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Literary and Religious.

REV. DR. RYCKMAN'S ADDRESS AT THE N. 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 Lynn, Hartford, and other New England towns. The memory of William Loe, 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 1826, there has ever been between these two churches cordial and fraternal relations.

They send their greetings to us on this occasion by one of their most eminent ministers—one who has held high offices of trust, from the superintendency of a circuit to the presidency of his Conference; one whose scholarly attainments, whose integrity and high moral worth, have given him a high place in the esteem and confidence of his 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 Canada.

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 difficulty of speaking on an occasion like this. 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 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 relation. Methodism was planted in Canada, by your 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 1838, uniting with the Methodist Church in England, we changed our name (not our identity), and were called Wesleyan Methodists. In 1874, uniting with the New Connection, 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.)

I 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 best addresses I ever listened to;—racy, pointed, practical, full of information, and mainly eloquence—from your missionary secretary then, now Bishop Harris. I have seen and heard Bishop Peck many times, and think I may claim an intimate acquaintance with him, for years ago I was admitted to a participation of his "Central Idea." I have had a blessed acquaintance with Bishop

Foster, through a volume of his which, I suppose, 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 fellow-citizens with the saints, and of the household of God."

In the country from which I come, we are accustomed to speak of the people of this country generally as cousins. The phrase is "Our American Cousins." But you we have always been accustomed to regard as brethren; and for you, for sufficient reasons, we have entertained a true fraternal affection, as certain also of your own poets have said:

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

I very much fear that I shall not be able to put heart enough into the words that I shall utter to express adequately the warm respect and affection, growing year by year, which are cherished towards you by the Church which I represent. I feel, however, as I am speaking in the name of my brethren and yours in Canada, that you need not be ashamed of them as members of the great Methodist family to which you belong. They are a noble band of men, worthy successors of Loe, 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 not forgotten how to exhort; they can pray like Elijah, can shake their congregation with 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 mission on the other side of the world, as long as they have breath in their bodies; wherefore ye need not be ashamed to call them brethren. Since the time you set them up as an independent Church in 1823, they have been all alive, up with the morning's 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 years since, we reported 1,165 preachers, an increase of 134 during the quadrennial period, and 122,600 members, an increase of 20,500, or 109 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 Methodist 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 doctrines 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 like manner. While 700,000 of our population report themselves as Methodists, less than 5,000 call themselves Universalists, and less than 3,000 Unitarians. These plants do not grow on our soil. I do not think there are open and regularly occupied four Unitarian churches, nor as many as half a dozen Universalist churches, in all the Dominion.

We have now six Conferences, and must soon have twice as many. We are opposed to small Conferences; but our work is so rapidly extending in Manitoba and the Pacific coast that we must soon have Conferences there; and our older Conferences—as the London, for instance, with 840 preachers and 38,000 members—must soon be divided.

Our people contribute for the promotion of our missionary work with still increasing liberality. This year they will lay upon the altar of missions an offering of \$250,000, or an average of \$2 plus per member. (Applause.) More than \$100,000 of this is special. Our Missionary Society, in carrying on its work got, into debt. As a man goes into debt for a farm which he hopes to pay for out of the produce of well tilled fields, so by extending our missionary fields in faith

and hope, we got about \$70,000 into debt. But this burden is now removed. We now have our farm, and paid for, with a surplus when the canvass is completed of perhaps \$70,000 more for church extension and for the enlargement of the fund for the benefit of superannuated preachers.

Perhaps—I say this very modestly—of all the religious bodies on this continent, we 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 in other things besides money offerings, has had a stimulating effect on other Churches. Dean Milman spoke 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 limitations and 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 somewhat 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 not 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 God the rich serve us. We take care of the bottom of society, and our love and fidelity work their way to the top. No body of men have done more than we have, by our educational institutions and Church periodicals, to disseminate a sound Christian education and a pure Christian literature. President Nelles, of Victoria University, good Canadian material to begin with, was polished and graduated by your Midwestern 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 power.

