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"SPOILING THE EGYPTIANS."

Most people have heard the Israelites' borrowing from the Egyptians urged as an argument that deception and dishonesty are sanctioned by the Bible. We give the following reply from Prof. Hirschfelder's "Biblical Expositor," a work which is being published in numbers. Many similar objections are met very effectively :---

We shall here only refer to two more mis translations from the Pentateuch, which by some opponents of Scripture, have been eagerly laid hold of as furnishing positive proofs that the Pentateuch can lay no claim to Divine inspiration. The first passage to which we would draw the reader's attention is Exodus iii. 22, where we read : " But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians." And again, xi. 2, "Spc." n . in the ears of the people, and let every min borrew of his neighbor," &c. In obedience to this command, we read, ch. xxii. 85, 86: "And the children of Israel did according to the word of Moses: and they_borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them: and they spoiled the Egyptians."

Now it is urged by many writers that the command to borrow from the Egyptians what was never intended to be restored is not only an act of injustice, but it even favors theft, and is distinctly set forth by the Psalmist as a characteristic mark of the wicked : "The wicked borroweth and payeth not again." (Ps. xxxvii. 21.) Some commentators have met this objection by affirming that God, who is supreme Lord of all things, may transfer, as he in his infinite wisdom thinks best, when and in what manner he pleases, the rights of men from one to another. Thus kingdoms are set up and cast down, monarchs are wholly or partially deprived of their possessions to render others mo e powerful, and these again, in their turn, are subjected to similar vicissitudes. Will it be said that these are mere occur rences of chance ? Certainly not. They are commanded by him who hath said, "Surely as I have thought, so it shall come to pass and as I have purposed, so it shall stand.' (Is. xiv. 24.). But this view of the transaction in question, although it incontrovertibly proves that there was nothing derogatory to Divine justice in transferring the wealth of the Egyptians to the oppressed Israelites, still leaves the objection to be answered as to the mode by which, according to the English version, it was effected. It is upon this point, after all, that the opponents of Scripture chiefly dwell. The objection, therefore, must be met upon purely philological ground, and this we think may be done in a most conclusive manner. The Hebrew verb (shaal) which, in the passages in question, is rendered by borrow, primarily means to ask, to demand, and it is only in a very few instances in the whole Bible employed in the accessory meaning to borrow. In the sense to ask or demand the verb constantly occurs. As for example : 1 Kings iii. 5, " In Gideon the Lord appeared to Solomon in a dream by night; and God said (sheal) ask," or demand, "what I shall give thee." So in 2 Kings ii. 7: "And it came to pass, when they were gone over, that Elijah said unto Elisha (sheal) ask," or demand, " what I shall do for thee." Again, Psalms ii. 8: " (sheal) ask," or demand, " of me, and I shall give thee the heathen for thine inheritance." See also Isaiah vii. 11: Lamentations iv. 4; and so is, many other places. There can, therefore, be not the least objection to render the verb in like manner by to ask or demand, in the passages in question; and so it has indeed been rendered in all ancient and modern versions. the English alone excepted. Besides, if the sacred writer wished to indicate that the Israelites had only borrowed those things, he would no doubt have employed the usual verb (lavah), to borrow : quite a different verb, as the reader will perceive. Thus, Deuteronomy xxviii. 12: "And thou shalt lend unto the nation and (thilweh) thou shalt not borrow." So Psalms xxxvii. 21: "The wicked (lovek) borroweth." Hence the participle of this verb is employed substantively to denote a borrower. We maintain, therefore, that the Israelites were not commanded (Exod. xi. 2) "to borrow." but to ask or demand, of the Egyptians those things, as a just payment for their services. In obedience to this command, the Israelites did ask (ch. xii, 35) of the Egyp-

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argent upon the people, that they might in debt to the Israelites, the prince fled into send them out of the land in haste; for they a foreign country." said, "We be all dead men." Where is the man, however great a miser, that would not gladly give all his earthly goods, if he could thereby prolong his life, even for a short period of time?

Is it at all strange that the Egyptians should readily comply with the demands of the Hebrews, seeing that already the firstborn of every house had been laid low, and that the delay of the Israelites, but for a few moments, might possibly cause the same fate to befall themselves? I think, therefore, that Josephus is not far astray when he says: "They also honored the Hebrews with gifts-some in order to get them to depart quickly, and others on account of their neighborhood and the friendship they had with them." (Antiq. b. ii. ch. 14.) Philo Judzens, a contemporary of Josephus, likewise bears testimony to the Hebrews not having borrowed the things which they car: ried off, but demanded them as wages for their services. In speaking of the great anxiety which the Egyptians evinced in getting rid of the Israelites, he remarks: Then one man encouraged another to drive the Jewish people with all speed out of the whole country, and not to allow them to remain one day, or rather one single hour, looking upon every moment they abode among them as an irremediable calumity." and further on, in speaking of the people collecting their "booty," he says ; "not in order to gratify any love of miney, or, as any usurer might say, because they coveted their neighbors' goods; (How should they do so?) but, first of all, because they were thus receiving the necessary wages from those whom they had served so long a time; and, secondly, because they had a right to afflict those at whose hands they had suffered wrong with afflictions slighter than, and by no means equal to, what they had endured: for how can the deprivation of money and treasures be equivalent to the loss of liberty? on behalf of which those who are in possession of their senses dare not only to cast away all their property, but even to venture their lives."

In the celebrated Jewish work, the Talmud, there is a story related, and though we ot youch for its truth, we may yet sub themselves never for a moment supposed the treasures from the Egyptians :----

tells us (verse 33) that "the Egyptians were ing beyond doubt that his nation was largely the "unspeakable mercies of my God and shadow of the Vatican, and I am speaking whole villages were depopulated

WILLIAM WILBERFORCE,

William Wilberforce was born at Hull, England, August 24, 1759. His early religious training was anything but positive and decided in its character. His father died when he was not far from the age of nine. His mother, we are told, was a wo man of real excellence, as well as of great and highly-cultivated talents, but not possessed at this time of those views of the spiritual nature of religion which she adopted in after life. Mrs. Wilberforce, his annt, was great friend of Whitefield and the early Methodists. Her nephew, brought into conact with these earnest Christians when about twelve years of age, received some re. ligious impressions which, had they been fostered, might have ripened into a real conversion. But his mother, becoming alarmed lest he should be won over to the despised sect. " everywhere spoken against," repaired to London and carried him back to Hull, where his friends and gay associates took all possible means to stifle his serious impressions. " The theatres, balls, great suppers, and card parties, were the delight of the principal families in the town." - He yielded. after some protests from his awakened con. science, to the fascinating influences by which he was surrounded, and became the gayest of the gay. Being a fine singer, his musical talent introduced him a welcome gnest into the most convivial society, and he became the charm of the social circle which he graced with his presence. At length, at the age of seventeen years, he entered St. John's College, Cambridge. He was rich, witty, and careless about his studies, although he had already given evidence of great mental ability ; the idol, as he was the only son, of his mother, who, as his guardian, was more than willing to lavish upon her child all the money he asked for. . It is thus that he describés his entrance upon his college life : "I was introduced, on the very first night of my arrival, to as licentious a set of men as can well be conceived. They drank hard, and their conversation was even worse than their lives."

Wilberforce left college in 1780, and scon

a state of the deepest depression from strong convictions of my guilt." We cannot follow this struggling soul through its conflicts. At length the burden seemed to be lifted. Under date of November 28, 1785, he writes, "I hope as long as I live to be the better for the meditation of this evening; it was on the sinfulness of my own heart, and its blindness and weakness. True, Lord, I am wretched and miserable and blind and naked. What infinite love, that Ubrist should die to save such a sinner, and how necessary it is that he should save us altogether, that we may apnear before God with nothing of our own ! God grant that I may not deceive myself in thinking I feel the beginnings of Gospel comfort."

The utterance of such hopes and desires these, coming from the depths of the heartdetermines, without doubt, the position which "the new man in Christ Jesus " had reached, and decides the question that henceforth he will live, as we know he did live, ' the life hid with Jesus in God." Beyond this, we do not seek to follow the career of one of the most brilliant and gifted men of the times in which he lived .- Illustrated Christian Weekly.

THE FUIURE OF REFORMED CATHÒLICISM.

What is to be said of advanced thought in Italy? Chiefly that it is undermining the Papacy, upsetting Romanism, putting an end to Vaticanism, but not that it is annihilating Catholicism. Separate for me the pure portions of the Catholic faith from the accretions of Vaticanism, Romanism, and the Papacy, and, although I may retain the liberty, even after such separation, to make many criticisms of the residuum, I should, nevertheless, be obliged to say Godspeed to the central parts of the Reformed Catholic faith. To that faith I believe Italy is coming, Spain, Portugal, Mexico, South America, the whole Romish world. I do not expect to see Catholicism vanish out of history. I expect to see it slowly purified through the next two, or perhaps, three centhries." I do not care to see reformed Catholicism, even if it has some central ecclesiastical power at Rome vanish out of history. I do care to see Romanism, in the sense of Vaticanism, vanish as dust, pulverized under discussion, and pass completely out of sight or ken of the human race. I abhor Vaticanism and Romanism, if by Romanism you mean Vaticanism; but Catholicism, under which term I would summarize the pure parts of the Romish faith, I believe has a long life before it yet in a reformed shape in the Latin world. What is the prospect of reformed Romanism, as you look on it from the City of the Seven Hills ? In 1191 Celestine III. made the Emperor Henry VI. kncel down before him, and then kicked his crown off his head, in order to show the Pope's prerogative of making and unmaking kings. Gregory VII, obliged Henry IV., Emperor of Germany, to stand three days, in the depth of winter, barefooted at the gate of the Castle of Canossa, to implore his pardon. What has happened since those days ? Bismarck tells the German Parliament that neither he nor his nation expects to go to Canossa. Fifteen thousand dollars from few years ago presented to the Pope by Lady Herbert, of England, and he seems to have needed the gift. The states of the Church, after a thousand years of dark pre eminence, have disappeared from the map of the world. The unofficial secretaries of legation, kept at the Papal Court by several nations, have been withdrawn. The legation from England, in 1874, ceased to have any official home at the Vatican, and even France is now inclined not to send any representative to the Court of St. Peter. The truth is that the away in our time. The alphabotical guide to the Protestant Churches in Italy, says there are 188 organized Protestant churches, besides assemblies where service is conducted in English, French, and German. There are among the Waldenses 15,000 communicants, and from 8,000 to 10,000 more in the Italian Protestant churches. At the time had forty-three millions of people. England, Wales, and Scotland numbered only about four millions, or fewer than London thirty-six, with colonial subjects swelling the number to more than three hundred millions. The wealth of Great Britain has increased a hundredfold, while Spain has bemore than half a million Protestants, with a

Saviour ; and such was the effect which this at this moment from notes used in Rome. In simply to supply their neighbors with fresh thought produced that for months I was in 1851 the Roman Catholics were twenty five | meat! per cent. of the whole population of Eng land, Wales, and Ireland ; in 1871, or twenty years later, they were only nineteen per cent.. and there is now a less percentage of the beginning of the century. Roman Cath-Roman Catholic; but now some twenty Protestant missionary societies are at work there. Mexico once had the richest Roman Catholic establishment in the world; but Protestantism is making great inroads upon its chief cities. In 1800 the Roman Catholics were 0.02 of the whole population of the United States, now they are 12.68. The

Evangelical population of the United States, in 1800, was 24 per cent. of the whole popu lation; now it is estimated at 70. In 1800 there was in the United States one com municant for every fifteen of the population; now there is one in five. -- Joseph Cook.

THE MISSION FIELD.

MISSIONS NOT A FAILURE.

The mission cause can now base an appeal for sympathy and support on the real and widespread successes that it has achieved.

This has indeed been again and again called in question, and the columns of our leading journals have been made the medium through which the success of missions has been discredited. It is easy to deny the existence of what one has never seen, but such denial will hardly be taken for disproof, especially when contradictory facts are forthcoming. As an Indian officer said at a missionary meeting not long ago, "Soldiers come home from India and say that missions are a failure, for they have never seen the results. I have been twelve years in India, and have never seen a tiger. If you want to see a tiger you go into the jungle ; if you want to see a mision, you do not look for it just outside your cantonment, you look for it elsewhere."

But our business is not with deniers and sceptics. We wish to impress upon the the necessity of a devout and extensive study

" Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you Romanists in the British population than at may pass from isle to isle, certain everywhere to find the same cordial reception by olicism has not been progressive in England kindly men and women. Every village on for a quarter of a century. Until within the eighty inhabited isles has built for itself about fifty years all South America was a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan Churches in Fiji, at every one one of which the frequent services are crowded by 3 wont congregations ; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn singing and most fervent worship, rising from each dwelling a the hour of family prayer ?"

> TJE WORK OF THE FRENCH METHODIST CONFERENCE._REVIVALS.

To the Editors of the Watchman.

DEAR SIRS, --- The glory of the Gospel--- the soul converting power-has never departed from the ministry of the French Conference. And after a period of depression, easily accounted for by the disturbed state of the country and by other causes over which man had no control, the spirit of revival again broke forth years ago, although our Church has not fully reaped the fruit of its own labors. In 1879-80 there was a very gracious work at Valleraugue, a town situated in a deep valley of the Cevennes. The young were chiefly the subjects of that revival, but from our lack of pecuniary means the youth then converted have, almost without exception, passed for theological education into another Church, where their future services will be hailed with joy, that Church being utterly unable to supply its vacant pulpits. Two years ago a blessed revival took place at Nismes, the centre of Lower Languedoc Protestantism. About the same time a similar work of grace was experienced at-Vevey, Switzerland, and in both places the results of these awakenings; remain until this day, and the aspect of the cause of God is greatly improved. From last autumn tointelligence and the heart of Christian people the present moment revivals have tended to become general in our southern circuits. I purposely withhold names of places. A few months back a colleague wrote : " A week of revival mission has been held by us in the small town of S-----. Many conversions, The whole place is in a state of excitement.' In other places the revival consists, among members, in seeking and realizing Christian holiness. Again, a few weeks back, a brother wrote to me from L-----: "We are in full revival (Nous sommes en plein reveil.) Numerous conversions." In a large town. in another department, I hear of an extensive awakening among the young. But the most remarkable of these movements is away from the localities to which I have made allusion. It commenced during the January weeks of united prayer. At C---the different Churches joined in its supplication. The answer came down; the special services were continued during a second week. The work spread to V_____ and -----. Old Christians experienced the repentance of believers." Cordial reconciliation took place between estranged parties, the chapels were filled, the proportion of male attendants was large, and many persons gave themselves to God. From other parts I hear of numerous isolated conver sions. We hope they are as the drops before the teeming shower. It is true most of these revivals have taken place in small towns or large villages. And we are sometimes told that these stations are unimportant. But they are very important as centres of Protestant population. And if the time has some to carry the Gospel into the heart of French Romanism, by whom is the good news to be published? Plainly by revived and converted Protestants. If French Protestants awake from the sleep of indifference and unbelief they will recover life and power and be, as they never yet have been, the salt of the earth and the light of the world for their Catholic compatriotes. They will be baptized with the aggressive missionary spirit for which there never was more ample and free score than at the present day. Be it borne in mind that nearly all our native French Methodist ministers have been raised in our south village churches. Evangelization among the Roman Catholic masses must, doubtless, be extended, but the work among the Protestants must, certainly, not be left undone either. Such a course would be suicidal. Let both be perseveringly attended to; yea, although evangelistic work must be expensive, and long remain, in a pecumary sense, upremunerative. We have no choice except between the sacrifice of money and the sacrifice of souls. But, even now, from the cold centre of the trigid north, we have good tidings. In one case a R an an Catholic community sends for the Methodist minister; in other instances, individual souls turn from superstition to the worship of God in spirit and in truth; and, where the ground seems most barren, the servants of God Lo d special assemblies to ask for showers of blessings. Let English Methodists give the r sympathy and prayers to the French breth ren. I am, dear Sirs, yours traly. J. HOCAET. 31, Rue de Cormeille, Levallois Perret, pros Paris, Feb. 7.

"When Alexander the Great was in Egypt. an Egyptian prince came to him and said : so benevolent as to pay, or cause to be paid, all the just claims of your poor subjects. I be really the case.' The king replied in the affirmative, and inquired of the prince the nature of his demand. The prince then stated that the Jews, who were under his jurisdiction, had several hundred years ago borrowed jewels of silver and jewels of gold from his people, and not as yet returned them nor paid for them, and he now came to demand both principal and interest. Alexander wished to know what evidence he could adduce to substantiate his claim. The prince replied the Bible. This is indeed excellent evidence said the king; will you allow me three days to inquire into the nature of your claim? The prince readily consented to this, and at the same time referred him to Exodus iii. 22 and xi. 2. as evidence. The king then consulted with his secretary, Gaviah ben Pasea, a learned Jew, who, on the morning of the third day, called upon King Alexander and told him to get the prince when he came to consent, in the first place, that if a balance were due on either side it should be paid with interest; inquire of him if their law did not allow compensation for their services-all of which he will no doubt readily admit. Then refer him to the Bible, where he will find that Jacob and his family took all their state that the Israelites were three or four hundred years in bondage to his nation: then estimate the value of the property that the interest of it, and also the services to examine carefully the doctrines which it of the Armada-that is, in 1588-Spain alone of all the Jewish nation for four hundred [taught." years, at so much a day for each one; then add the interest, and double both principal and interest, for the Egyptians made them to find their own materials to make brick. Let him from that sum deduct the small large balance in our favor that their whole nation will not be able to pay it. Besides, he does not understand our language, for the

liter was elected representative to raria join it, as it tends to prove that the Hebrews ment from his native town, his election costing him between \$8,000 and £9,000.... He enthat their forefathers had merely borrowed tered at once into the gayeties and fascinations of London life, joined five fashionable clubs, and the first time he went to one of their Boodles won twenty five guineas off the Our nation has always heard that you are Duke of Norfolk. He came very near becoming the hopeless victim of the gambling table. A brief diary of this period records, more came, therefore, to inquize of you if such than once, the loss of £100 at the faro table. The next year or two records his experience in the gay whirlpool of pleasures. If he escaped being drowned in the waters which threatened his destruction, it was only to encounter another peril from "the severer temptations of ambition." And from this peril he was saved only by being brought under the influence of those higher principles which subsequently controlled his life.

"In the fall of 1784 he started on a Continental tour, having for his companion Isaac Milner, his mother and sister forming a part of the company that was to travel together. Providentially the mother of one of his fellow-travellers had suggested, as they were about setting out on their tour, that they poor shop girls in Great Britain were only a should take with them a book which Mr. Unwin, one of Cowper's correspondents, had given to her. Milner had approved of the suggestion, saying to Wilberforce, " It is one of the best books ever written; let us take it with us and read it on our journey." The book was Doddridge's " Rise and Progress of Religion." In due time the book was read, secondly, that the Bible should be evidence and its perusal produced a profound impresfor and against both parties; and further, to sion on the mind of Wilberforce. On his return to London, and the resumption of his servants and slaves a just and equitable Parliamentary duties, there was but little change in his outward conduct." He lived in temporal power of the Papacy has passed a constant round of company and amusement. "Sitting up all night singing ; danced till five in the morning." Such was the recattle and all their wealth into Egypt; also | cord of those gay times. Again came another Continental tour, with Milner again as companion. "They began," at a certain point in their journey, "as Milner has pro-Jacob and his family took into Egypt, and posed, to read the Greek Testament, and

Subsequently, as he tells us, his discussions with Milner led to an increase of interest in religious subjects. "Milner, though itself contains to-day. Now, Spain has only also double their labor, and they had also full of levity on all other subjects, never sixteen millions, while Great Britain has spoke on this but with the utmost seriousness, and all he said tended to increase my amount of jewels, and there will be such a attention to religion." " Often while in full enjoyment of all the world could bestow, my conscience told me that in the true sense of the word I was not a Christian.' I laughed. word (shaal) means to ask, to demand, as a I sang, I was apparently gay and happy, but thousand Protestant pastors, more than 1,200 debt or an equivalent, and not to borrow. the thought would steal across me, 'What Protestant schools, and thirty Protestant re- ally heaped over their devoted heads ; or In support of these allegations the learned madness is all this, to continue easy in a secretary referred the king to numerous state in which a sudden call out of the world passages of the Bible. The king was well would consign me to everlasting misery, pleased with this critical view of the case, when eternal happiness is within my grasp.' raiment, which demands were no doubt the prince came, and Alexander explained by which I was affected, as a sense of my

of the subject ; and we are persuaded that such study would result in a conviction that of all the agencies of the Christian church missions have the most imperative claims upon its members. It is, of course, out of the question that in a brief article like the present the whole mission field should be surveyed. But we should like, by presenting a few indisputable facts, to allure our readers on a path of inquiry which it will be to their great advantage to follow for themselves. The success of our own missionaries in Fiji is notorious. Where in the wide world, even where Christianity has been planted longest, and where its institutions are most flourishing, can it be said that Christians form the overwhelming majority of the population? Yet here, according to well-authenticated statistics, out of 120,000 inhabitants, 102,000 are constant worshippers in about 1,000 churches. The achievements of the London Missionary Society in Madagascar are equally notorious, and equally worthy of consideration. In that country, of the natives of which it was said, that half a century since. they were mere brutes and that it was quite impossible to make them Christians, there are now 240,000 adherents, 68,000 regular communicants, with 40,000 native preachers. In Japan, where less than a quarter of a century ago there was not a solitary Protestant Ohristian, in six years eleven converts have increased to some sixty congregations, with 4,000 converts and 1,200 communicants. In China, where forty years ago the empire was closed against Christianity, and where in 1848 there were only eleven converts in the whole land, there are' now 50,000 converts, nearly 20,000 communicants, 600 stations, 80 ordained native pastors. and 600 native assistants of both sexes. Did space allow, we might tell of success equally conspicuous and remarkable all over the field. But we trust that for the present, at any rate, we have said enough to show that missions, by the very work they have done, apart from other and perhaps higher considerations, amply deserve, and will amply repay; the cost which they entail on the Mother. Churches. THEN AND NOW IN FIJI. Gordon Cumming writes of the islands in the South Seas :-"Think of the sick burned alive; the array of widows who were deliberately strangled on the death of any great man ; the come impoverished. In France there are | living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while the earth was gradu-

ligious journals. In Switzerland Romanism | those who were bound hand and foot, and had once all, and now has only two fifths of laid on the ground to act as rollers, when a the population. In Bavaria the Protestants chief launched a new cince, and thus doomed number nearly a third of the population. In to a death of excruciating agony; a time tians jewels of silver, and jewels of gold, and and adopted the plan pointed out, and when It was not so much the fear of punishment Belgium alone does Romanism show vigor. when there was not the slightest security for It has been my fortune to resite these life or property, and no man knew how readily acceded to, for the sacred historian ' the whole merits of the case to him, shew-' great sinfulness in having so long neglected ' facts in a public lecture almost under the 'quickly his own hour of doom might come ;

Walt & Sugar

Family Creasury.

