canada from 1844 to 1876. This work describes fully the early Colonial History of America, and recounts for the first time the sufferings of the U. E. Loyalist Founders and Fathers of Canada, in maintaining their allegance to their King It is the only work yet published in which is presented the English and Canadian side of the questions which nave been at issue between Great Britain and the Old Colonies, now the United States, and Canada.

.....These discourses are exceedingly sound in their theology, but their freshness of thought and style will compel the interest and admiration of all who read them."—The Lay Preacher. This book is of national importance. It is not Ready for Subscribers. It is printed in clear, bold type, on good paper, making two large, handsome octavo volumes. OLOGICAL. A collection of Independent Papers relating to various points of Christian Life and Do wine. Ry Daniel Curry, D.D., formerly Editor of the New York Christian Advocate. 12mo, cloth; 375 pages. \$1.50.

PRICES: In extra English cloth, bevelled boards. edges. Two vols...... \$7 00

AGENTS WANTED in every Township in Canada to sell this valuable work. Prospectus Books are ready for Canvassers. Address at once for particulars,

WILLIAM BRIGGS, 80 King Street East, Toronto, Ont.

Dr. W. M. Taylor's New Work, *THE GOSPEL MIRACLES*

IN THEIR RELATION TO

CHRIST: AND CHRISTIANITY.

By WILLIAM M. TAYLOR, D.D. Pastor Broadway Tabernacie, N.Y.

This latest work of Dr. Taylor's unfolds in a clear, comprehensive and conclusive manner, the argument in proof of miracles, and the argument from miracles in proof of the gospel. He has not evaded any difficulty or overstated any proof. He has reasoned calculy and solemnly, as belts the momentous character of the subject. The recent appearance of certain well-known works containing many specious objections, which are apt to impose on those who have not thought round this subject, makes this volume of special benefit to young men, or others, whose minds are awaking to thought on the great theological subjects of the day. It will enable them to escape the sophistries of modern scepticism, and furnish them with the material for giving a reason for the hope that is in them. DETACHED LINKS. Extracts from the Writings and Discourses of Joseph Parker, D.D., compiled by the Rev. Joseph Lucas. 12mo, cloth; 471 pages. \$1.

MILK AND HONEY. SERMONS TO CHILDREN By John N. Norton, D.D., 18mo, cloth 75c.

12mo, cloth; pp. 249. \$1.50. Mailed post free on receipt of price.

WILLIAM BRIGGS, Methodist Book-Room, Toronto, Ont.

GOOD AS GOLD: A NEW S. S. MUSIC BOOK!

Rev. R. Lowry and W. Howard Doane,

est and Best." 355. each; \$3 60 per dozen.

Address WILLIAM BRIGGS,

Methodist Book-Room, Toronto. Just Published. Price \$1.50.

STUDIES IN THE ACTS (FTHE APOSTLES

BY THE REV. J. CYNDDYLAN JONES.

OPINIONS OF THE PRESS.

OPINIONS OF THE PRESS.

"Full of fresh thoughts, strikingly put... Models of what Sermons should be... Intellectual stimmlus to the most cultured reader... All will repay reading, not only once, but a second, and even a third time."—The Christian World.

"A very suggestive volume... A fresh and vigorous treatment... Singular ability... The idea an excellent one, and could not h ve been better carried out."—The Litera y World.

"This is in every way a notewort y and most striking book... We have reldom read sermons out of which so many capital, terse, aphoristic sentences could be picked... Freshness and force... Good, nervous, homely, expressive knallsh, and without a needless word. Bea-ers or this book will find a great many things which have rethaps never struck them before, but which are very natural, simple red beautiful... No one who reads this book wim attention, and with an honest and earnest heart, can fail to bonefit by it. It will conve, number elsewing and of the simple, manly, earnest style most reeded in the pupit."—The Watchman and Wesleyn Alvertiser.

"The ripe fruit of a man of geniue."—(Added fruyth watcher it worked in the reader in the watcher the wilder watcher in which was a constant. 'The ripe truit of a man of genius."—(Addied frwyth meddwl attrylithgar wedi cyrhaeda ei lawn dwf).—
Y Goleuad.

WILLIAM BRIGGS, Methodist Bock Room, Toronto, This Book may also be had at the Methodist Book Room, St. James Street, Montreal. 2020

Commentary on St. Paul's Epistle to the Romans. By JOSEPH AGAR BEET.

YOUNG MEN. 12m; ci-th; 23e pages. \$1.

"Its whole tone is the "trliglons, and its religion is of the very best kin... w bester things have ever been written on the rr - tirte subjects than the two chapters on Christ...", and Helps. We expestly recommend young men to r-ad what has been to ourselves a truly delightful work."—DEAN ALPORD. 12mo., Cloth; pp. 385. \$1.80.