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 laymen 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 the best of the English, and of every other within our reach, we think we can produce a book a little better for us than any other now in existence. (Applause.) So our laymen watch us in this revision, and they are grand men; but we can match them man for man; whereas, if I see right, it requires three or four, five or six of your best preachers to hold the balance properly with two laymen. We elect a President and Vice-President of General Conference every four years. That 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 Committee are elected by the brethren to be stationed. How republican are we monarchists in Canada! Who knoweth whereunto this may grow? I spoke just now of the moulding influence of the Methodist body in public affairs. I cannot speak as a prophet. I scarcely dare ask a question. May not the result be a republican government at Ottawa?

(Applause.) And if your monarchical Methodism shall prove itself equally influential, by the time we have a president at Ottawa you will have an emperor at Washington. (Applause.) I suppose I may interpret your applause as an intimation that you accept the situation thus described. (Laughter.) If you are so minded, we should make no objection; but as we intend to maintain the *status 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 co-operate 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 its 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 system, but in the men whose business it was to make it operative and efficient. What we want is a new—may I say, the old, sweet, heavenly anointing from on high; the baptism of fire which is not consuming but kindling, life-giving, power-imparting; then shall we stand forth before that Churches and all men confessed as one of God's chosen instruments for filling the world with the millennial light and glory. (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 you how we view your triumphs in all the world. But let me say that we think the 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 this stage of our history and in the present juncture of religious opinion and belief. 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, among all nations of all habits and customs in the world, Methodism is to be found. The various branches of the family should fraternize. We fraternize easily with 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 which we feel and manifest towards other denominations, we ought to feel more intensely and manifest more evidently among ourselves. This Ecumenical Conference is the noblest attempt ever yet made to give visible expression to our Methodist 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 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! True result of such a Conference must be good. Whether the subjects of discussion be general, such as the right way of maintaining the sanctity of the Sabbath, or disseminating a helpful Christian literature, or promoting revivals of religion, or training the young to an early consecration to God and his service in every department of Christian work; or, if the subjects should be more particular, a mutual agreement as to the partition of the mission field so as to take possession of the world for Christ in the most systematic and expeditious manner possible; the possibility of a Pan-Methodist hymn-book; the practical

ability of a confederation of all the Methodist bodies under the shining sun of heaven on a well-understood fraternal basis; we shall have the prayers of all good men and the blessings of the Head of the Church. (Applause.)

We flatter ourselves that we do not need an Ecumenical Conference for the purpose of harmonizing our theology or rectifying our symbols, for Methodist theology is the same 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 question 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 sermons besides. It is not because we do not think and speak out what we think; nor is it because we put shackles on the intellectual freedom of our theological students and probationers for the ministry; but, brethren, it is because year by year there is a growing 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, remains to be seen; though I will say, in passing, if it is worth the breath to say it, that if he makes no more impression upon an 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 young man shall arise who desires to teach that the Bible is inspired only as the truth uttered by any godly man is inspired; 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 righteous, but when applied to the punishment of the wicked as certainly means something else, we do not seek to put a look on his understanding or on 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 have been heard of if they had not been taken up and made by the Methodist Church and ministry, the prestige, the vantage ground, the endorsement of a Methodist pulpit, when they want to teach doctrines 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 David's prayer mine, "Keep back thy servant 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 whole truth in Christ and Christianity. While there are special aspects of truth which in special emergencies may claim special attention, yet certain fundamental truths demand the first place in all times and circumstances. There are questions that concern the race—the person and character of God; the origin, nature, and destiny of man; the inspiration and authority of the Holy Scriptures; the reasonableness and naturalness of the supernatural in Christianity; the person, life, and complete mission of the Lord Jesus Christ. But while interested in the freshest solution of all these problems,

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 the truth in Christ about God and man, and that truth we are bound to guard against caricatures and adulterations. However priceless the moral truth in nature, in science, in art, in poetry, in history, in philosophy, in all the provinces of civilization, and however 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 succeed, 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 theology 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 James had visited us in Canada, and we knew him and loved him. Happening to be in New York at that time, I had the mournful 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."