WINTER-A LAMENT.

O ad voiced winds that sigh about my door 1 Ye mourn the pleasant hours that are no more, The tender graces of the vanished spring, The sultry splendor of long summer days, The songs of birds, and streamlets murmuring, And far hills dimly seen through purple haze.

Still as the shrouded dead the cold earth lies Sunless and sullen droop the troubled skies; There is no sound within the leafless wood, No mellow scho on the barren hill; Hushed is the piping of the insect brood And hushed the gurgle of the meadow till

By rutted lanes the langled green is gone ; The vine no longer hides the naked stone, But with its sheloton black fingers clings,fts clustered berries, withered on the ston. Held sadly out like humble offerings, Too poor for any hand to gather them.

On hill-side pastures where the panting sheep Hid from high noon in plny shadows deep, In lovel lawns with daisies overcast, The haunts of belted bees and butterflies, The sere grass whistles in the cutting blast The wrinkled mould in frozen furrows lies.

Now o'er the landscape dreary and forsaken, Like some thin well by unseen fingers shaken The snow comes softly hovering through the air, Flake after flake in crossing threads of white, Weaving in misty mazes everywhere, Till forest, field and hill are shut from sight.

O sad-voiced winds that sigh about my door; I mourn with ye the hours that are no more My heart is weary of the sullen sky, The leafless branches, and the frozen plain ; I long to hear the earliest wild-bird's cry And see the earth in gladsome green again.

-Lippincott's Magazine INTEGRITY IN BUSINESS.

As we rode out one day with one of the members of the church in which we were then preaching, we had a long conversation on the subject of honesty in business. He was a merchant in the village where we dwelt, and was very frank as to his sentiments on the subject. He maintained stoutly that a man could not keep a' store with success unless, in various small ways, he defranded his customers. 'He did not say that he committed such frauds himself, but the inference was pretty strong that he did so. We contended just as earnestly that it was not necessary, thus to make cheating a part of our business; that a man who was upright and honest in dealing; was most likely to succeed; and, supposing the principle he advocated to be correct, then no Christian man should keep a store, because it was a sin to rob our neighbors.

It is long ago now, and when we were young in the ministry, that we met this brother, and his remarks made us very. sad. He was a fellow Christian, or professed to be so. We preached to him every Sabbath, and mot him at the prayer and class meetings and though we talked long on the occasion to than at first, at the close of our interview, the necessity of dishonesty as a means of a failed in business, and left the village. We have never seen or heard of him since. We think his case is an illustration of the usual result of his principles - that if a man wants | into submission. What I ain about to proto break down commercially, a very easy pose is, that if I buy your chocolate at the way to do it is to be smart enough to cheat | rate you offer it, and buy it outright instead his customers in trifling things, under the of taking it to sell on commission, you will impression that he is not found out.

because he knows that it will do us good to ask for them. It is not his purpose, but our prayers .- The Still Hour.

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AN ANECDOTE OF GAMBETTA'S LOTHER.

An old acquainiance of Gambetta contributes an important anecdotal paper to the March Century, containing the following account of a rather unscrupulous ruse by which Gambetta's mother got the means to send her son to the law school in Paris," A portrait of Gambetta is the frontispièce of an adjoining building, and wait calmly until the number, and a portrait of his father accompanies the article

As the "Bazear Genois" was in the market-place its business lay in. a great degree with rustics. Leon got sick of dealing with haggling rustics, and prayed to be removed from behind the counter to the desk. As he was a quick accountant, and wrote in a neat, legible, and flowing hand, this was granted. He did his best to give his mind to the business, but failed, and his health sank under the tedium of uncongenial pursuits. No device to which the watchful and tender mother resorted could get the better of his splenetic state. He had a fixed ambition which, as it appeared to him a chimerical one, made him restless, discontented, and miserable; it was to study law, and become a teacher to a Legal Faculty in a provincial city. One day his mother called him to her. She said she had been unhappy in witnessing his growing depression, and she handed him a bag of money which she had saved unknown to anybody-enough to defray the cost of his journey to Paris and enable him to study law there for some time. A. trunk full of clothing had been prepared, and was at the office of the stage-coach, where a place was booked for him to the nearest railway. ... Madame Gambetta instructed him to lip quietly away, in order to avoid a painful scene with his father, who was determined that his son should succeed him in the business. The communication was so unexpected and delightful that for the rest of the day, Leon was in a state of bewilderment. He rose betimes next morning, and stole off as instructed. Before Madame Gambetta had instructed her son to follow his vocation, she had taken steps to keep him out of misery when the hoard placed in his hand should be exhausted. In 1856, the year in which Gambetta left Cahors, M. Emile Menier went there on a business tour. He had just opened the chocolate factory at Noisiel, and traded in medicated biscuits and sweet-stuffs. Calling at the "Bazaar Genois," he was received by Madame Gambetta. In answer to his proposal to sell his goods on commission she, with tears in her eyes, met it with another. which we allude, he urged no less strongly It was in the nature of the one enunciated by the unjust steward. "I have a son of great promise," she said, " whom I want to send success. Only a few months passed and the to Paris, against his father's will, to study law. He is a good lad and no fool. But my husband, who wants him to continue his business here, will, I know, try to starve him say nothing if I enter it at a higher price,

In the same village, at the same time, and you will pay the difference to my son ?. there was an unassuming man, a member M. Menier, from whose lips I had this anec-

night, and you waken to find your room relation to him, that is changed by our filled with smoke, do not lose your presence of mind. Throw around you, so that it will completely cover you, a woollen blanket, and crawl upon your hands and knees to the stair-way. The air is always purer nearest the floor. A wet towel thrown over the face is a protection against smoke and fire. by the stairway down, then, if your house is in the city and is in a row of buildings, go up stairs, through the scuttle to the roof, to you can descend through some other dwelling to the street.

If your house does not adjoin any other, and there is no hope of escape from the stairway, return to your room, carefully closing the door and window, that there may be no draft; be calm; and self-possessed. Some one will bring a ladder, or a tarpaulin, or arrange for safety in some way. On no account jump from the window until you are ordered to by those who have prepared something into which you may fall safely. It is well always to keep in the sleeping rooms a long coil of rope. One end of this should be fastened to a large book, directly under the window sill upon the outside, and the other end around the waist of the child who is to descend. Thus they may be slowly lowered to the ground. Older persons can, of course, slide down upon the rope. 'If yon have no rope, tie the bed clothing firmly together and fasten it to a hook or the bedpost, or some other heavy piece of furniture. It is always well in the hours of safety to think and plan for action in time of danger. And let us never forget that " living or dying we are the Lord's." Let faith in Jesus Christ be the fountain of coolness, and courage, and self-control.

AXIOMS FOR YOUNG MEN.

As soon as the young man gets into just Christian relations with life, Christ, and his own times, then everything that conduces to the success of his life-work is in that degree promotive of the common interest and general good. It will be in point, then, to speak to young men with a Christian purpose a word about getting into the line of promotion. A man's ambition is likely to be premature ; ambitious to do great things, reluctant to do little ones. It is well that we keep just abreast of our opportunities. There will be room and time for us to show all the ability there is in us to show. Few men, however, do any great things till they have first done many little ones. Young men who stand around waiting for something large to do, either never find it, or go under at the crisis. A vessel that stands in near the shore at anchor, waiting till the breeze stiffens, better tack with what little wind there is, and she will be likely to get the benefit of the gale that blows steadily out in the offing. There is immense good in the doing of small things conscientionsly, in the putting of the whole of one's self in everything he does. It is educating. There is enough in the smallest thing, done with a zest, to work refinement and enlargement in the doer. The Bible shows us that fidelity in the doing of little small places all their life long because they academic and collegiate choir. I spoke to finest texture."

have not the fidelity and the heartiness to

If the cry of fire comes suddenly in the | when he shunned not to declare the whole | counsel of God. Let us put on the strength of the ministry, as Paul did when he went forth in the fulness of the blessing of the Gospel of peace. Let us put on the strength; of the Spirit, as the early Church did when it was endued with power from on high. Then shall our work be "mighty through God to the pulling down of strongholds." If the fire is below, and you cannot escape | Then shall we return from the conflict as Israel did from the pursuit of the Midianites. exclaiming, "The sword of the Lord, the sword of the Lord and of Gideon !!' . Then shall the Church be "a praise in all the earth," and men shall say, "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners ?"-Wm. M. Pazton.

THE COLISEUM.

Rev. Joseph Cook in one of his recent lectures said :-----Go with me to the Coliseum in Rome, and convince yourselves that some things, 1800 years distant from us, can be made, per fectly sure to historic conviction, This Coliseum is a huge object .. - It is difficult to get out of sight of it in the wide plane of the centuries. When was it built ?! It was begun in the year 72. Who built, it? Jews captured at Jerusalem were the chief workmen employed on this structure. When was Jozusalem captured ? In the year 70. Who captured it ? ... Titus. How do you know Titus captured Jerusalem? Across the street, yonder, is an arch erected to his memory ; and on it, to this day, in beautiful relief, you have the representation of the golden candlestick and other utensils employed in the temple. Nobody doubts that Titus, in the year 70, captured Jerusalem, and that the Jews helped to erect the Coliseum. When did Nero die ? : In the year 68. Solid, unmistakable verities these stones and these dates. There are very many events 1800 years gone by, of which we are more sure than we are of what hap. pened in the next street an hour ago. When did Paul die ?... Under Diero. a. Everybody admits that Paul died in the reign of this despot, although there is a dispute as to the year : but he certainly died under Nero, and, therefore, before 68; When did Paul write

HOW HE DEALT WITH THE CHOIR.

his Epistles? Before he died ! [Laughtor and

applause.]

1. A. S. S. S. The Rev. Dr. W. W. Newell, in his book on Revivals recently published, tells us how he once dealt with a troublesome choir. He says: Many years ago I was pastor of a church where there was a large efficient. choir. But they were sadly frivolous. There were frequent whispers, merriment, and note-writing. This gave me much thought and anxiety. I was sometimes tempted of the devil to reprove them openly. They deserved it. But I said, "This will repei them. My desire is to win them, to win them first to myself, and then to Christ;" and so I studied the case and looked to God for wisdom. And here came in my rule, to treat with special attention those persons by whom I was annoyed. I called upon each of them. Without allusion things is candidacy for the oversight of to their trifling I spoke to them of my love thing in the world to see you at tennis, with

Good Mords for the Poung. HER FIRST LOVE-LETTER.

BY MARGARET E. SANGSTER.

- Her eyes are full of happy dreams, And on her pensive face The light that comes in golden youth
- Has left its tender trace : For never post, a message brought
- So sweet as this before, I love thee, dear. Wilt thou love me?
- She's read it o'er and o'er.
- And far away her rapid thought
- Has sped to him whose hand The manly words wrote down for her
- Though miles of sea and land Divide the two, she feels him near; Oh, for a swift white dove
- To bear him back her soul's reply. And give him love for love,
- God give thee peaceful days, fair girl :....
- Long may he hold thee deal Whose words of manly troth have led
- . Thee forth from childhood's sphere. The Eden rose is thine to day.
- And thine the Eden sir ;
- God bless thes, maiden, in thy choice,
- And keep thes in his care.
- Her eyes are full of happy droams, Her thoughts are far away ;
- For never post a letter brought
- So dear as this to-day. "I love thee. Sweet, wilt love me too ?" Thus runs the tender rune ;
- And she is fair, and he is true. And all the world's in tune.
- Yet coy and mean and half surprised,
- She need not speak to-day. And still the peu within her hand
- Feels what her heart indites. And sweet will be the gentle word Its fond reluctance writes.
- In coming years, when passing time Hath dropped its sifted snow On sunny locks, and stolen hence The round cheek's damask glow, In musing mood, at twilight hour, When two sit hand in hand, The thoughts of one will fit space To youth's dim fairyland.

THE MINGS' WRESTLE,

Next day, after the jonsts were ended, there was tried a bout between the English wrestlers, and then a match between the archers, in which latter the King of Enghim." These sports over the two Kings entered the pavilion to refresh themselves Here Francis, admiring the splendid physique of King Henry, said to him :

You are mighty well built, brother. Truth to say, the Chevalier Giustinian made no unfair report of you to his master, the practical country clergyman once found to Doge of Venice.

"And what said the wordy chevalier ?" queried Henry. " He said," replied Francis, "that my lord his newly acquired knowledge. the King of England was much handsomer

than any monarch in Christendom ; very fair and well-proportioned ; a good musician ; a capital horseman; a fine, jouster; a hearty hunter ; a tireless gamester ; a mighty archer and a royal hand at tennis."

"Ay, tennis is a royal game," was Henry's only comment.

"The chevalier protested," went on the French, King, "that it was the prettiest things that are weightier. Mon stand in of music, and of my connection with an your fair skin glowing through a shirt of the out and tied to a tree. 1. 1. 1. 1. 1.

"Now," said Sam, the son, "it's very simple. All you've got to do is to put a weight on her back and then she can't kick. Don't you see ?

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or her feet must come off; so her father undid the skates and told her to walk about, then he flew off like a meteor, cutting all sorts of figures on the ice.

The pond was very long, and one end of it was quite free from people. Walking along the crisp grass at the edge, Dora found that the ice here was very thin, and had been broken in several places for the water fowl. She was watching a bird perched on one of the floating pieces of ice, when suddenly a little puppy came scampering across the pond.

He, too, had seen the bird, and wanted to catch it ; but he had not seen the holes in the ice, and before he could stop himself he was struggling in the cold water. -- Catching the edge of the ice with his tiny paws, he tried in vain to pull himself up, while his piteous whines told how frightened and cold he was.

So she stepped carefully on the ice : it bent a little beneath even her light weight, and frightened her terribly ; but she remembered what she had read in books of saving people on the ice; and laying down she put out her hand and lifted up the little dog, then made for the bank as fast as she could.

"That's my own brave little daughter," said Mr. Santon when he heard all about the pappy. " Now let us all three run to the other end of the pond, or I shall have you catching a fine cold, and there will be the end of your skating lessons. We must try to find the owner of the dog, too."

Presently they, stopped at a cottage. (It was the only house near, and Mr. Santon inquired if they knew anything about the dog.

Dora shuddered as she looked in at the door. There was a mere handful of fire in the grate, and the children, who were sitting down to a dinner of bread and cheese, were only half clothed. 7 The woman said the dog belonged to them. She had been keeping it to sell, as it was a well-bred puppy, and the m oney would be a help this hard weather.

" Do buy the dog,father," Dora whispered. " I'll pay all I can out of my money box."

"Father'dear," said Dora, after a long silence, "I am so sorry I said that about the frost lasting. I never thought that what was land took a part. " sor," says the French fun to me might be dreadful suffering to chronicler, "he was a marvellous good archer other people." I'll leave it to God next time, and strong, and it was very pleasant to see for he knows best what to send."-Child's Companion.

RUN AWAY WITH.

Theory and practice do not always agree -a fact which a good natured but rather unhis cost. His youngest son, whom he was educating at an agricultural college, came home at the first vacation, eager to display

On the afternoon of his return his father chanced to speak of a kicking cow that troubled him.

"Oh 1" said his son, confidently, "I can soon stop that. We learn all these things at college.'

"Well, my boy," replied the father, "there's no time like the present. It's just about milking time; suppose you try it now ?" and he led the way to the barn. For the convenience of the operator the animal was led

of the same nature, where dry goods and groceries were sold. We asked him what he thought of such a principle as that for which his neighbor contended. He said he did not believe in it, and did not practice it. This brother continued year after year in the village, his business increasing until he enlarged his store, beloved and respected by all, giving regularly his proportion of money toward the support of the Church, until, with a competency sofficient for the wants of his family and himself, he sold out and is still the honored resident of the beautiful village of _____, an illustration of the familiar maxim that " Honesty is the best policy," even in worldly matters.-Rev. Thos. Carter.

WISDOM IN TEACHING.

When the two disciples, walking with Jesu in Emmaus, drew near to the village whither they went, it is said that "he made as though he would have gone further, but they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them." 'Did he not wish all the while to tarry with them? Did he not know that he should tarry with them ? Why, then, did he "make as though" he would go farther? Was not this insincerity? Did he not by actions, which are said to speak louder than words, declare that to be his wish and purpose which was not his wish and purpose ? Such a small criticism as this might easily enough be made, not only by those who wish to discredit the divinity of Christ, but also by quite another class of teachers. There are those who will not own that Christ ever accommodated his teaching to the defective knowledge of those to whom he spoke. But does not every wise teacher continually do this ? Does he not keep back the knowledge that he might give them with no effort, because he knows that it is better for them to find it by searching for it ? An acted ignorance, an assumed curiosity on the part of the teacher, often stimulates a pupil more than many exhortations to study. It is an overnice scrupulousness that would condemn the whole Socratic method of teaching. No other method gives such great zest to learn. ing. And something like this is seen in this case. Jesus does mean to tarry with these disciples; but he does not mean to stop without an invitation, because he knows that their pleasure in entertaining him will be far greater if he is their invited guest than if he invites himself. He wants them to have the reward that comes from the proffer and the upon a lounge, bed, or the floor. 'If when is God's call. 'When we ourselves have risen exercise of a kin-lly hospitality. From this the flames are extinguished the flesh is to the consciousness of our need, we may them resting on our own person, so we canfield of prayer. God olten withholds gifts and bind it up before sending for a physi: | awake, O arm of the Lord !" Let us put on | without some portion of love's essence rest. that he wishes and intends to give us, simply cian.

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of the same Church, who kept another store dote, agreed, and for some years carried out the arrangement.

CASTING ANCHORS. The night is dark, but God, my God,

Is here and in command And sure am I, when morning breaks, I shall be 'at the land.' And since I know the darkness is To Him as sunniest day, I'll cast my anchor Patience out, And wish, but wait for day.

Fierce drives the storm, but winds and waves Within His hand are held, And trusting in Omnipotence My fears are sweetly quellod. If wrecked, I'm in His faithful grasp, 1'll trust Him though He slay: So, letting go the anchor Faith, I'll wish, but wait for day. Still seem the moments, dreary, long, I rest upon the Lord; I muse on His 'eternal years.

And feast upon His Word. His promises, so rich, so great, Are my support and stay; Fill drop the anchor Hope abead, And wish, but wait for day.

O wisdom infinite! O light And love supreme, divine How can I feel one fluttering doubt, ' In hands so dear as Thine I I'll lean on Thee, my best Beloved, My heart on Thy heart lay, And casting out the anchor Love, I'll wish, but wait for day.

PRECAUTIONS IN CASE OF FIRE.

Courage and self-control are the main dependence in any emergency. At the great Milwaukee fire many more lives might have been saved if those in peril, and those who were endeavoring to help them, had each shown the presence of mind, and the bravery of the man, who eleven times risked his own life upon a ladder thrown across two buildings that he might carry frightened, frantic human beings to safety. And to think that some of those persons had to be bound hand and foot, that then, helpless, they might be taken out of danger.

A fire in the day time, or when you are awake, need not cause you alarm. If a curtain, or portierre, or other floating drapery takes fire, pull it down immediately, and throw upon it a rug, or quilt, or piece of carpet, taking care that the air is kept from it. then stamp the fire out. If you have none | Peter stood forth and preached to the multiof these articles in the room and no water with which to extinguish the flame, then power, it was the Spirit's power ; but how stamp it out with the foot or 'roll over and over upon it until the fire is conquered.

If a child's dress or apron takes fire, put around the little one quickly a shawl, or upon our knees that the Church must now wrap and roll him carefully over and over put on its strength ! "Awake, awake !" It point we get a wide outlook over the whole badly burned, quickly smother it in flour, then take hold upon God and cry, "Awake, not do an act of loving kindness to another

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groat daties. It is a good rule do everything account. , I soon after arranged a series of we do as though it were the wielding of a sceptre. It is a good rule to do everything then called upon the choir again, invited we do as though it were the last thing we them to our meetings, and requested them were going to do. For the sake of Christ and the general good I want that all young men just starting out with generous Christian hearts and intents should make a splendid success, and so I give you another word or two of counsel if you will let me. I want to say to any young man who feels that there is good stuff in him, but has not reached the place yet where he can fairly show what it is in him to be and do, not to be disturbed by the small eclipse put upon him by some man who has the knack of getting more blaze out of a smaller ember. Put on your your own lips the words of our Lord, " My time is not yet come." Pluck is a trustier confederate than luck. | and then puts it in his pocket. " It was all People will say all sorts of pleasant things to right so far, so I suppose the rest is right, you when you have done a good thing, but if too." you feel that there is working power in you, just keep that power, cherish it, feed it, pray over it, and your time will come. Do not be upset by applause, nor disheartened by the withholding of it. Spectators cheer the man that is uppermost without stopping to compute always the muscle of the man that is under. When we were in college I remember a fellow who had an easy, taking way, careless and popular, made quick friendships, had money and friends back of him, doors opened at his approach. Like a balloon he shot upward with the very momentum of vacuity. I met him a few weeks ago here in New York. He looked weathered. Before we parted he asked me for a couple of dollars to help pay his board bill. A balloon that has expended its emptiness makes the worst kind of a wreck. -Rev. C. H. Parkhurst, D.D.

HOW TO PUT ON STRENGTH.

