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PRESIDENT GARFIELD.

BY MENRY W. LONGFELLOW.

" E venni dal martirio a questa pace." These words the Post heard in Paradise, Uttered by one who, bravely dying here, In the true faith, was living in that sphere, Where the Celestial Cross of Sacrifice Spread its protecting arms athwart the skies; And, set thereon, like jewels crystal clear, The souls magnanimous, that knew not fear, Flashed their effulgence on his dazzled eyes.

Ah, mel how dark the discipline of pain, Were not the suffering followed by the sense Of infinite rest and infinite release !

This is our consolation ; and again A great soul cries to us in our suspense : "I came from martyrdom unto this peace!" N. Y. Independent

METHODISTS IN COUNCIL.

The proceedings of the Conference during the week have not been without signs that the members had had enough of what one of them rather brusquely called "speechifying." At several of the sessions the attendance of delegates fell off considerably, and on more than one occasion when we were prosent the had invested more than two millions of dollars speeches were so diffuse and discursive that | in their publishing interests. Numerous referit was a matter of surprise to strangers that the speakers were not called to order. Moreover, it became clear, to listeners, at any rate, that a good many of the subjects over-lapped each other, and it is quite certain that many of the speakers went over the same ground again and again with a reiteration which could scarcely be relished except by a very enthusiastic Methodist. It was obvious, also, that those who were most eager to "get the floor of the house" had not, in all cases a capacity for imparting instruction equal to their volubility and confidence. But these are drawbacks, more or less palpable, in all Congresses and Conferences, and we do not know that the Methodist Ecumenical Conference suffered more in this respect than similar assemblies generally do. On the other hand, we are bound to say that some of the discussions of the week have been marked by much thought fulness and power; those particularly on the diffusion of the Gospel in Papal and semiinfidel countries, and on the use of literature for missionary purposes in non-Christian countries, were admirably sustained, and expressed enlightened and noteworthy views on several points of great importance. The concluding day was, perhaps, the most successful and impressive of all. Solemnized by the sad news of President Garfield's death, by the thought that a member of the Conference itself, Mr. Lumby, of Halifax, had suddenly been summoned, during the sittings, to the unseen world, and by the thought of their approaching separation, the delegates and also the crowded congregation engaged in the devotions and gave attention to the proceedings with an earnestness which could not be mistaken, and the feeling culminated at the close. We may add to our sketch of the discussions that considerable time was occupied every day in business proceedings, arising out of the arrangements for the Conference. Addresses and resolutions had to be referred to committees, and reported and adopted; and the Conference has thus placed on record a number of expressions of opinion and feeling on such subjects as Temperance, War, &c., &c., which will, no doubt, have their effect in various directions. The Temperance element was exceedingly strong, and, as usual, the subject was brought forward with a pertinacity and frequency which seemed sometimes to give it a disproportionate prominence, however it may be, and doubtless is. THE TRAINING OF MINISTERS was the subject of the Wednesday afternoon session last week, and was introduced by the Rev. Dr. Pope, Theological Tutor in Didsbury College, in an elaborate paper. Dr. Pope said that the ideal system would be to have a divinity school into which candidates passed after preliminary general education, but that | ness, their, argumentative tenor, their introthe conditions of the Methodist ministry did not allow of this. Men were sent to them by the Holy Ghost who had not the preparatory education which would allow of their being dealt with as theological students only, and "in the majority of cases they could not undergo the successive ordeals of school after school without losing their vigor and the impetus of their original call." The speaker urged that an endeavor should be made to engrave upon the minds of students ineffaceably the great systematic outlines of theology, and that it was of the utmost importance to point out to them the relation of Methodist theology to the catholic theology of Christendom, the special aspect under which Methodism presented Christian doctrines, and the Crooks, of the Methodist Episcopal Church. fication of Methodist theology. Dr. Andrews, Thee." of the Methodist Episcopal Church South,

numbers was more essential to the theological student than becoming acquainted with hermeneutics, and that "to get a thorough acquaintance with language was better than to have injected into him at second hand the ability to reconcile science with religion." The importance of training in preaching, and also of physical vigor, was referred to, only one minister-a Primitive Methodist-expressing a fear that the Methodist ministry was in danger of losing its hold upon the common people through paying too much attention to education. The discussion was continued with special reference to the training of ministers while actually engaged in ministerial and pastoral work, on which a paper was read by the Rev. E. J. Badgeley, of the Methodist Episcopal Church, who gave some stirring exhortations and useful suggestions as to selfeducation. Thursday morning was devoted to the subject of METHODIST LITERATURE.

The Rev. J. S. Withington read the opening paper, in which he dwelt upon the importance of a good denominational literature, at a cheap rate, and advocated the support of denominational publishing establishments. The Rev. J. C. Antliff (of Canada) spoke much to the same effect, and also touched on the question of colportage and other means for the dissemination of books and periodicals. Dr. Newman, of the Methodist Episcopal Church South, mentioned that American Methodism ences being made to living Methodist authors, on both sides of the Atlantic, and their works, one speaker caustically deprecated the drifting of the discussion into "a kind of advertisment of book establishments and authors." Passing to another phase of the subject, the Rev.E.K. Marshall, of the Methodist Episcopal Church South, read a paper on, " The Newspaper, and the use to be made of it by the Church." The gist of his argument related to the desirability of endowing religious newspapers, for the purpose of promoting Christianity in general and denominationalism in particular. A well-endowed newspaper would, he observed. be able "to command the highest talent, and the most accomplished pens, lay and clerical, male and female," and by the agency of Church Literature Committees, would secure an enormous circulation. The Rev. H. W. Holland followed with an address, and urged that religious people, who complained of secular jour-

less than. £30,000 a year to the relief of urged parents "to saturate their children with them." HOME MISSIONS AND DEGRADED POPULATIONS was the first subject on Friday, and it was introduced by the Hon. John Macdonald, of the Mothodist Church of Canada. He asked the question, What can be done to better the condition of the masses of human beings who crowd together in all great centres of population, ignorant, indolent, vicious, and degraded? Reference was made to what had been done by the City Mission in London, and by the Five Point Mission in New York, and some striking instances of individual recovery were mentioned. The fact, however, remained that the dense mass of ignorance and vice never seemed to lessen. In the present day appliances and opportunities of effectual effort, by street preaching, by distribution of literature, and the manifestation of Christian zeal and love. were abundant, and the speaker urged that they should be faithfully used. The dis-

cussion was continued in a sympathetic spirit, but nothing was said of special definiteness or suggestiveness. Another branch of the same subject, the

Work of the Laity in connection with Home Missions, was introduced by Mr. Bainbridge; of the British, Wesleyan Conference, and proved more fruitful. The essayist referred to the work done for the lowest classes by the Salvation Army, and maintained that the churches might learn important and salutary lessons from it. Analysing the causes of success in this movement, he noted the street demonstrations, the freedom from formality in the services, the use of new converts in preaching and speaking to others, the teaching of the doctrine of entire consecration, and the extensive employment of female agency. The speaker also described the District Mission system of Methodism, established about seven years ago. The scheme provided for the employment of ministerial and lay evangelists under a district committee formed of six ministers and six laymen. The importance of having mission halls in addition to ordinary places of worship was insisted on.

In the course of the discussion, the liev. C. Garrett, who has been for some years engaged in very successful mission work in Liverpool, mentioned the great advantages to be derived from the employment of laymen of all classes in evangelistic efforts in behalf

its own poor. This was distributed chiefly by means of the Leaders' Meeting, which was an admirable agency for the purpose. On the general question however, the speaker urged that a Church which claimed to hold a position among the great national Churches of both hemispheres, could not afford to shirk any part of the work which the nation might properly claim from the Church. A mere preaching society, without charitable and educational organizations, could not be reckoned as a church. Methodism had early recognized this truth, although it had done nothing definite for destitute and orphan childhood until within a recent period. Within the last and Support of Training Schools for Native twelve years, however, this work had been taken up, and Methodism had devoted close upon £150,000 to it. Dr. Stephenson, in conclusion, pointed out the leading principles on which orphan homes should be conducted. Dr. Todd, of the Methodist Episcopal Church dwelt on the nature of the duty before them, and remarked that Methodism had, in fact, but just begun this work; a few charitable institutions had been founded, but they were but a tithe of the number needed. The Rev.

James Hocart, of Paris, said that a modest establishment, called La Maison des Enfants, a home for French orphans, existed, and had been originated by the daughter of a Methodist minister four or five years ago. Such an institution was greatly needed, for there were hundreds of thousands of homeless children in France. All the orphanages whether Protestant or Roman Catholic were full to overflowing. The subject was continued by several speakers, from whose statements i appeared that Methodism in America was somewhat ahead of British Methodism in the philanthropic labors alluded to. Bishop Simpson observed incidentally that he believed that it was by labor of this kind that they would succeed in securing the aid and sympathy of the rich.

A considerable time was occupied on Seturday morning in remarks upon the opium trade in India, as to which a resolution was passed condemning it as injurious to English influence in the East, and as an obstacle to Chriatian missions. The Conference then proceeded to the consideration of the topic appointed-

METHODIST AND FOREIGN MISSIONS. opposed by indirect means, and direct assault Dr. Reid, of the Methodist Episcopal Church, read a paper on the "Results of Methdist Missions in Heathen Lands." glanced at the history of Methodism touching especially upon the mission labors which had followed when it "leaped across the Atlantic." Of the twenty-seven bodies represented in the Ecumenical Conference, but nine had entered foreign heathen fields-namely, the Wesleyans of Great Britain, the Methodist Episcopal Church, the Methodist Episcopal Church South, the Methodist Church of Canada, United Methodist Free Churches, Methodist New Connexion, Primitive Methodists, United Brethren, and Australian Methodists. The Methodist communicants of India, Ceylon, and China were estimated at 13,157, with 315 ministers and 156 local preachers; those of Africa, Australia, and Polynesia at 126,790 members, with 612 ministers, and 8,823 local preachers. Other statistics and facts were given, in a condensed and yet impressive manner, and it was suggested finally, that the work ought to be largely extended, and that the Methodist bodies who had no missions of their own would do well to assist those who had. The Rev. E. E. Jenkins followed with a most thoughtful and able address, in which he showed that the progress of Christianity I India had supplied a refutation of the assumption, so common among skeptical writers, that Christianity was effete, and its credentials had been invalidated by science and philosophy, and that it was indebted for its lingering hold upon the educated intellect to the force of traditional association, and the influence of honored names and valued institutions. The Bible was now the most popular book, Jesus the most popular name, in India -not the most loved and honored, but, next to Vishnu and Buddha, the most widely known. the most frequently upon men's lips; and view the most powerful. Jesus was the avowed leader, and the New Testament the avowed text book of the most recent philosophic schools in India. The Rev. James Calvert copal Church, urged that returned missionaries ought to be made use of more extensively for the advocacy of missions, and that official reports and addresses ought to be more diversified, fresh, and animated. Dr. Rigg then read an essay on " How to Avoid Waste, Rivalries, and Confusion, arising from Different Methodist Bodies Occupying the same or Contiguous Fields." The subject gave rise to some interesting discussion, there being some difference of opinion as to whether the presence of two or three bodies of Methodists on the same mission field should necessarily be regarded as an evil. The Rev. William Arthur sand that in all cases in which their mission. Principal of the Children's Home in the ary society had entered into a formal arrangeacquirement, but protested against any modi- hymn, boginning, "My faith looks up to East of London. He stated that from ment with another missionary society to careful enquiry he had been led to the keep out of, or to forsake, a given territory, Mr. S. D. Waddy dwelt upon the educa- conclusion that the Wesleyan Methodist the result had been much more trouble than

on heary iniquities should be made in the spirit and after the example of the Master. verts. without any exception, from a human point of Resources of Methodism for the Work of the gave a sketch of missions in Fiji; and among Miller, Methodist Episcopal Church Southother speakers, Dr. Buckley, Methodist Epis- It was maintained that from its resources in

ground of two or more denominations. There being the speakers. The resolution was was, however, considerable feeling on the passed by the Assembly standing in solemn other side, and ultimately, on the motion of silence. The reader of the first essay was Bishop Peck, the Conference adopted a Dr. George, Methodist Episcopal Church, and resolution for the appointment of a Select his subject was "How Christian Unity may be Maintained and Increased among Our-Committee to draft a series of suggestions such as might be submitted by the Conference selves, and made Manifest to the World." It to the various missionary boards. was suggested that these objects should be MISSIONARY HELPS AND AGENCIES. sought by the avoidance of rivalries between On Monday the Conference met in somewhat the various Methodist bodies; by united diminished numbers, and the speaking was meetings for revivals and Christian work ; by more desultory and discursive than we had having one hymn-book, one order of worship, heard on any previous occasion. The subject and one ritual for baptism, the Lord's of Foreign Missions was resumed, the first Supper, consecrations, and ordinations; by topic for the day being "The Establishment co-operation in mission work; by a confederation of Methodist Courches in all lands ; and Converts and Native Ministers in the Foreign by having once or twice in every decade an Field," upon which Dr. Potter, of the Metho-Ecumenical Conference. Dr. Cocker, dist Episcopal Church South, read a paper. Methodist New Connexion, and Dr. Tiffany, He argued in favor of trainings schools on Methodist Episcopal Church, spoke on the general grounds, and for their establishment on same theme. The Rev. J. Myers, United foreign fields for the special reasons. 1. That Methodist Free Churches, then read a paper to bring heathen converts into Christian counon "The Catholicity of Methodism,", in tries would be too expensive; 2. That it which he maintained that Methodism was would limit the number to a very few; and Catholic in the accepted sense of the word-3. That it would, by virtue of their different namely, "universal and general, liberal and surroundings, unfit them for their work when free from bigotry," and urged the importance they returned to their own country. Methods of avoiding the perils of prosperity, and of of arrangement and management of native training institutions and schools were treated in some detail both by the essayist and the Rev. J. Kilner, British Wesleyan Methodist. who delivered the invited address. The Rev.

remembering that Methodism had a special mission to the masses. Professor J. P. Shorter, African Methodist Episcopal Church, gave an address on the subject, and was followed by the Rev. Wm. Arthur, and others. James Calvert spoke of the experience and Mr. Arthur supported Dr. Tiffany in the view success of missionary training institutions in that it was undesirable to be "pushing at Fiji which confirms the view that converts anything like confederation or uniformity," from heathenism required special training, and that Methodist unity was much deeper, that they must be trained on the spot and from nobler, more persistent than could ever be the beginning. The next topic taken was "The got by uniformity, and that it was useless to use of the Press in non-Christian countries for try to create unity by mere external bonds. the Propagation of the Gospel," upon which ad-He deprecated the idea of one ritual for all dresses were delivered by the Rev. J. S. Banks, Methodists, and remarked that one of the grandest things in their unity was that side Wesleyan Methodist, and by Dr. Vernon, of the Methodist Episcopal Church. Mr Banks by side an Episcopal church and a non-Episcopleaded for a more systematic way of endeavorpal, a liturgical church and a non-liturgical, ing to provide Christian literature for India by could live together and work together, and co-operation on the part of the various societies. never raise the question of a breach of unity, Dr. Vernon dwelt on the spirit which should In the afternoon a kindred topic was dealt. animate the Press, maintaining that whatever with-" Methodism as a Bond of Brotherwas good or true in the life and history of the hood Throughout the World "-on which heathen population should be fully and heartpapers were read by Dr. Allison, of Canada, ily recognized, innocent prejudices and usages and by the Rev. B. Gregory, Wesleyan should be respected, many wrongs should be Methodist. An hour was then spent in singing and prayer, these exercises being marked by much fervor and solemnity. The pray-

ers were offered by the Rev. William Arthur, Bishop Pock, Mr. S. D. Waddy, General Fisk, and others. Some words of farewell were afterwards spoken by the Rev. Dr. Osborn, President of the Wesleyan Methodist Church, to which Bishop Simpson responded on behalf of the American and other delegates from foreign lands, in an address which drew forth loud and almost continuous applause. The Bishop dwelt upon the harmony which had prevailed during the Conference, the variety of subjects dealt with, the increase of confidence, hope, and brotherly love which had resulted and would result from it, and especially on the strengthening of the indissoluble bonds of union between this country and the United States, which had been secured by their assembling, Warm and enthusiastic votes of thanks were passed to the hosts who had entertained the Conference, and to the officials who had carried out the details of the arrangements, a special vote being accorded to the Lord Mayor and Lady Mayoress; and, finally, the doxology and benediction brought these successful meetings to a happy close.

nals for not doing a work which they were not of their own class. For instance, among prietors on their own account, and then they could do what they liked with their own papers. The scheme of endowment recommended in the essay referred to did not find much favor with the Assembly, and the discussion evoked little more than more generalities. In the afternoon Dr. George Osborn read an essay on the subject in which he is regarded as a specialist,-

METHODIST HYMNOLOGY.

The Wesleys published no loss than fiftyfour poetical works, and constantly co-operted in this as in other labors. The fountain of sacred song was unsealed in each of them by the experience of conversion, and their poetry reflected the influence of the New Birth. The brothers, as they went on writing, thought of nothing but expressing their own feelings, and supplying their own wants: they poured out their souls in joy and sorrow, and sang not now as a task, but spontaneously by night and by day. They taught their converts the same lesson, and singing became a far more general practice than it had previously been. The hymns of the Wesleys laid a deep foundation in catholic doctrine, and embodied saving truth in almost every verse. The spread of Methodism had been largely due to these hymns, and it would be well for Methodists to hold fast to them, and not to allow them to be superseded by inferior compositions.

Dr. Buckley, of the Methodist Episcopal Charch, in continuing the discussion of the subject, vindicated John Wesley's preface to the hymn-book from the charge of egotism. Analyzing the characteristics of Wesley's hymns, the speaker noted their emotiona! element, their blended reverence and boldspectiveness-a dangerous feature - their subtle unction, and their strong commonsense. Their present hymns must be the basis of all their hymnology. Methodism would die when Methodists did not sing; or, singing, did not sing their doctrines and experience.

A formal resolution, recommending Methodists throughout the world to take measures for the adoption of a common hymnal was then moved and seconded, and, after some discussion on a point of order, was referred to the Business Committee.

Several mombers of the Conference having commented severely upon the disposition to introduce "doggerel verses" in place of the hymns of the Wesleys, one of the speakers " special deposit of truth " entrusted to Meth. | reminded the assembly that there were other odism. In the speeches which followed, Dr. sacred poets besides the Wesleys, and that all modern hymns were not doggerel; he pleaded for a high standard of ministerial instanced Dr. Ray Palmer's well-known

believed that very frequently a knowledge of tional influence of the Methodist hymns, and Church of Great Britain devoted not had ever arisen from the presence on the Alexander (Wesleyan Methodist), and others quite universal, -Cor. London Chris. World.

intended to do, should become newspaper prc- the carters of Liverpool-a large body, numbering many thousands-a great work had been accomplished by the agency of two carters, who were converted through the preaching of Mr. Moody; and a similar work was being accomplished among the police of the town, which originated in the conversion of two members of the force. In the afternoon the attention of the Conference was first turned to the consideration

of effective methods of

EVANGELIZING THE RICH.

The opening paper was read by Dr. Southerland, of the Methodist Protestant Church, who, however, indulged chiefly in generalities, and advised adherence to the standard Methodist doctrines, and Christian consistency on the part of Church members. The Rev. R. Green, of the British Wesleyan Church, who followed with an address, said that he had not chosen the subject, for he had scant sympathy with the notion that presents society to the Church as divided into classes. He noted that Methodism in this country had few means of access to the wealthy, and those who were rich amongst themselves had chiefly become so in connection with Methodism. They had, in fact, as Methodists, never felt themselves called specially to minister to the rich as a class; their gospel was for all, rich and poor alike. He suggested, as points to be observed, the avoidance of rude and careless methods of speech, the production of superior literature in defence of the faith, the inculcation of the duties entailed by wealth and the exhibition of its perils, the suppression of the tendency to pay court to the rich because of their material possessions. He thought, however, that Methodism would still find her chief work and her highest glory n efforts for the poor and middle classes. Speakers from America, in the course of the discussion, referred to the progress of Methodism in the Southern States since the conclusion of the war, and gave instances in support of the view that the most successful way of reaching the upper classes was by laborious efforts among the lower classes of society. The Rev. John Bond said that he believed

much might be done to benefit the rich if their rich laity were inspired with an earnest evangelistic spirit, and spoke of the value of drawing-room meetings for evangelistic pur-

CARING FOR ORPHANS AND THE FOOR. Another branch of the subject of Friday was-"Methodism, and its Work for Orphaus, for the Aged, and generally for the Dependent Classes." This introduced by Dr. Stephenson,

Subsequent speakers gave some interesting particulars about the use which the Methodists were making of the Press in China, Japan, Germany, and elsewhere.

In the afternoon session the topic was "The Missionary Work Required in Papal and Semi-infidel Nations."

The Rev. Dr. Sulzberger, of the Methodist Episcopal Church, read a paper, in which he laid down and supported the propositionfirst that the missionary work in Papal and somi-Infidel nations was absolutely required for their salvation ; and, secondly, that it was a work of the Almighty, and could only be fulfilled by godly men who have an especial call to it.

The Rev. H. J. Piggott, of Italy, delivered the invited address. He strongly insisted on the fact that the best hopos of their work in Italy lay with the "honest skeptics" and 'honest Catholics," of whom there were many, and that such persons would never be won by polemics, but by the teaching and preaching in the right spirit of the positive truths of Christianity. Peculiar care and rigour were necessary in guarding the entrance to their Churches in such countries as those referred to, and it was better to let their statistics remain low or fluctuate for years than yield to the temptation of making a show of numbers at the cost of purity. The injury done by unholy living was peculiarly wide and deep, but the witness of a pure Christian life was peculiarly rich in power and blessing. Twenty years experience in Italy had convinced the speaker that the great hopes of a pure Christianity in that country was in the practical testimony of the lives of their con-

The remaining missionary topic was "The World's Conversion, and the Duty of Developing and Employing these Resources." This was dealt with in a paper by the Rev. C. C. McKechnie, Primitive Methodist, and by Dr. spiritual life, religious doctrine, organization, and wealth, Methodism was specially fitted for taking part in the work of the world's conversion, and was specially bound to do so, METHODISM AND CHRISTIAN UNITY.

was appropriately, the final subject, 1 rough under the consideration of the Conference. and occupied, in its various aspects, the main part of the Session of Tuesday. The Chairman of the day was Dr. H. Pope, of Canada. The pulpit and platform were draped in black, as a token of mourning for President Garfield, and a resolution of sympathy with Mrs. Garfield and with the American people took precedence of the business of the day. Several touching speeches on the subject were delivered, the Revs. E. E. Jenkins (Weslevan Methodist), G. Douglas (Canada), Dr. Tiffany (Methodist Episcopal Church)

TEMPERANCE DEMONSTRATION. Perhaps the most enthusiastic of the many enthusiastic public meetings held in connection with the Ecumenical Conference was that convened by the advocates of total abstinence in Great Queen Street Chapel, on Wednesday evening. The building was crowded to excess, and feeling appeared to be at a white heat from first to last. The Rev E. E. Jenkins, President of the Wesleyan Conference, occupied the chair, and in the course of his address referred to the progress made by the Temperance question in this country during the last twenty years. He did not think that the British Legislature was yet prepared to go the length which the Legislature of the United States had gone. but the subject was demanding and obtaining increased attention in Parliament as well as in the churches. Mr. Jenkins, in conclusion, paid a cordial tribute to the efforts made by Sir Wilfrid Lawson. All the speakers of the evenin seemed to be at their best, but the most effec tive speeches appeared to be those of Bishop Dickerson, of the Colored Mothodist Episcopal Church, and Mr. Frank Murphy, a wellknown "Gospel advocate of Temperance," from the United States. The Rev. Dr. Hoyt. of the Methodist Episcopal Church North, testifying, as did other speakers, to the progress the Temperance movement had made in connection with Church life in America. said that he did not believe there was a single Methodist minister in the United States that was addicted to the use of intoxicating drinks, and, so far as his observation had extended. the members of Christian churches generally were total abstainers, and the sentiment in favor of total abstinence was nearly, if not

THE CHRISTIAN GUARDIAN.

wickedness. His case may seem desperate;

but who can tell whether God may be gra-

cious to you that the child may live? We

have seen, time and again, so many brands

placked from the burning-so many seeming-

ly hopeless cases snatched from the very

mouth of the pit-that we have learned not

to despair of anybody who is not absolutely

Cases become hopeless simply because we

cease to hope. If we believed in the possi-

bility of saving them, then they might be

saved; for "all things are possible to him

abandoned"-an "abandoned" man, an

In conclusion, we wish to urge with all the

emphasis we can command—Never eject a

boy from your Sunday-school; never drive

If one teacher cannot manage him, give

him to another. Compass him with prayers

and sympathies. Let himnever suspect that

you have lost hope of him; and for the Lord's

sake and his own, never let go while life lasts.