Dr. Cuyler's record of work is greatly to his credit. At the recent celebration of his twenty years as pastor of the Lafayette Avenue (Brooklyn) Presbyterian Church, he stated that in his early life he hesitated between the ministry and the bar, but that in a little prayer-meeting God turned the 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 talk with some one on personal religion. During his ministry the Sunday-school has had 4,600 children enrolled; of these 427 have joined the church and nine have entered the ministry. He has preached 2,000 sermons, received 8,059 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. This is surely a remarkable record.—*Religious Intelligence.*

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 thou the fact. Two clouds of night
Down on thy watch-tower creep;
Thou shalt see them in the heart's delight,
Borne from thee by their sweep!
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 turned,
Is better than the whole, half-heard,
And by thine interest turned.
Show thou thy light. If conscience gleam,
Let not the bushel down;
The smallest spark may send its beam
O'er hamlet, tower and town.
Woe, woe to him on safety bent,
Who creeps to ease from youth,
Failing to grasp his life's intent,
Because he fears the truth!

Be true to every honest thought;
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume not thou to teach.

Hold on, hold on! Thou hast the rock;
Thy foes are on the sand;
The first world's tumult's ruthless shock
Scatters their shifting strand.

While each wild gust the mist shall clear,
We now see dully through,
And justified at last appear
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, peaceful 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 conspicuous and flaming torch, dazzling the town from one end to the other. They stay in their places and quietly shine. Light, though, is the strongest when concentrated. In their neighborhood these lives have an influence that they themselves are little conscious of. They are the peacemakers, the comforters, the doers of little neighborly services, the strong bonds of charity and love that give a neighborhood the character of a family.

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 behind such beautiful twilight in which we may walk, and the beauty of this twilight sug-

gests how fair a land their sun now shines upon.—Rev. E. A. Rand, in *Christian Intelligence*.

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 provided 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, slowly 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 blank paper." And many will remember that 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 wondrously sparingly, enlarging with considerable unctious 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 pains 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 happened, in fact, that Wilberforce was constrained to preach when he wrote 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 passage inquired after, and showed him a blank sheet of paper, inscribed with the single word—*God*.

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 wrote sermon. When in church saw it would 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*.

How Far?

It is often a question with Christians how far they may go in certain directions without 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 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 trying 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 feel religious dull and unsatisfactory, and the Church full of stupid people, poor preaching, and dry prayer-meetings. How could they find them anything else?

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 expected to rejoice in it, to turn away from the impure streams of the world, and bitter fountains of the flesh. He presents himself, and he would have all his followers see in him that which is altogether lovely, and, feeling that in him is their all, to say: "Whom have I in heaven but thee? and on earth there is none besides thee; thou art the strength of my heart, and my portion forever."

It is always discouraging in a Christian to see him resist under the restraints to which he is subjected in the gospel. It is

proof that he has not yet fully accepted or taken the yoke of Him who calls him, and offers him safety and rest. What we need is not the liberty of wandering, but that disposition which will draw us habitually nearer and nearer to the Saviour, and inspired by his holy word, warmed by his gracious Spirit, and fostered and cherished 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 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 school-houses 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 rather tiresome to the young girl, riding hour after hour, with no one to speak to. The country was lovely, to be sure, but Elsie was lonely for all that, and was glad when the newboy came in.

Nothing but "Dailies!" She cared for none of those. Then he came with a pile of books. Perhaps there 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 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 here?" Elsie exclaimed.

"Have been in the other car till now, never dreaming I had a friend so near. I thought you were going to buy a book as I came in. Didn't it suit you?"

"No," said Elsie, "it was one of these wonderful 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 you?"

