

VOLUME LIII. No. 15.

TORONTO, WEDNESDAY, APRIL 12, 1882.

WHOLE No. 2736.

The Christian Guardian ISSUED EVERY WEDNESDAY

78 & 80 King Street East, Toronto,

AT \$2 A YEAR, STRICTLY IN ADVANCE. REV. E. H. DEWART, D.D.....Editor.

REV. WILLIAM BRIGGS Book-Steward

AMENDS.

Storm is not good; but when storms pass And clouds are fled and airs grow mild, And waves plash softly one by one, And weary earth, her conflict o'er, Lies like a lovely sleeping child, We feel a joy unknown before In tree and flower and rain-washed grass, A new significance in sun.

Pain is not sweet, but pain is best : His cold hand has the magic keys Hidden in daily trivial things; And sommon comfort, common ease. Respite from common sufferings, . The merning's task, the evening's rest Are to us riches past all price.

Life may be hard; but when life ends. And all the hard things are gone by, And every ache has been relieved And every tear is wiped away, And softly on the ravished eye Breaks the clear dawn of heaven's day, Joy shall for grief make such amends That we shall wonder that we grieved. -S. Coolidge.

HOLINESS.

BY BISHOP MERRILL.

The promotion of holiness is the mission of the Church. This was the life-work of the Son of God, and the design of His death. "He gave Himself for us, that He might redeem us from all iniquity, and purify; unto Himself a peculiar people zealous of good works." Then, as the work of the Church is to carry out to completion the mission; of Christ, its chief calling is to establish holiness in the earth. This is particularly the providential allotment of Methodism. Mr. Wesley never felt that he was called of God to found a denomination; but he continually proclaimed that God had thrust him out to raise up a holy people. The Methodist Discipline announces that our calling is to spread "Scriptural holiness over these lands.".. Every minister ordained in the connexion believes in the doctrine, expects to be made perfect in love in this life, groans after full redemption, and pledges fidelity to calling. How then, with any consistency; can this topic be made a specialty or an exceptional thing in the Church? It is the common duty and privilege of all the thousands of our Israel, the aim of all our services. the end of all our preaching, praying, singing, and evangelizing. It is too late to say that we are un Scriptural. The Gospel is full of the thing we mean. It pervades the law and the prophets, the types and promises, the songs and sermons, the narratives and epistles of the Old and the New Testaments. It thunders from Sinai, and shines from the Mount of Beatitudes. It comes down to us through the ages, attested by the testimony of martyrs and saints, and we hail it as the heritage of the Church till time shall end. Technicalities are of little value. Freedom from sin is the great thing. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Theorizing is unprofitable; speculations as to the mode of its attainment may bewilder and confound; but earnest striving in the line of duty and trust will bring the light of salvation. Clothed with this experience, the ministers in the Church are armed for their holy warfare. Self-sacrifice becomes easy. Toil yields delight. The burden of souls calls forth their noblest energies. The favor of God gives success.

But holiness is needed in the membership as well as in the ministry, in order to accomplish the mission of the Church. All the Lord's people should be holy. God commands it, and the work to be done in the midstof a "crooked and perverse generation" requires that they come up to the highest standard of Gospel experience. Every true pastor, in looking anxiously over his field of labor. feels that this is true, and yearns for the heavenly baptism that will bring upon his people the increase of life and efficiency. But the people seldom surpass the minister in seeking personal attainments in grace. He who watches over them, and feeds them with the bread of life, must lead the way in personal consecration. His own soul must glow with the sacred fire before he can be instrumental in kindling the flame in others.

Personal holiness is a conservative power in the Church. A high state of experience in salvation implies such self-abasement, such humbleness of mind and spirit, and such acquiescence in the will of God and the order of Providence as precludes the restlessne: and ambition which often attend agitations of reform in doctrine and polity, and which sometimes usurp the place of zeal for righteousness. Not that the most advanced Christians are indifferent to the teaching and order of the Church; they are not indifferent to anything pertaining to the faith and spirituality of God's people; but of immorality and death reaches the house- ful must be abandoned. That needs no in the days of the Apostles was an

buke the approach of evil, as their "enlightened understandings" enable them to exercise a "godly judgment" with readiness; but they do not magnify their orthodoxy so as to rest in that alone, nor imagine administration. Their charity abounds as their faith enlarges its range of vision, and their spiritual eye takes in the relative value of inward 'purity and outward forms.' There can be little doubt that if the experi-Gospel" were general in the ministry and the membership, the danger of impairing our priceless heritage of doctrine and usages by unwise speculations and needless innovations would be greatly diminished. In the great Reformation and membership? Lather failed to lead the people to the gave prominence to all doctrines bearing into the service of sin, the God of our fathers the first and constant aim of his ministry, and allowed forms and usages to adjust name. The civil commotions of Europe, themselves, as of necessity, they would, in and Asia, and Africa, relate as much to the progress of his unexampled successes. If we mistake not, this was the secret of his power. For the first time since the apostles he began a reformation in the Church with out direct war upon established usages; that the erection of the new ecclesiastical economy was inevitable, he persistently refused to consider any theory of Church government as essential to his work only so far as experience and necessity pressed upon him. Had he started out to remodel the government of the Church, or to set up and put in operation a previously-conceived plan the strifes prevailing in Papal, Mohammedan, of discipline, the probability is that his failure would have been so complete that the present generation would scarcely have known of his existence. But no such thought entered his heart, and multitudes of redeemed souls will praise God forever that astounding progress in the improvement of his sole aim was to spread Scriptural holiness. the means of communication with the ends This thought absorbed him, but it did not of the earth, awakens admiration and wonder, contract his powers. Its tendency was to and leads to the contemplation of the gran his vision and his faith; and there is no reason to doubt that a similar spirit will give to all of us a higher appreciation of the

and be and the week to be built or when a contra-

An increase of personal holiness is needed to secure steadiness and stability in the Christian life. The fluctuations of zeal on the part of professed Christians is a source of continual anxiety to every godly person. We wish to see the whole membership standing fast in one spirit, striving together for the faith of the Gospel. How shall this Will she prove equal to the occasion? Will desirable condition of things be brought she step into every open door? Not unless about? It cannot be till cracifixion to the her heart is stirred by the inspiration of world, a single eye, and a consecrated life, holiness. The spirit of revival is needed. become the rule instead of the exception. It is not the fault of religion that professors are so fickle. The trouble is in human nature, and in the lack of thoroughness in personal experience. The weaknesses complained of are the results of depravity, not of grace, and they can only be overcome by more grace. The faltering follower of Christ needs to be " rooted and grounded in love; he needs to be "strengthened with all might by the Spirit in the inner man;" he needs to be "filled with all the fullness of God." When he comes to this standard, and reckons himself indeed dead unto sin and alive unto God, his stumblings will cease. Habits of duty will be formed and followed fixedness of mind will prevail, and then the upward path of life, all radiant with the smile of heaven, will be pursued with cheerful joy.

evangelical forces at work in the Church,

without dimming our perceptions of the

right relations of external forms. In all the

past, those in the Church most eminent for

sanctity, and distinguished for efficiency in

promoting vital godliness, have never shown

ecclesiastical politics.

much zeal for innovations or concern about

The blessing of holinoss is needed to keep alive the aggressive spirit in the Church, The inclination to ease and quiet is natural to the ministry and membership, and as deplorable as natural. This is palpable to every observer. No argument is required to prove it, nor illustration to make it plain. The Church too often sleeps, while the restless activities of sin rush the multitudes to perdition. The tide of intemperance rolls over the land, mocking the Church to her face. The Sabbath, as an institution of God. reels beneath the tread of the armies of desecration. Sensuality reaps the harvests of rain from the very doors of the sanctuary. Extravagance and prodigality stare us in the face. Bribery and corruption in high places are alarmingly common. Profanity the impreent name of amusements the poison

popular literature teems with insidious infidelity, while the most valued of our secular papers pour into our families the unblushing iniquities of the dissolute, and the reckless risks of gamblers, with their losses and that the Church will die because their gains, are coolly and carefully prepared as wishes are not gratified in all methods of any news that transpires. The mystery of iniquity works with all diligence. Where shall we find the antidote to the demoralizing tendencies around us? By whom shall the Spirit of the Lord lift up a standard against this flood of evil, if the Church be ence of the "fullness of the blessing of the not girded for the conflict? Who shall beat back the hosts of sin, and gather the out. casts into the fold, if the Church possess not the aggressive spirit? And how shall this spirit be maintained without the baptism of the Holy Ghost upon the ministry

There is need that the line between the highest attainments in Christian privilege church and the world be more closely drawn. because of the necessity that was upon him | The friends and enemies of the Gospel should to contend for the rudiments of evangelical stand face to face. The nations lie at the doctrine, and for radical innovations upon | feet of the Church, and the God of nations ecclesiastical practices. Wesley succeeded bids us rise and occupy all lands. With all because he made experience a specialty, and | the adverse agencies so adroitly mustered upon experience, and held fast to the Church is working salvation in the earth. Above as he found it. He made personal holiness | the storms that rock the civil powers of the world, this voice calls for aggession in his consonance with the spiritual wants of the questions of education and religion as to people, as these were successively shown in forms of government and distributions of power. It is indeed impossible to look over the condition of the world, to scan the agitations of society closely enough to catch the undercurrents of thought and feeling, without being impressed that God is shaking the and, while in looking backward we can see nations, and preparing for revelations of his power such as have not been witnessed in our day, and were not seen in the days of our fathers. The wonderful growth of the wealth and power of the Protestant nations, and the increase of facilities for translating and spreading the Word of the Lord, when considered together and in connection with and pagan countries, reveal providential interferences for the enlargement of the kingdom of heaven, too marked to be misunderstood. The subjugation of material nature to the activities of the age, resulting in such moral purpose for which preparation is being made. That purpose is readily divined. It is the conquest of the world for Christ! Who can doubt it? All the successive triumphs of science in drawing from nature her secret forces, all the tireless energies of commerce in joining the nations in closer relationships all the agitations of the vital questions of individual and social rights prevailing in so many countries, and all the re-adjustments of the relations of Church and State so marvellously going on in the Christian world, point unerringly to the promised gathering together in one of all things in Christ, and the establishment of his church upon the

high places of the earth, where all nations shall flow unto it. What preparation is the Church making for her high calling in the providential plan The aggressive power comes not of wealth, numbers, social position, learning, or refinement; it is the breath of prayer-the spirit of holiness-that gives her strength, and that steadies her steps in the line of battle. Let her ministry have the unction of the Holy One, and her membership the consecration of a living faith, and her power is next to resistless. Her benevolent treasury will not lack; her institutions of learning will not languish; her call for missionaries will not be unheard; her testimony for Christ will not excite derision. When the Church comes back to the simplicity of the Gospel and to the primary purpose of her calling, and puts on the garments of full salvation and the armor of established righteousness, her march to victory will be certain and her triumph glorious .- From "Aspects of Christian

WHAT MUST I GIVE UP?

The Christian is not stopped in his course by any outward barrier which warns him to go no further, but he keeps back because he has something better to engage his mind, and because he no longer hankers after the world's things. Having Christ in his heart, he finds now no enjoyment in or drawing toward the pleasures that formerly delighted him. "Hence, that in his conduct which seems to others to be self-denial is in his own heart felt to be the gratification of the new self which Christ has formed within him.

Still, as the question, "What must I give up?" is often pondered by many perplexed pollutes the atmosphere we breathe. Under not find some principles by which to get at be more certain, humanly speaking, than

site of the world in everything, for the opposite of wrong is not always right. On the The safe mean is between the two extremes, and the following principles may help us to find where that mean lies.

"But where," it is asked, "does this common ground end and the realm of the world begin?" We may be helped to answer, if we lock first at the opposite boundary, and ask where the common ground ends and the domain of the Church begins. What is the gate through which every one passes who enters the Church? Is it not the conenclosure Christ is rightfully recognized as supreme. His word is law. His authority is paramount. His sovereignty is undisputed. The man who enters there pledges himself to honor Christ everywhere; and so long as be is where he can be recognized and understood as being loyal to Christ, everything is well. Now with that thought in the mind, pass to the other side, and where now do you find the world begin? It commences at the point where another than Christ is recognized and acknowledged as ruler. Call it fashion, pleasure, or whatever else. The moment you pass into a place where not Jesus, but another, is recognized and reputed as the sovercign, you are guilty of conforming to the world. Wherever the world is acknowledged as ruler there, even though in the abstract he might think the place indifferent, the Christian should not enter, Gesler's cap, in the abstract, was nothing at all-a mere thing of cloth and feathers - and, in the abstract, it was a small matter to bow to it, but bowing to that cap meant acknowledging allegiance to Austria, and William Tell showed his patriotism by refusing so to honor it. The question, therefore, is not whether

in other circumstances the things done in the world's enclosure might not be done by the Christian without sin, but whether he should recognized as homage to the world. Whose image and superscription are on a custom or practice? Christ's or the world's? These are the testing questions. That which a Christian renounces when he makes confession of Christ is the supremacy of the world, and every time he goes where he is understood as acknowledging that, he is guilty of treason against the royalty of Christ .-Dr. Wm. Taylor.

A NEW CRITIC OF MISSIONS.

One of the daily papers of this city has said several times of late, with considerable insistence, that the Christian Church is altogether wrong in its foreign missionary policy. The true field for Christian labor is the home field, and the home field means especially New York. It is urged that the slums of that city offer a field for missionary labor as great as can be found in Rangoon or Ningpo or Tokio. This being so, it is a great waste of money to spend so much in winning a few heathen to Christianity, when so much needs to be done at our own door. Religious work should begin at home. When New York is Christianized the nation may be attacked, and when the nation is conquered by the Gospel, it will be time to prepare for foreign conquests. Besides, the heathen are very well off as they are. They have religions better suited to their needs than Christianity. Before they can accept the latter there must be a certain progress of civilization and education among them.

These things are said by a journal that professes, while saying them, to be speaking for the best interests of the Christian Church. We have no evidence that it is read much in Christian homes, but the articles have been pretty widely copied in other papers which do go into Christian homes, and they are well calculated to do harm. They are skillfully written, and contain just enough of true statement and right thinking to sugar coat their fallacies and make them acceptable to the uncritical reader. There is now and then a Christian man who is misled by such articles into hostility to the cause of foreign missions; and this being so, the other side of the case ought to be presented.

It is a sufficient answer to the whole argument summarized above to say that if this policy had been followed from the beginning, Christianity would never have been the religion of Europe and America. The Aposties were all Jews, and by the above reasoning they were bound first to convert their own nation, to expend all their energies on this work, and only when this had been accomplished ought they to have preached minds, it may be well to see whether we can the Gospel to other lands. But nothing can its solution. It is plain that everything sin- that the conversion of the Jewish nation they are quick to discern and prompt to re. holds of thousands of our people. The argument. But when we turn our attention impossibility. The disciples might have taries, and though he writes many letters in wrong we meet with.

from things positively sinful to the consider- flung themselves upon Julaism with superation of the Christian's general intercourse human energy, but they would only have with the world, and ask, "What is he, then, beaten out their own lives against its brazen to do or to avoid?" perplexity begins. In walls of formalism and unbelief. Seeing general, however, there are two extremes to this, they turned to the Gentiles-not abanbe guarded against. On the one hand, we doning their efforts among the Jews, but on the must not set ourselves to be the very oppo- other hand not restricting their efforts to their own nation. The result is, that we are Christians, and not heathen-nominally other we must not try how near we can Christians at least, and some of us really approach, in everything, to the customs of such. But we would have been neither nomithe world without committing positive sin. nal nor real Christians, had the stay at home policy ruled the Apostles.

But this is not all. The policy recommended for the adoption of Christian people would be suicidal. To cut off all our foreign work, and concentrate our whole energies on home evangelization, would be to contract and chill our sympathies, and develop a selfishness that would prevent even the home work from being done. It is a well-known fact that anti-mission churches inevitably die in a few years. It is quite as well-known fession of subjection to Christ? Within that that the churches and men who give largely to foreign missions are also the large givers to all kinds of home work; and that the men who are anti-mission in sentiment are anti-everything that appeals for money or Christian work.

The flimsiest of all arguments against the need of foreign missions is that the heathen do not need the Gospel, and are not ready for its reception. No one who has the remotest conception of what the Gospel is, and why any man needs it, will be misled by it. It is simply not worth refutation.—Examiner and Chronicle.

MR. GLADSTONE'S LIBRARY.

If Mr. Gladstone were given to the adorn ng of his house with inscriptions, he would have written over the door of the library, Abandon conversation, ye who enter here.' Without the inscription, the injunction is understood. If people hanker after conversation, there are plenty of rooms adjoining where they may enjoy themselves. In the library, it is understood, you read or write, but do not talk. The library has three windows and two

fire-places, and is built about with book

cases. Here and in other rooms there are stored over 10,000 volumes, of which theodo them there where his doing of them is logical works form an appreciable proportion. These are collected in one particular corner flag is over a place of amusement? Whose of the room. Separate departments are peare, and Dante. Unlike most lovers of books, Mr. Gladstone is not selfish in his affection. Since there is no public library near at hand, the library at Hawarden Castle is open to borrowers, no further security being taken than the entry in a book of the name of the borrower, with the date of the transaction. There are three writing tables in the library, each having its distinct work assigned to it. At one Mr. Gladstone seats himself when engaged in political work; the second is reserved for literary labor and Homeric studies; the third is Mrs. Gladstone's. "It is," Mr. Gladstone remarks, with a mournful smile, and a wistful glance at the desk where Juventus Mundi was written, "a long time since I sat there." In a corner of the room stands an axe, a present from Nottingham, its long and narro v blade contrasting strikingly with the American pattern, which Mr. Gladstone prefers, and is accustomed to use. In the library the Premier spends nearly the whole of such portion of the day as is occupied within doors. Here, with the busts of Sidney Herbert, the Duke of Newcastle, Canning, Cobden, and Homer looking down upon him from the book-cases, and with his old friend Tennyson glancing out from the large bronze medallion which lies on a table near, Mr. Gladstone has thought out an Irish Church Bill, two Irish Lands Bills, and many Budgets. -The work each succeeding morning brings to

the Premier is enormous in quantity and universal in interest. Human energies, however collossal, would fail to grapple with it unless assisted by method. Gladstone is as methodical as he is energetic, and no day departs without having its work fully accomplished. His correspondence, both private and official. simple plan. The secretary opens his letters, reads them, and endorses on the back of each the name of the writer and the purport of his epistle, this last undertaking being accomplished, within a space that would surprise the writer, who has probably covered three or four folios. Mr. Gladstone sees every thing, and indicates the nature of the reply, where reply appears to be necessary. If the letter be specially important, or peculiarly interesting, he reads it himself. But in ninety-nine cases out of a hundred he is satisfied with glancing at the precis. Before he resumed office his irrepressible energy found some outlet in conducting his correspondence with his own hand. Any bore or niony kammer who cared to invest a penny be is abusive, quit his company; if 1e in a postage stamp could draw from the great man a post-card written in the well-known handwriting, and with the even more familiar signiture. Now Mr. Gladstone avails himself

the day, they stand in infinitesimal proportion to those that are sent out in his name. One device he has hit upon is calculated to soothe the feelings of his innumerable correspondents. He had a note in his own handwriting lithographed in which he begs to thank his correspondent for his favor, and remains, his faithfully, W. E. Gladstone. This is so well done that the unsuspecting correspondent, not familiar with the appearance of lithography, may cherish the noteunder the impression that it has been written especially to him by the great minister.-H. W. Lucy, in Harper's Mayazine.

MATTHEW ARNOLD AS A CRITIC.

In a scholarly review of the life and writings of " Matthew Arnold," whose portrait makes the frontispiece of the April Century, Mr. Andrew Lang describes as follows Arnold's success as a critic :-His poetry, on the whole, to use his own

words about Greek tragedy, aims at producing a sentiment of sublime acquiescence in the course of fate and in the dispensations of human life. In prose he has been able to say, more definitely, what he thinks as a critic of life, literature, and society. No long since, in a preface to Mr. Ward's Anthology of English Poets," Mr. Arnold. spoke of poetry as if it might become a substitute for religion. Now, if we allow the word religion to include authoritative speaking on the interests of man's spirit and on the conduct of his life, Mr. Arnold's own experience bears hardly upon his argument. As long as he wrote poetry alone, the great public did not much mark him. I doubt if the Lord Mayors (our official patrons of literature) ever heard of Mr. Arnold, or asked him to dine with Mr. Sala, in the days when he was only a poet. But as soon as he began to talk about religion, morality, education, and literature in prose, the great. public heard him, though not very gladly. As soon as he began to criticize the middle classes and their teachers—the newspapers -the middle classes and the newspapers pricked up their ears and listened, with many interruptions and remonstrances. to what he had to tell them. He spoke tothem in a new voice to which they were not accustomed. He did not merely glorify. England and everything English. He looked outside our country and our literature, to France, Germany, Italy. He employed a strain of humor and sarcasm, which has an extraordinary power of irritating his

I believe Mr. Arnold has done us a great deal of good. The self-sufficiency of this country, our belief in our enterprise, trades intelligent middle classes, jealous dissent, right of free speech, and so forth, were, fifteen years ago, perfectly incredible and intolerable. Events have since taken a good deal of our conceit out of us. Sadowa. Sedan, Isandhlana, and Majuba have opened the eyes of many of us. Ireland and the East have taught us a few lessons of selfdistrust. But Mr. Arnold has kept on enforcing the lessons. He will not let us rest for an hour in the delusion that our newspapers utter the voice of unmitigated wisdom; that our free speech is necessarily true or instructed speech; that our middle classes, or lower classes, or upper classes, are educated on sound principles; that our dissenters are living and working in a pure spirit of generous, and liberal, and genial Christianity. All our Dagons he has blasphomed. Our popular writers, our popular theologians, our popular philosophers, our popular philanthropists, he has touched with his irreverent wit. "These be thy Gods... Oh, Israel!" he has cried, and the idols look as decrepit as " that twice battered god of Palestine," or the superannuated Olympians in Bruno's satirical tract. In this pious and universal crusade, I do not mean that Mr. Arnold has always had right on his side. He has said things that seemed cruel. or otherwise indefensible. He has made the dissenters writhe with impotent desire to smite, controversially, this cool and agileopponent. Many people, doubtless, have quite shut their senses against him-like theis enormous, and is dealt with on a very adder who, says St. Augustine, thrusts the tip of his tail into one of his ears and lays the other in the dust. But even these deaf ones. knew and feel that the bubbles of British optimism are being pricked. They are less comfortable than of old among their idols. They may never repent and be converted. but their children and their kinsmen are beginning to listen to Mr. Arnold, and to try to winnow the wheat from the, perhaps, too copious " chaff " which he offers the public.

> The more quietly and peaceably we get on the better-the better for our neighbors. In nine cases out of ten the wisest policy ig. if a man cheats, stop trading with him : if slanders you, take care to live so nobody will believe him; no matter who he is, or how he misuses you, the wisest way is tolethim alone; for there is nothing better than this cool, calm, quiet way of dealing with the

Family Treasury.

NIL DESPERANDUM!

BY MABIANNE FARNINGHAM. Lose not heart! agh the clouds above thy sky Tell of tempests sweeping nigh, And the soul, that longs for calm Has no leisure for sweet pealm; Hope, and bravely do thy part, Lose not heart.

Hope and labor! "All things work for good together, Both in rough and sunny weather; Work thou, too, with all thy might, For the progress of the Right: --Not for self, but for thy neighbor, Hope and labor.

God is stronger than all wrong. And although His time seems long From the darkness of this serrow. He will bring a fair to-morrow : Even now His hosts are near. Do not fear l

Hope and trust | Surely earth is growing better ! Loosed is many a binding fetter. Ignorance hastens fast away, Nations do not hate and slay. Cruelty has little scope, Trust and hope.

Be not sad! Wintry days will soon be over, Spring with flowers the earth shall cover; Thou shalt live in brighter days And thy lips break forth in praise; For the world is growing glad: Be not sad.

Nor despair! Life is fairer than it seems Light in darkest corners gleams. Oh I take heart to trust and try: Rest will come, and God is nigh : Spend thy life in work and prayer, Not despair.

WITH CHRIST-FAR BETTER.

"Bell of the Manse" is a tale of Scottish village life, just published by Robert Carter & Brothers. Lovers of true Scotch character will enjoy the "Bits from Blinkbonny," which are here served in successive pictures of rural manse and parish. Bell is the maid of the manse, and is as a mother to the chilwith scarlet fever.

Bell's agony at Nellie's illness was only equalled by that of Mrs. Barrie-possibly by that of Mr. Barrie, but only possibly. She had been struck with the hectic flush which glowed on Nellie's face, and saw that the fever was sore on her; but she hoped against shope, until, on the seventh day of her illness, a spasmodic movement of the weak body, and a hazy gleam of the weary eye, revealed to Bell that Nellie's recovery was hopeless. The thought of losing her came so suddenly on Bell, that she nearly broke down in the room; but restraining herself, as her eye rested on Mrs. Barrie's calm, motherly face, intent on anticipating and ministering to the wants of the sufferer, Bell whispered that she would " see if the bairns were all right, and be back immediately," and left the room. She walked noiselessly through the lobby, · at the darkest corner of it gave two or three great "gulps," and uttered a bitter "Oh, dear dear !" This was what nature demanded; this at least-more, if she could have got it; but this little snatch relieved her pent-up heart, and braced her for further service. After seeing that the other children were right, she glided into the sick room, from which Mr. Barrie, with a remark, or rather a sigh, about "too many breaths emerged as she entered. She took the fevertossed child gently out of Mrs. Barrie's wearied arms, and did her best to relieve the difficulty of breathing, so harassing to the watchers, and so sore on the patient. Nellie got quieter, softer, powerless. She halfopened her eyes, then closed them slowly, and said in a faint voice, with a long ecrie tone, "Bell." Bell, half choking with grief, fifteen minutes each day until he would bent over her and kept saying, "Yes, ye're Bell's bairn, ye're Bell's ain bairn;" but observing her weary, weary face and increasingsoftness, she looked wistfully at the invalid. then sympathizingly at Mrs. Barrie, and, rising softly, laid the wee lamb on Mrs. Barrie's lap, slipped noiselessly to Mr. Barrie's study, and opening the door very softly, said, " Please, sir, come ben, or the angels will be before you!" She got another gulp as she waited to follow him into the setting of the sun until he was saved. It the sick room, and that helped her greatly. was but a short time after this that Mr. Mc-The little darling recognized "papa"- Lean was gloriously converted to God, and smiled as she lisped his name—smiled, if his friend, Mr. Collins, had the plessure of possible, more sweetly as she heard her admitting him on trial into the Methodist mether's voice in quivering accents, saying, Episcopal Church. Mr. McLean became a "My ain wee, wee Nellie!" and sighed bright and shining light, "adorning" his audibly, "Mamma's wee-wee," then closed her eyes; and in the act of raising her tiny ample at home and abroad.—Rev. M. P. hand to her throat, it fell powerless, and wee Nellie was wee Nellie no more, or, rather, as Bell said, wee Nellie forever.

Her delicate health and consequent helplessness, as also her gentleness, had endeared | Scotland, to ask for a receipt or promissory her to Mr. Barrie. When all was over, he note was thought an insult. If parties had muttered, "She was a pleasant child; lovely business matters to transact, they stepped and beautiful in her life;" and added in a into the air, fixed their eyes upon the firmer voice, "It is well with the child, it is heavens, and each repeated his obligation well." Bell lifted the little body from its without mortal witness. A mark was then mother's lap, and laid it gently on the bed. Aler tears were streaming, but she had got the first bitter pang over, and putting her as breach of contract was rarely met with, arms on, or rather round Mrs. Barrie's so highly did the people regard their honor. shoulder, she said, "Come away, mem, for a little. I'll put all right." Mrs. Barrie -obeyed mechanically, and was persuaded by often pained by those innovations. An anec-Bell to lie down in bed. There wearied nature asserted her prerogative, and she slept soundly for a considerable time. When she returned to the sick room all traces of he had need of a sum of money, and made illness, in the shape of couches, baths, phials, bold to ask a loan from a gentleman of and confusion, were away; the old crumbweloth, which had been put down to preserve the carpet, was exchanged for a clean linen drugget; the fire was out, the fire-place filled with fir-tops; the window was open, and the blind drawn down; here and there about the rooms were little bags of lavender-seed sewn in muslin; and on the mantel piece, which, ye back the gold at the right time," replied when she left, was covered with tumblers Sandy. and cans and glasses of medical stuff overlapped with paper, or having spoons in them

bed laid all that remained of Nellie, "dressed on it. and laid out," her little body making all the more appearance that the snow-white bedcover was tightly laid over it. On her face lay a muslin handkerchief, kept down by a bag of lavender on either side.

As Mrs. Barrie approached the bed, Bell walked to the other side of it, and slowly folded down the face-cloth. All traces of suffering and weariness had vanished; the ace was that of a child smiling in sleep.

" Bell." said Mrs. Barrie, "she's beautiful" (she had never said that before of her or any of her children), " beautiful-and she's home Of such is the kingdom of heaven." Bell to speak. She got the length of faltering out, "Forever with the Lord," when Mrs. Barrie stooped down to kiss her "lost

Bell rather quickly folded the face-cloth over the mouth, saying, "On the cheek or

the broo, mem, no on the mouth." Although Mrs. Barrie's frame shook as her lips touched the cold brow, she pressed them on it lingeringly, and, as she raised herself. she said, "I will go to her; she cannot return to me." Then, looking around the room, she said, "Bell, oh, Bell! I can never repay, and I will never forget, your kindness at this time.' She would have said more: but Bell broke down, and both were considerably better when the pent-up sorrow found relief.

In the churchyard of Blinkbonny stands a little marble slab only a few inches above the ground, bearing the following inscription: HELEN BARRIE,

Died 18th May, 1839, aged 3 years. With Christ-Far Better.