How, then, shall we put on strength ? We answer, On our knees! No man ever puts on spiritual strength except on his knees. It was there that Jacob found it when he had course I can." "Well, how ?" "By the "power with God and prevailed;" it was there that the apostles found it. When tude, that day of Pentecost was the day of did the apostles put it on? Upon their hole in it. "Look at that hole will you? knees, in those days of prayer, in the upper chamber of Jerusalem. O brethren ! it is the strength of the word, as the apostle did ing upon our own souls. en al construir d'Anna (p. 1997). 1995: Santa Carlo de Garden (m. 1997).

them of my high appreciation of their singperform little duties as though they were ing, and of our obligation to them on this evening prayer meetings in the chapel. I to sit together in a forward seat and to conduct the singing. A large number of persons soon after united with our church. Among them was every member of that troublesome choir. And without ever susspecting my annovance, they were for many, many years my help and my joy.

HUMOROUS ITEMS.

A peasant comes to a broker to exchange a hundred mark note for silver. The broker gives him a hundred-mark roll, which the peasant opens to see it is all right. He counts up to seventy-one, · · · · · A little girl in the infant class of a Sunday school thoroughly appreciated the difference between being good from choice and from necessity. At the close of the school one day, the teacher remarked, ... Beckie, dear, you have been a very good little girl, to-day." "Yes, 'm, I couldn't belp being

good, I got a 'tiff neck," the youthful Beckie replied with perfect seriousness. The price of a wife in Siberia is eight

dogs; but an exchange says that, not knowing the market price of dogs in Siberia, it is hard telling whether this is cheap for a wife er not. "Yes," said the farmer, "barbed wire fences are expensive, but the bired man doesn't stop to rest every time he has to climb it."

The cost of stopping a train of cars is said to be from sixty to forty cents. When the train is stopped by another train, these prices

der chicken from an old tough one?" "Of teeth." "By the teeth ? Chickens have no

"See there !" exclaimed a returned Irish soldier to a gaping crowd, as he exhibited with some pride his tall hat with a bullet-You see, if it had been a low-crowned hat I

" Ha i well," said the flattered Henry, "the Chevalier Giustinian was a courtier-like and wilv embassador, and you, too, my brother, are, I fear me, a sweet tongued flatterer."

" Not so, not so," responded Francis. " I am leal and true comrade to the man, be he king or courser-man, who is as tightly built Sam. Look here ! I'll make a weight of and as strong in heart as is Henry of Eng. myself, and you can milk." And so saying land."

Then it was that Rauf in astonishment saw hand the collar of my lord the King of milk, and then up went her heels and Sam France.

"Come, my brother,' said Henry, "let us try a fall." te de la segura de

With arms entwined around each other's with every muscle strained, the royal wrest. I ain't heavy enough. Now if you'll just get lers swayed now this way and now that in their trial of strength. There came one or two well-made feints at throwing, and then suddenly, so the record says, " the King of is some difference in weight. Don't know France, who was an expert wrestler, tripped but I'll try it, but mind. I don't mean to risk up the heels of his brother of England and a tumble. Get that rope by the door there, gave him a marvellous summersault."

"Revenge, revenge | I am not yet beaten 1? cried the fallen prince, springing to his feet, but then came the summons to supper, and the wrestle of the Kings was tied. Sam attempted to milk. At his touch over.—E. S. Brooks, in St. Nicholas for March.

TWO SIDES OF A PICTURE.

Dora Santon was going skating with her father, and as it was her first attempt she had been watching the weather anxiously for days, grumbling at the least sign of a thaw. 🗧

" O father, I do feel so happy," said Dora; I love this sort of weather. I hope there will be ever so much of it, and then I shall learn to skate well. I can't think why people grumble at the cold."

"Everybody is not so well favored as we are, Dora. You and I are wrapped up so that we do not feel the biting of the frost. We have bright warm rooms to sit in, and plenty of good food, or we might tell a very different tale."

They soon reached the poud. Dora was in a great hurry to begin skating ; but she soon found that, like most things, it was easier to talk about than to do. She felt as if she had two table knives to walk on, instead of the fat broad little feet which carried her so safely. Then, if she did pick up courage to strike out with one of the knives, the other scemed to take a start in the opposite direc-

tion, and she was suddenly seated on the cold ice with a thump which jerked her hat off. But she picked herself up with a laugh,

and tried again and again, till a pain in her when broken, only he who made it can ankles made her feel that either her skates mend it.

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"H.m I I'll see later. But we'll try it," answered the clergyman.

"What shall we use for a weight ?" said he mounted the cow's back.

For a moment the animal seemed too much his gracious sovereign seize with a practiced surprised to move. The minister began to found himself on his back.

> "" A striking, but not exactly a successful illustration," dryly remarked the father.

"The theory's all right," persisted Sam, body in a grip of iron, with feet planted, and ruefully, rubbing his back ; "the trouble is, on, I'll warrant it'll be all right."

"H-m ! perhaps," answered his father, with a glance at his own portly form. "There and tie my feet underneath. Then let her kick if she can !" 👘

The good clergyman was soon mounted and after a little difficulty was securely up went the cow's heels again.

"Sam !" exclaimed his father, "I can't stand this—cut the rope !"

Sam whipped out his knife, but in his confusion cut loose-not his father, but the cow l and the second second

The animal, thoroughly frightened, ran frantically through the open gate out into the road towards the village, with the elder elinging to her for dear life. The people stared almost mute with surprise, as they saw their paster riding through the town on a cow's back.

"Why, par-parson | Where-where be you goin ?" stammered an amazed deacon.

" The Lord and this cow only know !" came faintly back as onward his cow rushed.

Fortunately some farmers coming along, took in "the situation," and after some effort succeeded in stopping the cow, and the poor minister was released more dead than alive. For a long time the parson refused to listen to "any more college notions," and Sam feared he might lose the remainder of his college course. But his father wisely concluded that "if a little knowledge was a dangerous thing," the best remedy was a larger dose .- Companion.

The heart, though only a handful of muscle, the whole world cannot fill; and فالعار المحادي فالم

and the second second second

1.1.1.2.1

become somewhat inflated. "I say, Jenkins, can you tell a young ten-

teeth." "No, but I have."

should have been killed outright." As we cannot gather a rose and scatter the petals to the winds of heaven without one of

1.1.1.1.

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to do? To repent, and be converted. What did he promise ? That God would blot out

Lesson 6.-Why did the rulers imprison the apostles ? For preaching about Jesus. What were they unwilling to see ?. The power of Jesus in Peter's works.

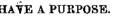
disciples to do ? Preach about Jesus. Did the apostles obey them ? No, they kept on preaching boldly, and without fear.

apostles? Ananias and Sapphira. How did God punish them ? With instant death. Rev. xxi. 8.

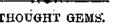
the work of the apostles ? By putting them in prison. How did God show his care for them? By sending angels to free them.

Lesson 10.-What good man did great works in Jesus' name ? Stephen. What did the rulers and Jews try to do? To make him airaid to speak about Jesus. How did they succeed? He obeyed God rather than men.

Christ? The angry Jews stoned him to death. What should we be willing to give



Carlyle once asked an Edinburgh student what he was studying for. The youth replied, that he had not yet quite made up his mind. There was a sudden flash of the old Scotchman's eye, a sudden pulling down of the shaggy eyebrows, and the stern ace grew sterner, as he said : "The man without a purpose is like a ship without a rudder-a waif, a nothing, a no man. Have a parpose in life, if it is only to kill and divide and sell oxen well, but have a purpose ; an having it, throw such strength of mind and muscle into your work as God has given yon."



Hugh Miller says:-Prayer is so mighty an instrument that no one has thoroughly mastered all its keys. They sweep along the infinite scale of wants and of God's good-

really the most exalted existence.

manhood and success in life than school training.

Time never works; it eats and undermines, and rots, and rusts, and destroys. It never works. It only gives us an opportunity to work.

zine, S. S. Banner, Pleasant Hours, and other publications, or tor Books, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto.

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

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, MARCH 14, 1883.

EVOLUTION AND INTELLIGENT DESIGN IN NATURE.

With a certain class of scientists Evolution and Natural Selection have become the golden keys which unlock sll the secrets of life and being-the iconoclastic hammer which is to shatter to pieces the Natural Theology of Christian theologians. Sometimes the question is asked by Christian people, Is evolution true ? One must know what is meant by the question, before a definite answer can be given. If it be meant. is it true that evolution is a mode of operation in the processes of nature, no answer but an affirmative one can be given. If it be meant, is it true that evolution, as a cause, accounts satisfactorily for all that exists, we answer with an emphatic negative. That the things we see around us have been gradually developed from a previous less perfect | about the conversion of an aged sinner. Very state, rather than suddenly made what they often such an one has become hardened and are, all must admit. That the law of natural callous, so that nothing moves him, while selection is a sufficient cause of these developel results, it requires considerable hardi. | influenced. The hope of the Church of the hood to maintain. One may accept frankly future is in the children, and if they be operation in nature, while denying the extra- its power. It is very important, therefore, ordinary results claimed for natural selection, as the cause for the existing state of things.

It is now claimed by the disciples of Dar win that the law of natural selection, being sufficient to account for things which once were regarded as proofs of contrivance and design for the accomplishment of specific | The Rev. F. E. Clarke has given us a valuends, overthrows the argument for an intelligent Mind, drawn from objects in nature, as used by Paley, Chalmers, and others. In the suggests the formation of a "Young other words, that the theory of Natural People's Society of Christian Endeavor." Selection renders the idea of creative wisdom superfluous, in accounting for the phenomena of the worlds of matter, and mind It has been maintained that "as all these cases of apparent design consist only in the their environment, it is obvious that the facts are covered by the theory of Natural Selection, no less than they are covered by the theory of Intelligent Design ;" and also, that if such adaptations were slowly evolved, instead of suddenly created, the proof of in--telligent purpose is completely destroyed.

These assumptions appear to us to lie open to a threefold objection. (1) There are many striking proofs of intelligent thought in nature, besides the adaptation of organisms to their environment-such as the order, intelligible law, and benevolent purpose we see around us. (2) The facts of Natural Selection are by no means sufficient to " cover," or account for the numerous proofs which abound in nature. There is no evi | studies and their games." -

411. Letters containing payment for the of elaboration has ceased, and why the worm Obildren prefer to be strongly led, rather Christian Guardian, Methodist Maga- does not gradually evolve itself upward t an be either driven or coaved Third. does not gradually evolve itself upward t an be either driven or coaxed. Third ; against the robin and the sparrow ?" He | To win boys and girls to public worship one further says : " Up to this date, nothing has must present the youth's side of the truth. been learned from nature that even tends to Boys and girls need the same truths that disturb the theory, that God created all the their seniors do; no greater mistake is genera of animals and plants, and then left | made than by those who think that talk to open a wide field for the production of vari children must be childish. Fourth: To seations." It seems to us that the theories of cure the children at church there must the universe which a certain class of scien be a new bent to home life. Public worship tists ask us to accept, strain the power of will rarely include the children as habitual belief quite as severely as the Christian attendants so long as it is the prevailing fashion for parents to obey their children. Theism which they reject as incredible. Sixth : To have the boys and girls at public

THE CHILDREN IN THE CHURCH.

Church full of children. A gool doal has been said about the "Relation of Children to the Church " and their AN EPISCOPALIAN ON UNION. right to be considered as members of the Church, but very little attention has been given to the important question,-what are Union, appears in the Wiarton Echo of Feb. the best means to use in order to bring 23, from Rev. Wm. Stout, an Episcopalian. the children into the Church, and to secure It appears that somebody had hinted that their co-operation in Church work? It is the Presbyterians and Church of England in very important to have the membership re-Canada might come in, and lat us have a inforced from the Sunday-school of the great "Christian Union." This has given Church, and from the young people of the mortal offence to Mr. Stout, and he replies to families connected therewith. Everythe supposed insult with proper indignation, body knows the difficulty of impressing with and due contempt for " the great Methoreligious truth persons of mature years who dist body." The first thing that strikes us is have long kept themselves outside of religithat there was no cause for so much indigous influences. Every minister and every nation ; and that all through his letter he is. evangelist knows how hard it is to bring fighting imaginary foes, and assaulting un occupied positions. Mr. Stout, on behalf of his Church, " regards such an overture from an erring daughter as purely gratuitous." childhood is innocent, sincere, and easily Now, the curious thing is that no " overture ' of this kind has been made. But, lest this neglect on the part of the Methodists should the idea that evolution is a Divine mode of neglected the Church loses more than half be deemed discourteous, we hasten to supply the lack, by assuring our Episcopalian breththat each individual church should have ren, that if they will lay aside their exclusive some method of nurturing and training for assumptions, renounce their sacramentarian Christian work the young people who are teaching, and cease aping the unscriptural brought within its fold. The Sunday-school, pretensions, and doings of Rome, we will be as at present carried on, is of course a valuvery glad to broaden the " Basis," and have able auxiliary, but is scarcely sufficient to them some right in, and make themselves at home with us. But if they choose to cling meet the difficulty that is very often felt. to the weak imitations of popery which some of them practise, any overture for organic able contribution to this subject in his little book The Children and the Church, in which union must be "declined with thanks," as Methodism is thoroughly loyal to Protestantism. He describes such a society which he has organized in his own church, having for its that unless we charge with hypocrisy the object, fitting the children for . Church mem-Methodist ministers who have gone over to bership, training them, and setting them to the Church of England, we must admit they work. In this society a regular constitution lost faith in the truth and authority of Methadaptation which is shown by organisms to is drawn up, officers appointed, various odism; and that they saw the error of their ways and left Methodism "for a purer committees formed, viz., the Prayer-meeting Committee, the Look-out Committee, the Church." Now, even if we were to admit Social Committee, the Missionary Comthat such ministers always professed to be mittee, etc. Prayer and experience meetings influenced by only this motive, which is not are held by the young people themselves true, we could not accept the opinions of weekly. The object of the organization is to such men as a standard authority respecting promote in every way possible the religious Methodism ; any more than Mr. Stont would life of its members. It is not a literary so accept the views of the many ministers of his ciety, nor a social club, but, as the author body who go over to the Romish Church, states it, "The sole object of the organizaavowedly because they have lost faith in the

tion is sto make religion, child religion, a natural, rational, permanent part of the child's life; to make the Lord Jesus to appear the children's friend, and his active. acknowledged service, something to be en' tered into and enjoyed by all young persons -of the adaptation of one thing to another as heartily, zealously, and constantly as their Nearly all who have so left us have actually

dence that a million flashing suns, shining on where the aims of the Society can be

worship there must grow up in our hearts an

appreciation of the joyous hopefulness of a

A curious epistle, relating to Methodist

THE SALVATION ARMY.

The intense earnestness of the Salvation Army the directness of their aim, and their success in reaching and lifting up many of a class not reached by ordinary church agencies, won them very general sympathy and drew forth words of approval from most unexpected quarters. There are some signs however that the "Army" has reached its culminating point, on the demonstrative line of action. Some of their methods have been endured rather than approved, even by the most earnest Christian people. Their faults have been of late more severely con demned. Their methods seem to have shocked people on the continent more than in England. The appearance of an opposition mob of roughs called the "Skeleton Army" is seriously impeding their progress. The tactics of the Army seem to shock reli gions taste and feeling in continental society more than in England. Its blood and thunder posters, without processions, have provoked riots. The most respectable news papers, while claiming liberty for the Salvationists, disapprove of their methods. The Countess de Gasparin has published a pampblet against them. It is described as a very severe criticism. In the towns of England there are many who begin to tire of the Salvation drum. Religious and irreligious people seem to think less and less of its appeal We trust that Mr. Booth and his co-workers will be able to shake off those objectionable things and preserve their vital energy and soul saving power. It may be that the alleged reaction is mainly among parties in the Established Church, who are disappointed in not finding the "Army" so easily captured as they expected.

Since the above was written, we have seen in our English exchanges a fuller account of has been our privilege to speak weekly, will the persecutions to which Miss Booth and fail to renew. Don't write : " Stop my Miss Charlesworth were subjected in Geneva. paper." The weekly visits of the GUARDIAN, The whole affair is not creditable to this old bringing news of the Churches, timely dis-Calvinian city, and indicates that the intoler ant spirit' that burnt Servetus is not quite dead yet. Not only was Miss Booth and her friend deuied protection ; they were not perthan the price of the paper. Will the minmitted to hold any religious service in the isters kindly call attention to this matter of canton, and were sent out of the country. The Times correspondent says, there can be little doubt that the expulsion of Miss Booth and Miss Charlesworth was a violation of international law and of the treaty rights of British subjects. Miss Charlesworth, a young lady of seventeen, was for four hours ander the GUARDIAN has not been published, and examination before the chief of police, and that he will discontinue his paper when his not allowed to be accompanied by her friends. subscription expires, and bring the matter as if she was guilty of some grave crime. The Times correspondent furnishes her account officials know the way that circuit has been of her examination before the magistrates. Her father is a Church of England minister hard. We do our best to insert promptly all in London East, where "General" Booth began his work. In the past, Mr. Charlesworth has strongly commended Mr. Booth's labora;

but the prominence given to his daughter's name in connection with the Geneva affair has annoyed him. In a letter to the Times, he admits that the Army " has undonbtedly been accomplishing a great work in the conversion of thousands of the most ignorant and depraved." But he seems to be one of those who "when tribulation, or persecution, ariseth because of the word " is " offended;" for he apologizes for his daughter's connection with Miss Booth, who, he says, placed her in that position "in direct contraven

Indian Affairs, writes this pamphlet of 52 developments on this line are expected pages, to disprove the claims of the Indians. His main points are : That the Seminary is The work of Mr. Moody and Mr. Sankey the sole and absolute owner of the Seigniory of Two Mountains-that the Indians have n Belfast, Ireland, has been eminently successful. Christians of all denominations are only such moral claim to a support as arises greatly pleased with the results. At least from their residence on the land-that Pro-12.000 people were daily brought within the testantism exists at Oka by mere sufferance, the Methodist Church being there only by sound of the Gospel at, one meeting or another, and the largest church in the town, favor of the proprietors-that there are insurmountable difficulties in the way of the St. Enoch's (Presbyterian), was densely crowded at the daily Bible-readings. Two proposed appeal to the Supreme Court, or large meetings were held each evening, Privy Council-that the Indians should acwith overflow after overflow from each, cept the situation and leave Oka-that the Methodist Mission there should be disconand the numbers who remained night tinued. Mr. Scott, while not admitting the after night for the inquiry meetings have legal claims of the Oka Indians, does recombeen most gratifying. The scene at St. Ecoch's at one of these meetings is thus mend the Seminary people, out of regard to public sentiment respecting the equity described in the columns of a Belfast of these claims, to give them a snm of money, paper: "At the close of the service, to induce them to renounce those indefin.

We are glad to say that the vast majority of

our subscribers have renewed promptly for

1883. Some, however, have neglected to do so.

Let every subscriber look at the address on

his paper, and note the date to which he has

paid up. IF YOU HAVE NOT RENEWED, DO SO AT

ONCE, BEFORE YOUR PAPER IS STOPPED. WO

trust none of our old subscribers, to whom it

cussions of great living questions, and choice

elections from the best periodical litera-

ture, will be worth far more to any family

renewals, and do their utmost to prevent the

loss of any old subscribers, through neglect

The Recording Steward in a western town

writes us that an item of circuit news sent to

before the Quarterly Meeting, to let the

treated by the GUARDIAN. This is rather

such notices. If anything fails to secure in-

sertion, and causes disappointment, we feel

as much regret as any one. We prefer that

this case we know nothing about the item

sent. It probably never reached us. Surely

no one can believe that the Editor of the

GUARDIAN would wilfully slight any circuit.

Even if there was an oversight on our part.

is it fair or generous for an official member

to do all in his power to excite opposition

Church agency. We try to make an in-

to renew their subscriptions ?

when the usual after-meeting was announced, the numbers waiting were something unable claims. We trust we have done Mr. usual. No one seemed to want to go away. Scott no injustice in this statement of his At length a move was made, and only inviews, We shall not now argue the points quirers and 'workers' left. Then pow after raised. It is the fact that Mr. Scott, who would, from his position, be expected to be pew-was filled with anxious ones, until over 150 men were kneeling side by side there, the defender of the Indian claims, has come while a large number of lads, whom we out as the apologist of their opponents, that could not count, were drafted off to a gives this pain. hlet special significance. separate room to be spoken to. It was a .[Since the above was in type Mr. Scott's most solemn scene-not soon to be forgetpamphlet has been received.] ten. After prayer, and the quoting of texts, "A WORD 20 THE WISE."

the men still on their knees, they were taken in hand by ministers' and others, and -their difficulties dealt with." Mr. Moody paid a flying visit to Dublin and held a conference with Christian workers and converts. Messrs. Moody and Sankey have left. or Leicester.

