

The Family Treasury.

Lost.

BY ROSE TERRY COOK.

Once on a time she came to me,
As some small star from heaven might flee—
To be a mortal's sole delight.
A love by day, a dream by night,
The sweetest thing on land or sea,
My little darling came to me.

trembling, tender, fairy thing,
Too grave to smile, too sad to sing,
Aware of earth with griefed surprise,
An alien from her native skies,
A baby angel strange to see,
My little darling came to me.

But love and loving taught her smiles,
And life and living baby wiles—
The way to cling, to coax, to kiss,
To fill my soul with deepest bliss;
My heart of hearts, my life, was she,
My little love who came to me.

What words she stammered, soft and low,
No other ear but mine could know;
More gentle than a cooling dove,
More fond than any voice of love,
So shy, so sweet, so tenderly,
My little darling spoke to me.

I know not how to tell the grace
That dwelt upon her wisest face—
The dimpled chin, the lips' pure bloom,
The clearest eyes that knew no gloom,
The hair as soft as moth wings be,
My little ring, showed to me.

Alas! I know that all is gone,
That here I sit and grieve alone,
That every fair and gracious thing
I loved and lost is but a thing;
Another thorn thy memory,
My little darling, brings to me.

But kindly night doth pity pain:
In all my dreams she comes again;
Her precious head is on my breast,
My happy arms caress her rest;
I hear her words of tender gloze;
My little darling kisses me.

Ah! sweet is night—too sweet, too brief—
When day recalls our bitterest grief,
The hungry heart, the longing face,
That burns the soul with vain desire,
The ancient cry of wild distress,
The Rachel-mourning, comfortless,
O God! once more that face to see!
My little darling, come to me.

—Harper's Magazine for April.

Keeping at It.

A man who inherits wealth may begin and worry through threescore years and ten without any very definite object. In driving, in foreign travel, in hunting and fishing, in club-houses and society, he may manage to pass away his time; but he will hardly be happy. It seems necessary to health that the powers of a man be trained upon some object, and steadily held there day after day, year after year, while vitality lasts. There may come a time in old age when the fund of vitality will have sunk so low that he can follow no consecutive labour without such a draft upon his forces that sleep cannot restore them. Then, and not before, he should stop work. But, so long as a man has vitality to spare upon his work, it must be used, or it will become a source of grievous, harassing discontent. The man will not know what to do with himself; and when he has reached such a point as that, he is unconsciously digging a grave for himself, and fashioning his own coffin. Life needs a steady channel to run in—regular habits of work and of sleep. It needs a steady, stimulating aim—a trend toward something. An aimless life can never be happy, or, for a long period, healthy. Said a rich widow to a gentleman, still laboring beyond his needs: "Don't stop; keep at it!" The words that were in her heart were: "If my husband had not stopped, he would be alive to-day." And what she thought was doubtless true. A greater shock can hardly befall a man who has been active than that which he experiences when, having relinquished his pursuits, he finds unused time and unused vitality hanging upon his idle hands and mind. The current of his life is thus thrown into eddies, or settled into a sluggish pool, and he begins to die.—Dr. J. G. Holland; Scribner for April.

How to Make Boys Stop at Home.

"I wish those boys loved to stay at home in the evening," said a mother, in my hearing, last night; and the sigh and look of distress which accompanied her words told plainly that her heart was deeply pained by their oft-repeated absence, and she watched their retreating footsteps with a troubled countenance, and knew not what might be the company they sought, nor what evil influences might be thrown around them. They were industrious boys of sixteen and eighteen, just beginning to fancy they were too large and too old to be longer subject to parental authority. They were not vicious, or idle, but worked with a willing hand through the day, doing the work of men; but when evening came they sought pleasures abroad, unmindful of a father's advice or a mother's entreaty. I glanced around their home, a comfortable, farmer-like dwelling, where all the wants of the physical nature were well supplied, but, as is so often the case, the food of the mind was less abundant. A few school-books, which the boys had never learned to love, a Bible and a hymn-book, constituted the family library; and I was not surprised that they should leave the circle at home and seek the cheerful throng that were lounging in the store, or join in the vulgar mirth and profane jests that went round the boisterous group.

"You are seeing your happiest days with your boy," said the mother to me, as my baby clung to my arm with the sweet confidence of infancy; "you know where he is, and have no anxiety for him now; but when he is older, he will be beyond your influence, and you know not where."

I thought of the old proverb, "Train up a child in the way he should go, and when he is old he will not depart from it;" and I shook my head doubtfully, and said nothing. But we cannot expect children to be like ourselves—steady, old and careworn. Fun and frolic are essential to their happiness, and it is no injury to any one to join heartily in these sports. If we enter into their sports in childhood and take the lead of their pleasures in youth, we shall keep our own heart young and joyous, make home the centre of attractions,

and while doing much to educate their mental faculties, we shall find a far greater satisfaction in their society than we can possibly find in the artless trust of infancy.