CONVERSION OF JUDGE MCLEAN.

A most remarkable answer to prayer in the life and successful ministry of that well known veteran minister, Rev. John Collins, so long and favorably know in Cincinnati, occurred while Mr. Collins was preaching in a private house in Lebanon. The two rooms occupied by the congregation were crowded full, and several persons stood around the door outside for the want of seats within. A young man of superior intellect and dren. Little Nellie, three years old, is down | mental culture, and who had become skeptical, and was inclined to consider the profession of Christianity as a weakness, was attracted to the place of preaching by the fame of the Methodist preacher. He remained on the outskirts of the congregation. where he could hear distinctly, and thought he was quite unobserved by the keen eve of the preacher. In this, however, he was very much mistaken. At one time during the delivery of the sermon he so forgot himself as to fall under the penetrating eye of Mr. Collins. The intelligent and prepossessing appearance of the young man moved the heart of the speaker. He paused a moment and offered up a short prayer, mentally, for his immediate awakening and conversion. After Mr. Collins resumed his discourse the first word he uttered was "eternity." That word was spoken with a voice so solemn and impressive that its full import was felt by Mr. McLean. Before the close of the discourse Mr. McLean was powerfully convicted for sin.

> The sermon was never forgotten by him. and he soon sought an acquaintance, and a short time after this accompanied him to one of his places of preaching in the country, and after the close of the sermon remained in the class room to enquire, "What must I do to be saved?" The affectionate and gentle manner of Mr. Collins made a still stronger impression on the mind and heart of Mr. McLean. As they returned home Mr. Collins told his young and penitential friend that he had one request to make of him which was reasonable, and he hoped it would be complied with. The request was that he would read in the New Testament at least return to preach at Lebanon again. The promise was made and strictly performed by Mr. McLean. At first he laid down his watch on the table so as to be exact as to time, but his interest in the truths of the Holy Scriptures so increased that he continued to read muchlonger. On meeting with Mr.Collins subsequently they entered into a mutual " covenant" or agreement that they would meet each other at the throne of grace daily at profession by a pure life and Christian ex-Gaddie, in the Cincinnati Gazette.

" FLL NO TRUST YE."

Two centuries ago, in the Highlands of carved on some rock or tree near by as a remembrance of the compact. Such a thing

When the march of improvement brought the new mode of doing business, they were dote is handed down of a farmer who had been to the Lowlands and learned worldly wisdom. On returning to his native parish means named Stuart. This was kindly granted, and Mr. Stuart kindly counted out the gold. This done, the farmer wrote a receipt and handed it to Mr. Stuart.

"What is this, man?" cried Mr. Stuart, eyeing the slip of paper.

"It is a receipt, sir, binding me to give

"Binding ye! Weel, my man, if ye canna trust yourself, I'm sure I'll no trust ye. . Ye to the hazard of their balance, stood three canna have my gold." And gathering it up, the least of us have more or less influence

tumblers filled with lavender; and on the he put it back in his desk and turned the key | upon others, the strength and power of

"But, sir, I might die," replied the canny Scotchman, bringing up an argument in favor of his new wisdom, "and perhaps my sons might refuse it ye; but the bit of paper would compel them."

"Compel them to sustain a dead father's honor!" cried the Celt. "They'll need compelling to do right, if this is the road ye're selves have failed ignominiously in not leading them. I'll neither trust ye nor having derived more benefit from them. them. Ye can gang elsewhere for money; but you'll find nane in the parish that'll put more faith in a bit o' paper than in a neighbour's word o' honor and his fear o' God."

FRENCH NOBLES.

It has been said that if you wish to learn whether caste survives in any given country you should look to its usages of marriage. Now the first cause of the isolation of the titled classes in France is their practice of | that we can dare to be very critical, but we marrying among themselves. Marriages with the rest of the nation are very rare, and always of one kind: the son of a noble marries sometimes the daughter of a man of the other classes, the daughter of such a man marries a noble almost never. And to the isolation caused by non-intermarriage is added the social isolation produced by special pursuits. Nothing seems more capricious to the foreign observer than the choice of professions and employments by the sons of a Legitimist family. The Legitimist will go into the army and he will take a small clerkship in the office of a railway company. But he will only serve ties, and he will have nothing to do with trade.

These prejudices do not exclude considerable virtues and considerable services to French society. The titled land-owners of France, who still hold a much larger portion of the soil than is commonly supposed in this country, have been the great improvers of French agriculture, and much of the development of the enormous natural wealth of France is attributable to them. Their private virtues have been deposed to by great authorities. The late Mr. J. S. Mill, who lived much in France, is his Legitimist neighbors, and even to have gone the length of saying that if you wanted to find a Frenchman who habitually spoke the truth, and was honest in all his dealings you should search for a Legitimist noble. but all this has invariably been coupled with great ignorance and strong prejudices. The insane speculation of many months is best explained by the repressed energy of a class voluntarily excluding itself from a large field of employment and by its ignorant con tempt for regular and honest trade. It cannot exactly be said of a French noble that he cannot dig, to beg he is ashamed. The fact is that, if very poor, he would willingly dig or live on the charity of his relatives. But nothing would induce him to mix himself with the usual occupations of the bourgeoisie. Unfortunately for himself, though he may not trade, he does not derogate from his position by trafficking in the stocks and shares which ought to represent trade.-Pall Mall Gazette.

SELF-CULTURE.

A beautiful bride, during the gay season, appeared in one of the brilliant and elegant salons of the metropolis. Critical eyes were ipon her, who for the first time met friends and connections.

As far as appearances could go there was everything to attact and please, nothing to criticize; but when an astonished city cousin heard her remark, "I seen him when we went through Chicago," his heart sank withn him: her beauty dissolved like a mist and the disparity between the lovely exterior and the deficient mental culture jarred like discord in music.

Our familiar friends knowns, and with all our faults are good enough to love us still. but it is important to make a good impression upon strangers. Then, voice, speech manner, are important factors in the esti-

One can respect a threadbare coat if it is worn with dignity, but the personality it covers must be above criticism.

It is impossible to forget the impression ved remark was something he "done." If he had been uncouth and boorish, the sentence would have passed unnoticed or been accepted as harmonious with the belongings of the man, but he was apparently a gentleman, of manly bearing, with the stamp of genuineness and honesty of character in his | And after all, too much of wealth seems useless as frank, open countenance.

We tried to forget the error, which we found to our regret was no slip of the tongue, concluded charitably that he, poor fellow, had been away from home where his mother could not watch and warn him, or had no sisters to torment him into propriety of speech.

We must feel that true excellence is to be esteemed far above personal accomplish. If there were things to envy, I'd have them now and ments; but to a cultivated ear-and in good society every ear is cultivated—grammatical

errors are positively painful. Those of us who have been unfortunate enough to miss the drill which would have saved us from mortification owe to ourselves the culture of that correctness of speech which will make us acceptable to the society in which we wish to move, a credit to our friends. Surely none of us are willing to be

disgrace to them. Young persons are apt to consider these matters as very trivial, and are often impatient of correction. It was said by a great artist, when his attention to detail was remarked. "Trifles make perfection, and perfection is no trifle."

To correct the faults of others is a thankless task, and it is from our enemies rather than our friends that we hear unpleasant truths. There is no favor that we ought to receive with more ready and grateful acknow-

ledgements. We may not have wealth or position, but

which depend in a great measure upon what we are in ourselves. Let it not be hampered and weakened by defects which a little at-

tention and care would soon correct. These instances and many others observed in what are regarded as cultivated circles may remind us that if our schools are not a failure, as has been gravely charged, we our-

"The facility with which human creatures escape knowledge" is no less a marvel here than it was in London to the gifted author of "Middlemarch." We all certainly have opportunities enough for securing it. ...

"An English writer observes that in the House of Parliament" a false Latin quantity was a stigma from which a member could not easily recover." We, in our Western world, have not reached so high a culture do wish to reach the grade of being able to speak our own language with correctness and propriety if not with elegance.—A. W. Kirk-

HELEN CHALMERS.

Helen Chalmers, the daughter of the great Free Church leader, sacrificed the bloom of of her life and her womanly hopes to care for her venerable father in his declining years --- a care which she continued until his death. Subsequent to this abe took quarters in the resent, because this false notion of comradeworst district known in Edinburgh, and devoted her life and being to the reformation and salvation of the masses around her the Government in certain special capaci- who had been, to human appearance, ruined for both worlds by the demon of strong drink and accompanying vices. On her way to her temperance meeting one evening she called | you become a partner in the twrong, and reupon a family to persuade the intemperate husband and father to accompany her to the place referred to. She found there a visitant deeply intoxicated. As soon as he saw her he began, of course, "to talk religion," ending with the complacent remark : "Well it will all come out right at last, and I shall find myself in the better land, as well off as any of you. Won't it be so. Miss Chalmers ?" She promptly opened her Bible, and, with known to have had a very high opinion of an emphasis peculiar to herself, read the passage: "No drunkard shall inherit the kingdom of God.". The man was sobered in a moment, accompanied her to the meeting, signed the pledge, and was saved. Many have been and are living thus saved through the prayers and influence of this saint of God. The life of even Florence Nightingale waxes dim when compared with that of Helen Chalmers.—Christian Leader.

LAND POOR.

I've another offer, wife, of twenty acres more Of high and dry timber land, as level as a floor. I thought I'd wait and see you first, as Lawyer Brady

ro tell how things will turn out best a women is a head And when the lot is paid for, and we have got the deed I'll say that I am satisfied—it's all the land we need. And next we'll see about the yard, and fix the house up

some, And manage in the course of time to have a better

There is no use of talking, Charles; you buy that twenty more, And we'll go scrimping all our lives, and always be land

For thirty years we've tugged and saved, denying half While all we have to show for it are tax-receipts and

I'd sell the land, if it were mine, and have a better broad light rooms, in front the street, and

If we could live as others live, and have what others We'd live enough sight pleasanter, and have a plenty

While others have amusements, and luxury, and books Just think how stingy we have lived, and how this old That other farm you bought of Wells, that took's

many years At clearing up and fencing in, has cost me many tears Yes, Charles, I've thought of it a hundred times or more,

And wondered if it really paid to always be land poor That had we built a cozy house, took pleasure as: Our children, once so dear to us, had never left our

grieve to think of wasted weeks, and years, and months, and days, While for it all we never yet have had one word of They call us rich, but we are poor. Would we no

freely give The land with all its fixtures, for a better way to live received upon meeting one whose first obser- Don't think I'm blaming you, Charles; you are not a whit to blame: I've pitied you these many years, to see you tired and

lame. It's just the way we started out, our plans too far Wa've worn the cream of life away, to leave too much

when dead. 'Tis putting off enjoyment long after we enjoy; Although we've learned, alas I too late, what all must

learn at last, Our brightest earthly happiness is buried in the past. This life is short and full of care; the end is alway nigh:

We seldom half begin to live before we're doomed t Were I to start my life again, I'd mark each separat day. And never slet a single one pass unemployed away.

then. and have a home that was a home, and not a cage of I'd sell some land it it were mine, and fill up well the

rest: I've always thought and think so yet-small farms well-worked are best. The mind is weak when it has once given

way; it is long before a principle restored can become as firm as one that has never

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life and the comfort of death.

Action keeps the soul in health, whereas idleness rusts the mind and corrupts as well as benumbs all its active faculties.

When the million applaud you, seriously ask yourself what harm you have done; when they censure you, what good.

Could we rightly and duly reflect on the misfortunes of other men, we should be much more thankful than we, are for the many undeserved blessings which we daily enjoy.

Good Mords for the Poung.

GENTLE WORDS.

A gentle word is never lost ! Oh, never then refuse one! It cheers the heart when tempest tossed. And lulis the cares that bruise one; It scatters sunshine o'er our way.

And turns our thorns to mees

It changes weary night to day And hope and love discloses A gentle word is never lost— Thy fallen brother needs it. How easy said! how small the cost! With peace and comfort speeds it !

Then drive the shadow from thy cheek-

A smile can well replace it :

Our voice is music when we speak

-With gentle words to grace it.

THE SENSE OF HONOR IN BOYS.

There is great confusion in boys' notions of

honor. You should not go to your teacher with tales of your - schoolmates, but when questioned by those in authority over you, parents, guardians, or teachers, it is your duty to tell who did a mischief or broke a rule, no matter what result to yourself, or how unpopular you become. Boys have a false honor which hides mean and skulking actions in each other, which ought to be ridiculed out of them. The most cowardly injuries and injustice among boys go unchecked, and the weaker are abused and builied in a way every decent boy should ship leads them to lie, prevaricate, or keep silent to screen the guilty... Teachers and parents ought to put down this ignorant, petty "sense of honor," for something more intelligent and noright. When you know of a wrong, and keep silence about it when asked, sponsible for its original meanness. It is a pity that boys and grown people did not carry the same strictness of principle they show in screening bullies and frauds into points of genuine honor and courage.-Wide Awake.

WHAT STRANGE MANNERS!

Once a man went into a house to make a visit, and his little dog Jack went with him. The man took off his that and coat and laid them on a chair, and told Jack to wait for him. So the little dog sat down to wait while his master went into another room.

. The little dog had never been in that house before, and after sitting very still for about a minute, he looked about to see what sort of place it might be. He had been sitting on a footstool, for he was rather short, and on looking around he saw another little dog. As Jack was a very polite dog, he stood up and said: "Good-morning, sir."

The other opened his mouth but did not say a word.

"Good-morning, sir," said Jack again, but the other only opened his mouth again, and did not answer.

As Jack was a stranger in the house, he thought it best to say no more, so he smiled and waited for the other to speak.

"He may be deaf," said Jack, after a while, "but, dear me! I wish he would say something or sit down. I'm tired of standing." All this he said to himself, and then he smiled again in a kind way. At once the other dog smiled, too, but still he did not speak.

"It's a beautiful day," said Jack. The other opened his mouth, as if he meant to say it was truly a lovely day. he never said a word.

"If you'll excuse me, I'll sit down," said

Jack. As the other did not speak, Jack sat down on the footstool. At once the other dog sat

down, too. "Really! He's very strange! I'll stand up," thought Jack But, just as he rose, up jumped the other

Jack thought now that the other dog was making fun of him, and so he frowned. But the other frowned too. Jack began to be angry, and walked toward the other dog,

haves," thought Jack. " He's a very bad dog, and now he looks

very angry." Just then, Jack's master called him, and as they left the room, Jack turned and made a face at the other dog. But at the same time the other dog turned around and made a face at Jack !

"What strange manners!" said Jack. as the door closed. I'll never come to this house again."-St. Nicholas.

THE MILKMAIDS OF DORT.

Girls often declare that boys have all the fun. Well they certainly do seem to get the larger share of it in a good many ways. Then when they grow up, they are very apt, too. to carry off all the honors, the literary fame, the military glory, the professional success, while the girls are left at home to do worsted.

Now and then, however, the girls come to the front in art, literature, in science and even in war. You all know how Joan of Are led the armies of France to victory, and how Moll Pitcher stood at the month of her cannon, pouring confusion into the British

Not so great as these women of martial fame were the " Milkmaids of Dort," but still they have their place in history. If any of you ever go to Holland, the land of wooden dikes and windmills, it is quite possible that you may find yourselves some day in the ancient town of Dort, or Dordrecht. It is a grand old city. Here among these antiquated buildings, with their queer gables and great iron cranes many an interesting historical event has taken place.

In the centre of the great market-place of Dort stands a fountain, and if you will look close you will see upon the tall pyramid a relievo representing a cow, and underneath. in sitting posture, a milkmaid. They are there to commemorate the following historical fact:

When the provinces of the United Netherands were struggling for their liberty, two beautiful daughters of a rich farmer on their way to the town with milk, observed not far from their path several Spanish soldiers concealed behind some hedges. The patriotic maidens pretended not to have seen anything pursued their journey, and as soon as they arrived in the city, insisted upon an admission to the burgomaster, who had not yet left in his bed. They were soon admitted, and related what they had discovered. The news was spread about. Not a moment was lost. The Council was assembled; measures were immediately taken; the sluices were opened, and a number of the enemy lost their lives in the water. Thus the inhabitants

The magistrates in a body honored the farmer with a visit, where they thanked his daughters for the act of patriotism which saved the town...They afterward indemnified him fully for the loss the sustained from the inundation, and the most distinguished young citizens vied with each other who should be honored with the hands of the milkmaids. Then, as the years went by the fountain was erected, and the story commomorated in stone. - Harper's Young People.

were saved from an awful doom.

A NOBLE LAD.

A poor boy, whose hame no one knows. but we hope that it is in the Book of Life, found three little children, who, like himself. had been washed ashore from one of the many wrecks, wandering along the weary coast in the driving sleet. They were crying bitterly, having been parted from their parents, and not knowing whether they were drowned or saved.

The poor lad took them to a sheltered spot, plucked moss for them, and made them a rude but soft bed; and then, taking off his own jacket to cover them, sat by them all the night long, soothing their terror till they fell asleep.

In the morning, leaving them still asleep, he went in search of the parents, and to his great joy met them looking for their children, whom they had given up for dead. He directed them where to find them, and then went on himself to find some place of shelter and refreshment. But when the parents were returning with

their recovered little ones, they found their brave preserver lying quite dead upon the snow, not far from where they parted from

The long exposure in his exhausted state was too much for his little strength, and having saved his little charges—a stranger to them as they to him-he lay down to die.

A sad story is this and one that moves our hearts. How much more should our hearts be moved by the story of Him who freely gave his life that He might save us

A TOUGH DOG.

Cats have been credited with a large number of lives, but a dog which belongs to a gentleman living at Ashburton, in Devonshire, may fairly compete with any specimen of the feline race. Accompanying his master on a shooting expedition, the dog fell into a mine shaft, to a depth of some sixty-six feet. As he tumbled down the narrow boring, his master distinctly heard his body striking against the earth and rock. For some time those who took an interest in the creature listened, to hear if any sound of pain came up from the depths below, but, as all was silent, they lost hope of the dog being alive, and in the course of time almost forgot him. Considerably more than a month claused. when one day a howl was heard to proceed from the pit's mouth. Very quickly a miner was sent for and lowered, when, to the amazement of everybody who watched the proceedings, the long-lost dog was sent up, in a sadly emaciated condition, but still alive and able to eat. It had been incarcerated in its prison for forty-three days and nights. So far as can be ascertained it had only had who began at once to walk toward him. "I've water to live upon throughout the whole of a great mind to tell him how rudely he bethat period. Yet it is still alive, and is said to be rapidly recovering from the privations which it has suffered.

LITTLE THINGS.

More depends on little things than we

think. It is said that Voltaire when five years old learned an infidel poem, and he never was able to free himself from its offects. Scott, the commentator, when despairing, read a hymn of Dr. Watts and was turned from a life of idleness and sin to one of use. fulness. Cowper, about to drown himself, was carried the wrong way by his driver and went home to write: "God moves in a mysterious way." The rebuke of a teacher aroused Dr. Clarke to great action, who had up to that time been slow in acquiring knowledge. Ole Bull, the great violinist, rescued from suicide by drowning and taken to the near residence of a wealthy lady, became her protege, and soon acquired fame Robert Moffatt, the distinguished missionary, reading the placard announcing a missionary meeting, was led to devote himself to work for the heathen. One step downward often leads men to the greatest guilt. - It is little words and actions that make or mar our lives .- Congregationalist.

"Habit" is hard to overcome. If you take off the first letter it does not change "a bit." If you take off another you will still have a bit " left. If you take off another the whole of "it" remains. If you take off another is it not "t" totally used up. All of which goes to show that if you wish to get rid of a " habit" you must throw it off altc.

I expect to pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show to a human being or any word that I can speak for Jesus-let me do it now. Let me not neglect nor defer it; for I shall not pass this way again.

and the second s

Our Sunday School Mork. Books at the Methodist Book Room.

STUDIES IN THE GOSPEL ACCORDING TO MARK.

Sunday, April 23, 1882. INTERNATIONAL BIBLE LESSON.

Lesson 4.

(SECOND QUARTER.) CHRIST WALKING ON THE SEA.-Mark.vi. 45-56.

GOLDEN TEXT.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."-Isaiah xliii. 2.

CENTRAL TRUTH. Christ is a very present help in every time

> Home READINGS. Monday.—Mark vi. 45-56. Tuesday. - Matthew ziv. 22-36. Wednesday.-John vi. 14-21. Thursday.-John vi. 22-40. Friday.-John vi. 40-59. Saturday.--Isaiah xliii, 1-16. Sunday.-Luke xxiv. 13-85.

of need.

TIME. -April, A.D. 29, just after the feeding of the 5,000.

PLACE. - Sea of Galilee. The disciples crossed over toward Capernaum from the eastern shore, near Bethsaids, where the 5,000 were fed. The land of Gennesareth (a district including Capernaum), on the wes-

PARALLEL ACCOUNTS .- Matt. xiv. 22-36 John vi. 15-21.

INTRODUCTION.—The people were greatly excited by the miracle just wrought, and wished to proclaim Jesus a king. The disciples probably shared in the feeling; so Jesus sent the disciples across the Sea of Galilee, and then dismissed the multitude. They were to stop for him at Bethsaida, but were driven away toward Capernaum by

HELPS OVER HARD PLACES .- (Verse 45) "Straightway"-Immediately after he had fed the multitude. "Constrained "-Urged; compelling them with gentle but decisive commands. "Unto the other side"-To Bethsaids, on the way home to Capernaum, (John vi. 17). "Bethsaida"—A town at the month of the Jordan, near which the miracle had just taken place. They were to stop here, and take Jesus into the boat. (Verse 46) "Into a mountain to pray"-Because, perhaps, he saw something like a renewal of the temptation in the wilderness, and needed special communion with his Father, that he might resist and overcome it. (Ver. 47) " Even was come "-The late evening, extending from sundown onward. " Midst of the sea "-It was six or seven miles wide, therefore they were about three and a half miles from the shore. (Verse 48) " Toiling "-Tormented; in both bodily and mental distress. "Wind contrary"-Blowing from the north-east. "Fourth watch"-Three o'clock. (Verse 49) "Cried out "-In fear. (Verse 40) "It is I"-Literally I Am; not merely your Friend and Master, but the I Am, the Almighty One. Mark omits the account of Peter's faith, and failure to walk on the sea (Matt. xiv. 28-30). (Verse 52) "Considered not"-Did not understand and infer the power of the Lord over nature. "Heart"-Mind. "Hardened! -Referring to the sluggishness and obtuse. ness of intellect, rather than want of feeling. (Verse 53) "Gennesareth"-A small fertile district on the western side of Galilee, containing Capernaum and other towns. (Verse 54) "They [the people] knew him "-Hav-

Find in this lesson-

1. What we may expect in life.

2. That Jesus knows all our trials. 3. What he says to us in them.

ing seen him before. (Verse 56) " Country "

-Fields, where cultivation was going on,

and there were many people. "Streets"-

REVIEW EXERCISE.

Where did Jesus send his disciples? Ans. Home to Capernaum, by way of Bethsaida. What did he do? Ans. He remained alone

What happened to the disciples? Ans. A storm drove them out to sea. How did Jesus help them? Ans. He watched them, and walked on the sea to

their help. What did he say? Ans. "Be of good cheer: it is I; be not afraid."

STUDY YOUR SCHOLARS.

George Herbert says; "The country parson's life is a holy life," and he found it so Let not the Sunday-school teacher forget that he is a library to his class. They study him, and look more to his manner and life than to his teaching. If he is not holy, he will not readily persuade them to be holy. He should, therefore, be a commentary on his teaching. The scholars are also a library to the teacher; in them he may learn much which will aid his efforts for their good.—Dr. Steel.

BREVITIES.

Victory belongs to the most persevering. We love the evil we do until we suffer

The human soul needs to be mated to develop all its value.

Never reflect on a past action which was done with a good motive, and with the best judgment at the time.

A woman may always judge of the estimation in which she is held by the conversation which is addressed to her.

Men, contrary to iron, are worse to be wrought upon when they are are hot, and are far more tractable in cold blood.

New and Important English and American Books and New Editions Just Received.

"Another Book of Travels and a merito-

Toward the Sunrise.

SKETCHES OF TRAVEL IN EUROPE AND THE EAST. .

With a Memorial Sketch of the Rev. Wm. Morley Punshon, LL.D. 472 pages with numerous illustrations.

Price, \$1,25. Elegantly bound in extra English cloth, with black and gold stamping on side and back.

By the REV. HUGH JOHNSTON, M.A., B.D.

At the request of many friends, Mr. Johnson has been induced to greatly enlarge the admirable Letters of Travel with which the readers of the Guardian were greatly delighted during the early part of this year. And he has added a more full and adequate memorial of Dr. Punshion than any which has elsewhere appeared.

WILLIAM BRIGGS,
18 7 & 50 King Street East, Toronto;
Montreal Book-Room, Bleury Street, Montreal, P.Q.

BOOK AGENTS WANTED FOR

Shadow. A very fast selling book. An entirely New Work by

JOHN B. GOUGH

Personal Experiences, Anecdotes, Incidents, and Reminiscences, gathered from Thirty-Seven Years' Experience on the Platform, and among the People at Home and Abroad.

This grand work—now for the first time published—is overflowing with tender pathos, spicy humor, and good things for all. It is outselling most books published this season. Ministers say "God speed it." Thousands are waitine for it and Reports from Acents are excellent. "A splendid volume—the latest and noblest record of the great philanthropist."—Christian Age. Send for circulars giving full particulars, etc.
Address
WILLIAM BRIGGS,

78 and 80 King Street East, Toronto Life of Richard Cobden, By J. MORLEY.

8vo. cloth, 640 pages, with Portrait, \$3.50. 8vo. cloth, 640 pages, with Portrait, \$3.50.

The subject of this memoir is the great English liberal, statesman, and orator, the champion of Free Trade, and one of the most prominent agistore for the Repeal of the Corn Laws. He and John Bright have been life-long friends, and his history, like Bright's, is very much the history of the English polities of this contury. "To John Bright these memories of his close contrade in the cause of wise, just, and sodate government," the book is inscribed by Mr. Morley, who will be remembered as the author of several successful biographical works, and editor of the "English Men of Lettors' series." The material for this biograph: was supplied by Mr. Cobden's many triends and correspondence.

Mailed, post-free, on receipt of price. Mailed, post-free, on receipt of price.

AGENTS WANTED.

WILLIAM BRIGGS, 78 & 80 King Street East, Toronto, Out. or Montreal Book Room, 3 Eleury Street, Montreal, P.Q

ECUMENICAL METHODIST CONFERENCE.

held in London, September, 1881. The report of its proceedings, including a Sermon by BISHOP SIMPSON.

Demy 8vo, 650 pages ; price \$1.75.

ESSAYS and DEBATES upon the Rise and Progress, the Polity and Aggressive Action of Methodism, and of its Present Position and Puture Prospects throughout the World, by Representatives of every section of the Methodist Church. With an introduction by the Rev. W. Arthur, M.A. Usual discount to ministers. WILLIAM BRIGGS,

78 and 60 King Street East, Toronto. METHODIST TUNE-BOOK.

ADAPTED TO THE

METHODIST HYMN-BCSK. COMPILED BY A COMMITTEE. Small quarto, 303 pages, strongly bound in clotb, boards net price per single copy, \$1; per dozen, \$10.

We have also prepared some in better bindings:— Extra English cloth, red edges, with side stamp in init and gold, each, \$1.25; per dozen, \$12. Full roan, with gilt lettering, each, \$1.50; per dozen, Sample copy mailed post free, on receipt of \$1.

WILLIAM BRIGGS, 78 & 60 King Street East, Toronto; or Montreal Book-Room, 8 Bleury Street, Montreal.

Music Book Department. Church Music Books.

PALMEE'S ANTHEMS Singing Schools, Conventions, etc.,

Music Books. SONG LEADER VINEYARD OF SONG

Sabbath-School Music Book;

Salbath-School Music Book;

Salbath-School Music Book;

ORGAN, 059

HARMONIUM, 059

SHINING STRAND 020

ROYAL GEMS, 035

ROYAL GEMS, 035

ROYAL DIADEM, 035

PURE GOLD, 035

GEMS OF GOSPEL SONG, 035

REDEEMER'S PRAISE, 035

GEM OF GEMS, 035

HEART AND VOICE 955

JOY AND GLADNESS 035

WELCOME TIDINGS 035

WHITE ROBES, 035

WHITE ROBES, 035

WHITE ROBES, 035

WHITE ROBES, 035

THE HYMNABY, 050

ENGINTEST AND BEST 035

THE NEW SONG, 035

CRYSTAL SONGS, 035

WINNOWED HYMNS, 035

ENGONGS OF LOVE AND MERCY, Paper 030

BONGS OF LOVE AND MERCY, Paper 030

GOONGS OF LOVE AND MERCY, Paper 030

GOONGS OF LOVE AND MERCY, Paper 030

GOONGS OF LOVE AND MERCY, Paper 030

GOOD AS GOLD, 035

GOONGS ... 035

GOONGS ... 035

GOONGS ... 035 Sabbath-School Music Books. SONGS AND SOLUS.

SONGS OF LOVE AND MERCY, Paper Cloth, Board, JÖY TO THE WORLD, Cloth, 0 45
GOOD AS GOLD,
GOSFEL HYMNS&SACRED SONGS... 0 35
... 1, 2 & 3, Cloth, 1 50
... No. 4 boards 0 35 Temperance Music Books.

TEMPERANCE JEWELS 0 35
TEMPERANCE BUGLE, 0 80

Companion, or Words Only.

It will be to your advantage, if you want good, sound Sunday-School Library Books, to write to the Methodist Book and Publishing House for lists. Our Libraries are

Author of "Studies in Acts." Canadian Copyright Edition. 12mo, cloth, \$1.25.

STUDIES IN ACTS.

By W.A. CANDLER.

Books at the Methodist Book-Room.

This History is a Mine of Information."

