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A PRAYER.

Father t when erring feet like mine shall turn To thee with steps repentant, though so late, to leas The narrow way, Do not refuse to hear, but let me see Thy hand in love outstretched to me— Be long astray.

I wandered like a sheep from out the fold. And now affrichted at the flark and cold - I long for home: And here, humble in heart, on bended knee I pray That on my lonely road one little ray Of light may come!

Long have I struggled, fearful of my doom, Long have I wept; now in the deepening gloom I long thy face to see; and if, through weariness of wandering past I faint or faiter. Father! hold me fast, Nor set me free!

If when thou leadest me where storm-winds blow I stand alarmed, half-doubting where to go, Bathou myguidel And when, at last, life's burdens all laid down, After my weight of cross may I receive my crown, And rest safe at thy side ! . -Kenneth Lee in Christian Union.

MEEK CHRISTIANS,

The late and widely lamented Dr. Punshor was accustomed to say, in his celebrated lecture on Daviel in prison, "Religion is not a salad, that it should be dressed in vinegar.' His object was to show that a true Christian is joyous and amiable at all times, and under is the nature of saving grace, in defiance of every adversity, to inspire joy and sweetness. This feature in our salvation is not sufficiently incorporated into our daily experiences. How much sad and sour religion there is in the world! At best, in many cases, it is but sweetened vinegar. The native bitterness of the heart is not taken away, but simply counteracted. Like the preserved crabapple, whose nature is not changed, but overcome by sugar; take away the sugar, and the acid is still there. Some Christians seem not to expect grace to do more for them than to hold their asperities in check. Not long since I heard a minister make as take the buil by the horns and prevent a subsequent goring. Perhaps not even that, but to make the wounds less frequent and slighter. Some Ch istian people appear to have no computation for getting mad, provided they do not make fools of themselves. They are willing to carry a volcano in their bosom, if only they can govern the eruptions. Indeed, there are many recognized Christians, not excepting some preachers, who evidently "make provision for the flesh" in respect to the indulgence of angry tempers. When with impatience and exasperation, they expect to retaliate in kind. It is with them a rule and habit to do so. Once I heard a distin guished minister say that it was his principle if a man tramped on his toes, to kick the offender's shins. This doctrine, though couched in a slang phrase, was seriously meant and resolutely maintained. But what is it? What less can it be than the justifi. cation of returning railing for railing? But I am not now considering the case of those who go so far as to take vengeance into their own hands and punish offenders as they may list. It would be scarcely allowable to count such persons Christians at all. It is of those who burst occasionally into ebullitions of passion, and who uniformly have a severe aspect to their character, that I now speak. They are harsh and angular-the opposite of meekness. There is a gruffness and rigidity in their manners; an acrimony in their spirit; a pungent, biting sarcasm in their words. Like hunters in the woods, they trip and ogle around for something to shoot at. Their very souls are pugnacious.

Now, is this the spirit of Christ? Is this the doctrine of his Sermon on the Mount? Can we dispense with it, and have a true Christian experience at all? Does not the want of meekness b or the whole character, blast our usefulness, and project doubts into the minds of sinners as to the power of grace and reality of religion? Many amiable sinners, by dint of resolution and for the sake of good manners, keep their passions under. subjects of grace spit, and fizz, and fume, and boil over and explode with fits of anger? sanguine temperament-a positive side to putience and wisely. J. E. Soott's bright

proof of an unsanctified nature. It is a disgrace to the Christian name. -- A. Lowrey, in

DO YOU KNOW NORTH INDIA?

The North India Conference of the Metho-

dist Episcopal Church has caused a record than which none is brighter. Its continuous success has made the duty of congratulating it a habit. These consecrated men, seeking to spread acriptural holiness over that distant land, have done grand service. On the foundation prudently laid by Dr. Butler an imperishable structure has risen, a church of the living God. Dr. Waugh's scholarship has adorned the Conference ranks for nearly a quarter of a century. E. W. Parker, whose true helpmeet assisted in laying the cornerstone of the Woman's Foreign Missionary Society, has long been an ideal missionary. Presiding Elder J. H. Messmore is unweariedly versatile and attentive to providential indications. D. W. Thomas and wife have generously given and wisely planned, and the Theological School, at Bareilly, will be their monument. Dr. T. J. Scott has taught and written admirably, and his "Village Life in India" should be read by all. Dr. Humphrey, returning to the work in which Mrs. H's "Six Years in India" has interested many, sees at the last session one of his converts, Zahuriul Haqq, made our first native Presiding Elder in "the intil of the Veda;" Consulting Dr. Butler's excellent volume, bearing this name, the reader will praise God for the marvellous origin and advance of this mission. Drs. Johnson, Wilson, Gray, and Dease have c. u e! healing to come to many bodies and souls. Among those who have ably performed various duties, until their health, or that of their loved ones, was inall circumstances, and for the reason that it jur. d in the heat of the East and of their zeal for the cause, are H. Jackson, R. Pierce, I. L. Hauser, J. T. Gracey, F. M. Wheeler, S. S. Weatherby, F. A. Spencer, F. B. Cherington, E. Cunningham, J. H. Gill, A. D. Mc-Henry. The thoughtful and persevering Hoskins has beheld native masses won to Christ. J. T. McMahon, rare linguist, has long illustrated self-support. T. Craven, brave leader of a Sunday-school army 13,000 strong, judiciously prophesied to be 39,000 by 1890, has, during twelve years, won, at the Mission Press, an experience for a grand India Book Concern future. As he lands at home let us open hand and pocket, and hasten his eturn with \$100.000, to plant at Allahabad apology for giving way to his temper. He the Central Publishing House, authorized by added, with much self-complacency, "I will the Central Committee from the two Conferendeavor, hereafter, to keep myself better in ences. Oh, what a mission of light for 252,hand." Here the idea of looking to God to 000,000 souls is the opportunity to the have an outrageous temper utterly subverted, Church, or to an individual, presented in seemed not to have entered the mind. The this enterprise! Of course, our beloved Mishighest achievement proposed was merely to stonary Secretaries, though burdened with their vast responsibilities, would be glad to seceive at the Mission Rooms any sums to be made over to Mr. Craven, who is desired by the India Conferences to gither up this crdowment for the great project which had its inception un ler Bishop Merrill's appreciated advice when he was inspecting our India Church life and labors. So writes B. H. Badley, in the Central Christian Advocate, and says. " Methodism here must be kept a unit." Our two Conferences will soon be three, and all these must be held together, hence the provoked, or impugned, or even spoken to need of this Central Committee. We would of Youth there is no such word as Fail!" pose this Central Publishing House. It will be our '805 Broadway,' and with the blessing of God will largely help in the evangelipaper on the strictures passed upon Mr. Taylor's work in India by Dr. Rigg at the Ecumenical Council. We thank God with all our hearts that the great evangelist came to India, and are assured that the churches he plinted will continue to be centres of holy ence six are engaged in vernacular worka fact that should be borne in mind by all in disguise. Not so with those who are older; law born out of a thievish heart, Strange tory as the first Secretary of the India S. S.

Union, and pioneer in making India Mission-

after, at Calcutta, Dr. Thoburn's Indian Witness. Those who wish a bright weekly, favor themselves by sending a draft on London for probably, about three dollars, it being well to throw in one more, or a thousand, for Miss Layton's Girls' School, now being remembered by the American friends. who mean togive a suitable building to this company representing India's greatest need, Christian womanhood. In Zion's Herald, the late editor of the Witness affirms the intention of the North Conference to stand in a brotherly attitude of defence for the younger South Conference whenever misunderstood or assailed. In the ranks of missionaries, having more recently brought highly cultivated powers to the Master's service yonder. are G. H. McGrew, made glad by the visit of his father and his wife's mother and sister. illustrating the fact that missionary life is not, in these times, a burial; N. G. Cheney, who will doubtless soon plead here for the Naini Tal High School, a handful of corn in the top of the mountains; H. F. Kustendieck, Principal there, son of a German Presiding Elder in Rochester, secured by Rev. William Taylor, an example of the exchanges between the India Conferences, adapting men to the demand, as they may arise; the transfer of this solidarly man suggesting the mission of a Central Committee to unity the work; C. L. Bare, of the Boys' Orphanage; J. C. Lawson, of the Lucknow English Church ; and F. L. Neeld, of the Memorial School at Cawnpore, to be congratulated on the arrival of his assistant from new Jersey.

Miss Avery—no longer Miss Avery. These, and, perhaps, others, are, with heroic W. J. Gladwin transferred to the South Con. ference, imperishable names in the list of India's benefactors, who follow the crowned victors, James Baume, J. R. Downey, C. W. Jadd, and J. D. Brown. Also the church owes a debt of gratitude, beyond words to express, to our North India ladies, a conseacknowleged by every observer. The native native Christian women, as teachers and

Friend, if now you know somewhat more of that North India brotherhood, will you not pray more and pay more for their great mission ?-By Rev. C. P. Hard, from South

THE PHILOSOPHY OF FAILURE.

Some statisticians say that "nine-tenths of us are failures." We have, all of usmade a failure somewhere, undoubtedly t enough to know at least that failure is not so agreeable assuccess. Failure to be great; failure to be happy; failure to make a living; fail ure in some pet scheme. It is not necessary to delineate the feeling or to characterize

It is great nonsense, eloquent nonsensethat line of Bulwer's, "In the bright lexicon be wise from the beginning, and hence pro- There are many such words in the lexicon of Youth; but in their case it may almost always be translated into success. The elderly can have no greater pain than to see the zation of India. The Conference adopted a young fail. The ugly chirography which the first failure writes on the youthful brow is lives would fail into their shapelessness. not pleasant reading; that insidious poisonous dagger of disappointment which has sent the young blood from the heart to the cheek, and drawn it away again, leaving a paleness which lasts-this is not agreeable influence. Of the members of the Conferto look upon; but with youth there is hope, and failure to them may have been success who discuss this 'Pauline method.' We a failure then is a serious matter, and those are glad to say that harmony prevails among who bear it with courage and cheerfulness the brethren of the South and ourselves. The | are the heroes and martyrs of our long-sufferwork is one; they labor in one way, we in ingrace. It is also a part of the mystery that another; all are succeeding." The writer the best people are not always the most is Secretary of the Conference, the Principal | successful. There come "those stings and of the successful Centennial School at Luck. arrows of outrageous fortune" to cripple us; which we cannot anticipate until we have tried ourselves. See a party of young ary Directories. H. Mansell, having the athletes start for a walk on a wager. They spirit of John the beloved, and whose visit all look equally strong, equally light and Is not meekuess as really a fruit of the Spirit now for a few months will be a blessing to sinewy; they are all healthy young men, as fai h or love? Is it not an essential ele- the American Churches, reports in the with nearly equal length of leg and light ment in our spiritual and divine attainments? Pittsburg Christian Advocate :- "We have weight to carry. Yet in two minutes one over 4,000 native Christians-6,017 old and shoots ahead, and keeps ahead all the time. young. On my circuit 120 adults and 50 Nature has given him some staying power, children have been baptized. The South some elasticity of muscle which she has not India Confedence has done well in 1891. They given to his fellows. See two boys sit down have done some noble giving this year. They | in a drawing class to copy a marble figure. have given three times as much as the One does it with great correctness, and withaverage in the home Conferences. South out one scintillation of genins; you would

Editor J. Mudge has traced lines of light for loving her art, can sing, and sing correctly, polar star, then turn and pray for forgiveness believing that in the great day which is to almost a decade of diligent and appreciated but no one cares whether she sings or not. management of the Lucknow Witness; here. One person takes a piece of white paper, and a pen and ink, and when he leaves that hitherto worthless surface, there remains on with latest news from the front, would it a poem or a romance which shall entrance the world. Another takes up the pen and writes what is called "doubtful poetry"poor, stupid grammatical prose. Both have merely done their best. One man preaches a sermon and thousands flock to hear him. He can touch the heart. But another excellent man simply empties whatever church he | near you now, you are without a God. Sunday Magazine.

JUDGED BY THE LAW OF LIBERTY,

You see then what a fundamental and thorough thing this law of liberty must be. It is a law which issues from the qualities of which you take a crooked sapling and bend | Slyke, D.D. it straight, and hold it violently into line. It is a law of liberty by which the inner nature of the oak itself decrees its outward form, draws out the pattern shape of every leaf, and lays the hand of an inevitable necessity on bark, and bough, and branch. All laws of constraint, whether in trees or men, are useless and cruel unless they are preparatory to, and can pass into laws of liberty. My dear friends, if we understand this it would certainly show us the hollowness of a great deal of the life we live. We yield day after day, month after month, on through a long series of tiresome years, to the restraints of morality and religion. Morality says. " You must not steal," and we do keep our fingers off our neighbor's goods. Re- the words of revolation. ligion says, "You must pray to God," and we do say our prayers most toilsomely, morning and evening, summer and winter, as the years go by. It is of no use, It all comes comprehend how one can be three or three to nothing unless these laws of constraint one. I hold it my duty to believe, not what are passing into laws of liberty within us. I can comprehend or account for, but what Habits of honesty, habits of prayer are mere | my Master teaches me. bondages unless they are helping somehow crated and hopeful band, whose great the production of a free, hone-t, and New Testaments to be the will and word of successes as skilful missionaries are prayerful character. The only object in God. I believe Jesus Christ to be the Son of bandaging and twisting a man's crooked leg | God. The miracles which he wrought ministers, already numbering their veterans is that some day it may get a free straight- establish in my mind his personal authority, in service, are an able body of men; and the | ness into it which will make it keep its true | and render it proper for me to believe whatshape when it is set free from bandages; a ever he asserts. I believe, therefore, all his Bible readers, are doing the "greater works law of liberty instead of a law of constraint. | declarations, as well when he declares him- | militia will not disturb them;" but no sooner If that day is never coming, bandaging 18 mere wanton cruelty. Better take the ban. any other proposition. And I believe there dages off and let it be crooked, if it is getting is no other way of salvation than through Petitions for relief were signed by all the no inner straightness, and will be crooked as the merits of his atonement. soon as they are removed. Now, just so, this discipline and education, all these commandments and prohibitions which God lave Deity; that with him there is no succession on us; they are mere cruelty, they merely of time, nor of ideas; that, therefore, the to California. An aged Methodist minister torture and worry humanity, they come to relative terms, past, present, and future, as of the group in prayer commended these nothing, unless within them some free law used among men, cannot, with strict proof inner rectitude is growing up. One looks priety, be applied to Deity. I believe in the across God's great moral hespital, sees crooked souls tied up in constraints, and wonders, as she might who looked through a surgeon's ward, behind how many of those bandages an inner life is gathering which some day will ask no binding up, and need nothing but its own liberty to be its law. It is a strange question. Suppose to morrow all the laws of constraint should be repealed grace. rogether; nothing but laws of liberty left to rule the world; all social penalties, all public restrictions lifted off together; nothing left but the last legislation of character. What would become of us? How, just as soon as our bandages were off, our unshaped We should see strange sights to-morrow morning. The man whom social decencies had kept houest through many well-respeted years, we should see how the long constraint with him had been just an outside thing, and his law of liberty, when it had leave to exercise itself, was only a thief's hands would find their way into their neighbor's treasure. Eyes nunsed to glow with last, would flame out in unboly fire when once the quality of the ioner heart had leave to utter itself freely. I tell you, my dear friends, there are very few of us indeed who could stand being judged by the law of myself that a book intended for the instrucnow; his facile pen has enriched many and there comes ill health to confound us; liberty. Could you? Would you dare, with tion and conversion of the whole world should papers and reviews, but he goes down to his and there comes that limitation of power the proper shame which a man feels before cover its true meaning in any such mystery. his fellow men, would you dare to bid God and doubt that none but critics and philto lift the constraints away, and trust to the osophers can discover it. power of truth and love and holiness, to the amount of God's spirit in your own heart, to carry you along his way to him ?-Phillips Brooks.

CHRIST ONLY.

It is only an experience of this personal need that can bring us to realize how far away and silent God is, unless we have a Christ to bring him down to us. In days of thoughtlessness and in years of prosperity, when you are not pressed by any sense of India deserves your prayers. They embrace willingly throw his drawing in the fire, necessity to appeal to God, you do not see In the face of such examples, shall the all India outside of our Conference. So The next by ouches his pencil to paper, how true it is that without Christ you Methodism has laid its hand on all India and and the Venus of Milo starts into lite and have no God. But let the dark day roll Burmah, and claims all these 252,000,000 for beauty under his gifted and flexible hand, across the horizon; let that darkness, if Let it not be said, by way of apology, that Christ." Presiding Elder P. M. Buck has What ichor runs down from his brain into his you please, take the form, not of exte nal such persons have an impulsive nature, a guided orphans and churches with unfailing fingers, which has not visited the other boy? disaster, but of some deep and intolerable One woman steps on the stage and sings, feeling of personal sinfulness. Now, pray, their character. No, no. It is and dashing sentences have flashed upon the and all the world comes to listen. Another, to the stars, to the trees, the ocean, the the fruit of remaining carnality. It is a pages of our Methodist Quarterly Review. equally industrious, equally mountains; lift up your appeal toward the happiness in a wicked and forlorn world; nourish our souls into eternal life.

toward the south; turn your beseeching come, there will be no other standard o the universe, but you have missed God. The that which is already established, "By their stars, ocean, and mountains reply not. Out fruits ye shall know them." of north, or south, or east, or we-t, comes no healing touch upon your fevered spirit. Where is your, God? Can you make infinitude your friend? Can space, which rolls its silent vastness round you, unload you of the burden on heart and conscience? Without this Christ whom we preach to draw speaks in.-M. E. W. S., in Frank Leslie's Without the pierced hands to roll the burden away, it must abide upon you. Let a great cloud of witnesses gather round you and deliverance from the dark and rankling corse of sin, until in that radiant hour, when Christ in the fullness of his atoning and ineffable love drew near to them. Take nature going thence out into external shape their testimony; find in Christ your redeemand action. It is a law of constraint by ing God. There can be no other. - J. G. Van

DANIEL WEBSTER'S CREED.

A correspondent of the Congregationalist ecently obtained and furnishes a copy of the 'Confession of Faith" written by Webster. The document is dated Boscawen, N. H., Ang. 8, 1807. It is thought that this is the statement which he read in the Congregational Church in Franklin upon his being admitted to the membership of that Churck. This is not unlikely, as the date of his admission was Sept. 12, 1807:

CONFESSION OF FAITH.

I believe in the existence of Almighty God who created and governs the whole world. I am taught this by the works of nature and

I believe that God exists in three persons this I learn from revelation alone. Nor is it any objection to this belief that I cannot

I believe the Scriptures of the Old and self to be the Son of God as when he declare

come are all equally present in the mind of their particular order. Three brave men doctrines of foreknowledge and predestination as thus expounded. I de not believe in than they were butchered. those doctrines as impairing any necessity on men's actions, or in any way infringing free

egency.

I believe in the utter inability of any human being to work out his own salvation without the constant aid of the Spirit of all

I believe in those great peculiarities of the Christian religion, a resurrection from the dead, and a day of judgment.

'I believe in the universal providence of God; and leave to Epicurus and his more unreasonable followers in modern times, the inconsistency of believing that God made a world which he does not take the trouble of governing. (Dr. Sherlock.)

I believe religion to be a matter, not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them. When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty is to receive its dostrines with full confidence of their truthand practice them with a pure heart.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade

I believe that the refinements and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God; and that he is the most accomplished Christian scholar who bath been educated at the feet of Jesus and in the college of fisher-

I believe that all true religion consists in the heart and its affections, and that, therefore all creeds and confessions are fallible and uncertain evidences of evangelical piety. Finally, I believe Christ has imposed on all his disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful has performed but a part, and a small part, of his duty; that he is bound to do good and to communicate; to love his neighbor, and to give food and drink to his enemy; and to endeavor, as far as in him lies, to promote peace, truth, piety, and

face east, and then west. You have swept merit, no other criterion of character, than

THE MOUNTAIN MEADOW MAS-SACKE.

In 1857 a company of emigrants started from Arkansas and Missouri for California. They were good, respectable, well-to-do people; but they had an idea that they might have larger comforts for their families on the other side the mountains; so they undertook what always seems to me a terrible thing: travelling in the waggon bear their testimony that they never found emigrant train. They suffered everything on the way. By night the fires kept off the wolves, and by day there was fatigue, and hunger, and heat, and gentle womanhood fainting with the long journey, and children crying for rest.

There were one hundred and seventy in that company. They must needs cross Utah Territory, and in Utah nearly all the emigrant trains were accustomed to take in new supplies of provisions; but Brigham Young heard that this emigrant train was coming, and he forbade, under pain of death, any Mormon in Utah giving any clothing, or food, or medicine, or kindness of any sort to these emigrants. It was a revenge for the fact that a man in Arkansas had slain Elder Pratt, of the Mormon Church, because he (Elder Pratt) had stolen the wife of the man in Arkansas and taken her to Utah and into Mormonism.

On and on went this emigrant train, suffering all indignity, until they came to a plain called Mountain Meadow. The Indians dashed down upon the emigrants, but the emigrants threw up a barricade, and in this temporary fortress drove back the red men most successfully. Then the Mormon militia dashed down upon these emigrants; but you know how men will fight when they fight for their wives and children, and so the Mormon militia were driven back. Still, it was only with great peril that any one could leave the temporary fortress, even to get water from the spring near by.

There was great suffering from thirst; so one day they despatched two little girls clad. in white to bring water from the spring. They said, " Most certainly the Mormon had they appeared outside the barricade than they were shot dead by the stream emigrants, and by Oddfellows and Free-I believe that things past, present, and to masons who made appeals to members of volunteered to carry that petition for relief three men to God, and the emigrants all knelt in supplication; but scarcely had these three brave men started on their journey

> Time passed on, and one day waggons were seen coming. "Now," thought the poor emigrants, "we shall have relief;" and they could not restrain their glee at the thought of liberation. The waggons came up, and from them came a flag of truce, saying, "If you emigrants will surrender and put down your arms, you may walk out into perfect liberty, and you shall not be harmed. Thinking the proposition a fair one, it was accepted, and they put down their arms according to the arrangement, and then the men marched out first, then came the women. then came the children.