The outspoken sentiments of the Anti-British Irish in America are worthy of notice; because they show the drift of the whole disloyal movement in Ireland. The spirit and parpose of the whole agitation in Ireland is disloyal and rebellious, such as no government under the sun could consistently tolerate. We wonder how some respectable U. S. newspapers allow themselves to be carried away by jealousy of Kngland to express centiments most unfair and partizan. They would be the first to complain bitterly, if the position was changed, and British papers should express similar sympathy with rebellious and unscrupulous plotters against the authority of the United States. At the Emmet anniversary held in New York, March 5tl: :--

Senator Grady said the object of the Irish people is to establish a free and independent Republic in Ireland. Rev. Dr. Gallaher said, L see no way for independence in Ireland but by the sword. Er Senator Ecclesens said, ",] say to the enemies of Irish liberty there is an organization working for Ireland's deliverance, and all the gold of the British Empire can't corrupt it or obtain its secrets. Notwithstanding the power ul resources of England she has been able to find but few poor traitors who acted the part of suborned witnesses : all their testimony loes not disclose a hint of the vast power that is every one should be pleased and satisfied. In to overwhelm the proud Empire of England. It is the daty of all Irishmen in this country to bring about a war between the United States and Great Britain. Put Irishmen in high places; into the State Legislature and international offices, into the Cabinet of the United States, and they will do their work well. The way is for our adopted country to sanction our cause and we will do all the work. Troubles in Canada can be made a cause for war, but as fellow citizens against the GUARDIAN and prevent its circu-lation? A personal or local matter of this kind cannot justify disloyal opposition to a the despoilers of India, the slayers of poor fricans, the hirer of Indians and savages to fight Christian people." All the speakers were All the speakers were enthusiastically applauded. VICTORIA UNIVERSITY -THEOLOGICAL UNION LECTURES .- In 1881, the Theological Union established a course of lectures to be delivered annually before our theological students at Cobourg. The first series has just been delivered by the Rev. H. F. Bland, of Pembroke, ex-President of the Montreal Conference. His topics, The Student, The Preacher. The Pastor, The Soul-winner, were most happily chosen, and were so illustrated by a wealth of illustration from Methodist claimed to possess the one only fold of history and literature, as to make them intensely interesting and deeply impressive. The diction of the lecturer was in itself a model of chaste and racy pulpit style Between forty and fifty young men preparing for the ministry of our church enjoyed the advantages of the course, which is intended to give the college students the advantage, from year to year, of the ripest experience of men whose whole lives have been spent in pastoral work. We most heartily commend both the wisdom and the spirit of this enterprise of the Theological Union. Some time ago the Dominion Churchman of this city had an article, selected from an English paper, the drift of which was that as Methodists found out that the Church (of England) was a better authority for doctrives than the Methodist Poll-Deed, they would be more and more disposed, to return to "the ma Church." All such talk indicates a gross misconception of the Methodist position. The idea that a deed of Church property is regarded by Methodists as anthority for their doctrinal teaching is too absurd to require denial. We maintain the doctrines which we hold and teach, because they are faught in the power of God unto the salvation of those who have received them in faith. Episcopalians should be modest, remembering how Rome discards their claims. METHODIST UNION .- The results of the voting in the Methodist Conference d New Brunswick and P. E. Island bave slown a large majority in favor of adopting the basis of proposed Union. The following is the list so far as ascertained : Basis accepted-Sackville, Petitcodiac, Hampton, Centerary, St. John, Queen's Square, do; Carmithen Street, do; Exmouth Street, do.; Potland, Fairville Street; St. Stephen's, Woodtock, Fredericton, Dorchester, Charlottetow, and Montague. The basis was rejected at fells. ford.

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[MARCH 14, 1888.

request of the Deputy Superintendent of nection with the conspirators. Further

before long.

matter through countless ages, could produce an eye to behold their light, by Natural Selection. (8) If an object, in its nature, gives | people something to do, and nothing stimaevidence of thought and purpose, the slow and indirect process by which the result has some means of engaging in Christian work. been reached cannot destroy the evidence of "The whole spirit and tendency of this Soa designing Mind. The question still arises, ciety is directly in the line of aggressive, who invested these agencies and means with evangelical, spuritual Christianity. It does the power to produce a result so well adapted not assume that the child is an angel by to a specific purpose ? The fact that a plant nature, who only needs a little coddling and grows slowly from a seed, instead of being encouragement in order to find its wings. created by a single act, does not exclude the It assumes that the child needs to be conidea of Divine agency; for still the problem remains, who impressed upon the seed its while his sense of sin may but be as deep, peculiar nature and germinant life, and commissioned sun, air, and moisture to nourish | fervid, that yet there is an experience of its growth to maturity? To know the conversion as appropriate to the child as to immediate efficient cause by which a result his father. This society seeks evidence of is brought about does not exclude intelligent the child's true conversion, and to promote purpose in the employment of this cause or his growth, in grace." This organization agency. When one understands the way in may therefore be regarded as a kind of halfwhich a machine works, the purpose for which it was made yet remains. If all the school within the Church. We cannot, of order known to us in human affairs first course, in our limited space describe the existed in thought, we irresistibly infer that rules an 1 methods by which the work of the the order of nature is also a product of thought. If it requires intelligence to apprehend the laws of the universe, it seems unreasonable to assume that they were established without intelligence.

It has always seemed to us that the quoted facts of Natural Selection make but a very slight foundation on which to build such matter which has not received the attention vast conclusions as the evolutionists assume. from the Church which it deserves. How to If man and all the highest forms of life were evolved from some low primordial types, why is there no sign of this transition process going on, within the whole period over portion of the children who attend our Sanwhich human observation has extended ? Why are there no signs of the animals nearest to man approaching nearer to him ? Why are there no evidences of low organisms now climbing upward in the scale of being ? The training is entirely handed over to the Sun-Rev. David Swing, in a recent article in the Chicago Advance, presses this point very effectively. He wants to know why there are no "intermediate men " now living. It | ing their children to attend church for fear seems there is no trouble in finding the low and high forms of life, but where are the creatures advancing towards manhood ? Is there any rational ground to believe that apes and monkeys will in due time culminate in poets and philosophers? Mr Swing pertinently says :- " The worm in our soil has made no advance in the historic our church services never thought it strange eras ; and although the sparrow has been its enemy for many thousands of years, the struggle of life has not helped the worm to the victim of the "early bird." And yet the attendance on worship that will bless our common angle-worm is exactly that form of They should explain to us why this process would win boys and girls must be manly. hood.

carried out, it will prove a great blessing to the Church. Such an agency gives young lates a young convert more than having verted as much as the older person; that or his rapture at deliverance from sin as way house to the Church, and also a training society is carried on, but every possible need seems to be provided for, and the arrangements are such as secure in the very best

way the object for which the society was formed. : One chapter of this interesting work is de voted to " Children and Public Worship," a secure the attendance of children at public worship is an important matter. It is a fact in most of our churches, that a large proday schools, are very seldom found at the regular church service. The children m many families are not required to attend service with their parents, as their religious day school. Dr. Vincent says, " a boy ought never to know when he commenced to go to church." Some parents refrain from requirthat it may became repulsive to them; but there would be little danger of this if they were accustomed from their earliest childhood to attend religious worship regularly. They would, as one expresses it, " Never think there was any other way to do." Most of those who are regular attadants on or tyrannical that they were compelled in tue of an imaginary tactual succession from childhood to go to church ; it was so much the regular order of the family, that any either legs or wings, and in spite of the hopes other course would have seemed unreason. Church which is the most potent and successoffered it by Darwin and Beecher, it is still able and wrong to them. To secure public ful instrument in God's hand in lifting up boys and girls, the author makes the animal vitality which Clifford and others following suggestions: First : To under and whose teaching produces the noblest the face of all this, Mr. Scott, Superinten. flight to Spain of Egan, the treasurer of the series of illustrated lectures now beig deelaborate into the whole animal kingdom. stand boy and girl life. Second: He who types of Christian manhood and woman-

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boast of in the fact that his Church has been so deficient in spiritual power to produce candidates for her ministry, that she is glad to gather up the chance windfalls from every tree. Neither is it any discredit to Methodism that it has life enough to raise up its own pastors, and spare a few from the surplus to a less fruitful sister Church. Apart from all other considerations, a Church in which there is a great dearth of suitable candidates for the ministry is more likely to get men from other Churches, than a Church that has a good supply of suitable candidates as the fruit of her own labors, and insists that candidates should have "gifts, grace, and fruit."

Our Episcopalian brother seems to imply

Church of England, as proof that the latter

is not a true Church. But it is well known.

that ministers frequently go from one Pro

testant Church to another, for other reasons

than because they have lost faith in the

truth, or authority, of the Church they leave

given other reasons. If Mr. Stout had re-

flected, he would not have seen much to

On some other points Mr. Stout is not cor rect. Methodists have never claimed that there was no true religion before the time of Wesley : or that there are not many good Christians outside of Methodism. Again : it is true, at the last English Wesleyan Conference.a number of Candidates were placed upon the list of reserve ; but they have all been since called out, and assigned work. Is there anything discreditable in that ? It is a better sign to have a surplus than a famine of men. Whatever the Anglican Archbishop of Dublin may have said, it has been shown from official statistics that there were a large number of deserted Episcopalian churches in the South of Ireland. It is another mistake to suppose we think so badly of the Church of England, as to say it is " too near Rome # to have any hope of its ever coming into a general Christian union. We fully understand the wide difference that exists between such men as Bishop Fraser and Bishop Ryle, and those they represent, and Messrs. Mackonachie and Knox Little, and those they represent. Some Church of England "priests" are indeed much " too near Rome " to have any sympathy with anything truly Protestant. Though Mr. Stout cannot see it, yet persons of broader sympathies, and truer appreciation of the relation of the religious life of a people to the real progress of a country, and who do not live so much in a narrow sectarian circle, can see, without our aid, how the "consummation" of such a Union may profoundly affect " the Canadian Public." And, lastly, we do not claim that the truth of a religion is to be decided by the number of its adherents. Neither does it depend upon dead men's credentials, or the virthe Apostles, or ritual observances of any kind. That is the best and most apostolic sinners from the slavery and death of sin into the peace and freedom of a renewed life;

ion to both the letter and spirit of my ex press stipulations." But " General " Booth publishes in the Times an extract from a letter of Mr. Charlesworth to Miss Booth, about his daughter staying at Geneva, in which he said : " Let her be where she will be most useful to you, and most helpful in the Lord's service." "General" Booth has had an interview

with Lord Granville, with reference to the expulsion of Miss Booth and Miss Charlesworth from the Canton of Geneva. The General" desires (1) permission for his officers to live in the Republic until they have been convicted of some offence against the laws of the country; (2) liberty for his representatives to hold meetings, and for anyone to attend ; (3) permission to use the building hired in Geneva as a bookshop (4) liberty to sell publications in any other part of the Republic ; (5) that a declaration be made by the Government to convince authorities abroad that the Salvation Army is "a movement which ought to command the respect and sympathy of every reasonable man."

THE OKA INDIANS.

It will be seen by a resolution published in another column, that a good deal of feeling has been called forth in Montreal, by a pamphlet by the Rev. Wm. Scott. on the Oka Indian question, in which, to use the popular phrase, he " gives us away " on the rights of the Indians to an interest in the soil where their forefathers have lived for generations. We have not seen the pamphlet; either it has not been sent to us, or else it has been lost. The main points of this remarkable production have been given in a leading article in the Witness. It is well known to our readers that ever since the Protestant reformation at Oka, the Seminary of St. Sulpice, which claims the proprietorship of this seigniory, has maintained that the Indians have no claim whatever. Not only the Methodist Church, but a large proportion of the Protestant people of the Province and country, has questioned and denied the justice and legality of the Seminary's claims. The latter has shown signs of misgiving, in a persistent disposition to avoid, as far as possible, having the question finally settled by the proper judicial tribunals. The position of the GUARDIAN and of the Methodist Church on the question is too well known to require a statement here. The treatment of the Indians of Oka has called forth the indignation of all impartial Protestants; and there is a general conviction that the case should be finally decided by the highest judicial authority. In

structive and interesting family paper. If any one stops the paper, because he takes offence without good reason, he will probably do himself and his own family more harm than any one else. But we do not want to lose any of our old subscribers.

Some High Church people are as exclusive as Roman Catholics. Liberal Roman Catholics will admit the possibility of salvation outside of their Church. Some Episcopalians will hardly admit as much. The Living Epistle, a Protestant Episcopal paper, in replying to the charge that Episcopalians safety, did not deny the impeachment, as one would expect, but said :-- "We believe what the Holy Scriptures declare respecting these who have no prospect of salvationthem that are contentions and do not obey the truth but obey unrighteousness,' (Rom. ii. 8) : but we put no fetters on God's love. We leave him to rale his creatures in his own way." It is rather hard to classify all who do not accept their views among the "contentious who do not obey the truth." The Chicago Interior quotes the above and humorcusly asks: "But supposing that the living

Church should take a notion, some fine morning, not to leave Him to rule his crea tures in his own way, what then ?" We think it is a great mercy, that the power to ' put fetters on God's love " is not in the hands of some people.

The condition of Ireland still continues to be the most absorbing topic in England Though the government have no Irish bill on their programme for the session, yet Irish questions press themselves to the front, even in Parliament. The destitution in Donegal. and other places, is very severe ; and the bitter irreconcilable feeling displayed against the Holy Scriptures, and have been made England, cannot fail to repress the natural flow of English sympathy for this suffering. The Government are taking steps to relieve the distress. But the special phase of the Irish question which has latterly been upper-

most is the probable connection of the Land League with the murderous conspiracy of "The Invincibles." Since Mr. Forster's speech against the Land Leaguers in the House of Commons, public attention has been steadily on this matter. There can be no Zoubt that the exciting speeches of the Irish demagogues have fanned the flame of the discontent and animosity, which culminated in the murderous plottings of the conspirators, whether direct complicity can be proved or not. It is said, however, that letters given up by Mrs. Carey, the wife of the informer. give evidence that the Land League supplied money to the conspirators. The recent

dent of our French and Indian Missions in | Land League Fund, confirms the suspicion | livered in Shaftesbury Hall, by Mr.S. H. the Province of Quebec, ostensibly at the that the League had a guilty practical con. Ragan. The views are really magnicent, <u>in y</u> th

The people of Toronto are very much in. debted to the Y.M.C.A. for the intenting

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MARCH 14, 1883.]

scribed in the lectures. The highest expectations of everybody have been fully met. We advise all who have not yet attended to be presented at each meeting for adoption. t lese lectures to go to-morrow night and enjoy the "Glimpses of Scotland." . This class of entertainment deserves to be well patron. --- weil patro . i ted.

The Berlin correspondent of the Standard announces that the Emperor and the Crown Prince will both attend the Luther Celebre tion at Eisleben on the 10th of Novem ber next. The fourth centenary of the birth of the author of the Reformation, in the place where he was born and where he died, is to be observed with more than usual solemnity. Among other events by which the day is to be commemorated is the inauguration of a statue of Martin Luther, which his Majesty himself has promised to unveil. The interest of the announcement is enhanced by the news that negotiations between Prussia and the Vatican have been broken off although we must await confirmation of this intelligence before it can be accepted as correct, since it seems to be clear that the Pope is determined to close the breach with Germany with or without

The Young Men's Christian Association of Winnipeg seems to be in a flourishing condition. A very neat and attractive card has been issued, giving a list of all services of the Society, also containing a directory of the various churches in the city. All young men going to Winnipeg are cordially invited to call at the rooms of the Y.M.C.A. They will meet with a hearty welcome, and the officers will be glad to render such service as may be in their power.

be approval of the .Cardinals.

A NOBLE WOMAN-A letter from Lady Fred erick Cavendish was read at a meeting of the Skipton Liberal Association. It was written in answer to a request of the Rev. S. Lloyd, who had asked permission to dedicate to her a sermon upon the assassination of the late Chief Secre tary. Lady Frederick Cavendish savs :---

The Dublin disclosures do indeed teach the awful losson contained in the last verse of the third chapter of II. Samuel. You will, I am sure, forgive me if I beg you, before sending the MS. to the printers, to look through it first with the special view of seeking if there is any word that could be turned into a desire for vengeance. You will readily understand how I must shrink from any such feeling. I would rather, as far as I reverently may, adopt the Lord's prayer on the oross-" Father forgive them, for they know not what they do." The law, I know, must take its course for the sake of the unhappy country itself I pray that neither the unspeakable greatness of my sorrow nor the terrible wickedness of those mon may over blind either myself or any of the English people to the duty of patience, justice, and sympathy in our thoughts, words, and deed with regard to Ireland and its people at large.

Believe me, dear sir, yours truly, LUCY CAROLINE CAVENDISH.

P. S.-I can't say how deeply I feel all the kind sympathy shown me, most especially by Lord Fredericks constituents.

Littells Liviag Age .- The number of the Living Age for the weeks ending March 3rd and 10:h. contain-The Brothers Henry and Thomas Erskine, Westminster ; The Primacy of Arch. bishop Tait, British Quarterly ; A Farewell Appearance, Longman's ; Dr. John Brown of Edinburgh, and Churchyard Poetry, Macmillan ; Mr. Gladstone's Schooldays, Temple Bar ; In Alsace. the White Month, Leisure Hour ; Some Curions Commissions, All the Year Round : The Humori

the second week of April. Resolutions in the line of those adopted by the Ontario Branch of the Dominion Alliance, at its recent meeting, possible. Will you endeavor to arrange for at east one meeting on your circuit, if the plan is carried out? The observance of a "Temperance Week," by our large and influential Church by our large and influential Church would deepen public interest in the work, and the emphatic expression of sympathy with the cause of prohibition, which I am confident would be given, be of inestimable service to the great Temperance Reform. An immediate reply Now, what do you say, brethren ? Shall we

join with our brethren of the Toronto Confer ence and keep a week holy to temperance Better still, shall Canadian Methodism make common cause against our country's and our Church's common foe. Shall the 15th of April see the whole Dominion, from Newfoundland to Vancouver, shaking off the dust of a triumphant victory for " God and Home and Native Land." Let us have your opinion. Send a line to the undersigned. Could the Book-Steward get out some temperance pledge cards, to be used in connection with such a campaign ? A. M. PHILLIPS, St. Thomas.

TORONTO CONFERENCE RESOLU-

I beg to call the attention of the ministers of this Conference to the following resolutions adopted by the Conference at its last session. and published in the Minutes, pr. 115, 116.

"6. It is desirable that Temperance Societies under the direction of our Churches, should be established wherever practicable, but we especi-ally urge the establishment of Bands of Hope in connection with our Sunday schools. We also suggest the holding of District Temperance Meetings or Conventions.

" " 7. In order to give effect to these recom mendations we suggest that the Conference Temperance Committee be a Standing Committee for the ensuing year ; that a Secretary be appointed, as last year, to have a general oversight of the work; and that a District Secretary be appointed by each Financial Dis-trict Meeting, who shall look after the interests of the work in his District."

The Rev. T. W. Campbell, B. D., who was appointed Secretary, in accordance with the above resolution, has addressed a circular to every Circuit Superintendent, asking an expres-sion of opinion as to whether it is advisable and practicable to hold a Temperance Meeting at every appointment in our Conference during the month of April. I trust the suggestion will meet with a prompt and cordial response. As denomination we stand clearly committed to the principles of temperance and prohibition, and are to co-operate with every movement, wand especially within our own Church, which seeks to promote the one or the other. Temperance to promote the one or the other. is not a side-issue ; it is a legitimate department of Church work, one intimately connected with the revival and spread of pure religion.

There can be no doubt that a concerted mo ement all along the line, would do much to deepen a healthy public sentiment, and lead to more definite action in the matter of Prohibition. I trust, therefore, that on every Oircuit, where practicable, arrangements will be made to carry out the suggestions made by has Sacretary of the Temp-rance Committee.

A. SUTHERLAND, 'President.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE. TORONTO, Elm Street Church .- The missionary anniversary of this church was held last Sunday a J Monday.- Rev. Dr. Stone, of Hamilton, preached able and appropriate sermons to very large congregations. On Monday evening a successful missionary meeting was held. Excellent H. Johnston, B.D.

"TORONTO, Queen Street Church .- The reviva! in this church is daily increasing in interest and power. More than a hundred persons have Mr. Gladstone at Hawarden, and The First of presented themselves as seekers of pardon, and a requal number of believers have experienced the blessing of holiness. The deep, and widespread.

as we have had this week I never witnessed before. The capacious lecture room became so crowded, that we had to go into the church. Meetings for children also to be held wherever | Fully fifty souls have been seeking Christ through the week, many of whom have been clearly converted. Night after night has witnessed the most remarkable displays of divine power. We are rejoicing over the past, and are looking for still greater things to come.

> ORANGEVILLE .-- The church anniversary services were held on Sabbath, March 4th. The Rev. Dr. Sutherland preached eloqueat and impressive sermons, morning and evening, to large and attentive congregations. On Monday even ing, an oyster so sial was held. The attendance was good, and an enjoyable time spent. Some grand anthems and selections were given by the choir of the church, and racy and interesting addresses delivered by the Rev. W. Reid (Primitive Methodist), and Rev. I. Vickery (Episcopal Methodist). Sheriff Bowles occupied the chair. On the following Thursday evening Miss Carbert, the indefatigable organist was presented with a gold watch chain and purse of money, as a recognition of her faithful services in the Church and school.

> > LONDON CONFERENCE.

FORDWICH - A blessed revival has been in tro gress for some weeks in Fordwich. About eighty persons have been forward as seekers of re. l ion, many of whom are rejoicing in a conscious sense of pardoning love.-Cox. Witrord.-Rev. T. S. Howard writes :-- The Lord is giving us showers of blessings at Edwards appointment, on this circuit. Twentyfour persons united with the Church last week, and more will follow. The meeting still continues. This is the second blessed revival meeting held on the Watford Circuit this Conference year.

WOODSTOCK .-- Very successful revival services have just been closed on the Woodstock Circuit. Upwards of fifty adult members have been received on probation, and a number of children belonging to the Sunday-school are being recoived into a special class for themselves. On Sunday, February 25th, the pastor adminietered the ordinance of baptism to eight persons, and received by letter from other circuits, in addition to those already mentioned, sixteen members. Deep spirituality prevails. -- Com.

Sours Side, STRATFORD.- The anniver- arv services of this Church were held on the 18th and 19th ult. Eloquent sermons were preached by the founder of the church, Rev. Manly Benson. An afternoon service was held for parents and children, addresses being delivered by Rev. Manly Eenson, W. E. Jones, and the pastor. On Monday evening a tea-meeting was held in the Church after which an able, eloquent, and practical address was delivered by Rev. Manly Benson on the subject " Don't Crowd." Total proceeds \$97.30.-Cox.

PORT LAMBTON. -- We have now three churches on this work, where we only had one 14 months ago. We also have a very pleasant parsonage. Brown's church was opened last February. It cost \$850 ; we have a small debt, \$350, covered by notes. This appointment was male by uniting Johnson and MacDonald's classes. Main Line church was opened, Dec. 5th, by Rev. Mr. Mills, of Corunna, who gave us good help, and addresses were delivered by Revs. Dr. Stone and dedicated by our esteemed president on the following Wednesday. We have bought a fine house and lot for the parsonage in Port Lambton. We have received a few families into the church, but are looking for greater things--Con.