Dr. Ryerson's Great Work,

THE LOYALISTS OF AMERICA

THEIR TIMES.

"It should become a household book in Canada; and I can well imagine the delight it will give to those who able through the work, as you have been in its composition, to trace the actions and live again in sympathy "I have been much interested with it."—Sir Stafford Northcote.

"I have been much interested with it. —Str Scapere northcote.

"The book is one which should be read throughout the length and breath of Canada, and even across the sea it should, and, doubtless, will find a place." Spectator:

"Dr. Ryerson's volumes are full of facts. No labor has been spared, and they will repay the perusal of persons seeking trustworthy details on the subject."—London Times (England).

"He has performed his task with great thoroughness, inspired by a deep interest in his subject."—Toronto "It is admirably written, thoroughly systematized, and clear and concise." - Evening Times, Hamilton.

"This is, without exception, the most important and elaborate historical work which has yet been issued from the Canadian press."—Evangelical Churchman. "They will prove a mine of wealth to teachers and others."—Canada School Journal. "It is a treasure-house of knowledge, and should have a place in the library of every student of history."-Evening Telegraph, St. John, N.B. Evening Triegraph, Section, N.D.

"It filly crowns a career of unusual intellectual activity with a standard history of the formation period of Anglo-American civilization."—Christian Guardian.

PRICES:

Containing a beautiful Steel Engraved Portrait of the Author, in extra English cloth, lettered and embossed in gold and black, bevelled edges. Two vols., \$5.00.

In Half Morocco, extra, marbled edges, lettered in gold. Two vols., \$7.00.

AGENTS WANTED IN EVERY COUNTY IN THE DOMINION.

WILLIAM BRIGGS. 78 & 80 King Street East, Toronto

STANDARD HELPS

INTERNATIONAL

Sunday School Lessons, 1882.

Hughes' Commentary. MARK.

Terse, simple, and plain expositions. Abundance of olographical, historical, and geographical material for each lesson. Furnishes an organized and practical form of the forty-eight lessons for 1883. Each is ana lyzed, words and phrases explained, and persons and

Price: Paper, 60 cents; cleth, \$1. Peloubet's Select Notes on the Lessons. With Maps and Illustrations. Cloth, \$1.25.

places described. Adapted to whatever Version used.

Peloubet's Question Books. io. 1, For Older Scholars. No. 2, For Children and Youth. No. 3, For Little Learners. Price 20 cents each by mail, or 17 cents each (net) by the dozen to Sunday Schools.

Talks About Jesus to Boys and Girls. Illustrations for Teachers by over 30 of the most emi

nent preachers to children, such as Farrar, Stanley, Newton, Taylor, Crafts, Vincent, etc. Contains one or more Sermons or Addresses on each S. S. Lesson: illustrated with numerous Engravings. Contains abundant material for Bible Readings, Children's Prayer Meetings, etc. Cloth \$1.50.

Dr. Vincent's Lesson Commentary or Notes. Cloth, \$1,25.

Monday Club Sermons.

THE TRAVELS OF JESUS

MAP OF PALESTINE BY REV. A. P. STOUT.

SIZE-2 FEET 10 INCHES LONG, 1 FOOT 101/2 INCHES WIDE. Mounted on Heavy Muslin with Rollers, ready for hanging.

PRICE, \$1.50, POSTPAID.

Different Lines, each numbered, represent the Travels of Jesus, beginning with His Birth and ending with His Ascension.

With this Map the Superintendent or Teacher can easily show the Routes our Saviour took, what Cities He passed through, the distance travelled, and many other points of great interest connected with His wonderful history.

This Map also shows the time, and the place where, different miracles were performed. It also has a CHRONOLOGICAL CHART, by which one can tell to which point Jesus went, from any given point, and from which point he came. This alone is worth the price of the Map. There is no other Map which gives such a CHRONOLOGICAL AND CONNECTED HISTORY of the travels, sufferings, and physical tolls of the "Man of Sotrows," as this; hence no other Map is so well adapted to aid the study of the Bible. THE SUNDAY-SCHOOL LESSONS.

No Sabbath-school or teacher can afford to be without this map which gives so clear and correct a view of the doings and journeyings of the Lord.

Address

WILLIAM BRIGGS,

78 and 80 King Street East, Toronto, Out. SOLE AGE T FOR CANADA

Dominion Libraries—

No. 2, 50 16mo...... Excelsior Libraries—

No. 1, 50 volumes, 19mo.... No. 2, 40 No. 8, 15 No. 4, 15

Economical Libraries---

PRIMARY LIBRARY—40 volumes, 19m

TORONTO SELECTED LIBRARIES

WILLIAM BRIGGS,

Methodist Book and Publishing Hr use, Toronto; or. Methodist Book-Room SBieury Streef Montreal, P.Q.

The Olive Library—

Model Libraries—" No. 1, 50 volumes, 16mo.... No. 2, 50 18mo..... No. 3, 50 16mo.....

18 80 King Street East, Toronto.

Little People's Pieture Library—

..\$22 00 net.

EDITION.

REVISED VERSION OF THE NEW TESTAMENT: No other like it. Reference passages printed in tull. Subject-headings. Verse endings. Verse endings plainly indicated Concordance, Induae Maps, Tables, etc. s a commentary nd reference Bible, whatever version is used, this has no equal. Price: c oth, \$1.50; Sheep, \$2. French Morocco, gitt edges, \$2.50.

GOSPEL OF MARK—from the above, cloth, 50c.; manilla, 15c. Descriptive circulars

free, All Orders promptly filled by WILLIAM BRIGGS, 78 & 80 King Street East, Toronto; C. W. COATES, 3 Bleury Street, Montreal, Que.; or S. F. HUESTIS, Halifax, N.S.

Hymns for S. S. Lessons, 1882.

HYMN SERVICE No. 3,

By LOWRY and DOANE

Is a useful collection of Songs for Sunday-Schools, while the Hymns are adapted for the INTERNATIONAL S. S. LESSONS OF , 1882. They will be found very desirable for all Sunday-School Services. Price \$1.20 per dozen: 15c. each by mail. WILLIAM BRIGGS

STUDIES IN MATTHEW,

By REV. J. CYNDDYLAN JONES,

"The Studies in the Gospel According to St. Matthew, by the Rev. J. Cynddylan Jones, are to be commended as intelligent, strong, and eminently valuable sermons of a kind likely to be in greater demand in the coming years. The manifest familiarity with all the living questions, are clothed in clear and often picturesque language, and constitute a volume to hold in the hand while reading Matthew, and seeking to understand the breath and depth of that Gospel."—N. Y. Christian Advocate.

Advocate.

"This is a remarkable volume of sermons in a singularly unpretending form. We never remember to have met with as much culture, freshness, power, pathos and fire in so small a space. It is a book to be read and re-read, with new instruction and stimulus on each perusal. It is no exaggeration to say that Mr. Jones is fully equal to Robertson at his best, and not seldom superior to him in intellectual grasp, depth of thought, dearness of exposition, pointedness of appeal, and fidelity to evangelical truth. The style, while severely logical, reminds us in its beauty and simplicity of Ruskin. These are models of what pulpit discourses ought to be."—Msthodist Recorder.

The Methodist, of London, England, says:—"This volume enhances the reputation of this deservedly eminent minister."

ALSO, BY THE SAME AUTHOR,

The History of Sunday-Schools.

Dr. Vincent's Berean Question Book. No. I. Adults; No 2, Youth's; No. 3, Little Learners Price 20 cents each by mail, or 17 cents each (net) by the dozen to Sunday-Schools.



ONTARIO

No. 135 Church Street. M. HILTON WILLIAMS, M.D.

PROPRIETOR. All diseases of the respiratory organs treated by "Medical Inhalations," combined with proper consti-

ONTARIO PULMONARY INSTITUTE

135 Church Street, Toronto, Onter



For must got fail to get KENDALL of TREATISE ON THE HORSE, it is worth

NG AND CHURCH

Bats, Furs, &c.

FINE FURS!

Ladies' Fine Seal Sets. ladies' Fine Persian Lamb Sets. Shoulder Capes Muffs to match. Gents' Fur Gauntlets, Overcoats, Caps,

Buffalo Robes direct from the North-West.

Ladies' Seal and Astrachan Sacque of superior quality and finish.

J H. ROGERS, CORNER OF KING AND CHURCH STREETS.

Financial,

LAKE & CLARK.

Stock Brokers MEMBERS OF THE STOCK EXCHANGE.

We are in a position to purchase or sell any securitie ow in the market, and will give the benefit of our experience to intending purchasers. We take the entire charge of Estates, either as Trustees or Agents. Con veyancing in all its forms attended to.

LAKE & CLARK,

lOKing Street East, Toronto.

тнъ STAR LIFE ASSURANCE SOCIETY.

The RIGHT HON. WILLIAM MCARTHUR, M.P.,
Lord Mayor of London, Chairman.

The Chief Offices of this Society for Canada have
been removed from Victoria Chambers, Victoria Street,
te BALDWIN CHAMBERS, 72 Yonge Street, next the
Dominion Bank Toronto.

This Company issued 2.153 Polices in 1880. The Star has upwards of \$900,000 invested in Canada. Loans are made to Policy-holders and Church Trustees at 5½ per cent. interest. For particulars, apply to A. W. LAUDER,

Baldwin Chambers, 72 Yonge Street (next Dominion Bank).

Miscellaneous. CONSUMPTION CAN BE CURED



(Opposite the Metropolitan Church, Toronto, Cnt.)

CHRONIC BRONCHITIS. -.

tutional remedies.

CHRONIC BRONCHITIS.

Bronchitis is an inflammation of the mucous membrane of the bronchial tubes, and is one of the most common of the pulmonary affections. Chronic bronchitis more often occurs later in life. When a cold settles on the lungs, the disease either ends inforonchitis or pneumonia. If it ends in bronchitis, it usually passes off as a cold in the cheet, and still the patient does not feel entirely well. He feels tired and languid, and is incapable of taking his usual amount of exercise, and experiences a shortness of breath, with more or less warmthin the pairs of his hands. Soon after this a cough appears, accompanied by an expectoration of thick mucous, followed by a hectic flush, loss of flesh and strength, and night sweats continue, when the patient assumes all the appearance of having a genuine case of consumption. But this is simply catarry of the lungs, or chronic bronchitis.

In the later stages of the disease the mucous membrane of the larger bronchial tube softens, while in the smaller tubes and air-cells of the lungs, the mucous membrane becomes congested and inflamed. There are no cavities or tubercles in the lungs, but merely a wasting away of the larger bronchial tubes, and death takes place from obstruction of the bronchial tubes and air-cells of the lungs. The patient dies from exhaustion and suffocation, being unable to expectorate the mucous which accumulates in the passage leading to the lungs, which in some cases is sticky and small in quantity, but more commonly copious, of a light straw or yellowish green. Oftentimes streaks of blood make their appearance in the mucous soft a light straw or yellowish green. Oftentimes streaks of blood make their appearance in the mucous and at times there is a disagreeable smell. Persons thus afflicted are very lighle to take a cold, at which time the mucous becomes clear and frothy, and it is not uncommonly the case that the patient dies in one of these attacks.

Inhalations are applicable in all diseases of the respiratory

at worth its pri

t worth its pri

t. tworth its pri

t. TREATISE ON THE HORSE, It is worth
the times its cost to every one having
a horse or a team. Its cost is but 15
cents, and will be sent post-paid on
receipt of price. And the money will
be refunded to any who do not think
e. Address "Truth Office," Toronto.
2727-2708-38t

Pianos and Organs.

S. R. WARREN & SON

CHURCH

ORGAN BUILDERS,



premises on this continent, and can guarantee to nighest order of excellence attainable. Specificatt on for all sizes of Instruments, from \$500 upward, prompts y furnished on application

IMPORTANT TO CHURCHES. 2 MANUAL ORGAN 23 stops, 3 pipes, \$2,000. 2 MANUAL ORGAN 18 stops 1 pipes, \$1,500. Church.

OTGANS. Built to Order at 18 and 20 ST. ALBAN STREET. Tuning and Removing on reasonable terms. Specifications freely furnished on application

Professional Cards.

· · · E. LYE & SONS, ·

Organ Builders, Torontol

J. H. MACDONALD, E. COATSWORTH, JR.

ROSE, MACDONALD. MERRITT & COATSWOR**TE**..

Barristers, Attorneys, Solicitors, Proctors. Notaries Public, do., do., Union Loan Buildings, 28 & 30 Toronto Stree., Toronto. P. O. Drawer 2698.

*A Commissioner, etc., for taking Affidavits to be used n Quebec. 2673-2628-19 LANGLEY, LANGLEY & BURKE. Architects, Civil Engineers, &c.,

15 TORONTO STREET, TORONTO.

ENRY LANGLEY, ED. LANGLEY, EDMUND BURKEL2728-19 DR. PALMER, SURGEON, -EYE, EAR AND THROAT-236 Jarvis Street, Toronto. Consultation, 10 a.m. to p.m.

A. W. SPAULDING, DENTIST, 51 King Street East, Toronto, (Late at 87 King Street East). Residence: Jameison Avenue North, Parkdale. 2734-1.

EYE, EAR, AND THROAT. DR. J. N. ANDERSON, OF HAMILTON

Cross-Eyes straightened. Artificial Human Eyes supplied

Business Cards.

OCULIST AND AURIST.

BONNET BOXES,

EGG CARRIERS KILGOUR BROS., 18 Wellington Street West, Toronto.

MANITOBAI

JOHN BRANDON, REAL ESTATE AGENT, Portage Avenue, Winnipeg. City and Town Lots, and Farms bought and son commission.

MERCHANTS' EXCHANGE ${f Real\ Estate\ Office}$ WINNIPEG.

sould solicit correspondence, or a call from those desiring to invest in the Capital of the Prairie Pro-vince. They sell Real Esate and charge 22 Com-mission, but do not charge those who may intrust them with funds to nvest.

YOUNG & GUILMETTE

GEO. W YOUNG. PETER GUILMETTA Merchants' Bank Building.

PICTURE FRAME MOULDINGS,
ALL KINDS PICTURE FRAMES,
MIRROR FRAMES,
MIRROR PLATES, &c. all such goods you should write or call upon H. J. MATTHEWS & BRO.,

MANITOBA LANDS. FIRST-CLASS MANITOBA LANDS

C for Sale. Apply in person, or by letter, to the indersigned, at his office over the Imperial Bank.

93 Yonge Street, Toronto.

REV. J. A. SCHRAM. HENRY WALTON, Merchant Tailor.

39 KING STREET WEST,



SUCCESSORS TO MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N. Y., Manufacture a superior quality of BELLS,
Special attention given to CHURCH BELLS

CLINTON H. MENEELY BELL CO.

R. Prav & Son, UNDERTAKERS, No. 11 McNab Street, N., HAMILTON.

2691-1**y**

TO NEW STYLE CARDS. (Extra factors)
Moste, Ivy-Wrenth, Fringed Hand Bonquet,
13th Yans of Rosea, no to alve, manning type, ilcus. Limmes 11. Agents make 40 percent. Sample Book of 90
styles for 1852 Ebreson free with 11-cores Packed os as to avoid
inj- UAXYON PRINTING Co. Northford Coum

All Letters containing payment for the Christian Guardian, Methodist Magadine, S. S. Banner, Pleasant Hours,
and other publications, or for Books,
should be addressed to the BookSteward, Rev. WILLIAM BRIGGS,

A QUESTION IN WESLEYAN

as well as a violation of the treaty with

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, Rev. E. H. DEWART, D.D. Toronto.

CHRISTIAN GUARDIAN

TORONTO, WEDNESDAY, APRIL 12, 1982.

METHODIST UNION.

The question of the union of one or more of the various Methodist bodies in Canada is not unlikely to occupy a place in the consideration of the next General Conference. :So thoroughly in earnest are the friends of union in the Brockville District, that they have already started a paper intended to live till General Conference is over, and devoted to the advocacy of this important measure. That the union of bodies essentially one in work is desirable, we think all except the bitterly schismatic will at once admit. The effected? We think very little is gained by discussing terms, except in a properly constituted committee. There are no vital questions of doctrine or polity separating the parties concerned. Whatever is found to be practically the best for either one, will probably prove so for all the rest. It is not a question of how much of our peculiar policy we can enforce upon the rest. Between ns, we have made as full and varied experiment in Church organization as it is, perhaps, possible to make, and we ought now to be able to select those elements which have prove I themselves as most useful in carrying orward the work of God. But a judicious committee of the best and ablest men of the various bodies is more likely to arrive at wise conclusions in such a matter than any popular body. That which we most need to cultivate in the popular mind is the spirit of unity. And this can be promoted by fraternization, by interchange of pulpits, and by keeping union before us as a goal to be marked by wisely progressive steps.

The time and method of accomplishing

union is also a matter of grave importance. Eight years ago we were generally so enamoured with the prospect of union, and had so little idea of its practical difficulties in detail, that a much more unanimous vote could have been secured than, perhaps, would be possible now. Young people about to be married do not take into account, always, all the financial and other difficulties that lie before them. Perhaps it is as well that they do not. In fact, it is said that the calculating spirit of the age is tending to marriages late in life, or to a life of celibacy, not to the advantage of human society. But still, wisdom teaches us to look at this matter from the practical side, and experi ence shows that the amalgamation of two great bodies involves financial difficulties of considerable moment. The wider the financial difference, the more will this be felt. "In illustration, suppose two bodies, each of one hundred ministers. In one body the average ministerial salary is \$400, and the contributions are in proportion; in the other the average salary is \$800, and with a corresponding contribution. In the amalgamated Church the average salary becomes \$600. But under the Methodist system of itinerancy this involves a complete readjustment of the work. In that re-adjustment, at all points where the people are wealthy and large salaries are paid, the higher standard will be maintained, as large strong churches cannot be divided as they consist of a single congregation. The entire brunt of the new arrangements thus falls upon those parts of the work that can be divided to form new stations, and brings to some lower salaries than the average of either of the uniting bodies. To the ministers who occupy these weak stations, this brings not a ittle suffering. We think that our people should be taught to regard union as something which calls for increased gifts to the work of God. A fund to meet this difficulty should form an essential element of our union schemes for the future, otherwise the whole burden of its financial results falls upon a part of the ministry, and that the part least able to bear it. This consideration has also a bearing upon the time of carrying union into effect. Some think a gradual or successive series of unifications of the smaller with the larger and wealthier bodies is more feasible, and involves less financial embarrassment than a grand union movement accomplished at once. It may be thought that the noble example of Presbyterian unification contradicts this view. But it must be remembered that Presbyterianism has no itinerancy, that for his clear presentation of this important the place open. A gift of £500 had been each minister and each congregation stand in point. There is no Methodist theologian, regard to stipend in the United Church. exactly as it stood in the separate bodies. It is very true that union is more easily effected in the enthusiasm of a grand movement, and if it can be effected in no other way, better in this way than not at all. To our Church, as the largest body, a series of concessions, made to gain each uniting body, would, in the judgment of many, be paying too dearly for the result. Unity is a great blessing, worth a great deal of sacrifice for its accomplishment. But if we can rise to the true spirit of unity like lovers whose hearts are bound together by a changeless affection, we can afford to wait for the wisest and most perfect method of consum-

We do not write these things to discourage the brethren who are moving so enthusiastically in favor of union. We heartily wish them and bid them God speed. We believe that every instance of Methodist union in the past, thas been a blessing. This is the jubilee year of the first Methodist union in Canada, and it would be quite fitting that it should be celebrated by another step toward the consolida-

THEOLOGY.

The current number of the Methodist

Quarterly Review contains a notice of Dr. Pope's work on theology by the Editor, which we deem of more than ordinary importance. Dr. Pope's work has been placed on the Course of Study for candidates in the M. E. Church, and is used as a text-book in our own colleges. Its value is fully acknowledged by Dr. Whedon. As we endorse Dr. Whedon's criticism, we may say here that this is not because of any disposition to disparage Dr. Pope's great work. We have already said that, though on one or two points we think Dr. Pope " leans too much toward Calvinism" for an Arminian, we regard his work, on the whole, as the most thorough and schelarly contribution to the exposition of Christian Theology that Methodism has yet produced. While admitting the essential unity of Methodist doctrine doctrinal views and in methods of Christian throughout the world. Dr. Whedon claims that this is not a machine identity. "Between Wesley and Clarke there were some whole question is when? upon what terms? differences. There are some variations beand in what manner can it be most wisely tween Wesley and Watson; and between Wesley and Pope; and between Pope and Watson." And he intimates that, owing to the conflict of American Methodism with Calvinism and other errors, its theology, on some points, is more clearly Wesleyan than that of English Methodism.

The chief objection of the Editor of the Quarterly to Dr. Pope's work, is directed against "his persistent statement, that the whole thirty nine articles of the English Church are the standard of our Methodist faith." For our own part, we are at a loss to understand on what authority Dr. Pope makes this statement, and commits Methodism to a doctrinal standard containing statements which are at variance with our Weslevan Arminianism. The Editor of the Quarterly forcibly says:

"It seems amazing, in view of the fact that Wesley deliberately struck out fifteen of those Thirty-nine Articles, and struck out important words and sentences from the remainder, that one of our standard theologians should assure the world that the whole were somehow standard for us. And in this present work a peculiar force is given to this assurance by Dr. defining our doctrine of the effect of original defining our doctrine of the effect of original sin by quoting the entire ninth article of the Thirty-nine, the most pointed part of which was struck out by Wealey; and this he does, prefacing it with the words, 'Methodism accepts the article of the English Church.' That is, 'Methodism accepts' the very doctrine which Wesley rejected! The Wesleyan doctrine of descriptions of defined in terms that Wesley abolished!"

The main objection to adopting this ninth article is that it teaches that because of our sinful nature, inherited from Adam, "every person born into this world deserveth God's wrath and damnation," before he is personally guilty of any act of transgression-a doctrine that, as Dr. Whedon says, "contradicts our intuitive sense of justice." This same ninth article teaches that "this infection of nature doth remain yet in them that are regenerated," in a way that contravenes Wesley's doctrine of Christian perfection. With reference to Dr. Pope's unqualified endorsement of Wesley's work on "Original Sin," Dr. Whedon pertinently shows that this formulation of a faith for the Methodist body, and must be modified by the views set forth in what he, himself, at a later period, gave his people as standards of doctrine. This point is well taken. Methodists of to day would not feel bound by all that Wesley wrote in his early life. Indeed, it is evident, though he never formally abjured his early deliverances, that he did not feel bound by them himself. His confession, that, he had at one time "leaned too much toward Calvinism,' is a clear proof of this.

The learned and acute Editor of the Quarterly contrasts the teaching of American Methodist divines with that of Dr. Pope. Dr. Pope says, (Vol. II. p. 84.) "The true doctrine is opposed also to every account of sin which insists that it cannot be reckoned such by a righteous God, save where the will account of the opening of a large building in actively consents; and that none can be responsible for any state of soul, or action of life, which is not the result of the will at fitted up at a cost of nearly \$6,030, and for the time. There is an offending character | which about \$5,000 rental is paid. The services behind the offending will." Dr. Wilbur are described as unique and impressive. The Fisk, on the contrary, thus expresses his view on the same point: "Guilt is not imputed until, by a voluntary rejection of the Gospel, upon many of the audience. He says: "As man makes the depravity of his nature the I watched the faces of these people I could object of his own choice. Hence, although, see what a transformation had taken place abstractly considered, this depravity is destructive to its possessors, yet through the worn and weary were now radiant with the grace of the Gespel all are born free from ardour of hope and joy; religion has come condemnation." We confess we take sides to them like a great light amidst a dark, with Fisk and Whedon; for we can never believe that a just God would condemn any being to eternal death, for being born in a or choice. We are obliged to Dr. Whedon that £30 a week would be required to keep living or dead, who has more thoroughly mastered the distinctive features of Calvinism and Arminianism than the Editor of the Methodist Quarterly Review.

THE ANTI-CHINESE BILL.

As was expected, President Arthur vetoed the potorious Chinese Bill to which we referred last week. Strong pressure was brought to bear upon him and his action will relieve the minds of the best people of the United States who regarded the movement with alarm. There is no doubt that the Demoratic party has taken sides with the Anti-Chinese element purely on party grounds. It Democrats gave it a solid support, but only London get up early yet. eight Republican Senators and fifty-nine Republican representatives voted for it. The President gathered from this vote that the the Army from Rev. Lyman Abbott, of New Republican party, whose representative he | York; but his observations were limited to specially is, does not approve of the measure and, therefore, he would not represent properly the men who put him in power if he are not faultless, and there are human sanctioned the Bill. Moreover he was not | weaknesses that somewhat mar the work ; | before the combined interests and passions of

as well as a violation of the treaty with China. The treaty would allow interference with the Coolie traffic, and the Chinese Government is said to oppose it, but the language of his former letter, we must mainproposed action would exclude all skilled labor and thus shut out Chinamen of all classes. It would also be an injury to the United States on commercial grounds. If the Government of China should retaliate as distinction without a difference. He certainly it might be expected to do American trade in China would be hampered and a profitable branch of commerce thus be seriously affected. These reasons are assigned for the veto. The President has taken a wise course and will be upheld by a strong public sentiment. At the same time all are sorred that some measures should be taken to reduce the moral evils associated with the social customs of all low-class foreigners. The immorality of the Chinese in California is no greater than Meeting request the Stationing Committee that of the lowest orders of Europeans in New York. Some Europeans are worse thanthe Chinamen. They are a miserable lot of thieves and whereas the Chinese. immoral though they be, are a harmless, inoffensive class of people, and when the general question of the nation's right to protect itself against the immoralities of immigrants is raised and impartially applied, it will be time to make it apply to the Chinese.

THE SALVATION ARMY.

The Salvation Army in England has certainly not failed in making itself extensively felt and known. Through evil report and good report, it has come into great prominence, and attracted the observation of all the Churches. Large sums of money have been raised for the crection of places of worship, and several violent assaults by mobs, like those of the days of early Methodism, have called public attention to their movements, outside of religious circles. Though severely criticised and reviled, by the more fastidious people of different Churches, the work of Mr. Booth and his associates has been marked by signs of spiritual power and success, which have commanded the respect of many unprejudiced observers in all the Churches. Even the Church of England, which has generally disparaged the more demonstrative methods of Methodism, has not wholly given this latest Methodistic offshoot the cold shoulder. The York Herald recently gives an account of the reception of the Sacrament on a Sunday morning at eight a.m., with the sanction of the Archbishop, and the consent of the Rev. T. J. Clarke, by 400 members of the York Corps of the Salvation Army at St. Paul's Church, Holgate. Mr. Clarke, in the course of the service, delivered an address on Hob. x. 22, 23, in which he enforced the privileges, solemnities, and obligations connected with the Lord's Supper. He said it was his privilege to welcome the Salvation Army as fellow-believers in the Lord Jesus Christ. He trusted it might be within their power to have the Holy Sacrament at least once a month. Assisted by the Rev. E. Peters, the rector then administered the Communion to twenty successive relays of work was written at a period long before his communicants, the entire service occupying two hours and a-half ... And, as if to complete the measure of their notoriety, a question has been recently raised in the House of Commons, as to the propriety of suppressing the Army, because of the riots it had occasioned. This partial questioner was promptly reminded that it was more necessary to suppress the rowdies who had violently and illegally interrupted their philanthropic work, than to suppress the meetings of law-abiding citizens, who were laboring to bring Gospel influences to bear upon the most degraded classes of the population, not reached by ordinary church

The Christian World, which has contained many hard hits at the Salvation Army in the past, recently had a long and interesting Oxford Street, in the west end of London, formerly used as a rink, which has been writer bears clear testimony to the signs of a genuine work of transformation wrought in many of them. Faces that had been earthly lot, and they exulted in it with the rapture of a new and inestimable discovery." "General" Booth made a statement which state that was not the result of his own act indicated unmistakable progress. He said presented by Mr. A. G. Denny towards the expenses, and in the course of his address a promise for \$100 was handed to him from another donor. One reason why the Salvationists had not done much hitherto in London was that they had not had "big guns" enough; they wanted larger places of meeting, and efforts on a grander scale, and were now in treaty for three or four other places equal in size to the one in which we were then assembled. God was blessing them in every direction beyond their most sanguine and even extravagant hopes, and he was full of hope for the future. On the previous Sunday they had had three thousand people at the seven o'clock " knee is a bid for votes on the Pacific coast. The drill " in Halifax, and they ment to make

> The same issue of the Christian World contained some disparaging remarks about a part of one service, and he is evidently not without prejudice. No doubt these people

ness and simplicity in the work of leading the unconverted masses to Christ.

DR. CARROLL'S LETTER.

In reference to Father Carroll's letter, in which he attempts to tone down the tain that our comments were based on a fair interpretation of what he wrote. The distinction between "requesting" and inviting which he makes, most people will think a characterized the ordinary way of inviting a minister by a Quarterly Meeting, by whatever name it may be called, as "bargain and sale." Nor do we think that even in this letter the practice is correctly characterized, when he intimates that the "pre-engagement" of the minister with a Quarterly Meeting is pleaded to prevent some more desirable arrangemement. What actually takes place. in nearly every case, is this: The Quarterly to appoint a certain minister to their circuit, and send a copy of the resolution to the minister named, who in reply states that he will be pleased to go, if the Stationing Committee think proper to appoint him. We have never known a case in which the latter proviso has not been put prominently forward; or a case where any "pre-engage ment" by the minister to go to a circuit was pleaded as a controlling reason for opposing any appointment. The expressed wish of the Quarterly Meeting, and the willingness of the minister himself to go, are doubtless frequently urged as reasons for an appointment, as it is perfectly right they should be. But when or where has a "bargain," made by a minister, been urged in a Stationing Committee as a reason for making an ap-

pointment We attribute none but good motives to Dr. Carroll. But the fact that he has no personal interest, and meant well, does not prove the wisdom and fairness of his allegations. In respect to his plea that the Editor is as open to the charge of stirring up prejudice against Dr. Carroll because he criticised him, as Dr. Carroll was to the Editor's complaint against him, we have simply to say, there is no analogy whatever between the two cases. Whether Dr. Carroll intended it, or did not intend it, it nevertheless true, that the words he wrote were adapted "to make the country ministers believe that the occupancy of the prominent pulpits of the Church, by the men whom the different Stationing Committees have placed there, is a 'monopoly' by these ministers of appointments, that they would not possess only for the existence of a questionable system of bargain and sale, which operates unjustly against ministers outside of this city circle, and injures the work by preventing 'the needed infusion of new blood ? !" -

We are open to conviction on the matter of putting laymen on the Stationing Committee, if good reasons can be given for this innovation. But we deem it absurd to maintain that the mere presence of laymon on that Committee would do away with the need and desire of circuits to invite the ministers they wanted. What reason is there to assume that the laymen would be less local and more Connexional in their feelings than the ministers? or that they would not be partial where their own circuit were con-

A RISENSAVIOUR.