After they were outside the barricade, the Mormon militia, with guns and knives, and daggers, massacred all save a few little children, whom they thought to be too young to tell the story. Aged and young, husbands and wives, parents and children left dead on the plain. Women belonging to the emigrant train who were sick and unable to walk were-then taken out by the Mormons into the presence of their murdered families, stripped of their clothing, shot dead, and hurled upon the heap of corpses. The waggons, the stock of the train, the dresses of the women and their iewellery, amounting in all to a property of \$300,000, were taken possession of by the Mormon government. Years after, a Mormon woman showing a silk dress that had been captured from the train-showing one of these silk dresses in Salt Lake City-one of the little girls that had been saved from the massacre recognized it. She said, "Oh, that's my mother's. Where's mamma? Why don't mamma come? Mamma used to wear that!" and she burst into tears,-Dr. Talmage, in Frank Leslie's Sunday Magazine.

We are passing along, whether we will or not. The swift chariot of time bears us onward to our destination. Prepared or not we go and cannot stop. If Christ's faithful disciples we are homeward bound, and nightly pitch our moving tent a day's march nearer beaven. They toils are ended imperfections are over; sin and death are leit forever behind. How the pass ng from an old year to a new year reminds us of this. How it tells us that the glorious consum. mation is not far off.

Nothing less than feeding on Christ can

MY MOTHER.

The following piece of poetry is exceedingly ouching and beautiful. It was written by convict in the Ohio Penitentiary.

I've wandered far from thee, mother, Far from my happy home I've left the land that gave me birth, In other climes to roam. And time, since then, has rolled its years And marked them on my brow; Yet I have often thought of thee-I'm thinking of thee now.

I'm thinking of the day, mother, When at my tender side, You watched the dawning of my youth And kissed me in your pride. Then brightly was my heart lit up, With hopes of future joys, Which your bright fancies wove To deck your darling boy.

I'm thinking of the day, mother, . When, with anxious care, You lifted up your heart to heaven-Your hope, your trust was there. Fond memory bring, your parting word, While tears rolled down your cheeks; The long, last loving look told more Than tongue could ever speak.

'm far away from thee, mother; No friend is near me now To soothe me with a tender word, Or cool my burning brow. The dearest ties affection wove They left me when the trouble came ; They did not love like thee.

I'm lonely and forsaken now Unpitied and unblessed: Yet, still I would not have thee know How sorely I'm distressed. You could not chide me, mother; Von could not give me blame: But soothe me with your tender words And bid me hope again

Oh, I have wandered far, mother. Since I deserted thee And left thy trusting heart to break, Beyond the deep blue sea. Oh, mother, still I love thee well. And long to hear thee speak. And feel again thy balmy breath Upon my care-worn cheek.

But, ah! there is a thought, mother.

Pervades my bleeding breast, That thy freed spirit may have flown To its eternal rest. And while I wipe the tear awa,y There whispers in my ear A voice that speaks of heaven and thee. And bids me seek thee there.

WISE AS SERPENTS.

While walking in the streets of a Western city, an elderly man found his necktie and collar disarranged. To avoid the publicity of the open street, he stepped into a shop near by to adjust his dress. Afterwards he turned to the beach at which a young man was working, and taking up a piece of finished work, examined it minutely and with a critical

"Well," he said in a genial way, "I have no fault to find with your work. That is an excellent job. If you do as good work for the Kingdom, I think I am safe to answer for you there."

The journeyman replied that he did not know much about the kingdom, any way. "Are you a Christian?"

"I am not a member of the Church, but I'm as good as those who are."

"I'd like to know what you mean by that." "I mean just what it says."

"Well," laughing, "I don't know any better now what you mean than I did before. You say you are as good as those who belong to the Church. There was a man named Paul who was a member of the Church, and another named Judas was a member of the same Church. If you mean to say you're as good as Paul, I doubt it; if you mean as good as Judas. I am willing to admit it."

"Oh, Paul was an apostle. I didn't mean that, but members of the Church."

"Very well; are you as good as Whitefield or the Wesleys or Finney?"

"Oh, they were converted men."

"Ah! then you make a difference between converted men and members of the Church, and you mean you are as good as men who are in the Church, but unconverted. I am willing to admit it."

Then followed a long, close, and interesting conversation on the subject of personal religion, and the visitor passed out and went on

A little time after he felt impelled to return and see the young man again. As he entered he was greeted with, "Oh, have you come again? I am glad to see you."

"Are you? and I am glad to come." "Do you know, after you went out that

other time, a man came in, and when I told him what you had said, he said he wished he had been here, he would have given you fits." "Indeed! Where is that man now?"

"At work in the back shop."

"Go and bring him in here." He did so.

"Good morning, sir, I see you are a blacksmith... How long have you been working at your trade?"

"Twelve years." "Do you understand it thoroughly in all its branches?"

"Well, no, I call myself a good workman, but there are some things I can't do that I wish I could."

" What, for instance?"

"Oh, 'several minor things that don't amount to much, but I wish I could do them." "Just tell me one."

"Well, I can t make a good spring. I can make as good a trap as the next man, but when I come to set the spring, it will either break or it won't work. I've tried it over and over again, but I can't do it."

" Would you like to learn how?"

"Yes. I'd give a good deal to learn." "Would you be willing to learn for noth-

"Why, yes, of course, if I could." "Well, I'll teach you," and he gave him the instruction.

"Now I have shown you how to make a a very different subject."

" What is that ? spring you knew nine-tenths, and only -to be regarded as the actual spot. It was mind firmly to continue believing, even unto

right, but I suspect you do not know much

"Well, I don't, that's a fact, and I'd rather listen to you than talk myself."

Faithfully, clearly, and pointedly the good man presented his subject to a most attentive listener. When he had finished, the workman gave him his card, thanked him, expressed a desire to meet him again; "but whether we meet again or not, I am very sure you will hear from me some time," he said.

Six weeks later a letter came to his Eastern home, saying, "The providence of God which lod you to that interview with me was one of the most important events of my life. I have been known far and near as an infidel. Now, through your instrumentality and teaching, I am a Christian. A great many people had talked with me before you did, until I was considered a hardened, hopeless

"They all made the same mistake. They blamed me, found fault with me, scolded me, but no one was wise enough to win my confidence, find out my difficulty, and explain to which, being ignorant of, I despised."-Carolyn Smythe.

EXAMPLE LIMITLESS.

An eminent lawyer, in Boston, forty years in his profession, once told me how a principle governing his life had been set in his mind.

While a student, he went to a meeting held in behalf of missions in that city. One speaker, a plain workingman, related that in his family was then living "a great Sundayschool and missionary girl." She came from New Hampshire, her wages were \$1.50 per week; she had a class of street boys in —-Sunday school, who never missed her from her place and she gave one dollar every month to missions. He said further. "She was the happiest, kindest, tidiest girl he ever had in his kitchen." "I went home," said his thirty lines she brought him his little the now venerable lawyer, "with a stirred garment, and he might get up; but not up heart, by this narrative, 'Class of street otherwise." On the day when he was missed boys; one dollar a month to missions; and at Chateaubriand's he had been lazy, or not happiest girl, étc.'"

"The three things kept running through my mind. I was ashamed of myself. That and Lally, by whose intervention, late in the girl's example made me so. I'll have a place in Sunday-school, was the first resolve. If she can give a dollar a month, I can, and will, came next, and, as to happiness I'll see."

His resolves became acts. Teacher, superintendent, valuable helper in Sunday-school shown him to be.

His gifts to missions and to all Christian comparatively be called princely, in tens, hundreds, and thousands he has bestowed, at times matching, by his own, the contributions of the entire church of which he is a member,

and which is no mean New England church. "In three directions," says an eminent German scholar, "we acknowledge impassable limits to natural science," naming, as the last, "that which leads from the physical phenomena in man 'to those of the soul." The instance we have told here does better than the philosopher, for it plainly adds to worth than all his, viz., the measureless limits of a good example! Can anybody calculate the result of that lowly kitchen girl's example upon and even through this one man? The Sunday-school work it led him into still keeps him busy; the steady forty years' giving, its effects upon himself, upon the church of which he is a member, and upon all who know him; the missionaries his gifts have actually supported; the converts led to Christ by them, and the other soul harvests by those converts, and to be followed by successions of converts to the end of time; and the Bibles translated, printed, given to the heathen, into which his contributions through these seven years have entered; the Sunday-schools and even the theological schools, which have grown up in these, his giving years; ah! where are the limits?

What that humble young Sunday school other forms, any like her in spirit, in work, in sacrifice for Christ, can do. - S. S. World.

I SHALL NOT WANT.

I shall not want; in deserts wild Thou spread'st thy table for thy child ; While grace, in streams for thirsting souls, Through earth and heaven forever rolls.

I shall not want: my darkest night Thy loving smile shall fill with light; While promises around me bloom, And cheer me with divine perfume.

I shall not want; thy righteousness My soul shall clothe with glorious dress My blood-washed robe shall be more fair Than garments kings or angels wear.

I shall not want; whate'er is good, Of daily bread or angel's food, Shall to my father's child be sure So long as earth or heaven endure,

—Rev. Dr. Deems, in Christian Advocate,

THE GARDEN OF GETHSEMANE.

Gethsemane was a garden or orchard, marked probably by some slight enclosure; and as it had been a place of frequent resort for Jesus and his followers, we may assume that it belonged to some friendly owner. The name Gethsemane means the "oil press," and doubtless it was so called from a press to crush the olives yielded by the countless trees from which the hill derives its designation. Any one who has rested at noonday in the garden of Eu-gannim or Nazareth in spring, and can recall the pleasant shade yielded by the interlaced branches of olive and pomegranate, and fig and myrtle, may easily imagine what kind of a place it was. The traditional site, venerable and beautiful as it is from the age and size of the grey or if it be only that you have been writing gnarled olive trees, of which one is still hard things against yourself, and calling spring, and I want you to talk with me about known as the Tree of Agony, is, perhaps, too that sin which God does not, I pray you public-being, as it always must have been at the angle formed by the two paths which "The subject of religion. About the lead over the summit and shoulder of Olivet then, as God helps you, set your heart and

wanted to know the other tenth to set you | more probably one of the secluded hollows at | the end of your life. One act of faith, upon no great distance from it that witnessed the the part of one entirely surrendered to God, But although the exact spot cannot be deter- | pollution, and then the "holding the begin Gethsemane is clear, and then as now the end," will cause the salvation to abide. checkering moonlight, the grey leaves, the God grant it may be so in your happy exeastward and Jerusalem to the west, must have been the main features of a plain which will be regarded with undying interest while time shall be, as the place where the Saviour of mankind entered alone into the Valley of to give this, and that just so soon as will be the Shadow. - Anon.

HOW TO STIMULATE AN AUTHOR.

The Abbe Delille was an author of some note in his day. One evening, when his absence was remarked, Malouet and Lally went to his lodgings to look for him. They found him in bed, and asked anxiously if he was ill. He replied in the negative, throwing seems, at least in part, from their real need at the same time significant glances at a lady in the room. In explanation of this scene Montlosier relates that the lady, who on the abbe's return to England passed for his niece, me in simple terms the truths of that Gospel | had recently assumed the name and duties of a wife, and was notoriously ruling him with a rod of iron. The story went that, on her flinging a quarto volume at his head, he submissively asked whother she should not have rested satisfied with an octavo? He had entered into a contract with his publishers at Paris for the completion of a poem within a given time, and they had come to an agreement with the lady to allow her a per centage for helping him to work. It was his habit to compose in bed, and she required him to compose thirty lines every morning before getting up.

Her mode of insuring the performance of the task was simple enough. "There is a little garment which the French have coarsely named 'culotte,' but which the English ladies term the little garment 'smallcloth' (sic). When the Abbe had composed in the vein, and the indispensable garment was withheld until the arrival of Malouet evening, it was brought to him. -Quarterly

PUTTING OFF SALVATION.

The steamship Central America, on a voyage from New York to San Francisco, sprung conventions and councils, all these years have a leak in mid-ocean. A vessel, seeing her signal of distress, bore down towards her. Perceiving the danger to be imminent, the work have been steadily growing, and might captain of the rescue ship spoke to the Central America.

"What is amiss?"

"We are in bad repair, and are going down, -lie by till morning," was the answer.

" Let me take your passengers on board now." But as it was night the commander of the Central America did not like to send his passengers away lest some might be lost, and thinking that they could keep afloat a while longer, replied, "Lie by till morning." Once again the captain of the rescue ship called, "You had better let me take them

"Lie by till morning," was sounded back through the trumpet.

About an hour and a half later her lights were missed, and though no sound was heard the Central America had gone down and all on board perished, because it was thought they could be saved better at another time.

How suggestive of the fate that may await those who persist in putting off the claims of the Cospel. Jesus cries:

" Come unto me, all ye that labor and are heavy laden, and I will give you rest." Alas! the folly of those who answer, "Not now; wait-when I have a more convenient season I will call for thee."—Exchange.

TO A PERPLEXED SOUL.

It was with great interest that I read your letter, especially that portion of it alluding to your own religious experience and your difficulties in coming to an estaband missionary woman did, is just what, in lished life of faith in the fulness of the blessing of the Gospel of Christ. You say, "I do not know the way of faith as I believe it may be known. I cannot trust God (I hesitate to write it) so as to find constant peace. And when I wish to be most patient I am sure to be betrayed into some unguarded measure or word, and thus I am kept in constant discouragement."

And now what can I say? It gives me sorrow to knew that you do not get such a hold upon God by faith as to bring to your soul the complete salvation he has for you. It seems to me that, possibly, the difficulty may lie just here: You yield all to God, and trust for entire cleansing in the precious blood of Christ; but then, instead of going on believing, you say to yourself, "I shall watch my life carefully and see if there is the real change that, I think, there should be, and if there is then I shall really believe that the work is accomplished; but if not, and there is failure, then I shall go back and

make another effort." Alas, alas! In this one thought, " I shall watch and see," there is implied doubt, or indeed a real doubt. And as it is true "according to your faith is it unto you," so according to your doubt is it unto you. . The doubt has resulted in the undoing of the work that was done when the faith claimed the cleansing; the fruits of holiness are not found in your life, as you say, because the holiness does not exist in the heart. Oh. that you would know God by a steadfast faith, and a victorious life, as he so much desires you should! And now if this difficulty that I have pointed out is the real one. may speedily see and know, and then hasten to believe anew for entire cleansing; and

scene of that awful and pathetic mystery. will bring complete salvation from all inward mined with certainty, the general position of ning of the confidence steadfast unto the dark, brown trunks, the soft greensward, the perience. The months and years are fast ravine with Olivet towering over it to the slipping away; we cannot afford to lose time in unbelief.

> A word more. Do not let yourself be greatly concerned about the witness to the cleansing. Remember it is God's province best for you it will undoubtedly be given. It has often seemed to me that persons seeking pardon and purity very often get the thought so fixed upon the assurance to be given, and the manifestation and joy of the Holy Ghost, that they really almost lose sight of the work itself that they seek to have wrought in them. They turn away, it of forgiveness for actual transgressions or cleansing from inward depravity to the fancied need of emotional joy and rapturous

I trust that you may be more wise-only that your faith receives Jesus, a complete and sanctifying Saviour-then be assured God will not long leave himself without a witness in your heart .- I. S. Leonard.

THE OLDEST REPUBLIC.

The most ancient republic in the world is that of San Marino, a little Old World spot, about ten miles from the Adriatic Sea, and which is as completely forgotten by the rest of the world as the name of the first shipbuilder. Of all the republies of the Italian Middle Ages this is the only one that is left. It has withstood assaults from all sides and in all forms. Moorish invaders, Italian Condottieri, Papal aggressors, the great first Napoleon himself even, have failed one and all to pluck the astate Marnese from their lofty hill. The entire population of the republic is 8,000 all told, and the army is 1,000 strong. The government is vested in a Sovereign Grand Council of sixty inhabitants, forty being plebeian, and twenty aristocrats by birth. At the end of this magnificently christened Executive stand the Captains Regent—the supreme presidents of San Marino. One of these gentlemen must also be plebeian and the other aristrocrat. Their term of power lasts only six months, at the end of which time they retire, and other two Captains Regent are duly elected into the vacant place. Nearly everybody, therefore, of note or unusual powers and intelligence in San Murino has a chance of receiving at the hands of his fellows the greatest honor in their power to bestow upon a Marinese citizen. The most laughable feature about this tiny toy-box republic, however, is its legal machinery. No less than twelve members of the Sovereign Grand Council, it appears, are told off to assist the Captains Regent in any litigation which may arise—a number which would seem to point to an exceeding litigiousness on the part of the inhabitants.

CHOOSING THE HARD PLACES.

At Plainfield, N. Y., some sixty years ago, esus; and " with the sweet sense of pardon came," he said, "An abiding conviction that I was not my own, but the Lord's, to do his bidding, and serve him as he should direct." The peculiar feature of this Christian's character seems to have been the selection of the darkest spots as those most needing the 'light of God." This trait led him first to choose the foreign mission work in preference to any home field; and when he was already on India's soil, to select from all the tribes about him the most degraded and uncared for, the rude, barbarous Santals, a numerous aboriginal race, hitherto unknown to missionary workers. The Santals were wild, jungle men, worshippers of devils, and without an alphabet or any symbols by which to represent their language, which contained not even a word for God. Their very dwelling-place was in rude hovels on the borders of a dense forest, known as Hatigard, "elephant fortress" from being the abode of droves of wild elephants, that roamed at will through its gloomy depths. It was among these ignorant and debased savages, sunk almost to the lavel of brutes, that the Rev. Dr. Phillips, who died a little more than a year ago, after forty. the boat. But it came across, and the travelfour years of mission work in India, went as lers entered into it. a young man; planted the standard of the cross on the "elephant fortress," preached to the rude Santals their first Gospel sermon, reduced their weird language to writing, gave them a grammar and dictionary, established schools, translated large portions of the Scripture into their language, and founded several Christian churches.

To-day the Santals have sixty prosperous schools, five churches with about five hundred members, and about the same number of pupils in their Sunday-schools; a Biblical school, with seventeen young men preparing for the Christian ministry; an active printing press, and scores of native teachers and preachers sending out a continuous stream of sacred truth; while the fortress, no longer called Hatigard, is now a flourishing village, known as Santipore, "City of Peace."

Who shall say that the Master of the vine yard does not select his own laborers appointing to each his appropriate field, and preparing them by his own special training death. When she first came near it, the air for the work he designs them to perform? But while praying for the Divine guidance. we must watch the finger of his providences so often the index to the path of duty .-American Messenger.

Feelings come and go like troops following the victory of the present; but principles, like troops of the line, are undisturbed, and stand fast.

Do not carry on conversation with another in company about matters which the general company knows nothing of. It is almost as impolite as to whisper.

There is no malady or sickness more severe than not to be content with one's lot. | smile was playing on her face.

Good Mords for the Poung

FIRST TIME AT CHRUCH.

A grave sweet wonder in thy baby face, And look of mingled dignity and grace, Such as a painter hand might love to trace.

A pair of trusting innocent blue eyes, That higher than the stained-glass window rise Into the fair and cloudless summer skies.

The people round her sing, "Above the sky There's rest for little children when they die "-To her-thus gazing up-that rest seems nigh,

The organ peals: she must not look around. Although with wonderment her pulses bound-The place whereon she stands is holy ground.

She bows—as "mother" does—her golden head, And thinks of little sister who is dead. She knows not that she dwells above the sky, Where holy children enter when they die, And prays God take her there too, by-and-by.

Pet, may He keep you in the faith alway, And bring you to that home for which you pray, Where all shall have their child-hearts back one day -Chambers' Journal

WHAT CAN WEALTH DO?

The following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago leaving a fortune of five or six million dollars.

"Mr. Ridgeway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I

"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I I should be particularly envied."

"What, sir !" exclaimed the young man in astonishment. "Why, you are a millionaire! Think of the thousands your income brings every month!"

"Well, what of that?" replied Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I can not eat more than one man's allowance and wear more than a suit at a time. Pray, cannot you do as much ?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why I cannot eat it or wear it : I can only use it to buy other houses for people to live in; they are the beneficiaries,

" But you can buy splendid furniture, and costly pictures, and fine carriages and horses

-in fact, anything you desire." "And after I have bought them," re sponded Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man, who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen, and hostlers; and, as to anything I 'desire,' I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy a single day more of life—cannot buy back my youth-cannot procure me power to keep afar off the hour of death; a little boy, ten years old, gave his heart to and then, what will all avail, when in a few short years at most, I lie down in the grave and leave it all forever. Young man, you have no cause to envy me."-Anon.

CALLING THE FERRYMAN.

his little daughter, late in the evening. The woods through which they passed reached to would see the joy coming into his face as the very brink; and as the night was very dark, the woods seemed to render the gloom profoundly deep. Far away on the opposite shore was here and there a twinkling light in the small scattered houses; while farther off still were the bright lamps of the great city whither they were going. Nothing but urgency would have induced the father to be out with her thus. As they came to the ferry, they found the boat over on the other side where the ferryman lived. So the gray tife of the suffering and forlorn, father shouted and called but no voice answered; then he would walk to and fro, and speak to his child, and try to comfort her; then he would call and call again. At length they saw a little light move, and heard the moving of the boat. Nearer and nearer the noise came, but it was too dark to see

"Father!" "Well, my child."

where we are going."

"No, little one; but the ferryman knows | wish of mine, what I would choose." the way, and we shall soon be home in the fire."

"Oh. I wish we were there, father!" Slowly and gently the boat swung off in the stream; and though it was dark, and the river seemed to run fast, they were carried safely over, and the child soon forgot her great fear. In a short time after they landed she reached her home, where loving arms received her, where the room was warm with fire, and was flooded with light. On the bosom of love she rested, and her chills and a good education, I shall be able to earn and terrors passed away.

In a month after this, the same little child had gone to another river, darker, deeper, and more fearful still. It was the river of seemed cold, and darkness covered it, and all seemed like night. The same loving father stood near her, distressed that this child must cross the river, and he not able to go with her. For days and nights he had been, with her mother, watching over her, and leaving her bedside only long enough to take his meals, and pray for the life of his precious child.

For hours she had been slumbering very quietly, and it seemed as if her spirit was to pass away without her waking again; but just before the morning watch she suddenly woke, with the eye bright, the reason un-

"Father, I have come again to the river side, and am again waiting for the ferryman to come and carry me over."

"Does it seem dark and cold as it did when we crossed the river ?"

"Oh, no, there are no dark, gloomy trees here. The river is not black, but covered with floating silver. The boat coming toward me seems to be made of solid light; and though the ferryman looks dark I am not afraid of him !"