> BRANTFORD . - The Fi st Methodist Church was filled at both morning and evening services on Sunday before last. The sermon in the morning had reference to the death of Wm. Burrill, who had been been an official in the church for many years. The service was very solemn and impressive, both song and sermon being exceedingly appropriate. In the evening Mr. Maxwell preached a sermon for young men. Text : "Run, speak to this young man." The object was to show the worth of young men in the church, and the daty of the church members toward them. At the close of the evening sermon a reception service was held, when fortyfive persons were received into the full membership of the church. This is the second reception service in this church during this Conference year, and speaks well for the labors of pastor an | people.-Daily Telegram. OAKLAND .- On Sabbath, 4th inst., our new Onurch at Wilsonville, on the Oakland Circuit was opened and consecrated to God's worship. by Rev. Dr. Ryckman, who preached morning and evening ; Rev. T. L. Wilkinson in the after, Loop. The Dr.'s sermon in the evening was specially for young men, and was very impressive. The choir of the Methodist Church, Waterford, was with us, and gave the greatest satisfaction Collection, \$35.00 On Monday evening we held a tea meeting in the basement; a splendid supper provided by the ladies. After supper, chair was taken by James Wilson, ex. M.P.P., of Brantford. Addresses by Rev. C. Barltrop, T. Earl, T. Athoe, M. E., Eider Haviland, Baptist. During the evening Dr. Ryckman pre ented a statement of the finances: cost of church \$2,000 : raised, \$1,260; leaving a debt of \$740. The Dr. then called for subscription 1 to the amount of \$740, and in a short time had \$775 subscribed. which with the \$35 collections, and \$195 taken at the door, made a total of \$1,005, thus leavin a surplus of \$265. To God be all the praise. We commence special services at once, hoping for the blessing of God.-Cox.

and beautifully illustrate the places de ministers in charge. Meeting to be held during the Lord has blessed our efforts. Such meetings historical data, illogical in its conclusions, false to the interests of the Indians, and unworthy an officer of the Methodist Church, and especially of the one to whom has been committed the care of these Indiana. That a copy of this resolution be sent to the Missionary Secretary, o the GUARDIAN, and city papers. Carried .- Com. MONTREAL SIXTE.-Rev. G. Forsey, pastor, A very gracious revival is in progress. Rev. D.

Winter, Conference evangelist, commenced his abor here on the 25th ult., and that evening a large number came forward for prayer. The meetings are increasing in interest and power. The Church is greatly quickened ; seeking sould are being saved. Some of the newly-converted are young men who promise to become active workers in the Church.

PERSONAL ITEMS.

Rev. J. G. Fallis, of the Tyrconnell Circuit has been presented with a handsome sum of money by his friends at Dutton. A life of Gustave Dore is being written by his

intimate friend, Blanchard Jerrold. Mr. Spurgeon recently declared that "America must be a wonderful country to take in

such quantities of rescaldom without being spoiled." Rev. Dr. Ray Palmer, widely known as an author of many very popular hymns, was stricken with paralysis a day or two ago, at Newark, N.J., and is very dangerously ill.

Joseph Cook is reported as saving that Protestant denominations are spending £1. 500,000 a year for missions a sum which would not pay the liquor bill of Great Britain or two days.

The late Samuel Willette, of New York, be queaths almost a million dollars to various charitable and educational objects. Of this amount, Swarthmore College, Philadelphis, recerves \$125,000.

There is a Miss Wolfe in New York worth \$10,000,000. She is very benevolent, lives in a large house alone with her servants, and is directed in her charitable work by her pastor, Dr. Potter, of the Episcopal Church.

Ex-President Mark Hopkins is now eighty one years of age ; yet he is active and vigorous, as is shown by the fact that he is now delivering a course of six lectures at Princeton College, which were prepared this winter.

Rev. J. S. Fisher was presented with a new cutter, worth \$45, by the congregations of the Nassagaweya Circuit recently. Mrs. Fisher was also presented with a silver cake basket, and glass cake stand, together with about six dollars in money.

Frederick Douglass has been chosen treasurer of the fund being raised by the Garnett Literary Association of Lincoln University for the erection of a monument to the memory of the late Rev. Henry Highland Garnett, United States minister to Liberia, above his grave at Mon-

rovia. The late Dr. Paul A. Chadbourne taught young men much by his example and words, and the serenity of his death gave the stamp of reality to the faith by which he lived. Says one who saw him die :"" No one could doubt the future life who saw that face radient with heavenly light, or could have heard the tri umphant words, like pealms of praise, that burst from his dying lips. It was wonderful beyond words."

Governor Alexander Stephens, of Georgia, died in Atlanta, on March 4 h, after an illness of one week. He was born in Georgia, in 1812, and has been in politics since 1836. For a long time his

FROM THE MISSION ROOMS.

TIDINGS FROM THE NORTH-WEST. Letter from REV. GEO. YOUNG, Superintendent of

Missions in the North-West, dated March 7th 1883. I have just received a few interesting and en-

ouraging "Notes from the Field," some of which I forward for such use as you may deem best.

Rev. W. Bridgman has spent a Sabbath in BROADVIEW

recently, and was greatly cheered by the kind eception accorded, and the attendance at his services. He found a considerable number of Methodists in the village, who, with others earnestly request that a minister be appointed to labor in this promising centre at a very early day.

The Rev. H. Lawson writes that at VERDEN

the work is progressing nicely. We are all t to commence the building of a new church which we hope to have ready for use early in the spring. We have recently found out a large settlement of Methodists, about ten miles north of

SEISWOLD.

a station on the Canada Pacific Railroad. For the past two years they have engaged the sc.vices of two zealous local preachers, who have regularly ministered to them. They are about to creet a place of worship, and earnestly desire to be visited by a missionary of our Gaurch. Talk about 'a surplus of men' in case of Union 1. Why, we will need every man that can be spared in keeping up with the work in this country." Brother Lawson further adds :-"Since I began to write this 1 have married a young man who is a local preacher, whose home is some ten miles north of 2000. INDIAN HEAD

and who, during last summer, conducted services in that district, with congregations of from thirty to forty people, two-thirds of whom are Methodists." At

NOOSONIN

also, and in the settlements near, a large number of members or adherents of our Church are reported. The impression which has been made on the minds of some, that all or nearly all the settlers in these districts are members of another Church, is altogether a false impression. Many would like it so no doubt, but that fact does not warrant any in circulating what will be found in due time an incorrect report. Rev. W. J. Hewitt,

BEGINA.

writes, February 21st :--- "The indications are, that I shall have to go into a new church scheme in a very short time. Our place of worship has been orowded every Sabbath evening for the last four weeks, and we have bought chairs for the aisles. Rev. Mr. Bristol preached last Sabbath at "Moose Pan," and took sub-scriptions for a church there of \$235." I am sorry to say that Bros. Harrison and Catanach are both very ill.

The following items in regard to Broadview, are from a recent Brandon paper, and will be found interesting :---

" Brodview is the first division town west of Brandon.; The west bound express if on time eaches this point about 11.30 p.m. As the name indicates, the visitor here by a single glance can take in a broad stretch of beautiful country, every foot of which is taken up, there being also considerable breaking done on many of the claims. This town is one of the most promising on the C. P. R. line. Being the end of the second division, there is a round-house with twelve, stalls and a turning table recently tompleted. There are eight long sidings, a section house, an elegant station, and a coal shed 400 feet in length. The sidings at present are crowded with cars loaded with wood, lumber, and supplies waiting to be shipped westward.

NEWS OF THE WEEK.

85

-Three feet of snow has fallen in Japan. -The Malagasy are determined to resist the French, and are preparing to retire to the interior if necessity should arise. -The German Emperor has subscribed liberally to the relief of the German sufferers by the

floods in the United States. -In McKeesport, Ps., a quarryman attempted to thaw out frozen dynamite. Three men were killed, and a fourth badly hurt.

-From Kingston comes the rumor of a new steamboat line on the St. Lawrence from Lake Ontario down -In Arkansas the floods do not abate, and

Helena is cut off from railway communication with the rest of the State. -Low tide in the Clyde, Scotland, yesterday,

caused by storm, left several of the ocean steamships aground, -----

-A despatch from Deadwood, D.T., announces the burning to death of eleven men in the lodging house of a camp in the Black Hills.

-Among the Nihilists shortly to be tried at St. Petersburg is Kobeseff, the constructor of the famous mine in Little Garden Street.

-Letters from Liberia announce the safe arrival and success of the colored colony who sailed from the United States some time since. -The death of Prince Gortschakoff, the eminant Russian statesman, who has achieved the reputation of one of the ablest diplomatists of the age, is announced.

-Some excitement was created in Vienna by a number of German students holding an Irreden. tist meeting in favor of union between Austria and Germany under color of assembling to de honor to Wagner. 💱 🥂

-Joseph Chabot has been found guilty of manslaughter in the same case as his brother was found guilty of murder at Arthabaskaville, and sentenced to ten years' imprisonment. The other two prisoners accused of complicity were admitted to bail.

-There is great danger of heavy floods in the vicinity of Montreal, as the St. Lawrence is rising rapidly. Should rain follow the recent heavy snowstorm nothing can prevent an overflow. People living on the low lands near the banks of the river are becoming seriously alarmed.

-A meeting was held last evening in the Council Chamber. Toronto, under the presidency of Mrs. McEwen, for the purpose of forming a Woman's Suffrage Society. Resolutions were passed pledging the meeting to support the movement, and about forty names were given. in as a nucleus of a Woman's Suffrage Society. -- Terrible gales on the English coast have resnited in frightful loss of human life. The emigrant steamer Navarre has foundered in the German Ocean, only sixteen hands being saved out of eighty-one persons on board. The n :jority of the lost were emigrants. The heavy loss of life is attributed to the rank cowardice. of the captain and his crew.

-The Polish artisans of Warsaw district have been greatly exasperated by an order issued by the Russian general in command submitting females to the indignity of physical examination. Placards calling upon the artisans to defend the honor of their female relatives have been posted. and trouble is feared.

-Faith in Professor Wiggins' prognostications has been much shaken by the failure of his storm to connect. Those who indulged in blind confilence in them, however, console themselves with the knowledge that a storm of more than ordinary soverity swept the Atlantic sesboard . on Saturday, and an unusually high tide visited Halifax, but there was nothing like the great devastation predicted. -There is an institution in Boston called the Woman's Educational and Industrial Union. one of the objects of which is to compel the payment of money due to workwomen, which has been unjustly withheld. It does not reflect much credit noon the merchants of Boston if a society has to be operated to force them to pay to their female employes the small sums which they earn. -- Terrible distress is reported from Swinford County Mayo, Ireland, where more than thirty persons suffering from famine fever are in the work house, many others preferring death to entering the hated parochial institution. Birne is still held at Paris, on a charge of complicity in the attempted murders of Juror Field and. Judge Lawson, the Phoenix Park charge having been withdrawn. He affirms his complete innocence of the charges. Egan is said to have escaped to Spain with the Land League securities.

THE CHRISTIAN GUARDIAN.

of Examinations, and a Reminiscence of Sir Walter Scott, Chambers' ; with the conclusion of "A Singular Case," and instalments of " For Himself Alone." and "No New Thing." and the usual amount of poetry. 22.00

A new church was opened at Smithfield on Feb. 25th. A full account will appear next week.

EVERIS FUND. -D. J. (Montreal) \$5, per John Carroll, almoner. VOTES OF THE QUARTERLY BOARDS, AS FAR AS REPORTED, ON THE BASIS OF UNION.

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THE REV. DR. STEPHENSON-CHILDREN'S HOME.

lines to say,

1. A party of boys from the Children's Home in England, (under the patronage of the Wesleyan Methodist Church) will arrive at the Children's Home, Hamilton, in the early part of May, and will be available for immediate distribution to farmers and others wishing their services.

2. Already 413 young emigrants [have been placed by us in various parts of Canada; and all of these, except only all of these, except only a very small per cent-age, are living honest and creditable lives.

3. Advertisements have appeared respecting a party of boys about to come out from Dr. Bar nardo's home. We wish them all good; but it is well that it should be know that the two institutions are in no way connected, and that the coming of these lads will not interfere with

the arrival of our parties as usual. • 4. Applications for the services of our boys and girls should be sent without delay to Rev. Evans, the Children's Home, Hamilton.

5. Permit me this opportunity of explaining to many friends in different parts of the Dominion. that being now on my way home from a vist to Australia and South Africa, I am greatly hur-ried, and having less than a week here, I am quite unable to visit very many whom I should have been most glad to see.

T. BOWMAN STEPHENBON.

TO ALL CIRCUIT SUPERINTENDENTS IN THE LONDON CONFERENCE.

When the Church of England in the City of Toronto devoted a week to Temperance Meetings, and organized societies in connection with their various Churches, I was impressed with the importance of such united action and felt that if the Methodist Church of Canada would only adopt similar concerted action a mighty impulse would be given to the whole movement. I see that the Toronto Conference Temperauce Secretary is taking hold of the idea and has jesued the following circular, asking me to co-operate on

the part of the London Conference ;--"Your opinion is requested as to the advisabil-ity and practicability of holding a Temperance Meeting at every appointment in our Confer-ence. Addresses to be arranged for by the

TOBONTO, Berkeley Street Church .- The fact of the nonularity of the lectures of Rev. Hugh Johnston, B.D., of the Metropolitan Church, was well demonstrated by the large and attentive audience which gathered in Berkeley Street Church on Tuesday, the 6th inst., to enjoy his finely illustrated lecture on the subject,-Rambles in Europe and the East." There were about 150 views of various scenes in Great Britain, France, Italy, Egypt, and the Holy Land, and the interest was sustained throughout the evening. The lecture was given under the auspices of the Young People's, Association, and Mr. E. Coatsworth, jun., the President, oo

cupied the chair. TOBONTO, WoodGreen Church .--- The anniversary entertainment of the Sunday-school of the Wood-Green Church was held Monday evening, 5th inst., the pastor, Rev. W. S. Blackstock, occupying the chair. The annual report, which was read by the Secretary immediately after the opening devotional exercises, showed an encouraging and progressive state of affairs. Readings, recitations, and singing comprised the programme of the evening, and, although many were of a very attractive nature, the Kinder garten songs, rendered by some twenty of the scholars, under the direction of Mr. Phillips and Miss Sheard, far eclipsed them all. That they were thoroughly appreciated by the audience the long applause and many encores showed. Quite a pleasant variation in the programme consisted in a double presentation : to Mr. E. Jenkinson, Superintendent, on behalf of the Sunday-school teachers, of a handsome family Bible, and to Mr. H. Worthing, Organist, on behalf of the Sunday-school children, of an elegant little silver-plated lever clock. Both presentations were made in a neat little speech by Mr. John Graham, and were fittingly acknowledged by the respective recipients.

UXBRIDGE .--- Rev. Dr. Cochran, of Toronto, delivered his very eloquent and instructive lecture on "The Sunrise Kingdom," before a very large and highly interested audience, on the 20th ult. Though the night was very stormy we had the church well filled-between 600 and 700 people: The proceeds of the lecture are for the Woman's Missionary Society, which has a thoroughly live branch here, that meets once a month in the parsonage. We shall be glad to have the privilege, on some future occasion, of listening for two hours more to the eloquent lecturer's story of Japan and our missions. As he had gone before the vote of thanks, allow me. Mr. Editor, through you to tender to the good Doctor a hearty vote of thanks for his able and effective services, which was carried by the congregation standing up.-Con.

ALLISTON .- Rev. J. W. Anuis writes :- We are in the midst of a glorious revival here. For months we have been rejoicing in the continual outpouring of the Spirit, and the Lord has be in adding to us week by week "those that were being saved." Not quite two weeks ago we comwork with the zeal and singleness of heart char. acteristic of the early disciples. They seem all at work, and always at work ; and wonderfully the Rev. Wm. Scott as partizan, as untrue to United Presbyterians 220.

MONTREAL CONFERENCE.

WATERLOO .- Rev. A. Pareat writes : On the 18th of last month we had our Missionary Sermon preached by Bro. Robidanx, which was well appreciated by the people; and on Monday, the 19th, our Missionary Meeting took place, and the congregation was very large. The collections were very good indeed.

MONTREAL, Douglas Church .- At the recent Missionary Meeting of this Church the following resolution was carried: Moved by Mr. Chas: Morton, seconded by Mr. Geo. Young, Whereas the Rev. Wm. Scott, Chairman of the French and Indian District, has recently presented a report to the Government of Canada, which am. bodies an utter surrend r of the interests of the Indians of Oka, and has assumed to decide on

questions which have engaged the careful attention of legal gentlemen, and has reflected on honorable and able men w o have given years of study to the question, and who hold the conviction that on every point of equity and honor the Indians have a right to the lands at Oka, menced special services. The Church went to which they have held for more than four generations : Be it Resolved,-That this meet n records its solemn protest against the Report of

orm had been attenuated by old age and dis ease, but his weak bodily presence inclosed till the last a tremendous amount of vital energy. Few men in public life have led a more intensely active existence.

The Presidents for the current year of the Wesleyan Conference, the Congregational Union, and the Baptist Union being total abstainers. the National Temperance League have convened a meeting to be addressed by the three Presidents at the Metropolitan Tabernscle on the 20th inst., when the Dean of Cauterbury and the venerable President of the League (who is a prominent member of the Society of Friend-) will also take part in the proceedings; the object of the demonstration being "to direct attention to the progress of Temperance in English Christian Churches of all denominations."

OTHER CHURHES.

NEARLY \$107,000,000 were given for benevolent and religious purposes by the different denomintions of this country during the past year. A REVIVAL in progress in the Wesleyan Univerity, Delaware, Ohio, has resulted in the converion of nearly one-fourth of the students.

THE Baptist Home Mission Society is putting forth every effort to make up a deficit of \$20,000 in its receipts during the next two months.

It is stated that some members of the Method ist Conference in India, and delegates to the Decennial Conference at Calcutta, travelled as much as 2,098 miles to attend their appointments.

THE Synod of the Presbyterian Church of England is about to start a Church Building and Debt Extinction Fund, and propose by means o it to raise \$1,000,000 during the pext five yea:s Of this sum, \$100,000 will be employed to aid in the erection of new churches in important positions by grants of \$3,750 each.

ME. R. W. DALE, of Birmingham, gives it as the result of eight years' experience, that fully seventy per cent. of the converts of Moody and Sankey continue to stand firm in their new faith. That is enough to answer all the encers of the skeptic and scoffer. The number of free and open churches in

London have increased from 651 to 9C3 from 1871. The weekly offering has been adopted by 451 churches during the same period, in all 507 churches which now collect the offering weekly. THE Ladies' Home Mission (Society, of the Broadway Tabernacle, in addition to its other good works, supports a lady missionary at Herpoot, Turkey. The contributions last year amounted to \$52,191, a portion of this being raised for Bethany Church, and \$2,000 toward the debt of Paritsh Church, Brooklyn.

The temperance movement is making gigantic strides in the Church of England. In twenty dioceses there are over 220,000 in the tempe ance associations connected with the Church with upwards of 3,000 abstaining clergy, includ ing five bishops and seven of the Queen's chap lains. The Wesleyan Methodists have 800 abstaining ministers, the Congregationalists 720, the Baptists 590, the Established Church of the Baptists 530, the Established Church of Scotland, 200, the Free Church 500, and the United Freebyterians 220.

ompany of the Mounted Police hold the fort here under the command of Sergeant Percy.

"The town boasts of four general stores, three hotels, and several boarding houses. The popuation is composed of 200 men, a dozen children, and about twenty ladies. And yet with all its importance, Broadview has been all but neglected so far as religious service is concerned. On Sabbath last, however, the Rev. Mr. Bridgman, of Brandon, visited the town, and preached to large and attentive congregations. Mesers. Robertson & Bryce, the genial proprietors of the largest and best equipped hotel in the town, kindly gave their commodious dining hall to hold the services in, and even it was found too small. In the congregation many really excellent singers were found, who, by their hearty help, added much to the interest of the meetings. A strong effort is being made by the Methodist missionaries of Brandon to supply Broadview at least once in two weeks."

ERRATA.

In the London Conference Missionary Report, Stratford District, Mitchell Circuit, J. H. Hall, \$2), should be J. H. Flagg, \$20.

In the Montreal Conference Report, Pembroke District, Renfrew Circuit, Juvenile Offeringe, Renfrew, John Allan, \$2.05, should read John Allan, \$5.05.

JUVENILE MISSIONARY PRESENTS." We regret exceedingly that delay has cocurred in the issue of the presents for the Juvenile Collectors : five of the six books have been ready for some considerable time, the other has been delayed in a provoking manner, for which nobody seems to be to blame. We are in hope of having it completed in a few days, when distribution will be at once commenced to the few circuits whose requisitions have been received.

CASH RECEIPTS-ORDINARY FUND. Almonie, Odeiltown, per Rev. M. Taylor Sparta, per Chairman Scintown, per Chairman Port Stanley, per Chairman Ringston District. Toronto, Metropolitan, per M. Rebins, Esq...... Uxbridge, per Hev J. A. McClung Picton, per Chairman Picton, per Chairman Sharon and Queensville, per Rev. F. C. Keam Vellington District, per Conf. Treasures Burhngton, Hamilton, Simcos St. Bartouville, Charing Cross, Wyoming, Petrolia, Woodstock, Strathallan Princeton, 1.... Paris, Furfield, Caistorville. Lynden, D. J., Montreal, for French Missions

PORT SIMPSON STEAM YACHT.

CROSBY GIRLS' HOME.

Friend, Trowbridge, per Dr. Withrow \$20.00

McDOUGALL ORPHANAGE.

\$31.0 10.9 (

-There was a big demonstration in connection with the Salvation Army last week at Kingston n connection with the farewell of Lient. Max. well, late of London, for Montreal, via Brookyn. Captain Wass, of Toronto, arrived here last night, and accompanied by Lieut. Maxwel and Private Brown lefs for the American headquarters of the army. The Salvationists have really captured Kingston. Their barracks will soon be filled with converts, and prayer meetings are held in every block.

-The English Government has addressed a remonstrance to the Swiss Republic for the shameful manner in which Miss Booth and her secretary, two ladies belonging to the Salvation Army, were treated. History repeats itself in small things as well as great. When the Reformers were being persecuted in Switzerland. during the reign of Elizabeth, the Virgin Queen sent a haughty mandate to the Swiss, commanding them to let the Reformers abide in . peace under threats of her: displeasure and the presence of an army of English yeomen. The message was respected. It will be interesting to see whether the present remonstrance, un. backed by threats, will have the same effect.