In all our churches, there has been an observance of the Resurrection of Christ from the dead. The great facts of the Christ dying for our sins, and rising from the dead for our justification, have been once more made the special objects of the contemplation of the Church in every part of the world. In the death of the Son of God we have the great display of the infinite love that stooped from the heights of heaven to lift our fallen humanity up into the light and life of God. While in the Resurrection we have a glorious exhibition of Divine power over death and the powers of darkness, which should inspire all Christian hearts with unfaltering confidence in the sufficiency of God to bring us off more than conquerors over all our spiritual foes. Is it not a reasonable thing to hope, that the study of these great central truths in the history of Redemption will strengthen the faith of God's people, and kindle their zeal into a more ardent flame, so that the Church, girded with mightier power, will bring forth all her resources in the great work of making known, by word and deed to the perishing millions of earth, the unsearchable riches of Christ? These central facts of the Gospel are the foundation truths on which the faith of God's people rests as on an immovable rock. Theories and creeds may wax and wane; but this foundation of God standeth sure. Christ died for the world of sinners and now He ever liveth to make intercession for us. All the assaults of the ages have not shaken these fundamental truths. The more we study the subject the more clearly we see the significance of this central truth and the propriety of Paul regarding it as the key-truth in the Christian system. Speak-Resurrection, Dr. A. M. Fairburn forcibly gays :—

And what does the unanimity so remark ably emphasized mean? That every Christian writer and every community they represented believed that the Resurrection was their grand creative fact, the event to which they owed their existence, what entitled them to live and claim man's faith. This fact lies behind their doctrines, is their common source, was before their differences, and exists amid them as their one bond of union. Their faith is a witness to the action of the event, testifies that before it they were not, after it they were, and without it they had entirely ceased to be. And this testimony history corroborates in a wonderful way. Christianity, as the oldest documents prove, was not a secret but a public faith, singularly outspoken and aggressive. Its career began in the very city where its founder had been crucified; and there, where the late to him was deepest, where the memory of his fate must have been most vivid, the faith in his Resurrection lived a fearless and victorious life, challeng ing an exposure which never came, invincible

Churches of the need for greater earnest. Apostles a late and untrustworthy book, yet here | national pride, but remarked that not long a fact no criticism can touch: Ten years afte the crucifixion a fierce persecution was raging at and around Jerusalem; one which implied that the Christians had utterly broken with Judaism, and were working within and against it with extraordinary - daring, activity, and success. Not only was no charge of deception or imposition attempted in that persecution, but its most distinguished leader became a Christian convert. And the ground of his conversion was the belief that Christ had risen from the dead.

THE MASON CASE.

In the treatment of Mason, Guiteau's would-be assassin, we have an example of rushing from one extreme to another. His act was criminal, and the majesty of the law required his punishment. We feared that the popular feeling against Guiteau would interfere with the course of justice in Mason's case, and it is probable that this would have peen the case if he had been tried by a civil court. But many were not prepared for the exceedingly severe sentence passed upon him by the Court Martial. Military courts are proverbially severe, and necessarily so, but in this case, in which some leniency might be expected, the penalty inflicted was unusually heavy. The result was a decided expression of public sympathy bordering upon indignation. It seemed unjust that he should receive such harsh and summary treatment, while the miserable Guiteau was given unusual privileges. Many who would not for a moment attempt

to excuse Mason's unlawful act protested

strongly against the finding of the court. There is danger now that the other extreme will be reached and that justice will not be meted out. If Mason's crime is not punished a bad precedent will be established, and things are shaping that way now. Gen. Swaim, judge-advocate-general, has examined into the proceedings of the court martial which sentenced. Mason, and reports to the secretary of war that he finds that from Mason's position and Guiteau's position, when the shor was fired, it was impossible that Guiteau could be hit, and, therefore, that Mason cannot be charged with an assault with intent to kill. He finds that Mason should have been tried for a minor offence, viz., that of recklessly discharging his musket at Guiteau's cell, which was an act prejudicial odists has been organized for colonization purto good order, and he recommends, therefore, the setting aside of the conviction and sentence. It is probable that the advice will be acted upon, although it has much of the | the North-West, and Manitoba. The promoappearance of special pleading. If the intended victim must be in a good position to obtaining of homes in Manitoba by English be hit before evil intent can be proved against deserves. For the sake of good government oxcusable outrage.

NOTES AND GLEANINGS.

The recent appeals from the United States so-called American citizens, is suggestive. names of Bates, Cooper, Torrance, and Caldi-Lamson, the cold-blooded murderer, and the cott, amongst the dead, and Davidson and reacherous Irish conspirators are the special | Stobo amongst the living. objects of American sympathy and effort. One would think from the way in which the protection of American citizens is snoken of that an American citizen should be at liberty to commit the grossest crimes without punishment. It is all right for the authorities of a country to protect its people against unlawful and unjust inflictions of suffering. But why should an American citizen, ,who has had a fair trial in England, when found guilty, have any greater favor shown him than a British subject? Why should the fellow-countrymen of a wretch like Lamson, bluster and threaten when he is sentenced to death? Or we may ask also, why should disloyal and unscrupulous Irishmen, who have lived awhile in America, when they return to Ireland breathing out threatening and slaugh. ter against England be the special objects of American sympathy? Would Americans spare renegades that spent their time in fomenting disloyalty?

The labor strikes in this city have for the last week attracted a good deal of attention. The carpenters are still holding out for higher wages. The printers have also been pressing their employers for an increase. We fully admit the right of men in all trades to press their claims for what they deem a fair remuneration for their work. But as an employer may be exacting and unfair towards his workmen, so may the labor association be exacting and unfair towards employers. And as all men see things from their own point of view, it is just possible that workmen may insist on larger remuneration than employers can afford to pay. We cannot speak for other branches of industry, but we know that the rates for printing have been cut down solow that there is scarcely any profit in that business, and to press master printers to pay higher wages must in many cases cause a loss to them. الأمر وترجاج وداري

We regret to learn by the Belleville Intelligencer of the death at Brandon. Manitoba. ing of the unanimity of the belief in the on the 1st inst., of Mr. R. S. Roblin, formerly of Picton, from an attack of inflammatory rheumatism. Mr. Roblin, who was a brother of M. B. Roblin, of Belleville, was a barrister, aged about 42, and had practiced his profession in Picton. On the 14th of February, he started for Manitoba in company with Mr. Roger D. Conger, and had determined to locate in Brandon, where he and Mr. Conger were erecting a building for joint occupation as offices. Deceased was very highly respected in Belleville, and his sudden death will prove a shock to many besides his relatives.

Dr. Fraser, Bishop of Manchester, is a manly outspoken preacher, who dares to say what he thinks himself the successor of his fathers or not. Upon a recent occasion about seven of his hands; he does not dare to live in hundred volunteers attended Manchester the midst of his people." The infinence of Cathedral. The Bishop, preaching on the his advisers is daily increasing, but they, so sure that the feeling in California is unani- but they have forcibly reminded the priests and rulers. Grant the Acts of the occasion, did not appeal to martial feeling, or far from guiding his will to a liberal form of

ago our brilliant Poet Laurean, when he thought that the nation was lapsing into a languid and fibreless moral and political condition, wrote a stirring call to arms, and not only poets but even divines and theelogians had found defences and apologies for war. But the motto of the volunteers, "Defence not Defiance," ought to have, and he hoped had, taught English people that the wars which had too often shed a false halo of glory round nations had been unjust, short-sighted, selfish, and unjustifiable; and that there were only-at least there seemed to him to be only-two just apologies for any war-either. first, that it was waged in self-defence or. secondly, that it was undertaken to prevent, not a remote possible, indefinite, imaginary danger, but an actual present, or immediate great wrong,

Writing in reference to the sensitiveness of the great German to criticism, the Berlin correspondent of the Standard remarks that Prince Bismarck seems neither to have forgotten nor forgiven the cartoon in Punch en the Royal Rescript. The number containing it was confiscated, and everybody had already forgotten all about the affair and the offence it had given to the Chancellor. On the 28th ult., however, at one of the Berlin police courts, the proprietors of all the cafea in sec. Berlin where Punch is to be seen appeared and in answer to a charge preferred by the Public Prosecutor of having exhibited in their establishments a certain lampoon calculated to bring the constituted authorities into contempt and derision. The prisoners were summarily convicted, and each of them sentenced to be deprived of the number of the objectionable print, which was ordered to be destroyed. The correspondent adds: The natural result of this exhibition of childish irritability on the part of the Chancellor is that our comic contemporary is more in demand than ever.

Whatever the result may be, the colonization schemes in Manitoba are one of the most remarkable features of the movement. It will be seen by an announcement in our advertising columns that a Company of Methposes. The chief design of this Company is to be a connecting link between English Methodists, who desire to obtain homes in ters of this Company hope to facilitate the Methodists; and also to be in a position by his assailant, almost any assassin who misses grants of church sites, and other means to his mark can escape the punishment he aid in beginning Methodist missions in new places. We see from a correspondent of the and the cause of justice it is to be hoped that New York Examiner, that the Rev. E. J. Mason will not be allowed to go scot free. Stobo, an impulsive and high-spirited Scotch-For an officer to fire at a criminal in the man, has resigned the pastorate of the Peterhands of the police was a dastardly and in- boro' Baptist Church, in order to undertake the settlement of a whole county with Baptists. He intends to go to Scotland at an early day for the double purpose of recuperating his health and of securing emigrants for his colony. The county is to be called. to the British Government, on behalf of Fyie, while the townships get the honored

> The superstition of walking through fire at certain festivals still survives in Madras, and the European magistrate at North Arcot reports that two deaths occurred last year from this fanatical custom. Thus an old woman was so severely burned that she died almost immediately, while a lad foll as be was walking through the fire-pit. It had been hoped that education and the advance of civilization would have gradually extinguished the habit, but 127 years of European rule have not changed the natives' opinions, and the Governor of Madras has been petitioned to interfere. Mr. Grant Duff, however, does not consider the case suitable for Government action, and points out that it took centuries to oradicate the similar rate of rushing through the fires of St. John in Bohemia.

Mail advices just received in England from Australia report the prevalence of bush-fires of gigantic proportions in several districts. The most serious conflagration was reported from Lancefield, where twenty miles of bush were consumed in one day, though fortunately no loss of life was known except in the case of sheep, a large number of which had perished. For several days previous to January 29th bush fires had been in progress. caused by the excessive heat of the weather; but these were confined to a limited space. O. the later date, however, a violent wind sprang up, causing the flames to spread with lightning rapidity, reaching within half a mile of the town in the course of the day. Fortunately, a change in the wind occurred. and the fire was blown in the opposite direction. In retracing their steps the flames consumed everything that had escaped the former march of the fire. Many housesteads were devastated, and not a vestige of fencing remained in the course travelled by the flames. In most instances the dwellings were saved, though not without the greatest possible difficulty. It was feared that the town itself was doomed, and, indeed, nothing but the fortunate change in the wind at a most critical moment saved it. The damage could be accurately estimated, but it amounted to many thousand pounds. Hundreds of men tried, though ineffectually, to cope with the flames, which were still raging at latest accounts.

The Neue Free Presse, in a leading article on the anniversary of the assassination of the late Czar of Russia, draws a sad parallel between the hopes that were raised at the accession of Alexander III, and the present state of Russia. " It is a melanecoly balancesheet with which the first year of Alexander III.'s reign concludes. The ruler who believes to be right, whether it pleases all in playing Providence has lost the reins out to which his life is exposed, and thereby may not be a very commendable form of expression, but to me, with all deference to the advorendering him incapable of developing his cates of the system, it has always seemed to be two energies for the good of Russia." It is very much like a "bargain and sale." It is said that, while the Czarina takes outdoor exercise, the Czar, afraid to accompany her, spends several hours daily with his children in a gymnasium, climbing rope ladders and turning summersaults. Meanwhile the relations of Russia to other great Powersnotably Germany-afford matter for grave anxiety.

The explanation of which we have taken note from Count Henri of Campello, as to his present ecclesiastical position, has been followed by a published letter from Father Hyacinthe, in which, using identical language, he says: "We are Protestants in the sense of protesting as energetically as we can against the erroneous and abusive pretensions of the Court of Rome and the Roman theologians. We are Catholics because we abide inviolably attached to the faith proclaimed in the symbol of the Catholic and Apostolic Church." This eloquent preacher has given to the prosecuted Jews in Russia and Germany the beneat of his bold and able advocacy. The French, he holds, should join the English on this occasion, upon the ground that "the obligations of Christians to the Jews are defined in the Decalogue, which commends us to konor our parents," adding, " Israel is in fact the ancestor of the Christian world, the ideal type of human society; we owe him, therefore, a filial respect."

It may not be amiss for us to remind Superintendents of circuits, that at the Quarterly Meetings this year the Lay Representatives to the District Meetings are to be elected by ballet-this being the year that the District Meetings are to elect Lay Representatives to the next General Conference.

The Convocation of Victoria University will be held on Thursday, May 18th. The Board and Senate meetings will be held on the two previous days.

LITERARY NOTICES.

The Methodist Quarterly Review for April has been received from the Methodist Book Concern, New York. We have elsewhere referred to a remarkable theological note by the Editor. The first article is on " Utah and the Mormon Problem," by Rev. A. J. Hanson. Then follow, "Our Methodist Local Preachers." by Dr. Wheeler, Editor of the Methodist-" Weber's System of Theology of the Old Synagogue of Palestine," by Dr. Harman (Art. II.)-"The Wines of the Bible "(II. Art.), by Rev. L. C. Field-" Petersburg, Virginia, and its Negro Population," by the Rev. J. E. Edwards. All the departments are well filled-the Editorial Notes being the most interesting part of the

The Quarterly Review of the Methodist Episcopal Church South, for April, has been received from the Southern Methodist Publishing House, Nashville. It opens with an article on "Halieutics," which being interpreted means the cause of missions - (why not say so?)-"Dr. Adam Clarke and his Biographers," by Geo. J. Stevenson, the Methodist antiquarian, is a very interesting article. "The Ecumenical Conference" gives the impressions of an eye witness, the Rev. David Morton, whose acquaintance we had the pleasure of making, in London, having stayed at the same place during the Ecumenical Confer ence. "The late Bishop Wightman" is an appreciative sketch of a worthy man. Then follow in order "John Wesley, Neither an Autocrat nor a Bigot"-" The first Duty of the Church"-"The New Revision Reviewed"-The "Literary Notices" and " Notes and Queries" are as usual spicy and suggestive. The whole number is eminently readable and attractive. We commend this Review to the patronage of our Canadian Methodist Ministers.

The numbers of Littell's Living Age for March 31st and April 8th contain Sir Charles Lyell, Quarterly: Monkeys, and the Vistas of the Past in the Moon and the Earth, Contemporary; Miss Ferrier's Novels, and the Yellowstone Geysers, Nineteenth Century; How Gilbert Sherrard Fared in the Flood, and The Poetry of Dante Gabriel Rosetti, Frager: Destruction of Egyptian Monumente, Blackwood; Jane Aus in, Temple Bar; March in the Country, Saturday Review; On the Whale Fishery of the Basque Provinces of Spain, and American Ants, Nature; A Famous Quaker School, All the Year Round; with instalments of "The Freres" and "Robin," and the usual amount of poetry.

The Homiletic Monthly, for April, is to hand. This is a magazine of Sermons and other matter of Homiletic interest and instruction. Magazines like this are a great improvement on the trait engraved by Marshall. There were 1,025 old books of " skeletons." Every number contains not only entlines of sermons, but a good deal of matter in the way of illustration and exposition, well adapted to be helpful to all | Tuesday, on which day he wrote to the pubpreachers. This number is well filled with lishers of the picture, Barrie & Co., of Philavaluable matter of this character.

"FATHER CARROLL'S" SINNING.

I very often pass in silence any criticism of which I am the subject, and when I do see fit to answer, I dispose of it in as few words as possible; for if there is one thing I dislike above another, it is a logomachy long drawn out. Nevertheless, it is possible that I am often

an unintentional offender, arising from the fact that "strong language" is natural to me. This. combined with, perhaps, a tendency to notice the abused side of things, may make my de. scriptions, unconsciously to myself, appear to others like "carlcatures."

Thus much, admitted, I don't think I stand requesting "anything they like, even that I did future work there: so by implication. I certainly did not intend it. Garibaldi's sevent nor do I believe it unlawful. What I did and do deplore is, that a usage has sprung up (certainly there is no discipline for it) by which an official board asks and agrees with a minister. long in advance of the session of the Stationing Committee, and other connexional exigences being and this pre engagement is pleaded against the desires and claims of some other section of the work where that brother's peculiar capabilities may be more needed than in the place with which

perhaps, too inveterate a habit now to break up, yet I maintain that it is singularly incompatible with connexionalism and a central stationin authority. All I ventured to suggest was, that by a lay representation from all the districts justice would be more likely to be done between

two claimant boards.

Because I spoke of "the infusion of new life-blood from the provinces," it is hardly fair to charge me, with being guilty of stirring up a rivalry between those ministers who may chance to be now stationed in the town or country, rewith trying to imbue the minds of city ministers for hinting anything against the system to which they owe their present presence in the city which I do not charge him with, however, although it will have that effect. Besides it was the interests of the cities I meant, not those of the country preachers, by new life blood in the

I believe, if the avowal will do any one any good, that our cities, as a general thing, are exceedingly well provided for, and that our city preachers are a noble class of men; and yet, I do aver, that a system which does so early and almost irreversibly commit our city boards to to the front, does, therefore, necessarily limit the range and variety of pulpit supply for the

After all, I am not very pertinacious about it. I have no personal interest one way or the other. What I have said has been in the supposed nterest of others. - The majority of our lay and clerical delegates, who we pray and believe may and will be wise and good men, will come to pretty fair conclusion, under the guidance of the Holy Spirit, after hearing all sides through the press or from the tribune.
Yours, deferentially, John Carnoll.

NOTE FROM REV. T. CROSBY.

DEAR BRO. DEWART, -For some time it has been thought that some better conveyance than cance, which, for long, rough journeys, is at best dangerous and uncomfortable, was needed for the missions on the British Columbia coast. During last year the Chairman of that district travelled nearly 3,000 miles in the work. He takes trips by cance of as much as 600 miles to visit tribes scattered on the islands and up the inlets of that coast, is away from home for weeks at a time, and is exposed to great risk of health and life in the excessive rains and violent storms which often prevail.

A friend in New Brunswick sent \$5 towards buying some suitable vessel, -the first subscription towards this object; and some Sundayschool children had done a little, encouraged by the Missionary Secretary, Rev. Dr. Sutherland, who had appealed for aid towards it in the Outlook. But the project did not get fairly on the way until a few weeks ago, when Brother Russ, who has had some practical experience of travelling on the Pacific coast, was with us attending missionary meetings in London, when a noble friend, Colonel Lewis, offered to give \$100, and Mrs. Lewis \$25. A number of other kind friends next day promised various sums, and since then numbers of others have sent help for the boat; and I believe more of our friends would be glad to help in this matter if they un-

derstood the case.

A small steamer that would answer the purpose, would cost say \$4,000, and would, we believe, do good service to the Missionary Seciety. We hope any friends who want a share in this will send in their contributions to the

CORRECTION.

-DEAR BRO.,-In my article of last week, on the Superannuation Fund, for exhort, please read "extort;" and for labor, read "Latin." G. Struning.

PERSONAL ITEMS.

The Rev. Dr. Payne, President of Ohio Weseyan University, will preach next Sunday, the 16th inst., in the Metropolitan Church, and will lecture on the following evening. Subject: The Miracle of the Nineteenth Century."

The veteran African missionary, Dr. R. Moffat, s still in good health, though in his 86th year. He was compelled to leave London recently and go into the country, being overrun with callers who taxed his strength too much for endurance.

It is said the Empress of Austria is expected o visit Canada next autumn. The Princes Louise will probably accompany Her Majesty, whose object is to find fresh hunting adventures. The Marquis of Lorne will invite some prominent American huntsmen to join the Imperial and Royal party.

The Rev. W. Crooks, D.D., and Rev. O. Mc-Cutcheon, the Irish Methodist Deputation to the Sacrament. "Again I say rejoice !" Next America, purpose spending the three first weeks | Monday evening (April 10th) we begin special of May in Canada, presenting the claims of Irish Methodism. They will spend Sunday, May 7th, ic Montreal, May 14th in Toronto, and May 21st in Hamilton or London. They purpose sailing for Ireland on the 27th of May. We have no doubt that Irish Methodists and many of the same lot. What has been talked of for others will give them a hearty reception in

Among the last signatures of the poet Longfellow was the one which he affixed to his porimpressions taken from the plate before it was destroyed, and of these Longfellow signed 1,011, putting his name to the last one a week ago last delphia, the almost prophetic words, " My task

Mr. Gladstone recently attended a cabinet council at Windsor at noon, returned to London in time to give his views at a meeting of the Liberal Party at three o'clock, and then at five p.m. went into the House of Commons, and in a masterly and exhaustive speech explained why it would be unwise to allow the Upper House wontonly to obstruct public business. This is spoken of as an ordinary day's work of the English premier, who is between seventy and eighty years of age.

We had a call last week from Mr. Benjamin Aitkin, for the last three years Managing Editor and Publisher of The Christian Herald, in New open to the charge of designating the "practice | York. He left last week for India, where he of Quarterly Meetings requesting the appointment | purposes to resume his former work of journal. of ministers by hard names." I will be obliged sim in that country. Being a native of India. to the Editor to point out the line in which I and having been thoroughly schooled in its condemned "the practice of a Quarterly Meeting language and customs, he prefers to do his

Garibaldi's seventy-fifth birthday was, a Daily News telegram from Naples says, celebrated on Sunday morning under the favorable auspices of lovely weather, the warmest sympathy, and undisturbed order. The veterans of 1860 marched in procession to Santa Lucia, where they embarked for the Villa Maclean, their band playing alternately the "Royal March" and "Garibal. di's Hymn,' entiresiastically applauded by the crowd. Several others steamers followed, carry- of the blessed influences of Christianity. In the pleading more for fair play between circuits ing large numbers of people. On their arrival evening a a very interesting and instructive Hugh M. Matheson, Mr. Alderman McArthur, the King,"

rale, "insist on picturing to him the dangers | than between preachers. "Bargain and sale" | Garibaldi appeared, for the first time since his covery, in the open air, and responded to the deal ning cheers by waving his handkerchief. He recessaria a deputation which presented him with a photo, raphic group of his old comrades. Though the sun hone hotly he could hardly be persuaded to resire as in within-doors. A whole flotilla of small boats cro. vded the bay, many flying the Union Jack.

> Kossuth has in the press another portion of his Memoirs, forming the third volume of his personal contributions to the history of Hungary. Long extracts are being given by some of the Pesth papers in anticipation of the appearance of the new volume. The most interesting portion with a prejudice against the old superannuate, of its contents appears to be the history of the negotiations with Count Cavour, in reference to the project (which was never realised) of sending. an Italian army of fifty thousand men to the assistance of the Hungarians.

> > Writing to the annual public meeting of the Metropolitan Tabernacle Sunday-school on a recent Friday evening, under the presidency of Lord Shaftesbury, Mr. Spurgeon says: "I am having sorrow upon sorrow just now, for delightful meetings succeed one another, and here I am in the King's prison held by the leg. I am specially sorry not to meet my dearly-beloved friend, brother, and father, the noble Earl of Shaftesbury. This is his first advent to our Tabernacle Sunday-school, and I meant much of him. Please do it for me. Three times three at once. God bless you all."

> > Victor Huge's capacity for persistent daily work is unimpaired. He gets up before six every morning, and every day adds to the number of his unpublished verses. "I have more to do than I have done," he said to a friend the other day. "It might be thought that age weakens the intellect; my intellect, on the contrary, seems to grow stronger, and does not rest. It seems to me that as I advance, my horizon grows wider; and so I shall pass away without having accomplished my task. I should require several lives still to write all that my mind conceives; I shall never finish. I am resigned on that point."

> > Count Campello is the subject of a letter from Rome in the Outlook, stating that he has addressed the Archbishop of Canterbury with a view to admission into the Anglican Church. He has already communed in the American Episcopal Church under Dr. Nevin at Rome. It is believed that he proposes to undertake a converting mission among the Catholic clergy in that city, by means, not of preaching-which is not his forte-but of a journal; in which he will have the private support of a number of dignified ecclesiastics. "But," asks L'Evangeliste. " is Count Campello the man for such a work?"

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

TORONTO. Richmond Street Church .- Nearly 600 people were present at the annual teameeting, recently held in the above church. The net proceeds amount to \$125. The trusees contemplate making some changes in the audience-room of the building, such as bringing the organ and cheir to the front.

LONDON CONFERENCE.

GUELPH, Dublin Street Church .- At the reeption service, on Sunday evening, forty-one persons were received into full membership. This is the fourth reception service held this year, at which 147 new members have received from the pastor and leaders the right hand of fellowship.

ARRONA.-Rev. J. H. Orme writes :- On Sab. bath morning, April 2nd, we held a sacramental service in Sylvan. We felt God was very near in his Word, and at his table. All in the love-feast, save one, witnessed for Christ and took the Sacrament. Meeting closed, I walked down the aisle, and, taking that one by the hand, I said, " Are you seeking Jesus?" Apl immediately the Spirit sent conviction to her heart, and she wept aloud. I said, "Are you willing to seek and serve the Lord with all your heart, here and now?" She said, "Yes." Turning to the friends I said: "Stay a bit. Here is one willing to give her heart to God now! Let us pray." There and then the Lord converted her soul-all in a few minutes. A verse was sung. Turning to her, I asked, Will you come and pledge yourself to Christ at his table?" At the altar she kneeled and took meetings in Thedford.

SMITHVILLE.-Rev. J. C. Slater writes ;-The trustees of the Smithville Church property have decided to take down and remove the present brick church, and build a new one on another part some years past, is now to be accomplished. The plans for the new building are prepared by Mr. Balfour, of Hamilton, and are very fine. We expect to lay the corner-stone on the 24th May. The congregation are supporting this enterprise with great spirit. The cost will be about \$5,000, of which \$4,000 is already provided for, and more is coming. --- We have just had an "Old Folks' Concert," which was a great success, and will be repeated, to meet the wishes of many who could not attend, on account of the badness of the roads. Proceeds, \$55.50. Bro. D. W. Camp conducted this affair, and, with his coadjutors, deserves the thanks of this community.—Our Ladies' Aid Society is flourishing, and has funds on deposit to help meet their noble subscription of \$500. The last sermon will be preached in the old church on Sunday, April 16th, after which we shall use the lecture-roomtill the basement of the new church is ready. May the glory of the latter house be greater than that of the former, and in this place may the Lord give peace and pros-

WESTMINSTER CIRCUIT.—During the past few veeks extensive alterations and improvements have been made in the North Street Church. consisting of the following: New chapel organ; new semi-circular seats; new chandeliers. The pulpit has been lowered, and the choir-seat changed from the centre to the front of the church. On Sunday, March 26th, the reopening services were held. The three congregations were large. Rev. Dr. Sanderson, Chairman of the District, preached in the morning. The sermon showed extensive thought and careful preparation, and was highly appreciated by the congregation. Rev. Leonard Gaetz, of Queen's Avenue Church, London, preached to a crowded house in the afternoon. The sermon was an earnest and eloquent presentation

North Street Church choir, Proceeds, with collections, \$113. The cost of improvements McEwan, and the Rev. W. Arthur. amounted to \$670. The subscriptions, together with proceeds of re-opening, will clear the church of all indebtedness.—Com.

MONTREAL CONFERENCE. Almonte.-Rev. Richard Wilson writes :- At the special services we are holding in this town.

the Lord is saving precious souls, and his work is being graciously revived. MONTBEAL.—The Good Friday Union Lovefeast was held on the 7th inst., and notwith-

standing unfavorable weather, was largely attended. The large school-room of St. James Street Church was well filled. Rev. Dr. Douglas presided. All the city ministers were present, and most of the theological students. There was much freedom in testifying for Christ, and a large number spoke including five or six who spoke in French. SOUTH STURELY .- Rev. M. J. Bates, pastor.

A successful donation and oyster supper was recently held in the basement of the Methodist Church. After refreshments, Captain Warne was heartily called to the chair, and presided in his usually happy manner. Mr. Fred George, and Mr. Robb, gave recitations and readings. Rev. Messrs. Delong and Redgrave, gave very appropriate addresses. Mrs. Bates presided at the organ, and, with the assistance of the choir, gave select pieces of music between each entertainer. The proceeds not over \$50.