"Can my child see across the river?" "Oh, yes, but instead of the little twinkling light here and there, as before, I can see a great beautiful city, flooded with light and glory. I see no sun and no lamp, no moon or stars; but it's full of light. Ah! I hear the music too, coming softly over the river, sweet as

the angels could make!" "Can you see any one on the other bank of the river ?"

"Why, yes, yes, I see one, the most beautiful form I ever saw! and what a face! what a smile! And he beckons me to come. Oh, ferryman, make haste 1 I know who it is! It is Jesus-my own blessed Jesus! I shall be received into his arms; I shall rest in his bosom!"

"Is my little daughter afraid?" "Afraid, dear mother? Not a bit. I think of my psalm, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and

Thy staff they comfort me." And thus she crossed the dark river, made like a silver stream by the presence of the blessed Redeemer. The father and mother wept, but joy and sorrow mingled in their tears. They could almost see the golden gates open to receive their loved one; and they understood the words of the prophet, The child shall die an hundred years old." -The Children's Friend.

HELPING GOD.

A young woman was leading a little boy by the hand. The boy was gazing silently and intently at the red and gold and green of the sunset sky. After a while he said suddenly: "Auntie, I think I should like to be a

painter," "Why?" returned his companion. "Because then," answered the child, "I

ould help God to paint the sky." That was a charming thought of the little boy. He did not say, "It would amuse me. It would please me to be able to paint." No, he thought, "I could help God."

What do I hear you say, my sharp little reader? Oh, you say, "What a foolish little speech! How could a boy, so small that he must be led by the hand, help God! It is just as if a fly should light on the frame of a house and say, 'See! I am going to help build this house.' I am sure a little boy can never belp God!"

Dear young readers, you are mistaken Be sure that God never awakens a holy aspiration in a child's heart, that is altogether vain. And this aspiration of the little boy was a holy one. He loved God, and wished in the simplicity of his little heart to do

something for him. And he could, in his little way, help that great and good Being. Not by painting the sunset sky, that would be beyond the highest mortal; but, perhaps, he could paint the colors of joy in some little unfortunate being's breast. And so could you. You could give a piece of bread to the hungry. You could cover his little shivering limbs They reached the river, the father and with one of your warm garments. You could speak kind words to him, and then you bright, perhaps, as the sunset in the West. Would it not be helping God, if you made

> one of his dear little ones happy. Then you could by setting a good example, by always telling the truth, by being obedient and striving always to do right, help God to restrain others from evil, and lead

them also to do good. So, little children, remember this. When you have put one touch of beauty into the awakened one good thought in the sinful, you have done something to help God. And he will accept the aid.

"Never be discouraged, then, and say, " I am small and weak and can do nothing for

A WISE CHOICE.

A good minister, whom we will not name, while sitting at the dinner table with his family, had these words said to him by his "It's very dark, and I can't see the shore son, a lad of eleven years: "Father, I have been thinking, if I could have one single

"To give you a better chance," said the city where there will be light and a good father, "suppose the allowance be increased to three wishes; what would they be? Be careful, Charley !"

He made his choice, thoughtfully; first, of a good character; second, of good health; and third, of a good education.

'His father suggested to him that fame, power, riches, and various other things, are held in general esteem among mankind.

"I have thought of all that," said he, "but I have a good conscience, and good health, all the money that shall be of any use to me, and everything else will come along in its right place."

A wise decision, indeed, for a lad of that age. Let our young readers think of it, and profit by it.

A good man was once asked why he spent so much time in reading, meditation, and prayer. He replied by simply uplifting his eyes and hands to heaven, and saying with great solemnity, "For ever! for ever! for

The heart is a loom, and it may weave whatever it pleases. It may make life a continual progress towards triumph.

Some persons are capable of making great sacrifices, but few are capable of concealing how much the effort has cost them; clouded, and every faculty alive. A sweet and it is this concealment that constitutes their value.

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CHRISTIAN GUARDIAN.

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BIRTHS, MARRIAGES, AND DEATHS.

The Government report of the births, marriages, and deaths in this Province resents us with some interesting and astructive facts. The science of statistics s'comparatively new, but it has already thrown very much light upon the conditions of human life. Buckle's position, that "statistics, as a branch of knowledge, have already thrown more light upon the study of human nature than all the sciences put together," may be extreme; but it certainly has taught very important lessons. We can now estimate the average of human life numerically with considerable accuracy. This knowledge is the basis upon which life insurance rates are calculated. We have arrived at the average of human life under existing circumstances, but the fuller returns, such as those contained in this report, promise to furnish more accurate knowledge concerning the influence of climatic, sanitary, and other conditions, upon life, and to show how the average may be raised. The registration of vital statistics has been carried on in Great Britain for about forty years, and the reports have afforded " an insight into the various conditions of life, health, and disease which previous to registration was impossible." The first Act requiring registration of the births, marriages, and deaths in this Province came into force in July, 1869. The requirements of the Act have not been fully complied with, and there is good reason to believe that the returns are still incomplete, especially in some districts. There has been, however, a gradual improvement each year, and the returns from most of the cities are about as complete as could be expected. The deductions drawn from the returns have returns were more accurate; still, in some cases they are as legitimate as if drawn from fuller data. They are sufficient to give the average of life, the relation of the various diseases to the death rate, and the relation of the birth rate to the death rate.

From these returns it appears that the birth rate of the province is 32 per 1,000 of the population, and the death rate 18 per 1,000. In 1830 the births were 60,294, and the deaths 83,915, which gave an actual natural increase that year of 26,379. The actual average increase during the ten years, from 1870 to 1880 inclusive, was 24,538. During the decennium 21,877 more males than females were born, and 16.783 more males than females died, and there were thus in the natural increase of the population 5,094 more males than females. The largest number of births occur in February and March. The number of illegitimate births registered, for some reason, is increasing from year to year. During the nine years from 1872 to 1880, there was one to each 87 of the total births. In 1880 the average stood one in every 63 births. This that of other countries. The average in Nova Scotia is one in 48; in England, one 21: in Scotland, one in 10; and in Massachusetts the average has risen from one in 83 to one in 62.

There were 12,783 marriages registered in 1880. From a caroful estimate of the number of marriages per 1,000 of population in other countries, and in certain localities in this province, it is probable that this is 90 per cent. of the actual number. Seveneighths of the marriages were by license. December seems to be the favorite month for marriages, and August the least favored. More than half of those who are married wedded before they were twenty-five years of age, or, more accurately, 40 per cent. of the males and 70 per cent. of the females married were under twenty five years of age-The proportion to the whole number of marriages of the members of the various denominations were very uniform, with the exception of the Epi-copalians, Roman Episcopalians decreased from 17.8 per cent. n 1876 to 16.8 per cent. in 1880; the number of Methodists increased during the same time from 34.8 per cent. to 36.5 per cent.; the Roman Catholics decreased from 13.6 per cent. to 12.7 per cent. During the five years there were 44,903 Methodists married. not including the Bible Christians, of whom there were 2,530 married. The next highest were the Presbyterians, 12,692; the Episcopalians, 21,787: the Roman Catholics. 16,150.

The death returns show that there are two periods in each year when the death rate is high, and two when it is low. March marks the summit of the first wave of mor- quarterly offering to God being thus fixed, it tality in the year, and August the summit becomes doubly imperative that we should of the second wave. June and November are the low points. It is noteworthy that the number of deaths in March is 35 per devote it to doing good to the bodies and cent. more than in November, although they are both cold, changeable months. One would think that the endurance of winter weather would prepare the system for the changeable weather of spring; but it seems not. This fact is noted in the report, and it is suggested that a confinement more or less constant in ill-ventilated rooms, may account for this. No doubt this has much to do

The diseases to which the mortality of the spring is due are invariably those of the respiratory organs, such as inflammation and congestion of the lungs, and bronchitis.

Letters containing payment for the from diseases of the heart, brain, and ner | adhesion to system in giving is that it | the Educational Fund is also being heartily | approached by stone steps on all sides—then, yous system. The diseases peculiar to the summer period are those affecting the ali- Lord's work and an immediate sympathy the contributions of last year. mentary canal or digestive organs, such as with it, making us truly co-operators with diarrhoea and cholera infantum. The more the Master. We do not urge this method tality of the spring is principally among the old people, and that of the summer amongst largely increased by it. Ambition, fashion, the young. Of all the deaths 86.4 per cent. and personal influence - which now so were of children under 5 years of age, and largely rule in this matter-are powerful 48.3 per cent., or nearly one half, were of persons under 20 years of age. The most critical period between the ages of 10 and 70 is that between 20 and 30. The number of deaths during this period per cent. greater than between 10 and 20. When one reaches 40, his chances of living to the age of 60 are 50 per cent, better than they were at the age | thy substance, and with the first fruits of all of 20. The greates number of deaths was thine increase; so shall thy barns be filled caused by zymotic or miasmatic diseases. These include fevers and the various contagious diseases. Tubercular diseases stood next on the list.

The table showing the occupation of each decedent is important as showing the influence of the various occupations upon longevity. The highest average of life is enjoyed by the soldier or pensioner. These, however, are seldom Canadians, but are retired British soldiers. The next highest is that of the weaver. This occupation, which brings all parts of the body into exercise, seems peculiarly favorable to long life. The average age of 192 weavers was 68.2 years. Clergymen reach the high average of 68 years. Next come "gentlemen." with an average of 67.7. Then follow:gardeners, 61.8; farmers, 61.4; "public officials," 60.2; mechanics, ranging from 59 to 50; physicians, 51.2; lawyers, 45.3; merchants, 49.3; clerks and book-keepers, 39.3; teachers, 43.3; printers, 36.2; railroad employees, 36.4. We have been able to present only a few of the many interesting facts brought out by this exhaustive and elaborate report; but enough has been presented to show the great importance of having a good system of registration.

SYSTEM OF GIVING.

It is very pleasing to note the steady

growth of Christian liberality throughout the world, and especially among Anglo-Saxon peoples. As is, perhaps, right as the wealthiest and one of the oldest Protestant nations, England is, in this matter, the leader. not the weight they would have if the This is not due solely to her superior wealth, for her most wealthy classes are not her largest contributors, i.e., as classes; of course, they are as individuals. Her preeminence is rather due to the admirable system with which all her great Christian enterprises are presented to the public and their contributions secured. In this direction Methodism has always excelled, John Wesley's original system of finance having been extended far beyond its original intention, though not further than its original spirit will justify. Not a little, however, of the financial strength of Christian enterprise in England is due to the prevalence of what are known as the principles of systematic beneficence, especially among the merchant princes of the great cities. These men, accustomed to scientific exactness in all their commercial transactions, at once recognized the propriety of giving not by impulse or accident, but upon definite principles, and in definite proportion to income. So popular did this movement become, that a society was organized for the prometion of its principles, with the late Dr. Cather as its secretary, and such men as high average is, however, much lower than the Rev. Wm. Arthur, M.A., and the Rev. T. Binney devoted their gifted pens to the advocacy of the cause. Perhaps mistakes were made by the early promoters of this idea. Christianity is certainly not favorable to the adoption of cast-iron rules of moral conduct, and it cannot be maintained that one-tenth constitutes the invariable limit, either maximum or minimum, of s man's obligation to give. To one man tenth is a more bagatello out of his superfluity; to another, the giving of a tenth involves self-denial even to the extent of suffering. But the important principle of giving systematically is by no means a part of a mere doctrine of tithes.' That with which it stands in fundamental contrast is the habit of giving as accident, or importunity, or an occasional mood may suggest. Under the excitement of a powerful appeal, or prompted by the personal influence of a collector, or impelled by the desire or ambition not to be behind others, a man's givings in one direction may exceed his duty; and Catholics, and Methodists. The number of then in all probability the next cause less fortunately presented will be sure to suffer. In fact, an importunate beggar will often wring from such an one money which will only help to his perdition, when every consideration of duty dictates a stern refusal.

> System in giving implies two things first, a conscientious consecration of a proper portion of our increase as a thank-offering to God. What that proportion should be each man can carefully estimate for himself. It is what a grateful, cheerful heart prompts, and its consecration is an act of worship. delightful to the man whose privilege it is to offer it, and acceptable to God. But, secondly, the amount of our yearly or observe the wisest system in the expenditure of our thank offering. That we should souls of men is already evident, as the Lord will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ve have done it unto me." A man must, therefore, take 'a broad view of the entire field a laborer, and wisely apportion the Lord's money to the different departments of that work, according as the necessities and claims of the work may appear. Nothing is gained by spreading our means over too wide a surface. Our givings, to meet the demands

because the gifts of the Church would be motives, and draw large sums from the pockets of many who could not otherwise be reached; but the Church is degraded by being the recipient of such gifts. The more excellent way places God's work in its true position, and makes the act of giving a matter of exalted privilege, and of best moral enjoyment. "Honor the Lord with with plenty, and thy presses shall burst out with now wine."

DEATH OF H. W. LONGFELLOW.

The announcement of the death of Henry Wadsworth Longfellow, the celebrated American poet, will fall like a mouraful knell on many thousands of hearts. A great light has faded from the firmament of song. A genial human heart is stilled by the wintry touch of death. A gifted brother who cherished a tender sympathy for the struggling, suffering brotherhood of his race, and soothed and inspired weaker souls by kindly human strains that "gushed from his heart," is laid in the silence and darkness of the grave. But though his brother in laving his dust to rest in Mount Auburn read over it the words, "Dust thou art, and unto dust shalt thou return," the poet himself has reminded us, that,-

"Dust thou art, to dust returnest, Was not spoken of the soul,"

Rather should we think of him as a sentinel relieved from duty; a warrior crowned with the laurels of victory; or a vessel that has outrode the storms and entered a safe and sunny haven,

"Where tempests never beat, nor billows roac." There is hardly a name in English literature more widely known. He gave expression to beautiful and true thoughts in exquisitelanguage, that seemed as if it were coined for so fair a spirit. He was pre-eminently a Epic grandeur and dramatic power. But there are no sweeter or more perfect lyries | tanity I had of seeing and studying these in the English language than some of Long- stordy Englishmen, the better I liked them. fellow's. His crowning excellence has always seemed to us to be the rare way in which striking and beautiful thoughts are crystallized into a perfect form of words that seem as if they were not made by art and could not be otherwise expressed. Take as an example of this the peerless closing lines of his "Slave's Dream,"

"And his lifeless body lay, "A worn out fetter that the soul "Had broken and thrown away."

But what we most of all admire in Longfellow is the pure moral tone and lofty nspiration to right action which breathe every kind; and his "Psalm of Life" and The great difficulty of making any satisfacmany other of his poems have come home to | tory record of what one sees in London, the hearts of struggling humanity as a call arises from the number and variety of objects have sung more tender and consoling songs for the comfort of bereaved and smitten hearts. We can think of him always as one who used his rare gifts faithfully for the good of others. Mr. Longfellow was born in Port. of the remote past, and inventions of the land, Maine, in 1807, and consequently was 75 years of age at his death. In England he was more widely read than even Tennyson, and in commenting on his death we have the satisfaction of knowing that his influence is not dead, that he shall continue in the future to stir the souls of men with "thoughts that Times in a reference to his death says :- " The purity of Longfellow's thoughts, his affinity with all that is noblest in human nature, and his unfailing command of refined harmonious language will continue to draw readers notwithstanding the judgment of critics that he is not a post of the very first rank. It will seem to many that his death marks the close of a distinct era of American literature. One cannot readily point to worthy successors to the brilliant group to which he belonged." The Globe says:-"It is not yielding to the supposed prevailing tendency indiscriminately to extel Americans to say that the death of Longfellow is a national loss to England. A general true appreciation was accorded to him here even at the time when America was anything but popular,"

THE RYERSON CHAIR.

We are pleased to learn that this move ment, the formal initiation of which we announced two weeks ago is already moving towards assured success. The work of securing the amount is placed in the hands of the President of our University, and our influential laymen have met him with a cordiality and liberality which would scarcely be accorded to any subordinate agent. Probably by the time we write one fourth or onethird of the necessary amount is already secured, and this after a few days' labor in two or three places. The proposal to raise \$200,000 which comes from a layman who understands whereof he speaks, accompanied by the offer of \$10,000 as an initial subscription is but the first note of what we believe our General Conference will declare to be the unanimous resolution of the Church. In this age of grand enterprises if we are to do anvthing like justice to the two departments of University and Theological Education we cannot think of less than an annual income of Christ's work, in which he is called to be of \$25,000 which means an endowment of \$300,000 or more. With the present endowment of \$130,000 and the Ryerson Chair an accomplished fact and the promise of another chair from one of the best men in our Church we shall go to the General Conference with about \$200,000, and we believe they will illustrating the arts and sciences which he with which we can become personally more which would meet the above named he originated. The base on which the whole

necessitates a personal knowledge of the sustained, many places doubling and trebling latter passing over a portion of the platform.

EDITORIAL NOTES OF TRAVEL. No. III.

BAILWAY TRAVEL IN ENGLAND.

Leaving Oxford with its interesting historic associations-the Oxford of Wesley, of the Tractarians and of the Broad Church-we took train for the great London, catching glimpses of Windsor and other places of interest on the way. I must confess that on great Christian virtues-Faith, Hope. this second visit, my prejudice against the English style of railway carriages was considerably modified. Then, it must be admitted, that the railways are kept in excellent repair, and everything about the stations is But the most attractive of are the groups worked like clock work. As you approach the station to take the train, a porter t kes possession of you, shows you where you are to get your ticket, places your tranks in the On the South front there are the poets and van and prevents you making any mistake | musicians; on the East front the painters; about your train or destination. The thirdclass cars on the main lines are more comfortable than formerly. On the Midland the life-size statues, which embalm the memory second class has been taken off, and there are of all these men of genius along with that of only first and third class, the latter being | the Prince Consort. Its site opposite the very comfortable. On all the main lines, the third class cars have cushioned seats and cushioned backs, and are largely patronized by people of the highest respectability. Each compartment holds ten persons, five on each side, sitting face to face. It is very pleasant where one has a party large enough to occupy the whole compartment. This arrangement is promotive of social intercourse; and it is a great mistake to suppose that the average Englishman is as exclusive and unsocial as he has been sometimes pictured. I think there is really more conversation between persons not previously acquainted in an English second or third class car than there is ordinarily in this country. Indeed, one of the great attractions of travel is the people you are thrown into association with. Sometimes in the course of half a day's ride your companions in your carriage may change three or four times, and there is a good deal to be learned in noting the habits, character, and views of these changing groups. Often, in the mint of Poesy to be the fitting body on a very brief acquaintance, a very favorable impression is made, and parties who had lyrical poet. Others have excelled him in never seen one another a few hours before, part with mutual regrets. The more oppor-

THE BRITISH METEPOLIS. As soon as you are fairly into London, whatever may have previously occupied your thoughts, you are caught in the whirl of its rush and roar, and are made to feel that it must now absorb your chief attention. We stayed at Ling's Temperance Hotel, not far from City Road; and determined to spend a few days seeing objects of interest before proceeding to some point on the South Coast | lobby on every division, and outsitting the of England; but the poor condition of my health seriously interfered with our enjoyment of London, though we had the pleasure through his poetry. He rings out his clear of meeting our friends, the Moore's, of Hamilcondomnation of slavery and wrong doing of | ton, and being with them for a few days begin, or where to end. Here are grand cathedrals full of monuments to the honored dead who live in the nation's memory-Extensive museums filled with curious remains living present-Picture galleries containing some of the masterpieces of our own and other times-Spots forever linked with names and events that will never die-Great shops full of rich and costly fabrics in all departments of merchandize-Churches whose pulpits are occupied by men of world-wide breathe and words that burn." The London fame-Monuments which, in perpetuating some honored name, have become imperishable memorials of the architects who designed them, and the artists that carried out those designs-Palaces of great historic interest, and filled with rare and costly furnishings and paintings-Vast institutions devoted to alleviate some forms of human suffering-Courts presided over by judges whose names have become household words -Great centres of literary, social, religious, and political influences which reach out and touch humanity in every part of the globeand overshadowing all the ceaseless flow and rush of the great surging masses that fill all its avenues of trade. Sitting on the top of a bus in Cheapside, I have often seen a solid crowd of vehicles completely filling the street from side to side, making a solid blockade as far as one could see either way. But what was more striking than the ceaseless flow of human life through these central thoroughfares was the fact, that when you go away. from the centre, till you fancy yourself in some suburban region, there is still the thronging multitude, as if whorever you happened to be was a centre of special interest. In order to convey a correct idea of what is to be seen in London, one would have to devote a whole letter to one special object, like the British Museum, the National

Gallery, the Houses of Parliament, or the Cathedrals; but it is no part of my plan to portray so minutely every object of interest. There are one hundred objects of interest in London-any one of which would afford ample material for an article. THE ALBERT MEMORIAL. Take as an example of this the Albert Memorial, opposite the Exhibition Building, at Kensington. It is one of the most elaborate and costly monuments ever erected to the memory of any human being. In its erection the resources of wealth and the resources of genius were taxed to their

utmost to perpetuate in tangible form the grief and love of a widowed Queen. The design is a collossal statue of the late Prince Consort, placed beneath a vast shrine or tabernacle, surrounded by works of sculpture There is also a large proportion of deaths acquainted. Not the least advantage of this liberal proposal. We are glad to know that rests is an elevated platform of Portland stone.

another series of steps brings you up to the statuary surrounding the centre. On the pedestals at the outer angles of the steps. there are groups of figures in marble representing, allegorically, the four quarters of the world, with reference to the great International Exhibitions. As you rise to a higher level the sentiment is changed, and religion and virtue became the subject of illustration. The figures in the four great niches near the statue idealize the four Charity, and Humility; and the four statues at the angles of the same story represent the four great moral virtues-Fortitude, Prudence, Justice, and Temperauce. offull-size marble figures on the four sides of the monument, representing much immense labor by a large band of sculptors. on the North side the Architects: on the West side the sculptors-making in all 169 first Exhibition building in which the Prince took such an active part is especially appropriate. But no description of mine can convey any correct conception of the massive, grandeur and beauty of this wonderful

THE HOUSE OF COMMONS.