NATHANIEL UNDER THE FIG-TREE.

There are moments when the grace of God

stirs sensibly in the human heart; when the

soul seems to rise upon the eagle-wings of

hope and prayer into the heaven of heavens;

when caught up, as it were, into God's very

presence, we see and hear things unspeak-

able. At such moments we live a lifetime:

for emotions such as these annihilate all

Or stretch an hour into Eternity."

At such moments we are nearer to God ; we

seem to know him and be known of him; and

if it were possible for any man at such a

moment to see into our souls, he would know

all that is greatest and most immortal in

our beings. But to see us then is impossible

to man; it is possible only to him whose

hand should lead; whose right hand should

guide us, even if we could take the wings of

the morning and fly unto the uttermost parts

of the sea. And such a crisis of emotion

must the guileless Israelite have known as

known to him to whom it was given to read

the very secrets of the heart-our Lord

the emotions of his heart. That such soli-

strives to transcend the limitations of space

and time, while it communes face to face

with the Eternal and Unseen--such sudden

" Crowd Eternity into an hour.

ruin just because they are abandoned.

him out into the rayless night.

-Baptist Teacher.

time; they---

dead and damned.

that believeth."

The Family Treasury.

SHORTENING DAYS.

Very early comes the gloaning At the fading of the day, All too soon long hours of summer Vanish from our hearts away : Though the lights be fair and tender Gathering in the distant west. Soon the creeping of the shadows Lures the weary ones to rest.

Shorter hours for joyous labor, Lessening time for song and mirth, Such the tale of waning summer Every season tells the earth. And our hearts, made sad by learning Say, perhaps, with silent tears -This, the early close of beauty, Is the story of our years.

Yet we know an earlier fading Means an earlier, longer rost An ithe weary spirit gladly Calls the eventide the best : Welcome are the hours of darkness To the eyes grown tired of light, And, to the exhausted worker, The repose of carly night.

Only, Thou, to whom the darkness And the light alike are good, Be with us amid the shadows That their use be understood ; Stoop toward us in Thy mercy From the land of light above. And the hearts grown cold and fearful, Comfort with Thy gracious love.

Does it matter if the darkness Bring Thee nearer to the soul? Light enough is in Thy presence To irradiate life's whole, Never lonely nor benighted Is the heart that leans on Thee : Saviour, Master, let Thy whisper In the darkness solace me.

Shortening days bring ever nearer The long quiet night of death. Oh, thrice welcome is that evening, And the passing of the breath ; For the morn that follows after Shows to me that glorious place Where God's children are made happy In the shining of His face.

-Marianne Farningham. THE DOMESTIC TYRANT.

No person more completely possesses the power of creating misery in his house than the domestic tyrant, embittering, as he does the lives of his nearest relatives by his self ness and exigeant temper. The great essentials " for happiness in social life are freedom and * trust ; but these important elements are banished out of the little home world ruled over by one of these imperious autocrats. He makes it a rale to exhibit the most profound disregard for the feelings of others, and by an indulgence in covert sneers, harsh and insulting words, the self-control of his victims is sorely tried. Consciousness of power is, no doubt, the cause of his overbearing ways. The domestic tyrant always has the highest possible appreciation of himself. His opinion admits of no question. Being his opinion, it must be right, and in an arbitrary manner he expects his family to acquiesce, or to feign acquiescence, with him on all points. He looks upon himself in every sense as a superior being, far above all his surroundings. In his own estimation he is too highly brod and too refined to support the inconveniences of daily occurrences which are endured by others His organization is too sensitive and too finely strung to tolerate small domestic troubles. He, if anything, is only too generous and virtuous; he feels compassion for himself alone regretting that the grandeur of his character is

to substitute arbitration, or other forms of Never give up anybody that God puts in your amicable and pacific references in the settle. | way and lays upon your heart. Never let go ment of international differences, in place of a boy, no matter how sorely he may try your an appeal to the sword, and thus help to patience by apparently incorrigible habits of hasten the coming of that reign of peace so closely associated, by promise and prophecy, with the ultimate triumph of Christianity." In connection with this resolution it was remarked in the Conference, by the Rev. A. Reid, of New Zealand, that "Suppose there were unanimity on the part of the Christian Church respecting the wickedness of war and the antagonism of the whole of the system to the principles of the Gospel, and that we were to say so, and to stand by each other in proclaim-

ing to the nations of the world that we cannot endure this nefarious system, and suppose we had united and reiterated remonstrances emanating from every section of the Christian Church, we might put an end to this horrible tragedy of blood, that has been disgracing the world ever since Satan has had the power which it is our duty to deprive him of."

Mr. Snape quoted General Grant's recent declaration :-- "Though I have been trained as a soldier, and have participated in many battles, there never was a time when, in my opinion, some way could not have been found of preventing the drawing of the sword. I look forward to the epoch when a Court, recognized by all nations, will settle international differences, instead of keeping large standing armies, as they do in Europe." The editor of the Methodist Recorder observes of the resolution that it was " of transcendent importance and immediate practical urgency," and adds : "From the followers of John Wesley, who, in this respect, as well as in most others, was before his age in denouncing the wickedness of unjust aggressive war, no other attitude or action than that of unmitigated condemnation of the spirit of military conquest and ambition was for a moment possible. It is high time that Christian churches spoke out on this subject with greater fidelity and earnestness, and that, from every pulpit in the land, a testimony, giving forth no uncertain sound, was proclaimed, which might enlighten and guide public opinion .-- Independent and Nonconformist.

FORGIVENESS.

BY SUSAN COOLIDGE.

"Forgive us our sins, for we also forgive every one pat is indobted to us."-Luke 11: 2. Revised Version Forgive us, Lord, because we have forgiven,

Not as we have forgiven, is our prayer; Earth is so lower far than highest heaven, Man is not even as the angels are, And thou to angels art as sun to star.

Measure thy pity, not in our poor scale, But in thine own which weight eternities We do our little part, we strive, we fail; Our wine of charity has bitter lees, Our best unselfishness seeks self to please.

Our purest gold with base alloy is dim, Our fairest fruit hangs tainted on the tree Our swcotost song heard by the seraphim, Would all discordant and unlovely be Save for the charity they learn from thee

But thou caust pour forgiveness with a word O'er countless worlds, an all-embracing ray Beyond our hopes, our best deserving, Lord, Forgive us, then, and we in our poor way Shall eatch thy higher meaning as we pray.

NEVER LET GO.

A son of pious parents grew up to be wild and wayward and wicked. One of the unanswerable arguments in support of the these crises are among the recorded experi- day for sixty years, expended in beer, would doctrine of the inherent depravity of human ence of the Christian life, rests upon indis- if it had been saved and placed at interest,

tion. Time has hardened them. The character becomes, under half a century, as rock. It cannot be easily chiseled into an image of truth and holiness.

A second aspect of the power of habit concerns its influence as a labor-saving machine. An act which was performed by the expenditure of great force may, by means of habit. be done almost unconsciously. . This easy and unconscious action sets free a large amount of mental and spiritual power which may be used in other directions. " Herein lies." it has been said, " the secret of progressive goodness, of our own nearer approach to a perfect standard of character. The primal virtues are first made habits of the unceasing consciousness of the daily life, and the moral power no longer needed There is a sad significance in that word for these is then employed in the cultivation of the finer traits of superior excellence-the abandoned woman"-and they go to utter shaping of the delicate lines, roundings, and proportions which constitute the ' beauty of holiness.' "

> The pupil learning to read cannot pursue the higher branches of knowledge. But when reading has become a habit, which he performs as easily as breathing, the force which he once spent in spelling out words can be devoted to mathematics and science. The man who is compelled to spend his moral power in controlling his thirst or lust cannot reach a noble height of character. It is only when his appetites are fettered by right habits, and require no watching, that he can give his whole attention to those virtues of patience, generosity, and gentleness, which form the beauty and loveliness of charactor. It is only when the moral power of man is so little needed in the growth of the stock virtues of justice, honesty, fortitude, and self-control that its large proportion can be devoted to the cultivation of the minor virtues that the character blossoms as the rose into loveliness, and purifies whatever it touches with its fragrant influence .-Rev. Charles F. Thwing, in S. S. Times.

WHAT IT COSTS.

A gentleman was walking in Regent's Park, n London, and he met a man whose only home was in the poor house. He had come out to take the air and excited the gentleman's interested attention.

"Well my friend," said the gentleman, getting into conversation, "it is a pity that a a man like you should be situated where you are. May I ask how old you are ?" The man said he was eighty years of age.

he sat and prayed and mused in silence under his fig-tree. 'To the consciousness of "Had you any trade before you became penniless ?". such a crisis-a crisis which could only be

"Yes, I was a carpenter." "Did you use intoxicating drink ?" "No, O no, I only took my beer; never any-

appealed. Let him who has had a similar experience say how he would regard a living hing stronger." "How much did your beer come to a day?" man who could reveal to him that he had at such a moment looked into and fathomed

"Oh, a sixpence a day, I suppose." "For how long a time?"

"Well, I suppose for sixty years." tary musings-such penetrating, even in his The gentleman had taken out his note book, life, " hehind the veil "-such raptures into one third heaven during which the soul and he continued figuring with his pencil

while he went on talking with the man. "Now let me tell you," said he, as he finished his calculations, "how much that kindlings of celestial lightning which seem beer cost you, my man. You can go over the to have fused all that is meanest and basest figures yourself." And the gentleman dewithin us in an instant and forever-that monstrated that the money, a sixpence a

Good Mords for the Poung.

FATHER AND CHILD. BY REV. EDWARD D. BATON.

Some trifling loss or wounding slight Had grieved a little maid at play ; With heaving breast and clouded eight She tries to wipe her tears away.

Still o'er the lashes slip the pearls. And sighs the shadowed heart betray ;-Till sudden purpose shakes the curls-" Papa must 'ipe my tears a'ay.'

A hasty fligh o papa's side ; By papa's air the footstops stay; An upturned ace with cheeks undried; "P'ease, papa, 'ipe my tears a'ay.

Then quiet sunshine fills the eyes, And smiles all o'er the sweet face stray, Back to her baby sport she flies ; "Pape has 'iped my tears s'sy.'

We smile at children ; but ere long Some sorrow in our heart has sway; We think that years have made us strong And brush the scalding tears away.

But quivering nerves will not be still; We cannot calm the soul's dismay And struggle bravely as we will We cannot wipe our tears away.

Then swiftly speaks the heart's appeal; The shaken soul finds strength to pray; Before our Father's throne we kneel; "Father, wine, thou, our tears away,"

O tender touch of God's right hand! O neace of God that comes to stay! Safe in his sheltering love we stand ; Our Father wipes our tears away.

-Advance. DO YOU LOVE JESUS ?

I want to ask the young people if they love Jesus. Not if they are going to, but if they do now, love that tender shepherd, who gathers the lambs in his arms and carries them in his bosom ? Do not think you are too young, and that when you are older or grown ap you will give him your heart. He is askng for it now, just now, not to morrow, but to-day ! Oh, how tenderly the king of heaven and earth pleads that you will now give yourself to him before your heart becomes hardened, your conscience seared by

contact with the world. I know you feel constrained to love him ; you feel the drawings of the Holy Spirit; but are holding back and letting the world creep in ?

When the shades of night have gathered round, and you lie down to sleep, alone with your God, can you trustingly say :

" Safe in the arms of Jesus, Safe on his gentle breast, There by his love 'ershaded Sweetly my soul shall rest?"

When I was a very little girl I much lesired to be one of the lambs of the fold. I loved to hold communion with, (for even very young children may hold communion with God) and read about my kind friend above ; and when I lay down to rest at the close of the day would fall asleep trusting in him. Oh! what would I give now, I am grown older, for that simple, child-like faith and love, but pride and the fear of man crept in and wrecked my happiness for years. Are

you afraid that your friends or associates should know that you have espoused his cause-go down upon your knees and humbling yourself beseech almighty God to give you grace to overcome, to "come out from the world and be separate." It may be you will require much grace and strength, but in

"I think it's a shame and a sin for children to suffer like that !" said Aunt Betsey, "" for want and neglect are written all over that

poor little thing. Tell Bridget to put some. thing on the table in the kitchen and let her eat and be satisfied for once."

I led the child out and seated her near the fire, to Bridget's disgust, for Bridget shared my aunt's prejudices.

"She's another, is she ?" asked the girl. 'Sure an' she's hungry, though."

Children in such circumstances do not generally talk, unless you draw them out. I noticed that this little one coughed occasion. ally, and I thought I saw signs of a fell disease in her eyes and cheeks and the bloodless appearance of her fingers.

"What did your mother die with ?" I asked. "Consumption, ma'am," was the answer-She had to go to the hospital, 'cause father got so bad."

"And does your father treat you well ?" She looked up at me. Oh, that "hunted, pitiful look in the eyes of a child ! The look that at once accepts and reveals everything. It was as patent to me as scars or wounds, that she had been beaten all her life, and I felt a choking in my throat when I saw that she accepted this as her dower, and looked for nothing but neglect and unkindness.

"We must see if we can't find you something warm to wear," I said, as I went rummaging in a closet where we kept cast-off articles.

When I turned to her again, she was sitting looking into the fire with something as near as possible to a smile on her face.

"It's real warm !" she said, and the words and the voice were proof that she seldom knew what it was to be anything like warm. "Don't you have thick bedclothes ?" I sked her.

"Sometimes I have pap's coat," she said uietly; "but the windows is broke, you know, and we don't never have no coal."

"What do you have, then ?"

"Sometimes bits of broken boxes, and I pick up things, and papa brings home sticks, sometimes ; but mostly we don't have no fire at all."

Mostly !- through the cold, long, dreary winter, when we shiver in sealed houses and under thick furs !--mostly-no fire at all ! Mostly no food; mostly no clothing; mostly no education; mostly beatings, hunger, and famine !-

"Oh, dear ! I haven't got any patience!" cried Aunt Betsey, and her voice was thick with tears. " They'll sell rum to any miserable creature that has strength enough left in him to go home and beat his family, and they wouldn't give that child a penny to save her life. Where do you live ?" she asked.

"In Skittles Alley," replied the child.

"Yes, I know where it is; it's a horrible place, too. I wish I could keep the child and make her comfortable for a day or two:"

•" I couldn't leave father, ma'am," spoke up the child, half-sadly; "he aint got anybody to take care of him."

"I should think he ought to take care of you," said Aunt Betsey, almost savagely, as the door opened into the dark street, and the child, with a warmer shawl upon her shoulders, and thicker stockings covering her feet, set out for home, leaving us to muse over the sufferings of the poor and the friendless."

"I declare if I didn't dream about that girl all night," said Aunt Betsey, next day at the breakfast table. "I do hope she'll never come here again, for we can't help her while she has such a father." "She'll never trouble you again, Aunt Betsey," I said solemnly. "Why not?" she asked. And she looked at me in silent astonishment. I for answer took up the morning paper read the following :

not sufficiently appreciated. His most trifling nature is to be found in the fact that, in spite acts are magnified by him into examples of stupendous liberality. In his complete selfsatisfaction he aunounces he is only too good in sacrificing himself, and he laments that he does not receive the admiration he considers his due.

He possesses in the highest degree the power of wounding the feelings of others, and by his persistent efforts, to mo tify their sensibilities, he appears to treat that power as an accomplishment, which he never neglects to display at every opportunity. The inmates . of many an apparently happy home, if questioned as to the background, would bear testimony as to wrung hearts, caused by a domestic tyrant. No wonder, with such a . man for the head of the house, there is a a general sense of relief when the front door shuts behind him, and a feeling of suppressed joy when he is away, Besides the miserv caused by him in his household, the domestic tyrant must experience a considerable amount of mental discomfort himself. He cannot fail to perceive the sort of change that comes over the choorful family party when he appears, or the kind of chill that his presence brings. Instinct must tell him how carefully topics of conversation are chosen for the family meals, how much constraint prevails, and what a strict avoidance of any subject there is that may lead to wrathful questionings. Curiously enough, outside of his home he is generally the genial, jovial sort of man, and very likely is looked upon as a rather good-hearted sort of fellow, for it is only to his family that he shows his teeth .- From East and West,

METHODISM, AND PEACE.

The action taken by the great Methodist Ecumenical Conference in reference to the peace question is one of much importance, and affords an encouraging example to the representative councils of other Christian Churches. The assembly unanimously agreed to the following resolution, which was moved by Mr. Thomas Snape (of the United Methodist FreeChurch), and seconded by BishopSimpson, the most influential leader of the great Wesleyan body in the United States of America: "That, in view of the essentially pacific character of Christianity, the Ecumenical Conference cannot but deeply deplore the present fully, reply: "I know it; but there is One in aspect of the professedly Christian world, so often desolated by destructive and sanguinary wars and, during the time of nominal peace the resources of the nation are exhausted in people intolerable burdens of taxation and military servitude, and exercise, in many ways, an influence most injurious to religion and morality. The Conference, therefore, commends to the sympathy and support of

off into reckless and ruinous courses of sin. The boy we refer to furnished sad illustration of the truth of this general principle. The father admonished him faithfully and sternly, while the mother prayed for him constantly and tenderly. But the admonitions were unheeded, and the prayers unanswered; for the boy's brow was brass, his heart was

flint, and his steps fast tended to the mouth of the pit. Becoming, at length, not only debauched

in habit, but defiant in spirit, the father lost all patience and forbade him the house ; but of existence lies not here, butthe mother, with a changeless and quenchless love, such as only beats in a mother's heart, followed him up, and followed him ever, assuring him that, however low he might be fallen, there was one that would never cease to love him and pray for him.

At length, her patient solicitude seemed likely to be rewarded; for the dissipated son, roused to desperate struggle by the consciousness of degradation, shook off his shackles and reformed his life.

At the mother's entreaty, the father relented; and the prodigal was not only restored to the family circle, but was set up in business by funds which his father furnished, and, for a while, was exemplary in his habits, and successful in his undertakings.

But, little by little, his step grew unsteady, his hours irregular, his associates doubtful, and his business involved.

The father protested, scolded, and stormed, until the dissipated and exasperated son flung himself out into the world again, to wander up and down a homeless, hopeless vagabond -a tramp. He lived on the refuse of the ook shops, and slept in hay-ricks and station. houses.

He seemed abandoned of God and of man. But there was one human being that cared for him, wept over him, prayed for him, and desperately clung to God and her boy.

And when the father would say: "It's of no use to worry about John; we have tried to do our duty by him, but he is utterly incorrigible, and there is no power on earth that can save him ;" she would tearfully yet hopeheaven who can save him, and I will never let go of my Father in heaven, or my child upon earth."

And that child was saved. Saved at last enormous preparations for war, which foment | after long years of weary waiting. Saved so mutual jealousy and hatred, impose upon the as by fire. And saved instrumentally, as he gratefully declared, through the prayers and patience of that faithful mother, who was determined "never to let him go."

Now, this has a lesson, not for parents only, the churches all wise and well-directed efforts | tian workers in every possible relation of life

putable evidence of testimony and of fact. of precept and promise, exhortation and And if any one of my readers has ever known a year, or an income of fifteen dollars a week for example, even children so frequently swing this spasm of divine change which annihilates the old and in the same moments creates or re-creates a new-born soul, such a one, at least, will understand the thrill of electric sympathy, the arrow-point of intense conviction, that shot through the heart of Nathaniel, and brought him, as it were, at once upon his knees with the exclamation, Newton. "Rabbi, thou art the Son of God, thou art the King of Israel! "

We scarcely hear of Nathaniel again. His seems to have been one of those calm, retiring, contemplative souls, whose whole sphere

"Where, beyond these voices, there is peace." It was a life of which the world sees nothing, because it was " hid with Christ in God; ' but of this we may be sure, that never till the day of his martyrdom, or even during his martyr agonies, did he forget those quiet words which showed that his " Lord had searched him out and known him, and comprehended his thoughts long before." Not once, doubtless, but many and many a future day, was the promise fulfilled for him and

for his companions, that, with the eye of faith, they should " see the heavens opened, and the angels of God ascending and descending upon the Son of Man."-Canon Farrar.

TWO ASPECTS OF THE POWER OF HABIT.

Homilies on the power of habit are frequent, and even more tiresome than frequent, yet there are two aspects of its power which are not often considered.

The first is that the power of habit furnishes an explanation of the rarity of conversions in late life. In late life the habits of mind and heart have become fixed. The character is formed. In altering habit and character, therefore, the divine Spirit and the human contend against disposition and feeling, strengthened by years of indulgence. Strong, therefore, must be the influence which changes the man selfish for threescore years into the man generous towards God. The forces which have brought this earth into its present form are still active; yet the results of their activity are not so manifest as once, because of the increased hardness of the materials upon which they work. The ice still cuts gorges in the mountains; islands sink in mid-ocean, and the waters flow over them; islands rise, mere ledges, and, gathering soil, lift up their green trees to the sight of astonished sailors; the Niagara River wears away the rock of the Falls, and geologists prophesy the time when the cataract will be lost in Lake Eric. Slow but for Sunday-school teachers, and for Chris- is the process in each instance. The materials depressed beart, and a worn-out body .-do not len 1 themselves to rapid transform 1. Christian Union.

have yielded him nearly eight hundred dollars

self-support. "Let me tell you how much a gallon of whisky cost," said a judge after trying a case: "One gallon of whisky made two men murderers; it made two wives widows; and made eight children orphans." "Oh! it's a costly thing."-Dr. Richard

A MOTHER'S INFLUENCE.