SHERBROOKS.—The Sherbrooke Examiner of March 31st, says:—The anniversary sermons en Sunday (26th ult.), in connection with the Methodist Church, were preached by Rev. J. W. Sparling, of Montreal, Rev. Dr. Douglas being prevented from coming by sickness. The church was filled at both services, and eloquent and practical discourses given. On Monday evening the tea-meeting was held in the City Hall, which was also largely attended. After tes a financial scheme was developed by Rev. Mr. Campbell, ably seconded by Rev. Mr. Sparling, the object of which was to liquidate the existing debt on the church property, and nearly \$1,500 was subscribed in a short time. The Society are to be congratulated on the liberal offering made and the near prospect of being relieved from the incubus of debt.

COATICOOKS.-For some years past our cause in this village has been hampered by an erroneous church debt. Twelve months ago our friends paid up a subscription list which had yet two years to run. On the day this was done, three members of the Trustee Board—who that day gave \$500 each—pledged themselves to give an additional \$400 each within a year, provided the rest of the congregation would raise the balance of the debt. A subscription list was drawn up and circulated among the members of the congregation, who cheerfully and liberally responded. Our esteemed Treasurer, D. Davis, Esq., on making up his, accounts on Monday, April 3rd, found that he had sufficient to pay all our indebtedness. The amount raised during the present Conference year for this purpose is well nigh \$1,300. In our widely-extended church there is seldom seen a larger or more cheerful liberality than that manifested by our people in this village. Now that our beautiful church is free from debt we hope to do more for Connexional purposes than it has been possible to do under the embarrassing circumstances of the past few years. May the great Head of the Church pour upon the liberal souls of our people the choicest benedictions of his grace. The present pastor has been cordially invited to remain a third year on this station.—

OTHER CHURCHES.

On the subject of patronage in the Church of Scotland, it is stated that the total value of sheriffs was £50,160.

THE Old Catholics of Austria have been sorely disappointed in the answer of the government to their request for State aid. The position was denied on the ground that the Old Catholics had completely broken with the Catholic Churchthough their clergy could, nevertheless, be excommunicated by the Roman Catholic bishops.

THE expelled, because unauthorized, religious fraternities of France are thus reported of as to their present locations. The Trappists are gone to Canada; the Marian Fathers are going to San Francisco; the Jesuits are engaged in founding in Cuba a mission to the Chinese, while others have established a seminary at Mold in Flintshire.

THE rumor that the Japanese Government is about to establish Shintoism as the State religion, is confirmed by later news. Its object seems to be, by the recognition and elevation of the old religion of the country, to stem the tide of Christianity and Buddhism which, having been admitted, the Government finds itself otherwise powerless to oppose.

In the U. E. Presbytery of Glasgow, the Rev. Dr. Jeffrey supported with great earnestness and ability a petition to be sent to the House of Commons, in opposition to running pleasure steamers on the Lord's day. And he took occasion to rebuke the practice of those professors in the University who give public lectures on secular subjects on Sabbath evenings. Dr. Jeffrey's views were sustained by the Presbytery ordering the petition to be sent up.

THE new United State census gives 92,653 Protestant Churches, 71,662 Protestant ministers, and 9,003,030 members of Protestant Churches Deducting the Roman Cathelic and Mormon populations from the total population of the country, there remains 43,864,381. This gives l church for every 473 persons, including infants and children, 1 minister for every 612 of the people, and nearly 1 professing Protestant for every five of the entire population outside of Catholicism and Mormonism.

MESSRS. MOODY AND SANKEY .- A very hearty requisition has been sent to these evangelists, at present at work in Glasgow, to spend at least twelve months in London. Amongst more than three hundred signatures to the requisition, 273 are those of representative ministers of all sections of the Church. The following are among them :- Earl Shaftesbury, Earl Cairns,

sermon was preached by Rev. George Daniel' | M. P., Mr. T. A Denny, Mr. Quentin Hogg, Mr. of London East. On the following Monday J. Hubert Tritton, the Revs. Canon Firming, evening a tea meeting was held, which was a Canon Farrar, Sir Emilius Bayley, Hon. and decided success. Excellent eddresses by Rev. Rev. Carr Glyn, Rev. C. H. Spurgeon, Rev. F. Messrs, Daniel and Davis. Good music by the Tucker, Rev. Dr. Revnolds, Roy. Colmer B. Symes, Rev. Dr. Oswald Dykes, Rev. Dr

> As an indication of the scarcity of candidates for the ministry of the Protestant Episcopal Church, it may be noted that the Dromore dio cesin correspondent of the Ecclesiastical Gazette states that "non-university and short service men are now in the ascendant," the latest appointments to large and important parishes having been conferred in one case on a rector only four years in orders, and in the other, on one barely thirteen months ordained; neither gentlemen possessing a University degree.

> A CORRESPONDENT of the Independent in Glasgow says, there are meetings of various kinds morning, noon, afternoon, and evening five days of the week, besides the Sunday services, Messrs. Moody and Sankey being the inspiring spirits in them all. The meetings are crowded an hour before the time; on Sundays Mr. Moody is heard by at least 15,000 people, and during the week by not less than 40,000. The religious movement is disparaged by the secular press, but is deep and wide prevailing, and must be productive of great good.

THERE is some moral significance in the fact, that, on the confession of a French Cathelic journal, while the Catholic and Jewish bank were more or less involved in the late financial breakdown, "the Protestant bank alone, without being mixed up in the speculative convulsion. preserved what may be called its autonomy, andthrough certain houses as old as they are rich and honored, held on its course of high probity and a strict observance of law and prudence."

Ar a meeting of the Methodist Book Committee, held in Cincinnati, in February, to hear its agents' reports, it appeared that in 1881 its issues and sales were in round numbers worth £325,000. Monday of this month. Mrs. Scoville is apply-Of its twenty-five journals the Sunday-school ing to the Ohio Courte to be appointed conservator Advocate (for children) has the largest circulation being 156,000; the Sunday-school Journal (for teachers) next, being 105,000; the Christian Advocate, its oldest and largest weekly sheet.51. 000. Five of the remaining journals are in German or in Swedish.

PROCEEDINGS having been taken to compel the Rev. J. Hall, rector of Shirland, Derbyshire, to enter in the parish register the burial of a dissenter, a mandamus was issued to enforce obedience to the Buriais Act. After a second mandamus answer was given that the entry had been made by another clergyman officiating in Mr. Hall's parish. On Monday, Mr. Baron Huddleston said this was an attempt to evade the law in a manner not respectful to the court, and he directed that if a proper return was not made in a week an attachment should issue.

Ar the beginning of the present century the Waldensian people were visited by the Dean of Durham, who discovered a document referring to money which had been collected by Cromwell for the Waldensians. He found that this money had never been sent to them, because Cromwell died, and the money was squandered by his successor. The dean, however, presented the matter to the English Government, and after a discussion in Parliament the Government. in. 1824, paid interest on the money collected by Cromwell, service and a servic

THE Catholic Provincial Council which met in Cincinnati recently, prepared a lengthy pastoral letter to be read in all the churches. It received its first publication in the Catholic Telegraph. It begins with a review of the progress of religion, since the last Council twenty years ago, and congratulates the Church on its transition from a mission epoch to a condition of fixity. It hen goes on to speak of the necessity of obedience to authority. It holds that all men are not equal, and that men ordained to rule as kings, magistrates, bishops, and priests, have rights which their subjects do not possess. It laments the disposition to try God before a court of human reason, and says that no man has a right to teach falsehood or to change a jot or tittle of the the compensation surrendered by private law of God. The letter says: "It is not Cathopatrons under the Act abolishing patronage was lie doctrine that all power comes from the £96,680, while the amount of compensation people. The Catholic doctrine is that the grant which private patrons were awarded by the of power is not given by the people, but they only designate who is to wield it. As to the priest, the people are commanded to seek the law from his lips, and in all matters of civil life pertaining to faith and morals the priest has the right to speak and the people are required to listen. This doctrine, it is said, may be unpopular with modern liberalism, but that does not

FROM THE MISSION ROOMS.

CASH RECEIPTS-ORDINARY FUND. Stirling, per Rev. R. Walker Davenport, per Rev. J. Pearen
Davenport, per Rev. J. Pearen
Keene, per Rev. C. Harper
Trenton, per Rev. E. Clement.
Yonge St. South, per Rev. J. Thom.
Cooksville, per Rev. G. Browne.

RELIEF AND EXTENSION FUND. Rev. Alexander Campbell......

CROSBY GIRLS HOME. Friend, Meadowvale, per Rev. C. E. Mc-Intyre S5 00
Miss Mary A. Jackson, Downsview, per Rev. J.
Thom

McDOUGALL ORPHANAGE. Friend, Meadowvale, per Rev. C. E. McIntyre. \$5 00

REV. C. S. EBY'S LIBRARY FUND.

Rev. G. W. Hewitt, per Rev. W. Briggs....

-Charles Stuart Parnell was released from confinement Monday morning on a week's parole to permit him to visit his sister in Paris, whose son

has just died. The famous Jesuit Padre Passaglia, who left the Catholic Church some years ago, has addressed a letter of retraction to Monsignor Guastaldi, Archbishop of Turin, and offered to make any public reparation demanded, as a condition of reconciliation to the Church. The

Jesuit Rozycki, have induced his return to

Catholicism. When Fenelon was almoner to Louis XIV. his Majesty was astonished to find one Sunday. instead of a numerous congregation, only him and the priest. "What is the reason of this?" asked the King. "I caused it to be given out, sire," replied Fencion, " that your Majesty did not attend chapel to-day, that you might know Earl Aberdeen, Mr. Samuel Morley, M. P., Mr. who came to worship God, and who to flatter and be beaten in fair fight in Congress, which is

NEWS OF THE WEEK.

-Russian Jews who have arrived in New York are applichensive of a massage of their friends at home during Easter week.

-It is said that in consequence of the intervention of the Prince of Montenegro all the insurgents in Crivoscie will be amnestied.

-A letter from H. M. Stanley, received at Paris. says that the explorer is far up the Congo River and expects to accomplish his object this year.

-It is expected that the Canada Cemperance Act appeal will not come before the Imperial Privy Council before the 18th of April. The London Times supports the proposal to

esist the unemployed laborers of England to emigrate to Manitoba. -The Berlin press strongly denounces the interference of President Arthur in the case of the coxdemned murderer. Dr. Lamson, as meddlesome

and uncalled for.

-Prince Leopold's marriage has been again postponed on account of further injuries #6 his right knee, caused by stepping on a piece of orango peel.

Another record has been found of the lost Jeannette. A boat has been discovered on Herald Island, with several dead bodies in it, and some cose objects with the name Jeannette on them.

-The "No Rent" agitation has broken out in the Isle of Skye, where a process-server on Lord Macdonald's estate was mobbed by the tenants and warned not to return. The official documents were burned by the infuriated mob.

...The tug-o'-war between employers and the striking workingmen is still going on with, if anything, increased energy, and the prospect is no brighter for a satisfactory arrangement than it. was a week ago.

-The hearing of the bill of exceptions in the Guiteau case has been set down for the fourth of Guiteau's estate and person.

-The Roman Catholic parish priest at Trenton has been summoned to appear, before his diocesan to answer to a charge of circulating defamatory and seditious libels.

-The decrease in the yield of cotton in the Southern States this year, owing to the floods. in the Mississippi valley, is estimated at from a quarter of a million to three hundred thousand

The National Zeitung states that Ignatieff, provoking Germany will attack Russia, and Bismarck is aware of the intrigue. The Zeitung declares that it is not probable that Germany will fire the first shot. -Owing to shattered health and old age, Prince

Gortschakoff has been relieved of the position: of Minister of Foreign Affairs of Russia, but still retains the dignity of Imperial Chancellor and a member of the Council of the Empire.

-The annual meeting of the Burgh Convention at Edinburgh has declared in favor of a Scottish Parliament, elected triennally, for legislation on all Scotch subjects, subject to the approval of Parliament and the veto of the Crown.

-Great Britain's trade returns for March clearly indicate that the wave of commercial depression has spent its force. Her imports exceeded! by £1,200,000 those for the corresponding period: of the preceding year, while the exports show an increase of £1,900,000.

-English Radicals are dissatished with the new die for gold coinage, which represents Her-Majesty with the title of "Empress," which it: will be remembered was pledged by the Beaconsfield Government to be reserved for India only. -The bill of exceptions in the Guiteau case has been made public. There are 32 exceptions relative to the admission or rejection of evidence, and 36 exceptions to clauses in the charge of Judge Cox to the jury.

-The United States Secretary of War has recommended a mitigation of the sentence of Sergeant Mason, who shot at Guiteau, to four or five months' confinement in the guard house toto feit all pay, and be dishonorably dismissed.

- The Porte replying to the complaints of Bulgaria of the movement of Turkish troops near the frontier, states that Bulgaria, being aware of theefforts making to produce a revolutionary movement, should not be surprised at the efforts of the Porte to guard its Macedonian frontier.

-The Times says the attempt to excite a popular agitation against England on the ground of the detention of Irish-American subjects in Ireland has proved a signal failure, and served only to show that the great majority of the American people" are friendly towards the Mother Country, and appreciate rationally and wisely the obligations of international comity. -The action of the Austrian Government in

1.75

1,50

7774

5.120

9 64

Most

300 10

San Si

919 552 275

regard to its Jewish subjects is strikingly in con. trast with that of the Russian Government. The President of the Austrian Council has issued orders positively prohibiting all anti-Semitic demonstrations, and delaring that it is the duty of the Government to extend its protection to a'l its subjects, irrespective of politica or religion. -The negotiations between Mr. Lowell, the

American Minister, and the British Government show that the American Government has tacitly admitted that Irish American citizens were not exempt from the operations of the Coercion Act. The releases already made were on the grounds of expediency and comity, and the present agitation in America only has the effect of delaying, if not preventing concessions in the case of the remaining American suspects. The British public understand that the agitation is only participated in for political purposes.

-A despatch from the New York Herald's correspondent at Madrid says: According to the intelligence which I get from Barcelona the situation is much improved. The majority of the workmen and the manufacturers are ready to resume work during the debates on the treaty of commerce, their deputations having informed them that the Cabinet would attend in part to their complaints in the tariff and the taxation. efforts of one of his own pupils, the Polish There is not the slightest probability at present of a treaty of commerce with England, which the agitators fear more than they do the French treaty. Only sixty per cent. of the mills joined the recent manifestation, and barely thirty-five. thousand operatives struck. The rest very ze-Inotantly obeyed the intimidation of the secret juntas. They are now expected to remain quiet until the French treaty is voted. Senor Sagasta proposes to let the Catalans discuss the question composed of free traders.

I ray payota atmospheries

WHAT WAS HIS OREED?

His charity was like the FROW-Soft, white, and silent in its fal' . ; Not like the noisy winds that I low From shivering trees the le seves-a pall For flowers and we ad Drooping below What was his creed ?" The poor rasy know.

He had great fa', th in loaves of bread For hungry coople, young and old. Hope be inspired kind words he said To those he sheltered from the cold. For we should feed, Luwell agnray. What was his creed?"

I cannot say. In words he did not put his trust. His faith in words he never writ; He loves to share his cup and crust With all mankind who peed it. In time of need A friend was he. What was his creed?" He told not me. . ..

He put his trust in beaven, and he Worked well with hand and word. And what he gave in charity Sweetened his pleep and daily bread. Let us take heed, For the is brief. Whet was his creek? What his belief? :: :::

SERMON

BY REV. T. DEWITT TAL MAGJE

DELIVERED IN THE BROOKLYN TABLESCACLE THE OLD HOMESTEAD.

"As for me and my house, we will serve the Lord." Absurd Joshua! Yes have no time for family You are a military man and your entire time will be taken with affairs connected with the army. You are a statesman. - You are the Washington, the Wellington, the McMahon of the - Israelitish bost, and you will have no time for religion. But Joshua in the same voice with which he commanded the sun and moon to balt stack arms of light on the parade ground of the heavens, cried out: "As for me and my house, we will serve the Lord." Before we make the same resolution it is best for us to see whether it is a wise and sensible resolution. If religion is going to get my piano out of tune, and clog the feet of my children racing through the hall, and sour the bread, and put crape on the door bell, I do not want it to come into my house.

s paid six dedlers to hear Jenny Lind warble. never paid a cent to hear anybody groan. want to know what religion is going to do in the dining hall in the nursery, in the parlor, in the sleeping apartment, in every room from cellar to attic. It is very easy to invite a guest to come to your house, but if he turn out to be a disagreeable guest, it is not so easy to get rid of him You had better find out the character of the guest before you invite him to come in. Issae

Watts went to visit Sir Thomas and Ladyat their place at Prebaid, expecting to stay week, and he stayed thirty-five years, and if you get religion into your house, the probability is it will not stay a week, or a month, or a year, but forever. Do not, therefore, invite religion into your homestead until you know what religion is: until you know some of its characteristics whether it is going to cast a joy or gloom on your household, whether it is going to be an exhilar-

ation or it is going to be a depletion.

The practical question that I want to discuss with you, my friends—not professionally, but as a friend talks with a friend or a brother with a brother—the practical question I want to discuswith you this morning, is, what will religion do for our household if it gets there? Question the first: What did religion do in your father's household, if you were brought up in a Christian home? This morning, the scene all flashes back upon you. It is time for morning prayers in the old homestead. You are called in. You sit down. You are somewhat fidgety while you listen to the reading. Your father makes no pretence to rhetorical reading of the Scriptures, but just goes right on and reads in a plain way. as well as though it were yesterday. If you were an artist you could photograph the scene You were not so devotional perhaps as your elder brothers and sisters, and while they had their heads bowed solemnly down, you were thought less and looking around, and you knew just the posture of your father and mother and brothers and sisters. The prayer was longer than you would like to have had it. It was about the same prayer morning by morning and night by night, for your father had the same sins to deplore and the same blessings to thank God for You were somewhat impatient to have the prayers over. Perhaps the game of ball was waiting, or the skates were lying under the shed, or you wanted to look two or three times over your lesson before you started for school, you were somewhat impatient. After a while the prayers were over. Your parents did not rise from the floor as easily as you, for their limbs were rheumatic and stiffened with age. Prayers were over. You recall it all this morning. A tear trickles down your cheek, and it serves to meet all that ecene, but it comes back again. There is father, there is mother, there are your brothers and your sisters. Was that morning exercise in your father's house degrading or elevating? As you look back now thirty forty, fifty years you hear the same prayers—the prayers of 1830, 1840, 1850 just as familiar to your mind now as though you had heard them vesterday, although the lips that uttered them long ago turned to dust. But all that even comes back. Was it elevating or degrading? Do you not realize that there has been many a battle in life when that scene upheld you? Do you not remember, O man, when once you proposed to go to some place where you ought not to go and that prayer jerked you back? Do you now, my brother, my sister, reviewing that scene, bringing it to your mind, do you really think it not good economy, or a waste of time, that your father and mother spent those moments in prayer for themselves and prayer for their fami Ah! my friends, we begin to think of it this morning, and we come almost to the con-clusion that if those scenes were improving to our father's household, they would be improving to our own household. They did no damage said a little child to her father. "Is God dead?"
"Oh, no," he said, "my child; what do you ask
that question for?" "Oh," she said, "when mother was living we used to have prayers, but since mother has been dead we have not had prayers. I thought perhaps God was dead, too.' A family well launched in the morning with prayers goes with a blessing all day. The breaklast hour over, the family scatter, some to household cares, some to school, some to business life in New York or Brookiyn. Before night comes, there will be many temptations, many perils perils of mis-step, perils of street-car, perils of the ferryboat, perils of quick temper, many temptations threatening to do you harm. where between 7 o'clock a.m. and 10 o'clock p.m. there may be a moment when you will want God Oh, you had better launch the day aright. It ot hinder you, my brother, in business life. It will be a secular advantage. A man went off to the war and fought for his country, and the children stayed and cultivated the farm, and the mother prayed. One young man was telling the story afterward, and some one hearing the story said, "Well, well, your father fighting, children digging the farm, and mother praying at home! It seems to me all these agencies ought to bring us out of our national trouble." I tell you, my frieuds, pray and be industrious, and you will get a livelihood. You might say, "Give us this day our daily bread," and then fold your arms and starve to death; but industry and prayer

will give you temporal prosperity. Oh, my friends, what has been your memory? what is

your memory this morning of those early scenes

households? "Oh," says some one, "I can't form ulate a prayer; I never prayed in my life."

Well then, my brother, there are Philip Henry's Pray rs, and McDuff's Prayers, and Doddridge's Prayers, and Episcopal Church Prayers, and

Do you think we had better have God in our own

a score of good books with supplications appropriate to your family. If you do not feel your sell confident formulate a prayer, just take one of these prayer tooks, but it down on the bottom. of the chair, kneel by it and then commend to a merciful God your own soul and the souls of your family. "Oh!" says a father, "I couldn't do that at all. I am naturally so rettring and reticent, it is impossible." Well, I think some-times it is the mother's duty to lead in the prayer.

I say, sometimes, she knows more of God, she move more about the family wants, she can wend the Soriptures with more tender enunciation. To put it in plain words, she prays better. I remember my father, praying morning by moraing and night by night, but when he was absent from home and my mother prayed, it was very different. Though sometimes when tather prayed we were listless and indifferent, we were none of as listless or indifferent when mother prayed, for we remember just how she looked on the floor, with her hand to ther brow, as she said: "I sak not for my whildren riches, or honor, or fame, but I ask that they all may become subjects of thy converting grace." "Why," you say, "I never could forget that, neither could you." (L, these mothers, they seem to decide everything Nero's mother was a murderess; Lord Byren's mother was haughty and impious. So you might have judged from their children. Walter Scott's mother was fond of poetry; Washington's mother was petriotic; Samuel Budget's mother was philanthropic; St. Bernard's mother was a noble-mirded woman. So you might have judged from their children. Good men have good methers. There are exceptions to the rule, but they are only exceptions. The father and the mother loving God, their children are almost certain to love God. The son may make a wide curve from the straight path, but he will almost be sure to curve back again after awhile. God remembers the prayers and brings the son back on the right road after a while again, sometimes after the parents are gone. How often we hear it said: "Oh, he was a wild man until his father's death ! Since that ne has been very different. He has been very steady since his father's death; he has become Christian." The fact is, that the lid of the father's casket is often the altar of repentance for a wandering boy. The marble pillar of the tomb is the point at which many a young man has been revolutionized. Oh, young man, how long is it since you were out to your father's grave? Perhaps you had better go this week. Perhaps the storms of last winter may have beat the headstone toward the earth, and it may need straightening. Perhaps the letters may be somewhat defaced by the elements. Perhaps the gate of the lot may be open. Perhaps you might find a sermon in the faded grass. Better go out and look. Oh, prodigal, do you remember your father's house? Do you think that the religion which did for the old people would do well for you? It seems to me we are resolved to have a religion in our houses but let it come in at the front door and not at the back door. In other words, do not let us try to smuggle

like those families that feel very much mortified when they are caught at family prayers. They do not dare sing at family prayers lest the neighbors should hear them, and they never have prayers when they have company. Oh, if we are going to have religion in our house, let it come in at the front door! Some of our beau-tiful homes here in Brooklyn have not the courage of the Western trapper. A traveller passing along far away from home was overtaken by night and a storm, and he put in at a cabin. He saw firearms there. It was a rough looking place, but he did not dare to go into the darkness and storm. He had a large amount of money with him, and he felt very much excited and disturbed. After a while the trapper came home. He had a gun on his shoulder. He put the gun roughly

religion into the household. Do not let us be

down in the cabin, and then the traveller was more disturbed. He was sure he was not safe in that place. After a while he heard the family talking, and he said: Now they are plotting for my ruin ; I wish I was out in the night and storm instead of being here. I would be safe there." After a while the old trapper came up to the traveller and said : Stranger, we are a rough people; we get our living by hunting, and when we come in at night we are quite tired and we go to bed early; but before we go to bed, we are in the habit of reading a few verses from the Scriptures and say a short prayer ; if you don't believe in Then you all kneel. You remember it now just | such things, if you would just please step out.

As well as though it were vesterday. If you | side the door for a little while, I'll be obliged to you." There was the courage to do one's whole duty under all circumstances, and a house that has prayers in it is a safe house, it is a holy house, it is a divinely-guarded house. So the traveller found out as he tarried in the tavern of that Western trapper. But there are families that want religiou a good ways off, but within calling distance for a funeral; but to have religion dominant in the household from the 1st day of January, 7 o'clock, s.m., to the 31st day of December, 10 o'clock p.m., they do not want it. I had in my ancestral line an incident of which I have told you once, but I must tell it again for the encouragement of all Christian parents, for as it was blessed of God when I recited it before so may it be blessed in hundreds of households here represented to day. My grandfather and grandmother went from Somerville to Bracken idge to attend revival meetings under the ministry of Dr. Finley. They were so impressed with the meetings that when they came back to Somerville they were seized upon by a great desire for the salvation of their children. That evening the children were going off to a gay party, and my grandmother said to the children, when you get all ready for the entertainment come into my room; I have something very im-portant to tell you." After they were all ready or the gay entertainment they came into my

randmother's room and she said to them : " G and have a good time, but while you are gone I want you to know I am praying for you, and will do nothing but pray for you till you get back.' They went off to the gay entertainment. did not enjoy it much because of the thought all the time of the fact that mother was praying for them. The evening passed, the children re-turned. The next day my grandparents heard sobbing and crying in the daughter's room, and they went in and found her praying for the salvation of God, and she said—her daughter Pheebe said: "I wish you would go to the barn and to the waggon house, for Jehiel and David (the brothers) are under powerful conviction of sin." My grandparents went to the barn, and Jebiel, who afterward became an eminent minister of the Gospel, was imploring the salvation of God, and then having first knelt with him and commended his soul to Christ, they went to the aggon-house, and there was David crying for the salvation of God—David, who afterward be-came my father. The whole family was swept into the kingdom of Jesus Christ, . David could not keep the story to himself, and he crossed the fields to a farm house and told one to whom he had been affianced the story of his salvation,

and she yielded her heart to God. It was David and Catharine and they stood up in the village church together a few weeks after-for the story of the converted household went all through the neighborhood in a few weeks; two hundred souls stood up in the plain meeting house at Somerville to profess faith in Christ, among them David and Catharine—afterwards my parents. My mother, impressed with that, in after life, when she had a large family of children gathered around her, made a covenant with three neighbors-three mothers. They would meet once a week to pray for the salvation of their children until all their children were converted—this incident not known until after my mother's death, the covenant

then revealed by one of the survivors. We used to say, "Mother, where are you going?" and she would say, "I'm just going out a little while; going over to the neighbors." They kept on in that covenant until all their familie were brought into the kingdom of God, myself the last, and I trace that line back to that evening when my grandmother commended our family to Christ, the tide of influence going on

until this hour, and it will never cease. Oh, I tell this for the encouragement of fathers and mothers who are praying for their children! Take courage. God will answer prayer. He will keep his bargain. He will remember his covenant. Oh, my friends, take your family Bible and read out of it this afternoon! Some of you have such a Bible in the household. have one in my home. It is a perfect satisfaction

to me. If you looked at it you would not find a

page that was not discolored either with time or 168'rs. My parents read out of it as long a' I not cripple, our Educational work, especially in can remember; morning and evening they read; the Province of Quebec. I believe our Church, out of it. When my brother Van Nest d'ed in a fereign land, and the news came to or country home, that night they read the et anal cous home, that hight they read the Sanal conso-lations out of the old book. Whom my brother David died in this city, then that book com-forted the old people in their trouble. My fatter in mid-life, fifteen years an invalid, out of that book read of the ravers that fed Elijah all through that hard struggle for bread. When my mother died that book illumined the dark valley. In the years that followed of loneliness, it comferred my father with the thought of reunion, which took place two years afterward in heaven. Dore never illustrated a Bible as that Bible is illustrated to me, or your family Bible is illustrated to you. Only three or four pic-tures in it, but we look right through and we see the marriages and the burials, the joys and the sorrows, the Thanks giving days and the Christmas festivals, the cradles and the deathbeds. Old, old book! The hand that leafed you has gone to ashes; the eyes that perused you are closed. Old, old book! What a pillow thou wouldst make for a dying head!

Oh, I believe this morning, that under the power of the Holy Ghost, there are hundreds of people here who are going to invite religion into their beuseholds! Let religion come into the dining-room and break the bread, into the parlor to purify the socialities, into the library to select the reading, into the bedroom to hal-low the slumber, into the hallway to watch us when we go out and when we come in. There are hundreds of people here this morning, I believe, who are ready to say with their heart with the old soldier of the text; " As for

me and my house, we will serve the Lord." My subject has two arms. One arm of this subject puts its hand on the head of parents and says: "Do not interfere with your children's happiness, do not intercept their eternal welfare, do not put out your foot and trip any of them into a ruin. Start them under the shelter and benediction of the Christian religion. Catechisms will not save them, though oatechisms are goed; the rod will not save them though the rod may be necessary; lessons of virtue will not save them, though such lessons are very important. Your becoming a Christian through and through, up and down, out and out, will make your children Christians." The other arm of this subject puts its hand on all those who had good bring. ing up, but as yet have not yielded to the anticipations in regard to them. I said that the path of the son or the daugh-ter might widely diverge, and yet it is almost certain that the wandering one would come around again on the straight nath. There are exceptions, and you, my brother, might be the exception. You have curved out long enough; it is time to curve in. Would it not be awful, after all the prayers offered for your salvation, if you missed heaven? If your parents prayed for you twenty years, and they offered two prayers a day for twenty years, that would make 29,200 prayers for you. These 29,-200 prayers are either the mountain over which you will climb into heaven, or there will be an avalanche coming down upon your soul. Oh! by the cradle that rocked your childhood with the foct that long since ceased to move; by the crib in which your children sleep night by night under God's protecting care; by the two graves in which the two cld hearts are resting—the two hearts that beat with love toward you since before you were born; by the two graves in which you, the now living father and mother will soon repose. I urge you to faithfulness.

"Though parents may in covenant be, And have their heaven in view, They are not happy till they see, Their children happy too."