The Houses of Parliament, are well worth seeing, even when Parliament is not in session. The chambers of the Lords and the Commons, and even the halis and approaches are ornamented in fine artistic style, while old Westminster Hall through which you poor preachin'." approach the Parliament buildings proper, is memorable as the scene of the great trial of Warren Hastings, which called forth the marvellous eloquence of Burke and Sheridan; and was the scene of many of the great pageants of English history. The approaches to both chambers are ornamented by paintings illustrating scenes in English history, which if time and space allowed demand a more minute description. Before leaving London I spent an evening in the gallery of the House of Commons, listening to the discussions on the Irish Land Bill. It was not a field night. The Bill was being considered and passed clause by clause. I turned my opera glass on Mr. Gladstone and John Bright as men whose names would live in the history of their country, and that it was an event in one's life to see. Mr. Gladstone had a worn and fatigued look, but he was ready for every amendment, prepared to show how it would was extraordinary to see a man of his age sitting on after midnight, patiently bearing with the frish obstructionists, going into the youngest members. He made no lengthy speech, but rose several times to explain the bearing of amendments on the provisions of the Bill. I heard Parnell, Biggar, and other Irishmen, but could not see them from where I sat. It seems to me strange, after their repeated attempts to talk against time and made over an attempt to empower the House of Commons to close a debate when the majority think well to do so.

DR. JOSEPH PARKER.

We attended week day service in Dr. Joseph Parker's City Temple. The church was well filled; and the sermon which was about people from the country beginning life in London, was very fresh, striking, and effective in many points. But there is an appearance of artificial mannerism which greatly detracts from the effect. Yet Dr. P. s a man of great natural gifts. We went into the vestry. He welcomed us heartily, and spoke with pleasure of his visit to Toronto and his call at our Book Room. He handed me the Fountain containing a copy of the sermon he had just preached. On the Sunday, I heard probably the three most widely known preachers in England-Spurgeon, Dean Stanley, and Cardinal Manning. But I must leave my impressions of these eminent men for another article.

A FRIEND AMONG THE CHIL-DREN.

A subscriber from the county of Oxford. in sending his subscription for the GUAR-DIAN, sends also the following kindly note, for which we are much obliged. The Editor sends his best thanks and kind regards to Mabel, for her friendly interest in the GUARDIAN. He would like to see her very much. It is hoped some more of the dear girls will give their fathers a hint about renewing.

DEAR SIR.—Knowing that you have a large heart, a cultivated mind, and unbounded sym-pathies, and as a natural sequence, great love for children, it occurred to me that possibly a conversation, which took place this morning might interest you, as it goes to prove that your efforts are appreciated by the young as well as by those of mature age. I have a daughter named Mabel, aged nine years, who is exceed-ingly fond of reading the Guardian. She said to me this morning:

"Pa, have you sent the money for the Guan-

No, my daughter, I have not." "Well, then I do not believe our paper will come this week, for it was stated in last week's paper that, unless subscriptions were promptly id, all papers would be discontinued. I think

know I like the Guandian better than any other paper. I think it is the best paper published."

"That is saying a great deal. There are a great number of excellent prpers published."

"Oh, of course there are, but I like it better than any other I ever saw; so please send the money for it, won't you?"
"All right, Mabel, I will send the money to-

it is too bad that you have not sent it; you

day."

Enclosed please find \$2 subscription for th GUARDIAN for the year 1882.

We regret to announce the death of the wife of the Rev. P. W. Jones, of Kintore. She passed away from earth last Saturday. Her of a conscientions system, must be to objects heartily endorse the effort to add \$150,000 lostered, and the great, undertakings which, suffered severely for the last few days of her life. Bro. Jones will have the sympathy of many friends in his great affliction.

QUESTIONS AND ANSWERS.

Question.-Why are there more than one de-

Answer. -We cannot, of course, be expected to give, in answer to this enquiry, a history of the causes which led to the rise of the different Churches. Every one knows how the Protestant Churches, in their present form, resulted from the great movement that rejected the errors and corruptions of the Church of Rome. Every Methodist knows how the Methodist Churches are the result of the great revival of the last century. In general, we may say that different denominations are caused by diversity of views and beliefs in religious matters; and of a tendency, in many instances, to unduly magnify the importance of these differences of opinion. In some cases slight differences have been made the ground for forming a new denomination. Question-Is it true that Mr. Hammond

charged ten dollars for every sermon he preached while in Hamilton lately?

Answer.-We have not a personal knowledge of the facts in regard to Hamilton; but from our knowledge of Mr. Hammond's course in other places, and the fact that ! e leaves the remuneration he is to receive in the hands of the congregations where he preaches, we are confident there is no truth whatever in the allegation, that he bargained for ten dollars a sermon or any other amount in Hamilton. These stories are generally manufactured by canting humbugs, who want to make capital out of the cheapness of their religious performances. They remind us of the colored preacher, who on being asked how much a year he got for preaching, replied: "Fifty dollars." His friend said: "That is poor pay," to which the colored preacher answered: "Well, I gives 'em pretty

Question.—What is the test practical com-mentary on the Psalma—one that enforces practical religious truths?

Answer.-The new volume of the commentary propared under the editor ial supervision of Dr. Whedon by Dr. F. G. Hibbard, and published at the Methodist Book Room, New York, is an excellent condensed commentary; but Spurgeon's "Treasury of David" being published by I. K. Funk & Co., of New York, is fuller and answers the description of our correspondent more completely, being eminently practical.

Question.—What does repentance consist of? In talking with some they say that sorrow is not a part of repentance, but that "godly sorrow worketh repentance," that faith is not part of it, but only follows repentance—that repentance is only a change of lice. Please explain.

Answer. - Repentance in the New Testament means the great change, which takes place when a sinner turns from his sins to Christ for forgiveness; affect the measure under consideration. It and as such must include all the elements and experiences incident to such change. As long as men are sentient beings, capable of the feeling of sorrow, they must feel serrow when they get right views of the gui't and ingratitude of their sins. To say that any one can become conscious of his guilt, vileness, and danger, so as to seek salvation from them, without sorrow or regret, is absurd; inasmuch as such a notion ignores the nature of man. So also without a measure of faith in the truths of the Gospel, no one stop business, that there should be any fuss | would repent or seek forgivoress. It is true enough that repentance is a change of life: but it is a change which embraces sorrow and leathing of our sin, and a turning from sin to Christ for deliverance from its guilt and power.

> QUESTION .- Are there any sins of omission, and if not what is the right meaning of the text which reads. "Therefore to him that knoweth to do good and doeth it not, to him it is sin.
>
> —James iv. and 17?"

> ANSWER.-As all sins are violations of the Divine law it might be argued that there are no sins merely of omission. But this is rather too nice a point to base an objection to sins of omission upon. This inquirer fully answers his own question. There are sins that are direct acts of wrong-doing; and there are also sins which consist in omitting or neglecting to do some known duty. One may be guilty of a cruel wrong, to another, by doing nothing. It would be easy to illustrate this; whether sins of omission may or may not be the best name for these is not ber question, not of much importance.

Question,-When a congregation has been reached down and out to a single half-dozen, where there is accommodation for two or three lundred, what course would you advise?

ANSWER .- We think it would certainly be unwise to continue a preaching service to that number of people. The action to be taken would largely depend upon the cause of this small attendance. If the population had decreased, and there was not material to work upon, it would be a waste of labor to continue the services. But if there is a population in the locality requiring the means of grace, then there should be careful examination into the causes of the want of interest displayed; and an earnest effort to remove these hindrances. Some proper method of awakening interest and arresting attention should be adopted. It might even be worth while trying a higher style of preaching, just for a change.

QUESTION.—If a person under the Old Testament dispensation who had no knowledge of the law of Moses, but believed in God, did what he thought was right, died without further light, do you think he would be lost?

Answer.-We believe that God will deal with all men of all dispensations and countries according to the light and moral ability they have; and that He will not consign any o perdition for what they could not possibly help. "Will not the judge of all the earth do right ?" "In every nation he that feareth God and worketh righteousness is accepted of him." A minister once answered a friend who asked him if he thought the heathen would get to heaven, thus: "If you get there you will either find them there, or receive some good reason why they are not." Question.-Give some reason to show that it is wrong to smoke tobacco?

Answer.-Whether tobacco has or has not medical properties useful to some does not disease was peritonities, from which she come within the range of our answer. But, inasmuch, as many emment physicians teach that tobacco is a dangerous poison, producing narcotism of the heart and other evils; and

Our Sunday School Work.

STUDIES IN THE GOSPEL ACCORDING TO MARK.

Sunday, April 9, 1852.

INTERNATIONAL BIBLE LESSON .-Lesson 2.

(Second Quarter.) DEATH OF JOHN THE BAPTIST. Mark vi. 14-29.

GOLDEN TEXT.

"The wicked plotteth against the just, and gnasheth upon him with his teeth."-Ps. xxxvii, 12.

CENTRAL TRUTH. The guilt and danger of an evil conscience.

> Home Readings. Monday.-Mark vi. 14-29. Tuesday.—Matthew xiv. 1-12. Wednesday.—Luke iii. 1-20. Thursday.—Matthew xi. 1-11, Friday.-John 1.6-8, 15-36. Saturday.-1 Kings xix. 1-14. Sunday. -- Pselm xxxvii. 7-21.

Time.-John was beheaded in the latter part of March, or first of April, A.D.29, after one year in prison.

PLACE.-Macherus, a strong fortress in the northern part of Perea, and nine miles east of the northern end of the Dead sea.

PARALLEL ACCOUNTS .- Matthew xiv. 1-12; Luke iii. 19, 20; 1x. 7-9.

Introduction.—Jesus and his disciples were still preaching and working among the towns of Galilee when John was beheaded. And Herod, returning from Macherus to Tiberias, his capital, on the west coast of the Sea of Galilee, had his attention called to Jesus.

HELPS OVER HARD PLACES .- (Verse 14) "King"-Really tetrarch or governor, but called popularly and by courtesy, king-"Herod "-Herod Antipas, son of Herod the Great. He was cruel, scheming, irresolute, and wicked, the worst of tyrants. "Heard of him "-Hitherto Herod had been away in a war, and part of the time at Rome. Now he has returned to Tiberias in Galilee. (Verse 15) "Elias"-Or, Elijah, who was expected to re-appear upon earth to prepare the way for Christ's coming. (Verse 17) "In prison "-Macherus (see "Place"). "Herodias"—The wife of Herod Philip, brother of Herod Antipas. The daughter of a half-brother of Herod's,-therefore, both his niece and sister-in law. Herod Antipas divorced his wife, and Herodias left Ler | HISTORY OF LATIN CHRISTIANITY 4 VOLS. husband and married him. (Verse 18) "John had said......It is not lawful "-(1) Because Herodias' husband was living. (2) Antipas' wife was living. (3) Antipas and Horodias were too nearly related. (Verse 19) "Could not"-Herod prevented it. (Verse 20) "Feared John "-Because of his holiness and boldness in reproving his sin. "Just man"-Righteous in relation to others. "Holy"-Righteous in relation to God. (Verse 21) "Convenient day"-For Herodias' purposes. High captains "--Highest military officers. "Chief estates -The chief men of the land generally. (Verse 22) "Daughter of Herodias"-Sa lome; her father was (Herod) Philip. (Verse 35) "By-and-by "-Immediately. "Charger"

Find in this lesson-1. Three bad people.

2. What they did.

3. A proof that it did not make them happy.

A large dish or platter. (Verse 29) ".His

disciples "-i. e., disciples of John.

4. A good man.

5. What he did and suffered. 6. His reward (Matthew xi. 11; Rev.

REVIEW EXERCISE. Who now beard of Jesus? Ans. Herod Antipas, ruler of Galilee and Perea.

Whom did Herod think Jesus to be? Ans. John the Baptist whom he had murdered. Why had he killed John? Ans. Because

he reproved him for his crimes. How was it done? Ans. At a birthday feast, at the request of Herodias' daughter,

in payment for a dance. Did this give peace to his evil conscience? Ans. No. It made it worse.

How alone can peace come to the guilty? Ans. By turning from sin, and believing in the Son of God.

THE NEEDLE'S EYE.

The passage from the New Testament, "It is easier for a camel," etc., has perplexed many good men who have read it literally. In Oriental cities there are in the large gates small and very low apertures, called metaphorically "needle's eyes," just as we talk of windows on shipboard as "bulls' eyes." These entrances are too narrow for a camel to pass through in an ordinary manner, or even if loaded. When a loaded camel has to pass through one of these entrances, it kneels down, its load is removed, and then it shuffles through on its knees. "Yesterday," writes Lady Duff Gordon, from Cairo, "I saw a camel go through the eye of a needle-that is, the low arched door of an enclosure. He must kneel and bow his head to go through; and thus the rich man must humble himself.'

BREVITIES.

Christianity is the good man's text; his

Flattery is like false money; it impoverishes those who receive it. Look at the bright side. Keep the sunof a living faith in the heart.

The Lord's Supper is a memorial of Christian union and a boud of fellowship. It is a blood-rot finger pointing backward to the New Edition, carefully revised and enlarged, with Appendix. cross and forward to the throne.

Books at the Methodist Book Room.

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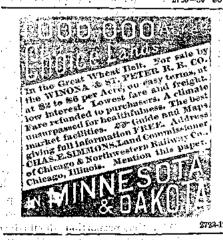
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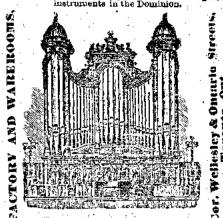
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commenced from the force of bad example, and as it is often intimately associated with drinking, and as a great deal of money is wasted in this practice which might be used for good purposes, we deem it wrong for Christian people to indulge in this habit. At the same time we would not pronounce dogmatic judgment upon those who indulge in it; as many men giving in all other respects evidence of a consistent Christian character have in early life fallen under the power of this habit and remained in its bondage to the last.

Question. Have we any account of heathen worshippers being charged for seats in their

Answer.-We cannot answer the question, We do not remember any such cases; but we do not see how the right or wrong of the practice is affected by the action of the heathen priests.

We are compelled to lay over till next week the report of a Methodist Union Convention held last week at Brampton, to discuss and promote the union of the different Methodist bodies. The discussions were conducted in a good spirit, and, on the whole, great unanimity as to the desirability of union prevailed. Tuese local conventions indicate a growing feeling in favor of union; and will doubtless help to promote that desirable object. At the same time, we think the discussion of formal terms of union, by these local meetings, cannot accomplish much in the way of practical results: It would be premature to discuss at length terms of union that have not been adopted by the authorities of the different bodies, and may not prove to be the real terms finally submitted for consideration and action by the Church courts entitled to speak on behalf of the negotiating branches of Methodism.

There is daily expected at the Marchmont Orphans' Home, Belleville, the first arrival of children for the season; the party consists of 70 boys from 6 to 14 years of age, and are for adoption and hiring in Christian homes. This party is to be followed in May by about 100 girls and small children. They come from the Glasgow Orphans' Home. Application for these may be made to Miss Bil' brough who has already placed out between 2,000 and 3,000 children.

Educational Sermons will be preached next Sunday, in the Metropolitan Church, in the morning by Rev. Dr. Burwash, of Cobourg, and in the evening by Rev. Dr. Potts, paster of the church.

We direct special attention to the advertisement of the Hamilton Ladies' College. The change of name is a decided improvement.

Connection.—Under the head of Church Items, Streetsville, for "At Gardner's about thirty were received on trial." read " About twelve were received on trial."

LITERARY NOTICES.

A Manual of Natural and Revealed Religion. By the Rev. H. W. Williams, D.D., author of an Exposition of the Epistle to the Romans. London: T. Woolmer, 2 Castle Street.

We have just received, from the author, a copy of this work, which Dr. Williams modestly says eface is " designed especially for Loca Preachers and Sunday-school Teachers." As far as we can judge, from a cursory examination, this Manual is well adapted to supply a widely-felt want, and render valuable help to all students of Christian Theology. Though Dr. Williams lays no claim to original speculation, his book will be found to contain the pith of elaborate works in systematic theology; and to be of great value to probationers for the ministry. All ministers may read the work with profit. It is a condensed presentation of the whole scope of systematic theology, embracing the following leading divisions :- I. Natural Theology-II. The Christian Revelation -III. The Doctrines of Christianity-IV. The Moral System of Christianity-V. The Institutions of Christianity. Each of these are divided into appropriate sections. In his statement of the doctrine of Atonement, Dr. Williams seems to us to come rather too close to the Calvinistic substitution, which logically excludes the conditional character of the Christian salvation, though, of course, as a Wesleyan Arminian, the author does not hold the doctrine of unconditional salvation. He follows Dr. Pope pretty closely on this subject : but gives clear prominence to the moral influence of Christ's suffering as an element in the Atonement. He says: "It was a part of the Divine counsel, that the very method of our forgiveness should be the means of impressing on us the vileness of a sinful course, and of engaging us to strive after perfect purity and goodness." The work is only just published, but we have no doubt our Book Steward will have an early supply, and that the work will have a wide circulation in

The Century for April has for its frontispiece a portrait of Matthew Arnold, which is followed by an article upon him by Mr. Andrew Lang. "Tonis and its Bey" is a well illustrated article. Mrs. Burnett's "Through one Administration 's possesses all the characteristics of this gifted writer. "The Age of Praxiteles" illustrates and discusses an interesting age of Greek art. " Tepics for the Time," and other departments are up to its usual standard. There is no falling off in this Magazine, under its new Editor.

... Harper's Magazine for April maintains its high standard of excellence. It opens with a finely illustrated article on "Spanish Vistas," and an interesting article on Mr. Gladstone, accompanied by a striking portrait. Miss Woolson's "Anne" is continued with growing interest. "Prudence," a story of Æsthetic London, is concluded. All the departments are filled with excellent matter. No one can complain that the subscribers do not get good value for their money in this popular monthly. Both its illustrations and literary articles are of a high

The numbers of The Living Age for March 18th and 25th contain The Relations of Religion to Asiastic States, and The King and His Successor, Fortnightly; English Players in Germany, 1600, Nineteenth Century; Romance in Business, and Juliet, Blackwood; Robert Southey and Caroline Bowles, Fraser; The Social State of the Hebrides Two Centuries Ago, Combill; Wakefield and resolved-

as in nearly all cases it is a foolish habit. Dutch Etiquette, Leisure Hour; Things that a Lady would like to know, Swindling as a Fine Art, and Servant Hunting, Saturday Review; Friends and Friends, and Wives in Training, Spectator: Three Unpublished Letters of Horace Walpole, Academy; with instalments of "Robin" by Mrs. Parr, and "Lady Jane" by Mrs. Oliphant, and the usual amount of poetry.

> The Popular Science Monthly, for April, 1882, has a good table of contents. Among the leading articles are : " Chinese Emigration, a Sociological Study," by G. L. Lansing; "The Scholastic Prelude to Modern Science," by Henry D. McLeod, M.A.,; " How Animals Breathe, II.," by H. L. Fairchild, (illustrated), and "Recent Wonders of Electricity. II.," by W. H. Preece, F.R.S. Prof. Goldwin Smith's paper in the Contemporary, on Agnostic Morality, is reproduced in full. There is a sketch and portrait of M. Louis Pasteur. Prof. Smith's article is discussed in the "Editor's Table." The various departments are filled with a good variety of interesting and entertaining reading matter.

St. Nicholas for April opens with a charming frontispiece picture by Rosina Emmet, illustrat ing a timely little poem by Mary Mapes Dodge, entitled " An April Girl." There are interesting articles on : "Brigham, the Cave-dog." "The Story of Wangse Pah and the White Elephant." an illustrated sketch of Siamese life. "Lord Malapert of Moonshine Castle," a bright comedy for children. Dr. Eggleston's serial. "The Hoosier School-boy," and the "Recollections of a Drummer boy," by Harry M. Kieffer, are brought, all too soon, to their conclusions, in encouragement. The present week is the sixth stirring and spirited instalments; and "Donald in which the good work has been carried on. and Dorothy" grand good time in their House Pic-nic. The illustrated "Northern Myth "stories are continued with the legend of through the Saviour of mankind, and the The Hoard of the Swarthy Lives." The departments are well-filled with interesting matter, Descon Greene reporting on the "Historical Pi."

Blackwood's Magazine for March, just repub lished by the Leonard Scott Publishing Co., 41 Barclay Street, New York, is largely devoted to reviews of books. "Martin's Horace" is, perhaps, the most interesting of these notices, as it gives a biographical sketch of the poet, with so many quotations from his writings that it has the character of a collection of poems. "Lord Crawford and the House of Mar" is more historical in its tone, and in " the story of Elyne of Mar and the Countess Isabel " explains the | work by his colleague, Bro. McTavish. cause of the abolishment of the ancient earldom. Besides these we have descriptions of four new novels; one by a new author, J. H. Reid's neighborhood. It was commenced by Shorthouse; the other by our old friend Henry the Rev. W. R. Marsh and J. J. Ray, of the James, jun., Gerard, and Blackmore. "The M. E. Church, who kindly extended to us an Fixed Period" has really come to an end, and invitation to take part; and in these two so has the pretty little story begun last month. ' Western Wanderings " describes some pretty rough travelling from Deming, New Mexico, to New Orleans, and thence to St. Domingo and the other West India Islands. The traveller seems to have been looking out for good positions for settlers. There is also a short address to John Bright, in verse, and an account of the meeting of Parliament.

MONTREAL SPECIAL CORRESPONDENCE

The recent rapid growth of interest in THE WOMAN'S MISSIONARY SOCIETY

of our Church is certainly most gratifying and significant. In 1869, the Woman's Society of the M. E. Church was organized and had an income | Harold. The friends intend building of stone, that year of \$5,546. If the 12 or 14 branches 28 x 40. already formed in our own Church put forth vigorous efforts during their first year, they could easily commence their history with an aggregate ncome greater than the sum mentioned. The growing influence of the MONTREAL BRANCH

meeting, held in St. James Street Church, last | nance of adult baptism was administered, and Thursday evening. After tea was served to about 500 guests Rev. Dr. Douglas took the chair. Rev. Mr. Beaudry delivered a brief and | throughout was very impressive. appropriate address. Mr. Beaudry's success and sanguine enthusiasm in his difficult work always find a response in the sympathy and On Sabbath, Rev. T. L. Wilkinson, of Acton, attention of any Methodist audience in Montreal he may address. The chief attraction of the evening was, of course, in the missionary of Port Simpson, B.C., Rev. Mr. Crosby. Though the Montreal Branch of the Woman's Society gives all its energies to the French work, it was an admirable idea to invite to the annual meeting the representative of quite a different department of labor. Mr. Crosby's address would do much to suggest to all present the significant thought that our missionary field covers more than half a continent. The speech was an hour and a half in length. It was composed of narratives of thrilling adventures and privations and triumphs in missionary work, and was listened to with unabated interest. The writer was struck some time ago in procuring Alzog's Church History, a large and valuable work read in the principal Roman Catholic Colleges of Europe and America, and in observing in it mis sionary maps, showing the different missionary stations, Oriental, Roman Catholic, and Protes tant in the world, and Mr. Crosby's station etands out with decided prominence. There are other circles of beings that know where Mr. Crosby toils, beside the Methodist Church of Canada. Before the meeting was closed about thirty

ladies sent in their names as new members. During the proceedings of the evening, several theological students sang some beautiful and appropriate sacred choruses.