It is hard for a young mother, who has not

yet overcome the wayward tendencies of her own youthful nature, to realize the influence she exerts over her little ones. She is constantly surrounded by critical imitators, who copy her morals and manners. As the mother is, so are the sons and daughters. If a family of children are blessed with an intelligent mother, who is dainty and refined in her manners, and does not consider it necessary to be one woman in the drawing-room and an entirely different person in her every day life, but who is a true mother, and always a tender, charming woman, you will invariably see her habits of speech and perfect manners repeated in her children. Great, rough men and noisy, busy boys will always tone their voices and step quietly, and try to be more mannerly, when she stops to give them a kind word or a smile-for a true mother will never fail to say or do all the kind, pleasant things she can, that will in any way help to lift up and cheer those whose lives are shaded with care and toil. The mother of to-day rules the world of to-morrow.-Exchange.

The New York Times gives some interesting facts tending to elucidate a truth of which over-worked Americans would do well to take note; namely, that too many hours of labor as surely impair productive industry as too few. Massachusetts is the only ten-hour State in the Eastern cluster of textile districts, but the production there, per loom, per spindle, or per man, is not less than in other States, nor are wages less. A number of mills have actually reduced to ten, and yet, paying the same wages as in the neighboring eleven hour mills, have found their product and their profit satisfactory, and not reduced by the change. A manager whose cotton mill was running thirteen hours a day, and producing 90,000 yards of cloth a week persuaded the directors to allow a reduction to eleven hours, and the weekly production rose to 120,000. In Switzerland similar re-sults are reported. One mill reduced to ten hours, and the owners were surprised to find that the amount of wages paid by the piece remained the same as it had been under eleven hours. Another added an hour to the twelve, and the increased production hardly paid for the light. Work with a fresh brain, a cheery heart, and a vigorous body always pays better than work with an exhausted brain, a

Christ is all sufficiency, only trust him When I was about twelve years old, retired one night with a very heavy heart. I had been guilty of a great sin in the sight of God, and I dare not roll my burden upon him. I was no more worthy to be called his child. How long my sense of guilt kept me awake I cannot tell. It seemed in a moment I heard the noise of trumpets, the thunders rolled, successive streams of light lit up the sky, the sun stood still in the heavens like an immonse ball of fire, and the cry went up from all hearts "the judge," " the judge." I flung myself down upon my knees and cried aloud to God, but there was no "still, small voice." The heavens seemed as brass. It was no prayer. Christ had left his mediatorial throne. Think of it, reader, no intercourse between an angry God, who can not look on sin with the least degree of allowance, and poor, perishing, guilty man. In vain I cried in an agony of despair, "I will trust thee," "I do trust Thee"; there was no kind, pitying ear, no response, I could not weep-the fountain of tears dried up. The voice of a friend roused me. In my terrible despair I had left my bed and was kneeling in another room quivering in every limb, and with a cold perspiration standing out on me. So greatly was I agitated, it was with difficulty they could calm me. Even then my pride prevented my acknowledging the true cause. I look back now and thank God that it was only a dream. Dear reader, call upon Christ while he is ever ready to make intercession

ONE WAIF.

FLORENCE.

"Any mother ?" "No, ma'am." "Any father ?" "Yes, ma'am." "What does your father do for a living ?" "Sings, ma'am." " Sings !" "On the corner, ma'am; the street-

for you. May he help you !

orners."

"What else does he do ?" "Gits drunk, ma'am."

The little mite stood shivering, white and pinched and cold, as she answered these

questions. " Are you sure you're hungry ?"

"I haint had anything to eat to day but a mite of old cake a lady gave me."

"Do bring the child in," said Aunt Betsey, who usually called such beggars little monsters and horrible nuisances.

I did not know she had heard this dialogue t the door, so I brought the child in.

How the great, dark eyes-her only beauty -opened at the sight of the comfort and luxury within, and how much bluer and more "A DRUNKEN FATHER KILLS HIS CHILD,"

"Last night, about eleven o'clock, the neighborhood of a disreputable part of the city, called Skittles Alley, was disturbed by the pitiful shricks of a child, crying, 'Don't kill me, papa, don't kill me !' When the house was entered, it was too late; the terrible deed was done. A child, aged somewhere about eleven years, was found quite dead. The man who had done the deed, earned his living by singing on the streets, and it is said that he was once connected with a respectable concert troup, but lost his position through intemperance. He was committed to jail."

"Poor little thing !" murmured Aunt Betsey, with trembling lips. "Poor little thing! Oh, if we could only have saved her from this !"--Youth's Companion.

SOMETHING HAS GONE WRONG.

"Why that's not four o'clock ! It cannot be so late!" exclaimed Minnie, starting from the seat on which she had been amusing herself with a book, while her work lay neglected beside her. "I looked at the great clock not ten minutes, and I'm sure that the long hand had not reached a quarter past three.'

'Oh, did you not know that something was the matter with the great clock?" replied her aunt, who, with her bonnet and shawl on, had just come downstairs, prepared to accom-pany her on a walk. "Since yesterday it has gone wrong; it strikes one hour and points to another. I think the hands must be loose."

"Something has gone wrong, indeed I" cried the child, with impatience, " and I will never trust it again."

She looked up and sawa quiet smile on the face of the lady. "Aunt what are you think-ing of?" she said quickly.

Her aunt glanced down at the unfinised seam, from which the needle and thread hung dangling down. Did you not promise to have that ready before four ?" said she. a little

"Yes," replied Minnie looking ashamed. " but-but-." "But there is sombody, I fear, besides the

great clock, whose hands are in fault; who is swift to promise and slow to perform; whose words mean one thing, and whose actions say another. Shall I repeat your own words, Minnie, and say, something has gone wrong, indeed and I will never trust her again ?"

Dear young reader, ever keep this in mind, that our words and actions should agree, as the hands of a good clock, with the chime of its bells. Never make a promise rashly; but, it once made, let no pleasure, 'no feeling of indolence, tempt you for one moment to break it. Let no one ever be able to say, in speaking of the word which you had given, but not wizened and starved she looked in the midst kept. "something has gone wrong, indeed, of the light and color !



THE CHRISTIAN GUARDIAN

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CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, OCT. 12, 1881

THANKSGIVING DAY.

Most of our readers, doubtless, are already aware of the fact that Thursday, the 20th inst. has been set apart, by authority as a day of public thanksgiving to Almighty God for the blessings of his beneficent providence, which have been so richly bestowed upon us during the past year. If there ever was a people who had cause for thankfulness to the Divine Giver of all good things, surely we have. "The lines have fallen to us in pleasant places, and we have a goodly heritage." The year which is drawing to a close has been especially marked by the displays of divine goodness. The earth has brought forth in abundance, so that the provision for both man and beast is abundant, and we have a large surplus to go to feed those who are less favored than we are. We have had peace in all our borders; and we have been shielded from the pestilence that walketh in darkness and the destruction that wasteth at noon-day Though the year has not been marked, so far as we are aware, with any wide-spread and sweeping revival of religion, there has, we have reason to believe, been a good degree of prosperity enjoyed by all our Churches. Let us not forget the obligations under which we have been laid by the abounding goodness of God. Let our thanksgiving be universal and sincere.

METHODIST DOGMA.

It is somewhat surprising to note the amount of attention which this subject is just now receiving from the secular press. Anent the Thomas heresy case we have two lengthy letters in the Globe, and an editorial in the Montreal Witness. The Yorkville News however, by an anonymous correspondent who writes "for" the paper, takes a much wider range, and smells heresy all over the Methodist Church of Canada, from Cobourg and Toronto to British Columbia, finding ground for the most terrible complainings and forebodings as to "whither" the Methodist Church of Canada is" drifting." It seems to us that these forebodings are founded in part at least on a misunderstanding of words. The term dogma as used in modern theology is distinguished from doctrine. Dogma formulates doctrine into a creed, a confession of faith articles of religion, or a catechism, to which subscription or assent is required of members and ministers of the Church. Now we do not suppose that any of the brethren whose names are paraded by this writer have any doubt as to what the doctrines of the Methodist Church are on any of the points in ques. tion. The question is not "Do we need to revise or improve or modify our doctrines ?" but this, which is very different, "Do we need a more exact, dogmatic definition of some points of doctrine?" Take the doctrine of the Inspiration of the Holy Scriptures. There are two dogmatic declarations on this subject proposed to every candidate for our ministry. The first is article v., p. 14, of the Discipline, in which it is declared that "The Holy Scriptures contain all things necessary to salvation ; so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation," &c. The second will be found in the ordination service, p. 196, in which the candidate declares that he is persuaded that the Holy Scriptures contain sufficiently all doctrines required of necessity for eternal salvation through faith in Jesus Christ." Now this dogmatic declaration was prepared for the Church of England at a time when men were in danger, not from too scanty dogmatic faith, but from too much, by adding to the Scripture the traditions of Rome. But in doubt whether these declarations adequately express the Methodist doctrine in the face of the dangers of the present day, the most rationalistic broad churchman can and does subscribe to both these dogmatic declarations and yet holds that the Scriptures contain, not only all that is requisite for salvation, but and triumph in the God of their also a great deal which cannot be credited in the light of modern science. We certainly think that the circumstances of our age require a "more exact definition' here if we would express the full spirit of Methodist doctrine. In regard to the Atonement we have three dogmatic declarations, in Arts ix. and xx, and in the profession of faith on page 59 of our Discipline. Two of these date back to the age of ence was not only becoming, but it will do the Reformation, and were prepared under Calvinistic principles, and are, of course, capable | to many who have been despondent in view of of a Calvinistic interpretation. The third, the evil influences which are at work in sociwhich is purely Arminian and Methodist, ety. -It would have been sad indeed, howdefines only the extent of the Atonement. ever, if this rejoicing and triumph had found The three, doubtless, embrace the full truth of Methodist doctrine; and yet we have found | past. What we want to be assured of is that many who conscientiously subscribed to these this system, which has played such a magnifiarticles adopting a view of our Lord's atoning work so Calvinistic as logically to deny the Arminian universality and conditionality of the provision of redemption, or else finding | It is pleasant to remember that for more than refuge in the baldly Socialan theory of moral influence. Could not a definition be framed which would guard against both these errors? found on p. 59, as above. Of laymen, who on admission to the Church are required to prowork of Christ. (see p. 177.) no dogmatic declaration is required on this point. It is on'y

Methodist Church has no dogma. She demands no dogma of the laity. But her doctrine is certainly clear enough. Nothing can be more fundamental in Arminian theology than the principle that present probation decides eternal destiny. Perhaps our present dogmatic declaration is sufficiently definite, but a little greater fulness of definition might impress some minds more clearly with the fundamental importance of this doctrine. Onr Yorkville reviewer seems to start back

with holy horror from the very mention of such a doctrine as that of Sacramental Grace. He seems not to be aware, that such a doctrine is implied in our order of baptism, is acknowledged in Wesley's sermons, though not preached, and in a modified form is propounded in Watson's Institutes. ' He is, probably, also not aware of the fact that there is

considerable diversity of view on this point among the ministers of the Weslevan Methodist Church in England, some inclining to the Calvinistic, and others to the Zwinglian view of the sacraments. This question is, of course, not fundamental to Methodism. We are, certainly, in no danger of falling into the Romish view of salvation by sacraments. But we. perhaps, may be not altogether free from danger of so magnifying individual responsibility as, with Pelagius, to deny or over-look the fact that our moral character is not altogether the product of our own will.

We cannot at present discuss the various other questions raised by this writer. We suspect that, when carefully sifted, they will be found, like those we have examined, to be based upon misapprehension. We fear, more. over, that in speaking of the men whom Methodism has placed in her positions of responsibility as " coxcombs and men of loose principles," he has uttered one of those idle words for which a terrible account must be rendered in the great judgment day. N. B.

METHODISM AND HOLINESS.

Among the topics discussed at the Ecumenical Conference there was, perhaps, not one more important, or more appropriate to the occasion than the special adaptation of Methodism, as a system of means, for the promotion of Scriptural holiness. It is matter of regret that even more time and attention were not given to it by that august assembly. Indeed, if all the time that the Conference was in session had been devoted to this one subject alone, it would not have been ill bestowed, in view of its superlative importance. " By their fruits ye shall know them," is a maxim which is as true in its application to systems and organizations as it is to individuals. It is the test which must ultimately be applied even to Christianity itself. If it could be proved that it did not produce better fruit than any other system of doctrines, instrumentalities, and means in existence, the world could get on well enough time would come when after having virtually made the conquest of the world, rejected by men, it would become a thing of the past. This is true of every form which this divine religion has taken in the multifarious processes of its self-development. It is the test which mankind are applying to every Church in Christendom to day; and it is on with the records of its priceless biographics, this principle that they are being accepted or and with the testimony of the hosts of living instruments of torture, at her back to enforce

"Methodists have recognized their special neither will it make a pure pleasure of it, Reformed Churches of Christendom, when course by Mr. Robert Ingersoll, entitled of their noblest hymns. Their theology is essentially that of full salvation ; their literature is permeated therewith, their ministers are educated therein, their experience thereof is a sublime fact, and their record of it is in the biographies of their glorified hosts."

As Dr. Stacy pointed out in his address, this belongs to the original idea and purpose of Methodism. Its avowed design was to inconvenience and expense involved in their 'spread scriptural holiness;" and this design is still its conscious heritage and its pervading inspiration. Its ministration of the word of by their gatherings abroad. Above all, we life has been from the beginning, in the main, hope they have brought with them a large directed toward the attainment of this end. Its marvellous hymnology-marvellous in the depth of its spirituality-is admirably adapted to the purpose of leading the souls of those tion of the wasted energy of the brain is over, who intelligently and devoutly use it into the profoundest depths and the most exalted heights of religious experience. Then those 'instituted ordinances for spiritual communion" and mutual edification, which belong especially to this form of Christianity-the fellowship meeting, the love-feast, and the class-meeting-means of grace which are at once the product, and the promoters, and conservators of experimental religion, are, when properly used, prominent among the means specially adapted to the realization of the original idea and purpose of Methodism. This observation is to what has been divinely revealed, is or is especially applicable to the Class-meeting which has been, not inappropriately, called the "germ cell of Methodism." " Its value," as Dr. Stacy pointed out in his address before the Conference,"is seen in this, that as a supplementary ministry of the gospel it carries out the teachings of the gospel into minuter detail, and gives them a directer personal application to the varying spiritual requirements of those who constitute its members." Every class-meeting, when properly conducted, "is a meeting for the promotion of holiness." The aim of every leader should be, to lead those entrusted to his care by the shortest possible route into the enjoyment of 'full salvation," and to promote to the fullest extent of his ability their continuance therein and their growth in that grace There are sometimes specially organized, outside of the established services of the Church, for this purpose, but with a ze dous and judicious use of the ordinary means of grace as they exist among us as a denomination there ought to be no need of any such meetings. So long as the "Methodist testimony " on the subject sounds out clearly and | limits to human thought is, however, an distinctly from the pulpit, and is reiterated altogether different thing. This is somein the class room ; so long, especially, as this thing which Protestantism has not, and doctrine is supported by the experience of which, except in certain quarters where the men and women whose lives are in harmony leaven of mediavalism has not been fully with their profession; and so long as this without it, and, beyond peradventure, the great truth runs like a golden thread through the matter of all our prayers and praises, standing out prominently in all our public and social services, as it does when these services are in harmony with the past traditions of the denomination, with the unequivocal teachings of its standards, the spirit Rome ever been able to do with all her and sentiment of its matchless hymnology, boasted authority without narrow-minded

prominent in their Discipline, it is conspic- does not appear to be anything more exuous in their standard works, it is the burden hausting in its exactions than the pursuit of pleasure, and travelling, when there is no more serious purpose to be accomplished by it, is no exception to this rule.

We congratulate our brethren, however, upon having escaped the peril, and we hope that in due time they will have recovered from the latigue of their journeying, and that what they have seen and learned will be to them more than a full equivalent for all the travelling. We will, doubtless, hear from them in due time, and we have to be enriched increase of spiritual power, the influence of which will be felt by the whole Church. The season for travel, for rest, and for recuperathe time for serious, earnest work is upon us; let us hope that the result of the labors of

the next few months may be glorious.

THE WEAKNESS OF PROTES-TANTISM.

The Catholic Record thinks the weakness of Protestantism is its want of authority. The representatives of Protestant bodies, we are told, can meet and discuss, but they can decide nothing. That is, being interpreted. they have not the power to enlarge the Christian creed, and to say what, in addition not to be believed, on pain of damnation. This, indeed, is the weakness of Protestantism, but it is also its strength. In an infantile state of society, in which the minds of men are undeveloped, this sort of authority may be a political, though not a religious advantage ; but the experience of the Church of Rome ought to be sufficient to convince her that it is impossible to perpetuate this state of things. No system of repression can fetter the human mind forever. The time must come when even the most iron-handed despotism will have to relax its grasp, and when the authority which bound men in their weakness will meet the fate of the withes and towstrings with which the Philistines attempted to bind Samson. There is, indeed, an authority which appeals to the reason and conscience of men, but this is confined to no ecclesiastical organization, but is the common possession of all who preach the truth in such a way as to commend themselves to every man's conscience in the sight of God. The authority to define and promulgate new dogmas. and to set purged out, it does not desire to possess. This sort of authority is not coveted, for this, among other reasons, it would be useless without a sort of power at its back to enforce its decisions, the employment of which, in the supposed interest of religion, is utterly at war with the spirit of the gospel. What has bigoted despots, with their armies and their

mission to promote personal holiness. It is unless in exceptional cases. Indeed, there they have fallen into mistakes, to correct them, and to adjust their teaching to the judge, from extracts which we have seen, to advancing state of knowledge from age to age, without being hampered with the selfstultifying influence of a fancied infallible authority. The history of the Roman Catholic Church, in this respect, quite reconciles them to the absence of this sort of authority; and so long as they have the authority of the Holy Scriptures, of reason, and of the universal conscience of humanity on their side, they are perfectly satisfiedthey want no more. Our purpose, however, is not to enter into a controversy with our respected contemporary, but simply to indicate the fact that there are two sides to this question of authority, and that the possession of that which is valued so highly by the Roman Catholic Church as the chief source of her strength, may prove to be her greatest weakness in the end. It is so already, and will be more so in the time to come.

QUESTIONS AND ANSWERS.

QUESTION.-1. Can a person who has never been a member of the Methodist Church of Canada be a trustee of any of its Churches, par-Canada be a trastee of any of its churches, par-sonages, or other property? If such a person should be appointed as a trustee would he be equally responsible for the debts on the property of which he is a trustee with those trustees who were members of the Church ? And 3. If he is not responsible, and is not a member of the Church hear ha be a trustee? can he be a trustee ?

ANSWER. No person is eligible for appoint ment as a trustee of any of our Church property who is not at the time a member of the Church. On this point the law of the Church is explicit. (See Discipline p. 125, chap. ii, sec. iv, par. 404.)

2. If such a person should be appointed as a trustee and should accept the trust, and signify his acceptance of same by any official act, such as sitting and voting in a trustee meeting, we do not think that the irregular ity of his appointment would shield him from bearing his full share of the responsibility of the trust in common with his co-trustees who had been regularly appointed.

3. We suppose that in the third of thes questions, the questioner uses the word "res ponsible " as synonymous with " liable," and that what he means to ask is, whether a person who has been a trustee, whether regularly or irregularly appointed, who is under no financial obligation on account of the property which he together with his co-trustees hold in trust, and is not a member of the Church he can continue to hold his trusteeship. We think not. In that case, as it appears to us, he stands in the same position as a trustee who at the time of his appointment was a member of the Church but had since ceased | lost his venerable father, and now, in the into be such. Indeed, it must be assumed in all such cases that the person in question at the time of his appointment was a member, the fact of his appointment furnishes presumptive evidence of this ; and the fact that he has ceased to be a member leaves the way open for the appointment of a 'successor in his stead.

QUESTION.-How long were the Hebrews in Egypt ? and what was their condition when they came out of it?

ANSWER.-The children of Israel were four hundred years in Egypt, according to what had been revealed to Abram, Gen. xv. 13. Of the exact fulfilment of this prediction, the dis-

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"What must I do to be saved ?" which we be specially able. We are glad to learn that they are about to appear on this side of the Atlantic, in a cheap form, as we believe their extensive circulation can scarcely fail to do good. They are to appear in the "Standard Series," published by I. K. Funk & Co., of New York, and will be sold at 15 cents. Messrs. Funk & Co. would have gladly published Mr. Ingersoll's lecture with this reply, but they could not obtain his permission to do so. This fact itself is significant. Evidently the great infidel does not like the light in which Dr Parker has succeeded in putting him.

WE are glad to see that our friend, the Rev. Edward Morrow. who acted as a loyal son of the Methodist Church during his life-time, did not forget her interests in his death. He bequeathed to her a valuable property consisting of ninety-six acres of land on the west bank of the Red River, in the neighborhood of Winnipeg, to be devoted to College purposes. He also remembered the Historical Society, and presented it with a very valuable library. He worked hard, it appears, in making money and accumulating property, when he was no longer able to devote himself to the work of preaching the gospel to which he had years before consecrated his life, and his chief object in so doing appears to have been to obtain the means of doing good. We trust many, who have special gifts for making money, will in this respect imitate his example.

THE best people of our city felt that its fair fame had been tarnished by the refusal of certain hotel-keepers to entertain the world-famous Jubilee Singers on account of their color. But we think our citizens have made ample amends by crowding night after night the largest hall in the place to listen to their marvellous singing. It is very extraordinary that this company of colored persons. most of whom were born slaves, should year after year continue to charm the ears of persons possessing the highest musical culture. We are glad to see the social rocog. nition they received by meeting a number of the leading Christian workers of the city with ladies and gentlemen, at the house of the Hon. Edward Blake-a courtesy not less appreciated than that which they received in England from Mr. Gladstone and the Duke of Argyll.