Oh, thou glorified Christian ancestry! Bend from the skies to-day and give new emphasis to that you told us once with tears and many anxieties. Keep a place for us by your blissfu side, for to-day, in the presence of earth and heaven and hell, and by the help of the cross and amid those overwhelming and gracious memories, we all resolve, each one for himself and for his loved ones, "As for me and my house, we will serve the Lord." May the Lord God of Joshua have mercy on us!

Correspondence.

METHODIST UNION.

DEAR SIR,-It is with a full heart I lay down the GUARDIAN of the 22nd ult., after perusing the fine, earnest, brotherly letter of our Methodist Episcopal friend, F. B. Stratton, anent the union movement. If I recollect rightly during the agitations for union of a for mer time, he showed himself a union man, and it delights one to think that the progress of time has only tended in his case more fully to develor this principle. His view of the case I heartily endorse, and I trust it may have the considera-

tion it demands. Doubtless there are difficulties in the way of union that are of a character more than ordinarily grave, especially to us of the Methodist Church o Canada—the re-arranging of machinery that has scarcely been proved; the adjusting of financial affairs so recently adjusted to a new economy; the taking upon the shoulders of the united bodies the indebtedness, etc., of each; and the arranging to carry on successfully the several institutions of learning that to them relate; with the news paper and publishing departments to be distinctly maintained or unified and merged. In relation to all these matters the different bodies will see differently, and it will be necessary on the part of the stronger, to secure its confidence, that large concessions, as at a former time, be made to the weaker. So that the question is really "What do our Methodist Episcopal friends desire in the matter of a concession, and what are we willing to concede?" The sooner we find this out the sooner will action be taken, and I do trust that in every regard there will be a full understanding, even to the detail of the name of the newspaper.

While striving to avoid precipitancy on the one hand, let there be no tardiness on the part of the unionists on the other, but a persistent effort made to bring about the fulfilment of the Master's desire as embodied in his matchless prayer, "that they all may be one." Let all oring a grand quota of charity into the consideration, and the basis will soon be found, on which, with knowledge, zeal, and love, a super structure shall be erected that will prove a bulwork for the truth in our growing Dominion, and become lustrous in the eyes of the world because of the outsbining through it of God. May the spiritual baptism so ardently desired, and so devoutly prayed for, speedily come upon all the Churches! J. C. GARRETT. the Churches!

MONTREAL THEOLOGICAL COLLEGE

Ms. Editor,-I was much astonished, and, I suppose, many of your readers were, to see in a late issue of the Guardian the notice that the contract had been let for the construction of the Wesleyan Theological College, in Montreal. I like to see progress, but this is progress with a vengeance. Are we to understand that the necessities of the work are such that it would be a serious loss to the Chuech to wait, even till the next Annual Conference, for an exchange of opinions upon this matter, and that, therefore our Montreal friends are taking time by the forelock? If such be the case we say, go shead; but, with our present knowledge, it has the smack of snap judgment. We believe that any thing which is necessary for the welfare of our Church, can be reached by a legitimate course without the appearance of stealing a march Both the Annual and General Conferences will be held within six months, why, therefore, pre-cipitate this matter just now, before the holding of the Annual Conference in Montreal? Is it thought necessary to concentrate all the lay influence of Montreal upon the Conference in their own homes to induce it to favor the scheme? If such is the case, it speaks ill for the project if such is not the case, why is it hurried forward just now? It is not long since large sums were subscribed towards Stanstead College, and are not yet all paid; shall we now create another interest that must, in the end, throttleStanstead? We would like to hear this and kindred questions explained by the projectors of the scheme We entertain great respect for the financial judgment of our Montreal friends, but, from our present knowledge, our sense of loyalty to the whole work leads us to express the fear that this

in liberality, is ahead of every other in this Dominion, censidering her means, but even the grace of liberality becomes vicious when it be-comes prodigal, and I fear this new College just now will have that appearance in the eyes of many. We have in the ranks now more men than we really need, with a large reserve that can be called into the field at a moment's notice. Just now we need men and means for the Northwest more than anything else, to follow our sons and daughters who are leaving Ontario and Quebec. The various Conferences refused the application of several candidates for the ministry last year, not because of their lack of education, but because of the Church's lack of funds to employ them. The present number of students at the various educational institutions of the Church are not much more than what is necessary to warrant us in keeping them in operation. Under these circumstances, the erection of an additional College in Montreal is, to say the least of it, open to scrious objection, unless there is some better argument in its favor than we have yet heard of. We wait, earnestly looking MORE LIGHT.

ABOUT "CONSISTENCY."

DEAR SIR,-Ihaveno desire to rush into print, but letter in your last issue has made me feel it a duty to utter my protest against words as false as they are insulting. A woman, screening herself behind the sacred name of "mother," flings her insults at the wives of ministers of the Church, afraid to give her real name knowing the contempt that would surely follow. If "Mater" knows of a ministers wife who thus spends her time disgracing her husband and her Church, why not go quietly to her, explain her "yearn ings for the future mothers of Canada," her fears for the Church, and her anxiety for souls, and together before God settle the matter? Why drag them before the public as idle, vain, and wicked? Does "Mater" know the meaning of "street-walker?" May the Father forgive her May the Father forgive her for she knows not what she says. I bear my "humble testimony" that there are not more self-sacrificing women in our country than the wives of ministers, content to travel like pilgrims from place to place, making the best small salaries, doing her best for her family, belping in the Church, happy if the end some good person, says, the end some good person, says, "abe has been a help-meet to her husband." Tis true the constant drain on brain and heart often wears her life away, and she takes wings and flies to a better country. Mayhap women who talk as "Mater" writes have bastened that flight. I do not include myself in the army of "self-sacrificing women," and I fear I must plead "guilty" as I possess one good dress made in the fashion, which I wear when I take my daily "constitutional." I eccasionally make rich cakes and once a year a very rich one; and on state occasions I frizz

Our Methodist ship is in danger of drifting on the rocks of "conformity," but on the other of her path in the sea loom up the black, horrid fronts of bigotry, and intolerance, and envy. May our pilot whose name is "Jesus," guide us safely between the two, and bring us into the clear calm waters of Christian charity 1

If "Mater" has a boy the Church will certainly expect after so many "yearnings" and such an example, that he will be the second John Wesley who will " rise up " and correct all the errors of his Church ; only the grandmother of our founder would never have written such

One word to the women of our Church who may read these lines. If you think your minister's wife foolish, extravagant, or in any way inconsistent, go to her, tell her faithfully and kindly what you think, only do not forget while you do this to put your arms of love about her and take her with you to the feet of God, where, perhaps, you will be given to see that you are travellers on the same read.

Homeward bound, respectfully, EMMA JEFFERS GRAHAM REV. WILLIAM RYERSON IN THE

PULPIT.

Mr. Editor,-While the Ryerson family is in question, I am reminded of an incident that occurred, it my memory is correct, in 1833, in the time of the great revival service, held in the village of Hallowell, now the town of Pictonthe late Rev. Thomas McMullen being superin-

chairman.

Rev. Mr. Ryerson attended as often as his calling would admit, and preached several times; but on a certain evening a young man named William Smith was preaching. Some wicked men had formed a plan to disturb the meeting. There being a foundry close to the church, some heavy cannon had been purchased to be broken up and reduced to foundry purposes. An over-charge of gunpowder had been put in, and, when fired off, the cannon burst ith a fearful report, fragments of the cannon flying in every direction; but, strange to sav no one was hurt seriously. Notwithstanding, some one had notified the congregation of what was coming; yet the report threw them (the congregation) into a fearful consternation. A rush being made for the door, the young preacher settled back on the seat, and exclaimed, "Oh, I cannot preach!"

Rev. Mr. Ryerson's deliberate hereism now came into requisition. He rose to his feet exclaiming: "Frightened at that little cannon, are you? What will be your consternation then, when Gabriel's trumpet shall sound, calling you to judgment?" After a rousing After a rousing exhortation they engaged in the prayer-meeting and that evening's service was a wonderful suc

The wicked then tried a more desperate act. A horse had died in the grove at the back of the church where the teams were tied. The dogs had picked the bones; and, as it was getting dark, and the sexton was out, the skeleton was dragged into the church and put into the pulpit with a Bible in its mouth. Nevertheless, the meetings were continued about twentytwo days. There was preaching in the morn ing at 10 o'clock, then prayer-meeting. Then two hours for dinner. Prayer-meetings in several houses. Preaching again at 2 p.m., with a similar routine till 9 or 10 p.m. The farmers came in from several miles around. Of course it would be rather late when they got home It was rather severe, but most of them endured it very well. The result was, two hundred were converted; and I have never seen a revival from that day to this, where the converts held on their way better. Many of them have passed away to the spirit-land. F. DAVIS.

LUMBERMEN.

I wish to acknowledge, very gratefully, the parcels of Sunday reading matter which have been sent to Pembroke during the winter, for the use of the lumbermen. To Mr. Brethour, Brantford ; Mrs. Bull, Weston ; Mr. J. Ware, Alianburg; Rev. W. Briggs, and Mrs. Skinner, Toronto; Mesars. Bryant, and Burgess, King-ston; Mr. Orr, Cookshire; Mr. Moore, Acton; Miss Cadwell, and Mr. J. A. Mathewson, Montreal; Mrs. Grass, Collins Bay; and others, whose contributions have been anonymous, not only I give thanks, but all the lumbermen of the Upper Ottawa, who have been benefitted by their thoughtfulness. Something has been done in the way of evan gelism by the ministers of this and the two adjoining districts, Perth and Ottawa, which has

already borne fruit, and which will, doubtless lead to greater system and thoroughness in the prosecution of this important mission work mother season. H. F. BLAND.

SINS OF OMISSION.

For the benefit of a questioner in last week's GUARDIAN, and generally, I send the following extract from the late Miss F. R. Havergal's My Bible Study " (lately published) on this very important subject:—

'Num. 32.6.23. The sin that shall find

'us out is one of omission, simply not going to war, but sitting still. The sin of Sodom was just idleness, and not doing active good, see Ez. 16.4-9. Compare not in Neh. 3.5 and Judges 5.23. Not going to war with our to flourish if they are conserved in divers forms forced to become a supernumerary, that is to say, the brethren is sinning against the Lord, v. 23, of Christian organization, can show powerful a minister in connexion with the Conference, for it is not going with Him. Compare 2 Sam. arguments derived from the history of the past but without pecuniary claims. With the excep-

matter will in the long run sadly complicate, if | 19. 25 and Luke 11. 23. See Heb. 6. 12 and | that sustains its position. "The glory of the London 2 Tim. 2. 3. For our King says 'Be thous' valiant for me, and fight the Lord's battles -1 Sam. 18. 17."

It appears to me that this question touches us all more closely than we are apt to acknowledge. Is it not a fact that in all or nearly all our churches a majority of the members are sitting with folded same " at ease in Zion?" Would not the work of God progress more rapidly amongst us if we had in all our churches more Aarons and Hurs to held up the hands of our pasters? I am not sure but that this sin of omission is one of the greatest drawbacks to the prosperity of the cause of Christ in all our churches to-day. God grant that our pulpits may give no uncertain sound on this all important subject. OTTAWA.

THE UNION QUESTION.

Intimation has been given that the question of smion between our own Church and the Methodist Episcopal Church will be brought before the next General Conference. At first glance the blend ing of the two bodies, after years of severance, seems such a triumph of Christian unity, that the warm heart of Methodism may well be roused in favor of such an event, and incline to its immediate acceptance without debate. Such a feeling, however, should not cause us to shut our eyes to the existence of certain facts, which blend with a

consideration of this question.

1. The fact confronts us, that Methodism, in its essential elements, has branched into two distinct forms of Church polity—Episcopal and Pres-byterian—and whatever incidental evilamay have attended the uprise and continuance of these variations, (we prefer this term to divisions) they have also been accompanied with some compensatory advantages. Great sacrifices have been made, specially (it may be, and, as some affirm, is the case,) by the smaller body, in the building of churches, maintaining a ministry, calling forth the energies of Christian workers, and bringing the Gospel into contact with the popular heart and mind. Though some of these sacrifices and toils are affirmed to be unwise and superfluous, yet the parties who have made them, ministers or people, do not seem to view them in any such light. Said Bishop Carman on one occasion, (we quote from memory) "Even as it was affirmed that Scotland had suffered too much in behalf of Presbyterianism, to exchange it for any other form of Church rule, so that the Methodist Epis-copal Church of Canada suffered too much for the ake of its own principles and organization, to be altered, by any inducement, to abandon the path it has pursued from its inception."

2. In our own day, as in times past, human divergences have resulted in a far wider scattering of Gospel seed; more ministers and Churches, more evangelizing and educational institutions, more workers and u.ore work done for God. And on these efforts God has placed the seal of his approval, owning the labors of either organization, and crowning them with a harvest of converted souls, who, in either body, have found congenial soil for Christian growth and perfecting

3. Kindred phases of character and sympathies such as the Gospel recognizes, and allows to re-tain their distinctive types, while leavening them with its own life, have been associated together to mutual advantage and comfort; those who pre-fer a Presbyterian form of Church government, and those who incline to an Episcopal form, have been gratified in their preference, and have found, in either form, free and contented growth and

4. In the recent religious census of Toronto, the individual sections of Methodism failed t take a leading position, but the sum of the varied branches placed the aggregate of Methodism at the head of all; showing the presence of live and vigorous power in the minor branches, and should it be affirmed that if all had been blended in one organization, the majority would have been yet greater, yet the counter assertion remains to be disproved, that the actual number of Methodists is increased by variety with unity, as it stands now, and would be diminished by an attempted uniformity. The past history of the Canada Methodist Church and the Methodist Episcopal Unurch, and other Methodist branches, is by no means a sole record of rival animosities. but of faithful work done for Christ, and crowned

with a leading measure of success.

Looking at the question of the consummation of a union between the two bodies, the mind can scarcely fail to realize that a very large measure of mutual forbearance and sacrifice would be required to carry it into successful operation. 1. It is argued by a Presiding Elder in the

Canada Christian Advocate, March 8th, that "n middle ground between Episcopacy or Presby-terianism can be found." One or other system, pure and simple, must prevail. "Either we must go all the way to them, or they must come all the way to us." Would the Methodist Episcopal Church consent for its Bishop to exchange his office for the chances of election to the Presidency of the General Conference once in four years? Would the Presiding Elders abdicate their office and functions, the maintenance of which intact, it is strongly maintained is necessary to make an itinerant system run satisfactorily? and, on the other side, would the Canada Methodist Church accept what is termed the "One-man power," however introduced, whether by installation of the Bishop of the Episcopal Church, or by a new election, from the united bodies? Certainly, if we read aright the signs of the times, as exhibited in recent editorials of the GUARDIAN, not without an immense sacrifice of preference, and judg-ment, and cherished antecedents, on the side of some members of this august body.

2. The lessening of the number of ministers in the active work, a consequential result if churches are closed, and two appointments blended, however effected, whether by superannuation or by location, must be productive of painful friction, and need no ordinary measure of self-sacrifice for the sake of union; and, although the North-west is opening grandly, yet no present likelihood exists that the supply of ministers will fall short of the demand, or that relief would come from that quarter for the emergency that would arise from a sedden contraction of Methodist labor

within the region of the older settlements. 3. The heavy financial strain imposed upon the Canada Methodist Church, which, it cannot be questioned, is proportionally the less heavily en-cumbered of the two bodies, involving, as it would to a certanity, diminished allowances from Connexional funds, and an arrest of projected enterprises of advance would require patient sacrifice on the part of those called upon to endure pecuniary deprivation and aid in carrying burdens which they never created. The writer to whom we have already referred in the Canada Christian Advocate, thinks that the Church debts present "insurmountable difficulties," "the only hope of these Church debts is that the Churches shall be used for the purpose and by the Churches for which they were built." "A union will abolish the sources of revenue to many of them, and leave the parties held to pay for them; or if these debts are thrown upon the united Churches, many thousand dollars will be thrown away."

We shall not dwell on a feature on which the vriter already quoted claims to speak with authorty. "That in very many places the people of he two bodies are in no disposition to be united, and have no desire to cultivate such a disposition. And in consequence, organic union would issue is lecrease in membership, and be a source of weakness and "not a strength to Methodism." He furthermore argues that the closing of what may e deemed, in case of union, needless Churches, will not issue in the transfer of labor to other and nore profitable fields, but in the lessening of the aggregate of labor, the drying up of existent s urces of income, and an actual financial depletion. That "the rivalries of the past, some times harsh, and sometimes good-natured, have been mutually beneficial, by promoting greater zeal, greater efforts, greater liberality, and greater growth. Organic unity would give external ecurity, and breed sloth and spiritual decay and And the idea that the preachers will get better pay and less travel, the people have less to pay and get better preaching, will issue in dis-appointment. Such remarks show that there are two sides to this question, and either side should have careful consideration. A generous idealism can conceive a vast and powerful organization under one name, and ruled by one polity knit together in the unity of love, pervaded by simplicity, and inflamed with zeal in its aggression on anti-Christian forces, and the other view, that Christian simplicity and zeal are more likely to flourish if they are conserved in divers forms

Ecumenical consisted in the fact that there were learned and able delegates, representing some twenty prosperous branches of the great Metho-dist family," and gave evidence of a power in Methodism to embrace within its influence the varying phases of mind with which it has pleased God to endue the human family far beyond what the existence of one unwieldry body would have presented, more imposing in appearance if gathered under one name and rule, but constituted as humanity is, less instinct with vital force. The events of past times seem to betoken that unity, and not uniformity, is the true aim of Christianity. The uprise of Primitive Methodism in England was not a weakening, but strengthen-ing element to Methodism. The upshot of the Salvation Army, from the Methodist root, solving the problem that has confounded the Churches. how to reach the masses will infuse new life into Methodist Christianity, while it tells the world of the live powers that dwell therein, and it may be for the best in Canada that Canada Methodists and Methodist Episcopalians should continue to pursue each its path. There is room and work for Episcopacy and Presbytery, and a supply of the spirit of unity and love is abundantly able to settle and harmonize all union matters. To say the least, it is only reasonable that before final steps are taken, that the membership of the two Churches should have clearly presented the new form of organization which they are desired to unite in creating, and have opportunity of ex-pressing their judgment, and it would be pre-mature to pass a scheme of union by vote of ruling powers before a decided and marked predominance in its favor has been evidenced by the people.

A BRIEF MEMORIAL OF A RETIRING. GOOD MAN.

Many who knew his worth and his labors, long ago, have asked with surprise why there has peen no obituary of the late

REV. THOMAS M'MULLEN, whose late residence was Yorkville, given to the public; and I have been looked to to satisfy the desire of those knowing something of his career. In meeting this expectation, I have to say, if he did not fill so wide a space in the public eye in his lifetime as some others, and if he has now been allowed to drop out of the ranks of his brethren, almost without remark it has not been because he was devoid of mind, without respectability of relationship, natural and acquired ability, or because his life and ministry were a failure for want of usefulness to the souls of men.

The following true statements relative to this

good man will correct any depreciating suppositions: He was a "citizen of no mean city one of the British Isles; the youngest son of 'a mother in Israel," who carefully trained him in the ways of the Lord; the stepson of a gifted powerful preacher of the olden style, Father Wilson; and when the time came for him to marry and settle in life, he made the alliance of one of the oldest and best to do Canadian families, Mr. Samuel Carpenter, of Saltfleet, by which he became the brother in law of such a man as Thes. Vaux. From childhood he was serious, thoughtful, and moral; industriously attentive to his early vocation, which was the same as that plied by "the carpenter's son; possessed naturally of a ready perception, the fair schooling of his boyhood, was sedulously improved upon by the collection of standard uthors, which he industriously studied, supplemented by the delighted and diligent reading of a well-assorted library. His gifts in prayer, preaching, and exhortation were of a ready lively, piercing character, and never prosy or prolix. A willing, laborious, and vivacious

But there were constitutional, or congenital drawbacks, which diminished or detracted from the estimate in which he would otherwise have been held. He was not commanding in person, and from boyhood troubled with a sort of halt, or lameness in his gait; he was constitutionally diffident, amounting almost to bashfulness, which joined to acute sensitiveness gave him the. appearance sometimes of petulance, and sometimes of sullenness, to a much greater extent than

preacher was be.

was really true of him. These characteristics tended to place him early on inferior or frontier circuits for which he was physically incapacitated, and to limit him to such places afterwards. These experiences led to depression of mind and premature departure from the itinerant work; and served as a barrier to his restoration to that work when

departure from it a second time.
Thomas McMullen was born on the 15th of

September, 1803, in the town of Clones, Ireland,

where he remained till he was twenty years of

age, when he accompanied his widowed mother and her other children to Canada (York and its vicinity) that is to say, in 1823. In the summer of 1826, he attended a camp-meeting held within the bounds of the original Yonge Street circuit, and became impressed by the presching of the Word and the large measure of divine influence that attended it, and was induced by the persuasions of John Carroll, a lad a few years younger than himself.to enter the prayer meeting as a seeker, where God in mercy set his soulat liberty. From that hour he never halted or turned aside from the way, but within two years was entrusted with a class as a leader, and not long after began to exhort, and ultimately to presch as a local laborer. His first public efforts were made in the township of Whitby. Soon after the Conference of 1832, he was sent as a hired local preacher under the direction of the Presiding Elder as assistant preacher on the Canboro' cirouit, a very hard, laborious one. At the Conference of 1833, he was received on trial, and sent to the Dumfries circuit, one equally laborious. The rest of his probation he spent on the Whithy, Toronto, and Ridean circuits. The year of his transfer to the far east, to the banks of the Rideau, was one of great connexional agitation, where we have good reason to believe the confidence his integrity inspired made him singularly useful in "confirming the souls of the disciples At the Conference of 1837, he was received into full connexion and ordained, and sent to superintend the extensive work prosecuted in the new settlements about Lake Simcoe and Barrie. During the time he was there, he took to himself a wife in the person of Miss Sarah Carpenter, who "did him good and not evil all the days of his life." The connexional whose next whirled him away westward to spend two years in the valley of the Thames and on the shores of Lake Erie. Then for two years more he had to reexplore and cultivate the country north of Lake Simcoe, where he had young Michael Fawcett, a Chairman's supply, as his junior colleague, and assisted to introduce to usefulness the embryo missionary, George McDougall. In 1842, he once more, for a year, returned to the Toronto circuit. Next he was moved as far west as Norwich. For one year he took a supernumerary relation

vated energy and usefulness led him and his friends to agitate for his return, to the itinerant ranks once more, which took place in 1850. His second advent in the active work was marked by his appointment to interior circuits, long moves, hard labor, and very moderate allowances. Cartwright, Manvers, Metcalf, Clarendon, Portage du Fort, Huntley, Bell's Corners, Madoc, and Hastings Road, followed each other, and consumed nine of his matured years. During the last of these years, his toils

and hardships were well-known to the writer,

and resided near his venerable relative. Wilson.

within his old field of labor the Toronto circuit.

Thinking it improbable that he would ever return to the ministry he took the relation of a

ocated minister, which continued for four years.

During that time, he did a great deal of work for the Church, and was successfully identified

with at least one remarkable revival. His reno

under whose chairmanship he was laboring. He was thrown out of circuit work by the nature of the field of labor or rather suffering, for which his name was set down, namely, the Adlington Road Mission, at the Conference of 1859. A circuit where the best mode of conveyance was the horse's back, and a circuit to surmount the rocks and thread the wilds of which the laborer must needs often take to his feet. In view of the wilderness to be traversed in removying from one mission to the other, and of his incapacity by increasing lameness for the mode of working it, Brother McMullen declined the appointment, and no other field opening, he was

tion of a small grant made by the Conference at one time, he had subsisted ever since on his own able, and the way was made plain, "the Gospel of God freely." The first two years of his retired life was spent at Cooksville, and all the time from 1869, till his death, in the home he was enabled to secure for himself in Yorkville. Thanks to his own industry and business management and the economy and self-sustaining labors of his me." his own industry and business management and —" I the economy and self-sustaining labors of his me." estimable wife and adopted daughter, supplemented by one considerable legacy, they have been enabled to live in modest gentility, without asking or owing any man for ought, maintaining throughout an hereditary feeling of independ-

He had preached none for several years past, and for the last three or four, he was the uncomplaining prisoner of the Lord. All through the months of his final illness, his great price;" a true help-meet for her husgracious victory over nervous irritability was most observable and refreshing. His death bed was a happy one. To chronicle all the beautiful utterances of his meek yet triumphant spirit his house full of the best of books; whose acts, would be to consume more space than it would be fair to ask. He breathed his last on the 11th would be to consume more space than it would be fair to ask. He breathed his last on the 11th of December, 1881, ending his labor on a Sabbath, and was buried on the following Tuesday, the 13th of that month with appropriate and instructive; whose life 13th of that month, with appropriate and im-pressive services; the brother who led him into the "praying circle" fifty years before, enjoying the tender privilege of bearing a part therein. His mortal remains rest in Mount Pleasant

"His spirit rests with saints above, His body in the tomb."

Our brother was a pure, upright, pious man, without fraud or guile. Sound in judgment and in the faith was he; and was twice as much of a man and minister as he ever received credit for; but he who knew "the way that he took" will reward him. JOHN CARROLL.

THE ITINERANT QUESTION.

ART. I.

DEAR SIR,-In a recent issue of the GUARDIAN you refer to Dr. Curry's comments on Dr. Newman's withdrawal from the Methodist Church, and acceptance of the pastorate of the Madison Avenue Congregational Church, New York. In doing so you partly admit the cause of Dr. Newman's withdrawal, which is supposed to be dissatisfaction with the itinerant system—to be a "serious" one, as it entails serious losses on our Church. The statement also made in connection with your admission. "In Canada the men we lose are, in nearly every case, those whose loss is not likely to be seriously felt," may be questioned by many, and replied to by more with—" We have not as yet many men who are comparable with Dr. Newman." The fact is, that the limitations and the irrevocableness of the itinerancy have much to do with our losing, as a Church, men whose loss is a serious fact, and keeping some whose retention is more profitable to them than

But to return to the serious fact. You and other editors admit there are facts and reasons abundant why it, the serious fact, should receive serious discussion and thorough ventilation in our Church paper, that the whole Church may speak intelligently at the the coming Annual Conferences and General Conference. With your permission I will open the question in a few short letters. And I would like to suggest to such as "Alpha" and question in a few short letters. And I would present touching this them, none have given me like to suggest to such as "Alpha" and as much satisfaction as Bishop Foster's "Christian Omega"—if he exists—that in replying, the question be discussed and not persons—under or over each man's Christian name. A vainer in our churches, this kind of literature will be vanity often prompts to hiding behind a nom de plume, than standing out on one's own initials; and sometimes another spirit than courage fires from masked batteries. We on our side the house would know and count those on the other. The necessity of discussing this question as to their identity and origin; and, from the intent and nature of the system, which is the

cause of the some things.

1. Among the some things are (a), the loss to our Church of many, very many, eminent men. These losses began during Wesley's day, causing him much difficulty, and they are not decreas-

ing as time comes and goes.

Charles Wesley was among the first to settle and thus leave the itinerancy. When Wesley prepared his famous "Deed of Declaration" he was forced to except those clergymen of the Church of England who had worked with him and desired to retain their relation from the General Conference of the United States Meth that journey! odist Church, adopted the two years' term, and But my let at the same time excepted Presiding Elders, Book Stewards, and Editors.

Why were there any changes made from Wes-ley's declaration, in 1788, that "no preacher ought to stay in one place more than a week? To stay a week was "an abuse of Methodism!" It has stood much abuse to hear of the extension of time from a week to three years! And this was done because many average men were compelled to locate, and many eminent men accepted "calls" to other churches. The writer was informed of 150 applicants from the Methodist Church for a vacant pulpit of another denomination, giving as a reason, "We are tired of the itinerancy." Some of them were and are foremost men in the Methodist Church.

Allow me here, in concluding this first letter. a lengthy quotation from the late Ecumenical Methodist Conference:—.

"Well, perhaps Methodists are prone to exaggerate the influence of their Church upon other religious bodies. Still, the fact remains that in this country (England), especially, many of the most able and talented ministers of other Churches, were either at one time Methodists, or of Methodist descent. For instance, Rev. Dr. Parker, of the City Temple, London, was once a Methodist local preacher; so was the late Rev. Dr. Raffles, of Livery och; Rev. Prebendary McDonald, of Manchester, the most popular clergyman there; Revs. Canon Wan, and Nevison Lorrain, of London, were once Methodist min-isters; Bishop Ryle and the Bishop of Peterborough were of Methodist descent; the late Rev. Dr. Leifchild once met in class; Rev. Dr. Benson, Bishop of Truro, is the grandson of the celebrated Joseph Benson; Revs. Dr. McAusland, and the two Grahams, of England, were of Methodist parentage. So I might speak of the Far-rars, the Campbells; of Murphy, and Chadwick, of Dublin; of Ingraham, of Trinity College; of Archdeacon Cather, and Charles Builock, and Spence, and scores of others, all representative names, and all either once Methodists, or descendants from Methodists.

"But now there comes the question, Why did not Methodism retain these? Why did they enter other communions?...... Most of them entered other Churches because of the Methodist itinerancy and class-meeting. And these men did well, no doubt. They wield a greater influence whore they are, than if......distributed by the triennial revolutions of the itinerant wheel from Land's End to John O'

Much more there is of this "fact" thus seriously put in the same address; and, while humbly glad to build up the Church by adding thus to other Churches, is it not wise to con-sider how we can retain the men whose main objection is the itinerant system? Not the limit and the irrevocableness of the system t. H. W. Knowless.

FULL SALVATION.

NO. 7.