The following items concerning woman's mis sionary work may be, of interest: The Presby terian Society of the United States takes the ead in income, receiving last year \$170.304. This is merged in the general fund of the Presbyterian Board of Missions.

The Society of the M. E. Church of the

United States had last year an income of \$107. 932. It holds real estate in India, China, Japan, and Mexico, of the value of \$114,930.

The Baptist Woman's Missionary Society of

the United States had last year an income of \$50.010. It may be observed that the Presbyterian Church of Canada has recently organized a Woman's Missionary Society for the whole Dominion, and what was formerly the Ladies' French Missionary Society, of Montreal, has become a branch of the same.

Let this movement advance as it should, and in ten years the Central Board of the Woman's Missionary Society, of the Methodist Church of Canada, will be administering its annual income of twenty or twenty five thousand dollars in supporting lady missionaries in heathen lands. and in betriending thousands of destitute women and children in our own land, and such a work will help, rather than hinder, the General Society.

THE RYERSON MEMORIAL CHAIR.

At the call of the Rev. A. Langlord, President of the London Conference, a number of ministers met at the Me'hodist Church, Woodstock, on the 21st of March, at 10 a.m., for the purpose of consultation with reference to the proposed effort to endow a cherr of Moral Philosophy in Victoria University, in memory of the late Rev.

Letters were read from several absent brethscheme, and after a lengthened conversation it was moved by Dr. Sunderson, seconded by Mr.

1st, That we heartily approve of the proposed | a hall thing for the wife, the children, business, effort to endow a chair of Moral Philosophy in and the Church. It has solved and dissolved Victoria University to be called "The Ryerson Chair," and pledge ourselves to aid, to the best of our ability, in the accomplishment of this landable connexional object.

2nd, That we recommend the President to all a meeting of ministers and laymen for the further consideration of this subject, at the time and place of meeting of the Board of Examiners of the London Conference.

E. B. RICKMAN, Secretary.

THE RYERSON CHAIR.

The Rev. H. F. Bland has sent the following ircular letter to all the ministers and probationers of the Montreal Conference :---

DEAR BRO. -- It has been deemed fitting to those who sympathize with the project of founding Chair of Philosophy in Victoria University to the memory of the late Dr. Rverson, an immediate opportunity of practical concurrence. "prince and a great man has fallen in Israel," and the tribute proposed is peculiarly appropriate and graceful.

Please signify to Professor Shaw, 22 Windsor

Street, Montreal, the amount which you wish to contribute. Also, have the goodness to use your influence on your circuit.
Yours truly, H. F. Bland,
President of Conference.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

ORANGEVILLE.-The work of religious revival continues in our midst with wonderful results. Special services are being held nightly in the Methodist Church, which are met with every Some ninety souls have already experienced a knowledge of pardoned sins and an acceptance number seeking a like blessing is increasing each evening.—Dufferin Advertiser.

COOKSVILLE .- We are pleased to learn from Brother George Browne that a most interesting and enccessful work of revival has been in progress for the last six weeks at the Port Credit appointment of the Cooksville Circuit. Night after night the altar has been crowded with seeking penitents. A large proportion of these have professed to find forgiveness. A large number of young men have been among the converts; and the work is altogether of a most encouraging character. Brother Browne has been faithfully supported in carrying on the

STIRLING CIRCUIT .- Rev. R. Walker writes :-We closed last week a special service in the brethren we found the grandest type of real Christian manhood; and with them we spent nearly four weeks of as pleasant and successful labor as we have ever experienced, and we exemplified before all the people "how good and how pleasant it is for brothren to dwell together in unity; " and it found some to think that the day, was not far distant when the prayer of our Lord in its widest sense would be answered, and they all would be one. There were over eighty who presented themselves at the altar as seekers of salvation. As far as we have gathered the results, as it relates to the increase of membership in the Churches, the division will be about equal. Since writing, we have launched another Church enterprise at

LONDON CONFERENCE.

LONDON, Pall Mall Church.-The service in all Mall Methodist Church on Sunday ing last, was of a very solemn character. The pastor, Rev. J. M. Hodson, B.A., preached was shown by their most successful anniversary from Revelations ii. 17, after which the ordibetween thirty and forty were received into the Church as members on trial. The ceremony

Garafraxa,-Our anniversary services, he'd February 26th and 27th, were a decided success preached able sermons morning and evening. On Monday following we had a first-rate tea meeting. House filled, excellent music, and good speeches from local ministers, Revs. W. Bryers and T. L. Wilkinson. The masterly address of the latter dealing specially with infidelity and church broils, will long be remem bered as a rare treat.-Cow.

GUELEH, Dublin Street Church .- The Sunday school anniversary was a grand success. Good sermons by Rev. J. G. Scott, of Hamilton. Collections on Sunday and Monday, \$110. The Secretary's report was very encouraging. Though over 100 scholars have removed during the year, the report shows a net increase of 41 In intermediate classes, 357; in Mr. Maxwell's Bible-class, 125. Total, 482. The year's expenses were \$250, after paying which there is balance on hand.

SELFORTH.—The annual missionary sermons were preached in Seaforth on Sabbath, March 19th, by the Rev. Wm. McDonagh, of Clinton, Brother McDonagh gave us stirring evangelical and missionary sermons, and did us excellent service. Instead of the annual meeting, four prethren were appointed to take up the subscription after the evening sermon, and the financial results are fifty per cent. ahead of last year. The collections are largely ahead of Sab bath and Monday collections last year.—Com.

PORT DOVER .- Over one hundred members of the Methodist congregation in Port Dover met at the parsonage on Thursday evening, March 16th, and after enjoying a splendid supper, plentifully supplied by the ladies, Mr. Lawson on behalf of these ladies, in a short address expressing esteem, confidence, and ar reciation, presented Mrs. Chalmers with a purse of \$15. Our highly esteemed pastor felt much encouraged by this expression of good will. Having spent an evening of pleasant Christian inter-

course, the party broke up at 10 o'clock. LONDOM, Dundas Street Centre.-A largelyattended meeting of the friends of temperance was held on Wednesday evening, March 15th, in the Dundas Street Centre Methodist Church. Mr. Wm. Trebiloock occupied the chair, and opened the proceedings by a short address. after which the choir sang an anthem. The Rev. L. Gaetz then addressed the meeting. He said he was glad to speak on this question in any church. Total abstinence, to his mind, was a very good thing, and he was glad to know it was a great deal better than it used to be. It is the best for individuals. Drunkenness shortens life, but many persons cannot be led ren expressing the warmest sympathy with the to think so. Insurance companies, however, find it so, for they call the policy of a total abstainer a first class risk. Drunkenness was

a man's influence upon society, and, perhaps, in his own soul. Some contend that the liquor traffic is a bad thing for the nation. That, however, is an open question. To many persons, drinking is very good, manufacturing is better, and selling is first-class. It always was the tics, etc. Mr. best thing for making paup Gaetz continued to dilate on the theme of temperance, and closed an exceedingly ablefacuress by inviting all present to join the total abstinence movement. Rev. Mr. Hunter and Dr. Arnott did not put in an appearance, and the Rev. George Daniel was called upon to take their place. He asked all, from one end of the world to the other, to curtail the liquor traffic. and out it down, if possible. It was better that one man should suffer than one thousandbetter a few than a nation. Christianity expected every man to do his duty in this regard. The total abstinence pledge was then bassed around, and while it was being signed the choir sang some choice selections. It was given out that at the first meeting in St. Andrew's Church 73 signed, but at Wednesday night's meeting 93 attached their names to the document.—Advertiser.

Theoneuro.—Special religious services have been held in the church here by the pastor, Rev. Mr. Dickson. They have continued over six weeks, and were brought to a close last Thursday night, March 23rd, Spiritually, they have been very profitable to those attending them, although extraneous circumstances caused the attendance to be smaller than is usual at such services in this place. The Holy Spirit was present at every meeting, and a goodly number were converted, and some reclaimed from a lapsed state of experience. The resultant increase to the Church is between twenty and thirty. The Official Board of the Church have requested the return of the present paster for the ensuing year.-Con.

MONTREAL CONFERENCE.

Newsung.-Rev. D. Connolly, paster. Evangelistic services are being continued in the Methodist Church. The meetings are well attended. - Daily News.

MONTREAL, Sherbrooke Street Church.-Rev. G. Forsey, pastor. A very successful Sabbath. school concert was held on the 24th inst. The school, which is under the superintendency of Mr. C. W. Coates, is decidedly presperous.

Batterska .- On Tuesday evening of last week, a large number of the friends of Rev. Mr. Lawson assembled at the new parsonage, Battersea, and, after presenting several gifts to Mr. Lawson and spending a few hours together, partook of an excellent tea, and then dispersed all being highly pleased with the evening's enjoyment. We are happy to say that the Rev. Mr. Lawson is now enjoying the benefit and comfort of the new parsonage. -Kingston News.

FRELIGHSBURG.-Rev. J. E. Richardson, pastor. There being an embarrassing ground rent upon the land occupied by the church, it was recently resolved that enough should be raised to pay the arrears of this rent to date. In making this effort the pastor discovered such practical sympathy among the people with the work as encouraged him to go on; so that he succeeded in raising sufficient to pay not only all arrears of rent, but also all other liabilities. and as well to commute the ground rent and to pay for the insurance of the church three years in advance.-St. Johns' News.

FROM THE MISSION ROOMS.

EXTRACT FROM A LETTER FROM BRANDON, MANITOBA.

" In reference to our missionary meetings, our first send-off is very encouraging. Brandon will report \$100, and the out appointments \$50 or \$75 more. Lawson."

McDOUGALL ORPHANAGE.

In a few days a number of cases of clothing and other supplies will be shipped from the Mission Rooms to Morley, N. W. T., for the use of the McDougall Orphanage. Friends through out the country, who desire to aid this benevolent enterprise, will please send consignments to the Mission Rooms without delay. The following articles will be especially welcome: Large Box Stove, Knives and Forks, Spoons, Blankets and Quitts, Ticking and Towelling, Sacks, Material for Boys' or Girls' Clothing, Boots and Shoes (new), Factory Cotton, Flannel, Needles, Thread, Buttons, Pins, Combs, Soap, etc., etc.

PRESENTS TO JUVENILE COLLEC-TORS.

The parcels containing the books for the Javenile Missionary Collectors for the ourrent year, 1891-2, have been sent out to the brethren whose requisitions have been received. They are intended to be distributed as follows:-No. I .- For Collectors of less than One dollar, -" A Missionary Present about the Children of the Bahamas."

No. 2.—For Collectors of One dollar and upward, - Missionary Readings, First

No. 3 .- For Collectors of Two and a half dollars and upward,—" A Summer in Prairie No.4 .- For Collectors of Five dollars and

upward,-" The Old Lieutenant and his Son," or "The Starling.
No. 5.—For Collectors of Eight dollars and upward,-" Toward the Sunrise," No. 6.-For Collectors of Twelve dollars and

upward,—"The Methodist Magazine," Bound Vol. It is hoped that the giving of these beautiful presents will not only encourage our young friends, who have thus helped the Society during this year, but serve as a stimulus to still

greater effort in the future. We again repeat our request that the lists be sent to the Mission Rooms from the remaining circuits as soon as the returns are in, that the books may be forwarded without delay.

CASH RECEIPTS ORDINARY FUND. St. Williams, *** Jarvis, Port Stanley, Chatnam 2nd, Comber, Adelaide, Harriston, Kingardine REV. C. S. EBY'S LIBRARY FUND.

T. O. siggar, Jarvis...... D. More, Esq., Hamilton.,.....

J. H. Meacham, Belleville, per Rev. W. Briggs......... \$5 0) W. A. Roomson 6 w tion of treaty.

OTHER CHURCHES. 3

A BAZAAR held at Rome, under the presidency of Lady Paget, wife of the British Ambassador, bas realized a profit of £400, on behalf of the Waldensian Church.

THE Bishop of Durham is taking active steps in the organization of flay readers; it is intended to employ and ticense a class of zealous and devout men, who will labor in neglected portions of parishes gratuitously.

The Disestablishment question is rife at present in Scotland. The Free Church and the United Presbyterians are very energetic in carry. ing out their resolutions on the subject. The Established Church has organized a course of lectures in favor of the continuance of the pre-

sent state of things.
BISHOP REINEERS, of the old Catholic party, reports that under his episcopal jurisdiction there are ninety-five congregations, and in reply to some unfavorable remarks made by a Church of England clergyman, maintains that among them there is the utmost respect for ordinances. and many pious and excellent people.

.The progress of missions during the last fifty years has been very satisfactory. There then were 502 mission stations in foreign lands, now there are 5,765. There then were 656 ordained misssionaries, now there are 6,696. Fifty years ago there were about 70,000 communicants, now there are 257,332. The actual hearers are over

THE English Church Union (Ritualistic), reports 270 branches and 19,930 members. Its expenses in defending cases presented by the Church Association, has led to the existence of a large debt. It might occur to parties on both sides, as it does to outsiders, that the large sums spent in litigation, and apparently without bringing matters to a settlement, might be better occupied in the evangelization of the masses.

Ir is reported that the Law Officers of the Crown have advised the Home Secretary that the powers of the Crown cannot be constitutionally exercised in releasing a prisoner who persists in resisting the orders of a lawful tribunal, so that there appears no hope of Ray. Mr. Green getting out of prison simply by royal prerogative.

Ar a special meeting of the Free Church Presbytery of Edinburgh, an overture by Principal Rooney was adopted, asking the Assembly to declars that the time had come for urging on the State the Inecessity of dealing with the question of disestablishment. Dr Bigg and Mr. Balfour moved opposition amendments. The overture, after a debate of six hours, was carried by forty votes to fifteen.

THE Robertson Smith case is not likely to end soon. He has been elected an Elder of the Free High Church, Edinburgh. The minister of the church announced that Mr. Smith and others, about to be ordained to that office, would accept the Westminster Confession of Faith in so far as it is in accordance with the Scriptures. This has given rise to a discussion, and will probably be brought before the Assembly.

PROFESSOR BRUCE says it is believed that not a few families and a great many young people have gone from the Free Scotch Church into other Presbyterian churches, because they find there a brighter service. The question of instrumental music, it may be added, is again stirring the souls and sympathies of the Free Church. Both sides, the progressive and the fogies, are

Mrs. Boots, wife of "General" Booth, of the now famous Salvation Army, preached on a recent Sunday in the Congregational church of Upper Clapton, a suburb, of London. This according to a London paper, is regarded as something of a startling innovation. It is added that s'e preached impressively and to a crowded congregation, which in more than one place in London would be a startling innovation also, though a pleasing one.

THE claim of the Catholics, made in their official Directory, to a Catholic population of 103,000 in the Territory of New Mexico in 1870. has been neatly taken up by the Presbyterian Journal, which shows that the entire population of the Territory in that year was only 91,874, and wants the Catholic authorities to explain where the extra 11,000 or more came from Claims of that kind would make any denomination numerous-on paper.

THERE are rumors that the Pope will leave Rome and take up his residence in Malta, or at Fulda in Germany. But an energetic party connected with the Vatican, suggests the removal of the king from Rome, leaving the city and surrounding district to the Pope as an independent territory. At a banquet recently held in the city the mayor. Count Bianciani, declared the people of Rome would rather see their city perish in ashes than again be subjected to Papal domination."

An Agen CLERGYMAN .- In the diocese of Gloucester and Bristol there is a clergyman who is past ninety years of age, and who still preaches, generally once on Sundays-the Rev. John Elliott, M. A., of St. Edmun I Hall, Oxford, and vicar of Randwick, near Stroud, to which benefice he was almitted by Bishop Ryder in the year 1819, by whom he had been also ordained. Mr. Elliott is a good Protestant Evangelical, and he went up to vote against the late Sir Robert Peel, on the occasion of the Roman Catholic Emancipation Act; and he relates how, even at that time, when a petition against it lay for that under it the Romanists would rule England by turning the scale of parties, as we have often

PERSONAL ITEMS.

We regret to announce the death at Brockville, on the 20th inst., of Phillis Nuthall, beloved wife of Willis Coates.

We regret to learn of the decease of Mr. John Cornish, Boot and Shoe Merchant, of this city, father of the Rev. G. H. Cornish, of the London Conference, a resident of Toronto for nearly forty years. On coming to this city, in 1843, he identified himself with the George Street Methodiet Church until Richmond Street Church was opened. In that he took a great interest, and was among its first pew-holders. He continued to be one of its trustees until the time of his death, although, owing to change of residence, he became a member of the Elm Street Church. His illness was brief; but he dual tousting in Christ, and rejoicing in hope of

-The Bill prohibiting Chinese immigration into the United States has passed both Houses of Congress. It is believed that President Arther

NEWS OF THE WEEK.

There have been renewed shocks of earthquake at Chios, and the people have taken refuge in tents:

-It is said that the Canada Temperance Act appeal will be heard before the imperial Privy

Council on the 28th inst. Two freight trains on the Great Western Railway collided near Mount Brydges on Thursday. Considerable damage was done.

- In the Railway Committee at Ottawa, the bill relating to the Portage, Westbourne, and North-Western railway was passed, and ordered to be eported.

-It is asserted that President Arthur has fully made up his mind to pay no attention to appeals tor Sergeant Mason's pardon, at least for six -A boiler on a tug boat at Philadelphia burst

last Thursday and caused sad havoe. Four men on the boat, including the captain, were killed, . while another tug boat was fired and completely - 1 Brooklyn judge has decided-all men being equal -that colored children are not entitled to

attend schools set apart for white children, except when separate schools for the former are not provided. -Prince Leopold received a slight injury from a fall while out walking at Mentone last week,

from which he will possibly recover in a few days. There is said to be a possibility of the marriage not taking place on the date fixed, A paper signed by three hundred persons in

cluding Earls Shaftesbury, Cairns, and Aberdeen, Canons Farrar and Fleming, Spurgeon, and 278 clergymen, has been forwarded to Moody and Sankey, asking them to spend a year in London in evangel cal work.

-Parties in the interest of the Northern Pacific Railway are said to be endeavoring to secure from the British Columbia Government timber leases along the line of the southern passes of the Rocky Mountains in anticipation of the selection of that route by the Syndicate.

-A most disastrons conflagration, resulting in the loss of one lite and \$600,000 in property. occurred at Richmond, Va. last week. The railway bridge over the James River, connecting northern and southern traffic fell a prey other flames, causing much delay in traffic.

-A despatch from Winniveg dated 24th of March says :- Trains are still blockaded on both the Canada Pacific Railway and St. Paul roads and the mails in consequence are very irregular. Tho snowstorm has been the severest of the season. All trains have been cancelled until further orders.

-In the House of Lordson Thursday, the Earlof Redesdale's Bill, providing that every member of the Lords or Commons shall, before taking his soat, make a declaration of his belief in Almighty God, was opposed by the Earl of Shaftesbury, who moved the previous question, which carried.

-It is stated that the Czar has refused to confirm the recommendation of the Commission on the Jewish question in favor of compelling the Jews to quit the rural districts, on the ground that such an action would almost ruin *griculture, and that the recommendations are generally conceived in a vindictive spirit.

-In the Imperial House of Commons last week Mr. Gladstone moved an additional annuity of £10,000 for Prince Leopold and a pension of £6,000 per year for the widow in the event of his death. The motion was carried by a vote of 387 to 42. Sir Charles Diike, Mr. Fawcett, and Mr. Trevelyan abstained from voting.

-If McLean thought his attempt to shoot the Queen would win for him the applause of the European Revolutionists, he was sadly mistaken. Even the International Society, the ne plus ultra of revolutionary and anti-monarchical institutions. has adopted resolutions deprecating the attempt on Her Majesty's life.

-The anniversary of the birthday of Emperor William of Germany was duly celebrated last Wednesday. Among the features of the observance was a congratulatory message to the Emperor from the Czar of Russia, in which the hope was expressed that his life, which was so necessary to the peace of Europe, might be long preserved.

—In the Imperial House of Commons last week the Bratlaugh case again came up, when an unsuccessful attempt was made to have a motion put in favor of permitting Bradlaugh's constituents to be heard through counsel at the Bar. The motion will be made as soon as possible. An action has been instituted against Bradlaugh by one of his supporters, in order to compel him to follow his Parliamentary duties.

-The debate in the French Senate last week on the primary education bill was very excited. M. d'Haussonville provoked angry protests by declaring that numerous letters received from Alsace expressed regret that the passage of so irreligious a bill diminished the pain of separation from France. M. Schwicher, president of the committee on the bill, declared that he had particular pleasure in voting against its opponents, as he is an atheist. The bill passed as it came from the Chamber of Deputies, by 179 to 108.

On Wednesday, at Milton, the man Michael Bourke, charged with the murder of Edward Maher, was found guilty, and sentenced to be hanged on the 9th of June. Mr. N. Murphy, signature in Randwick vestry, it was foretold his counsel, has ruised an objection to the legality of the procedure, and the matter will be argued before the Court of Com con Pleas Divi. sion. Rourke, after his sentence which he received stolidly, made another confession, eaying that he had committed the murder, and was only sorry that the hanging did not take place right away.

-After a protracted discussion the Bill to amendthe Act incorporating the Board of Manage. ment of the Temporalities Fund of the Presbyterian Church of Canada in connection with the Church of Scotland was passed by the Private Bills Committee without amendment. An offer by the Anti Unionist party to compromise was rejected. It is reported that the Auti-Union a's will not contest the Bill in the House, but will endeavor to have the Bill disallowed by the Crown on the ground that it interferes with private rights.