"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. Then," she added, and it cost her a good deal to say this, "if 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 Elsie'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 befall a Hindoo woman. Since suttee 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 her ornaments, which were never off her person since her marriage—wears coarse clothing, cuts her hair off close to her head, eats a 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 is no wonder that she prefers suicide to such an existence. One day our little son came running to his papa with flashing eyes, dilated nostrils, and quivering flesh, saying, excitedly: "Papa, Hottie calls me the son of a widow. I won't stand it; I'll kill her if she says it again." His papa explained to him that his mother wasn't a widow; he and his little sister didn't know the meaning of the

term widow, etc. When it was all made plain to him, he ceased to feel injured and insulted, and was ashamed that he behaved so much like a native. One day Hottie and her papa failed to agree upon an important point, when he said: "You are no longer my good little daughter." She immediately melted into tears and exclaimed, in pure 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 Pittsburgh, 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 Revelator," "John the Beloved," answered the eager voices.

"Why was he called the Beloved?" continued she.

"Because Jesus loved him best?"

"Why did he love him best?" persisted on friend.

Imagine her discomfiture when a sweet voice replied, "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 frailties and illnesses of mankind. She should be warranted never to have the headache or neuralgia; she should have nerves of iron and sinews of wire. She should be cheerful, intellectual, pious and domestic; 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 Society. 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 of having done her duty, and other people's too."

Home Conversation.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudge to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent 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 stores 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 irregular, we ought to be guided by the real wants of the system as dictated by appetite. A strong, laboring man, engaged in hard work, will require food oftener and in larger quantities than an indolent or sedentary man. As a general rule, five hours should elapse 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 wrong about the fastening, cattle, swine or other animals are likely to break through and do more damage to garden 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 to fall into bad habits. Repair the gate at once; you will feel more like a man, and everything will put on a brighter appearance.

Good Words for the Young.

A Pretty Little Poem.

Oh! what can little hands do
To please the King of Heaven?
The little hands can work as 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!

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 unable to leave her bed for many days. The poor child did not have much pleasure in her young life at the castle; and, as 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 Marie 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 away for a few days, she said to him:

"Papa, will you make me very happy—happier 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 you—bring me a rose, a lily, a beautiful flower? Oh, I do want one so much!"

During his absence Marie did not hear the cry of the seagulls, 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 papa would bring 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 violet? 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—send—my flowers?"

"I have not brought you a flower, my child, but I have brought you something 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 pebbles.

The poor, disappointed child burst into tears, 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 her.

Her papa did not immediately try to explain to her what the "grains" were, but taking her in his arms, he patted and comforted 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, if 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 eagerly, and took the greatest pains to water the ground where her treasures were hidden; but the constant anxiety 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 dull he bought for her; so many toys—books 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 air 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 see? Flowers, flowers, flowers everywhere. Roses, lilies, and violets, and oh! so many others whose beautiful colors were as brilliant 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.

"Oh, how beautiful, papa! how beautiful!" and a tear softly kissed her pale, wan cheek.

"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 choicest 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 human life. He says:

Genius unexercised is no more genius than a bushel of acorns is a forest of oaks. There may be copies in men's brains, just as there are oaks in acorns, 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!

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 an 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, unwearying 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 iron, in the hands of its workers.

A Mistake.

A young man who thinks he can lead a reckless and prodigal life until he becomes a middle-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 repents 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 mid-life bad habits that have been formed in youth. When a horse contracts the habit of bawling, he generally retains 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 bad 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 of his age. They liked his robust sense and ready wit, and enjoyed even the sharp repartees 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 myself the best I can in your company; for having impatiently waited this hour 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 reproach of idle talk: "If we can permit God Almighty," he says, "to write down our conversation, thinking it good enough for him, any poor Boswell need not scruple to work his will of it."—*Youth's Companion*.

Letters containing payment for the Christian Guardian, 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 Christian Guardian should be addressed to the Editor, the Rev. E. H. DEWART, Toronto.