After a brief digression, I wish to return to personal experience in these wonderful things of God; and as I direct my thoughts to the early days of my knowledge of the truth as it is in Jesus, three things especially awaken in my heart a gratitude and joy which I would fain

ist. The men and women, who tower up in the county of Welland, above all others in their influence upon me in the London Conference. during that formative period of my Christian life, were out and out possessors and professors of this great salvation. Some of them are in heaven, while others still walk with Jesus on earth, "testifying that this is the true grace of

Mrs. Pomeroy, converted so young that she remembered not the time; serene as a calm summer evening, and as pure as the unclouded aky, "whose adorning was not that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but was the hidden man of the heart, in that which is not

ried, but solemn and instructive; whose me was a beacon light to me, while struggling in the midst of superstition, darkness, and doubt; and whose testimony of "the deep things of God" at first startled me, but afterward be-

came, as it were, another revelation. Rev. George C. Wells, the poet, orator, and singer; whose mind was as clear as his heart pure; whose meetings for holiness, held weekly, were seasons of "refreshing from the presence of the Lord," in which I first found my way into this inner chamber of the temple, or the holy of holies; the man who baptized me and gave me the right hand of fellowship; who has passed into the heavens—" whose faith follow."

Others might be named, but these will suffice as Samples of many of the Lord's " pure ones," into whose contact he brought me at the moment I needed them most. These were the kings and queens who were my nursing fathers and mothers. For these blessed influences God

be praised!
2nd. I am grateful for the very instructive literature, on the subject of holiness or full salvation, which early came into my possession. In no department of literature has the Methodist Church won greater trophies than in this, if we consider her holiness poetry and prose. I wish to name some of the books referred to. Among the very first was the Methodist Hymn book, whose sublimest harmonies treat of this sublimest of subjects. These were the hymns that captivated my willing heart, and that have that captivated my willing heart, and that have left their deepest traceries upon myspirit. Then came "Willam Carvosso;" Wesley's "Plain Account of Christian Perfection;" same subject by Rev. George Peck; "Faith and Its Effects," by Mrs. Phebo Palmer; Bishop Peck's "Central Idea of Christianity;" "The Guide to Holiness," etc. These I name as among the first which I read and studied with great profit and delight. Perhaps, I ought to have named Bunyan's "Pilgrim's Progress," and several other works that present the

mony becomes, to the seeking soul, a source of light and encouragement. While speaking of this kind of literature, I ought to say, that of the many books I have read touching this then, none have given me more sought after in the future than it has been in the past. As the want is felt, the supply is found: for our publishing houses present long lists of books which elucidate the subject of full salvation in all its varied and many-sided

ject only in part, but whose incidental testi-

3rd. I am also very grateful to the Lord, that it was through the inspiration of this "grace given to me of God," that I went forth on my first mission among my Roman Catholic friends. Nothing short of this could have fitted me for this first great shock, nor prepared me for the

glorious victory which was won. From the moment of my conversion the Lord placed the precious burden of my mother's con-version upon my heart. To this object my prayers and endeavors were directed. She resided in Ticonderoga, N. Y. On the first of May, 1854, navigation opened on Lake Champlain. This was the signal for my first mis-sionary tour. Commended to God by the dear law which therein fixed three years as the maximum limit of pastoral term. I shall refer to this again further on. In 1804 the tears that mingled in the tout ensemble of brethren of Keeseville, sister and I set out for

But my letter is already too long to give the interesting details, which I must reserve for sion. Louis N. Braudry, French Missionary, Montreal.

Our Church Mork.

THOROLD-CHURCH RE-OPENING.

The Methodist Church, Thorold, in which skilled artizans had been employed for ten weeks in the work of repovation and extensive improvement, was re-opened on Sabbath, March

The Rev. W. C. Henderson, M.A., Secretary of the London Conference, preached morning and evening; and the Rev. C. Lavell, M. A., a former pastor, in the afternoon. The sermons ere emmently adapted to this special occasion; and the rich Gospel truth, presented to the large and delighted audiences, "came not in word only. but also in power, and in the Holy Ghost, and in much assurance."

A tea meeting, ranked by common consent amongst the best ever enjoyed in the town, was held on the Monday evening. The happy company, representative of all denominations, Roman Catholic included, after having partaken of refreshments in the basement, repaired to the spacious and beautiful audience room, where they evidenced their hearty enjoyment of the entertainment furnished. This consisted of music, excellently rendered by the choir of the church, and of addresses by the Chairman, Jas. H. Beatty, Esq., and by the Revds. Cleaver, Calvert, Lavell, Henderson, Griffin, and C. D. McDonald, Presbyterian.

The ministerial brethren not only expressed delight and admiration at witnessing the utility and elegance combined in the several improvments, and complimented pastor and people upon their completion, but also uttered many racy and pertinent truths concerning the mission and methods of the Church of Christ. Brother Lavell, who was stationed here thirty-

three years ago, when the original part, with the tower, of this substantial stone structure was erected, and who carried to completion the work in progress during the incumbency of his predecessor—the late and lamented Dr. Lachlin Taylor—stirred some special memories, and excited general interest by exhibiting some relics he had sacredly preserved. These consisted of the original subscription list, bearing the names of many now passed up to worship in the temple not made with hands; and a printed copy of the advertisement prepared by himself, of the open-ing services of the Sabbath, when Dr. Ryerson was to preach; and the marvellous programme for the tea-meeting, bearing the names of the Revds Dr. Ryerson, John Ryerson, William Ryerson, Henry Wilkinson, and Dr. Enoch Wood. No wonder that the whole Niagara District was stirred and attracted!

The proceeds of the tea-meeting and of the Sabbath collections amounted to some \$200 when, engaged in prayer in the edge of the woods. The present improvements cost \$3,000. Of this Brother J. H. Beatty, princely in his givings to Circuit and Connexional funds, contributes one-half. The people, when waited upon, agreed of his life he could speak of the testimony from half. The people, when waited upon, agreed readily and heartily to meet their proportion; and within a few weeks the entire amount will be paid, and not a dollar of debt be left upon

the property.

The church is now acknowledged the finest in the county of Welland, and among the best We append the following from the Thorold Post :--

THE IMPROVEMENTS. On entering the interior of the building, one would not recognize it as the Methodist Church God wherein we stand?" Their names are of three months ago, so complete has been the support, and as he now stood and looked written in heaven, and I record them on my change made. The following is a detailed statteward eternity, into which he must shortly go, humble page.

The interior of the body of the church was almost completely torn down," the gallery alone being left. Handsome new pews, of the most modern pattern, made of chestnut, with black walnut mouldings, and well cushioned, take the place of the old style open. The rews on the place of the old style ones. The pews on the sides are arranged slanting, which adds much to the seating accommodation and to the com-fort of the worshippers. The gallery seats having been left almost the same, though the

tof it has been repanelled and grained in 'n of chestnut and black walnut. The PinitAtu. nge is that made on the west end of Here a circular platform has been greates the dere a circular platform has been the thurch. I feet from the wall, on which ersored about we have pulpit desk, and the is piaced a handson en work of renovated. The sofa has been uphoistered as a sitar rail is communion table is new. The alter rail is supported by a pretty iron rall wors.

The space between the platform and the sail is occupied by the orchestra, which has been comfortably seated with neat chairs for the singers. On the right hand is placed the organ, which formerly used to occupy the gallery. The organ fronts the choir, and on the side facing the choir, has been placed a new panelled front with battlement top. On the left side has been placed a structure with a panelled front corresponding to the organ on the right hand side. This forms the pastor's vestry, which has been elegantly fitted up by the ladies. This vestry is reached by stairs from the basement.

.The walls of the church have been panelled in oil, while the roof has been papered with paper of beautiful tints, and the centre pieces tinted to match the paper. The master-lece of painting is that executed on the arch at the west end. Here on black ground, surrounded with dado border, are placed three texts of Scripture in gold letters, which has a very pleasing effect as seen on entering the church. Instead of the old-fashioned windows with small panes there are handsome ones divided in two by a large centre of mullion, with

a stained border and diamond at top.

The porch window is ground glass stained, and the fanlight ever the door is a beautiful design in leaded glass. The floor is carpeted with a handsome all wool capet, while the platform and the altar are covered with tapestry carpet. We had almost forgotten to mention very great improvement, namely a screen at the inside door, which extends along the centre aisle and up to the gallery. The building is lighted by several chandeliers, and on the railing surrounding the orchestra are placed two large pillars supporting four lights each. The contractor for the wood-work was Mr. E.Switzer, St. Catharines; painting, Mr. Chapman, St. Catharines, and Grenville & Son, Thorold; paper hanging and lettering, F. B. Begy, St. Catharines; chandeliers, G. Llyod & Son, St. Catharines; upholstering, H. A. Smith, Thorold. The architect was S. R. Badgley, Esq., of St. Catharines. W. R. Parker.

ROXTON POND, P. Q.

DEAR SIE,-The readers of the CHRISTIAN GUARDIAN will be glad to learn that the work of the Lord is prospering on this mission. Is it not rejoicing after years of labor, of sowing with tears, to reap with joy !

Since a few years, I go once a month to St. T. where we have a French Protestant family very active and zealous, whose Christian life is worth; of imitation. I have often preached to this one family, for no other would come near them when I was there ; inevertheless the good Lord remembered us and blessed us. We were very happy waiting as did Simeon for the "consolition of Israel."

About six moths now, some few Roman Catholics attended our usual service. They were attentive and the impressions made on them by the truth of God's word reminded me of Paul saying in the 1st Cor. xiv. 24-25, "But if all prophesy, and there come in one that believeth e unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart manifested; and so falling down on hi face he will worship God and report that God is in you of a truth." This was a blessed evening for us all, and since the priest and their friends have made great efforts to have them go to the church; but in spite of all opposition they have attended our meetings very faithfully. Finally after comparing the truth of the Bible in Christ Jeaus the Lord with the errors of the Church of Rome, they have taken to the priest their resignation, saying with the help of God they will follow the teachings of Christ. And now, as the woman of Samaria who "left her water not the woman of Samaria who "left her water-pot and went her way to the city, and saith to the men, come see a man which told me all things that ever I did;' so they do often leave their work to go about the village inviting the people to meeting, publishing that of a truth God is with us. Consequently the next meeting was held in the house of one of our new converts, whose large family were still Roman Catholics Many strangers were also present who never had attended a Protestant meeting before. After the usual service the friends will talk in common of the sermon and of the Bible so as to explain matters quite clear to the new beginners. conversation is so interesting that it is sometimes midnight before any one thinks of going home We have now from fifteen to twenty-five families

reading the Bible. The friends have decided to build a little church this spring, and we have already from three to five hundred dollars promised from our new converts. We hope and pray that the "little leaven will leaven the whole lump."

EDWARD DEGRUCHY. P. S.-Please excuse my English, I am not a very good English scholar.

SANFDIELD MISSION, MANITOULIN ISLAND.

DEAR SIR,—No doubt it will be interesting to the many readers of the GUARDIAN to hear from Manitoulin Island. The Rev. W. Marshall has been engaged for five weeks in a revival service, and a glorious work is going on in our midst. Services had formerly been held in private houses in Mindemoya and Zion appointments, and, as there was no accommodation for special services, the meetings have been removed to the school house, half way between the two appointments.
Great interest has been manifested in the

meeting. About thirty-five have turned from the error of their ways, and are endeavoring to lead a new life. The school-house, although large, is full nearly every night, some walking as far as five and six miles. The meeting is still going on. "The harvest truly is great." Brother Marshall is a very zealous missionary. Brother Marshall is a very coaning interaction, and has taken great interest in the salvation of precious souls. We all feel that we have great reason to thank God and take courage.

C. Wage.

The Righteons Dead.

JOHN B. SHAW.

The subject of this notice, was born in the County Longford, Ireland, on March 12th, and after a very active and life of nearly sixty two years, died in the township of Warwick, county of Lambton, Ontario, on January 7th, 1882.

Shortly after his marriage to his now bereaved wife, he came to Canada, where his industry and business ability enabled him to provide for his family a comfortable home, in what was then a new part of the country. A period very marked, and frequently noticed by him, was the time

God which he then received, that old things were passed away and all things to him had become new. In the last special service which he was permitted to assist some of his Sabbath-school scholars and others in finding the way to Jesus, he told with great clearnes the exercises of his mind in that struggle, the character of the change wrought, and the un-speakable bliss of pardoning grace. He fin-ished these statements with the remark that the Holy Spirit who changed his heart so many years ago, was still with him as his help and Rev. Benjamin Pomeroy, a self-made man, readers who have not seen them, will get a good arise to darken my sky, nor hide, for one mowith giant intellect, somewhat eccentric; in idea of what they consist.

He was naturally very hand, and to find about all the work he had on hand, and to find himself unable to take his accustomed place was, for a time, a trial to him, but; by the grace of God, he overcame all that feeling, and cheerfully suffered his Master's will.

Although afflicted, for over a year he was able to attend church to within two weeks of the time of his death, and on that Sabbath to lead his class—that day being December 25th. The

his class—that day being December 25th. The subject of the sermon was "The Prince of Peace," and in the relation of his experience he spoke of Christ as the Prince of Peace to him. His words on that day impressed all present with the depth and maturity of his religious experience. We little thought that we were listening to the last experience he would ever give to his class, and yet how fitting was that lazguage for the closing testimony! When summoned to his bed-side a few days after, it was to hear him assure those he was leaving that "Il was well, and that he had no fear of the future, the triumphed in the power of Christ to save to the transcriber. Brother Shaw was, in

many respects, a "emarkable character. His devotion to God's cause was beyond what is naually seen. He was very firm in his adherence to what he believed to be right, so that nothing could move him from his purpose of doing good. He was also a vey strong advocate of temperance principles. His house was a home for the ministers, not only in the fact that it became the boarding-place for all the young men probationers for the ministry, who have travelled the circuit, but also because it was pre-eminently a Christian home, and the kindness received made all think of it as a pleasant resort. It was here the late Bro. Joseph Little expected to finish his earthly career, and where he always came for a few days' rest and home-cheer when

in this part of the country.

For over twenty-six years Bro. Shaw acted as Sabbath school Superintendent, and was classleader for twenty five years. In both of these offices he was pre-eminently useful. He never seemed to think of his labor or sacrifices so long as he could do good.

He leaves a wife, four daughters, and one son to mourn his loss, but to live with the conviction that they may safely follow his footsteps. The Church and the community feel that the loss cannot be made up. He was highly esteemed by all who knew him. His funeral was an immense procession. May all his family so live as to meet him in heaven!

WILLIAM TOMLINSON,

Was born in the city of York, Yorkshire, England, in the year 1820, and died in Adelaide, on the 29th of Dec. 1881. He was married to Ann Park, his now sorrowing widow, three years before coming to Canada, which was in 1849. They settled in the neighborhood of Brampton, where they lived for a number of years. In early life Bro. Tomlinson was noted for the kindliness of his nature, the religiousness of his character, and the talent and love he had for music. He was religiously serious and God fearing from his youth up, and when a lad was a member of the choir of the celebrated York Minster. While

living near Brampton his house was opened for the Primitive Methodist ministers to preach in, from which sprung the Ebenezer Church of that body, of which he became an active member, having experienced the saving knowledge and power of grace, in revival services held there, some 25 years ago. He became an intimate friend of the Rev. R. Boyle and other ministers of the Primitive Methodist denomination. Seven-teen years ago, with his family, he moved to Adelaide, when he joined the Methodist Episco. pal body at Lobo, and seven years subsequently united with the Wesleyan Church at our Bethel appointment, which had been established under the successful and zealous labors of the Rev. John Neelands. Bro. Tomlinson had the respect, love, and confidence of all the members of our church there, and also of all who knew him on the circuit, for he was a devoted and an upright Christian. While his piety was not of the demonstrative type, yet, it was steady, earnest, and testifying. He was always, if at all possible, in his place in the sanctury, the classpossible, in his piace in the satisfact, the class-meeting, and the prayer meeting. He often led the singing in the public and social services, and his voice was often heard in prayer in the house of God. He also maintained family worship and personal and family religion in his own home. He filled with acceptance and zeal the responsible offices of Sabbath school super-intendent, Assistant S. S. Superintendent, and Steward. His place was seldom, if ever vacant at the Quarterly Board, and he always did his at the quarterly board, and he always did his utmost regularly to obtain the finances necessary for the support of the minister. In this respect he was a model Steward.

At five o'clock on the morning of his death,

he passed away suddenly and unexpectedly, while in his bed, from some nervous affection of the heart. He had been complaining of pain in his chest at times for two or three weeks before his death, but neither himself nor family anticipated death as being near. But he left a good testimony for" he walked with God" in his life, "and he was not, for God took him." He has joined "the church of the first-born written in heaven." is missed by a loving wife, and a family of six children, and by a large circle of Christian friends and neighbors. The funeral sermon was preached by the writer from 2 Tim. ii. 10.

BROTHER AND SISTER MATTICE, OF LUNENBURG, ONTARIO.

WILLIAM T. TURNER.

After 49 years of married life, Bro. J. C. Mattice and his wife Nancy, separated for 296 days, then re united in the regions of immortality, where they can die no more, for they are equal to the angels, and are the children of God, being the expectants and heirs of the resurrection.

Sister Mattice died on the 15th of April, 1881. aged 77 years. She was converted to God in 1836, by the ministry of Father Healy, whose love and labor in these parts are as fragrant as fresh cintment. Her funeral was attended by a large company and the occasion improved by the writer from that pious wish, "Let me die the death of the righteons.'

Bro. Mattice died on the 5th of Feb., 1882. He was converted to God in 1841, by the labors of the Rev. Dr. Harper, at Duncanville, during the first year of his ministry. Both spoke with warm affection of the instruments of their salvation. As a grateful expression of his affection for the minister of his second life, Bro. Mattice called his next born son Ephraim, which is significant and means "God hath made me fruit-ful in the land of my affliction." Ephraim the second was converted many years ago, and led and still leads in sacred song the service of his Lord. Both might profit by following the coundear son. Set thee up waymarks, make high heaps. Set thine heart toward the high way."

No doubt Bro. Harper felt that new field one of affliction, one of trial, but it was one of triumph, too, for example, the four members of the family left by Bro. and Sister Mattice, have all been converted to God and are members of our Church, so that in the past high heaps have been raised and waymarks have been struck. "The mercy of the Lord is from everlasting to everlasting, and his rightcousness unto his child-rens' children." How pleasing and profitable for pious parents and Christian ministers to know "Their works do follow them."

Both lived in peace with men and died in peace with God. The text selected by the writer for the funeral was appropriate. Psalm xii, 1. WM. D. BBOWN.

Financial.

FINANCIAL ASSOCIATION OF ONTARIO.

THE COMPANY ISSUES SIX PEB CENT. DEBENTURES AS Par, redeemable in 1, 2 and 3 years and, at a moderate premium, for longer periods. The interest is payable in January and July of each year.

The amount added to Reserve in January last excooled \$14,000, after making provision for the usual eight per cent dividend to the Preference and Ordi-

forwarded by the Head Office, London, Ont., on receipt of postage stamp. JOSEPH D. SAUNBY, | EDWARD LE RUEY, President. | Managing Director (Please name the GUARDIAN) 00W 2738-18t

Last financial statement and full information will be

Medical.

As an Expectorant it has no equal. It contains no Opium in any form.

STRICTLY PURE.

HARMLESS TO THE MOST DELICATE

In Consumptive Cases

SOLD BY ALL DRUGGISTS.

Perry Davis & Son & Lawrence. --- Sole Agents, MONTREAL.



Cures Dyspepsia, Nervous Affections, General Debility, Fever and Ague, Paralysis, Chronic Diarrheea, Boils, Dropsy, Humors, Liver Compaint, Remittent Fever, and all diseases originating in a bad State of the Blood, or accompanied by Debility or a low State of the System.

No preparation has ever performed such narvellous cure or maintained so wide a reputation, as AFRN'S CREARY Proceedings and the world's remedy for all diseases of the throat and lungs, lis long-continued series of wonderful cures in all climates has made it universally known as we safe and reliable agent to capture, Against ordinary and surely, it acts speedily and surely, always relieving suffering and content of the saving life. The protection it affords, by its timely use in throat and chast disorders, makes it an invaluable resmedy to be kept disorders, makes it an invaluable resmedy to be kept disorders, makes it in every home. No person can afford to be without in the continued of the Blood, or accompanied by Debility or a low State of the System.

No preparation has ever performed such and indistance or maintained so wide a reputation, as AFRN'S CREARY Processor or maintained so wide a reputation, as AFRN'S CREARY Processor of the throat and indistance and the series of where such as the world's remedy for all diseases that so capture is acted to capture and surely, and surely a



No preparation has ever per-formed such marvellous cures,

2721-6m 735-5t

Matches and Jewellery.

THE INDIAN CLOCK



Watches, Diamonds, Jewellery, Silverware, French and American Clocks, Musical Boxes, Cutlery, Spectaclery.

Opera Glasses, &c., at the lowest cost prices. WHOLESALE AND RETAIL.

KENT BROTHERS, - - - 168 Yonge Street, Toronto.

Mign of the Well-known Indian Clock. 604-2730-2724-17

Magnetic Appliances.

KEEP UP THE

VITAL FORCES

And thus repel the encroachments of disease by wearing a

"MAGNETICON"

BELT,

SPINE BAND, NERVE INVIGORATOR, LUNG OR THROAT DO.

or other of the various Magnetic Appliances included in this system of: treatment. Only those who have worn them know the immediate comfort: they afford, or can appreciate their thorough and permanent benefit and restoring power. They are a most valuable adjunct to any other form of

medical treatment, and their use does not interfere with any business or Sent post-free on receipt of price. Price Lists, References, &c., free

THOS. J. MASON,

74 Bellevue Avenue, Toronto. Ont.

Reaping Machines.

and durability it Reaper in the world. Contains more practiced patented excels all others. IMPROVEMENTS than any other It can not get out of order, and Harvester in the market. "It is the only machine made with is GUARANTEED platform and raking apparatus tiltto work in any ing independently of truck. kind of grain.

It is the cheapest machine ever offered to the farmer. It has no equal, and every farmer wants onc. For particulars send to

N. B.—AGENTS, if you want to sell the BEST machine made, see the

EMPERIAL HARVESTER.

ODONTIKON,

Prepared by M. E. SNIDEH, Dentist, 78 Bay Street. Price 25c. Druggists supplied. eow-2008-19

The Great LIGHT? FRINK'S Patent Reflectors give the Most Powerful, the Softers, Onespect and the Best Light known for Churches, Stores, Show or warms. Parlers, Banks, Offices, Picture Geller-ies, Thestres, Deposite. New and ele-stant designs. Send size of room. Ge-fered and designs to Allberal dissount o churches and the trade. 1. P. FRINK, 651 Pearl St., N. Y.

GARFIELD.

A GENTS WANTED - COMPLETE A Life, from the crealle to the grave, elegantly illustrated. The book sells itself. Will also send my catalogue of other valuable books for Agents. Send for terms at once.

J.S. BROWN, Publisher Parit, Ort.

Book-Steward's Antices

NOTICE.

Copies of the Christian Guardian of April 27th and September 14th, 1881, are wanted to complete files at this office. Any person having copies of the above dates would confer a favor by forwarding them to this office.

HYMN-BOOKS ON HAND

We can at present supply the following Hymn-Books (other styles advertised not in stock):-Swe, or Palpit Size, Pica Type, Lended.

Persian Morocco, gilt edges...... 34 00 Merocco, gilt edges..... 5 00 12mo, or Old People's Size, Picz. Type. Cloth, sprinkled edges...... \$1:50 Boan, sprinkled edges 2 00 Morocco, gilt edges 3 50

Morocco, extra gilt, gilt edges 4 25 18mo, SMALL FICS, TYPE. Cloth, sprinkled edges
Roan, sprinkled edges
French Morocco, red edges French Morocco, limp, gilt edges..... French Morocco, boards, gilt edges..... Morocco, limp, gilt exges 1.80 Morocco, extra, gilt edges...... 2 50 24mo, EREVIER TYPE. Cloth, sprinkled edges 0.50

Roan, sprinkled edges..... 0 80 French Morocco, limp...... 4 00 French Morocco, boards...... 1 10 Morocco gilt edges...... 1 50 SMALL FLAT 32mo, PEABL TYPE. Cloth, sprinkled edges..... 0 30 Roan, sprinkled edges 0 45 French Morocco, gilt cdges...... 0 70 Morocco limp, gilt edges..... 1 00

LARGE PLAT CROWN STO, BREV, TYPE Morocoo, limp, gilt edges...... 1 75 gilt edges.....

BIBLE & HYMN-BOOK COMBINED We have prepared a beautiful edition of the Bible bound with the Methodist Hymns. The sheets of the

2 75

Bible are printed from Ruby type, and have been imported from Great Britain specially for this purpose, as well as the paper on which the Hymns are printed.

Larger Type Edition, Crewu, octave. ... Morecco, gilt edges, boxed edges....... \$5 00 Morocco, kid lined, gilt edges, yapped.. 6 00

Methodist Book & Publishing House, 78 and 80 King Street East, Torouto; Montreal Rook-Room, 8 Bleury Street, Montreal; Methodist Book-Room, Halifax, N.S.

Connexional Actices.

LONDON CONFERENCE. Superintendents of Circuits and Missions are remind ed that at the approaching Quarterly Official Meetings, the lay members of the May District Meeting are to be elected by ballot. See Discipline, page 22, paragraph A. Langrond, President.

W. C. Henderson, Sec. of Conf

LONDON CONFERENCE. The Circuit and Sunday-School Schodules have been sent to all the Circuits and Missions in the Conference. Should any Superintendent fail to receive his supply, let him notify the undersigned and another lot will be forwarded.

W. C. HENDERSON, See of Conf.

LONDON CONFERENCE.—1882.

The Board of Examiners, for the examination of Candidates and Probationers, will meet in the Methodist Church, Paris, Ont., on Wednesday, April 19th, at 80 clock a.m. A public meeting will be held on the following Catment Comment email lots (Thursday) evening at 7.30, at which addresses will be delivered by the Roys. James Graham, Joseph R. GRAIN, 1. o. c. Fall Wheat, No. 1 Gundy, and William C. Henderson, M.A. No. 2 John A. Williams, Sec. B. E. No. 3

NOTICE OF EXAMINERS. Candidates and probationers for the Ministry in the Toronto Conference will meet the Examiners at 9 clock, a.m. on Wednesday, the 26th of April, 1882, as Peas *Cloos, a.m. on weanessey, the zour of April, 1903, as follows:—

The Eastern Section, comprising the Picton, Relleville, Cobourg and Peterboro Districts, in Brighton; Revs. Wm. H. Laird and S. Sing, attending thereat.

The Central Section, including the Lindsay, Whithy Toronto, Brampton and Walkerton Districts, in York-ville; to be attended by the Revs. Dr. Hunter and James Thom, B.A.

The Northern Section, embracing the ilgoma, Owen Sound, Collingwood, Bracebridge, Barrie and Bradford Districts, in Barrie; to be attended by the Revs. John Bredin and N. R. Willoughby, M.A.

JOHN BREDIN, Sec.

MONTREAL CONFERENCE.

The Ninth Session of this Conference will be held in Dominion Square Church, Montreal, commencing on Wednesday, May 31st, 1882, at 10 o clock a.m. The Stationing Committee will meet on Friday, May 20th, in the Lecture-room of the Church, at 7.30

PLAN OF PUBLIC SERVICES.

PLAN OF PUBLIC SERVICES

May 28th.

St. James Street—11 a.m., Rev. James Elliott, D.D.;
7 p.m., Rev. Wm. Hansford.
Ottawa Street—11 a.m., Rep. Stanstead District; 7 p.m.,
Bev. M. L. Pearson.
Palace Street—10,30 a.m., Rev. R. Whiting; 7 p.m.,
Rep. Brockville District.
Dominion Square. 11 a.m., Rev. T. G. Williams; 7 p.m.,
Rep. Ottawa District.
St. Joseph Street—11 a.m., Rev. J. T. Pitcher; 7 p.m.,
Rep. Perabroke District.
Sherbrocke Street—11 a.m., Rev. A. B. Chambers,
B.C.L.; 7 p.m., Rep. Quebeo District.
Sherbrocke Street—11 a.m., Rev. Wm. Scott; 7 p.m.,
Rep. Perabroke District.
Douglas Church—11 a.m., Rev. G. McRitchie; 7 p.m.,
Rep. Perth District.
Douglas Church—11 a.m., Rev. G. McRitchie; 7 p.m.,
Rep. Napanee District.
May 30th—Dominion Square—8 p.m., Rev. W. Galbraith, paper before Theological Union:—"The
Doctrinal Standards of Methodism, and the Measur; of Adherence required from Members and
Ministers."
May 31st—Conference Prayer Meeting at 12 o'clock.
Anniversary of the Educational Society in Conference Church: Revs. James Awde, B.A., B. Longley,
B.A., and S. S. Nelles, D.D., LL.D.
June 1st—Sunday-School Anniversary in Ottawa Street
Church: Revs. John Scanlon, Alfred McCann, and
Richard Eason.
June 2nd—Dominion Square, 7.30 p.m., Reception of
Candidates: Revs. Wm. Hansford, S. Bond, and
Alexander Sutherland, D.D.
June 3rd—Dominion Square Meeting for the Promotion of Heliness: Rev. Alex. Hardle, M.A.
St. James Street—11 a.m., Rev. B. Lougley, B.A.; 7 p.m.

Sunday, June 4th. Studay, June 5th.

St. James Street—11 a.m., Rev. B. Lougley, B.A.; 7 p.m.,
Rev. C. A. Hanson. 3 p.m. Sunday School: Revs.
David Winter and James Henderson.
Ottawa Street—11 a.m., Rev. James Kines; 7 p.m.,
Rev. L. Hooker. 3 p.m., Sunday School: Revs. G.
Rogers, W. J. Crothers, M.A., and J. Wilson, B.A.
Palace Street—10.30 a.m., Rev. W. Gelbraith; 7 p.m.,
Rev. Wm. Timberlake. 3 p.m., Sabbath School:
Revs. B. Robinson, G. H. Porter, B. A., and J. Simp-

Son.