WE regret to learn that the family of the Rev. J. C. Seymour, Markham, has again suffered a severe bereavement. A few weeks ago he scrutable providence of God, he has been called to part with his wife. For many months she has been declining with consumption, and on the seventh instant she passed peacefully away to her reward. From long acquaintance with the deceased, the writer can bear testimony to the fruition in her life of the graces of the Christian character ; and during her long illness, as in her years of health, she continued to exemplify those graces. Her end was emphatically peace. The sympathies and prayers of God's people will, we are sure, be given to our brother and his mother less children under their bereavement. We deeply regret to learn, by a private letter from his wife, that Rev. W. R. Morrison has sustained heavy loss by fire, at his Mission, in Morris, Manitoba. His barn and stables. containing his horse and a large quantity of hay &c., were burned to the ground. Brother Morrison was also seriously injured, his hands and face having been very severely burnt. In addition to the pecuniary loss sustained--over three hundred dollars-the fact that Brother Morrison has been temporarily laid aside from his work, adds to the distress of the case. We commend him to the sympathy of generous friends, who, we are sure. will do what they can to relieve him. We are somewhat surprised at the attack of the Globe on the Collector of Customs at this greater part of it, perhaps, had been marked port, for seizing some publications of a blasphemous and indecent character. It is not . a question of party. The law and the practice in regard to such matters are the same as under the former government. Nor is it a Egypt, which in fact appears to have been their question of freedom of discussion in matters of opinion, but of carrying out the law against the circulation of publications "of an immoral and indecent character." We think Mr. Patton did no more than his duty in confiscating works that are unquestionably blasphemous and obscene. A new law in France declares that public de meetings shall be hereafter free, and may be held without previous special authorization, on condition that they are previously announced in a declaration of the place, day, and hour when they are to be held, signed by two persons, one of whom is domiciled in the commune where the meeting is to be held. which must be made twenty four hours previously and filed with a proper officer. The meetings must not be prolonged beyond eleven o'clock at night, and must be under. the control of a committee of three persons, who shall maintain order and be responsible for all infractions of the regulations. The, bearing of this law on religious meetings for evangelization is regarded as favorable, in that it relieves them from the necessity of. seeking a previous authorization; but the necessity of finding a resident signatory for the call to the meeting and three persons who will publicly agree to be responsible for its good conduct may operate as a bar, it is eared, to holding such meetings in strange places. The law is, however, accepted by Protestants as the most liberal one on the subject which has ever been promulgated in France. A great awakening is reported in several Spanish villages near Villafranca. In one the entire population, consisting of about one hundred families, has become Protestant; in another, where the Romish Church had especially decorated the Church that it might be attractive, the attendants were only one old man, two old women, and five boys. The

rejected by the earnest, intelligent, and observant among men. The marvellous success of Methodism in the past, is of a very large proportion of mankind, it is better adapted than any other body in existence to the accomplishment of the great

purpose for which the Church has been brought into being. It is the fact that it did the work which no ecclesiastical organization in modern times did, or appeared to be capable of doing, that commended it to the acceptance of the millions who have given it their adhesion. Men have been attracted to it from the beginning by the fact that it has offered them a speedier and more complete cure for the malady of their souls, and, as they believed, better means for preserving their spiritual health, and growth in grace, than they could find elsewhere.

But neither individuals nor Churches can afford to live on the memories of the past. This question respecting the adaptation of Methodism to promote the spread of Scriptural holiness is a question of the present rather than of the time gone by. It was inevitable that with such a history as the Ecumenical Conference had to look back upon, it should be pervaded by the spirit of jubilation. It was fitting that these representative men of Methodism, gathered from the ends of the earth, should rejoice salvation, in view of what he had wrought. The pessimism which has pervaded, more or less, most of the recent great ecclesiastical gatherings would have been strangely out of place in the first great council of a denomination whose history has

been marked by a succession of triumphs from the beginning. The hopeful and even trium. phant tone of the discussions of the Confergood. It will be a source of encouragement its occasion solely, or even principally, in the cent part in the past, is showing itself to be equally adapted to the accomplishment of the same divine and beneficent work at present. a hundred years Methodism has testified to this great truth, that salvation from all sin in this life is the privilege of every believer who With regard to future rewards and punish- | will fully avail himself of the provisions of the | as good as another, if only the other man does ments we have but one dogmatic declaration, Gospel. It is pleasant, too, to remember that not happen to be the wealthier of the two. this doctrine is indissolubly bound up with It is the money that destroys the balance. the whole of our past history as a denominafess faith in the Inspiration and Divine au- tion. In this respect Methodism has known levelled up with this; but without it, if he thority of the Scriptures and in the atoning | no change from the beginning. "Through all desires to be thought much of, he will act the decades," as Dr. Newman says, "from

witnesses who, this day, bear testimony with their lips and their lives that the blood of Jesus Christ the son of God cleanseth them absence of the power with which she was attributed to this fact, that, in the judgment from all sin, the most effectual means for promoting the spread of scriptural holiness will be in continual operation. authority?

HOME AGAIN.

We heartily congratulate our brethren who have attended the Ecumenical Conference, and others who have been spending their holidays in Europe, on their safe return to their homes We hear a good deal about high winds and rough passages, but we are glad to learn that so far as those of whom we write are concerned, there have been no lives lost, nor any serious or permanent loss or injury sustained. Some are described as being badly "shook up," and terribly tired, but time and rest will be sufficient to cure

these evils, and put things to rights. If we may be allowed to echo the suggestion of a contemporary we would say too much ought not to be expected of these honored breth, advanced student of science within the pale ren until they have had an opportunity of of that Church who, if he is true to her recovering from the fatigue of their long interests, does not wish that the authority journey. The editor of the Interior appears to have put in this plea for pastors who had been on long vacations, and who had spent the time in travelling, before he had experience of this sort himself, then he did it half in mockery : but now that he has just returned from an extended trip himself, he repeats all that he said before in sober earnest. He is glad, no doubt, of the observations which he has been able to make and the knowledge which he has acquired, all of which he will in due time turn to good account in the interest of his readers ; but evidently he has only a poor opinion of travelling as a means of rest and recuperation. Indeed, we gather from hints which he has dropped, that he thinks that, but for the name of the thing resentment, on account of the insult which if an over-wrought man would simply cease | he feels to be offered to his common sense. work and stay at home, he would enjoy by its puerilities and absurdities. He bows, just about as much rest as by going abroad. To stay at home, however, is a vulgar sort the "Devotions of the Sacred Heart of of thing that almost anybody can do, and on Jesus," but probably he deprecates its grossthis account, if on no other, it is never likely to become fashionable. It is not so, however, with travelling; it requires money, and a a good deal of it, too, if the traveller hopes to be comfortable and to be thought much of. About the poorest animal that we know anything of is a man away from home without having his pockets pretty well lined ; and nowhere is this more conspicuously the case than on this continent, and more especially on the republican half of it. There one man is There is no man so low that he may not be forever. Protestantism has not, neither do intelliwisely not to venture far from home. But

her decrees? She has, we suppose, as much coveries of some of the ablest Egyptologists have furnished the amplest proof. From monuauthority to day as she ever had, but, in the mental inscriptions and other records which have recently been brought to light. Rameses woat to crush all opposition to her mon-II. has been identified with the Pharaoh who strous assumptions, who cares for her knew not Joseph. and who so cruelly oppres-

sed the Hebrews; and going back from his If authority has been the strength of reign four hundred years brings us to the Catholicism in the past, it is its weakness at days of Joseph. We have not space to enter present. The fetters which it forged for into the argument; we, therefore, merely state the reason and consciences of men in past the fact, which readers may verify for themages, more than anything else, cripples its selves by consulting any recent first-class influence and hamperes its movements in this commentary on the books of Moses. age. This anti-Christian authority which respect to the condition of this people at the our contemporary appears to value so highly, time of their emancipation the information has not only written its history in blood, but it has loaded it with rubbish, of which every we have is scanty. It has been said they thoroughly intelligent and thoughtful Cathcame into Egypt princes and they went out slaves. A part of their stay in Egypt, the olic would like it to be rid. The Vatican Council had authority enough; but, probably, there are few loyal sons of the by great prosperity. They had, moreover, Roman Church of su erior intelligence and during this time been brought into contact with the highest form of civilization then existing. independent thought who do not deprecate At that time all the sciences flourished in all that it did. There is not, probably, an birth-place ; and we may be sure that these Hebrews proved apt scholars, so that in all probability, they carried away with them which issued the Syllabus of Pius XI. either had not existed, or that it had been more most of the wisdom of the Egyptians. It is very probable that their prosperity, and the judiciously exercised. We have no right to growth of secular knowledge among them inquire into the opinions of the accomplished had the effect of turning their heads, and editor of the Record respecting the "Lives of leading them to forget God. They do the Saints," a work with which, no doubt, he is well acquainted, and which, as he knows, not appear, however, to have ever lost contains the record of alleged facts, which sight of the truths taught them by their form the basis of some of the most solemn fathers; and the persecution which they pontifical acts, and which has, therefore, suffered under Rameses II., and which, probably, existed in some form long before his received the fullest authentication that could day, had the effect of keeping them from be given to it by the full measure of the authority of a professedly infallible Church. mingling with the people, and losing their We have too much respect, however, for his identity. There is evidence enough that intelligence to think it possible for him to their faith was very far from being unmixed. with superstition; that they had lost the read many portions of it without a feeling of courage and manly character of their fathers, and fallen into a state of pusillanimity which which was in strange contrast with the charno doubt, to the authority which instituted acter of Abraham, their illustrious ancestor, is abundantly evident. Two causes had been at work which would naturally tend to ness as a piece of material worship, and can create this state of things : first, their prosperity during the early period of their only regard with contempt the revolting story of Marguerite Marie Alacoque and her sojourn in Egypt would have a natural tendency to produce effeminacy : and this being pretended revelations upon which this superstition is founded. In his conscience he must followed by a state of slavery to which it naturally led, completed the degradation condemn such outrageous frauds as those of which had been begun. They had not, how-Lourdes and LaSalette: he must know, too. ever, abandoned the faith of their fathers, that whatever temporary advantage these things may confer upon his Church, unless nor adopted the religion of their oppressors they still had confidence in their divinelythe stream of human progress should be foretold destiny as a people; and the signs turned backward, they constitute a burden which must grow heavier every year. But and wonders which God had wrought among all these things have received the sanction | them, in preparing the way for the exodus, must have had a wonderfully quickening of authority, and in this way have become influence upon their faith. stereotyped, and bound up with the Church

The Rev. Dr. Parker, of the City Temple, gent Protestants desire it to have this sort | London, England, has recently published a | government school, having no pupils, was "1791, when Wesley ascended to his reward, even money will not make rest of travelling of authority. It is hard enough for the series of lectures, in answer to an infidel dis closed, while that of the Free Church of

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A the world are more bigotedly attached to their religion than the Spaniards and yet there are evidences that the Bible is beginning to win notable victories among them.

We beg to remind our readers again of the case of the Rev. W. H. Cook, of Hillsdale who, it will be remembered, lost everything call for help in this case; but very much more must be done if our brother is to be saved from serious embarrassment. Next week we shall publish the names of those who have contributed to Brother Cook's relief. We trust the list will be greatly increased before we go to press.

The 4th Annual Meeting of the Women's Provincial Christian Temperuce Union will be held in London, on the 19th and 20th of October.

CORRESPONDENCE.

NOTES FROM MONTREAL.

THE VISIT OF MR. MOODY

Last week served to draw together, in the spirit of evangelistic activity, the ministers and the best representatives of the different Churches of the city. A meeting was held of Christian workers in the morning in the Albert Hall (the old Zion Church). Earnest prayer was offered by the Rev. Dr. Jenkins, Canon Baldwin, and Rev. H. Johnston, and a very effective address was given by Mr. Moody, on " Qualifications for Christian Work." The propriety of the points advanced, the practical earnestness with which | his whole deportment, during his sickness, was they were enforced, the clear, incisive style, the utter concealing of self behind Christ and his truth, and the abounding illustrations, full of had believed, and was persuaded that he was tenderness and beauty, overwhelmed not only able to keep that which he had committed to tenderness and beauty, overwhelmed not only the legitimate criticisms of grammarians, but also the antagonism of unbelief, and showed that Moody still lives in the fullness of faith and the Holy Ghost. The a fternoon service in St James Street Church, was densely crowded, but the interest of the occasion seemed somewhat marred by several circumstances, and the dis-sourse on Christ's "I wills" was not as effective as the address of the morning. In the evening Mr. Moody started for Quebec, to embark for England, followed by many prayers that his work there may again be graciously own ed of God.

THE GARFIELD MEMORIAL SERVICE,

on the 19th ult., in the American Presbyterian Church, was attended by a very large and respectable gathering. Representatives from the different Churches took part in the exer-cises. Everything was done to render the service a most impressive demonstration of deepest grief. The appearance of all the choir in mourning, their excellent selections exquisitely rendered, the draping of the church, and in general, the character of the addresses, produced a deep effect, which was somewhat increased by the booming of cannon of the Montreal Artillery in the adjoining Dominion Square, marking, with minute guns, during the hour of the obsequies in Ohio, the pulsations of grief in the hearts of the Canadian people.

REV. MR. TELFER'S LECTURE,

on "The Covenanters," delivered last week in St. James Street Church, was a decided treat to the audience of 400 who listened to it. It had the magnetism of enthusiasm mingled with humor, to the close of the eighty minutes which its delivery occupied.

THE DEATH OF MRS. FERRIER

is an event not without interest, we believe, to the entire Canadian Church. Her long, event-ful life of 83 years, filled with deeds of charity and benevolent enterprise in her own Church and in co-operation with other Christians, merits the respect and admiration of all our churches across the continent. Her funeral was very large, and was as respectable a gathering of citizens as Montreal could produce. The pall-bearers were Principal Dawson, F.R.S.,

Scotland had sixty five scholars. No people ' his natural vigor during the day, but the night was one of great distress, and on the afternoon of the day following, when I last saw him, I left him rapid y s nking, and capable of uttering only the most indistinct and incoherent sontences. Profound stupor soon supervened, and terminated in death about noon on the Sabbath.

It affords me much pleasure and satisfaction, through you to assure his distant relatives and friends that throughout his illness he had every ttention that the utmost kindness of Mr. and who, it will be remembered, lost everything Mrs. Shaw, and members of their family, and \$141, to be applied to reduce our parsonage debt he possessed, by fire, a short time ago. A few persons have already responded to the as you are aware, a lovely rural resort, by the M.A., V.E. Pattyson, and D. N. McCamus, for seaside, famous for its beautiful surroundings and excellent management -a place after one's own heart for physical, mental, and moral recreation and enjoyment. It is located in a settlement composed of families mainly of Scotch descent, with many of whom he delighted to converse in their much loved Gælic tongue. He preached and delivered his lectures to them with great pleasure to himself, and afforded rich enjoyment to those who heard him. The resident Presby terian minister was his intimate friend, and afforded him much comfort by his brotherly kindness and earnest prayers, when on his sick

> Dr. Taylor suffered much and patiently. When told by me, on the Tuesday previous to his death, of the danger of the suddon cessation of the heart's action which threatened him, he received the intelligence with a calmness which told of familiarity with the thought of death, and of readiness for the event ; he only remark ing in reply, that, if he had his own will, he should choose to live longer "to work for the Muster," and that he had hoped to have fulfilled several preaching and lecturing engagements al-ready made ; and that, judging from the longevity of his parents, he had generally thought that his life would be prolonged to old age. When very feeble he dictated correspondence which was written for him by some member of the house-hold, or guest at the hotel. His wonted energy of character, and nobility of spirit, were apparent in his determined effort to meet, in this way, the calls of business or friendship, which, to many minds, would cease to have the force of obligation, under similar circumstances. In a word such as became a Christian man, whose mascu-line faith held a firm grasp of the things which are unseen and eternal, who "knew whom he him against that day," and whose habitual aim had been to be found ready. I have no doubt, my dear Brother Smallwo od, that he has already gained the rest we long to

> find where

"All the ship's company meet, Who sailed with their Saviour beneath, And sh uting each other they greet, And triumph o'er sorrow and death."

That you and I may meet him there, with many others gone before, is the earnest wish and prayer of RICHARD JOHNSON, M.D. TEMPERANCE COLONIZATION

SOCIETY.

DEAR SIR,-My letter on " Land for Ministers' a a recent issue of the GUARDIAN has called forth so many inquiries that I must beg permission to give a general reply through your columns. The object of the Society is now so well known that I need not dwell upon that point. When I saw the announcement, it commended itself to me as a great and good undertaking, and it occurred to me that many of our ministers, with growing the Recording Steward; the Sabbath-school families, would like to secure a portion of this land. I accordingly subscribed for twenty sec-tions, with a view to distribute them to brother ministers who might desire them. On the 1st of this month I subscribed for 20 additional sections. Eighteen sections of the first selection have already been ordered, and the remaining 22 sections will not lastlong. At a meeting of the Society's Executive on Tuesday last, a resolution was passed prohibiting the granting of more than one section to any one subscriber, so that my last selection was just in time. The land is \$2 per when the title is given, which will be in the early autumn of 1882. Then one-tenth annually till when the third is given, which will be unually till autumn of 1882. Then one-tenth annually till the whole is paid with interest on the unpaid balances at 64 per cent. per annum, the pur-chaser having the right to pay any additional part, or the whole of the purchase money when

iny payment falls due. The land-2,000,000 acres- will be chosen by the Society in the most fertile portion of the North-West. When surveyed and reported on, subscribers make their selections in the order of subscription. If any number of subscribers wish to employ a man to visit the colony and make the selection for them they may do so. The question of settlement is that most frequently spoken of by correspondents. I am instructed to say that special arrangements will be made by the Society with the Government who are desirous to encourage colonies of this sort. No doubt the great majority of subscribers will become actual settlers, and those who do not, must, when the Society demands it, secure the performance of settlement duties. But the Society will deal liberally in such cases. The Society is obliged to connect the colony with the commercial system of the country by rail or water communica-

THE CHRISTIAN GUARDIAN.

BRIEF CHURCH ITEMS.

TOBONTO CONFERENCE.

SUNDERLAND CIRCUIT.-Rev. J. A. McCamus writes :--- A very successful "harvest-home" festival was held at the Pinedale Church. on Monday, October 3rd. The festival alone netted \$54, which was increased by subscriptions to M.A., V.E. Pattyson, and D. N. McCamus, for attendance and efficient help.

Mono MILLS .-- The Rev. C. Shaw writes : Our kind friends at Mono Mills have gone into the work with an earnest will, and largely repaired their parsonage by putting in a new stone cellar, plastering, shingling anew the house and kitchen. painting inside and out, glazing extensively and papering some, besides many other acts of renovation about the place. The finances are well up, considering the number of actual members. And on Monday, the 3rd inst., we commenced, in the Lord's name, and by his help, a special meeting at Crawford's appointment.

BRAMPTON .- The garden party held at the residence of Sheriff Broddy, on Friday evening, 23rd ult., in aid of the Sabbath-school Library Fund, was a great success, despite the unfavorable state of the weather. The grounds, which must have had considerable care bestowed upon them, are splendidly adapted for a garden party, and were the subject of very favorable comment. The musical selections rendered by the Eccleston family, from Streetsville, Misses Franks, Perry, and others, were all well received. The refreshment tables, under the management of the young ladies, were well patronized. Proceeds over \$60.

MEADOW LEA.-The Rev. A. B. Haines writes inder date of September 19th : We have been having a glorious time at our Camp-meeting, which has just been brought to a close. A large number profess to have found the Saviour, and the Church has been wonderfully stirred up We are continuing special services in the church, and great good is being done. The whole mission, from one end to the other, has become deeply interested in the salvation of souls. Yesterday was a day long to be remembered. Rev. Dr. Young has rendered us valuable assistance. We solicit the earnest prayers

of God's people. TOBONTO-Sherbourne Street.-The anniversary

ermons were preached on Sunday last, by Rev. W. W. Ross. The pastor, the Rev. J. B. Clarkon, and the trustees of the church invited the congregation to a social gathering, on Monday woning. There was a very large attendance. After a sumptions repast and pleasant congratulations, the respective interests of the Church were referred to in brief speeches. The Trus-Fund was represented by Mr. T. N. Lake, the Treasurer; the Circuit Account by Mr. R. Brown, interests by Mr. R. B. Ellis, and Mr. D. Simpson for the Mission School. A piano solo was given by Mr. Sutherland. Mr. G. Creighton sang "The London Bridge," and Miss H. McCallum's song was "The Poacher's Widow," all of which were excellent. This growing congregation wants more elbow-room."

TOBONTO, Metropolitan Church. - Rev. John Potts, D.D., pastor. The Sabbath-school anniversary of this church was celebrated last week. The sermons were preached on Sabbath, the 2nd inst., by the Rev. Samuel P. Rose, of Orillia. The anniversary meeting was held on Mondav evening, the pastor presiding. The report-an admirably-prepared document-was read by Mr. P. L. Mason. The Rev. Dr. Carroll gave an interesting account of the first Sabbath school

farewell sermon in the evening. The children did nobly in the service of song, and won deserved praise from their instructors and parents. Large collections were taken up.

DRAYTON .- We see by the New Era that the ocial in aid of the parsonage fund of the Methodist Church, on Friday, 23rd ult., at the residence of Dr. Smith, was not nearly so well attended as it would have been, had the weather been fine ; nevertheless, there was a large turnout. The grounds were tastefully decorated. and the band was also on hand. The tables were filled with delectable viands in rich profusion ; but, before all had partaken of the good things, the rain came and marred the proceed. ings. Proceeds, \$31,

BRYANSTON .- The new Methodist church at Bryanston, London township, was re-opened on Sunday, 2nd inst., for divine worship. Rev. Dr. Sanderson occupied the pulpit in the morning, taking for his subject, "The Holiness of God." The enlarged and spacious edifice was crowded to the doors. The occasion was a most impressive one, and the Word was delivered with great unction. A new departure is noticed in the

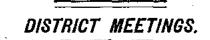
reorganized and enlarged structure. The pulpit and choir are both at the entrance end of the church. A very successful concert and fruit festival was held on the following Monday evening.

BRANTFORD .--- We learn from the Brantford Telegram that a very enjoyable time was spent at the new Brant Avenue parsonage,on Wednesday evening, 28th ult., the occasion being the formal opening of the new parsonage. The whole house was thrown open, and, with its new furnishings and bright light, looked indeed very attractive. The pastor, Rev. Manly Benson,

and the people, are to be congratulated on this new acquisition to their valuable Church property. The evening passed pleasantly with vocal and instrumental music and readings. Misses Jones and Moore, of the Institute for the Blind. and others, kindly contributing to the success of the entertainment. Mr. and Mrs. Benson, by special request, gave one of their choice duets. which was greatly enjoyed. We understand that quite a handsome sum was realized to assist the ladies of the church who had undertaken the building of the parsonage.

WONTREAL CONFERENCE.

VANKLEEK HILL.-Rev. S. G. Phillips writes Our friends at Vanklock Hill rejoice in signs of improvement. For many years our Church property here has been in a dilapidated state. We have now repaired it to the amount of \$170, all of which has been raised, either by subscriptions or socials. Our concert, held in July, was a great success, realizing \$50 toward the parsonage fund. Our four days' meeting, at Point Fortune, added ten persons to the membership, and did good in other ways, which, we hope, will be felt for vears, -



COBOURD DISTRICT. -- The Financial District Meeting for the Cobourg District, Toronto Conference, met on Tuesday, September 20th, in the village of Warkworth. This district covers a large section of country, stretching from Trenton to Port Hone, and northward to Hastings and attendance of the ministers and laymen. In addition to the ordinary business of the meeting,

which was speedily and satisfactorily disposed of essays were read, discussions held upon several

FROM THE MISSION ROOMS. THE ANNIVERSARY.

On the last page of to day's GUARDIAN will be found a detailed programme of services in connection with the meeting of the Central Board of the Missionary Society. It is expected that this occasion will exceed in interest any former anniversary, and the Committee anticipate a large gathering of friends of the Society from all parts of the country. We ask for full houses, generous contributions, and a grand rally at the Society's Anniversary, on Tuesday evening, October 25th.