Christian Guardian

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 Methodists of Toronto learned that he would visit this city last week, accompanied by Mrs. Arthur. A meeting of the city ministers hastily arranged to hold a reception meeting in Elm Street Church, on Thursday evening, and appointed a deputation to meet Mr. and Mrs. Arthur on their arrival by the 10.30 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 brethren 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 session; and while we heartily thank him for 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 and his excellent wife in his holy keeping, protect them in their journeyings, and bring 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 evening was one of peculiar interest and delightful fraternal communion. A large audience, considering the brief notice, assembled to welcome this distinguished minister of Christ. 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 Rev. 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 Secretary, replied to these addresses in an effective speech, marked by his characteristic 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 Rev. 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, where the pupils of the college, the city pastors, many prominent citizens, and nearly all the members of the Stationing Committee of the London Conference were assembled. To this audience Mr. Arthur delivered a beautiful and appropriate address on Christian education. Though there was an utter absence of all appearance of pretentious oratory; it was distinguished by wise suggestions, keen discrimination between the plausible 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 thanks.

Mr. Arthur preached on Sunday morning in the Metropolitan Church, from Acts xii. 56. His sermon was eminently practical, simple in style, but thoughtful and suggestive, 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

held. Having recently published a sketch of this gifted and devoted minister, we need not here further enlarge on his character and work.

THE PROPOSED ECUMENICAL CONFERENCE.

The call for a General Conference of the representatives of all the branches of the Methodist Church, which we published last 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 multifarious error, and antagonism to Christianity, it is exceedingly desirable that none of the power of the Church should be wasted in rivalry and opposition. And though it is no part of the work of this Ecumenical Conference to promote organic union of denominations; 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 fraternal 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 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 believed, it would be a very tame and unprofitable meeting. A good lovefeast is a good thing; but we do not need to go across 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 farce.

We regret to say that, in our own branch of Methodism, the arrangement for the appointment of representatives is in a somewhat unsatisfactory shape. The General Conference of 1873 appointed a Committee on the proposed Ecumenical Conference, to correspond with 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 representatives necessary or appropriate. The Annual Conferences are not prepared to act, till they know what number each may appoint.

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 lay figures, or onlookers, who would 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 Committee on the Ecumenical 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 CONFERENCE.

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 regards the inception of a comprehensive plan for celebrating the centennial of the establishment of the M. E. Church in 1884, and the definite appointment of the Methodist Ecumenical Council in London, as memorable measures.

Phillips & Hunt, the New York book agents, were re-elected; Dr. J. M. Walden, 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. E. F. Cray, Editor of the California Christian Advocate; Rev. E. Q. Fuller, Editor of the Atlanta Christian Advocate; and Rev. Joseph C. Hartzell, Editor of the South-western 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 year.

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 previously 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 experts that the half sheet on which the warning was written fitted exactly to another half sheet containing part of a letter that Whittaker admitted he had written to his mother.

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 testimony. 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, make it difficult to believe in the guilt of the lad. We trust, for the sake of his race, that the strong chain of circumstantial evidence which is winding around him may be broken, and that he may be proved innocent of so foul 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 his 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 Wesleyan 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 the ministers and members of that body. The Church is growing in numbers and influence, and is making itself felt as a moral force in the country. The Conference of the Primitive Methodist Church opened in the town of Orangeville last week. A great many calls for additional ministers have been

sent in; but owing to the difficulty of 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 hasty note to Mr. Gladstone assuring him 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 pressing of business, your wishes have not received an earlier acknowledgment.
"I am, Sir,
Your obedient servant,
"E. W. HAMILLTON.
"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 acclimated 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 climatic conditions 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 that the charges were unproven. By a vote of the Church Mr. Handford was then requested 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 lead's head; the jewel is exceedingly small, and the lead 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 Mission 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 thousands of people who have no belief at all now. And then to read, on the other hand, that after many hard struggles, the work of establishing evangelical Sunday-schools in Russia, and in St. Petersburg, at that, is at last attended with gratifying success 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 sitting up apartments for the occupation 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 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—nay, even our Christian people—would be as mindful of the religious opinions and needs of their guests.

New Hampshire Unitarianism.