Forther particulars of the estastrophe on the Northern Pacific Railroad show that eighteen persons were killed outright, and a number seriusly but, it is thought, not tatally wounded. The accident arose from one of the wheels of a flat car breaking, causing two skeping cars, in which were 30 men, to jump the track and fall over the bridge into the river beneath. The cars took fire and all the victims were horribly will veto the Bill on the ground that it is a viola- burned. The coroners's jury have found that the wreck was accidental.

HARK! BY BOSE TERRY COOKE

" Hark ?" She sat upright in her bed The gold hair from her head Crisping, coiling, wandering low O'er her bosom cold as snow, For the heart in her breast stood still, And the blood in her veins ran chill, At the sound she heard in the dark.

"Hark!" It sounded like the scream Of a creamer in his dream. Yet her eyes were wide and blue, Piercing midnight through and through Her parted lips were white With the terror of the night, And her arms spread stiff and stark.

Wakened the mother mild; Why dost thou call, my child? The kindling morn is not yet red. The night is silent, the winds are dead. To-morrow thou art a bride: Sleep, darling, at my side." But again she whispered, "Hark!"

"Hark! Hear the slow steps that bring, Stumbling, some dreadful thing! Hear the low, hushed voices calling ! Hear the sullen water falling! Hear! oh, mother, hear! They are setting down the bier; And the watch-dog does not bark."

The sudden taper burned. The key inher cold hand turned. Nothing in the lofty hall,-Stillness, darkness, over all "There is not a creature hore, No learers, nor a bier, Nor anything but the dark."

Harkt The wedding-bells ring loud, The wedding-revellers crowd. Waiting, watching, still she stood In her bower's white solitude, Waiting in her bower For the bridegroom and the hour Watching the dial's mark.

Hark! The creeping shadow is there He is coming up the stair, Coming) Stumbling steps and slow Up the stately staircase go. Low, hushed voices,-" Bring him here. Softly! now set down the bier." Dripting water's dropping fall On the flagstones of the hall, --It is this she heard in the dark.

The tolling bells ring low, And the mourners come and go. Whiter than the palest bride, Low she lieth at his side: For she looked out on the dead, And her life was smitten and sped. She will nevermore say "Hark I" -Lippincott's Magazine.

SERMON

BY REV. T. DEWITT TALMAGE

DELIVERED IN THE BROOKLYN TABERNACLE LOST SHEEP.

"Ali we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us ali."—Isaiah hii. 6.

Within ninety years at the longest, this entire within thetey years at the longest, this enter the audience will be in eternity. During the next fifty years you will nearly all be gone. The next tures and dislocations, what would you do? You would call to your comrade, saying, "Jome and ten years will cut a wide swathe among the people. The year 1882 will be to some the finality. This may be the last sermon that some one will hear. Under these circumstances, while I have a somewhat poetic nature, and might indulge in trope and figure and simile, I dare not the saying and I would be from the ground where I had fallen and put me in the ambulance and take me to the hospital and have all kindness shown to me. Would do so. God never gave to any man a greater there be anything bemeaning in my accepting." Yes, "he says; "weary with the world's woe." do so. God never gave to any man a greater fondness for mirth than I unturally have, and yet under this solemnity I would not dare to dulge it. This service, this hour in spiritual things, will be to some in this august assemblage a life strugle or a death grapple, and wee be to that man who shall divert the attention of this

The first half of my text is an indictment: All we, like sheep, have gone astray. Some one says, "Can't you drop that first word? that is too general; that sweeps too great a circle." Some man rises in the andience and he looks over on the opposite side of the house, and says, "There is a blasphemer; and I understand how he has gone astray. And there, in another part of the house, is a defaulter, and he has gone astray. And there is an impure person, and he has gone astray." Sit down, my brother, and look at home. My text takes us all in. It starts behind the pulpit, sweeps the circuit of the room, and comes back to the point where it started, when it says, Ail we, like sheep, have gone tray. I can very easily understand why Martin Luther threw up his hands after he had found the Bible and cried out, "Oh, my sins, my sins!" and when the publican, according to the custom to this day in the East, when they have any great grief, began to beat himself and cry, as he smote upon his breast, "God be merciful to me, a sinner." I was, like many of you, brought up in the country, and I know some of the habits of sheep, and how they get astray, and what my text means when it says, "All we, like sheep, have gone astray." Sheep get astray in two mays: either by trying to get into another pasture, or from being scared by the dogs. In the former way some of us get astray. We thought the religion of Jesus Christ short commons. We thought there was better pasturate commons. We thought if we could only lie down on the bank of a distant stream, or under great cake on the other side of some hill, we might be better fed. We wanted other pasturage than the world, while eternity as they look forward that which God, through Jesus Christ, gave our to it, is black as midnight. They writhe under soul, and we wandered on, and we wandered on, and we were lost. We wanted bread and we | give no rest here and no rest hereafter; and found garbage. The further we wandered, in stead of finding rich pasturage, we found blasted heath and sharper rocks and more stinging nettles. No pasture. How was it in the clubhouse when you lost your child? Did they come around and help you very much? Did your worldly associates console you very much? Did not the plain Christian man who came into your house and sat up with your darling child, give you more comfort than all worldly associates? Did all the convivial songs you ever heard comfort you in that day of bereavement so much as the song they sang to you, perhaps the very song that was sung by your little child the last Sabbath afternoon of her life?

"There is a land far, far away, Where saints immortal reign, bright, bright as day." Did your business associates in that day of all sides. There is a man in the gallery who arkness and trouble give you any especial con-would say: "I had brilliant surroundings; I darkness and trouble give you any especial con-dolence? Business exasperated you, business wore you out, business left you limp as a rag, business made you mad. You got dollars, but you got no peace. God have mercy on the man who has nothing but business to comfort him. The world afforded you no luxuriant pasturage. A famous English actor stood on the stage im-personating, and thunders of applause came down from the galleries, and many thought it was the proudest moment of all his life; but there was a man asleep just in front of him, and the fact that that man was indifferent and somnoient spoiled all the occasion for him, and he cried, "Wake up, wake up!" So one little annoyance in life has been more pervading to your success. Poor pasturage for your soul you find in this world. The world has cheated you, the world has belied you. preted you, and the world has persecuted you. It never comforted you. Oh, this world is a good rack from which a horse may pick his food; house; when they put up their lips to be it is a good trough from which the swine may kissed I struck them; when my wife protested crunch their mess; but it gives but little food to against the maltreatment I kicked her into the a soul blood bought and immortal! What is a street. I know all the bruises and all tire soul? It is a hope high as the throne of God, terrors of a grunkard's wee. I went on furthe What is a man? You say, "It is only a man." and further from God, until one day I got a let It is only a man gone overboard in sin. It is ter saying:

only a man gone overboard in business life. angel before the throne cannot outlive him. The stars shall die, but he shall watch their extin-guishment. The world will burn, but he will that be fed on husks of the wilderness?

"Substantial comfort will not grow On Nature's barren soil; All we can boast till Christ we know Is vanity and toil."

Some of you got astray by looking for better pasturage; others by being seared of the dogs. The hound gets over into the pasture field. The poor things fly in every direction. In a few moments they are torn of the hedges and they are plashed of the ditch, and the lost sheep never gets home unless the farmer goes after it. There is nothing so thoroughly lost as a lost sheep. It may have been in 185%, damng the sheep. It may have been in 185%, during the financial panic, or during the financial stress in the fall of 1878 when you got astray. You almost became an atheist. You said, "Where this was a stress in the fall of the said, "Where the said of the is God that honest men go down and thieves prosper?" You were dogged of your creditors, you were dogged of the banks, you were dogged of worldly disaster, and some of you went into minute the state of the banks. misanthropy, and some of you took to strong drink, and others of you fled out of Christian association, and you got astray. Oh, man, that was the last time when you ought to have for saken God. Standing amid the foundering of your earthly failures, how could you get along without a God to comfort you, and a God to deliwer you, and a God to help you, and a God to save you? You tell me you have been through enough business trouble almost to kill you. I know it. I cannot understand how the boat could live for one hour in that chopped sea. But I do not know by what process you got astray; some in one way and some in another, and if you could one way and some in another, and if you could really see the position some of you occupy before God this merning, your soul would burst into an agony of tears and you would pelt the heavens with the cry, "God have mercy!" Smails batteries have been unlimbered above your soul, and at times you have heard it thunder, "The wages of sin is death." "All have sinned and come short of the glory of God." "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have "The soul that sinneth, it shall die." when Sebastopol was being bombarded, two Russian frigates burned all night in the harbor, throwing a glare upon the trembling fortress; and some of you, from what you have told me yourselves, some of you are standing in the night of your soul's trouble, the cannonade, and the configuration, and the multiplication, and the multitude of your sorrows and troubles I

think must make the wings of God's hovering

angels shiver to the tip. But the last part of my text opens a door wide enough to let us all out and to let all heaven in. Sound it on the organ with all the stops out. Sound it on the organ with all the stops out. He runs it on the harps with all the tunes astring. With all the melody possible let the heavens sound it to the earth, and let the earth tell it to the heavens. "The Lord hath laid on him the iniquity of us all." I am glad the prophet did not stop to explain whom he meant by "Him." Him of the manger, Him of the bloody swest, Him of the resurrection throne, Him of the crucifixion agony. "On Him the Lord hath laid the iniquity of us all." "Oh," says some man, "that isn't generous, that isn't fair; let every man carry his own burden and pay-his own debts." That sounds reasonable. If I have an obligation and I have the means to meet it. an obligation and I have the means to meet it, an obligation and I have the means to meet it, and I come to you and ask you to settle that obligation, you rightly say, "Pay your own debts." If you and I, walking down the street—both hale, hearty, and well—I ask you to carry me, you say and say rightly, "Walk on your own feet!" But suppose you and I were in a regiment and I was wounded in the battle and I fell unconscious at your feet with gunshot fractures and dislocations what would you do? You tures and dislocations, what would you do? You would call to your comrade, saying, "Come and help, this man is helpless; bring the ambulance; let us take him to the hospital," and I would be there he snything bemessing in my accepting which I mean to settle that obligation; now give me a receipt, cross it all out." The dobt is paid. But the fact is we have fallen in the battle, we have gone down under the hot fire of our transgressions, we have been wounded by the sabres of sin, we are helpless, we are undone. Christ comes. The loud clang heard in the sky on that Christmas night was only the bell, the resound ing bell of the ambulance. Clear the way for the Son of God. He comes down to bind up the wounds, and to scatter the darkness, and to save the lost. Clear the way for the Son of God. Christ comes down to us and we are a dead lift. He does not lift us up with the tips of his fingers. He does not lift us with one arm. He comes down upon his knee, and then with a dead lift he raises us to honor and glory and immortality. "The Lord hath laid on him the iniquity of us all." Why, then will no rook some him the

Why, then, will no man carry his sins? You cannot carry successfully the smallest sin you ever committed. You might as well put the Appennines on one shoulder and the Alps on the other. How much less can you carry all the sins of your lifetime? Christ comes and looks down in your face and says, "I have come through all the lacerations of these days, and through all the tempest of these nights; I have come to bear your burdens, and to pardon your days and the peace of your night. There are men who have been riddled of sin. The world gives them no solace. Gossamery and volatile the stings of a conscience which proposes to yet they do not repent, they do not pray, they do not weep. They do not realize that just the position they occupy is the position occupied by scores, hundreds, and thousands of men who never found any hope. They went out of life just as they are now. They sat in the same place where you sat; they heard the Gospel call; they rejoiced in it; they passed out of life, and their voice comes to us from the eternal world this morning, saying: "Take the Gospei; this, is your chance; my day is gone; I am undone. Who will shove back this bolt? Who will put down this sorrow?" And the caverns forlornly echo, "Who? Who?" If this meeting should be thrown open and the poople who are here could give their testimony, what thrilling experiences we should hear on had the best education that one of the best collegiate institutions of this country could give, and I observed all the moralities of life, and I was self-righteous, and I thought I was all right before God as I am all right before man, but the Holy Spirit came to me one day and said, 'You are a sinner;' the Holy Spirit persuaded me of the fact. While I had escaped the sins against the laws of the land, I had really committed the worst sin a man ever commits, the driving back of the Son of God from my heart's affections, and I saw that my hands were red with the blood of the Son of God, and I began to pray, and peace came to my heart, and I knew by experience that what you

I destroyed myself; I destroyed my home

my children cowered when I entered the house; when they put up their lips to be

and further from God, until one day I got a let-

"My Dear Hasband,-I have fried every way, with is a man? The battle-ground of three done everything, and prayed earnestly and worlds, with his hands taking hold of destines fervently for your reformation, but it seems of light or darkness. A man! No line can no avail. Since our little Henry died, with the measure him. No limit can boundhim. The archive exception of those few happy weeks when you exception of those few happy weeks when you remained sober, my life has been one of sorrow. Many of the nights I have sat by the stars shall die, but he shall watch their extinguishment. The world will burn, but he will gaze at the conflagration. Endless ages will march on; he will watch the procession. A am sick. Mother and father have been here frequently and begged me to come home, but you say, "It is only a man." Can a nature like that be fed on husks of the wilderness?

The masterpiece of the damighty. Yet my love for you and my hope for brighter days that be fed on husks of the wilderness?

The man are the meaning, during the week, turing the week in the procession. I have a week turing the week in the turing turing turing the week in the turi seems now beyond realization, and I have returned to them. It is hard, and I battled long before doing it. May God bless and preserve you, and take from you that accursed appetite, and hasten the day when we shall be again living happily together. This will be my daily prayer, knowing that he has said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' From your oving wife,

"And so I wandered on and wandered on says that man, "until one night I passed a Methodist meeting house, and I said to myself, I'll go in and see what they are doing; and I

got to the door, and they were singing-· 'All may come, whosoever will— This man receives poor eliners still.'

And I dropped right there where I was, and I said, 'God have mercy!' and he had mercy on me. My home is restored, my wife sings all day long during work, my children come out a day long during work, my children come out a long way to greet me home, and my household its a little heaven. I will tell you what did all this fer me. It was the truth that this day you proclaim: 'On him the Lord hath laid the iniquity of us ail.'" Yonder is a woman who would say: "I wandered off from my father's house. I heard the storm that pelts on a lost soul. My feet were blistered on the hot rocks. I went on and on, thinking that no one cared for my soul, when one night Jesus met me, and he said, 'Foorthing, go home; your father is waiting for you, your mother is waiting for you. Go home, poor thing. And, sir, I was too weak to pray, and I was too weak to repent, but I just cried out—I sobled out my sins and my sorrows on the shoulders of him of whom it is said, "The Lord hath laid on him the ini-quity of us all."

There is a young man who would say: "I

had a Christian bringing up; I came from the country to city life; I started well; I had a good position, a good commercial position, but one night at the theatre I met some young men, who did me no good. They dragged me all through the sewers of iniquity, and I lost my morals, and I lost my position, and I was shabby and wretched. I was going down the street, thinking that no one cared for me, when a young man tapped me on the shoulder and said, 'George, come with me and I will do you good,' I looked at him to see whether he was joking or not. I saw he was in earnest, and I said, What do you mean, sir?' 'Well,' he replied,
'I mean if you will come to the meeting tonight, I will be very glad to introduce you. I will meet you at the door. Will you come?' Said I, 'I will.' I went to the place where I was tarrying. I fixed myself up as well as I could. I buttoned my coat over a ragged vest, and I went to the door of the church, and the young man met me and we went in, and as I went in I heard an old man praying, and he looked so much like my father I sobbed right out, and they were all around, so kind and so sympathetic, that I just there gave my heart to sympathetic, that I just there gave my heart to God, and I knew this morning that what you say is true; I know it in my own experience.

"On him the Lord hath laid the iniquity of us all." Oh, my brother, without stopping to look whether your hand trembles or not, without stopping to look whether your hand is bloated with sin or not, put it in my hand and let me give you one warm, brotherly, Christian grip, and invite you right up to the heart, to the compassion, to the sympathy, to the pardon of him on whom the Lord hath laid the iniquity of us all! Throw away your sins. Carry them no longer. I proc aim emancipation this morning to all who are found, pardon for all sin, and

he save, " weary with the world's woe. that kindness? Oh, no! You would be mean I say, "Whence comes thou?" He says, "I not to do it. That is what Christ does. If we came from Calvary." I say, "Who comes with could pay our debts then it would be better to go up and pay them, saying, "Here, Lord, here is my obligation; here are the means with here?" "Oh!" he says; "I came here to carry all the sins and sorrows of the people And he kneels. He says, "Put on my shoulders all the sorrows and all the sins." And conscious of my own sins first, I take them and put them on the shoulders of the Son of God. I say. Canst then bear any more, oh, Christ?" says, "Yea, more." And I gather up the sins of all those who serve at these altars, the officers of the Church of Jesus Christ-I gather up all their sins and I put them on Christ's shoulders, and I say, "Canst thou bear any more?" says, "Ves, more." Then I gather up all the sins of a hundred people in this house and I put them on the shoulders of Christ, and I say, "Ves, more?" He says, "Ves, more than the shoulders of Christ, and I say, "Canst thou bear more?" He says, "Ves, papers to increase their circulation. Some Son of God, and I say, "Canst thou bear them?"
"Yea," he says, "more." But he is departing.
Clear the way for him, the Son of God. Open
the door and let him pass out. He is carrying our sins and bearing them away. We shall never see them again. He throws them down into the abysin, and you hear the long reverberwill take charge of them myself, I will fight my own battles, I will risk eternity on my own account?" Oh, brother, then you will perish! I know not how near some of you have come to crossing the line. A clergyman said in his pulpit one Sabbath, "Before next Saturday night one of this audience will have passed out of life.' gentleman said to another seated next to him I don't believe it : I mean to watch, and if it dosn't come true by next Saturday night, I shall tell that clergyman his falsehood." The man seated next to him said, " Yebaps it will be yourself." "Oh, no;" the other replied, "I shall live to be an old man." That night he breathed his last. To-day the Saviour cails. All may come. God never pushes a man off. God never destroys anybody. The man jumps off, he jumps off. It is suicide—soul suicide—if the man perishes, for the invitation is, "whoseever will, let him come;" whoseever, whoseever! There may be in this audience just one man who will reject the Gospel. It seems to me that the vast multitude will see that the Gospel is reasonable and they will surrender themselves to God; but there may be in this house just one who will refuse the Gospel, and pass out and pass down. Let me take solemn leave of such a one. Watch cautiously your health, for when your life ceases here all pleasant experiences cease. Walk not near the scaffolding lest a brick or a stone should fall and you should be ushered into a world for which you have no preparation. To morrow morning you will go over to the store, or the bank, or the factory, and they will say, "Where were you on the Sabbath?" You will say, "I was at the Tabernacle, and I heard the Gospel preached; there were some things in the sermon I didn't believe, I could not receive, I could not accept." And so the days will go by, and the hours, and the moments, until after while eternity will rush upon you. I am speaking to just that one soul. Farewell thou foomed spirit. As thou shovest off from hope I waive thee this salutation. Oh, it is hard to part forever. I bid thee a long, a last, a bitter,

> "While God invites, how blest the day, How sweet the Gospel's charming sound; Come sinners, haste, Oh, haste away While yet a pardoning God is found!" In this day of merciful visitation, while many

an eternal adieu!

are coming into the Kingdom of God, join the rocession heavenward. Seated here during the last service we had was a man who came in who said; "I don't know that there is any God." That was on Friday night. I said; "We will kneel down and find out whether there is any God." And

in the darkness of sin. He arose two minutes | catholic towards all sister denominations. His | of the French work, and to intimate that I afterward in the liberty of the Gospel; while | own people here and in Canada gave him their | should be severely censured for having dared to another sitting under the gallery on Fridaynight said, "My opportunity is gone. Last week I might have been saved; not now; the door is shut;" and another from the very midst of the meeting, during the week, rushed out the front door of the Tabernacle, saying, "I am a lost

appointed unto men once to die, and after that —the judgment!"

Correspondence.

SCHOLARSHIPS.

Considerable discussion has taken placeduring the past few weeks in the Canadian colleges concerning the abolition of scholarships. A very strong feeling seems to exist among the students strong feating seems to exist athoug the students of almost every college in favor of the discontinuance of the prize system altogether. At a mass meeting of the students of Toronto University the following resolution was carried by an overwhelming majority;—"That a petition be presented to the Senate of the University of Toronto in favor of the abolition of medals, scholarships, and prizes; such petition to be presented to another meeting of undergraduates for ratification." A majority of the students of Victoria have also expressed themselves in a similar manner, after a thorough discussion of the question in the Literary Society. Some very strong reasons may be urged against the present prize system:

1. It has a tendency to cause students to con-

centrate their attention too exclusively on cer-tain subjects, to the almost entire neglect of outside college matters of every kind. The man who is working for a prize generally strains every nerve to accomplish that one object, takes little or no exercise, has scarcely any associa-tion with his fellow-students, neglects all opportunities for public speaking; in a word makes a complete book-worm of himself, and the result is that many of the advantages to be obtained from social intercourse, society work, etc., are completely lost. The men who spend their four years in this way may, perhaps, distinguish themselves by taking several scholarships or medals, but in a large majority of cases they are physical wrecks, and we are not surprised to know that the almost universal advice of men who have obtained the highest bonors is, "Boys, don't do it."

2. The present system of prize-giving is in many cases manifestly unjust. The student who succeeds in obtaining the highest number of marks is not always the best man; very frequently, however, the one who stands first secures the scholarship, while the next man who may have only one or two marks less. receives nothing. The scholarship is, of course, a pecuniary help to the successful competitor, but it must be admitted that only the jew are assisted, and these are very often the ones who could best afford to get through without such

3. But, perhaps, the strongest objection against scholarships, is that the money thus expended is urgently needed in another direction. This is an argument which is employed by the opponents of the system in Toronto University. It is claimed that the money spent in prizes would be much more wisely employed by establishing "chairs in Political Economy, Jurisprudence, etc., which are crying needs." It this argument can be used in reference to Toronto University with the Government at its back, how much more is it applicable to Victo-in is a well-known fact that our college is actually crippled for want of additional professors, as well as more modern and convenient buildings, and yet year after year an amount of money is spent in prizes which would be aimost sufficient to pay the salary of another professor. A number of authorities of our college s.em to think that the only way to advance her interests is by providing for prizes; first district schourships were established, then more medals provided for, but nothing done to increase the endow-ment or to provide better lacilities for carrying on college work. Is it not time this mistaken policy was abandoned and the affairs of our college worked on a more common-sense and

business-like principle? it is urged, or cou prize system, that if the scholarships were abolished the attendance would be lessened. Now what does this amount to? Absolutely nothing. It was thought when the scheme for the District scholarships was launched that it would have the tendency to greatly increase the attendance of students at Victoria College. Not only has this hope not been realized but on the contrary there has been an actual decrease in our numbers. The class which entered the college before the District scholarships were founded was larger than any class which has come in since that period. The opinion expressed in the Toronto University organ, is that " instead of drawing men to the university the pres-

ent system drives them away.' more." And I gather up all the size of this strong arguments might be adduced in favor of assembly, and put them on the shoulders of the prizes in primary schools where the pupils need Son of God, and I say, "Canst thou bear them?" every possible stimulation, but in a university where the students are supposed to be men knowing their own interests it seems ridiculous to advocate that any good can be accomplished by the giving of scholarships and trumpery medala.