THE BREAKFAST-MEETING

Is, in some respects, a "new departure," but will, we believe, greatly increase the interest of the occasion. There will be brief reports from mission fields, and a number of impromptu five-minute speeches. Friends desiring to be present should make early application, as the number of tickets will be strictly limited to the capacity of the hall. Write to the Mission Rooms for tickets or other information.

> FIRST GUN OF THE CAMPAIGN. HORNING'S MILLS, TORONTO CONFERENCE.

We have just concluded our Missionary Anniversaries on this circuit, and are able to report a gratifying increase thus far on last year. Hope to be able to report the same when the returns are completed. Enclosed find \$30, Missionary money. J. C. WILLMOTT.

NEWS OF THE CHURCHES.

An order of Bishop Gross has been read in the Catholie Churches of Atlanta, Ga., prohibiting the children of Catholic parents from attendin the public schools of that city.

THE Minutes of the Wesleyan Conference for 1881 gives the whole number of members in Great Britain as 381,956, with 30,707 on trial. The number of new members now fully received is 40.011.

The recent scheme of the Catholic chiefs at Rome to excite a more active spirit of giving, by their secret prompting of the outbreak against the body of Pius IX., has been successful. Since the date of the disturbance, July 12, the Peter'spence gifts to the Pope have reached over \$300.-000, and the end is not yet.

THE Committee of the General Christian Missionary Convention has undertaken to build, in connection with the congregation of the church, a church-building, to cost not less than \$35,000, for the Church of the Disciples of Christ, in Washington, at which President Garfield was a worshipper. The title of the property is to be so guarded that it shall always be under the contro ultimately of the Missionary Convention.

THE Eastern German Baptist Convention, which met recently near Williamsport, Pa., resolved to correspond with the Western Conventions, with a view to unifying the whole mission work for the United States and Canada, to be cared for by a general secretary, and to constituting the Triennial General Convention a home mission society, as well as a society for ministerial education and publication. Two hundred and fifty members were added by haptism during the year, and \$1.400 contributed to home missions.

According to the New York Sun, "imposing statistics demonstrate that Methodism is one of Campbeliford. There was an unusually full the great bulwarks, if, indeed, it be not the chief prop, of the Protestant faith in English-speaking countries." The Times, of the same city, believes "that sooner or later Methodism, must undergo important changes in its methods of directing living and vital questions of religious interest. and educating the spiritual life if it is to continue The public meetings were largely attended by the | to do the best work it is capable of doing for hupeople of the village and surrounding country. manity. It is, to day, an instrument of immense organized in Toronto, then Little York, of which The chairman of the district, Mr. Laird, of this power. There is also an immense responsibility

NEWS OF THE WEEK.

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-Severity-seven per cent of the cases of diple theria in Central Russia are fatal. -It is thought that Servia will shortly be elevated to the position of a kingdom. -Owing to the frost in South Carolina the second

growth cotton will be destroyed. -The Spanish Government disapproves the re-

cent suppression of newspapers in Cuba. -Serious floods are now threatening some of the

provinces of Spain. -Hartmann is said to have secretly left New

York and gone to Europe.

---The cold snap last week was very severe not only in Canada but throughout the Eastern States. Snow fell at Bangor, Me.

-Two men who have rendered themselves obnoxious to the Land League by their law-abiding proclivities have been shot in Ireland.

by fire in Cobourg, on Tuesday morning of last vøek.

-Despatches from Tunis announce that Guiss, an important town, has been captured by the French after a severe battle with the Arabs.

-The headquarters of the Nihilists at St Petersburg have been discovered by the authorities, and sixty arrests have been made.

-The London Post hints that a disagreement between England and France on the Egyptian luestion had something to do with the suspension of the commercial treaty negotiations.

-The train conveying the Governor-General's party towards St. Paul was thrown from the rack near Sioux City, Iowa, on Thursday night. None of the passengers were injured."

-Two hundred Russian Jews whom the Austrian police stopped in Galicia while emigrating to America have been permitted to resume their journey to Antwerp, where they embark.

-Lucan has provided another sensation. Bill and Robert Donnelly, with three confederates, were arrested Sunday night while setting fire to a mill. Other arrests are yet expected.

-Tunis is yet in a forment. A body of gendarmes have been sent there to preserve the peace, while another treaty between France and the Bey is talked of.

-The Garfield fund has reached the han isome figure of \$640,000. New York has also contributed to the distress in Michigan to the extent of \$94.000.

-The probability seems to be that Gambetta will be called on to form a Ministry before the new French Chambers meet, so as to be able to come before them with his policy.

-The London Standard says that Sir Patrick McDougall will be sworn in as administrator of the Government in Canada while the Marquis of Lorne goes home to England.

-Hamlin tried at Peterboro' for killing a comrade in a drunken row, was found guilty of manslaughter last week, and sentenced to peakentiary for life.

-The strike of cotton press hands, draymen, and dock laborers has reached Charleston, S. C The employers will grant the increase of wages asked for.

-Determined to stop if possible the flow of gold to America, the Bank of England has raised the rate of discount from four to five percent, making a total increase of two per cent. in two months.

-Through the apathy of the State officials to whom an appeal for information was made, the American Cattle Commission is said to have failed in securing full information concerning

-Property to the value of \$70,000 was destrayed

Sargeant, Sir A. T. Galt, J. H. R. Molson, T. Workman, and Richard Holland. The address of Rev. Mr. Johnston, at the funeral service in St. James Street Church, was tender, spiritual, and in the best taste. Hon. Senator Ferrier being Prosident of the Canadian Directorate of the Grand Trunk Railway, the General Offices were closed during the afternoon of the funeral. The Bible Depository was draped in mourning, as a mark of sympathy with Mr. Ferrier, the Presi-dent of the Bible Society.

THE WESLEYAN THEOLOGICAL COLLEGE opened its ninth session on the 21st ult., with the usual attendance.

THE LATE REV. DR. LACHLIN TAYLOR.

Thousands throughout the Dominion of Canada and elsewhere are anxious to know something of the closing hours of one who has been so long before the Methodist world as a distinguished pulpit and platform orator, whose sermons and lectures were clothed in graphic and eloquent language, and often delivered to vast congregations with marvellous earnestness and power. It has been evident to all acquainted with Dr. Taylor that his health and vigor of body had been declining for the last year or two. With the expectation of recuperating he had chosen for his summer's residence a boarding-house on the shores of Prince Edward Island. From intelligence received from the Rev. Frederick Smallwood, residing at Charlottetown, we are informed :---" he died at a respectable house (not 'hotel' in the general meaning of that term), kept for the accommodation of seaside visitors; and its cheapness and salubrity were the motives for his fixing upon that house." With kindly thoughtfulness Brother Smallwood requested his attendant physician to favor him with an account of his last illness, to whom we are indebted for the following interesting account of the last days of our gifted fellow-laborer. We express to both our thanks for their labor of love.

CHARLOTTETOWN, Sept. 23rd, 1881. DEAR BRO. SMALLWOOD, -In compliance with your request of yesterday, I give you the follow-ing particulars regarding the last illness of the

late Rev. Lachlin Taylor, as known to me. I was first called to see him professionally on Sunday, August 21st; and from that date to the day of his death, which occurred on Sunday, Sept 4th, visited him some eight or nine times. Ĥ had been very sick for several days previous to my being sent for. The urgent symptoms, for the relief of which he sought medical aid, were great prostration, the rejection of all food by the stomach, and frequent attacks of severe dyspnma On examination I found unquestionable evidence of gastric fever, complicated with dilatation and valvular disease of the heart. I should judge, from what he explained to me, that the disease of the heart had been progressing during the last three or four years, during which period he had experienced just such sufferings as that disease would cause. During my attendance upon him the symptoms referable to the stomach, though severe, were not at any time so alarming as those referable to the heart, the irregularity of the action of which caused, at times, such difficulty of breathing as to threaton immediate death. To use nearly or precisely his own language, he had some "terrible battles fighting for breath." On the morning of Monday, August 29th, it was evident that the vital powers were giving way, and on my return to town I telegraphed to his nephew, at Sackville, to that effect. Mr Burwash was accordingly at his bed side, at Shaw's (having made all despatch from Sackville), on the followconverse with him, at times, w .h a goo' dea! of tions.

tion. I am satisfied that this is the best opportunity ever afforded to secure a portion in Canada's rich inheritance, and any of the brethren who wish 160, or 320, or 480, or 640 acres may send their orders to me at once, as the quantity at my dis-posal will not last many days. W. J. HUNTER. Toronto, Oct. 7th, 1881.

PERSONAL ITEMS.

The Rev. Dr. Douglas and wife, of Montreal, are on board the steamship Montreal, which passed Father Point at noon on Monday, and are in good health add spirits.

The Trustees and Faculty of Williams College, of which President Garfield was a graduate, propose the endowment of a Garfield Memorial Professorship, to which they solicit funds from the friends of the college.

It will interest our readers to learn that the task of preparing Dr. Punshon's Memoirs has been undertaken by the Rev. F. W. Macdonald at the urgent request of the Doctor's executors. To do this worthily will require a rare ability ; but none who heard the Fernley Lecture of this year can doubt that Mr. Macdonald will be equal to the work .- Methodist Recorder.

The Rev. E. H. Koil, who has been supplying the pulpit of the Wellington Street Church, in the city of Brantford, during the absence of the Rev. Dr. Ryckman in Europe, received a very handsome acknowledgment the other evening, from the congregation which he has so acceptably served, in the form of a highly complimentary address and a well-filled purse. Rev. Samuel Manning, LL.D., one of the Sec retaries of the London Religious Tract Society, died Septembor 13th, at the age of fifty-nine. He had been suffering for many months from an internal tumor, which was the cause of his death. Dr. Manning was the author of several valuable works, and for nearly thirty years had been the principal editor of the Tract Society's publications.

The Evangelical party in the Irish Episcopal Church suffers a serious loss from the death of the Right Hon. Mr. Brooke, Master in Chancery, at the age of cighty-five years. He was conspicuous as the leader of the party during the earlier sessions of the Synod at which the revision of the Prayer-book was considered. He labored earnestly to secure a thorough revision. and the removal of everything that could prove a germ of nitualism and prelacy; but the history of the congregation. The pews were

he was a scholar, and afterward a teacher, the

seed-plot from which all the Sabbath-schools of Toronto had sprung, and of which he contended the Metropolitan Sabbath-school was the continuation. The Rev. George Cochran gave an interesting account of Sunday-school work in Japan. W. H. Howland, Esq., gave a speech full of valuable hints to boys and young men on "How to Get On." His Worship, the Mayor, gave his impressions respecting Mr. Garfield's funeral, which he had recently attended, in which were many thinge well worth being remembered by the young people and children. The Rev. Samuel P. Rose, who received a very flattering introduction from the Chair, discoursed forcibly on "The Wisdom of Winning Souls." The choir, under the leadership of Mr. Torrington, added greatly to the pleasure of the occasion by the admirable man ner in which they led the congregation and the children in singing. The year has been one of great prosperity, and the condition and prospects of the school are highly encouraging, under the able management of James B. Boustead, Esq., Superintendent.

LONDON CONFERENCE.

STONEY CREEK .- We learn from the Dundas True Banner that a camp-meeting, in connection with our Church, is in progress at Green's bush, on the mountain, above Stoney Creek. At the meeting on Sunday fully 2,000 people were present. The services will be continued during the week and next Sunday.

LONDON East .- The Rev. G. Daniel delivered, in the London East Church, to a good and an appreciative audience, a lecture on "Oliver Goldsmith." The Rev. Dr. Sanderson occupied the chair, and, at the close of the lecture, expressed the sentiments of the audience, as well as his own, in the eulogy he pronounced both on the lecture and lecturer,

LONDON, Dundas Street Church .-- On Tuesday evening of last week a delightful entertainment was given in this church, in the interest of the Sabbath-school, Rev. Dr. Sanderson presiding. The church was filled, and the entire programme was carried out by the children of the school, and in a manner affording unalloyed pleasure to all present. Financial results generally satisfactory.

IONA .--- The people on this field of labor are doing nobly, considering their strength. On Saturday, 1st inst., the Ladies' Aid gave their annual dinner ; and, though the day was most unfavorable, they realized about \$28. to be applied towards furnishing the parsonage. A subscription list has been started, and the debt on the parsonage materially reduced. The congregations are increasing, and a spiritual harvest is looked for.

STRATFORD .- The Stratford Herald says that the Sunday-school anniversary of the Central Methodist Church, on Sunday week last (October 3rd), was the greatest success in District, was introduced by the chairman, and was often defeated, mainly by the votes of the filled at each service. Rev. Mr. Clement District Meeting was formally closed, and the ing Thursday morning. Dr. Taylor was able to clergy. The laity were with him on most ques. preached to the parents and guardians in the ministers returned to their homes ready for a \$16,000, to aid the various objects of evengelizamorning, and Rev. Mr. Couzens preached his year of toil for the Master.

town, presided throughout — Part Hope Guide. BRADFORD DISTRICT .- The Annual Financial Meeting of the Bradford District was held in Alliston on Wednesday, September 14th, the Rev. John Bredin presiding, and the Rev. Thomas Campbell filling the post of Secretary. The dis-

trict, which comprises sixteen circuits, and on which there are twenty-three minsters, extends from Mulmur and Mono on the west to Georgina on the east, and from Essa and Inisfil on the north to Aurora on the south. With one exception the several parishes were fully represented by delegates, both lay and clerical. A small grant from the Contingent Fund was allotted to a needy and deserving circuit, and recommendations were made to the Missionary Committee for grants to Adjala, Sutton, and Georgina Island. Arrangements were completed and deputations appointed to hold anniversary services on behalf of the ensuing winter. The matter of endowing a District Scholarship in Victoria University, while it elicited lengthened conversation, failed to command a majority of the votes of the delegates. On motion, it was resolved to hold a District Sabbath-school Convention in Thornton, on the 14th of February next, and the Revs. John Mahan. J. W. Totten, and Thomas Campbell were appointed a sub-committee to prepare a programme and make suitable arrangements for

giving effect to the same. It was also resolved to hold the annual District Meeting in Aurora, some time during the month of May. The meeting closed its sessions by singing the doxology, and

LONDON DISTRICT. --- The Financial District Meeting was held on Wednesday, 21st ult., in the Dundas Street East Methodist Church. Rev. Dr. Sauderson, our esteemed chairman, presided, and by his genial spirit did much toward making this one of he most pleasant meetings we ever attended. A great many new faces appear this year on our District, plainly indicating that ours s an "itinerant ministry." A stranger coming into our midst would probably be struck with the large number of old and young men in the active work here. Probably every one present had been a Conference officer or expected some day to be one. This "Banner District " did not forget the claims of our University. Three scholarships were pledged, each of the value of \$25.

The claims of our Domestic Missions were examined by the brothren, and according to the Discipline, the amounts recommended "which, in their judgment, should be appointed towards the support of such missions." One mission (Thorndale) raised the flag of independence. Well done, say we all! Another expects soon to become self-sustaining. The Missionary and Educational meetings were arranged, also the claims of the ministers' children, while the childless superintendents looked wistfully on. Avery profitable conversation took place on our Sunday school work. Rev. Mr. Fallis, from St. Thomas briefly addressed the brethren, after which the

non its leaders for its proper development.

THE Commission on the Creed of the Congregation tional denomination in the United States met at Syracuse last week, with nineteen of the twentyfive present, President Seelye, of Amherst College, presiding. The Commission was divided into three committees, namely: On the Larger Con. fession of Faith, presided over by President Fairchild, of Oberlin; on the Smaller Statement of Belief, presided over by Dr. Goodwin, of Chicago; and on the Catechism, presided over by Dr. A. Mackenzie, of Cambridge, Mass. The reports of the committees are to be made to the full Commission, which is to be called together before July 15th, 1882.

ONE of the United Presbyterian papers com, nares the net increase during the year of five churches of affiliated faith, with the following results :--- United Presbyterian Church, 814 conmissionary and educational societies during the gregations, net increase 818; Northern Presbyte. rian Church, 5,598 congregations, net increase 2,730; Southern Presbyterian, 1,957 congrega tions, net increase 1,887; Congregational Churches, 8,715 congregations, net increase 1,792; Reformed (Dutch) Church, 507 congregations, net increase 364; total, 12,621 congregations, net increase 7.591. The United Presbyterian Church is the only one of the five that shows a net increase of one member to a congregation. On the whole, the net increase has been at the rate of seven. members to twolve congregations.

THE African Methodist Episcopal Church (colored) has, according to reports of statistics for 1880, 400,691 members. The A. M. E. Zion Churchhad the benediction by the chairman.-Alliston Herald. 215,000 members, according to its last statistical reports, and is now estimated by its bishops to have 300,000 members. Accepting these as the correct figures and leaving our other estimates as they were would bring the whole number of members of organized Colored Churches in the United States up to a million or a million and a half-In the mission-fields about 115,000 members are returned by the different missions in Africa and 105.000 in the West Indies and Guiana, of whom it is safe to assume that two-thirds, or 150,000 the wound to have been mortal, and requestin are colored. The total raises the number of African Christians to the considerable figure of between 1.275.000 and 1.302.000.

> The London Spectator says: "The French Republic is not yet inclined to make peace with the Catholic Church, nor, apparently, the Catholio Church with the French Republic. In the Council of the department of the Nord, a deputy in the last session proposed cutting off the vote of 25,000 frames (£1,000) to the Archbishop of Cambrai, on the express ground that the Archbishop has never publicly pronounced the word republic ' since his installation, and has defended the unrecognized religious orders. The vote depriving him of the subvention of £1,000 was carried by 29 against 22. There, the motive may have been a kind of injured pride at the affectation of ignoring the Republic by the Archbishop. But the attempt to exact the concurrence of the Archbishop in what is, after all, a persecuting law, does not seem an omen of peace."

Mrs. V. G. Stone has given £3,174, or nearly tion in France. 1.000

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nlauro-nneumonia.

-A despatch to the London News from. Geneva says .- Another landslip threatens the Elm inhabitants who had returned to their houses after the recent catastrophe and had been warned to quit them.

-The Boer's objection to the convention with England make up a formidable list, and there will be some difficulty in arranging the terms to suit both parties. The chief objection is to the article giving the suzeraine control of external relations.

-It is stated that the French Cabinet will resign immediately, and Gambetta resume the premiership. It is said that he will rely on the support of the Moderate majority of the Left, and the section of the Union Republicaine allied thereto. thus securing a minimum, strength of 300 votes, -Thomas Guerin, C.E., who has been investigating the causes of the overflow of Lake Manitoba, has discovered that the outlet is too small for the flow of water during; the rainy season. He reports that he has found an easy and inexpensive means of remedying the evil.

-People on the Island of Anticosti are suffering want on account of the failure of the fisheries, and those on the north, shore, of the Lower St. Lawrence are equally destitute from the ravages of the late bush fires. The agonies of starvation seem to be in prospect in both cases and the Que-

bec Government has been called on for aid. -Two decrees were received on Monday from the Papal Court by the Archbishop of Quebes and published in the French papers there. One of these condemns most emphatically the interference of the clergy in elections, and the other supports Laval University in the succursale question.

-A national hospital at Washington, built by a loscriptions from, every part of the civilized world, is proposed as Garfield's monument. Mrs. Garfield, it is to be hoped, has ended the doctors' controversy by telling Boynton that she believe, him not to publish his "statement."

-The most corrorchensive measures have been taken for the safety of the Annitchkoff Palace, the Czar's favorite residence. A subterranean passage has been constructed all around the palace, which can be patrolled by sentinels, and immediately placed under water. The Czar is negotiating for the purchase of the various houses . surrounding the palace.

-The Socialist Congress at Chur closed on, Thursday. An American delegate gave a daspending account of the condition of Socialismin. America. He said the number of Socialist naws. papers there was reduced by half since 1677. Better times have caused a thinning of their ranks. It was resolved to hold a congress in Paris in

1382. -The six storey building of Ste. Theress (Que.) College was burned to the ground on Wednesday, of last week. Some pictures, books, and other valuable articles were saved. About twenty eth r buildings, mainly sheds and barns, were destroy. ed and the whole village would, dov otless, have fol lowed bot for the assistance rendered by the Montreal fire brigade.

THE CHRISTIAN GUARDIAN.

THE GATHERING PLACE

I know not where -beneath, above-The gathering place so wonderful, Bat all who fill our life with love Go forth to make it beautiful. Oh I wealthy with all wea'th of grace, Of noble heart, of fair sweet face, Is that exalted meeting place !

Life changes all our thoughts of heaven ; At first we think of streets of gold, Of walls as white as snow, wind-driven, Of lofty arches, grandly cold, of gates of pearl and dazzling light, of shining wings and robes of white, And things all strange to mortal eight.

But in the afterward of years It is a more familiar place ; A home unhurt by sighs and tears, Where waiteth many a well-known face ; Where little children play and sing, And maidens, and the old men bring Their tributes to the gracious King

With passing months it comes more near, It grows more real day by day ; Net strange or cold, but very dear, The glad home land not far away! Where no sea toucheth, making moan, Where none are poor, or sick, or lone, The place where we shall find our own

And as we think of all we knew Who there have met and part no more, Our longing hearts desire home too, With all the strife and trouble o'er. So poor the world now they have gone, We scarcely dare to think upon The years before our rest is won.

And yet our Father knoweth best The joy or sadness that we need, The time when we may take our rest, And be from sin and sorrow freed, So we will wait with patient grace, Till in that blessed gathering place We meet our friends, and see His face.

-- London Christian Worker

Correspondence.

A WORD TO THE METHODISTS ON PRAYER AND PRAYER MEETINGS.

"Prayer is the Christian's vital breath, The Christian's native air, His watchword at the gates of death ; He enters heaven with prayer."

No terms in human speech are sufficiently strong to express the greatness of the privilege of beliave, "a God who heareth prayer," and that God is possessed of "all power in heaven and in God is possessed of "all power in neaven and in earth," there is absolutely no subject fraught with so much importance and interest to the his relation to God and eternity, remain in dark-his relation to God and eternity, remain in dark-his relation to God and eternity, remain in dark-And it is beyond all measure astonishing that professed Christians and Christian churches do not resort to it and avail themselves of it more than they do.

Prayer, in most Christian communities, is very languidly and feebly resorted to-so wanting in frequency, importanity, and fervor, while alas, it enlists so small a number, even in the usually heartless manner in which it is performed in most communities. But some may hope the Methodists are not open to this charge. I wish their exemption could be proven; but I fear it cannot, to so great an extent as would be desir

Let me ask each member of our Church who may chance to read this paper : Is prayer a solace and a delight to you? Do you have stated times for closet prayer, not less frequent than your meals? Does your heart go out habitually and spontaneously in prayerful ejaculations to the Author of Good, both in behalf of yourself and all mankind, and particularly on every special emer-gency? Do you maintain family prayer with your household in an exemplary manner, at least as often as the morning and evening sacrifice was offered in Bible times?