Feeling the want of something more definite to hold to than the individual opinions and vagaries of its ministers, the New Hampshire Unitarian Association has published 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 ruined but incomplete; in the certainty of retribution; in the beneficent purpose of all divine penalties, as disciplinary and remedial; in repentance and faith, as the only condition of divine forgiveness; in salvation, as moral and spiritual health; in the Christianity of Christ, as a spirit and life rather than as a system of speculative doctrines; 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 discipline and endless progress.

Fruits of False Philosophy.

A correspondent of the Presbyterian, who is studying theology at Leipzig, writes: "It is rather difficult to take a hopeful view of things as they stand in Germany. The increase of crime is alarming, and is attributed 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 of the future life. 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 all chance of reaching the masses with religious and moral truths."

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 few words of fraternal welcome, on behalf of the Methodists of Toronto, to express the sincere and heartfelt pleasure and delight that we all feel at your presence in Canada, and especially at your visit to this godly and loyal city. I assure you the feeling of welcome to yourself and Mrs. 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 fully 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 unskillful hand cannot fully 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 fully express the feeling of this audience, it would be inadequate to compel 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.

We welcome you for the sake of the land from which you come—a land where the bones of our fathers are sleeping in dust sacred to liberty—a land that has borne the standard of freedom and progress in the vanguard of civilization—a 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, is dear.

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

We welcome you for the sake of the Church which you represent—the grand old Wesleyan Society that has led the world with its 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 experience of salvation, declare to a perishing world the unsearchable riches of Christ. God has ratified the divinity of the mission of Methodism, by the character of the men He has raised up as leaders and standard-bearers in this division of the "one army of the living God." Though you do not come to us as the successor of those who claim the papal or episcopal exclusive grace and authority, yet we greet you, sir, as the successor of such graces 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 earnest and holy Wesley, 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 history of their common life, of their 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 sad 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 received. 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, to whom the lessons of your beautiful and suggestive book, "The Tongue of Fire," have come like a voice from heaven, prompting them to fuller consecration to Christ's service, and kindling in their hearts a more burning zeal for the spread of the Redeemer's kingdom in the world. There are hundreds of preachers in Canada 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 garner of heaven.

You will be glad to know, dear Brother, that in this country the Methodists are standing in the old path, and using the same old gospel message of life and love that God so signally 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 holiness. And we are as anxious to be true to the old apostolic method, "by manifestation of the truth commanding ourselves to every man's conscience in the sight of God." We have the same forms of antagonism in this country that you have in Britain. The substitution of the outward form for the power of godliness—superstition and unbelief of the truth—and the dark brood of selfish vices that flow from sinful and corrupt hearts. Against such powerful antagonistic forces, 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 Mrs. 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 privilege. 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 that you may be the power of God, through faith, unto Eternal Life.

THEOLOGICAL UNION OF VICTORIA COLLEGE.

At the recent annual meeting of this organization an arrangement was made to secure a meeting of the members of the Union belonging to each Conference, at the time of Conference. 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 directing 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. It is doubtful many yet are prepared for the radical changes that 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 recognize every new truth brought to light by science or criticism, and are prepared to give central truths of our Christianity as abiding. A personal God, atonement, influence of the Holy Spirit, regeneration, rewards and punishments after death, are truths which will not change. The modes in which they are expressed may receive some modification. Now, is this modification to be directed by thoughtful men

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 call out more; or by Arminianism, whose influence has already so modified theological expression that there is now a marked difference between the 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 efforts 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 say counsel submitted at these branch meetings, by brethren who cannot attend the annual meeting, will, no doubt, receive respectful consideration.

The Union, originally formed at the University, was composed only of past and present students; but it contemplated an unlimited extension 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 dilating and removing the contempt which is so frequently expressed for all theology.

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. Harrison, 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. Baggis. Rev. J. E. Dyer was elected to the Stationing Committee, Rev. J. R. Gandy 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 proceedings 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.