"Mr. Beet has not been content to follow in the groopen left by many of his predecessors, but has preceded by a method of his own, original and unique. And instead of expounding the epistic verse by verse, leaving the argument of the apostle to take care of itself, he has carefully studied each separate link in the chain of doctrine, and shown how securely one is fastened to another so as to give strength and unity to the whole" to the whole." This book is attracting great attention in England. It is an exposition fresh in style and forcible in thought.

WILLIAM BRIGGS,

- Methodist Book Room, Toronto Chambers

Encyclopædia, A DICTIONARY OF UNIVERSAL KNOWLEDGE.

Latest Edition, Revised to 1879, Unstrated with thirty-nine Maps and numerous Wood Engravings.

10 yols. 8vo., cloth...... \$25. half-morocco, \$40. WILLIAM BRIGGS,

Methodist Bock-Room, Toronto.

Rife Insurance.

CONFEDERATION LIFE ASSOCIATION. HEAD OFFICE, TORONTO STREET, TORONTO.

BOARD OF DIRECTORS:

President:-HON. SIR WM. P. HOWLAND, C.B., K.C.M.G. Vice-Presidents: HON. WM. McMASTER, President Canadian Balk of Commerce . WM. ELLIOT, Esq., President People's Loan and Reposit Company.

Directors: Hon. James Macdonald, M.P., Halifax.
Hon. T. N. Gibbs.
Robert Wilkes, Esq.
W. H. Beatry, Esq. Solicitor, Toronto, Grey & Bruce R. B.
Hon. Isaac Burpee, M.P.
Edward Hooper, Esq.
J. Herbert Mason, Esq., Man. Jan. Per. Loan & Sav. Co.

James Young, Esq., M.P.P.
F. A. Ball, Esq., Man. British America Assurance Oo.
M. P. Ryan, Esq., M.P.
S. Nordheimer, Esq., Fresident Feleral Bank.
W. H. Gibbs, Esq.
A. McLean Howard, Esq.

ACTUARY -O. CARPMAEL, M.A., F.R.A.S. late Fellow of St. John's College, (ambridge

Over two years ago the Directors of this Association matured a plan for the insurance of Ministers' liver, looking by that means to benefit the "Widows and Orphaus" and the "Superanmated Ministers' Fund" of the various denominations. While the above was the primary object, it was further provided that the ministers be allowed the privilege of in their own, or their further insurance for their own, or their further their their provision has been made prominent before the London, Toronto and Montreal Conferences of this year. The plan is simply that THREE rates have been prepared, which will give the ministers availing themselves of the scheme, insurance as near cost as is consistent with safety. These rates are:

For an assurance payable at death.

Endowment payable at age of 60, or previous death.

at "65, or ""

It may be sufficient to indicate that these rates are about 9 per cent. below the corresponding pathous profits ites of the Association. The ministers insured under this plan will be constituted a distinct class, and in addition to the greatly reduced ites will participate in Profits.

An investigation of the profits of this class will be made on the close of 1886, and at each succeeding Quinquer-nial Division of surplus, when the accrued profits will be distributed to the policy-holders in the class in force at these dates, in the same manner as in the case of the ordinary participating policies of the Association. Such decided advantages could not be given to the ministers if the business was secured in the usual way, and hence the Association requires that the premiums shall be remitted direct to the Head-Office free from

Ministers in a good state of health are requested to apply to the Head-Office, giving their age at text best?—day, and, in return, the rates for their age will be sent to them with the necessary papers for making application. It is hoped that all ministers wishing insurance will apply at once, as it is desirable that there be ne delay in the formation of the class.

Managing Director.

REAL ESTATE LOAN AND DEBENTURE COMPANY.

Capital, \$1,000,000. - - Shares, \$50 Each.

President:
THE HON. ALEXANDER MORRIS, P.C. M.P.P. for East Toronto, late Chief Justice of Manitoba, and Lieutenant-Governor of Manitoba, the North-West Territories and Keewatin.

Vice President:

J. GEORGE HODGINS, Esq., LLD., F.R.G.S., Deputy Minister of Education for Ontario.

Directors:
Ontario. HU H MILLER, Esq., Toronto
JOHN TURNER, Esq., Toronto.
T. R. WADSWORTH, Esq., Weston. THE HON. CLIVER MOWAT, Q.C., Premier of Ontario.

ROBERT BARBER, Esq., Street-vills.

WARRING KENNELY, Esq., Toronto.

The Stock Books of the above Company are now open for Subscriptions of Shares, which may be paid up in full or by instalments to suit the convenience of subscribers. No premium nor other charges. Loans granted on security of Real Property in Ontario or in Manitoba. Full information will be furnished, either personally or by letter, by

OFFICES OF THE COMPANY, No. 38 TORONTO STREET, TORONTO.

CLOTHING TO ORDER.