Domision Square—9.30 a.m., Lovefeast, Rev. William McGill; '11 a.m., Ordination Service, Rev. H. F. Bland; '7 p.m., Rev. 'William Jackson, Annual Sermon for Theological Union; the Lord's Supper, 3 p.m., Sunday School: Revs. W. R. Dyre, William Ryan, and W. K. Shortt, M.A.

St. Joseph Street—H. a.m., Rev. G. H. Squire, B.A.; '7 p.m., Bev. William Briden. 3 p.m., Sunday School: Revs. B. M. Hammond, J. Stewart, and W. Rilance.

Rilence. "rivroke Street—II a.m., Rev. Alexander Campbell; 7 p.m., Rev. James Allen, M.A. 3 p.m., Sunday School: Revs. J. Armstrong, and W. A. Allen.

Point St. Charles—ii a.m., Bev. J. C. Garrett; 7 p.m.,

Rev. S. Bond. 3 p.m., Sunday School: Revs. D.

Connolly, J.G. Crozier, and H. Meyer.

Dougha Church—ii a.m., Rev. E. S. Sherey; 7 p.m.,

Rev. J. J. Leech. 3 p.m., Sunday School: Revs.

W. S. Jamison, M.A., W. W. Madge, R.A., and G. A.

Gifford.

Gifford.

St. Lambert—11 a.m., Rev. J. W. Clipsham; 7 p.m.,
Rev. S. G. Phillips, M.A.

First French Church—11 a.m., Rev. Edw. DeGruchy;
7 p.m., Rev. Amand Parent.

June 4th, Chambly—11 a.m. and 7 p.m., Rev. S. J.

Hugher M.A. June 4th, Lachine—11 a.m. and 7 p.m., Rev. John Grenfell. fell, June 4th, Mount Royal—St. Henry, 11 a.m., Bev. John Samlon; Cote St. Luke, 3 p.m., Rev. J. M. Hagar, M.A.: Outremont, 7 p.m., Rev. John H. Stewar.

Jane 5th, Dominion Square—3 p.m., Conference Missionary Anniversary; Revs. A. L. Holmes, M.A., G. G. Hurtable, and W. H. Sparling, B.A. June 5th. Sherbrooke Street—Conference Ten—erance Anniversary; Revs. A. A. Smith, R. Witch, and E. M. Taylor, B.A.

Treasurers of Connexional Funds (1) be prepared to receive returns in the Lecture—mom of the Conference Church, on Tuesday afternoom, May 30th.

RAILWAY AND STEAMBOAT AR-PANGEMENTS.

Brethren who hold half-fare certificates will please use them in caveling to the Conference.

The Grand Trunk, and Canada Pacific Railways, and Ottawe, River Navigation Company, will issue tickets on presentation of vertificates at the commencement of the journey, for one and one-third fare. Tickets, good to girton May 23rd to June 3rd, and to return by Grand Trunk Railway until June 18th; the other companies until June 18th. Pates for the Richalieu and Ontario Navigation Company will be given hereafter.

J. Tallman Pitcher, Secretary.

DISTRICT MEETING. The animal meeting of the Stanstead District, will be held at Stanstead, May the 10th and 11th, at 10

y delegates will attend on the second day, lith. J. Tallman Pircher, Chairman. William Jackson, Fin. Sec.

ALGOMA DISTRICT. The annual May District Meeting for the Algoria District, will be held at Gore Bay, Manitoulin Island, (D.V.) commencing Wednesday, May 31st, at 9 o'clock, A.M.
The Lay brethren will please be in attendance on the fellowing day, at same hour of the day.

J. Andreason, Chairman.
J. Hodgson, Fin. Sec.

QUEBEC DISTRICT.

The examination of Candidates and Probationers this District, will be held in the Methodist Churc Sherbrooke, commencing on Wednesday, April 18th, 10 o'clock. PEMBROKE DISTRICT.

The annual meeting of this District will be held in Pembroke, on Wednesday and Thursday, May 17th and 18th, commencing each day at 9 o'clock, a.m.

The Lay representatives will meet on Thursday,
H. F. BLAND. OTTAWA DISTRICT.

The Examination of Candidates and Probationers on this District, will be held in the Minister's Vestry, of Dominion Church, Ottawa, commencing on Wednesday, April 19ts, at 9 a.m.

BROCKVILLE DISTRICT. The Annual May District Meeting of the Breckville District will be held in the Methodist Church, in the town of Brockville, on Wednesday and Thersday, May 17th and 18th. The morning session on Wednesday will open at 10 o'clock, and at 9 o'clock on Thursday. The lay-members of the meeting will pease be in attendance at 10 o'clock, on Thursday morning.

T. G. WILLIAMS.

KINGSTON DISTRICT. The candidates and probationers on this District are requested to meet on Wednesday, April 18th, at 930 a.m., in the vestry of the Sydenham Street Church, city of Kingston.

PERTH DISTRICT. The examination of candidates and probationers will be held in the Church, in Perth, commencing Wednesday April 19th, at 9 a.m. GEO. MCRITCHES

Toronto Markets.

FARMERS MARKET.—STREET PRICES. Wheat, fall, per bush ... Dressed hogs, per 100 lbs... Beet, hind quarters Beet, fore quarters sed hogs, per 100 lbs... Butter, ib. rolls
Butter, large rolls
Butter, tub dairy
Butter, store-packed Onions, per bag, Tomatoes, per bu. Furnips, per bag Cabbage, per dos. WHOLESALEPRICES.

Spring Wheat, No. 1

Trabellers' Guide.

A.M. A.M. 7 12 11 12 ... 9 87 11 07 GRAND TRUNK WEST. A.M. P.M. P.M. P.M. P.M. 8 00 6 40 8 45 6 25 12 15 6 15 9 25am11 00a.m.1 05 6 10 GREAT WESTERN BAILWAY. A.M. A.M. P.M. P.M. P.M. P.M. P.M. Depart ... 7 10 9 55 12 50 3 30 5 55 11 45 Arrive ... 9 15 10 20 1 15 4 30 6 45 10 35 ET Trains on this line leave Union Station five minutes after leaving Yonge Street Station.

NORTHERN BALLWAY. A.M. F.M. P.M. P.M. P.M. Depart ... 7 50 12 45 ... 4 50 ... 4 50 Arrive ... 10 10 00 60 2 15 9 40 MIDLAND BAILWAY. Depart 700 465 Arrive 10 80 9 15 TORONTO, GREY AND BRUCE RAILWAY. ... 7 15 4 10 0 00 CREDIT VALLEY RAILWAY.

A.M. A.M. A.M. P.M. P.M.

... 7 80 8 45 12 30 4 30

... 10 50 6 20 10 30

Special Notices.

Honesty is the best policy in medicine as well as in other things. Ayer's Sarsaparilla is a genuino preparacion, an unequalied spring medicine and blood purifier, decidedly superior to all others in the market. Trial proves it.

NURSERY MEDICINES.—We do not believe in dosing children with drugs and medicines from the time they arrive in the world till they are grown, as some do. We have found a little castor oil and a bottle of Perry Davis' Pain-Killer safe and sure remedies for all their little tills, and would not do without them.

THE REASON WHY.—Mr. Fellows, in his "Medical Monthly," gives reason for the peculiar action of his Hypophosphites in the cure of diseases, which seem to be borne ont by facts. From tonic action of the Sympathetic Nerves all the Organic Muscles are strengthene; and the lpatient overcomes his malady simply pleasantly, and rapidly.

INDISPENSABLE.—There are some simple remedies indispensable in every family. Among those, the experience of years assures us, should be recorded Briggs' Electric Oil. For both internal and external application we have found it of great value; especially can we recommend it for colds, rheumatism, or nervous complaints.

complaints.

CONSTITUTIONS OF IRON ARE UNDERMINED and destroyed by lung and bronchial disease consequent upon neglect of a cough. A foolbardy disregard of that warning symptom is unfortunately very common, and that is the main reason why consumption figures so conspicuously among the causes of premature death. A timely use, inwardly and cutwardly, of Thomas Eclectric Oil, a benign, pure, and undeterforating antispasmodic, soothing and healing agent, indorsed and recommended by the faculty, is a sure, prompt, and inexpensive way of streating a cough or cold. Besides being a pulmonic of acknowledged excellence, it is a natchiless anodyne for rheumatic and neuralgic pain: cures bleeding or blind piles. Sone and hurts of all kinds, and remedies kidney troubles and lameness or weakness of the back. Some of the most experienced and best known stock-raisers and owners of "crack" trotting horses, recommend it for diseases and injuries of heroes and cattle.

25 STEEL PLATE & PEARL CHRO-MO CARDS (had each) name on, 10c. 14 packs \$1.01. \$50 given to best Agent. Full particulars with first order. NATIONAL CARD WORES, New Haven, Conn. 4t-60w-4736

stribs, Marriages and Beaths.

Notices of Births and Marriages, to chause insertion, must be accompanied by 25 Cents ach—sent to the Book-Stoward.

BARLERY CARREST

MARRIED.

On the 4th inst., by the Rev. D. Rogers, at the residence of the bride's father, Maple Hall, Harmony, Mr. Edmund J. Wilson, of Birtle, Manitoba to Miss Mary Ann, eldest daughter of James Dunsmore, Esq. On the 29th ult, at the residence of the bride's father, Mr. Jac. McClyment, of Varns, to Miss Lillie Callander second daughter, of William Callander, Esq., formerly of Bruesleid, now in Brandon, Manitoba.

On the 29th ult, by the Rev. Thos. D. Pearson, at the residence of the bride's father, Thos. G. Chinneck, of the city of London to Jennie Ann, daughter of Wm. Smith, Esq., of North Dorchester. On the evening of the 4th inst., by the Rev. Wm. H. Peake, at the Kethodist Church, in Thomseburg, Robert Coulson, to Mary Ann Clare. As this was the first marriage celebrated in the new church, the trustees presented the bride, with a very beautiful copy of the Holy Hociptures, and i Wesley's Hymns, bound together.

DIED. On Sunday, February 12th, 1883, Mrs. Jane Edleston, departed this life, aged 49 years and 6 months, and was interred at Riverside Cemetery, Denver, Col. On Jamary, the 29th, in rauch peace, after a lingering illness. Harriet Julia, the beloved wife of J. R. Recce, Huntsville.

Muntaville.

Accidentally drowned in Fraser River, near New Westminster, British Celumbia, Thomas Lewis, Esq., of Sunas, aged (8 years. Also at the same time, and place, William L. Gillanders, of Chilliwhack, aged 38 years.

Or the 3rd inst., killed at a railway crossing at Cainsville, Ont. Mr., William Pearl, aged 41 years. He was a School-teacher, Sabbath-school Superintendent, Local Prescher, and an earnest, faithful Christian.

Booksat the Methodist Book Room.

NEW BOOKS & NEW EDITIONS.

Christianity's Challenge, And some Phases of Christianity, submitted for Candid

By Rev. Herrick Johnson, D.D. 16mo, cloth, \$1.99.

Unbelief in the 18th Century, As contrasted with its earlier and later History, being the Cunningham Lectures for 1880.

By John Cairns, D.D. 12mo, cloth, \$1.20. Monday Chats,' by C.A.Sainte-Beuve,

of the French Academy. Selected and translated from the "Causeries du Lundi," with an Introductory Essay on the Life and Writings of Sainte Beuve. By William Matthews, LL D., author of "Getting on in the World," etc. 12mo, 238 pages. \$2.25.

Daybreak:

An Easter Poem, by Julia C. R. Dorr. beautifully printed Easter emblem, similar in style to the celebrated Ribbon Book series. Price 60c.

The Easter Heritage.

"Let hellelujahe rise from every living thing." This forms an elegant Easter gift. It is in the shape an anchor, with illuminations. Price SSc.

The Fernley Lecture, 1881. The Dogmatic Principle in Relation to Christian Belief By Rev. F. W. Macdonald. Paper, 35c.

THE

CLERICAL LIBRARY.

This series of volumes is specially intended for the lengt of all denominations, and is meant to furnish This series of volumes is specially intended for the Clerry of all denominations, and is meant to furnish them with stimulus and suggestion in the various departments of their work. The best thoughts of the best religious writers of the day will be furnished in a condensed form, and at a moderate price. The first volume, in crown 8vo is now ready, price \$1.50, entitled.

THREE HUNDRED OUTLINES OF SERMONS ON THE NEW TESTAMENT.

AUTHORS OF SERMONS. William Alexander, D.D., Bishop of Derry. Henry Alica, D.D., London.
G. S. Barrett, B.A., Norwich.
Robert Bickerstein, D.D., Bishop of Ripon.
Phillips Brooks, Boston.
Wm. M. Taylor, D.D., New York.
John Cairns, D.D., Edmburgh. John Cairus, D.D., Edinburgh,
Gordon Calthrop, M.A., London,
W. Boyd Carpenter, M.A., London,
James Caughey, America.
R. W. Church, D.C. L., Dan of St. Paul's,
S. Coley (The late), Leeds.
E. R. Conder, M.A., Leeds.
Howard Crosby, D.D., New York.
T. L. Chyler, D.D., Brooklyn.
R. S. Storrs, D.D., Brooklyn.
C. H. Spurgeon, London

Howard Crosby, D.D., New York.
T. L. Cuyler, D.D., Brocklyn.
R. S. Storrs, D.D., Brocklyn.
R. S. Storrs, D.D., Brocklyn.
C. H. Spurgeon, London.
W. G. T. Shedd, D.D., New York.
E. W. Dale, D.D., D. Brimingham.
C. F. Deome, D.D., New York.
J. Oswald Dykes, D.D., London.
John Edmond, D.D., London.
John Edmond, D.D., Dean of Norwich.
William Graham, D.D., Dean of Norwich.
William Graham, D.D., Dean of Norwich.
William Graham, D.D., Brighton.
Edwin Paxton Hood.
John Ker, D.D., Edinburgh.
W. J. Knox-Little, Canon of Worcester.
Henry Parry Liddon, D.C. L., Canon of St. Paul's,
J. B. Lightfoot, D.D., Bishop of Durham.
James McCosh, D.D., Princeton New Jersey.
Alexander Maclaren, D.D., Chromester.
Hugh Macmillan, D.D., Glesgow.
W. Morley Punshon, D.D. (The late), I ondon
Alexander Raleigh, D.D., (The late), London.
J. C. Ryle, D.D., Bishop of Liverpool.
W. Robertson Smith, M.A., Edinburgh.
A.P. Stanley, D.D., (The late), London.
Joseph Parker, D.D., London.
Joseph Parker, D.D., London.
John Peddie, D.D., New York.
John Pulsford, Edinburgh.
C. J. Vaughan, D.D., Dean of Llandaff.
James Vanghan, M.A., Brighton
Marvin R. Vincent, D.D., New York.
Henry Wace, M.A., London
Brooke Foss Westcott, D.D., Canon of Peterborough.
And many others.

And many others. Mailed, post free, on receipt of price.

WILLIAM BRIGGS. 78 and 69 King Street East, Toronto, Ont.; or, Montreal Book-Room, 3 Bleury Street, Montreal, P.Q.

THE

RELATION of CHILDREN

THE FALL, THE ATONEMENT,

THE CHURCH, By N. BURWASH, S.T.D. Professor of Theology in Victoria University.

Paper 15c. WILLIAM BRIGGS,

78 and 89 King Street East, Toronto, Ont.: or, Montreal Book-Room, 3 Bleury Street, Montreal, P.Q. RUTTAN'S MAP

MANITOBA CONTAINING

LATEST INFORMATION. PRICE: Mounted on Rollers 2.00 "

WILLIAM BRIGGS, 78 & 90 King Street East, Toronto, Ont., or, Montreal Book-Room, 3 Bieury Street Montreal, P.O

RAILWAY SERMONS. REV. D. VAN-NORMAN LUCAS, M.A.

WILLIAM BRIGGS. 78 and 80 King Street East, Toronto, Ont.: Book-Room, 3 Bleury Street, Montreal, P.Q. or Montreal Re

Paper 10c.

Bonnaatthe Methodist Book Room

JUST READY, ANOTHER NEW VOLUME

HEROES CHRISTIAN HISTORY

WILLIAM CAREY. By James Culross, D.D.

VOLUMES PREVIOUSLY ISSUED. THOMAS CHALMERS, D.D. ROBERT HALL, D.D. By E. Paxton Hood.

WILLIAM WILBERFORCE.

By John Stoughton. D.D. PHILIP DODDRIDGE. By Charles Stamford, D.D.

HENRY MARTYN.

Dmo Vols, bound in cloth. Price 75c, each Sent by mail, postpaid, on receipt of price by WILLIAM BRIGGS,

JUST PUBLISHED A BUST

Late REY. DR. RYERSON

FROM A CAST TAKEN IN 1858.

The Bust presents a striking libeness of what the late venerable Doctor was in his prime. This personal sourcestr of one of Canada's greatest men and the most honored of her sons, touchingly recalls the expressive features and familiar face of the Rev. Docroz Ryresson, the eminent Educationist and distinguished Christian minister.

This speaking likeness of so noted a man should have prominent place in EVERY UNIVERSITY, COLLEGE SCHOOL,

or other seatof learning in the land, as an appropriate tribute to one who was the earliest and most successful champion of her civil and religious liberties, and confessedly the foremost Educationist in the Dominion. The motto of his life-labors.

"RELIGIO: SCIENTIA: LIBERTAS." was fittingly inscribed by him upon the arms, or escut-cheon of the Department over which he presided with such eminent ability for thirty-two years, and embraced the objects of his life-work. These were truly, in varied departments,

" BELIGION : ENOWLEDGE : LIBERTY." Copies of the Bust may be had at \$7 each. Packing WILLIAM BRIGGS,

Miscellaneous.

CANADA PERMANENT LOAN AND SAYINGS CO

INCORPORATED A.D. 1855. Paid up Capital \$2,000,000

HEAD OFFICE, TORONTO. Lends money upon Real Estate in the Provinces of Outerio and Manitoba at current rates of interest, and on the most favorable terms of repayment. Maria ALSO

Purchases Municipal Debentures and Mortgages on Real Estate. For further particulars apply to J. HERBERT MASON, Manager. 2730—eow-6t

DISOLUTION OF PARTNERSHIP.

-The firm of A. B. FLINT & MACDONALD, carrying on business as Dry-Goods Merchants, at 35 Colborne Street, Toronto, has this day been dissolved by mutual consent, J. H. Macdonald retiring from said firm, A. B. Flint continuing said business.

. (Signed) In reference to the above. A. B. Filiat has decided to have a CLEARING SALE for a short time. He has received his new stock of Dresses, Silks, Satins, Brocades, Curtains, Tweeds, etc., for the Spring Trade, and although all goods are sold at the piece wholesale price, he will on and after Mooday, the 27th March, take 10 per cent. off all purchases of a dollar and upwards. There will be no exceptions in this sale. It includes Cottons, Prints, Spuols, etc. Our Black Satin at 90c. is worth \$1.25, yet you will get ten off; our Black Sikk at \$125 is worth \$1.75, and ten off that. No goods marked up; all goods marked in plain figures.

This is a genuine dissolution sale, and the first I have

This is a genuine dissolution sale, and the first I have ever had. Al. first-class stock. A. B. FLINT, 35 Colborne Street, Toronto.

2736-1**y** Fine Tailoring and Select Woollens. SAMUEL CORRIGAN,

122 Yonge St., Toronto, & Yonge St., Yorkville. Liberal Terms to Clergymen. 2730-2732-1y A. H. PAULL, Hectograph Manufacturer,

Insurance, Real Estate, and General Agents. ACCOUNTS COLLECTED.

All orders and information by mail promptly attended to. Office and residence: 23 Muiray Street, To r. ro ito.

EX-SOLDERS and THEIR HEIRS should all send for wonderful paper, THE WORLD & SOLDIER, published at Washington, D. C. It contains Stories of the War, Camp Life, Scenes from the Battledeld, and a thousand things of interest to our country defender. It is the of interest to our country's defenders. It is the things of interest to our country's defenders. It is the great soldier's paper. It contains all the Laws and Instructions relating to Pensions and Bountys for soldiers and their heirs. Every ex-soldier should enroll his name under the WORLD & SOLDIER banner at once. Eight pages, forty columns, weekly, \$1 a year. Sample free, Address WORLD & SOLDIER, Box 588 Washington, D. C. 11-2736

DAKOTA

Wheat Lands in tracts to suit. Improved Farms of 320 to 5,000 acres for sale. Property strictly first-class. No propositions of trade entertained. In writing, state just what you want; enclose stamp. J. R. WOLCOTT, Real Estate Broker, 300 Jackson Street, St. Paul, Minn. 2734-4t eow

The Balm will care Black Cancer, Cancer and Fever Sores, and all Cancer and other Tumors, if taken in time; also Exystpelas, Salt-Rhenm, Barns, Bruises, Elotchea on the Face, and all Flesh Wounds, old or new.

new.
Mrs. Harper, of Fernhul P.O., Ont., has been cured of cancer in the mouth without making a sore, except where the tumor was situated. Many other cures can be referred to.

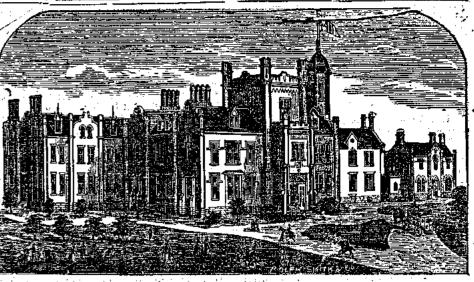
Apply to
REV. W. CHAPMAN,
2735-13t

432 Talbot Street, London, Outsrio.



BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform, Pot sale by Grocers. D. S.Witzbenger, Proprietor. 233 North Second Street. Philadelphia, Pa. BEATTY'S ORGANS 21 stops 280. Pinnes night. Papers free. Address Daniel E. Bentty, Washington N. J. 2731-2719-19

SEWING MACHINES. Four new SEWING MACRINES for sale, cheap for sale. First-class makers For particulars, address REV. WILLIAM BRIGGS.
72 & 80 King Street East, Toronto Concation.



Ontario Ladies' College,

NEXT TERM WILL BEGIN APRIL 13TH, 1882.

Our buildings and grounds are unrivalled in the Dominion for elegance, comfort, and healthfulnes. Regular hours for study combined with pleasant associations, surroundings, and out-door amusements, make telelecte pupils strong and healthy. Apply early for room, for the Spring term, as we are expecting considerable acrease in attendance.

Having had several years of experience in educational work, we can guarantee to our patrons a thorough and finished course of instruction in every department. The home and social life of the purils receives special attention from Miss Adams, the Lady Principal, (late of Brookhurst, Cobourg.) The following are the members of the Faculty:--Miss L. Wilson, M.L.A., Instrumental Music. Miss Dick, Vocal Music.

LITERARY DEPARTMENT. Rev. J. J. Hare. M.A., Principal and Governor.
Miss Adams, M.L.A., (late of Brookhurst.) Lady Principal
Miss Rorre. (McGill Normal School.) Mathematics.
Miss PHILLIPS, M.E.L., (also 2nd A.) English.
Miss Webster, M.L.A., English.
M'LLE ARCHER, French and German.

MUSICAL DEPARTMENT.

EDWARD GURNEY, jr...

PROF. SERAPPEL, (Associate of the Royal Academy of Artists, and Member of the Ontario Society of Artists,) Oil Painting.

Miss Windeatt, (Medallist from Outario School of Art.) Drawing and Water Colors. CALISTHENICS, WALKING, AND RIDING.

FINE ART DEPARTMENT.

At, Drawing and water Colors.

CALISTHENICS, WALKING, AND RIDING.

MRS. HARE, Instrumental Music.

H. B. Taylor, Esq., M.A., Manager of the Dominion Bank, lectures once a week on Book-keeping, Banking, &c. This is given to supplement the work of the regular teacher of book-keeping and give an advanced Comercial Course. Other lecturers employed for separate lectures or courses of lectures. The expense per quarter in the Preparatory Department is \$37.50. \$200 per year, paid in advance, sacures board and laundry, and tuition in music by lady teacher, two hours daily use of instrument, calisthenics, choral class, English, modern languages, classics, and drawing. For calendar, containing full particulars, address

2733-4f Rev. J. J. HARE, M.A., PRINCIPAL.

Wesleyan Ladies' College,

HAMILTON, ONT. The next Term will Commence on APRIL 13th. 1882.

This has been a most prosperous year. The attendance has increased in every department-especially of advanced pupils in Music and Painting. For particulars address the Principal,

A. BURNS, D.D., LL.D.

Kands.

The Saskatchewan Land and Homestead Company

AUTHORIZED CAPITAL, \$500,000,00. Provisional Directors.

Chairman

Chairman

Toronto.

Hamilton.

Toronto.

JOHN J. WITHROW

London.

Toronto.

CHARLES D. WARREN

REV. LEONARD GAETZ. J. E. ROSE, Q.C... REV. A. SUTHERLAND, D.D.... DENNIS MOORE Trustees.

EDWARD GURNEY, jr., and REV. A. SUTHERLAND, D.D., Toronto

Solicitors. BOSE, MACDONALD, MERRITT, & COATSWORTH, Toronto. THIS ORGANIZATION

has for its object the acquisition of desirable locations in the North-West Territories with a view to speedy colonization in accordance with Government requirements; and the exercise of other functions incidental to this end, and promotive of the general interests of its Colonies. THE STOCK-LIST consists of numerous and widely-distributed, bona fide subscriptions to the Capital of the Company, liable to calls, at reasonable intervals, in the discretion of the Directors. The project being the spontaneous outcome of a large class, no advantage is allowed to one shareholder over another, but all stend upon an equal focting.

THE OPERATIONS of the Company will be conducted upon a basis of prudent liberality, that will strongly invite all classes of settlers from the most needy colonist to the well-to-do farmer, artizen, merchant, or manufacturer; and at the same time afford a fair compensation for the capital invested. HOMESTEADS.

and Pre-emptions will be offered in best settlements upon the same conditions as those of the Dominion Government. SUBSTANTIAL AID

will be given in the crection of places of worship; and the Company will encourage public improvements of all kinds, such as the construction of railways, the fermation of commercial centres, early and direct postal communication, etc., etc. ARRANGEMENTS

are being made with the Government, pending which, reference to locations would be premature. It may be premised that the utmost care and discernment have been exercised in making selections, as will be very evident when details are furnished. This announcement is made that those interested may govern themselves accordingly. PROSPECTUSES

containing full information as to locations Ian is, prices, conditions, etc., will be prepared as soon as possible, and will be forwarded to any person on application to the Secretary.

Address communications to JOHN T. MOORE, Secretary, DRAWER 2,717,

TORONTO.

MiscelJaneous. WILLIAMS' TEMPERANCE HOTEL,

20 KEPPEL STREET, RUSSELL SQUARE, LONDON, W.C. The widow of Mr. Charles Williams (late of Chester), and daughter of a Methodist Minister, has opened the above premises as a Temperance Hotel. The position is most central, being within is, cab fare of all the Northern Stations. Tariff Card on application. Coffee Room 39 feet long.

References kindly permitted to Rev. W. Cooke, D.D., Forest Hill; Rev. J. P. Chown, 24 Marlbro' Hill; or Rev. J. E. Robinson, London, Ont.

TEED YOUR FARM AND IT WILL FEED YOU." 1882. Land Plaster, Brockville Superphosphate, Chloratum.

GILL, ALLAN & CO., OF PARIS, Owners of the Paris and Cayuga GYFSUM MINES, and manufacturers of Land Plaster, are prepared to fill orders for Car lots of the above STANDARD FERRIL-IZERS, in any desired proportion of each Land Plaster shipped from Paris or Cayuga in bulk, barrels, or bags; Brockville Superphosphate of Lime, (the only reliable article sold in Canada), in 250 lb, barrels; Chloratum, the new fertilizer, in 250 lb, barrels. The latter shipped from Paris only. Six Diplomas, and five first prizes in two years. two years.
Address, for Circulars and prices,

BOX 95, PARIS, ONT. 2834-2730—8t SALESMEN WANTED o begin work at once on Sales for Fall, 1882, for the FONTHILL NURSERIES,

THE LARGEST IN CANADA. Head Office, Toronto Ont.; Branch Offices, Montrea Q., and St. Paul, Minn.; Nurseries, Fonthill, Ontario We can start, in addition to our already large force. 100 ADDITIONAL CANVASSERS, and want men who can give full time to the business. Steady employment and good salaries to successful men. It does not matter what your previous occupation has been. If you are willing to work, your success is almost certain. The best of references required. Apply to STONE & WELLINGTON, Nurserymen, Toronto, On 2732-13t

AGENTS wanted for the immensely popular book.

S. Complete in one large elegant illustrated volume.

The fastest solling book in America. Immense profits to agents. Every intelligent person wants it. Any one can become a successful agent. Liberal terms free.

Address HALLETT BOOK Co., Portland, Maine.

MENEELY BELL FOUNDRY. Pavorably known to the public since stack, Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals, RENEELY & CO., WEST TROY, N. Y. 2630-1y

1882. SUNDAY-SCHOOL ANNIVERSARY SONGS

Fresh, Spirited, Evangelical. W. F. SHERWIN, DR. GEO. F. BOOT AND JAMES R. MURRAY. -with A-

CHANT AND RESPONSES For Opening Exercises. Send 3-cent Stamp for Sample.

Price, 5 Cents, by mail; \$4.00 per hundred by express. The popular "Auniversary Songs for 1981," at same rice. Published by JOHN CHURCH & CO.,

New York Office: CINCINNATI, O. 2087-2734-1y THE Spurgeon. Negrity 500 pages. Handsomely bound. Frontispiece—portrait of the great preacher. Retail price only \$1.25. Liberal

ents. Complete copy for canvassing mailed AGENTS WANTED.
J. S. ROBERTSON & BROS., Publishers. Whitby, Ont.