-A steamer reports only a few spots of ground visible between Helena and Memphis. Scores of the best farms are ruined and abandoned. In many places the cattle are standing in water overflowing the platforms. Almost every ginhouse is filled with colored people. At Harbut's Landing eighteen negroes were in boats moored to a tree on the flooded bank, waiting for the steamboat to take them away. Not a foot of dry land was seen in forty miles." Skiff loads of colored people and household goods were seen at various points seeking for ground. At Ster. ling the colored people, horses, and cattle wereindiscriminately huddled in the upper storey of the only store there. Most of the fences and houses along the bank are still intact. At Star Landing dwellings are full of negroes. The prospects of a big rise are slow here. The bridge and trestle over the Cassadoes, on the Iron Mountain Road, is afloat. This will out Helena from railroad communication.

, HILD, I WILL TAKE THY HAND.

The way is dark, my child i but leads to light. I would not always have thee walk by sight ; My dealings now thou canst not understand. I meant it so : but I will take thy hand. And through the gloom Lead safely home My child.

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The day goes fast, my child, but is the night Darker to me than day? . In me is light ; Keep close to me, and every spectral band Of fears shall venish. I will take thy hand, And through the night Lead up to light My child.

The way is long, my child, but it shall be Not one step longer than is best for thee, And thou shalt know at last, when thou shalt stand Safe at the goal, how I did take thy hand, And quick and straight Lead to heaven's gate er er verster in My child.

" The path is rough, my child, but oh ! how sweet Will be the rest for weary pilgrims meet, When thop shalt reach the borders of that land To which I lead thee, as I take thy hand. And safe and blest With me shall rest in a My child.

The throng is great, my child, but at thy side Thy Father walks ; then be not terrified, " For I am with thee, will thy fees command To let thee freely pass ; will take thy hand. And through the throng Lead safe along My child.

The cross is heavy, child ; yet there is One Who bore a heavier for thee. My Son, My well beloved, for Him, bear thine : and stand With him at last ; and from thy Father's hand. Thy cross laid down,

Receive thy crown, My child.

SERMON BY REV. T. DEWITT TALMAGE. DELIVERED IN THE BROOKLYN TABERNACLE.

-Observer.

ANANIAS AND SAPPHIRA.

"A certain man named Anamias, with Sapphira, his wite, sold a possession; and the young men came in, and Hound her dead, and carrying her forth, buried her by her husband."-Acts, v., 1, 10.

A well matched pair, alke in ambition and in falsehood, Ananias and Sapphira. They wanted a reputation for great beneficence, and they sold all their property, pretending to put the entire proceeds in the charity fund while they put much of it in their own pocket. There was no necessity that they give all their property away, but they wanted the reputation of so doing. Ananias first lied about it and dropped down dead. Then Sapphira lied about it and she dropped down dead. The two fatalities a warning to all ages of the danger of sacrificing the truth. There are thousands of ways of telling a'lie. A man's whole life may be a falsehood and yet never with his lips may he falsify once. There is a falsehood by look, by manner, as well as by lip. There are persons who are guilty of dishonesty of speech and then afterward say "may be," call it a white lie, when no lie is that color. The whitest lie over told was as black as perdition. There are those so given to dishonesty f speech that they do not know when they are lying. With some it is an acquired sin, and with others it is a natural infimity. There are those whom you will recognize as born liars. Their whole life from cradle to grave is filled up with vice of speech. Misrepresentation and prevarication are as natural to them as the inf ntile diseases, and are a sort of moral croup or spiritual scarlatina. Then there are these who in after life have the opportunities of developing this evil, and they go from deception to deception, and from class to class, until they on the merchant's yardstick, and sometimes at work t in the doors of churches. They are called by work.

and they

is just as honest and just as Christian to be affluent as it is to be poor. In many a house there is a blessing on every pictured wall and on every scroll, and on every traceried window, and the joy that flashes in the lights, and that showers in the music, and that dances in the quick feet of the children pattering through the hall has in it the favor of God and the approval of man. And there are thousands and tens of thousands of merchants who, from the first day they sold a yard of cloth or a firkin of butter, have maintained their integrity. They were born honest, they will live honest, and they will die honest. But you and I know that there are those in conmercial life who are guilty of great dishonesties of speech. A merchant says : "I am selling these goods at less than cost." "I am setting these goods at less than cost." Is he getting for these goods a price inferior to that which he paid for them? Theu he has spoken the truth. Is he getting more?... Then he lies. A merchant says: "I paid \$25 for this article." Is that the price he paid for it ? All right. But suppose he paid for it \$23 instead of \$25 ? Then he lies. But there are just as trange is hear on the counter as there are many falsehoods before the counter as there are behind the counter. A customer comes in and asks: "How much is this article?" "It is asks: "How much is this article?" "It is five dollars." "I can get that for four some-where else." Can be get it for four somewhere else, or did he say that just for the purpose of getting it cheap by depreciating the value of the goods? If so, he lied. There are just as many falsehoods before the counter as there are behind the counter as there are behind the counter. A man unrolls upon the counter a bill of handwrchiefs. The cus-tomer, says: "Are these all silk?" "Yes." "No cotton in them?" "No cotton in them." Are those handkerchiefs all silk? Then the merchant told the truth. Is there any cotton in them? Then he lied. Moreover, he defrands himself, for this customer coming in from Hempstead, or Yonkers, or Newark, will, after awhile, find out that he has been defrauded, and the next time he comes to town and goes shopping he will look up at that sign and say : "No, I won't go there; that's the place where I got those handkerchiefs." First, the mer-chant insulted God; and secondly, he picked his own pocket. Who would take the responsi-bility of saying how many falsehoods were yesterday told by hardware men, and clothiers, and lumbermen, and tobaccomists, and jewel-lers, and importers, and shippers, and dealers

in furniture, and dealers in coal, and dealers in groceries? Lies about buckles, about saddles, about harness, about shoes, about hats, about coats, about shovels, about tongs, about forks, about chairs, about sofas, about horses, about lands, about everything. I arraign commer-sial falsehood as one of the crying sins of our time.

I pass on to speak of mechanical falsehoods. Among the artisans are those upon whom we

are dependent for the houses in which we live. the garments we wear, the cars in which we ride. The vast majority of them are, so far as I know them, men who speak the truth, and they are upright, and many of them are foremost in great philanthropies, and in churches; but that they all do not belong to that class every one knows. In times when there is a great demand for labor, it is not so easy for such men to keep their obligations, because they may miscalculate in regard to the weather, or they may not be able to get the help they anticipated in their enterprise. I am speaking now of those who promise to do that which they know they will not be able to do ... They say they will come on Monday; they do not come until Wednesday. They say they will come Wednesday; they do not come until Saturday. They say they will have the job done in ten days; they do not get it done before thirty. And then when a man becomes irri-tated and will not stand it any longer, then they go and work for him a day or two and keep the job along; and then some one else gets irri-tated and outraged, and they go and work for that man and get him pacified, and then they go some where else. I believe they call that "nursing the job !" Ah, my "friends, how much dishonor such men would save their much dishonor such men would save men-souls if they would promise to do only what they know they can do! "Oh!" they say, "its of no importance; everybody expects to be deceived and disappointed." There is a be deceived and disappointed." There is a voice of thunder sounding among the saws and are regularly graduated liars. At times the air in the hammers and the shears, saying : "All liars, our cities is filled with falsehood, and lies clus-shall have their place in the lake that burns tering around the mechanic's, hammer, blossom | with fire and brimstone." So in all styles of work there are those who are not worthy of their to sneek of social lies. You hardly know what of society is insincere. to believe. They send their regards ; you do not exactly know whether it is an expression of the heart or an external civility. They ask you to come to their house ; you hardly know They ask whether they really want you to come. We are all accustomed to take a discount off of what. we hear. "Not at home" too often means too we near. Not at home too often incans too lazy to dress. I was reading this morning of a lady who said she had told her last fashionable lie. There was a knock at her door and she teat word down, "Not at home." That night her husband said to her: "Mrs. So-and-so is " Is it possible?" she said. "Yes, and she died in great anguish of mind; she wanted to see you so very much ; she had something very important to disclose to you in her last hour, and she sent three times to-day, but found you absent every time." Then this woman be-thought herself that she had had a bargain with her neighbor that when the long protracted sickness was about to come to an end, she would appear at her bedside and take the secret that was to be disclosed, and she had said "she was "not at home." Social life is struck, through with insincerity. They apologize for the fact that the furnace is out; they have not had any fire in it all winter. They apologize for the fare on their table; they never live any better. They decry their most luxuriant entertainment to win a shower of approval from you. They point at a picture on the wall as a work of one of the old masters. They say it is an heirloom in the family. It hung on the wall of a castle. A duke gave it to their grandfather ! People that will lie about nothing else will lie about a picture. On small income we want the world to believe we are affluent, and society to day is struck through with oheat and counterfeit and sham. How few people are natural? Frigidity sails around, iceberg grinding against iceberg. You must not langh outright; that is vulgar. You must smile. You must not dash quickly across the room ; that is vulger. ... You must glide. Society is a round of bows and grins and grimaces and simperings and namby-pambyisms, a whole world of which is not worth one good honest round of laughter. From such a hollow scene the tortured guest retires at the close of the evening, assuring the host that he has enjoyed himself. Society has become so contorted and deformed in this respect that a mountain cabin, where the rustic gather at a quilting or an apple paring has in it more good oheer than all the freecoed icehouses and rerigerators of the metropolis. I pass on to speak of ecclesiastical lies, those which are told for the advancement or retarding of a Church or sect. It is hardly worth you while to ask an extreme Calvinist what an Armenian believes. He will tell you an 'Armenian believes that man can save himself. An Armenian believes no such thing. It is hardly worth your while to ask an extreme Armenian what a Calvinist believes. He will tell you a Calvinist believes that God made some men just to damn them. A Calvinist believes no such thing. It is hardly worth your while to ask a Pedo Baptist what a Baptist believes. He will tell you a Baptist believes that immersion is necessary for salvation. A Baptist does not believe any such thing. It is hardly worth your while to ask a man who very much hates Presbyterians what a Presbyterian believes. He will tell you that a Presbyterian believes that there are infants in hell a span long, and that very phraseclogy has come down from genera-tion to generation in the Christian Church, There never was a Presbyterian who believed that. "O!" you say, "I heard some Presbyte-rian minister twenty years ago say so." You did not. There never was a man who believed tuat; there never will be a man who will believe that. And yet from boyhood I have heard that particular slander against a Christian Church going down through com-munity." Then how often it is that there are misrepresentations on the part of individual churches in regard to other churches-especially if a church comes to a great prosperity. As long as a church is in poverty, and the sing-ing is poor and all the surroundings are de.

THE CHRISTIAN GUARDIAN.

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crepit, and the congregation are so hardly be- was there not a corresponding shrinkage in the | Conference alone; that the work of God has stead in life that their pastor goes with elbows out, then there will always be Christian people in churches who say, "What a pity, what a pity 1". But let the day of prosperity come to a Christian church, and let the music be trium." was there not a corresponding shrinkage in the shows income? We shall see. The year 1874-5 was the last in which the incomes from the two sec-tions were kept separate. For that year the in-come of the Missionary Society from the Wes-leyan Methodist section of the London Conferphant, and let there be vast assemblies, and then there will be even ministers of the Gospel critical and denunciatory and full of misrepresentation and falsification, giving the impres sion to the outside world that they do not like the corn because it is not ground in their mill. Let us in all departments of life stand back from deception. "O!" says some one, "the from deception. "O !" says some one, "the deception that I practise is so small it don't amount to anything.": Ah, my friends, it does amount to a great deal. "Oh !" you say, "when I decieve it is only about a case of needles, or a box of buttons, or a row of pins." But the article may be so small you can put it in your vest pocket, but the sin is as big as the Pyramids, and the echo of your dishonor will reverberate through the mountains of eternity. There is no such thing as a small sin. They are all vast and stupendous, because they will all have to come under inspection in the day of judgment. You may bast yourself of having made a fine bargain, a sharp bargain. You may carry out what the Bible says in regard to that carry out what the Bible says in regard to that man who went in to make a purchase and de preciated the value of the goods, and then, after he had got, away, boasted of the splendid bargain he had made. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." It may seem to the world a sharp bargain, but the recording angel wrote down in the ponderous tomes of elernity. "Mr. So and so, doing business on eternity, "Mr. So and so, doing business on Fulton Street, or Atlantic Street, or Broadway, or Chestnut Street, or State Street," or Mrs. So and so, Keeping house on the Heights, or on the Hill, or on Beacon Street, or on Rittenhouse Square, told one lie." May God extirpate from society all the ecclesiastical lies, and all the social lies, and all the commercial lies, and all the agricultural lies, and make every man to speak the truth of his neighbor. My friends, let us make our life correspond to what we are. Let us banish all deception from our behavior. Let us remember that the time comes when God will demonstrate before_an comes when God will demonstrate before an assembled universe just what we are. The secret will come cut. We may hide it while we live, but we cannot hide it when we die. To many life is a masquarade ball. As at such entertainment gentlemen and ladies appear in garb of kings or queens, or mountain bandits, and of kings or queens, or mountain bandits. or clowns, and then at the close of the dance put off their disguise; so many, all through life, gemmed hand clasps gemmed hand, and danc-ing feet respond to dancing feet, and the gleaming brow bends to gleaming brow, and the mas-querade ball goes on. But, after a while, the languor comes to the feet and blurs the sight. Lights lower. Floor hollow with sepulchral echo. Music saddens into a wail. Lights lower. Now the maquerade is hardly seen. The fragrance is exchanged for the sickening odor of garlands that have lain a long while in the damp of sepulchres. Lights lower. Mists fill the room. The searf drops from the shoul-der of beauty, a shroud. Lights lower. Torn leaves and withered garlands now hardly cover up the ulcered feet. Stench of lamp-wicks al-most quenched. Choking dampness. Chilli-ness. Feet still. Hands folded. Eyes shut. Voices hushed. Lights out !

The Sermons of Rev. Dr. Talmage are published in pamphlet form by George A. Sparks, 48 Bible House, New York. A number containing 25 sermons is issued every three months. Price, 30 cents ; 81 per annum.

Correspondence.

THOSE FACTS AND FIGURES-AN-OTHER REPLY TO BRO, KETFLE-WELL.

MR. EDITOR,-As Bro. Kettleweil in returning to this subject has questioned some of my for-mer statements will you allow me a brief reply. "He says that the circuits to which I referred as having been transferred to the Brantford D.t-trict, "did not pay salaries of from \$800 to \$900." I have before me the reports from these circuits, as read at the first Brantford District Meeting after their connection with that district. One of them reports having paid \$890, including it was upon these reports I made my statement. I felt justified in assuming that they had paid from \$800 to \$900 the previous year. But what ever difference there may be between the figures given by me and those reported to the Hamil-ton District will not invalidate my argument, that the reduced average salaries was the result of the rearrangement of the Districts. But if he salaries on those circuits were so much less the previous yearly, as Bro. Kettlewell seems to intimate, what becomes of his assertion that the ffect of Union was to reduce the salaries? Bro. Kettlewell's statement that the "four weaker circuits were New Connexion circuits,' is not correct. These circuits, in nearly every case, were composed of appointments from both sectiona, in some instances the New Connexion element predominating and in others the Wes-leyan Methodist. Bro. Kettlewell again goes into the question of "averages" and speaks of the "diminution" in the salariss of Wesleyan Methodist brethren. The good brother is evidently a little mixed. lowever, as there were seven New Connexion charges within the bounds of the Hamilton District instead of four, all of which were incorporated with the work on that district. But why does the brother takes this round about way of answering my challenge? My assertion that "the circuits formerly on the district were not affected adversely, nor did any brother receive one cent less of salary because of Union" is so direct as to admit of a direct answer. It would be an easy matter to name the circuit that paid the "diminished" salary. Will the brother kindly depart from his declared purpose and answer this question, giving the particulars : Did any Wesleyan Methodist brother in Hamilton District receive a smaller salary in the year 1875-6 than he had received the previous year, and was the diminution the result of Union? Bro. Kettlewell is again inaccurate when he says that only forty New Connexion circuits were included in the London Conference, and that the number was only ten more than were included in the Toronto Conference. The entire number of circuits in the late New Connexion was seventy six ; of this number forty-two were included in the London Conference, twenty-four in the Torouto Conference, and ten in the Mon; treal Conference. As the great preponderance of the New Connexion work was included in the London Conference, it becomes a legitimate subject of inquiry, more especially as so large a proportion of these circuits were receiving grants from the mission fund, what effect had he Union on the funds of the Missionary Society of the united Church. . Of course that member of the Union Committee who claimed that the prosperity and precedency of the London Conference was in any degree attributable to the late Union, was simply uttering an "aburdity !" No one of mature judgment would dream of making such a statement ! Nevertheless, as the inquiry has been raised, it may not be out of place to examine the question, in view of the present Union discussion, so that if possible we may obtain some light on it. The year 1873-4 is the last in which we have the separate appropriations to the New Con-nexion work indicated, and for that year the amount appropriated to the circuits included in the London Conference was \$4,441.83; and for the same year the amount appropriated to the Wesleyan Methodist Districts included in the London Conference was \$21,626.03. The total amount of missionary money expended by both sections of the Church within the bounds of the London Conference was, therefore, \$26,067.86. The year 1875-6 was the first in which there was an amalgamation of interests. The Mission ary appropriation to the London Conference for hat year was \$21,314.20; an amount less than that appropriated to the former Wesleyan Methodist section by \$311.83, and less than that appropriated to both sections during the former year by \$4,753.63; that is, the amount of mission-

leyan Methodist section of the London Confer-ence was \$34,500.92, and from the New Connexion section \$3,563.44, so that the next of from both together was \$38,154.36. Now turn-ing to the report for the next year, 1875-6, we find that the income from the London Confer-ence was \$37,862.64, showing that the skrinkage was only \$291.72. Deducting this amount from the saving in expenditure, the actual saving of missionary money was \$4,461.91. But it may be asked, Was not this saving realized by reducing the appropriations to the missionaries? Taking the Indian Missions as the most likely to guide us in this enquiry, we find that the appropriations, instead of being reduced, were increased from \$500 to \$540. So that, judging from this standard, it is more than probable that there was an increase in all appropriations

according to the necessities of each case. Again, if we take the years 1873 4 and 1881.2, we find that the amount of Missionary money expended doring the latter was \$13,055.85, as compared with \$26,067.86 expended during the former by both sections of the Church, being a saving, after eight years of Union, of \$13,011.98 a year, a reduction of nearly fifty per cent. in the expenditure in eight years, while during the same time the income has increased from \$38, 154.36 in 1874-5, to \$42,798.33, in 1881-2.

Again, we may look at this question from another point of view. By eliminating altogether from our calculation the Indian and German Missions, it will be seen that the expenditure on purely Domestic Missions was for both sections n 1873.4 \$16,629.19, while in 1881.2 it was only 57,692.94, a reduction in expenditure in eight ears of nearly fifty four per cent. There is yet another way of looking at this

question, by taking certain sections of the work and accertaining how the Mission Fund was affected by ama gamating the interests in these sections. In that portion of the work now in-cluded in the Simcos District, there was expended in the year 1873.4 by the Wesleyan Methodist section of the Church, \$1,300, and by the New Connexion section \$503.95, making a total expenditure of missionary money by ooth of \$1,803.95; while in the year 1875 6 after the amalgamation of interest the expenditure was reduced to \$781.20, showing a saving of over \$1,000, and in 1881-2 there is not a domestic mission on the district !

Again, in looking over the list of missions now in the London Conference I find that there were only five in the year 1881 2 on the ground formerly occupied by the New Connexion, and the total amount appropriated to these was 887.

But it may be asked, was there not an amount of nearly \$5,000, in excess of the income from that section of church, paid in sup-port of the New Connexion missions, in 1874 75? answer yes, and for these causes : In the first place, there was as yet no amalgamation of the interests of the two sections of the Church, so that there was no saving to the funds from that direction. In the second place, when the grants were made for that year by. the New Connexion section of the Church, it was supposed that the English-grant would still be available. The English New Connexion Conference, however, refused to continue their grant for that year, so that a very large reduction in the appropriations made seemed inevitable. Under these circumstances, the first General Conference very generously decided by resolu-tion that the responsibility of these appropria-tions be assumed by the Missionary Society of the United Church. I am quite sure, however, that every unprejudiced person will see, from the facts presented above, that the Missionary Society has been reimbursed many times over in the saving of funds during subsequent years, for the expenditure incurred during that year. Bro. Kettlewell says that I have disoredited

figures in regard to the Superannuation Fund, and refers to the minutes to show that he was correct in saying that there was an increase of forty in the number of claimants in two years.

If he will take the trouble to read my former docd, he will find the figures as given by me exactly the same as he has himself given, ex. ness that the increase for five years was forty. Letter from MISS CARTMELL to the President and two. My purpose was to show that the claims Board of the Womans' Missionary Society. of superannuates had not been reduced as a consequence of Union, taking the average of several years for the purpose of comparison, which I submit is the only fair way of making a comparison. Had I chosen to take excep-tional years, as Brother Kettlewell has done in selecting the year 1878-74, I might have shown aid a ready expression. Though I have nothing of moment to relate, I write because I feel that results even more startling than he has done the Society which has conferred upon me the honor of being their first missionary has By comparing, for instance, the year 1871-2 with the year 1875-6, I might have shown that a right to know what motives prompted me so unhesitatingly to place myself in their in the former the average payments to claim-ants was \$163, as compared with \$204 in the hands. I will not attempt particulars-they latter; but as my purpose was to give a fair statement I took average years. I have said that the year 1873.4 was an ex-ceptional one, and for the following reasons :-Iu the first place, there was a reduction in the number of claimants. In the second place, there was an increase in the ordinary income of the fund of nearly \$2,000. In the third place, months before your Committee waited upon me (the 6th of last Dec.), I had had the question of the grant from the Missionary Fund was in-creased by about \$1,500; and lastly, not only was the fall amount of ordinary income paid to the claimants for that year, but the amount heavily upon my heart, and I felt myself forced to answer it in secret to God before I would be was overdrawn to the extent of \$500, which was carried over as a balance against the fol-lowing year. Had the rule obtained then which Every objection, and every sense of want of was adopted at the first General Conference. faced by me as I knelt before the Searcher of that five per cent. of the ordinary income should be carried to the investment fund, and the balhearts in private. Each one, by one, was met and set aside by him whose " word is quick and powerful," and I kneeled down to answer " go," ance alone be available for distribution each year, there would have been but a very slight or " not go," in obedience to the divine com-

been consolidated and strengthened, when otherwise it must have remained weak because divided ; that envying and strife has given place to harmony and united endcavor amongst God's people ; and, last but not least, the laity of the Church have been given a place in her highest councils, and, in harmony with their ministerial brethren, allowed to share in legislating for the welfare of the Church.