WALKER & SONS HAVE A VERY SUPERIOR STOCICE

Fine Tweeds, Cassimeres, Meltons, Worsteads, Broadcloths, and Venetians, for

FINE ORDERED CLOTHING,

WHICH THEY GET UP IN THE BEST POSSIBLE STYLE FOR THE LEAST, POSSIBLE MONEY, AND GUARANTEE SATISFACTION. Cheviot Tweed suits to Order for \$10. CLERGYMEN'S CLOTHING A SPECIALTY. Ten per cent. discount allowed to

R. WALKER & SONS. The Golden Lion, 83 to 37 King Street East.

HAS NEVER FAILED TO CURE CATARRH NEURALCIA

AND NERVOUS HEADACHE, Cold in the Head, Stoppage of the Nasal Passages, Deafness, Dizziness, Dimness of Sight, and

CURE GUARANTEED.

If our "Sure Care" be regularly and persistently used as directed by labels on each box, we guarantee relief every case, and an absolute cure in all cases where the patient is free from constitutional silments.

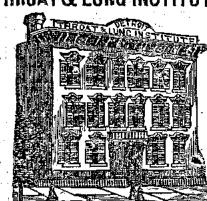
SIGNS OF CATARRH. Sickening and disgnating muons from the nostrils, or upon the tensity water ere, snuffes, buzzing in the ears, if deatness, crackling sensations in the head, intermottent pairs over the eror, fetid breath, nasal twang, scales in the nostrils, and tickling in the throat, are sure signs of this dread disease.

TESTIMONIALS.

The proprietors of this great remedy hold a larger number of true and genuino certificates than any Catarrh remedy in the world. Circulars containing a large number from leading men in the United States and Canada will be sent to any address on application.

OUR TERMIE:—We express or mail "DOBYN'S SURE CURE" to any part of the Dominion for One Dollar per single Box, or three Boxes for two dollars. In ordering, please write your name. Fost Office and County plainly, and send morey by Post-Office Money Order, or by Registered Letter. Address all orders to the proprietors.

DOBYN & MITCHELL, Covington, Ky., or to the Canadian Agents and Manufacturers 116-263660W-2631-216-2630 C. POMEROY & CO., 85 KING STREET WEST, TORONTO, ONT. DETROIT



253 Woodward Avenue,

M HILTON WILLIAMS, M.D.

The only Institute of the kind west of New York city. Permanently established since 1570 for the cure of all the various diseases of the respiratory organs, viz. Catarib. Throat Disease, Bronchitis, Asthma, and Consumption, also Catoribal Ophthalmia (core cy 3). Cataribal Dealness and Diseases of the Heart. All diseases of the respiratory organs treated by our new and pepular system of "Medicated Inhalations," the most wenderful invention of the age, combined with proper constitutional remedies.

Consultation free, and prices within the reach of all Its a especially destrable that all who have need of me ical aid, either from Catarrh, Asthma, Bronch tis or Consumption, should make early application. The patient at a distance, who cannot come to the (ity to remain for treatment, can, aft relamination, return home and pursuethecourse of treatment with success. But if impossible tocal personally for an examination, write for a list of questions and Medical Treatise.

Address

Address M. HILTON WILLIAMS, M.D. 253 WOODWARD AVENUE, DETROIT, MICHIGAN, U.S. Miscellaneons.

ELECTRO-PLATED ICE-PITCHERS.

Best Triple and Quadruple Plate.

An Ice Pitcher is now an acknowledged useful Present. We are producing a large variety of the Choicest and Newest Designs and Patterns, of graranteed quality, stamped R. W. & Co. ROBERT WILKES, Wholesale Dealer,

Toronto & Montreal.

Applications for Boys Wanted.

WE NOW HAVE ABOUT THIRTY DOYS, from 6 up to 19 years of age. We desire o find Christian homes for them. Letters of application should enclose a Minister's recommendation of the applicant. Address

REV. J. S. EVANS Children's Home, Box 62, Hamilton

CHEAPEST BIBLES Ever furnished Acents, FORSITER & MCMARIN, CASH PREMIUMS

A GENTS WANTED. — HIGHEST premium awarded by the U.S. Centennia Commission, September 27, 1876, for HOLMAN'S NEW I'ENTERNIAL BIBLE, 1880 Mustrations. Additional Property of the Revenue Rase Towards.

FAMILY KNITTING MACHINE JOE invented. Will knit a pair of speckings, with HEEL and TOE complete, in 30 minutes. It will also lait a great variety of fancy work, for which there is always a ready market. Send for circular and terms to The Twombly Knitting Machine Company, 409 Washington St., Roston, Maer.

This scheme affords to each minister the benefit of being his own egent, and a good deal more; while low as the premiums are, the application of the profits will, it is confidently expected, greatly reduce these to it epoint of extinguishing them.

J.K.MACDONALD.

Financial.

Consulting Director: JAMES FRASER, Esq., Surrey Lodge, Toronto.

BENJAMIN MORTON, Minager.

Bry Goods.



Clasymen and their Families. TÓRONTO. eow-1y-2633-2639

Medical.

all kindred complaints arising from neglected Colds and Expesure. Patented in Canada, February 14th, 1880.

THROAT & LUNG INSTITUTE,

DETROIT, MICH.