How is it with the society of which you are member? Is there a prayer meeting sustained in your locality, not less than once a week? And if you have not, are you a worthy Methodist Society or a poor, weak abortion of the thing? And where there are so-called society prayer-meetings, are they all they ought to be? I must say, in kindness, but with fidelity, as far as my knowledge extends, they are not what they might be, excepting in a very lew places. How weldom they recur—how few attend them compared with even the great body of professed members of the Church proper. , And, alas, alas, how few pro portionately, are so disposed and in so good a religious state as to render efficient aid in sustaining them! Look at the melancholy readines to vote away our dear, old-fashioned, earnest weekly prayer-meeting, to meet the wishes o those who have no sympathy with wrestling prayer, in some of our popular congregations, to be replaced by some nondescript sort of meeting consisting of some kind of lecture, "service o song," or on the plea of Bible-reading, or anything which will admit of the indolence of languidly sitting, instead of going on their " marrow-bones to pray, as every true-hearted Methodist delights to do. And this has been done in some place And this has been done in some places greatly to the grief of many of the most intelli gent as well as fervent members of the Church One of these excellent men—a leader, trustee, and local preacher—said plaintively to me not "They have taken away our prayer long ago, meeting from us." He and those of his mind and character had been out voted by those who will do almost anything else but pray. Bible-readings and singing services are very well in their places; but do not rob Methodism of its mighty, old-fashioned prayer-meetings. To secure them, have them by themselves. But some will say, "The prayer-meetings are so dull $\lfloor \frac{n}{2} \rfloor$ Alas, they too often are dull, but the way to cure their dullness is not to abolish them. The more we pray, the more likely we will be to delight in it, and to do it in a hearty, lively manner; and to observe the following few simple directions will overcome the duliness. To propound these constitutes my principal reason for writing this article. They are the fruits of a long experience :---1. If you want people to be often and earnest in prayer, put their needs and privileges con-stantly and earnestly before them. Tell them of their privilege to be holy and unspeakably happy; and that joy and purity are the fruits of impor-tunate, believing prayer. Tell the Church she will never achieve the glorious triumphs she is called to achieve without the mighty out-pouring of the Holy Spirit, which has been assured? promised to fervent, united prayer. Get the hearts of professors hungering and thirsting after righteousness for themselves and others, and they will be sure to come to prayer-meeting, and to pray earnestly while there. 2. Make much of the prayer-meetings, and keep them before the people. Announce them often and distinctly from the pulpit, and urge the people to attend. In your pastoral visits say, in a kindly way, "Now remember on such a night is our prayer-meeting. Wont you try to be with us?" Pledge them to attend, and you will wondrously add to the number attending. 3. Great tact is required in conducting them Come in a devout frame yourself, and begin exactly at the time, and close at a suitable time, say at the end of an hour, unless a wondrous spirit of prayer is poured out on the brethren and sisters, and there are indications of conversions and a revival, in which case do not yield to indolence and a desire to go home. Do not dog the people too much about the matter and manner of praying, but encourage all to pray, young and old, male and female, and consequently to pray short—not more than a minute and a half each at any one time. Better pray twice in a meeting, if short, than once too long. If those who are in gear of running out of topics, know that only a sear of running out of topers, show that only a gary short prayer is expected of them, they will be more likely to pray, and pray readily. Long parses are the death of a prayer meeting. But, then, manage matters so as not to have to do the they, manage matters so as now to have to do the urging of them to the act of vocal prayer in the prayer-neeting itself. Such scoldings are a bane to the spirit of prayer. Talk kindly, and expos-tulate with them about it before the meeting, or at some other time, and get them pledged to each oth rr. o keep such other in countenance, by each one "bearing his cross" in every meeting. This

Some minor matters are of importance : so dety. Some minor matters are of importance: have them sit well up together, that their voices, nave them sit well up together, that their voices may be heard distinctly by all in the meeting. The mumbling and undertoned prayers, which characterize so many places, are a weariness, and indicate a dead church. A sense of urgency and strong desire would cure them of that. It is nitiful to see how for matters source them of the set of th pitiful to see how few prayers some populous societies can raise—only three or four in many places, at most, and in some only two. Brother, did you never suspect that you and your church are "as dead as a door nail." Then, to give time for some aight sides or ton where in the hour for some eight, nine, or ten prayers in the hour (what we ought to expect) don't consume the time reading long hymns, making common-place remarks on the several verses, and then singing the long hymn. Three verses are enough at the the long hymn. Three verses are enough at the opening, and one, or two at most, at the intervals. And if surg by the people without having to look them up in their books, all the better; and better still; if the peaple are so trained and furnished that they can carry anything started without even "lining." Such ready practice makes a lively meeting. The most of the dead meetings I have witnessed have been talked to death. Interminable talk by the leader of a meeting, with nothing special to say, is a weariness to bear. with nothing special to say, is a weariness to bear, while the earnest ones are longing for a chance to pour out their souls to God. A few spirited, encouraging words here and there will do good ; but talk, talk, talk—superficial talk—what a folly

it is l Important things inter-depend and hang together: vitality and travail for souls will inspire a spirit of prayer; and such praying as I have indicated will promote life and successful labor in return. They react on each other. Every true pastor and living church have the elements and means of prosperity within themselves, by the help of the Great God, without bringing any body to help them. God can work by one as well as another. Let even the humblest member of as another. Let even the humblest member of a church wrestle and agonize in his closet with God, for the out-pouring of his Holy Spirit, and let all the members come often together for this purpose, and do the work which lies before them, and there cannot help being prosperity. Our fallen, sinful, infidel world needs churches saturated with the spirit of life. Nothing, under God, but such churches can rescue our sin-cursed

God, but such churches can rescue our sin-cursed world. May the living God multiply their num-ber. Amen. John CABROLL. ber. Amen.

ESCHATOLOGY.

The great doctrines that relate to the future des tiny of man, cannot but rest with ponderous weight on every serious and reflecting mind.

"Who can resolve the doubt? That tears my anxious breast; Shall I be with the damned cast out, Or numbered with the blessed ?"

There are some that speak of death as the reat unknown, or as taking a leap in the dark as if we had nothing certain in regard to our future and eternal destiny. As if all were a

his relation to God and elemity, remain in dark-ness? But while passing through life, and at the hour of death, may know whether he is born of God, or a child of the Evil One. Their character and destiny are in juxtaposition. The one on the right hand, the other on the left. To the one the Judge will say, "Come, ye blessed child-ren of my Father, inherit the kingdom prepared for you from the foundation of the world." for you from the foundation of the world." To the one on the left, he will say, "Depart, ye oursed into everlasting fire, prepared for the devil

and his angels." If the writings of Moses and the prophets were sufficiently clear and explicit, as to preclude the necessity of one coming from the dead, how much more so now we have our Lord and his apostles. This was written that we might beieve on the Lord Jesus Christ, and believing that we might have life through him. Here life and immortality are brought to light by the gospel. And though there may be some ambiguity in one of the words used to designate future punishment, Hades, yet the others are explicit, and Hades sometimes refers to it. I think there can be no question where it is set in antithesis to heaven, and where it is applied to the punishment of the rich man.

It may not be equally clear, when our Lord said to Peter, "Upon this rock will I build my Church and the gates of Hades shall not prevail against it."

I know some suppose that Hades here refers to death, but notwithstanding its ravages it shall not prevail against the Church. But is death an enemy opposed to Christ and his Church? It only removes its members from the Church militant to the Church triumphant, and if Christ meant death, would he not have used Thanatas and not Hades? It cannot be taken for the place of the dead in general, for the righteous dead are not opposed to the Church. Then, is it not evident, as Mr. Wesley and Dr. A. Ciarke have it, that it refers to the council and powers of evil spirits, held as it were at the gates of hell. Oishausen remarks, "The firmness of the building shows itself as such among the onsets of assail ing powers, these are here termed the $\pi v \lambda u \dot{a} \delta \eta c$, cates of hell. The abode of dark and destructive powers is often represented as a palace strongly fastened, thus marking its security and its for midable power; this war palace stands opposed to the holy temple of God, and it appears with all its powers assailing it, but not overcoming, for against adag is arrayed ovpavor or heaven, in says, "The only death that could threaten the Church would be extinction by the triumphant nostilities of the kingdom of darkness and evil." In Matthew xxiii. 15, which might seem a parallel passage since hell clearly stands there for the influence and party of the devil, the word is not Hades but gehenna. But I cannot but think in the present passage the two words run into one, and would not the word hell be much clearer to the English reader than Hades. In Revelations the word occurs four times. This book is so symbolic that it can scarcely be quoted in proof of doctrine, whatever may be its import in i. 18, vi. 8, in xx. 13, 14, it would be difficult to make the two verses harmonize if we take it as referring to the place of the dead in general, where all disembodied spirits dwell, for we are told that death and Hades were cast into the lake of fire which is the second death. Certainly, the spirits of the saints were not cast into the lake of fire. Some may say it is only symbolical, but it is the same language that is employed in regard to the worshippers of the beast, and the devil who led them astray, and the beast and the false prophets all had their portion in that lake, and were tormented day and night forever and ever. Would it not be much more in harmony with the Word of God, to take Hades as referring to the receptacle of demons, and the souls of those not registered in the book of life, for those only who are written there are exempt from the power of the second death. It may be asked where are the souls of the saints. St. Paul tells us 1st Thess. iv. 14, "And they that sleep in Christ shall God bring with him." As Dr. Dwight remarks, "When he comes to the final judgment, who are those whom God will bring with Christ at that time, certainly the bodies of the saints. They will be raised from their graves, and they cannot be brought with Christ. The only answer then is "He will bring the spirits of the just made perfect." He is spoken of as coming accompanied with his saints, Zech. xiv. 5, "The Lord thy God shall come and all his saints with him." And Enoch the seventh from Adam prophesied of these things, saying, "Behold, the Lord cometh with ten thousand of his saints!" Thus will God bring them from heaven, and united with their glorified bodies shall be admitted to their full fruition of bliss, enter the celestial city, and throughout eternity celebrate the praises of God and the Lamb. From the loose and undefined idea of Hades or an intermediate place, has arisen the perverted doctrine of purgatory. And there are some pro-testants who repudiate the doctrine of pur-gatory, and yet hold that the future character and destiny of man is not unalterably fixed at death, but under certain circumstances he may obtain pardon and salvation in Hades. And after the general judgment. may be admitted to the enjoyment of eternal felicity. And thus have they bridged the impassable galf. Olshau-sen, says, "The parable of the rich man and Lazarus does not describe their eternal state." He admits that " by the superior light of the gospel through Christ the darkness of Hades is dispelled. For faith in the Saviour leads the affluence of these "praying men and women" as reg nerate at once to his heavenly fellowship. temporary assistant editor of the Guardian, and who would have done so in more fitting lan-the English evivalists. Bramwell: nd John Smith, He that believeth on him hath everlasting life." (as one who cherishes a penchant for that kind or guage than I can command. Yet I am pleased to Dominion, please send to the undersigned an

reference to the evenlasting condemnation of which your work is being done, and in particular the rich man, inasmuch as the germ of love and on the article you have in a recent issue faith in love is clearly expressed in his words, 'I under the title which I have quoted at the head faith in love is clearly expressed in his words, 'I have five brethren, send to them.' He admits he is in torment, but he says compassionate love might have pity on him, for its respondent notes were not wanting in his heart." He says, "The Biblical doctrine of an intermediate state, in which departed souls remain until the resurrection enables us to see united in their destiny the non enables us to see united in their destiny the expression of the law's severity, with the ten-derness of forgiving love. Thus the state of these who had not come to a decision in favor of good or evil, in their relation to blessedness or misery is botter them is allowed by the states of misery is better than is allowed by the common view held by this parable." He takes most of the passages quoted by Roman Catholic authors to prove the doctrine of purgatory, to prove that pardon of sin may be obtained in Hades.

Godey in his notes on this parable evidently touches the same doctrine. He says, "The words comforted and tormented are not equivalent to lost and saved, absolutely taken. The gulf is an emblem of God's infloxible decree; only from the fact that this gulf cannot be passed at present, it does not follow that it may not be passed one day, by means offered to repentent

Jews. The sin against the Holy Ghost for which there is no forgivenesss in this world or that which is to come, is construed by them as to teach this doctrine. They admit that the sin against the Holy Ghost has never forgiveness. But that this is the only sin, all other sins may be forgiven in

the world to come. If we take Mr. Wesley's and Dr. Clarke's view of this sin, then if aun were rendered age it could not be applied to the then present and to come, not be applied to the then present and to come, to the future, or under the gospel; for a future provision would not be made for a sin that could not be committed in the future. The phrase was used by the Jews to signify that that should never take place in this world or in that which s to come, in time or in eternity, and this is confirmed by Mark who states it to be an exclusion from pardon, and exposure to eternal damnation. But there is not the most distant intimation that other sins may be forgiven in the world to come. The salvation of the gospel is a present salvation

In the parable of the wicked servant who was forgiven, but who would not forgive his fellow servant, Math. xviii-34. "His Lord was wroth with him, and delivered him to the tormentors, till he should pay all that was due." Olshausen says, "Asthe hard hearted servant did not act with a for giving spirit toward his follow servant, the sever-ity of the law fell on his own head. The $\phi v \lambda a \chi \eta$ or prison, is Hades or Sheol the general assembl-ing place of the dead, who did not die in the Lord, but all of whom it does not follow shall on that account sink into eternal condemnation. There is plainly such a thing as deliverance from the prison in behalf of some, and an ending to the connection of the parable. We must avail our-selves of that fact in explanation of the circum-stances here presented to us." He thinks there was penitence because he admitted the debt ; but did his Lord consider that true penitence. What were its fruits, he went and laid hold on his delivered to the tormentors, and the time of the termination of that punishment can never come. Math.viii.12,Christ speaks of the exclusion of the unbelieving Jews from the kingdom of heaven or the heavenly banquet: When the faithful shall sit down with Abraham, Isaac, and Jacob, but they shall be cast out, into outer darkness; Who can conceive its full import? He says: "Weeping and gnashing of teeth in the kingdom of darkness is parallel with the happy enjoy-ment of the feast in the kingdom of God, and is expressive of the most exquisite pain arising from consciousness of having missed the end of life ; is eternal truth." But he announces the king-dom here is not identical with eternal happiness, o neither is the weeping and gnashing of teeth identical with eternal punishment; we can only regard it as the state of suffering in Sheol or lades. He then refers to the rich man in hell "That very possibility is not here to be denied to rejected Israelites." Yet after all their con-fident assertions, they rest on mere inference, they have not one direct text of Scripture in proof of their doctrine. Dr. Ebraid, who wrote the commentary on

Hebrew as a continuance of Olshausen's com-mentary, evidently holds the same views. In Heb. x, 26-27, he says: "The Scriptures hold threefold destiny after death. He who as one a threefold destiny after death. The who as the continuaty of the state of the stat asleep in Jesus comes not into judgment, but goes to Christ in heaven, 2nd. He died without being born again, but yet with positive unbelief, consequently without having an opportunity of believing, goes into the place of the dead, into lades. He belongs not, however, to those whose sing are forgiven, neither in this life nor in the life to come, but is judged on the last day according to his works; and if he has perseveringly striven in well-doing after immortality, he will be second among the number of those sick ones for whose healing after the final judgment are the leaves of the tree of life. There is for him, therefore, in the interval between death and the resurrection, no fearful looking for of judgment. Brd. But he that has had the opportunity of obtaining faith, and with persevering obstinacy, has put this opportunity away from him ; and further, he who has attained to faith, and yet has fallen away, goes into Sheol or Hades, but with the certain consciousness that the judgment and condemnation awaits him ; and that eternal fire is prepared for him, which shall consume the adversaries of God. He concludes that it is time indeed that this Biblical doctrine of the state of the soul after death were again preached to the congregations : for the common, hard and truly unscriptural doctrine, which knows nothing further after death than happiness or condemnation, in its practical effects is mischievous. It may be that some think with him, that this loctrine has not been fully developed. Certainly, t has not yet been proven." These commentaries are recommended to our oung ministers, and probably studied by some of them more than our own Methodist authors. Is it to be wondered at if some should become shaken and unsettled in their minds, on the doctrine of future and eternal punishment, when passages that we have considered as referring to the future and fixed state of the soul after death are asserted to be only temporary, and may be reversed ? There is one text in our Revised Version in its ltcred form that seems to favor this view, 2nd Peter, ii.9. The Authorized Version reads : And to receive the unjust unto the day of udgment to be punished." Thus like the angels that sinned are cast down to hell, delivered to chains of darkness unto the judgment, and to receive their final punishment. But in the Revised Version, it reads : "And to keep the unrighteous under punishment unto the day of judgment." And those who believe in Hades as a place of temporary punishment, may quote this text and tell us, they are only reserv ed in punishment unto the day of judgment, and then the prisoner may be released. But no such application could be made of the t-xt in the old version. I hope as Methodists, and Methodist ministers, we shall abide by the old land marks. and not be carried away by divers and strange doctrines, by the writings of men the tendency of which is to deceive. It is very plain from the teachings of God's word, that the means and opportunities of salvation are restricted to the present life. Behold, now is the accepted time ! Behold, now is the day of salvation 1 This is the day in which we are to work, death is the night in which no man can work. Here then we are commanded to work with all our might. For there is no work, nor device, nor knowledge, nor wisdom, in the grave or Sheol, whither thou goest. At the judgment seat of Christ we are to receive according to the deeds done in the body, not after the soul leaves the body or in Hades then that which is holy will be holy still, and that which is filthy will be filthy still ; the wicked are driven away in their wickedness. There remainsth no more sacrifice for sin, the ntercession has ceased, the unfruitful tree is cut lown, and cast into the fire. Now, only now, against that hour,

of this letter.

When some years ago I had the privilege you now enjoy of looking over a considerable portion of the religious press of the day, I-was struck with the idea that the religious press was in many instances not religious enough, too much ielding to the prevailing sentiment of the day, both political and religious ; editors seeming to hold their best ear towards the hum of public opinion, and to be guided fully as much by the spirit of the age as by the spirit of God.

the age as by the spirit of God. Your article has the right ring in it, the ring of faith in God and his word, and the paramount importance of the God ward aspect of public events. The prominent pulpits, and leading religious papers, would more blessedly lift public opinion to its right plane, if, like a certain great leader of public opinion in former days, the preacher and the editor would go often and stay long on the mount of Divine Communion, and when they come down. "see that they make all when they come down, "see that they make all things according to the pattern shown them in the holy mount." B. SHERLOCK.

" BRITISH MORALS."

No. 2.

The impression produced by this communica tion will be one of greater or less regret, and of question whether its general tone is calculated o promote the advancement of perfect love. The sincerity of the author's motives, and the well-meaning of his intentions none who know him can for a moment doubt. We have, how-ever, to deal with the publicly-expressed sentiments, apart from the personal excellencies of

the writer of the article. Having done with Great Britain, the author turns to Canada, and informs us that he has made diligont enquiry on every circuit he has occupied, especially within the last twelve years, concerning the fidelity of his predecessors, in fulfilment of this special department of a Methodist minister's duty. Not a very graci-ons search as things are commonly viewed, and the information gleaned thereby commonly unre-liable ; but, on this occasion, "facts " have been btained.

The "predecessors" are ranged under several elasses: 1. The faithful "very small." 2. "Appeared studiously to avoid." 8. "Set themselves against it." 4. For certain insuficient reason have let "unbelief, prejudice, and the Devil have their own way." 5. Scoms to cover a special and individual case. "Some hallow novice in divinity has, perhaps, held forth quackery, and a poison, calling it " the balm of Gilead," and men have been hurt or falsely healed, and because this orthodox and learned "Doctor of Divinity" will allow patients to linger on in chronic misery from the disease of depravity, rather than bring forth the genuine nedicine for their healing and salvation.

It must have taken these " predecessors " by surprise to have found themselves condemned, nd classified, and proclaimed where ever the GUARDIAN circulates. It must form a curious, if not a pleasant matter of wonder, as to which class each is assigned (pre-eminently class 5)and this the more, seeing that every year each ministerial character has been subject to open challenge in District Meeting and Conference.

"Does he believe and preach all our doc-trines?" And, in the event of no objection being offered, it certainly seems no more than reason able that some note of warning of a coming public condemnation should be given, some opportunity of explanation and defence afforded. there but one side to this question, so as to render ony other view than the one presented needless? Do the fields of labor in which these toiled reveal-as surely ought predecessors " be the case, if the assumptions contained in this article be true—" great moral failure?" If Christian faith and morals remain in the Churches, in any measure, it must be due to some unexpected element of power in word and doctrine. Can it be, after so severe and sweeping a denunciation of these ministers, some important element of Christian unction has been over-looked and ignored? What if some such expressions of opinion on the part of these ministerial "predecessors" had been reported? "In what manner should we preach sanctifica. tion?" Scarcely at all to those who are not pressing forward. It behooves us to speak almost continually of the state of justification, but more entire sanctification. W ments would have been placed under one of the five classes, and yet the sentiments are sub-stantially Wesley's own expression. We are not defending them here, only quoting, by way of illustration, the point that men, whose hearts are unquestionably sound, may entertain, express, and even carry out in action, opinions that others deem very unsound and condemn-atory, showing that gentleness, meckness, and sobriety of expression, should always attend the prosecution of "perfect love," and most specially when the character of others is in question, and about to be given to the wide, wide world. The closing part of this communication, "British Morals," embraces a very wide field. The gospel ministry is called to the front, and those who profess to preach Christ have indicated to them certain evils, from which they are to cease, prominent among which is enveloping Christ in "mists of metaphysical lies" (expressions far better avoided than introduced in connection with the commendation of " perfect love"); and there are some other things which it is implied are absent from the hearts of "those who fill the pulpits of Christendom;" and if these, and a hundred other evils, were corrected, then will come the great desideratum for which every true lover of God and man has long yearned. It may be that some, while standing in the presence of this grand arraignment, may think of one grand preacher, concerning whose qualifications there can be no doubt, who complained of his audience as being like " the deaf adder who would not listen to the voice of the charmer," " as stretching out his hands all the day long to a disobedient and rebellious generation," who likened his congregation to "children sitting in the market place," impervious to all forms of appeal," and who prophesied of days when " the love of many should wax cold;" and of another who wrote concerning certain results of his ministry, even weeping, and who spake of times whe hearers in the midst of clearest light would give head to seducing spirite," and " depart from the faith." It is, after all, a question by no means settled, that ministers are as opposed to "perfect love" as the communication affirms. They may conclude, in many instances, that an effective ele ment in its promulgation is its embodiment in works which men shall see as they see light, and taste as they taste the sweetness of honey, or the seasoning salt, and in its doctrinal presenta-tion, the avoidance of censoriousness, and the very appearance of scolding in preaching or writing. Wesley's own rule ever kept in mind :----"Preach it by way of promise, drawing rather than driving,"—a spoonful of honey wins more flies than any amount of sour. **OBSERVER.**

Hand to call them, are the wealth and life of a Put he says, "In this parable there is no possible work, on the spirited and efficient manner in be called upon to take some part, however humble, in expressing in this public manner the deep, heartfelt sympathy of this community for the bereaved family of the late President, and the stricken American nation. Feelings of sadness accompany our thought of the termination of

the earthly career of any individual. though he be of few talents, of feeble acquirements, of humble social position, and has overpassed the allotted span of three score years and ten. But how are those feelings of sadness intensified when we behold a man of brilliant gifts, who has fought his way against all obstacles to scholarly attainments, to an unsullied character,

and to a position of honor among his fellows, then cut off in the high noon of glowing hope and manly strength. At such a sight both men and angels weep, and over the grave of such an one we raise the fitting monument of a broken shaft of white marble. How replete with wis-dom, and how full of the poetic beauty of sad-ness was the custom of the ancient Greeks who performed the funeral rites for the corpses of their dead youth at early morn, so that the gladsome rays of the rising sun might not look upon the face of so melancholy a spectacle. But, sir, when the life thus broken off in the midst of

manhood is of no less a personage than hum who has been so recently raised by the free choice of fifty millions of people to the highest position the world can bestow, and at a time when he stands on the very threshold of office, with the noblest aspirations and promises most hopeful of usefulness to his beloved country when

the life thus broken off is that of the great, the good, the heroic General Garfield; broken off, too, by the wilful act of another, lanatic or fool though he be, words fail us to express the depths of our grief and horror at the event, and our sympathy for the bereaved family and nation. On such an occasion there is no room for the differences of creed, of poli-tical opinion, or of nationality. It is a time only for one human heart to speak to and feel

for another. But, sir, between these two likely to occur. The Canadian and the Ame-rican nations have many things in common—of one blood, of one language, of political institu-tions not very dissimilar, of commercial interests in many respects in common, of one Christianity; living side by side, brothers in deed and in truth, no calamity can happen to the one without the other feeling it alike. I well remember

that on a former similar sad occasion the sorrow felt and expressed by our citizens seemed to have been as deep and as genuine as that of the Ame-ricans themselves. I doubt not, if the case were eversed, and some overshadowing misfortune should happen to us—as happen it may—our brothers to the south would put shoulder to shoulder, and help us to bear our trouble. The sorrowing heart speaks few words. Amid the sad circumstances of this gathering I beg to move this resolution.