QUELPH DISTRICT.—The Quelph District Meeting took place at Galt on Tuesday and Wednesday 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. Heepeler Circuit is to be divided into two—Despeler, New Chapel, Ellis and Kirkland's being one station, and Preston, Doon and Zion the other. A memorial and resolutions from Plattville 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 Plattville 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; Next J. V. Smith was elected on the third ballot; Rev. the Stationing Committee; Rev. R. W. Williams, of Berlin, elected on the first ballot. The second ballot elected Mr. Thomas Hilliard, of the Chronicle, to the Contingent Fund Committee; 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 Plattville, 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.

SIMCOE DISTRICT.—The annual District Meeting of the Methodist Church, Simcoe District, was held in Waterloo 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 number of removals which have taken place, this should not be deemed a great source of discouragement. The present membership is 2,438. 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, Waterloo; 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 district meeting next preceding the next General

switched off the main line to allow the Vicar train to pass, when it was found impossible to move the switch back. Fortunately, the engineer of the special noticed the frantic gesture 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 possible by the railway employees, and has

Connectional Notices.

TORONTO CONFERENCE.

For the convenience of the Publishing Committee, will the Chairman of Districts direct to be forwarded to me the names of the ministers elected to the Stationing Committee, immediately after the election.

O. L. LAMAR, Sec. Con.

MONTREAL CONFERENCE.

Brethren proceeding to St. Lawrence can purchase tickets at any of the Grand Trunk ticket offices west of Montreal, to Montreal or Sherbrooke, at their option, on presentation of their credentials.

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 p.m., and arrive at Sherbrooke at 7.30 p.m. and at 3.15 a.m. respectively.

From Sherbrooke passengers will proceed by the Passumpsic Road, which runs trains which connect with the Grand Trunk trains above mentioned, and reach Montreal at 10 p.m. and 7 a.m. respectively.

A mixed train will leave Point Levis (opposite Quebec) at 9.45 a.m., arriving at Montreal at 4.30 p.m. A passenger train will leave Point Levis at 1.30 p.m., and arrive at Montreal at 11 a.m.

A train leaves Richmond at 6.30 p.m., and arrives at Sherbrooke at 1.30 a.m.; also one at 4.30 a.m., and arrives at Sherbrooke at 1.30 a.m. From which point passengers can proceed per Passumpsic, and reach Montreal at 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 Point Levis at 6 a.m. and 6 p.m. The morning train will reach St. Lawrence about 5 p.m. The evening train will reach St. Lawrence about 10 p.m. The 10th of June, on which days a special train will be run to meet the evening train, for the accommodation of persons attending Conference.

STAMBOURNOT NOTICES.

The Richmond and Ontario Navigation Company and the Ottawa River Navigation Company's boats reach Montreal in time for passengers to take the 1.30 p.m. Grand Trunk train for Sherbrooke, by which they can reach St. Lawrence at 7 a.m. the following day.

RATES EAST OF MONTREAL.

The South-Eastern, the Vermont Central, and the Passumpsic Railroads take those attending Conference at one single fare for the double journey, but the full first-class fare must be paid at the time 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,
Secretary of Montreal Conference

Book-Steward's Notices.

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 dozen.

Subscribers sending us their orders for the 2nd, 3rd, and 4th quarters of this year will receive them as soon as published, without 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,
Methodist Book-Room, Toronto;
or, C. W. COATES, Montreal.

CANADIAN

METHODIST MAGAZINE

For June.

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Announcement of XIIIth Volume.

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Births, Marriages and Deaths.

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

MARRIED.

On the 11th ult., by the Rev. J. Elliott, at the residence of the bride's mother, Rufus Brown, Esq., of South Oroya, to Maggie, daughter of the late Charles Smith, Esq., of Augusta.

On the 25th ult., by the Rev. W. L. Scott, under the auspices of the residence of the bride's father, Elizabeth, eldest daughter of W. McMurtry, Esq., of Midland, Ont., to F. H. McMurtry, son of Thomas McMurtry, Esq., of the township of Hope.