Allow me a word or two concerning the mode ating echo of their fall. "On him the Lord by which these district scholarships are raised hath laid the iniquity of us all." Will you let It is a well-known fact that the money in a by which these district scholarships are raised. him take your sins to-day? or, do you say, "I majority of cases comes out of the pockets of the ministers of our Church. In many cases ministers with a salary much below six hundred dollars per annum are called upon to contribute five or ten dollars to a scholarship which will probably go to enrich some student who is already in affluent circumstauces. So strong is the loyalty of our ministers to the cause of education that the money is forthcoming every year and but little complaint is made; yet very many are beginning to question the wisdom of the continuance of the present system. I think I may safely say that the feeling of the students themselves who are the parties more especially interested is strongly in favor of the abolition of scholarships. STUDENT.

TRIBUTE TO REV. W. M. PUNSHON, D.D., LL.D.

Mr Dear Dr. Dewart.-The following beau tiful tribute to Dr. Punshon occurs in a discourse published in the February number of the "Homilist," which I have received to day. It was preached by the Rev. Urizah R. Thomas, at Redhard Park Church, Bristol, and is entitled, "The Illustrious Dead of 1881." Mr. Thomas is the son of Dr. David Tuomas, so long and favorably known as editor and chief contributor to the above named periodical. For some years he has been, with his father, co-editor of the "Homilist," and is likely at the close of the current volume (the 50th), when Dr. David Thomas proposes retiring, to become editor in chief. I feel assured that many of the admirers of Dr. Punshon will read this tribute to his memory, as I have done, with very great though mournful satisfaction, when reproduced in the GUARDIAN. I. therefore, take the trouble of making the extract, and sending it to you for that purpose. Very truly yours,

"If in this recollection of deputted min isters we mention the Wesleyan Meth-odists last, it is that (just glancing at such an honored name as the venerable Dr. Jobson, who fitled successively almost all the important posts in the denomination with conspicuous ability and dignity), I may offer a special tribute of honor and affectionat regard to the memory of Wm. Morley Punshon, who for a year or two was my nearest minis terial neighbor, and who was the founder of our nearest Free Church. Of the fascinations of his oratory any of you who have listened to his highly-wrought serinons, or bring upon his lips se he de ivered some of his finished and stirring p atform lectures, would eagerly testify. It is even more pleasant to recall how large hearted in the second seat from the pulpit we kneet. He said, "I have found him. There is a God, a pardoning God. I feel him here." He kneet loyal to their own Connexion, were more

own people here and in Canada gave him their highest districtions by electing him President of their Conferences; and never were those honored posts better filled. And now may I say that among the memories that are beginning to cluster round our sanctuary, I like to linger on the fact that at one time he was an occasional worshipper on Sunday evenings here. He was for a while quite a broken man, and suffering thus from shattered nerves and much heart-ache, he was only able to preach once on the Sunday, and liked in the evening, after our service had begun, to steal quietly in and sit yonder. I remember at the time his trial was delivered from all self-consciousness, which is but a symptom of moral disease, and escaping all the illusions of sense that mislead us here, we should know the beautiful goodness of God, and the rich, tender, unspeakable glories of Christ, as we do not now. And to night that is his destiny. In due time may it be yours and

CONSISTENCY.

MB, EDITOR,—I was very much pleased to read your article on "Whither are We Drift-ing?" I am often grieved to witness things countenanced by our ministers and influential members, whose demeanor has such influence in the Church and outside; it is hard for some of our ministers, especially the younger ones, to take their stand for the right when they see the older ones, to whom they naturally look as patterns, helping along election cakes by allow patterns, helping along election cakes by allowing themselves to be candidates, etc. Surely this is not obeying the divine injunction, "Let nothing be done through emulation, but decently and in order." I believe that Methodists ought to be Methodists, and not be ashamed of it either. Of course, it is a means to raise money so much needed; but if we do what is right, and trust to the Lord to supply what is right, and trust to the Lord to supply the means, it will be more to his glory than to make believe that the end will justify the

I think sometimes it is time for another John Wesley to be raised up. We are "drifting." Conformity is dragging us down. While I do not advocate monkish seclusion, I do say that there ought to be less conformity. If Christian women in the Church—ministers' wives, etc. would take the lead in dress reform, instead of wasting (or worse than wasting) their precious time, tricking themselves out like streetwalkers or domestics, whose minds are on nothing higher than talking of the latest cut of jackets, dress, etc., whether the hair is worn banged, curled, or frizzed; whether hats are worn red, white, or blue; whether the heels of boots are tilted, low, or square, their influence for good would redound to eternity.

Dress is allowed to be typical of the mind.

It is said a woman's head is like a shop window—indicating what is inside; and our window—indicating to a state of the s

mothers have a great sin to answer for if they train their daughters up to nothing higher than consulting the most fashionable dress-maker, and vieing which can make the richest cake with which to tempt the appetite and destroy the stomach, ruining the body, which is the temple of the Holy Ghost.

Ministers, think of it! Mothers, think of it!

I am a mother, and my heart yearns for the daughters and future mothers of our noble land.

ANOTHER WORD FOR THE TIME.

A recent letter in the GUARDIAN, proposing sundry chan es in the Stationing Committee, and a private notification of a Convention of representatives of the C. M. Church, the M. E. Church, and the P. J. Church, to commence in Brampton, on the 23rd inst., to consider the with a profound persuasion of their wisdom and

importance. To the suggestions in my last as to the introduction of certain features from the M.E. economy,I would now add one from the P.M. constitu-tion, namely, that the United Canada Methodist Church shall adopt an equal number of laymen with ministers in the Annual Conference on all subjects in which they now have a voice in the district meetings of the C. M. Church; and that the Stationing Committee of each of these Conferences be composed of an equal number of ministers and laymen, one of each order from each district; the laymen to be of undoubted status in the Church and of a sufficient length or standing to secure experience and stabinty. This, I believe, it might be well to adopt, even irrespective of union.

It is plain from the letter, I refer to as well as

from much private information, that our present Stationing Committee is most distasteful to many of the rank and file of the ministers, and there is great soreness feit from time to time because of its doi:1gs. But I am not sure that the machinery recommended in its place would be any improvement. It would be more complicated and confusing, while I think we ought to aim at securing simplicity and direct-ness. It has been always painful to me to observe, that none of the reformers, who have aimed to limit and restrain the higher offices and the leading influences of the Connexion, have ever said a word about bringing forward even the most experienced of our laymen into our counsels. And I have no doubt I am sinking myself in the esteem of many whose friendship I greatly prize by making the proposal I have relative to the moiety of laymen in the Stationing Committee. No doubt there are those who think that to keep our stationing authority wholly in clerical hands is necessary to the conservation of our connexional constitution, something I also most intensely desire to conserve, yet, they forget that our present system of bargaining and committing a few of our (at present leading) ministers, by a certain routine, results in keeping those men in per-petuity in the most elevated pulpits in the body, and complainers against this, forget that repre-sentative laymen in the committee would be the best persons to checkmate this monopoly. This system of "bargain and sale" prevents the needed new intusion of life-blood from the

provinces," from time to time, into the cities. I wish those who are squabbling for la, and derical, and for circuit and connexional rights could be brought to understand that two apparvictory and her true destination, namely, a strong central executive, along with a liberal lay and local co operation defined as wisely as the Counexion itself.

Nothing but my total practical exclusion from in oral, personal co-operation in the corner of the Church could excuse me for writing so often and so plainly. Hoping I may be excused, I am stil a loyal Methodist.

P. S.—Of course, the C. M. system of District Meetings must be preserved intact, as most in-

THE REV. JOHN BORLAND'S STRONG OBJECTION.

Mr. Editor,-It is a pity the Rev. Mr. Bor. and had not taken the advice he so gratuitously tenders, and made himself acquainted what I had written before he rushed into print with his meaningless criticism. If he had intelligently read my article he would have seen that the sentence he quotes, and to which he takes his strong exception, had no reference to the French work as carried on in the past. On the contrary, both the text and context plainly show that it was to certain parts of our English work I was referring. I was writing on educational affairs, and speaking of the kind of training men needed in order to fit them for our domestic missionary work in the Province of Quebec, when, behold, Mr. Borland imagines I am treating of French missions and men, and at once proceeds to lecture me on my ignorance

express an opinion about it.

Well, Mr. Editor, if I had said all he accuses me of, and even a great deal more in that direction, there would not have been any need of Mr. Borland's active interference, how much less in that I said nothing at all. ALEX, CAMPBELL BRO. WEBSTER'S APPEAL—A REVOLU-TION NEEDED.

DEAR DOCTOR,—I can sympathize with our Gaspe brother in his arduous work on the Gulf coast. His description of the roads and climate ing after service how keenly he had enjoyed is true enough, though his references to the peothe sympathetic playing of our organ, and the subdued but general congregational singing of our familiar hymn, "Nearer, my God, to Thee." And then we conversed together. subdued but general congregational singing of our familiar hymn, "Nearer, my God, to Thee." And then we conversed together, I being chiefly a thankful listener, about the mystery of death, by which, as he hoped, our souls would get nearer to God than ever they had been before; how, rescued from all sin, delivered from all self-consciousness, which is been expended on her she is no nearer becoming the product work than the she is no nearer becoming the product work than the she is no nearer becoming the product work than the she is no nearer becoming the product work than the state of the Gaspe Mission, and outside aid too, but whether it would be wise to encourage this enterprise is another question. It is well known that Gaspe has been a mission average about \$400 a year from the Missionary Society. Now, although, the sum of \$800 has been excepted on her she is no nearer becoming independent now than she was twenty years ago, and to all appearance, not likely for one hundred years to come. Now, I ask would it be wise to encourage the people to build churches and would it be wise for the Church to continue to send missionaries to a place where the Mission-ary Society will be compelled to expend other \$8 000 in the next twenty years? A better plan, in my opinion, would be for the Church to under! take the task to remove all of our people, that are willing, from the ice bound shores to our great North-West, where they would be in a position to make a comfortable living, and where independent circuits are likely to be formed in a very short time. A few might cling to their old homes, but there would only be a few, and we could afford to lose them and give them as a present to our Episcopal friends. It might be asked what about the real estate possessed by those who would be willing to remove? Let two brethren of sound judgment act as agents for our Church, when they could undertake to sell or rent the old properties and select new ones in the North-West. This principle might be carried out towards other unproductive missions as well as Gaspe. In fact this might be done on a large scale throughout our work, and it would pay our Church to do it. I would suggest to Dr. Sutherland the advisibility of calling together a few of the anthorities of the Church and take this into serious consideration, and apply immediately to the Government for two or three million acres of land in the North-West for this special purpose, and if this failed, arrange with the Temperance Colonization Company, for some of their lands. I am persuaded this plan would benefit the poor people that are barely eking out a living on some of our back missions. It would benefit our missionaries that are living on little more than half pay. It would benefit the Mis-sionary Society and allow it to take up new fields that are constantly opening. There would be a little extra expense to the Missionary Society the first year or two in removing these people to their new homes, but if the Relief Funds were appropriated in this direction the Society would not suffer, and the expense for society would not suffer, and the expense for removals would not be so great after all. Say there are fifty families that would be willing to leave Gaspe, at \$150 each, it would be only \$7,500, and that amount would be paid in grants, by the Society, in the next twenty years were the mission retained, and it might be arranged that removal expenses and commission to genta. that removal expenses and commission to agents be paid on the selling of old properties so that the Missionary Society would not suffer, but be he gainer. T. HADDON.

GENERAL CONFERENCE WORK.

III.

CHURCH EXTENSION.

This is a subject inviting early and earnest attention, for in this age a church is almost as necessary as a minister. Some plan, therefore, should be adopted whereby the strong might help the weak, in the erection of churches, as well as in the supply and support of ministers. important matter of proposals for the unification of those Churches, with the terms upon which it is dosirable it should take place, have induced me, thus early, to obtrude upon all concerned a few more suggestions, to meet the exigencies of the hour. I do it with unfeigned modesty, but with a profound persuasion of their wisdom and minds of the Connexion were exercised as to how to meet the liabilities of their charches and still extend the work. The result was the formation of the Wesleyan Chapel Committee, which has already accomplished so much for

Methodism in England. In 1861 was added the Metropolitan Building Fund, whose principal object is to promote the erection of churches in and around Loudon. In twelve years after the inuaguration of this move men, mere sites have been selected and churches built, and paid for than had been erected in Londen for fifty years before. A hundred thousand dellars were first secured, and the five hundred the used more chiefly through the instrumen, takity of Sir Frances Lycett. The good that will result from this royal liberality is not easily foreseen; but enough is already known to warmly commend this work to the whole Church.

The Presbyterians of America were the next to lead the way, in the matter of connexional church extension. They made it a part of their home missionary work as early as 1844. Ten years afterwards they formed their Church Erection Fund, which is now vigorous, compact, and strong. It is said to have an annual income of more than a Lundred and fifty thousand dol-

The Congregationalists next fall into line in this important movement. In 1853, at the formation of their Congregational Union, they began to aid such societies as were feeble, but promis ing, in the erection of churches. In twenty years the Union collected and distributed nearly half s multion of dollars. Its work increases from year to year; and was by a national council, not long since declared to be one of the most imperative and fruitful of all Christian enter-

The Methodist Episcopal Church next took up the work by the formation of its Church Extension Society in 1864. It has since been changed into a Board of Church Extension, a prominent feature of which is its Loan Fund mation in which this society is held was clearly set forth by the bishops some years ago. "I," said Bishop Morris, "regard the Board of Church Extension as second in importance only to the Missionary Society." "I," said Bishop Janes, "hail this organization as the great agency through which an important work for the teeble churches of the land is to be effected." And "I," said Bishop Kingsley, "am exceedingly well pleased with the Loan Fund feature of the Board. I can think of nothing that impresses me so favorably, as putting money into this loan could be brought to understand that ewe appear entity opposing elements, like the "resolution of fund, to go on repeating itself and reproducing forces" in mechanics, when united, are adapted its blessings from age to age. It den't stop to guide our great battle-ship, the Church, to simply with the first blessing. It helps to build victory and her true destination, namely, a one church, and then comes back again with the glad tidings of what it has done, and goes again and builds or helps to build another church, and coming back ugain says, 'Here am I, send me,' and oes again and again." In the first eight years of the operation of this society it received and distributed more than seven hundred thousand collars, and thus nobly aided more than twelve hundred churches.

The Baptists are also engaged in the work of systematic church extension. I am not now ble to give the date of the inauguration of their Church Edifice Fund, but a recent report of the managers says, " We can assure the Church that no part of her operations has taken a deeper hold of the hearts of intelligent members, or yielded a more abundant and satisfactory return. It especially commends itself to the business and far seeing men of the church. these things be so, if church extension has already so greatly bressed other denominations, is it not time the Methodist Church of Canada engaged in the work. It is true she is engaged in great missionary movements at home and abroad. In vast educational interests, embracing the payment of debts, the erection of buildings, and the creation or compilation of adequate endowments. Still there is room for and need of a properly constituted and well-managed Church Relief and Extension Board.

Such a Board would awaken and stimulate connexional feeling and interest. It would unite and intelligently direct her efforts in an important part of her labors. It would open up new

neld you usefulness to the possessors of wealth | him (the Devil and Satan, the accuser of our who might wish in this way to help the cause of brethren) by the blood of the Lamb, and by the God. It would elevate and improve the stand-word of their testimony; and they loved not ard of church architecture. It would give us better churches in many places at less cost, and it would give a new impetus to the erection of churches where they are most needed.

If such be the facts, is it not time the Church had entered upon this work? With the great of class and prayer-meetings, and the absence of North West opening up like a new world on the one hand and the dense and multiplying host of the converts.

4th. That many are desiring to hear the North West opening up like a new world on the one hand and the dense and multiplying host of Romanism encircling us on the other, is it not time that Methodism in Canada as elsewhere time that Methodism in Canada as elsewhere should units, the strong to help the weak, in the matter of church building, as well as in the preaching of the Gospel? The demand is clear and urgent. The ability to supply it lies in the Church. There are hundreds of men who could give to such an object from one to fifty thousand dollars each. Let the fearful and unbelieving say. "It can't be done," and let fossilized donothings set up their barriers as doubtless they will, but let the people of God go forward.

ALEXANDER CAMPBELL.

FULL SALVATION.

NO. 6.

Have we or have we not in the Methodist Church of Canada, some of the doubting, fearful classes mentioned in my last letter? One thing that has led me to believe that we have, is the the evening of life in the home carved out by that has led me to believe that we have, is the the evening of life in the home carved out by the state of the last o fact that I seldom ever see anything definite touching this doctrine in the columns of our periodicals, except, perhaps, a few quotations, as for instance, in our magazine. These quotations are excellent and doubtless better polished than any of us could produce; but the impression has been made upon my own mind that, either we do not fully believe in the doctrine, or we are a little shy of our convictions on this pulset.

However, this cannot be said of alllour ministers and people, for some of them enjoy the blessing in an eminent degree, and are "bright and shining lights." But it is to be deplored, in my humble judgment, that the subject is not more discussed or set forth in our public press, and made more prominent and definite in our ministrations.

Since I began to write this series of articles I have received from different parts of the country and from different classes of men, assurances and from different classes of men, assurances that I am not alone in my views and experience of this Bible truth. These communications have been, to me, full of interest and good cheer. It has seemed to me that at least extracts from them, serving as they do to disclose the current of public sentiment, would be instructive and encouraging to many of the readers of the Guardian.

First Letter. This came from a minister of the London Conference, who has written me again recently. In his first letter he says: "Although recently. In his first letter he says: "Although personally a stranger to you I have read with interest, 'Spiritual Struggles of a Roman Catholic;' and your letter, No. I, (Full Salvation) has deepened the interest I previously felt in your position, and work, and especially in your experience. Hence the liberty I have taken in writing to you. My object in doing so, is, I believe, first to honor our blessed Saviour, and second to speak, if I may, a word of encouragement to yourself. I believe in the importance of Full Sulvation—salvation from all sin, restoration to God's glorious image, and uninterrupted communion with himself through the interrupted communion with himself through the Holy Ghost dwelling in us.

Nothing short of this is sufficient to fit us to Mothing short of this is sumcient to fit us to be his standard bearers, and especially in the midst of a people and circumstances such as surrounded you. I watch with great interest our French Canadian work, and, in connection with it I often think of the Apostles in Jerusalem after the ascension of the Saviour, of Paul in Rome, and of Luther at the Diet of Worms. These were leaders of an apparently forlorn hope, but they had their hand on a telegraph which communicated directly with the Central Throne of the universe; and so have we, my brother. I believe the time is not far in the future, when even over that solid phalanx of Roman Catholic-ism, existing in the Province of Quebec, the truth will prevail and the saints of the Most

High shall take the kingdom."

In his second letter he assures me that meet ings for the promotion of holiness are held weekly in the town where he resides, and that they are a nucleus of much interest; also that our work is specially remembered in their

"Dear Brother,—I have thought I would drop you a few lines in token of sympathy and approval of your effort to promote a revival of holiness among us. I am persuaded it is our great need. Our church life is low—I do not hesitate to declare it, and this accounts for neglect of class and prayer-meetings. A true revival of holiness means a a return to the old paths and a return of the old triumphe. The doctrine we reckon as ours peculiarly is like the peculiar doctrine of Calvinism, becoming relegated to the schools, books, etc. So I fear. I am very thankful that after years of seeking, resolving, etc., I at last found it. It was only the 10th of last March, and the way is growing clearer and my day is becoming without clouds. So I praise I believe God is going to visit his people and he is preparing the way for it. May his coming hasten! You have our sympathies and prayers. Thank God for what he has done for you ; and Jacob's God is still our aid."

Third Letter. This is sent me from a prominent layman of Kingston, Ont. He says: "I read with pleasure and profit in the CHRISTIAN GUARDIAN your letters, relating Christian experi ence. I am anxiously waiting for your promises letter, stating how you got into the higher life. I have looked in vain for it (the letter) for some weeks. Have you yet sent it to the Editor, or can he not find space for it in the GUIRDIAN? The Church needs much to come up to the standard of Scriptural Holmess. The Methodist Church stands in much need of the quickening and sanctifying power of the Holy Ghost.

I hope you continue to prosper in your Church in Montreal. Enclosed find a mite from a friend."

Fourth Letter. This comes from one of the chief ministers of a sister denomination in Ontario. His words are brief but very full of meaning. He writes: "I saw your words in the Guardian respecting Christian experience

and was glad and thankful," Fifth Letter. This time it is a leading layman of one of our Montreal Churches, who writes: "I have read all your papers on 'Holiness' in the Guardian, and feel thankful to the Most High, that there is at least one of our city ministers (after such a lapse of time) bringing this doctrine prominently before our people, once the glorious badge of our Church when it was a proverb of represch and love. More than twenty years ago we had fellowship-meetings for the promotion of holiness on Saturday night, first in the basement of the old custom house, and afterwards in the basement of the St. James Street Church. Of those who then attended some remain unto this present, but the gr ater part have fallen asleep. What a preparation for the Sabbath! Was it any wonder that the Sunday night prayer-meeting was such a power in the Church? 'Great grace was upon them all.' The present condition of things makes one almost think that the former times were batter than these.

"I presume you could lecture as well as any of them; but I am very thankful that your theme is of a 'higher life' than this. One gots stared at in the church and thought to be presumptuous, to speak of this blessed work in the soul, and so it has died out in Montreal. In consequence we are compelled to ask, Where are the new converts? or say what we will, God does not bless the Church where this is not kept fore-most. It was so in Mr. Wesley's day, and it is

so in ours.
Other Churches are in a great measure carrying the banner, that is in its individual members, for we hear more of it from them than we hear from ourselves.