And while it would be extremely "absurd" to claim that all the prosperity of the Church bas been the result of Uniou, it would be equally " absurd " to claim that Union has in no degree

"HELP THE BLOODS."

Silence may be more musical and eloquent than words, yet speak we must, for duty demands it... Perseverence is the genus of the missionary, and trial the chool in which he is taught. Records of toil may incite to labor, and souls converted may be the result. Diffi-culties have beset us in our Indian work, still we rejoice in the small amount of success obtained. There is an excellent opening for a missionary for the white work here, and abundance of toil would be his lot. Let a, man be sent, that we may be permitted to devote all our time to the Blood Indians. Desirous of being economical, and doing our work faithfully, we purchased a waggon and harness, but the man we

made the bargain with sold it to another party because a few dollars could be made by breaking his word. ... However, another was secured, and work commenced in the best of spirits. Men were hard to get, so we rode 25 miles to obtain a man. We secured one, and returned the following day when the thermometer registered 32 ° below zero. Judge of our surprise when we were informed, just as we were ready to start for the Reserve, that he could not go because of a previous engagement which he thought annulled, but was now compelled to keep., Four men were hired before we could get one to leave his billiards to engage in honest tout. We are bosy at work on our buildings, but we are much in need of financial help. There are over 3,000 Bloods, and we are burdened, with four white appointments, when the Indian work alone is so important and is sufficient for one missionary and two teachers. Some friends have kindly helped us, but we still need between one and two thousand dollars to do the work demanded by this mission. There are two buildings.

erected and two more being built, Lut we cannot do much without help. There are two schools, one ohurch, teacher's house and outbuildings, missionary's house and outbuildings, with feno-ing and ploughing to be done. Much of this will be done by ourselves, but the enormous prices paid for material is injurious to our interests. Need we assure you that it will be a paying investment in many ways. The Indian children must be taught, religious instruction must be for the Indians, and a place must be erected for them to meet in. Only last week we entered a chief's house and found a woman with a finger cut off because her child had died a few days ago. The people are willing to learn and we cannot leave thom. This work is the Lord's, and it must be sustained by his people. We need a bell and church and school furnishings, but above all we require money to help us in erecting buildings. The sound of the medicine man's drum is still heard in the camp, the mothers and daughters are still the burden bear. ers of the tribe, the heathenish customs prevail in part, and the dying Blood stands on the border land gazing faintly at the Cross. Let us be free for missionary toil, and help us out of your abundance. Help us quickly for we are in need. Yours in Jesus, J. McLEAN.

Ryersonia Mission, Fort Macleod, Rocky Mountains, January 29th, 1883.

WOMANS' MISSIONARY SOCIETY.

LETTERS FROM THE FIRST MISSIONARY.

The many friends of the Womans' Missionary Society, throughout the Connexion, will be glad to hear tidings from the first Missionary of the So-ciety; and when they have read the following let.

whether or not I was willing to go to Japan laid

called upon to give my decision to mertals.

qualification that has arisen since, had to be

against God, and their beautiful acquiescence to

At one time, when thinking that it might be

safer for me to withdraw than run the terrible

risk of being a cumberer of the ground in that

be unkind." Too wise to call me to a work his

grace will not enable me to perform, too good to

ay upon me a burden too heavy for me. . Of

ate my heart has been kept in perfect poace

through the consciousness that my very "steps" were being ordered by the Lord. He had made

and was carrying out the plan of my life. It is a perfect delight to lie passive in his hand.

As many dear friends in the warmth of their

kindness have given expression to their expec-tations, I have felt awe stricke: and then re-

lieved that I am not to aim at meeting the ex-

vill but " yield myself unto God." Oh, will you

not pray that he who saves unto the uttermost

will save me from all that will hinder his work.

remember dear Mrs. Chisholm's remark of how few words of prayer had opened the way be-

ore her, and she found hearts prepared for her

am confident that the love evinced by the kind

words and acts during those busy weeks of pre-

paration will constrain to the fervent supplica-

tion for one most unworthy, yet the recipient of so

' The

ack,my soul shall find no pleasure in him."

the will of God.

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who pray for me with his abundant blessing. I know from experience he will. The more I plead the more I realise that the love of Christ constrains me to love those for whom I inter-cede, and especially love him with whom I con-mune. "The fervent, effectual prayer of the righteous availeth much." I feel that much of my strength during the past three weeks has been given in answer to the prayers of others, and I am sure that my success in the future largely will depend upon your intercession in my behalf, and I cannot refrain from casting myself upon your sympathy and thus at length

expressing my great need. Dr. Talmage has just been in, and tells me that he secured our tickets just in time. The same rate has been refused others who have applied since. Surely "the good hand of our God has rested upon us." We will rejoice in him. The faces of many of our Society rise up before me in loving remembrance, but especially at this moment that of our beloved President. I shall never forget ber tear-filled eyes and tender words during the last four times I saw her, nor as she looked as she stood among other dear ones as the train bore me away. Let me thank you all for the bright visions that illumined the hour that would have been dark, indeed, but for them, and the light of his countenance who is to be "my sun and shield."

[Other extracts from Miss Cartmell's letters will appear next week.]

METHODIST UNION.

DEAR DR. Although far away from my be-loved Canada, and not expecting ever to be able to resume effective work in the Church of my choice, yet I feel a very deep interest in all that concerns the Church's welfare-and constantly pray for its peace and prosperity. I have been deeply interested in the discussions which have appeared in the GUARDIAN on the subject of Methodist Union, and have been much pleased with the ability, and, in the main, the Christian courtesy and candor by which they have been characterized, and I find that I am, like yourself, Mr. Editor, on both sides of this controvery -intensely anxious for Union, but equally anxious that, should it be consummated, it shoul rest upon a proper Basis. With your kind permission. I would like, also, to give my views upon some points of this subject They may seem presumptuous, but can be taken for what they are worth. It has seemed to me, that by each Church try-

ing to incorporate some peculiarity of its own system into the new organization, there is dan-

system into the new organization, there is dan-ger of forming a kind of nondescript constitution both novel and unmanageable. 1. As regards nomenolature. Why not adopt the Scriptural and ecclesiastial terms, "Bishop," "Elder," and "Pastor," instead of the secular terms, "President," "Chairman," and "Super-intendent?" There's much in a name 1

2. Elect one Bishop for the whole Church for a term of four years, and if you fear Prelacy, make him ineligible for re-election.

3. Let him preside at all the Annual Conferences, Stationing Committees, and General Conference Committees, travel at large, oversee the work, and interpret law-subject, etc.

4. Let the General Conference appoint an efficient Executive Committee to meet annually, to serve as a Court of Appeal from decisions of the Bishop, or from suspended ministers, also as a Transfer Committee (and it would save much time and expense if), elso for a General Missionary Committee. 5. Do away with Presidents of Annual Con-

ferences—the choice of these dignitarics some-times causes undignified electioneering, and their existence serves to produce local independency in the several Conferences, which tends to disintegration rather than homogeneity in the whole Church. The large and wide-spread Methodist Episcopal Church in this country has no such officers, and does not feel the need of them.

6. Let the Presiding Elders (and other representatives on the Stationing Committee) be chosen as at present in the Methodist Church ; and let some of the elders be stationed, and others itinerate, as the Conference, upon re-commendation of the Stationing Committée, may direct. 7. Abolish the Children's Fund, and let the

Contingent Fund be used for contingencies

only. 8. Raise the Superannuation Fund from investments, and by assessment, either per capita ou the membership, or upon Circuit appropri-

fiction. You might call them subterfuge or deceit, or romance, or fable, or misrepresentation or delusion : but as I know nothing to be gained by covering up a God defying sin with a lexicographer's blanket, I shall call them, in plainest vernacular, lies. They may be divided into agricultural, commercial, mechanical, social and ecclesiastical. First of all, I speak of agricultural falsehoods.

There is something in the presence of natural objects that has a tendency to make one pure. The trees never issue false stock. The wheat fields are always honest. Bye and oats never move out in the night, not paying for the place they occupy. Corn shocks never make false assignments. Mountain brooks are always ourrent. The gold of the wheat fields is never counterficit. But, while the tendency of agricultural life is to make one honest, honcety is not the characteristic of all who come to the city markets from the country districts. You hear the creaking of the dishonest farm waggon in almost every street of our great cities, a farm waggon in which there is not one honest spoke or one truthful rivet from tongue to tailboard. Again and again has domestic economy in our great cities foundered on the farmer's firkin. When New York and Brocklyn and Cincinnati and Boston sit down to weep over their sins, Westchester and Long Island counties, and all the country districts ought to sit down and weep over theirs. The tendency in all rural districts is to suppose that sins and transgressions cluster in our great cities, but citizens and merchants long ago learned that it is not safe to calculate from the character of the apples on the top of the farmer's barrel what 15 the character of the apples all the way down toward the bottom. Many of our citizens and merchants have learned that it always safe to see the farmer measure the barrel of beets. Milk cans are not always honest. There are those who in country life seem to think they have a right to overreach dealers, merchants of all styles. They grain dealers, merchants of all styles. They think it is more honorable to raise corn than to deal in corn. The producer sometimes practically says to the merchant : " You get your money easily, anyhow.". Does he get it easy i While the farmer sleeps—and he may go to sleep conscious of the fact that his corn and rye are all the time progressing and adding to his fortune or his livelihood—the merchant tries to sleep while conscious of the fact that at that moment the ship may be driving on the rock, or a wave sweeping over the hurricane deck spoil-ing his goods, or the speculators may be plotting a monetary revolution, or the burglars may be at that moment at his money safe, or the fire may have kindled on the very block where his store stands. Easy, is it? Let those who get store stands. Easy, is it? Let those who get their living in the quiet farm and barn take the place of one of our city mercants and see whether It is so easy. It is hard enough to have the hands blistered with outdoor work, but it is harder with mental anxieties to have the brain consumed. God help the merchants, (A voice - Amen I'') And do not let those who live in country life come to the conclusion that all the dishonestics belong to city life.

I pass on to consider commercial lies There are those who apologize for deviations from the right and for practical deception by saying it is commercial custom. In other words a lie by multiplication becomes a virtue. There are large fortunes gathered in which there is not one drop of the sweat of unrequited toil, and not one spark of bad temper flashes from the bronze bracket, and there is not one drop of needle woman's heart's blood on the plush ; while there are other fortunes crimeo about which it may be said that on every doorknob, and on every figure of the carpet, and on every wall there is the mark of dishonor. What if the hand wrung by toil and blistered until the wall paper, leaving its mark of blood-four fingers and a thumb? Or if in the night the man should be aroused from his slumber again and again by his own conscience, getting himself up on elbow and crying out into the darkness, "Who is there?" There are large fortunes upon which God's favor comes down, and it elbow and crying out into the darkness,

difference between even that exceptional year mand. As my heart shrank back from the trial and those that followed. that the future might disclose. it was told "He But why does the brother not accept my that loveth father or mother more than me is not worthy of me." I trembled at the thought, challenge, and furnish a comparison of the eight years preceding with the eight years succeeding and could not run the risk of proving thus unhe Union? Is it not because he knows that the worthy, but promised, by divine grace, to "count all things but loss for the excellency of the showing would be very greatly in favor of the atter period. knowledge of Christ Jesus my Lord," and since

Bro. K. has seen fit to refer to the fact that then the dearest to me upon earth have strength-ened me to stand firm, by their care not to fight at the time of Union there were certain amounts of indebtedness of the late New Connexion which were assumed by the United Church. Previous to the consummation of the Union it was supposed that a considerable amount of assets in the form of property, which would not be required by either section of the Church, could be made available for the satisfying of field that is "white already to the harvest," I was deterred by the word, "If any man draw these claims, especially as, in the case of many of these properties, large sums had been appro calm exterior and prompt acceptance of the position has revealed nothing of the conflict waged in secret. I could find rest only by faith in God, that "He is too wise to err, too good to be making d". priated, from time to time, for their relief and assistance, from the funds of the Connexion. And had this matter been arranged by the disposal or otherwise of these properties, no difficulty would have been realized in fully meeting these claims. At the first General Conference. however, it was decided to leave the disposition of the proceeds of the sale of these properties almost entirely in the hands of the local trustees and membership of the two sections of the church. The result was that only a very small proportion of the proceed was made available for the payment of these claims. And although the ministers of the late New Councaion subscribed and paid a considerable amount towards this indebtedness, there still remained a balance to be provided for by the funds of the United Church.

I am glad to see that the churches now proposing to enter Union are determined to wipe out their indebtedness before the Union is consummated. Had the New Connexion adopted the same course they would not now be subjected to the painful reminders sometimes indulged in. in regard to this matter. At the same time there is some excuse for their expectation that out of property valued at more than a quarter of a million dollars, a good deal of which would necessarily be sold as not required for the United Church, there would be a sufficient amount available for the liquidation of a debt of mission. I fancied myself in your prayer-meet-ing the 4th of Dec. (just the day before the one about \$10,000, especially as the greater part, if not all, of this indebtedness had been incurred on which I expect to sail), and listening to the prayers poured forth for your missionary. I in assisting and relieving these interests.

Notwithstanding these drawbacks. I think there is sufficient evidence to satisfy most people that the late Union has been a very great advantage to the Methodism of this land; ary money saved by the amalgamation of in-terests, as compared with the former expendi-ture, was nearly \$5,000. But it may be asked, than \$40,000 within the bounds of the Loudon

9. Let the claimants on this Fund receive the dated Chicago, Nov. 24th, 1882. If "out of the abundance of the heart the

amounts now paid by their respective Churches for four years ; after that, let all share alike. mouth speaketh," the overflowing heart should give " the pen of a ready writer," But I fear the first official letter inspires too much dread to J. B. H.

"REP AND POP."

HOW METHODIST UNION MAY BE EFFECTED WITHOUT IT.

MR. EDITOR,-On Page 252 of the Journal of the last Methodist General Conference it reade, "And should it be found that two thirds of the Quarterly Meetings, and also a majority of the Annual Conferences voting thereon, have are known to a few that I was anxions should be satisfied that I was not acting without due consideration-without having declared in favor of the plan of Union proposed prayerfully and intelligently looked the subject by the Joint Committee, the President of the all round, before taking upon myself such weighty General Conference shail convene the General responsibility. I will simply say, that for a year and eight Conference in order to give effect to the proposed Union.'

On page 220 of the same report it will be found that the aggregate of ministers in the four Eastern Conferences is 467, and that of the two Western Conferences is 725,—that the total of all the Conferences is 1,192. Suppose at the ensuing Annual Conferences 700 ministers out of the above total should vote against the proposed Basis of Union, when the yeas and nays are taken, and 492 vote for it, and it should be found (which is not impossible) that a majority of the Conferences have declared in favor of Union, what about the verdict in that case? Will that be "Rep by pop?" that sale and fair principle in representation which none can gainsay. Will that be the majority ruling the minority, or vice; versa? But supposing that at the next meeting of the Annual Conferences there should be 800 votes altogether given on the question, and that 500 out of the 800 should vote, which is not unlikely, against the proposed plan of Union, and only 300 vote for it, yet it should be found that a majority of the Conferences have declared, which I think is possible. in favor of Union.

According to the resolution of the General Conference, the President of the General Conforence will convene that body for the purpose of giving effect to the proposed plan of Union. To whom are we indebted for this remarkable piece of legislation-the friends or foes of Union, W. W. L. or both alike?

CHURCHES AND PARSONAGES.

DEAR SIR,-Considering the fact that many churches and parsonages are built every year, it is of the greatest importance to guard against the extravagent expenditure that has, in some instances, been practised in the past. In order to do this, I would suggest that we borrow from the plan that is being introduced among the Methodists of the United States and has worked well in Irish Methodism. Mr. W. H. Brearly, of Detroit, furnishes a list of new designs for churches. The one numbered three is as follows :-Size, 50 x 50, and to seat 325 people, in pectations of even my friends. But yesterday, cluding two Sunday-school rooms, which, by as the train was carrying me away from all the treasures of " home," the thought returned, and moving sliding doors, can be thrown into one main audience room, and thereby double its with it the deep conviction that though I am not capacity. It has an arrangement also for a to live to please men, I will have to render my large library; the cost is \$2,500. The plans account of my stewardship to him who will (which are numbered from one to seven, seating make a close and just calculation of what it is from 225 to 1,100) cost \$1 for examination and possible for his spirit to work through me if I only \$5 if adopted, which is much cheaper than employing an architect.

In writing to my father a year ago for a design of a parsonage, he wished me to draw attention, in the GUARDIAN, to a similar method which obtains in Ireland. The Conference is in possession of three or four different plans of parsonages, varying in cost, that all may be suited who contemplate building. In this way the most rigid economy is observed, preventing their church property from being seriously embarrassed.

In the matter of building churches, the minof the most approved style, not exceeding in cost the ability of the people, for they are aware when churches are crushed with debt they appeal much honor. As I thought, I prayed that the hearer and answerer of prayer will, according when churches are crushed with debt they appeal to his promise—"While they are yet speaking I to us, as a Connexion, for help, and in two in-will answer"—bless and fill the hearts of those 'stances, at least, we have been required to give stances, at least, we have been required to give

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large personal donations for their liquidation. age or impaired physical system could dampen It is earnestly hoped, as has been expressed in District Meetings, that we will not have a con. tinuation of these things. D. ROGENS.1: bears rearer to God. Her experience was done the system could dampen the ardent desire to meet with the people of B82. For forty-three years he was a total abstainer to God. Her experience was done to God. Her experience was

THE SUPERANNUATION FUND.

FIGURES RECONCILED.

MR. EDITOR,-Mr. Bond, in his denial of my statement that in two years there was an in crease of forty in the number of claimants on the Superannuation Fund, adduces figures from the Minutes of Conference that seem to prove his position. But, unfortunately, Mr. Bond overlooks one class of claimants, viz. :- the widows, of whom. in the years specified, there was an an increase of sixteen, and most of those were widows of superannuates. This ad-dition of sixteen explains the difference between

Mr. Bond's figures and my own. If Mr. Bond will further investigate, he will find that at the London Conference of 1875, there were ten (10) new ministerial claimants placed upon the Fund, and the following year five such claimants. The average for the past six years has been two and a half for each year. My explanation of the large number in 1875 and 1876 is, that many were crowded upon the Fund who would not have been placed there but for

Union. No one conversant with the facts will question this, though Mr. Bond may. I could meet every point in Mr. Bond's letter just as fully as I have met the above, but as this would be of little interest to most of your readers, I forbear. WM. KETTLEWELL.

Our Church Mork.

MORPETH.

Wednesday, March 1st, was a glad day in the history of Methodism here, A debt of \$4,000 has been resting upon our Church. With con-siderable effort the interest has been raised gear by year, but it seemed impossible, by or-dinary means, to reduce the principal. A few weeks ago seven of our brethren consented to loan \$4,000 to the trustees for eight years without interest. Recently the money was paid, in sums varying from \$300 to \$1,200. We new consider our beautiful church practically free. It is the intention to pay these brethren in an-nual instalments of \$500. The people do not anticipate any great difficulty in doing this, as they have been paying fully two thirds of that amount in interest.

Already from all parts of the circuit words of cheer are coming in accompanied by subscrip-thous. We cannot speak too highly of the cheerful spirit with which the brethren took hold of this scheme, many of them having to beyong the money. One of the number is a hold of this scheme, many of them naving to borrow the money. One of the number is a Methodist Episcopal brother, who, unsolicited, contributed his quota. We just mention in-cidentally that this brother was a member of the Methodist Episcopal General Conference, which met in Napanee; also that he there re-worded a solid vote for Union.

GEO. R. TUBE.

COLLINGWOOD.

A little over a year ago we organized the young people of our congregation into au As sociation. to provide funds to purchase a bell for our church. They vigorously went to work, and their efforts have been abundantly successful. The bell is now in the tower. On Sabbath, February 25th, the congregation were called to worship by its deep mellow tones. We had a special opening service, and took up collections in aid of the Trustees, when \$33 were realized. The bell is from the Meneely Foundry, Troy, N.Y.; its weight is 1005 lbs., and its cost, when placed in the tower, \$390. The young people have a surplus, after paying for it. Our people do nobly, financially. I have new a surplus on salary account.

We have organized a "Temperance and Mutual Improvement Association," in the con-gregation, which is very successful. We have a membership of 130, and meet every two weeks. We have also a Band of Hope, which has met twice. We expect to gather all the children of our congregation into it. Our people are earn-estly praying for a revival. The prospects are encouraging. J. G. LAIRD. GEORGETOWN CHURCH ANNIVER-

SARY. The Rev. G. Cochran, D.D., preached two excellent sermons on Sabbath, the 26th 'ult. gracious sense of the Divine presence pervaded gradous sense of the Divine presence pervaded the congregations who listened to these admirable expositions of Divine truth.
On Monday evening, the 26th ult., the Rev.
W. S. Griffin, Chairman of the District, delivered an able and interesting lecture, on "All Sorts of People." This lecture was very much appreciated. Special services have been held at Ashgrove and Norval, that have produced a fine effect. Some good members have been added to the Church, and the membership quickened. Сон.

always told with glowing countenance, couched in beautiful language. and fell like a heavenly benediction on all the audience. When younger and in vigorous health she must have been a

and in vigorous health she must have been a mighty power in the Church. In the last weeks of her life she was made perfect through suffering. Her pain was often most intense, but all was borne with true Christian patience. Her sick chamber was a Bethel to all who were privileged to pay it a ▼ sit.

She would talk of nothing but Jesus, and wanted no conversation in her room but on re-ligions subjects. To those who visited her ing in a subjects. To those who visited her frequently her first greeting was, "I am still wait-ing;" and she often asked, "Do you not think Jesus will soon take me?" The last night of her life, being very restless, she asked, "Will it be long now?" On the morning of August 9th, the long methods: say that the messenger had come. The

watcher saw that the messenger had come. The family assembled in her room only to hear her say, "Christ is here now." Thus passed to her eternal reward Sister Hume, in the 86th year of ber age, her whole life having been devoted to God. A. G. HARRIS.