On the 26th ult., by the Rev. Dr. Edgar, assisted by the Rev. H. H. Palmer, brother of the bride, at the residence of the bride's father, the Rev. J. B. Arvon, of Don Mills, to Katie Frances, eldest daughter of John Palmer, Esq., of Toronto.

On the 28th ult., by the Rev. J. Mooney, at the residence of the father of the bride, Mr. Wesley Rogers, of Canboro', to Miss Mary E. Laidlaw, daughter of Andrew Laidlaw, Esq., of Canboro'.

On the 25th ult., by the Rev. H. E. Hill, of Appleton, brother-in-law of the bride, at the residence of the bride's father, the Rev. George Daniel, Pastor of the Methodist Church, Port Colborne, to Miss Arabella Elizabeth, second daughter of C. L. Bradley, Esq., of Queenstown Heights, Ont.

On the 26th ult., by the Rev. W. H. Shepherd, of Wolland, assisted by the Rev. J. B. Arvon, of Canboro', at the residence of the bride's father, the Rev. George Daniel, Pastor of the Methodist Church, Port Colborne, to Miss Arabella Elizabeth, second daughter of C. L. Bradley, Esq., of Queenstown Heights, Ont.

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Commercial.

TORONTO MARKETS.

FARMERS' MARKET—STREET PRICES.	
Wheat, fall, per bush	\$1.15
Wheat, spring, do	1.12
Barley, do	1.00
Oats, do	0.85
Rye, do	0.90
Dressed hogs, per 100 lbs.	6.00
Beef, fore quarters, do	4.50
Butter, per 100 lbs.	0.00
Eggs, fresh, per doz.	0.10
Chickens, per pair	0.00
Ducks, per brace	0.00
Geese, each	0.00
Turkeys, do	0.00
Butter, 1 lb. roll	0.17
Butter, large rolls	0.13
Butter, 5 lb. dairy	0.13
Butter, short-packed	0.00
Eggs, fresh, per doz.	0.10
Chickens, per pair	0.00
Omelette, per bag	0.00
Onions, do	0.00
Tomatoes, bush	0.00
Pumpkins, per bush	0.00
Cabbages, per bag	0.00
Beets, do	0.00
Carrots, per bag	0.00
Parasols, do	0.00
Hay	0.00
Straw	0.00

WHOLESALE PRICES.

FLOUR, 100 lb.	\$5.50
Superior Extra	5.00
Best, do	4.50
Family	4.00
Spiced Wheat, extra	4.50
Best, do	4.00
Spiced, per bag	4.00
Onion, small lots	4.00
Chickens, per pair	1.25
Fall Wheat, No. 1	1.25
No. 2	1.15
No. 3	1.05
Spring Wheat, No. 1	1.25
No. 2	1.15
No. 3	1.05
Oats	0.75
Barley, No. 1	0.75
No. 2	0.70
No. 3	0.65
Ordn.	0.55

Travelers' Guide.

GRAND TRUNK EAST.	
Depart	7.12
Arrive	11.12
Depart	7.12
Arrive	11.12
GRAND TRUNK WEST.	
Depart	7.12
Arrive	11.12
Depart	7.12
Arrive	11.12
GREAT WESTERN RAILWAY.	
Depart	7.12
Arrive	11.12
Depart	7.12
Arrive	11.12
NORTHERN RAILWAY.	
Depart	7.12
Arrive	11.12
Depart	7.12
Arrive	11.12
TORONTO AND KESWICK RAILWAY.	
Depart	7.12
Arrive	11.12
Depart	7.12
Arrive	11.12
TORONTO, GALT, AND BRUCE RAILWAY.	
Depart	7.12
Arrive	11.12
Depart	7.12
Arrive	11.12
CREDIT VALLEY RAILWAY.	
Depart	7.12
Arrive	11.12
Depart	7.12
Arrive	11.12

Medical.

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Purifies the Blood, Renovates and Invigorates the Whole System.

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

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