Return, oh, holy dove, return, Sweet messenger of rest.'

Please forgive this liberty. "

From these letters it is quite easy to draw the 1st. That a conviction prevails, that in some degree, at least, the Church fails to bear, as it souls at every ap ointment during each service formerly did, its humble, direct, burning testion only to this doctrine. "And they overcame of the control of the contr

their lives unto death.

2nd. That failing to bear this testimony, moral weakness provails in the Church to an alarming extent.

selves to the battle. 5th. That the time has come for our editors, chief men, and ministers to speak out on this Louis N. Beaudry, French Missionary, Montreal.

'A NIGHT AND A DAY AT GRANDPA GRIFFIN'S."

About six months ago a column of interesting matter, with the above heading, from the facile pen of Father Carroll, appeared in the Guardian. It has been our pleasure to know Bro. Griffin for some years, and recently, while assisting in protracted services contiguous to his place, we had the privilege for the first time of visiting him in his home, which was really like a Bethel to our soul. It was truly good to them from the bush and swamp of thirty years ago, and many a weary itinerant has found a genuine, hearty welcome in the same humble

We learned the GUARDIAN had found its way to them during the past twenty-four years, and the motherly old dame remarked, "The Guardian is a fine weekly visitor," and they both loved to read of the pious lives and happy deaths of the "righteous dead." We were not surprised to learn they were loved and respected by all who know them. all who knew them. They have now gone beyond the three score years and ten, which incapacitates them for constant attendance on the means of grace, but it is their joy still to assist toward the prosperity of our Zion. Their race, however, must soon be run, when they will lay down the staff of their pilgrimage and take up the palm of victory-

"Where the saints of all ages in harmony meet, Their Saviour and brethren transported to greet."

OWEN SOUND,-ORGAN RECITAL.

The beautiful new pipe organ recently purchased by the Methodist Church of Owen Sound, from S. R. Warren & Son, Toronto, was formally opened on Friday, 17th inst., by Prof. E. R. Doward, organist of St. James' Cathedral,

For more than two hours Mr. Doward delighted a large audience with such exquisite music as had never before been heard in Owen Sound. Two vocal solos were also very feelingly rendered by Mr. Doward.

The choir of the church, under the leadership of George Price, Esq., sang a few anthems, and the organist, Mr. Boardman, also gave an organ

and the financial result highly satisfactory. A pleasant feature of the purchase of this organ is that two thirds of the price is already paid, and the remainder, with the exception of about \$50, provided for.

On the Monday evening preceding, the Rev. Dr. Sutherland delivered his elequent and instructive lecture on the North-west, to a large and appreciative audience. Com.

Our Church Mork.

DUNIIAM.

Educational sermons were preached in the Methodist Church, Dunham, on Sabbath, the 5th inst., by the Rev. James Awde, B A., of Stanstead

sm, existing in the Province of Quebec, the most right will prevail and the saints of the Most light shall take the kingdom."

In his second letter he assures me that meetings for the promotion of holiness are held weekly in the town where he resides, and that hey are a nucleus of much interest; also that our work is specially remembered in their prayers.

Second Letter. This is written by a minister of the Montreal Conference, and runs as follows:

Salvation." In the Frovince of Quebec, the inst. by the Rev. Janes Awde, B A., of Stanstead Wesleyan College.

It was truly "a high day in Zion," and one that will long be remembered by the Methodist people here. The both services were seasons of universal power which cannot fail to produce lasting results. The morning sermou on "Christ Sanctifying Human Needs," was both spiritual and powerful. The discourse in the evering was on "The Necessity of Self-sacrifice in Order to Salvation." and for clear, consecutive thought. Salvation," and for clear, consecutive thought. and close, practical reasoning, as well as spiritual unction and power, has rarely been surpassed, if ever equalled, in this place. The following Monday evening Mr. Awde delivered his lecture on "The Art of Getting On by William Shakes-peare." This was the chimax of Mr. Awde's efforts. Any words of mine were far too weak to set forth the merits of the lecture. A. J. Stevens, E q., M.D., in moving a vote of thanks, pro-nounced it "the ablest effort he had ever lestered to," and I am sure in so saying he was but voicing the sentiments of the whole audience. The lecture occupied two full hours in delivery, and was listened to throughout with marked attention and appreciation. Mr. Awde spoke out the Guspel'as he had read it in Shakespeare, and the work of so doing could not have fallen into abler

MONO ROAD CIRCUIT.

DEAR SIR, — Might I drop you a few lines in reference to the work of the Lord on our circuit, under the able leadership of our worthy pastor, the Rev. Thomas Reid, who seems to be a man of the Rev. Inomas kend, who seems to be a man of adaptability to draw out the respect, the attention, and the hearts of the people, so that they are led, I may say, and truthfully say many are led, to embrace thrist as their personal Saviour for salvation? He has been holding special services at the Sand Hill appointment during these last six or seven weeks with a success that has been the dealers of the least respectively. brought down the tlessing of the Lord upon each service; so that the spirit of the Lord, in some families, has touched the heart of a daughter, and brought her to the foot of the cross, and has en-abled her, by faith, to lay hold of Christ as her Saviour, and made the heart a temple of indwelling love. And the very first outflowing of love for souls was, "Oh, that God would save my pool drunken father! Oh, save him, Lord! my pool father! Oh, Lord, save him for Christ's sake!"

I am sure! would and do say, "Lord God of Heaven, who hears thine own children cre, answer that prayer." Other families—a mother's heart has been cheered to reasswers! of her sons. neart has been cheered to see several of her sons (young men) embracing Christ as their Saviour, and are ready to testify of God's power to forgive sin, and accept them as his children. Several families—the spirit of the Lord has touched their nearts, and brought most of the inmates of the house to take hold of God's promises and claim them as theirs through Christ. Yesterday afternoon we had a time of refreshing from the presence of the Lord. Our worthy pastor preached from "Wist ye not that I must be about my Father's business Luke ii. 49, who gave it ample justice, followed up by a love-feast in which many of the young converts witnessed for Christ, Afterwards many partook of the emblems of the undying love of Jesus around the table of the Lord—many for the first time; some of them wept aloud for joy. This meeting, I am sure, will not be forgotten in eternity. When our eyes shall behold the glories of that bright world above, it shall be seen that this and that man was borne there.
Yesterday morning's service at Macville was a

time of power. Our worthy minister spoke chiefly to the children of the Sabbath-school, using for an illustration three bottles; one to represent a good boy, which was filled with something clear the second bottle, a little darkish color represent ing the bad boy; then putting two drops out of it into the clear one, and which had the effect of making it even darker than the other, thereby showing the power and influence of evil company, which was handled in an able manner by the speaker; and the third bottle, to represent the Gospel, which was clear and transparent, pouring out of it two drops into the then darkest one, which had been made so by the ingredients from the bottle representing the bad boy, and now making it even as clear as the one representing the Gospel, thereby showing to us the power of the Word of God to clearse and purify the heart and life. We are looking to God for every service to be a time of power. " Oh, that God would save

The Righteons Dead.

CHARLES WATSON BOWLES,

Eldest son of George and Elizabeth Bowles, and grand son of Rev. Richard Pinch, Mono Road, was born in Chinguacousy, on Nov. 12th, 1862, and died on Tuesday the 10th of January, 1882. His life gives such blessed encouragement to parents to them a religious influence around parents to throw a religious influence around their children at home, and to bring them up "in the fear of the Lord," for at a very early age he was converted to God, and joined the Methodist Church, becoming a member of his father's class, at Cæsar's Church, Mono Road Circuit.

He was an earnest and diligent Sun lay-school He was an earnest and diligent such ay-scholar, a constant attendant upon all the public and social means of grace, and faithful in his private devotions. His life was pure and beautiful, characterized by deep piety and unaffected modesty. He loved family worship.

During his brief illness with typhoid fever he suffered much, but he never murmured. Before

his reason became clouded with the disease, he gave the brightest assurance that his " feet were

He was followed to the grave by a large con-course of weeping friends and relatives. THOS. R. REID.

MARGARET ALDERSON.

Margaret Pickering, wife of William Alder-son, was born in Yorkshire, May 20th, 1820. Her mother died when she was a few days old, and she was left to the care of strangers. Her father married again, and until the day of her death she bore loving testimony to the loving fidelity of her stepmother. She was converted when she was fifteen years old and never gave up her confidence in the Lord Jesus Christ until she was called to the enjoyment of a better life in the heavenly rest, which occurred on the 16th day of September, 1881. She was the mother of ten children, two of whom have preceded her to the better land, and seven sons and one daughter are left with her sorrowing husband to prepare to meet her there. She ing husband to prepare to meet her there. She was a faithful attendant upon all the means of grace. Her seat was seldom vacant at the Sabbath service, and she never forsook the classmeeting, which she valued as a great blessing and where she always gave cheering evidence of her faith in God and acceptance with him. As might be expected from such a Christian record, she was a faithful wife, a loving mother, and a very kind neighbor. May those who mourn her be faithful the little while they are left, and meet her above. A very large assembly followed meet her above. A very large assembly followed the hearse to Bowes' Church, where the writer improved the occasion from the words "I know thou wilt bring me unto death, the house appointed for all living" and "These all died in faith."

R. R. MAUTLAND.

WILLIAM C. SAMSON, WARDSVILLE, The subject of this obitnary was born in the State of New York, November 7th, 1803, and was brought to Canada by his parents when he was nine years of age. The Samson family first settled in Yarmouth, near St. Thomas. When in his eighteenth year William progured a farm in Mosa, and became one of the early settlers in that township. He served the Lord from his youth, and, on arrival in Mosa, at once connected himself with the rising Methodist Society at the "Bend," which afterwards merged into the rising cause in the neighboring without Wardsville.

village of Wardsville. He held the position of class leader for many years, and afterwards that of Circuit-Steward, and in both relations commanded the esteem and confidence of the people of God. One of his old fellow-settlers and class-mates says of him: "I knew him for forty years, and I never knew him to take a wrong step. He was a good man.'

He was first married to Miss Hannah Lockwood. To them was given nine children; four were removed by death in early life, five remain were removed by death in early life, nie remain—one of them an office bearer in the Church. Twenty years ago his carly companion was removed from the Church militant to the Church triumphant. She was called suddenly whilst on her knees in prayer.

For five years he remained a widower, and was then united in marriage to Mrs. Mary Gage, who proved to him through the remainder of his pilgrimage a help-meet indeed. He appared good health and was active in

He enjoyed good health, and was active in matters pertaining to both Church and State till the year 1878, when, after a severe tomporal loss, he was attacked with extreme nervous and mental debility, which threw him into the feebleness of a second childhood. This severe affliction he bore with the utmost patience. Not only was there the physical weak-ness, but also the tender and loving simplicity of a little child.

After a severe lingering affliction of three years, his Heavenly Father spoke the word of release, and the sufferer passed into rest, on Oct. 21st, 1881. His funeral was largely attended, and the

highest respect paid to his memory.

James Whiting.

MRS. ELIZABETH SNIDER.

This excellent woman was born in the township of Cramahe, Ontario, Oct. 3rd, 1839. Her maiden name was Skinner. She was favored with a decidedly religious training. Her parents, whom she greatly revered and loved, were Methalists of the old and her turn. Her carly life odists of the old and best type. Her early life was decidedly moral. In the year 1856 she was awakened to a true conception of her guilt and danger by reason of sin. She sought salvation in the appointed means of grace, but for some time sought in vain; she found it not: "Ye ask and receive not because ye ask amiss." Her burdened spirit cried with intense anxiety,--

"What is it keeps me back, From which I cannot part?"

Sister Spider and a sister joined the Wesleyan Methodist Church, and in the faithful use of the means of grace, they sought the Lord. At a camp-meeting at Smithfield in the summer of 1857 the two sisters obtained conscious salvation, and were filled with joy unspeakable and full of glory. Being justified freely, and adopted into the family of God, the Holy Spirit testified, to their antisfaction and joy, that they were the children of God.

Sister Snider was faithful; she never ceased to press onward to the prize of her high calling. In the year 1876 she was united in marriage to Mr. Isaac Snider, of Rednersville, a pious and useful class leader. By this important step she became at once a wife and mother, taking charge of a young family with singular discretion, by which she won the affectionate esteem of the whole household. Giving all diligence to lead her precious charge in the paths of knowledge and piety, and, seconded in her efforts by her devoted husband, the results were a truly intelligent and Christian family.

The services of the sanctuary were to her a joy and delight. She took great pleasure in the social means of grace and the Sabbath school; and great was her growth in " whatsoever things are true, whatsoever things are honorable, whatseever things are just, whatsoever things are lovely, whatsoever things are of good report." On the 9th of November, 1881, Sister Snider was called to lay down her charge and enter into the joy of her Lord. By her death the church lost its brightest ornament, and the Sabbath-school one of its best teachers.

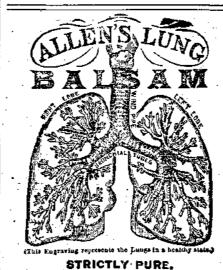
Her death, although rather sudden, found her ready. She had nothing to do. "It gives me no concern; I am ready. Jesus is mine," said the dying saint. She asked for the 14th chapter of John, which was read to her; at the close of the reading she said, "How beautiful the many mansions!" Then her happy spirit passed calmiy and joyously to the mansions of light. "Blessed are the dead which die in the Lord."

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In the later stages of the disease the macous membrane of the larger bronchial tubes oftens, while in the smaller tubes and air-cells of the lungs, but merely a wasting away of the larger bronchial tubes, and death takes place from obstruction of the bronchial tubes and air-cells of the lungs, but merely a wasting away of the larger bronchial tubes, and death takes place from obstruction of the bronchial tubes and air-cells of the lungs. The patient dief from orhaustion and suffocation, being unable to expectorate the mucous which accamulates in the passage leading to the lungs, which in some cases is kticky and small in quantity, but more commonly copious, of a light straw or yellowish green. Oftentimes streaks of blood make their appearance in the nucous, and at times there is a disagreeable smell. Persons thus allicted are very liable to take a cold, at which time the mucous becomes that the patient dies in one of these attacks.

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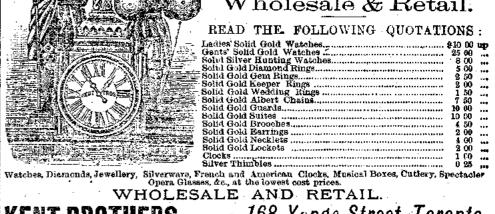
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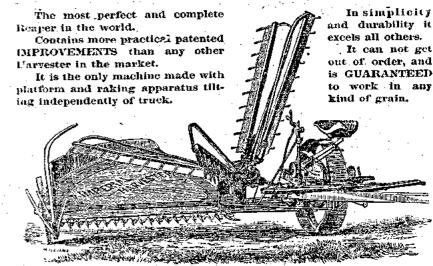
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METHODIST MAGAZINE For April.

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This number also contains finely illustrated articles on The STATELY Homes ov England, and John WILLIAMS, THE MARTYR MISSIONARY; SIGHTS AND MEMORIES OF BOREMIA, by Rev. C. S. Eby; PETER CARTWRIGHT, THE HOOZIER PREACHER, by Rev. J. C. Reymour: and Camp-meeting Sketches in LIFE IN A PARSONAGE. The NEW HYMN-BOOK-Illustrative Inci dents—by Rev. J. Lathern; together with a number of Fine Easter Poems, an Easter Anthem, etc.

Recent numbers of this Magazine have contained important articles by President Nelies, Principal Grant. Dr. Douglas, Dr. Punshon, Wm. Arthur, Prof. Blackie, John Macdonald, Dr. Carroll, Wm. Williams, Prof. W. I. Shaw, F H, Wallace, S. P. Rose, Ellice Hop-

Early numbers will contain articles by several of the above named gentlemen, also by Rev. Hugh Johnston. Rev. E. A. Stafford, Rev. D. Savage, Rev. W. R. Parker. Bev. Jas. Ross, Mark Guy Pearse, Canniff Haight, Esq.

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Connexional Actices.

NOTICE OF EXAMINERS. Candidates and probationers for the Ministry in the Toronto Conference will meet the Examiners at 9 o'clock, a.m. on Wednesday, the 26th of April, 1882, as

o'clock, a.m. on Wednesday, the Eth of April, 1902, as follows:—
The Eastern Section, comprising the Picton, Belleville, Cobcory and Peterboro Districts, in Erighton; Reve, Win. H. Laird and S. Sing, attending thereat.
The Central Section including the Linday, Whitby Toronto, Brampson and Walkerton Districts, in York ville; to be attended by the Revs. Dr. Hunter and James hom, B.A.
The Northers Section, embracing the Igoma, Owen Sound, Collingwood, Bracebridge, Barrie and Bradierd Districts, in Barrie; to be attended by the Revs. John Bredin and N. R. Willoughby, M.A.

JOHN BREDIN, Sec.

LONDON CONFERENCE.—1892.

The Board of Examiners, for the examination of Candidates and Probationers will meet in the Methodist Church, Pars, Ont., on Wednesday, April 19th, at 9 octock a.m.

A public meeting will be held on the following (Thurslay) evening at 7.31, at which addresses will be delivered by the Revs. James Graham, Joseph R. Gundy, and William C. Henderson, M.A.

JOHN A. WILLIAMS, Sec. B. E.

PICKERING CIRCUIT.

The Methodist Church in Broughsm, which was badly damaged by fire last October, will be re-opened for divine worship on Tuesday, April sth. by Dr. Potts who will preach at 230 pm. Tes will be served from 4 to 7 pm. Hou. I M. Hibbs and John Dryden, Esq., MPD are any acta do he present. M.P.P., are expected to be present.

ANNIVERSARY—SPADINA AVENUE CHURCH.

The anniversary sermons of the above church will be preached on sunday, April 2nd. Rev. W. Williams, of Guelph, will preach at 11 a.m. and 7 p.m., and Kov. H. M. Parsona, of Kuex Church, at 230.
On the Monday evening following, Rev. W. Williams, will deliver his lecture on "Ribew Room." A silver collection will be taken up.
On Frit av evening of the same week (Good Friday) the anniversary tea will be given in Sun tay-school room, after which addresse will be delivered by Revs. George Cochran, J. C. Antiiff, and others.

Tea from 6 to 7.30. Admission 25 cents.

Cravellers' Guide.

GRAND TRUNK BAST. ... 7 12 11 19 ... 9 57 11 07 GRAND TRUNK WEST. 4.m., P.M. P.M. F.M. 9 00 6 40 \$ 45 5 25 6 15 9 25cm11 30cm1 1 66 12 15 6 10 GREAT WESTERN BAILWAY. Depart ... 7 10 9 55 12 50 8 30 5 55 11 45 Arrive ... 9 15 10 20 1 13 4 30 6 45 10 38 Fig. Trains on this line leave Union Station five minutes after leaving Yonge Street Station. HOMITTERN BARLWAY.

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FARMERS MARKET.-STREET PRICES. Wheat, fall, per bush Wheat, spring, do Barley do Oate do Peas do Peas do ...
Rye do ...
Dressed hogs, per 30914s...
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Geese, each ... Onion, per purce
Geere, each
Turkeys, each
Butter, lo rolls
Butter, trub dairy
Butter, store-packed
Eggs, fresh, per dozen
Eggs, packed per dozen
Apples, per brh.
Potatoes, new, per bag
Omions, per bug,
Tomatoes, per bu.
Turnips, per bag
Cabbago, per doz.
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Births. Marriages and Deaths.

Oats, Barley, No. 1 No. 2

Notices of Births and Marriages, to ensure partition must be accompanied by 25 Cente each—sent to the Book-Steward.

On the 8th inst., by the Rev. J. W. Bell, B.D., at the Methodist Parsonage, Nelsonville, Thomas Garnett, to Margaret A. Avdington, all of Dufferin Co., Manitoba. On the 8th Inst., by the Rev. J. W. Holmes, at the residence of the bride's mother, Mr. Jacob W. Filman, of East Flamboro' to Catharine Matilda, daughter of the late Wm. Sinclar, Esq., of Nelson.

On the lith inst, by the Rev. J. W. Holmes, assisted by the Rev. S. H. Edwards, at the residence of the vride's parents, Mr. Wm. Chappel, to Mary Ann. eldest laughter, of John Borer, Esq., all of West Flamboro. On the 23rd inst., by the Rev. Thomas Cleworth, at the Methodist Parsonage, Cavanville, Mr. John Armstrong, of North Monaghan, to Miss Harriet Crozier, of Munvers.

On the 2'nd inst, at Dawn Mills, by the Rev. David A. Moir, Mr. Robert James Anderson, of Dawn, to Miss Mary Ann McDonald, of the same place.
On the 2'nd inst., by the Rev. J. C. Slater, at the bride's residence, Gainsborough, Mr. John D. Felker, to Miss Harriet Copeland.

DIED. On the 6th inst., at Blackburn. Lancashire, England. Mary J. Musgrove, eldest daughter of the Rev. Hilson Cheesbrough, Wesleyan minister, of Toronto. Ou the 10th inst., of diphtheria, Sarah Edith, youngest laughter of John Decew, Esq., of Caynga, aged 6 years, mouths and 13 days. On the 22nd inst., at his residence, Yorkville, Mr. John Cornish, father of the Rev. Geo. H. Cornish, of Burling-ton, Ont, aged 72 years and 8 months. His end was

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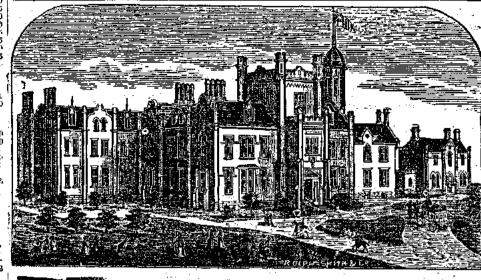
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The subscribed Capital on December 31, 1831, amounted to \$300,000, leaving \$300,000, additional authorised o be issued. (The capital may be increased beyond the said Six Hundred Thousand Dollars to any amount, which the Directors may deem advisable, after such increase shall have been sanctioned by two-thirds the value f the Shareholders at a general meeting of the Company duly called to consider a By law in that behalf, and afterwards confirmed by the Lieutenant-Governor in Council.

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The last General Statement showing the present financial position of the Company, and forms of application for shares will be forwarded on receipt of postage stamp.

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