MRS. MARY BENTLEY,

Whose maiden name was Webster, was born in Thirsk, Yorkshire, England, and in 1824 united in marriage with Mr. George Bentley, with whom she lived during a period of over fiftywhich she lived during a period of over inty-nine years, and who now, in age extreme, mourns his loss. They emigrated to Canada in 1943, and in 1847, settled in Blanshard, on the pre-sent Kirkton Circuit. Mrs. Bentley was led to the saving knowledge of the truth under the labors of the Rev. Thomas Williams, and much another af the reverting of the truth under the nnickened afterward under the ministrations of Rev. Thomas Fawcett, and continued steadfast in the faith and hope of the Gospel to the end. The writer when stationed as junior minister in this locality, seventeen years ago, lived part of the year with Mr. and Mrs. Bentley, whose gratuitous kindness was hearty and generous.

During several years Mrs. Bently was infirm, and in her last illness, on the evening of the Official Board, the writer administered the holy sacrament to her and other Christian friends and early next morning, February 6th, 1883, she passed away at the age of eighty-three years and twenty five days. An aged husband and five children mourn their loss. May they meet an unbroken family in heaven.

MRS. J. LENNOX. Elizabeth, wife of Mr. John Lennox, in Yonge Street South Circuit, departed, at the Lord's call, to her home in heaven, on the 19th of September, 1882.

September, 1882. Mrs. Lentox, fourth daughter of William and Margaret Richardson, of Scarboro' township, was

born there, in the year 1838. Of a very lively and amiable disposition, she was a much sought light of cheer, in joyous social circles. In early youth she was con-verted to God; and her genial and happy tem perament shone in the holy and sweeter radiance of the gracious Son of righteousness.

The evil adversary, not without some success waylaid her happy and attractive social turn, with worldly flattery and allurements. The Holy Spirit grieved; the precious treasure of his "witness? was lost. Later, in deep self-con-demnation she turned to God. And, as in con-trition and earnestness she called on the name of the Lord Jesus Christ, the Sun of righteousness again was seen and felt to arise with healing in his beams. She rejoiced and praised the Lord, in a clear evidence of her full acceptance in Christ. In that light, brightening more as the days went, she continued a glad witness for God, especially in her own family. Married in 1860, she was the centre of unbroken

and affectionate and dutiful children. Obedience, prompt, complete, and uniform character ized the conduct of all the family. It was secured by the power of love rather than fear. "She looked well to the ways of her household." She was "a keeper at home," and "discreet."

Her love for the Bible, for years, became increasingly noticeable. Her hunger augmented for conversation on Bible truths and religious

Ail the sufferings of her last illness, were more than relieved by the brightness of God's face. She was " waiting for the coming of the Lord." JAMES THOM.

from spirituous liquors, and a staunch advocate of prohibition. His attachment to the prayer. meeting was very great. In barvest as well as at other times, you would find him in his place. As a reason why he was thus faithful, he would say, "People die in harvest as well as at any other time." A faithful worker in the Church, as local preacher, class leader, Sunday-school Superintendent, and in whatever of church work his hands found to do, he had few, if any, superiors. He will ever be remembered by those who knew him best as a true citizen and a man of God. H. BEBRY.

MAGGIE E. BOYLE

Was born in Thorold in the year 1857. Her home was the abode of true piety and practical loyalty to Christ, and from the days of her childhood she was a lover of the Lord Jesus. During the pastorate of the Rev. James Pres-ton and his excellent colleague, the Rev. C. W. Hawkins, B.A., she made a public profession of eligion, and from that time onward was a faithfal and useful member of the Church. Her Attendance at the Sabbath school. prayer and class meetings, and public means of grace, as well as the whole tenor of her life, gave proof of the genuineness of her profession. Her brother, the late John Boyle, of precrous

memory in this place, was for some time our recording steward, and in the the book-keeping department of his work, she gave substantial assistance, and continued for some time after his death to serve the Church in this capacity. She was of a quiet and retiring disposition, and is to day remembered a great deal more by what she did than by what she said. It might be truly said of her as of Mary of Bethany, "she bath done what she could."

She contracted a cold about a year ago which it seemed impossible to remove. This gradually but surely developed into pulmonary consump-tion, and after painful and protracted suffering, borne with remarkable patience and faith she fell prey to death at the early age of twenty five years. She died on Christmas day. While others were celebrating the nativity of Jesue, and were full of joy over the new born babe in Bethlehem, she was in the agonies of death, trusting upon the meritorious sufferings of the Son of God; and, as the evening shades were drawing the veil of night over the scenes of earth, she was called upon to look upon the unclouded face of the mighty Saviour, amid the unrivalled splendors of eternal day.' I found my visits to her to be seasons of great spiritual refreshment to myself. She had nothing to do. The sustaining power of the precious Saviour kept her always ready. One more rejoicing spirit has been added to the great majority, and the ties of heaven are drawing us homeward.

Her mother and sister, the survivors of this bome, and all the members of the family, have home, and all the members of the family, have the universal sympathy of this community, and the sustaining comfort of Almighty God, who is their portion and their all. "We are of good courage, I say, and willing rather to be absent from the body and to be at home with the Lord." Revised version, II. Cor. 5,8." JOHN KAY.

REV. PHILIP J. ROBLIN.

Philip J. Roblin was born June 1st, 1797, of U. E. Loyalist parents, in the County of Lennox, Fownship of Adolphustown, the cradle of early

Methodism in Canada. He was converted to God in 1817, under the preaching of the Rev. Ezra Adams, and received license as a local preacher from the Rev. Thomas Madden, at Kingston, in 1830. He was ordained a deacon by Bishop Hedding. In 1818 he was married to Jace Casey, and settled as a farmer in the vicinity of Napanee, where his home was ever open to the ministry, and its hospitality. shared by many a weary itinerant in those days of toil and travel. While thus situated he was much sought for and actively engaged as a local preacher, and travelled far and near to proclaim the unsearchable riches of Christ, of whom it was his delight both to testify and to preach.

He was an ardent lover and a strong defender of our Church polity, as well as a warm and zealous advocato of the Temperance cause, in the days when its ranks contained but a scanty. few compared with the hosts that to day are en gaged in this mighty conflict.

He was employed as a kired local preacher by the Chairmen of the Belleville District, from 1868 until 1876. During this time he labored with untiring zeal, and shared with cheerfulness the privations of those among whom his lot was Gist, compensated the while by the joy of turn-



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FATHER MCCUTCHIN.

The enhiest of this memoir was born near Nenagh, County Tipperary, Ireland, in the month of August, 1806. At the age of four-teen he began to experience the love of Christ in his heart, and always felt happy in company with God's believing people. His early impres-sions of the Saviour's love and man's sinfulness never forsook him during his more than three score years and ten in his pilgrimage herc. Being a member of the Methodist body from his boyhood, his house and hospitality was always open to the the ministers of God; even at a time when travelling was principally through the unbroken forest, the weary pioneer preacher found a hearty welcome under Father McCutch-in's roof. Following agricultural pursuits both in a root, Following agricultural pursuits both in the Old Country and here, having settled in West Nissouri, and seeing his family all settled around him, he experienced his first earthly affliction by the death of his aged and loving partner. After a married life of fifty-three years, death called her away, and he shrvived her loss little more then two years. He was the first little more than two years. He was the first class leader of Thorndale mission, and read the first funeral sermon in the new church which he attended so regularly. One week's illness and he was called away, but he was ready for the summons and the Master's invitation.

He died April 25th, 1882, and his remains are laid in Brown's cemetery, there to await a joyful resurrection.-Con.

MRS. SARAH HUME.

. The maiden name of the subject of this short memoir was Connor, and she was born May 9th, 1796, in Wexford, Ireland. She was of pious parentage. When 23 years of age she came to Can-

ada with her uncle. She was soon afterwards married to Mr. W. Hume. They settled in Prince Edward County, where our subject lived until 1859, when she met an irreparable loss in the death of her husband. She spent the rest of her days with her children. She lived and formed very intimate friendships in the follow ing places-Montreal, Belleville, Wisitby, Picton,

Incersoll, and Teeswater. Our subject was converted when seven years of age under most touching circumstances. Her mother was very ill, beinggiven up by all. She, feeling unutterable sorrow, went to ask God to restore the beloved one to health. While praying her heart was filled with joy, and she was assured that her mother would resover again. Her mother was soon after restored to health, and she retained the evidence of her ac ceptance with God, thus received, to the end of

ber long life. While living in Prince Edward County she was a zealous member of the Methodist Episco. pal Church, her house being the home of the ministers of that denomination. But while living with her children she generally found her

religious home with our people. A stronger, more symmetrical and beautiful

JOHN DAWSON, OF NEW WESTMIN-STER, B.C.

Bro. Dawson was born in Scotland about seventy years ago, and after leaving that land o' cake and heather, spent several years in the Eastern States and California. He subsequently came to British Columbia, where he was converted to God under the ministry, I be-lisve, of the late Rev. E. White, pioneer minis-ter of this city. He immediately united with the Methodist Church, of which he was a faith-ful member until his death, Oct. 22nd, 1882. For some years past Brother Dawson had been in failing health, and as he withdrew bimbeen in failing health, and as he withdrew him-eelf gradually from earthly toil, on that account he gave himself up all the more fully to the study of the Word of God, prayer, meditation and communion with the Saviour. His experi-ence ripened fully. Holiness was his favorite theme; he loved it, experienced it, lived it, and filled his valuable library with the best and latest issues of the press on this important theme. One week before his death he gave a

theme. One week before his death he gave a clear and beautiful testimony to full salvation in the clase meeting, a means of grace he high-ly prized. On the following Sanday a friend ly prized. On the following Standay a thend walked home with him from morning service, and sat holding sweet converse until 2 p.m., when he left him sparently in his usual health. Soon after he seemed to have laid himself down to rest, and there, as the sun was set-ting in the West, and all alone, save for the proceeded by the West, and all alone, save for the presence he loved so well, his chastened spirit took its flight to join the glorious multitude who "overcame through the blood of the Lamb

who "overcame through the blood of the Lamb and the word of their testimony." On the table beside his bed were found the Holy Bible, Baxter's Ssint's Rest, The Guide to Holiness, and a pious meditation, unfinished, upon his state. Bros. Browing, Russ and Turner, whose names I see upon his quarterly tickets, (all carefully preserved) will with others who knew him, be glad to know that he "died well," and that the light of his holy his rests like a golden beam of benediction upon us who like a golden beam of benediction upon us who remain. EBENEZER ROBSON.

WILLIAM NELSON (LATE OF LUTHER).

William Nelson, late of Luther Township, County Wellington, Ont., was born on the 30th of September, 1811, a the town of Essingwold, Yorkshire, England. He was born again at the age of twenty-three, in the town of Yarn. This change he experienced through the instrumentality of his master, whom he served as miller fourteen years. The circumstances which led to it are worth recording. On returning from a theatre, his master asked him if he enjoyed it, to which he replied in the affirmative. "Do theatre, his master asked him if he enjoyed it, to which he replied in the affirmative. "Do you think it is right, William?" "I don't see any harm in it, sir.". "Would you like to die there?" "No sir; I dont think I. would." "Well, then, William, is it right to seek for en-joyment in those things which and the for death or eternity ?" When leaving this faith-ful master to engage in business for himself,

that good man presented him a large Bible, say-ing, as he did so. "William, square your life by this book.". This advice he was ever careful to bserve. He was leader of the first society in this lo-

cality, which was soon after organized in his own house. Soon after this he enjoyed the great satisfaction of seeing a Methodist Church erected near his own home. Four years ago, while stationed on the Kenil-worth Mission, we were favored with a gracious

revival at this appointment, and for six weeks, night after night, through darkness and rain and snow and mud, he stood by me, engaging, with youthful-like vigor, in those services.

His sickness, of short duration but very painful, he bore with Christian fortitude. When taking his room he remarked, "Perhaps the

ing many socia to righteousness, and helping to make happy many a heart that now recalls his memory with gratitude and tears. In 1875, at the Picton Conference, he received

the relation of a supernumcrary, an act by which the Conference signified its recognition of his worth and work; and very highly appreciated by him as a token of his brethren's love and esteem. He was a very faithful preacher of that Gospel, Which he knew by experience to be the power of God mito salvation. Sound in doctrine, wise in counsel, blameless in life, by manifestation of the truth he commended himself to every man's conscience in the sight of God.

He assured his friends in his last hours of his peace with God, and was often heard to repeat these words of confidence :--

Above the rest this note shall swell. My Jesus hath done all things well."

He died at Madoc, December 16th, 1881, and passed to that inheritance, in the title to which he had long rejoiced, and into meetness for which he had long been ripening.

REV. WM. STEEK.

Father Steer was one of a band of devoted Englishmen who immediately after the Union of 1832 reinforced the ranks of our Canadian Methodist ministry. They proved themselves to be without exception men of more than ordi But one of them now remains with us, the Rev.

Mr. Steer was a Yorkshire man, born in the quaint old town of Wakefield ou the 29th of Aug. 1798. His father was a respectable mer-chant of that place possessed of the means to give his son a good education and to fit him for his chosen profession of the law. Both father and mother were faithful members of the Church of England, and trained their son to strict attendance upon all its services. He was made familiar with its doctrines as exponded in the catechism, and was habituated to the ob-servance of the strictest morality, and of the privilege and duty of private prayer. But to the higher religious life of personal, conscious communion with God, they seem not to have been able to lead him.

been able to lead him. When twenty two years of age he was brought to the great crisis of religions life. Through some words spoken by a clergyman of the Church of England, he was convinced of his need of saving grace, and shortly after, in August, 1820, he found peace in believing. Of this great change he writes as follows; "On Thursday morning I found the salvation

of God. Never shall I forget the manifestation of Goil to my soul. He appeared to me as the infinitely great and glorious God, worthy to be praised 'from the rising of the sun to the going down of the same.' As I gazed upon the going down of the same. As I gazed upon the glorious object now seen for the first time since I had a being, I feit that I cerdially loved him for his own holiness, and my heart enjoyed ex-quisite delight. Then the question arose in my mind, 'am I converted?' To this my judgment answered promptly in the affirms-tive." tive.

In what way Methodism was related to his conversion we are not informed; but about two years later he united with the Wesleyan Methodists. He was now in the practice of law, a profession chosen prior to his conversion; but under the influence of a strong conviction that God called him to the work of the ministry, he accepted the office of a local preacher, and served an apprenticeship of seven years' faith-ful service. At the end of this time, in March 1834, he was chosen by the Church for the work in Upper Canada, and at the Conference in June following was received on trial and stationed in Kingston. For twenty years he faithfully discharged the duties of a blethodist itinerant, the last two years in failing health, mpiritual character than that of Sister Hume is difficult to find. She was truly a living epistle known and read of allmen. Her love for all the means of grace, capecially revival services and camp-meetings, was most intense. Neither old exercise his joy was triumphant. He died in residence here of twenty-six years, his great

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The only Institute of the kind in the Dominion of Canada. All diseases of the respiratory organs treated by the most improved "Medical Ind. lations," comoined with the proper constitutional remedies. Rev. W. H. Poole, D.D., at présent of Detroit, Mich., but formerly of Toronto, and well known in the Canada Metho. List Church throughout Ontario, says:-Dr. WILLIAMS, DEAR SEL, During the past few years I have had many opportunities of hearing of the effects of your system of ibhalation upon persons atflicted with throat and ung trouble. A large number of persons of my acquaintaice are strong in their commendation of the system, it having afforded them help whan from the system, it having afforded them help whan from the system, it hais will meet the eyes of any of my friends in Canada who may be hencfitted it will be te ime a source of pleasure. Yours very troly, W. H. POOLE, \$27 Fourth-avenue, Detroit, Mich.

SHELBURNE, Ont., Nov. Srd, 188%.

SHELEURNE, Ont., Nov. Srd. 188°. DR. M. HILTON WILLIAMS: Dear Sir, --When I wrote to you a year ago last April I had arunning ear for over ten years, and I was almost entirely deaf. It ran every day for that time, and I had given up all hope of it being curable, but after I commenced your medicine I was cured in sir weeks. The ear is from that time to now as good as ever it was before it ever started to run. You will please accept my warmest thanks for the good your medicine has done to me. I am, yours respectfully.

one to me. 1 am, yours respectfully. JOHN STUNSON, Shelburne, Ont Consultation free, and prices of the Institute within each of all

Consultation free, and prices of the institute within reach of all. The very best of references given from those already ured. If impossible to call personally at the Institute vrite for a "List of Questions" and "Medical Treatise." Address

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F. L. L. Members of the Theological Union, who are reading for the "Fellowship in Theological Literature," will pease notify the Secretary at once, stating the year, subjects and books. The subjects for Theses, will be assigned through the GUARDIAN, at an early date A. M. PHILLIPS, Secretary, St. Thomas, Ont.

TRANSFER COMMITTEE.

The Transfer Committee (Western Section) will meet in the Mission Rooms, Toronto, on the first Wed-pesday in May, at 11 o'clock s.m. Those interested will please forward notice, as re-quired by the Discipline, by the 31st March, to the Mission Rooms in this city, to my address. S. D. Ricts, President.

N.B.-During March and April I shall be prepared to engage sin helping Brethren te hold Educational Meetinga. I should like two distinct services on Sun-day, and four week evening services each week, omit-ting Monday and Baturday.

CHATHAM.

Sermons on behalf of the Educational Society will be preached in both the Methodist Churches, That-hans, on the 35th inst. The Rev. W. Williams, Presi-dent of Conference, will preach in Park Street Church in the morning, and Elizabeth Street in the evening; and the Rev. Dr. Nelles, President Yictoria University, will preach in Park Street in the evening.

SPADINA AVENUE, TORONTO.

The anniversary sermons of Spadina Avenue Church will be preached next Sunday morning by Rev. S. J. Runter, and in the evening by Rev. Win. Briggs. Special collections will be taken up on behalf of the Trust Fand.

Trust Fand. The Anciversary Tea will be given on Good Friday evening. Tea served from 6 to 5. After bea. the Rev. Hugh Johnson, M A., B.D., will deliver a magnificently illustrated lecture on "From London to Jerusalem." Tickets for Tea and Lecture 40 cents, Tickets for Lecture 25 cents each. Looture 25 cents each.

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BIRTHS.

On February, 24th ult., at Brightles, County of Hal-ten, the wife of George B. Hall, of a son.

- In Wiarton, on Sunday, the 4th inst, the wife of G. W. ames, banker, of a daughter.

MARRIED.

On the 28th Feb. by the Rev. A. A. Bowers, at the residence of the bride's mother, William W. Shaw, to Mary, second daughter of the late Robert File, both of Cainsville

On the 6th inst, by the Rev. J. H. Stewart, at the residence of the bride's father, Robt. Caleb Hardy, Esq., to Jessie, youngest daughter of Win. Featon, Esq., all of Gioucester.

On Merch 7th, at the Methodist Parsonage, Brigden, by the key. George J. Kerr, Susan Wilson, of Moore Township, sister of Rev. Japper Wilson, B.A., to James Thompson, of Sombra Township.

DIND.

On the 28th uit, at his residence Baltimore, Ont., leaving the testimony of an active Christian life, Lach-han Taylor Burwash, brother of the Rev. Dr. Burwash, of Victoria University, and of the Rev. John Burwash, h. t., Charlottetown, P. E. I., in the thirty-sixth year of his age.

On the 3rd of Merch, at the residence of her son, Mr. Alfred Boomer of Linweod, Co. Waterloo, Mrs. Sarah Boomer, in the 3th year of her age.

On Sunday, March 4th, at the Parsonage Grenville P. Q. James, son of Rev. James Watson, aged one

On March 6th, in Esser County, Ont., Maria, wife of Dr. Richardson. In peace in Jesus.

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Prepa el quder the Supervision of His Literary Trustees: - B3v. S. S. NBLLES, D.D., LL.D., RBv. JOHN P /TTS, D.D., and J. GROEGE HODGINS, LL.D. EDITED BY

J. GEORGE HODGINS, LL.D., Deputy Minister of Education for Ontario.

WITH PORTRAIT AND ENGRAVINGS

From JOHN MACDONALD, Esq., Toronto :

From JOHN MACDONALD, Esq., Toronto : MT DEAR DB. HODGINS, -I have read carefully, and with much interest, the advance sheets of that portion of the "Story of Dr. Ryerson's Life" which yeu were good enough to send to me. In reading these pages one is impressed not with the folly only, but the madness of those who sought to make the Church of Eugland of those days the domi-nant Church in Canada. Singularly enough, the best endorsement of Dr. Ryerson's course is found in the attitude taken by a large and increasing section of the Church of England in our own land to-day, who, ignor-ing such illiberst views, and a policy so unfair and opprosive, recognise in a brotherly spirit the ministers of other denominations as "able ministers of the New Testament," who, in their turn, watch with the greatest interest the efforts made by that section—I mean the Evangelical party of that Church - to spread the knowledge of a pure Gospel throughout the land, and heartily end prayerfully wish them God speed. Your own method of arranging the work is admira.

Your own method of arranging the work is admira. able. When completed it will prove a very valuable addition to the literature of our country.

From REV. DR. SUTHERLAND, Toronto :

To Dz. HODGINS, -I thank you very much for sending me the advance abeets of Dr. Ryerson's "Story of My Life." I have read the two chapters (6 & 11) with great delight and have no besitation in saying that they are Introduction to Christian Theology, admirably done. I. A General Introduction. II. The Special Introduction ; or The Prologomena of Systematic Theology.

Truly, "there were glants in the earth in those days," whose unfinching courage and patient endur-ance should be an inspiration to the men of to-day. I shall look eagerly for the completed volume It will be a treasure not only to the "people called Me-thodists." but also to the historical Herature of the Dominion. I think you have grasped the whole sub-ject in your estimate of the Doctor's work.

Extract of a letter from REV. DR. G. R. SANDERSON

of London, to the Editor of the "Story";

The Light of the Morning; Glear Shining After Bain. By Anna Warner, author of "The Melody of the 29rd Psalan." The obligations which the Ohurches of this land are placed under to the late Dr. Rystson, by his berois and successful advocacy of qual Church rights, has never been overestimated—indeed could hardly be overstated,

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