Our Church Mork.

CHURCH RE-OPENING AT DUNDALK.

DEAR SIR,-Believing that everything connection with the prosperity of our work is interesting to the readers of the GUARdian, I subjoin a brief account of our church re-opening in Dundalk. Allow me to say, by way of explanation, that the village in question is situated on the Toronto, Grey, and Bruce Railroad, is twenty-six miles north of Orange ville, and is the most southerly circuit in the Owen Sound District.

Nine years ago the spot where the principal part of the village now stands was an unbroken wilderness; now it is a place of 600 inhabitants, containing three churches, twenty stores, a bank, a lawyer's and doctor's office, a land agency, two grist mills, three saw mills, a woolen factory, tannery, oat mill, stave factory; and it is rapidly growing and prosperous place.

Two years ago-through the energy of my predecessors, Rev. Messrs. Williams and Glazier assisted by an appreciative and generous people --a church, which had been built upon the Toronto and Sydenham Gravel road, was moved three-fourths of a mile, so that it might stand in the centre of the village, and the logic of events vindicated the course pursued, for the congregation rapidly increased, and I had not sen here long before we found the church utterly insdequate to accommodate it. So we concluded, though not without misgivings, upon

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authorization to enter their names on this list of benefactors of the Institute? The questic, sometimes comes to us, who are in this work, Where are all the Methodists who used to send their thousands of dollars to the Pointe-aux-Trembles Institute when it was non-denominational? That Institute was doing good work then, and its grand work, now that it is Presby-terian, is cheerfully recognized; but is Meth-odism, the largest branch of Protestantism in Canada, unable to support, by itself, an efficient and properly managed institution in this imand properly managed institution in this im-portant department of Missionary work?

If any parties are desirous of seeing how the interests of l'Institut Methodist de Montreal, educational and financial, are managed, let them send for a report, which will be cheerfully forwarded. WILLIAM I. SHAW, Treasurer.

ONEIDA INDIAN MISSION.

STATEMENT OF COST OF REPAIRING THE MISSION CHURCH, BILLS PAID AND BALANCE ON HAND, &C. There is an end to almost everything. By the divine blessing we have at last succeeded in getting the Indian Church on the Oneida Mission so far repaired that it is a much better Church than it ever was before it was nearly destroyed by a great storm, more than one year ago. All is now done, except the painting, which we expect to have done this automn. With your permission, we will give a short synopsis for the GUANDIAN, of the cost of repairing said Church, up to the 23rd July, 1881 :

Cost of repairing Church..... \$295.47 INCOME. Deid he Miniman Rociets 100

Paid by the Indians and whites, includ- ing collection at Church re-opening From Missionary Society	206,93 100
Total income Cost of Repairing	\$306.93 295.47

Balance on hand..... \$ 11.46 After paying up all demands in full, including expenses connected with repairing the Church, expenses connected with repairing the Church, and deducting expenses connected with holding three tea-meetings, we find we have on hand a balance of \$11.46, with no Church debt. The next thing to be done is to paint the Church, which will cost from \$50 to \$75. If any of our friends outside the mission will lend a helping hand to these worthy Oneida Indians, towards, idiat the mission with them will aiding them in painting their Church, they will do a very good thing. The Oncidas are on the whole a noble band of Indians, are doing much to help themselves ; they get no annuity from the Government.

When we commenced to raise money, about one year ago to repair the Oneida Church, the prospects were rather dark. Long trials incident to the life of an Indian missionary, which none can know without their experience, and through a can know without there experience, and through a year of much tribulation, affliction, and death in the family, we worked on with prayer, and faith in God, believing it could be done, and God has answered prayer, and honored our faith in a cov-enant-keeping God. To him be all the glory ! The finale of all this is, we hope, now after all we have done here, and what is to be, and must, and check here done here it mill bot he and shall, by God's help, be done, it will not be said, as it was once said upon a certain time and place to accomplish a purpose, that the missionary, now at Oneida, when on a certain Indian mission not one hundred miles from the city of Brantford, was doing nothing and the work on said mission was going down, and that his work always did go down.

did go down. Though on this very mission of which it was said nothing was being done, the missionary who had charge of that mission for six years, had succeeded in repairing the mission church at a cost of \$361, and paid of this amount \$291, leaving a bill of only \$70, which he would have paid off, had his request to remain one year more here granted.

paid oil, had his request to realize been granted. It does seen to us that simple justice is only a right that every man who does his duty has a right to claim and expect, even though he may be only an Iudian missionary. E. HURLBURT, Missionary.

GRAVENHURST.

Mn. EDITOR,—Allow me to correct an error which appeared in the Grandian of 21st nlt. Many will be pleased to learn that the church which we lost by fire, was not at Gravenhurst, as stated, but at the village of West Graven-hurst, about two miles distant. The building concluded, though not without misgivings, upon the part of some, that the building must be enlarged. We, therefore, resolved to build an addition of twenty feet, which we thought would it was not completed, as it had yet to be plastered. It was not debt and valued at \$200. As there was no insurance, and the appointment being but.

We may a place provide beyond the grave, Beyond the power of hell, or spirits hide. S. C. P.

DISAPPOINTING DISCUSSION.

DEAR BRO.-Allow me to congratulate you, as one who once occupied a similar position, that of

SYMPATHY WITH A SORROWING NATION.

The following resolution, passed at the Meeting of Citizens, called by the New England Society, in this city, on the occasion of the amented death of President Garfield, with a report of the speech made by Mr. S. H. Janes, in moving it, has been handed us for publication. Ed. Guardian.

Resolved .- " That this meeting, composed of subjects of Queen Victoria and citizens of Foronto, as well as citizens of the American Republic, desire to express to the people of the United States the universal feeling of sympathy entertained in this country for the sad conlusion of an abominable crime which has deprived a great country of itshead, and plunged a whole nation into mourning. The geographical division of the two countries forms no barrier to the natural and human overflow of sentiments of sorrow for a great tragedy."

It would have been better if the duty of mov. ing this resolution had been entrusted to another

give ample room for the present. The repairs having been completed, the church was re-opened for the worship of God on Sunday, September 18th. The Rev. Charles Fish, Chairman of the Owen Sound District, preached in the morning and evening, and the the Rev. J. S. Eakin (Presbyterian minister, of Dundalk), preached at 2.50 p.m. The sermons will long be remembered here, not only because of the chasteness and beauty of their thought and the felicity of the language by which they were expressed, but also because they were preached "in demonstration of the spirit and of power," and, as hearts were thrilled with the melwing influence of the sanctuary, many were ready to make their own the words of the disciple Peter, and say, " Master, it is good for as to be here.'

There was a large gathering on Monday evening at the "harvest home" festival, which was held in connection with the church re-opening. After partaking of the sumptuous tea, provided by the ladies, and singing and prayer, J. J. Middleton, Esq., Reeve of Proton, was called to the chair, which position he filled with singular ability. He first called upon the Rev. Mr. Fish, to make an endeavor to wipe out the church's indebtedness, amounting to three hundred dol lars; and after about forty minutes of earnest effort, in which time he demonstrated he was eminently qualified for the work in hand, the secretary was able to report, that not only was the amount all raised, but also thirty-six dollars over and above what was required. After Mr. Fish had so nobly performed the part allotted to him, the chairman called upon, successively, the Rev. Messrs. Eakin and Philp, who gave eloquent and practical addresses. The proceedings were enlivened by the interspersion of appropriate pieces by the choir, in the rendering of which its members reflected equal credit upon themselves and the Church which they epresented. We have now in Dundalk a church 56 x 26.

nicely painted, with the altar, and pulpit, and choir platforms-the latter of which is behind the pulpit-tastefully carpeted with first-class Madras carpeting, and the , whole building though plain, is chaste and neat.

The Dundalk Circuit now consists of the village and three other appointments, all of which are within a radius of four miles and a half of the village, and, as it is a place which, from the advantages of its location, must, almost of a certainty, ncrease to a town, its inhabitants are looking forward to its being, ere long, by the blessing of God, one of the desirable circuits of our work. AUSTIN POTTER.

FRENCH METHODIST INSTITUTE, MONTREAL

The following contributions are gratefully cknowledged as the first donations for the present vear :---

Rev. S. Jackson, Frelighsburg Miss De Kain ville, Montreal G. S. Miller, Brighton..... securing a permanent Sustentation Fund, a subscription list having been opened, and several gentlemen, with the Hon. Senator Ferrier leading, having subscribed \$50 or \$40 as annual subscriptions, payable in two instalments. The neatly engrossed parchment has spaces for sub-scriptions of from fifty down to five dollars, and is designed to contain enough pledges to guaran. tee the maintenance of the institution. If this can be secured, the Directors would have great satisfaction in announcing their independence of Missionary aid, although, of course, assistance from the Missionary Society is as legitimate for educating Frenchmen as for educating Japaness or Indians. The pledges mentioned are given givon with the condition that they are released either by the closing of the Institute in Montreal, or by ix months' notice to the treasurer.

of recent date, we fear that we shall be unable to rebuild. 🔸

Since our coming here last Conference, we gratefully acknowledge the prosperity which has attended us. We have secured a very comfort. able and commodious parsonage, which together with improvements cost from \$700 to \$800; the greater part of this sum has been covered by subscriptions.

The Ladies' Aid, a noble band of women, have furnished the personage throughout and are free of debt. Toward this object they gave an iceream social and an excursion on the lakes which netted \$50.

What we want most now is more spiritual life and power, for this we are working and praying. May the Great Head of the Church grant it ! T. DUNLOP.

WALKERTON FINANCIAL DISTRICT MEETING.

The above-named District Meeting was held the Mildmay Methodist Church. Twelve ministers and five laymen were present. A resolu-tion was unanimously passed, expressing sympathy with the Chairman of the District, the Rev. Wm. Tindall, on account of his impaired health, and the prayers of the brethren for his safe return from beyond the ocean, and his full restoration to health.

The Rev. E. S. Rupert, M.A., was elected, by ballot, to preside over the meeting, who dis-charged his duties in the chair so as to elicit the warmest thanks of his brethren. The various items of business were rapidly and carefully attended to.

In the evening, addresses on the subject of "Holiness " were delivered by the Revs. D. D. Rolson, T. Culbert, J. Greene, and N. S. Bur-Rolson, T. Culbert, J. Greene, and A. Softwash, to the congregation. The presence of the Master was with us. N. S. BURWAGH.

LITTLE CURRENT.

Our missionary at Little Current is engaged in where the late Thomas Hurlburt met death at his post. We write to enlist practical sympathy on the part of those who love our Zion and revere the name of that great and good man whose remains lie just outside the village, and whose labors have blessed the Mission. Will our read-ers have "a share in the concern" and help our earnest brother, Rev. J. R. Gibson, who is engaged in erecting a substantial stone structure, to be called, in memory of the deceased minister above, the "Memorial Church." Subscriptions Subscriptions to be sent to Rev. J. R. Gibson, Little Current, Manitoulin Island, Algoma, Ont. J. ANDERSON.

BRAMPTON DISTRICT SABBATH-SCHOOL CONVENTION.

The Convention for this District, presided over by Rev. W. R. Willoughby, M.A., was held in the Church, at Streetsville, on Wednesday and Thursday, 28th and 29th ults. The first subject, "THE MUTUAL RELATION OF THE CHURCH AND SCHOOL,

was introduced by John Brownell, Esq., of Orangeville, in a well-prepared and forcible address. After discussing the subject the following resolution was unanimously adopted : "That it is the duty of parents to bring their

children to the public service, at least once on the Sabbath day; and we regard it also as the duty of ministers to frequently address the children and young people on the subject of personal salvation.

The second subject,

'THE TEACHERS' PREPARATION FOR THE SABBATH-SCHOOL,"

introduced by Rev. Calvin Shaw, elicited various opinions, and a good deal of discussion. Some brethren thought the better way was, after making all possible preparation at home, for the teacher to jo to his class with the *Banar*, or whatever other help he might use, in his hand

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and use it throughout others. I think the major-ity took a different view, and thought that noth-ing of the kind should be used in the school. This discussion was the basis of another resolution.

"That we recognize the importance and necessity of prayer and previous study of the lesson in the Teacher's preparation for the Sabbath-school, so as to go to the class with the vord of the Lord in his heart, and the Bible, only, in his hand." An excellent address was delivered in the

evening by Rev. M. B. Conron, directing the aim of children and young people to something higher than they at present possess. This was highly appreciated. Another address on amuse-ments followed by Rev. T. R. Reid, and a third to parents by James Graham, Esq. During the evening meeting, the choir of the Church gave in very good taste, several suitable pieces of

music. William Watson, Esq., of Weston, introduced the subject of

TEACHING THE CATECHISM

in our schools, stating that in the school of which in our schools, stating that in the school of which he is superintendent, they pursued the course directed by our Book-room publications, and would thereby get through, in a comparatively short time, a large portion of our first and second catechisms. It was generally thought by members of Convention, that we ought to have the Catechisms taught in all our schools, even should it be necessary sometimes to omit the International Lessons. It was urged that it was of the first importance to have our Sunday-school scholars well grounded in the doctrines of our own Church. Other denominations never omitted this. For this purpose nothing is better adapted than our Church Catechisms. Two other resolutions were passed embodying the views entertained by the Convention :

"That we see the necessity of adopting some means by which the children of our homes and schools, who give evidence of being subjects of divine grace may be recognized as members of our Church, and recommend that all such be formed into classes, or be brought into the regular classes where proper attention may be given them."

"That in the opinion of this Convention some plan should be adopted whereby the scholars in our Sunday schools may be regularly taught the Catechisms of our Church." J. H.

OMITTED FROM THE MINUTES.

By some oversight, presumably not the Secre-tary's, nor the printer's, nor the District Secre-tary's, nor the Statistical Committee's fault, the names of two subscribers to the Superannuation Fund, on the Orillia Station, are omitted from the Minutes : Mrs. Mercy Moffatt, \$5.00; Thos. B. Mitchell, \$4.00. S. P. Rose.

The Righteons Bead.

THE REV. WILLIAM HAWKE.

Our lamented Bro. Hawke was born in the own of Lostwithiel, Cornwall, England, August 21st, 1824. He was religiously educated in a Christian home, and in the Wesleyan sanctuary and Sabbath-school. He was led to Christ and to a consciousness of His salvation in the 14th year of his save through the preaching of a year of his age, through the preaching of a youthful companion, now the Rev. Richard Whiting, of the Montreal Conference. He was faithful in the use of the means of grace, and early became an earnest worker in the Church, giving marked evidence of personal adaptation t > x wider sphere of usefulness, as well as of the call of the Master. It was not, however, till 1854, some time after he came to Canada, that he entered the ministry of the Wesleyan Methodist Church. Being judged worthy, and to meet the urgency of the Connexional work, he was ordained for special purposes after two years' probation. The circuits he successively travelled were Sarnia, Chatham, Florence, Wardsville, Kingsville, Ridgetown, Clinton, Mitchell, Howick, Glanford, Waterdown, and Grimsby. His marked business ability was laid under contribution for the successful prosecution of the financial responsibilities of a Superinterd-ent, and was also utilized in the position of Financial Secretary, which he satisfactorily filled for ten years. In spirit he was devout, cheerful, and earnest, and eminently conscientious and faithful. He was emphatically "a brother beloved " of his ministerial brethren, as

work, being able to count by the hundred those whom he led to Christ, having seen on one cir-cuit alone three hundred souls added to the Lord. His great love for souls led him to labour arduously for their salvation, and faithfully to deliver the messages of Heaven. And long will his earnest words linger in the memory of those to whom he ministered ; and, doubtless, will yet prove to be "bread cast upon the waters that shall be seen after many days," for, "he being shall be seen after many days," for, "he being dead yet speaketh." As might be expected, after such a life of devotedness to God, faithfulness in the discharge of duty—a life of faith and love and humble piety, Bro. Hawke died well. His last hours were hoars of great peace of mind and joy of heart in anticipation of seeing his Saviour and resting at home. His last illness was of short duration, but productive of exeruciating pain. duration, but productive of exeruciating pain, which he bore with great patience and Christian fortitude. Not a murmur escaped his lips. Al-though very anxious to live, that he might labour for God, yet he calmly resigned himself to the will of his 'Master, saying,' several times,' For me to live is Christ, to die is gain." As the me to hve is Christ, to die is gam. As the end approached, and the shadows of cternty fell around him, a solemn awe seemed to fill his mind,as he repeatedly exclaimed, "O the infinite solemnity of death !" But in a little while the darkness passed away, and looking upwards he smiled: and 'said; "I feet 'Jesus is precious, and I'll praise him when I get through the pearly gates." Then turning to the Rev. G. W. Calvert, who stood by his bedside, he said, "I am so glad you have come to see me; God bless you, my brother; tell my brethren at the approach-ing Conference that you saw one of their mean-bes pass into eternity trusting alone in the merits of Christ. My work is done, and I'm going home to rest forever." In the midst of all his suffering, and the near approach of death, he was not forgetful of his family, consisting of a wife and ive children (two sons and three daughters). "True to' the'last, 'his' unselfish nature that had manifested itself through life in his dealings with others, now, more than ever end approached, and the shadows of cternity fell his dealings with others, now, more than ever was seen in his tender regard for those who loved him, and whom he loved, and who wera dependent upon him. After giving a few direc-tions about some worldly matters, he affectionately embraced his loved ones, and commended them to God. Then, with alternate prayer and praise upon his lips, ho rapidly sank into the arms of death, and, without a sigh or groan, he fell asleep in Jesus. fell asleep in Jesus. The services connected with the funeral of our valued fellow-labourer were conducted by the President, Rev. John Wakefield, and the Rev. W. S. Griffin, Chairman of the District, the latter of whom preached an appropriate and able sermon. Many of his ministerial brethren mingled with the vast assembly, and fully sym-pathized with the prevalent feeling that a good man, and an able and successful minister, was summed from labor to reward all too soon. were it not that we know it is the Master who has said to him, "Come up higher."

poured forth "-he sought and found peace in Jesus Soon after his conversion he was appointed class-leader at Penville, and his subsequent course proved the appointment in the highest degree judicious. After the union he was one of the leaders at Black's; which position he held until his death. Several of his children were converted in the revival at Black's last winter; and at the time of his death he had the satisfaction of knowing that of his death he had the satisfaction of knowing that his whole family, except the two youngest chil-dren, were members of the Methodist Church, and on their way to heaven. In June, while driving out to attend to business, his horses ran away, and throwing him violently from the wagod, injured him internally. His sufferings were exeruciating, but amidst them all he never murmured. His experience was rich." Again and again he told me that "Christ was precious to him" that there was that "Christ was precious to him," that there was not a cloud between him and God," and that he was "as certain of heaven as if already there." Brother Richardson was one of the most upright and truly conscientious men that I ever knew, and in his death his widow is left to mourn the loss of a kind and good husband; the family, an excellent and indulgent father; the neighbors, a respected and true friend; and the Church, an honored, useful, and devoted member. We have this con-

solation, "our loss is his gain." I know thou has gone where thy forches is starred With the beauty that dwolt in thy soul— Where the light of thy loveliness cannot be marred, Nor the heart flung back from its goal.

H. S. MATTHEWS.

MARGARET SMITH.

Relict of the late Philip Shaver, and subject of this memoir, was born in the township of Glandford March 3rd, 1809; and departed this Life at her own residence, township of Ancaster, 20th June, 1881. Mrs. Shaver, was the daughter of Jacob Smith. Mr. Smith immigrated to this coun early stage of its history he, with his family, had to endure the hardships incident upon setting in a new country and hewing out for themselves a home in the forest. In those days of hard pio-near work religion was the star and conferr of neer work religion was the stay and comfort of the family. The rude cabin was always a welcome home for the man of God, who went dispensing the word of life. Mr. Smith, for forty years, fi' d the responsible and honored place of class-leader in the Methodist Church. As would be expected, in such a home and with such parents, Mrs. Shaver received an early education, the fruit of which was not lost on her, for while yet young she was converted to God, and realized the blessed heart experience of his saving grace. She was married to her husband, who fell asleep in Jesus twelve years before her, on March 3rd, 1831. With him she labored in building up a comfoi table home and substantial material prosperity, and in the educa-tion of her family. She brenght her children up in the fear and admonition of the Lord. And they in turn showed the unspeakable vine of godly training given in childhood, by practically giving

their hearts to God. Of her it may be said pre-eminently, 'She walked in the fear of God.' Her piety was inner and satisfying. She knew whom she believed, and had the worth of the religion of Christ always with her. Also, she always evinced a warm it r-est in the welfare of others, and heartily rejoin d in the extension of the kingdom of God She lovid in the extension of the kingdom of God. She loved the ministers of Jesus, as many still living c n testify. It was very entertaining to hear her tesh of them, one after another, as she remembered them, from early life up. She loved the people of God, she loved the honce of God, and the means of grace. In her later years she had to bear, is addition to her widowhood, the burden of impaired and enfabled health , but with a medineer or and enfeebled health; but with a meckness and quietness born of entire trust in Cheist, she filled up the measure of life and ripened for heaven.

Her last illness was short; and as she lived so she dicd, "In the Lord." Six children, two sons and four daughters survive her. May they all live the life of the righteous, that their last end may be like hers.

may be like hers. Her remains were laid in the Shaver burying-ground beside those of her husband, there to await the resurrection of the just. "Blessod are these who have part in the first resurrection."

CHRISTINA JOHNSTON.

The subject of this sketch was born in Inverness, Scotland, and removed to Canada while quite young. She was of Presbyterian parentage and was a consistent member of that Church, which has had such a glorious history in the past, and which is potent to-day for incalculable good. She was united in marriage to her now sorrowing husband by the Rev. Wm. Savage, then stationed on the Florence Circuit, a mau of wen as by the multitudes of people among whom he laboured. As a preacher and pastor he was "a workman that needeth not to be ashamed, rightly dividing the Word of truth." He was more than ordinarily successful in evangelistic work, being able to count by the hundred there blessing to both, she proving herself a help-meet not only in temporal matters, but in spiritual things; her strong common sense and allegiance to God's cause enabled her to look upon the hopeful side of things, and often did she by her wise council encourage and strengthen the hands, not only of her partner of but God's people gener-ally. She united with Dawn Centre Church in ally. She united with Dawn Centre Church in the year 1879, the Church of which her husbaud was a member; her influence had a great deal to do in the conversion of some of her children, i. c. ect n.r.'h pell Cry cos at Dawn Churc conducted by the writer and Rev. C. Teeter, in which many were savingly converted to God. Her piety was unostentatious but genuine, her path that of the just; her last illness was short ; her experience was joyous, again and again she exclaimed, "glory ! glory ! glory !" Death had no sting, the grave no terrors. It might be truly said of her, she rejoiced with a joy unspeakable and full of glory. About noon on the 4th of March, 1880, in the 37th year of her age, sister Johnston fell asleep—safe in the arms of Jesus— leaving behind to mourn their loss, a husband ard eight children. May God bless them, and grant that they meet her again who through faith and patience now inherits the promise, is the prayer of John TENER.

THE CHRISTIAN GUARDIAN.



HUGH RICHARDSON (BOND HEAD CT.) Brother Richardson was born in the county of

Brother Richardson was born in the county of Wicklow, Ireland, May 25th, 1819, and died in the township of T.connseth, July 30th, 1831. In 1826 the family immigrated to Canada, and making their home in Tecumseth, were among the earliest settlers of that township. His parents were members of the Church of England, but attended divine service in connection with the Methodist Church, both in Ireland and Canada. But though Brother Richardson was brought up under these influences and lived a strictly moral life, yet he was a stranger to saving grace until life, yet he was a stranger to saving grace until 1854. During that year, in a series of services held by the Rev. James Caswell, of the London Conference—but at that time (previous to the union) of the New Connex on, and whose name, through this section of country is as "oi. tment

MARTHA DULMAGE.

The subject of this brief memoir was the eldest daughter of James Wilson, and was born, at Heckston, in 1812. Her grandfather was a United Empirs Loyalist, and was among the first settlers of this part of Onterio. His house was a preaching place and a home for the pioneer Methodist Ministers. In 1833, Martha Wilson became the wife of

John Dulmage, and witsolt became the wite of John Dulmage, and with the exception of three or four years in the early part of their married life always lived within sight of the place of her birth. In the spring of IS60 she was converted to God under the ministry of Rev. D. C. McDowell, and became a member of the Wesleyan Methodist Church. Her Christian life was ex-umplement. She was an effectioned with a hid emplary. She was an affectionate wife, a kind mother, a true frieud, and was greatly attached to the Church of her choice. Toward the close of life ahe suffered much, but was patient and generally quite cheerful. For a little time her mind was clouded as the tabernacle of clay was crumbling; but the cloud was soon lifted and she fell asleep in Christ, on Tuesday, March Sh, 1881. Her end was not only peaceful but triumphant. On the Thursday following the writer conducted the funeral service, preaching from Rev. XIV, 13. "Blessed are the dead which die in the Lord." and a large concourse of friends followed her remains to the South Gower burying ground where they were laid away in hope of a glorious resurrection. W. PHILP.

SAMUEL ROBINSON.

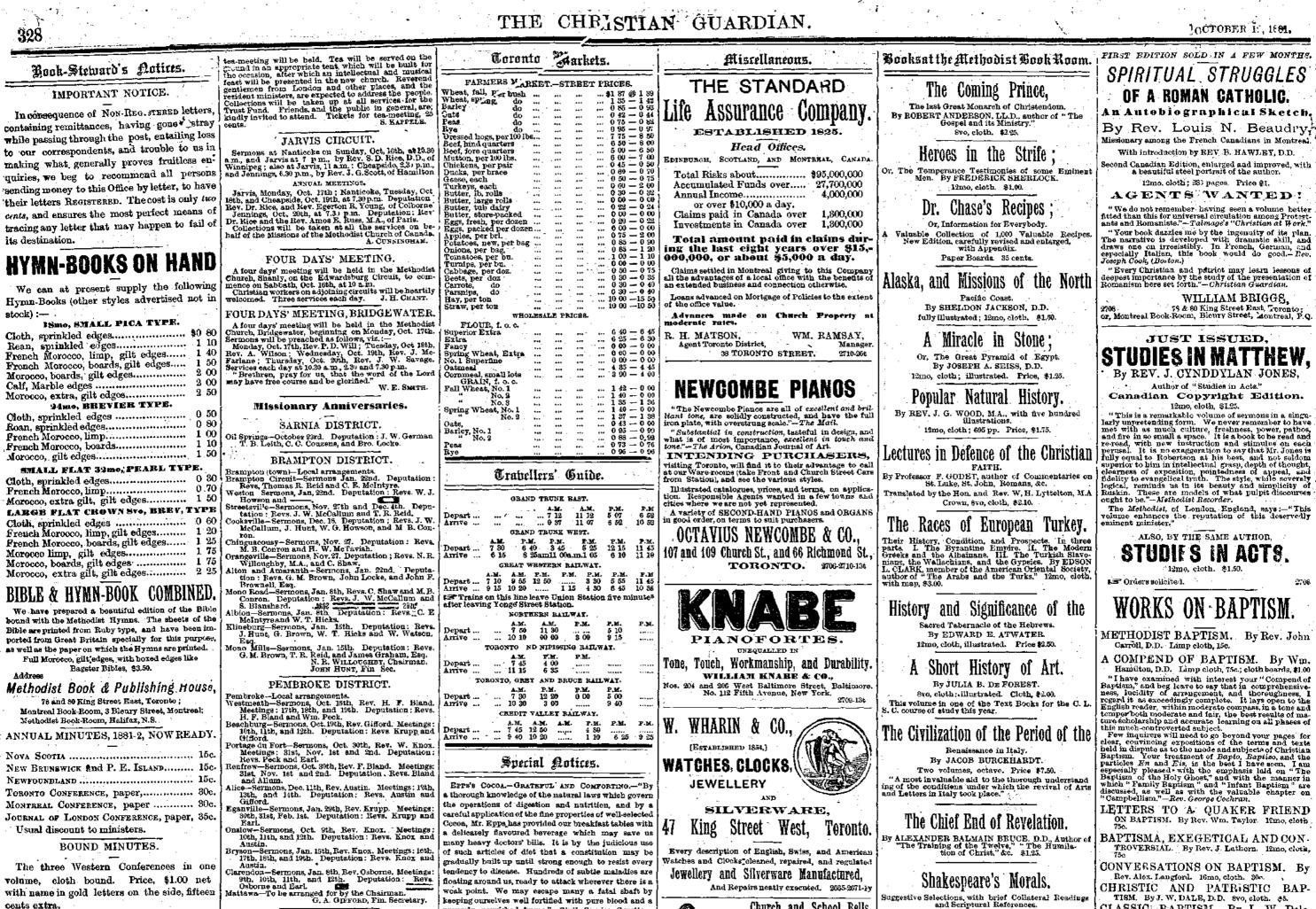
The subject of this notice was born in Not-tinghamshire, England, August 8th, 1818, and moved to Canada in 1846.

moved to Canada in 1846. He saw the forest days of Western Ontario, and helped in making it what it is. He joined the Methodist Church in 1869, and opened his house to all ministers who, might pass Burgoyne Corners, where for many years he lived. His Christian life was somewhat checkered until a few years before his death, when he seemed to down years before his death, when he seemed to draw nearer to the Master. He fell asleep in Jesus at his home on Manitoulin leland, to which he had moved some six years ago. Brother Robinson was married in 1842 to his now sorrowing wife. He had a family of tenthree have passed away, the rest remain to com tort a loving and sorrowful mother.

The funeral serman was preached by the Rev. S. Edmunds, B.D., from the words, "Where the wicked cease from troubling, and the weary are at rest."

"I heard the voice of Jesus say, 'Come unto me and rest; Lay down, bhou weary one, lay down Thy head upon my breast 1". J. C. SPEER.





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ANNIVERSARY SERVICES, 1881.

The Central Board of the Missionary Society of the Methodist Church of Canada, will meet (D.V.) for the despatch of business in the Mission Rooms, Temperance Surect, Toronto, on Tuesday, October 25th, at two

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o'clock p.m. A. SUTHERLAND, General Secretary, ENOCH WOOD, HODORARY Secretary.

The Committee have much pleasure in announcing the following Programme of Services in connection with the Meeting of the Central Board and they express the hope that large numbers of friends, lay and minis-terial, will make arrangements to visit Toronto during bissionary weak terial, will make a Missionary week.

Metropolitan-11 a.m., Rev. S. S. Nelles, D. D., LL.D.;
7 p.m., Rev. B. D. Rice, D.D.
Richmond Street-11 a.m., Rev. E. R. Young; 7 p.m., Rev. Howard Sprague, M.A.
Elm Street-11 a.m., Rev. T. W. Jeffery; 7 p.m., Rev. J. F. German, M.A.
Berkeley Street-11 a.m., Rev. W. Boss; 7 p.m., Addresses by Revs. J. G. Laird, President of Toronto Confer-ence, and S. F. Huestis.
Sherbourno Street-11 a.m., Rev. John Shaw: 7 p.m., Rev. E. A. Teifer.
Spadina Avenue-11 a.m., Rev. A. Langford, President of London Conference; 7 p.m., Addresses by Revs.
W. W. Ross, and C. Ladner, President of the New-foundland Conference.
W. W. Ross, and C. Ladner, President of the New-foundland Conference.
Spadina Street-11 a.m., S. F. Huestis: 7 n.m., Rev. John

foundland Conference. Dundas Street-11 a.m., S. F. Huestis ; 7 p.m., Rev. John Shaw

Riversi Re

Shaw. Riverside-11 a.m., Rev. J W. Wilkinson, B.A.; 7 p.m., Rev. E. R. Young. Yorkville (Bloor Street)-11 a.m., Rev. E. A. Telfer; 7 p.m., Addresso by Reve. L. Gaetz and T. Crosby. Yorkville (Yonge Street)-11 a.m., Rev. R. Duncan;

7 p.m., 7 p.m., Parkdale -11 a.m., Rev. T. Crosby: 7 p.m., Addressee by Bev. R Duncan and Seaton-11 a.m., Rev. J. F. German7 M A., p.m., Addressee ess by Rev. T. S. Keough and

CHE BY MEY. T. S. Keough and ..., P.H., Addres-On MONDAY, October 24th, the Annusl Sermon will be preached before the Society, in the Metropolitan Church, by the Sev. George Douglas, LL.D., President of the General Conference.

of the General Conference. On TUESDAY MORNING, October 25th, a Public Break-fast Meeting will be held in the Lecture Room of the Metropolitan Church, commencing at nine celock. Admission by ticket only, at each. As the number of tickets will be limited, friends desiring to be present should make early application.

should make early application. On TUREDAY EVENING, October 25th, the ANNUAL MEETING of the Society will be held in the Netropo-litan Church. The chair will be taken at seven o'clock by the Hon. James C. Alkins, Minister of Inland Kere-nue; the Religious Report will be presented by the General Secretary; the Financial Report by the Trea-surer, John Macdonld, Ezg.; and Addresses will be de-livered by Rev. A. Langford, J. W. Smith, Esg., R. Dun-can, E. A. Teller, J. F. German, M.A., and T. Crosby. Collections at all the Society count the Breakfust

Collections at all the Services, except the Breakfast Meeting, in aid of the Society's Funds

Efforts will be made to arrange with the different allway Companies for reduced fares during the Anniversary week

MISSIONARY MEETINGS.

In addition to the services announced above. Anni versary Meetings will be held during the week as fol-lows :--

Wednesday, Oct. 26th-Eim Street. Deputation: Revs. E. A. Telfer and T. Crosby.
Wednesday, Oct. 26th-Sherbourne Street. Deputa-tion: Revs. Dr. Rice and T. Crosby.
Thursday, Oct 27th-Yorkville (Yonge Street). Deputa-tion: Revs. T. Crosby and C. Ladner.

CHURCH-OPENING SERVICES-

CHURCH-OPENING SERVICES-CORUNNA. On Sunday, the 16th of October, dedicatory services will be held in the new Methodist Church, Corunne, as follows:-Hev. A. Langford, President of the London Confer-ence, will preach at 10.30 a.m.; Hev. J. H. Orme at 3 p.m.; and Hev. W. C. Henderson, Chairman of Sarnia District, at 7 p.M. At the close of each service a col-lection will instaken up in aid of the Trust Fund. On Monday aversing, the 14th of October, the ladies of the congregation will give a supper in the Good Templars' Hall. They will commance serving the same at 6 octock

at 6 celock The after meeting is the church will be addressed by the Rev. Messra. Lawgoord, Henderson, Orme, Camp-bell, and others. The Sarnia Methodist choir will furnish the music for the occasi n. Bingle tickets 50 cents each: double tickets, 75 cents each: family tickets, in lots of not less than four, to members of the some family, 30 cents each. W. MILLS

CHURCH OPENING.

The new Mothedist Church in the village of Glencoe will be openad on Sunday, October 18th. The opening services will be conducted by the Rev. G. R. Sunderson, D.D., of London, who will preach in the morning at 11 oclock, and in the evening at 17 o'clock. In the alternoon, at 3 o'clock, the Rov. James Whiting from Wardsylle, will coopy the pulpit. On the Monday evening following the opening, a

Dondoll City, Queen & Auence-Dock an inscrements
Dundas Streast, """
Weilington St., """
London East, """
London East, """
London East, """
London South-Sermons, Dec. 4th, Rev. T. Cosford and D. Savage, Deputation: Revs. T. Cosford, D. Savage, T. Colling, J. W. Ford, and Dr. Evens.
Loudon North-Sermons, Dec. 4th, Rev. T. Cosford and D. Savage, Deputation: Revs. T. Cosford, J. Savage, T. Colling, J. W. Ford, and Dr. Evens.
Loudon North-Sermons, Nov. 20th, Revs. T. Cosford and J. E. Hockey. E. Holmes, and D. E. Brownell.
Ingersoll-Local arrangements.
Salford-Sermons, Jan. 8th, Revs. D. E. Brownoll and J. L. Kerr. Deputation: Revs. D. E. Brownoll, J. L. Korr, W. H. Sponee, T. A. Moore, and Geo. Kennedy.
Belmont-Sermons, Jan. 8th, Revs. J. S. Ross, M.A., and Goo. Daniel. Doputation: Revs. D. Hunt and T. D. Pearson. J. E. Ford and T. Hadwin.
Westminster-Sermons, Jan. 8th, Revs. D. Hunt and T. D. Pearson. J. Henderson, and D. Ryan.
Thorndale-Sermons, Jan, 2nd, Revs. J. L. Kerr and W. Willoughby Deputation: Revs. J. L. Kerr, W. Willoughby. Deputation: Revs. J. L. Kerr, W. Willoughby. Deputation: Revs. J. L. Kerr, M. Willoughby. Deputation: Revs. J. L. Kerr, W. Willoughby. Deputation: Revs. J. L. Kerr, W. Willoughby. Deputation: Revs. J. L. Kerr, W. Willoughby. Deputation: Revs. J. L. Kerr, M. Willoughby. Deputation: Revs. J. L. Kerr, W. Willoughby. Deputation: Revs. J. L. Kerr, W. Willoughby. Deputation: Revs. J. D. Chargen. J. Pearson and D. Savage. Deputation: Revs. T. D. Pearson J. D. Pearson. D. Savage, and S. Keppel.
Glencoe-Sermons, Nov. 7th, Rev. W. Walah. Deputation: Revs. Walah. Deputation:

WALKERTON DISTRICT.

Walkerton.-Sermons, Dec. 4th, Rev W Smythe, Deputation: Ravs, J. Greene and W. Smythe.
Mildmay-Sermons, Jan. 9th, Rev. J. Pepper, B.A. Deputation: Revs. E. S. Rupert, M.A., and J. Pepper B.A.
Hanover-Sermons, Dec. 18th, Revs. J. Greene, J. Smi-

Midmäy-Sermons, Jan. Sch. Rev. J. Fepper, B.A.
Deputation: Revs. E. S. Rupert, M.A., and J. Pepper B.A.
Hanover-Sermons, Dec. 16th, Revs. J. Greene, J. Smiley, M.A., and J. Edge.
Durham-Sermons, Jee. 18th, Rev. N. B. Burwash. Deputation: Revs. N. S. Burwash and J. Edge.
Chesley-Sermons, Jan. 15th, Revs. J. Webster and N. S. Burwash. Deputation: Revs. J. Webster, M.A., and W. Smythe.
Arkwright-Sermons, Jan. 8th, Revs. J. Galloway and J. Edge.
Paislay-Sermons, Jan. 15th, Rev. W. Sinythe. Deputation: Revs. W. Sinythe.
Eden Grove-Sermons, Jan. 15th, Rev. M. Tindal. Deputation: Revs. T. Culbert and A. Thibadean.
Tiverton-Sermons, Jan. 15th, Rev. E. S. Rupert, M.A., and J. Galloway and J. Edge.
Paislay-Sermons, Jan. 15th, Rev. E. S. Rupetation: Revs. W. Tindal and J. Pepper. B.A.
Port Elgin-Sermons, Jan. 15th, Rev. E. S. Rupetation: Revs. W. Tindal and J. Pepper. B.A.
Port Elgin, Sermons, Dec. 4th, Rev. J. Webster. Deputation: Revs. D. Rolson and J. Webster.
Supplies: J. C. Speer will supply Paisley on Dec. 8th: B. H. Leitch, Port Elgin, on Dec. 11th, and Chesley, Jan. 8th; J. Edge, Arkwright, on Ján. 15th.
K. H. Leitch, Port Elgin, on Dec. 11th, and Chesley, Jan. 8th; J. Edge, Arkwright, on Ján. 15th.
K. H. Leitch, Port Elgin, On Dec. 11th, and Hesley, Jan. 8th; J. Edge, Arkwright, on Ján. 15th.
K. H. Leitch, Port Elgin, Dec. 11th, and Chesley, Jan. 8th; J. Edge, Arkwright, on Ján. 15th.
K. S. DUCATIONAL MEETINGS-WALKERTON DISTRICT.

BDUCATIONAL MEETINGS-WALKERTON DISTRICT. On motion it was resolved that each Superintendent shall be responsible for Educational Sermons and Meetings on his own Circuit, to be held according to the provisions of the Discipline.
 W. TINDAL, Chairman, N. S. BURWASH, Fin. Sec.

Educational Meetings.

STANSTEAD DISTRICT.

STANSTEAD DISTRICT. Stanstead-Sermons, 2nd Sabbath in February. Depu-tation: Flanders and Holmes. Compton-Sermons, 2nd Sabbath in April. Deputation: Jackson and G. L. Masten, Bed. Habley-Sermons, 3rd Sabbath in April. Deputation: Wilkinson. Beabe Pluin-Sermons, 4th Sabbath in April. Depu-tation: Awde. Conticooke-Deputation: J. T. Pitcher, to fix his own date.

Costicoole-Deputation: J. I. Frances, on L. Z. Co-date. Barneton-Sermons, 2nd Sabbath in February. Depu-tation: Crookshanks and Prof. Masten. Margo-Deputation: Folker, to fix his own time. East Bolton-Deputation: Flanders, to fix his own time. Mansonville--Deputation: Holmes, to fix his own time. Sutten--Deputation: Brick, to fix his own time. J. T. PITCHER, Chairman, W. JACESON, Fin. Secretary.

SUPERANNUATION FUND.

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Peterboro' District Picton District, 2nd remittance Brampton District, 2nd remittance Rev. John Hunt Rev. J. S. Boss, MA	500 1000 1000
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Births. Marriages and Deaths.

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MARBIED

On the 4th ult, by the Rev. A. M. McCulloch, st the residence of the bride's father, Harle V. Robins, Esq. son of S. P. Robins, LL.D., Montreal, to Miss Elizabeth Ann Garbutt, daughter of R. Garbutt, Esq., all of Beamsville, Ont.

On the 10th ult., by the Rev. D. G. Sutherland, at the Methodist parsonage, St. Thomas, Henry Wilkinson, of the township of Howard, to Caroline Lee, of the same

Date. On the 17th September, at No. 12 Dufferin Avenue, Chatham, Ont., Mrs. Matilda Banan, aged 69 years, mother of Mrs. McBrien, of Toronto, and Mrs. J. L. Bartlam, of Chatham.

"Asleep in Jesus, blessed sleep ! From which none ever wake to weep."

On the 21st ult., by the Rev. Edward Eves, Rosemont, at Alliston, Mr. Robert Stewart to Monica Luella, eldest laughter of Thomas McCullough, both of Innisfil.

On the 22nd ult, by the Rev. A. M. McCulloch, at the residence of the bride's father, William Froty, Esq. of the Township of Louth, Out., to Miss Margie E. Troupe, idest daughter of Mr. Troupe, of Clinton Township,

Ont. On the 28th ult., by the Rev. A. M. McCulloch, at St. Catharines, John A. Linderberry, Esq., of the Township of Chinton, Ont., to Miss Ada May Book, daughter of the late John Book, Grimsby, Ont. F. On the 28th ult., by the Rev. J. H. Stewart, at the residence of the bride's father, Thos. Wm. Blair, Esq., of Osgood, to Miss Mary Anne, fourth daughter of Wm. Fenton, Esq., of Gloucester.

renton, req. of thoucester. On the 4th inst., by the Rev. E. M. Taylor, B.A., Mel-bourne, at the residence of the bride's father, the Rev. H. W. Howard, of the M. E. Church. Northern N. Y. Conference, St. Lawrence, N.Y., to Ida E. Hill, eldest daughter of George T. Hill, Eeq., marble dealer, Rich-mond, P.Q.

mond, P.Q. On Wednesday, the 5th inst, by the Rev. James Mac-farlane, John R. Orr, publisher and proprietor of the North Hastings *Review*, to Sarah, eldest daughter of John Dale, Esq., merchant, all of Madoc. DÍRD.

On the 18th ult., at his mother's residence, Napierville, Quebec, of typhoid fever, Charles A , fourth son of the late Louis Marceau, aged 25 years and 13 days.



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