A few dollars judiciously expended in books and engravings suitable for young children, will do much to awaken a love of home; and I venture to assert there is nothing which will have a stronger influence in keeping "these boys" quietly at home, than to cultivate a taste for reading. Begin early. Read to them before they can read for themselves; explain what you read, and encourage them to converse with you about it. Teach them to observe the common phenomena of nature, and to study into the causes which produce the effects they see. A mother may do this herself, without being a philosopher. She may awaken their curiosity upon the various objects around them, and direct them where this curiosity may be gratified, place within their reach useful and instructive books, and show by example as well as by precept that she appreciates them, and the pleasures of home will be purer and sweeter to every member of the family, and the children will seldom have occasion to seek evening amusements away from the charmed circle of home. It has been truthfully said, "a good book is the best of company;" and the earlier we introduce our children into the society of good books, the greater will be the benefit derived from them, and the stronger will be their attachment to the social circle around the evening fires, and there will be less danger of their seeking diversion in the society of the idle and vicious. But if you neglect to make home happy, and to furnish entertainment for the intellect, be assured that the restless desire of the human mind for "some new thing," will frequently attract "those boys," and girls, too, away from home in search of amusement.—Home Magazine.

Is Wine a Blessing?

I was invited to dine with a clergyman, who is now Bishop of Carlisle, and we had a discussion for about two hours. A titled lady was present, and she helped him. I was alone, and had to bear the whole brunt of the battle in the scriptural argument.

"The Bible permits the use of wine," said he.
"Very well," said I, "suppose it does?"
"The Bible sanctions the use of wine."
"Very well, suppose it does?"
"Our Saviour made wine."
"I know he did."
"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."
"Wine is spoken of in the Bible as a blessing," I replied, "There are two kinds of wine spoken of in the Bible."

"I do not know that I can, but I will tell you what it is, the wine that is spoken of as a 'blessing' is not the same wine that is a 'mocker'; and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that, although I cannot prove it learnedly, I know it is so."

"Now, there are others who go further than I can go; but you will please let me go just so far as I can understand it, and if I cannot go any further don't find fault with me. I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weak-headed brother, who stumbles over my example into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: Our Saviour made wine at the marriage of Cana in Galilee."

"I know he did."
"He made it because they wanted it."
"So the Bible tells us."
"He made it of water."
"Yes."
"Well, he performed a miracle to make that wine."
"Yes."

"Then he honored and sanctified wine by performing a miracle to make it. Therefore," said he, "I feel that if I should give up the use of wine I should be guilty of ingratitude, and should be reproaching my Master."

"Sir," said I, "I can understand how you should feel so; but is there nothing else that you put by, which our Saviour has honored?"
"No, I don't know that there is."
"Do you eat barley bread?"
"No," and then began to laugh.
"And why?"
"Because I don't like it."

"Very well, sir," said I, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people on barley loaves manufactured by a miracle. You put away barley bread from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that man signed the pledge three days afterward.—John E. Gough.

The Moral Effects of Hurry.

To the thoughtful the moral consequences of tension and hurry are very saddening; to the physician, their physical results are a matter of profound concern, for their grave evils come under his daily observation. No evolution of force can take place with undue rapidity without damage to the machine in which the transformation is effected. Express railway stock has a much shorter term of use than that reserved for slower traffic. The law is universal that intensity and duration of action are inversely proportional. It is, therefore, no matter of surprise to find that the human nervous system is no exception to the law. The higher salubrity of rural over urban life is not entirely a matter of fresh air and exercise. Rural life involves leisure and pause in work, which are very essential to the maintenance of the nervous system in a state of due nutrition. Unremitting spasm soon ceases altogether. The high tension of life produces weakness at the very place where strength is most needed. The damage done to the health of the most valuable part of the com-

munity, the best-trained thinkers, most useful workers, is incalculable. Work and worry, though not proportional, are closely connected, and an excess of the former soon entails an increase in the latter beyond the limits which the nervous system can bear with impunity, especially under the conditions under which work has to be done. The machinery for organizing the work of a community has to be rigid and inflexible, and in the strain involved in bringing a changing organism into harmony with a machine, the former must inevitably suffer.—London Lancet.

Resurrection.

BY J. LAWSON.

Behold the Saviour rising from the tomb!
Superior to the bands of Death's cold sleep
He rises—while his followers mourn and weep—
Conquering Death—bereft of half its gloom—
And taking from the grave its dreaded sting.
Thus triumphing o'er all His enemies,
Who vainly tried their arts to check His rise,
The Crucified is now the risen King.
"First fruits of them that sleep," the Saviour rose,
And all who "sleep in Him," shall rise again,
And with Him on His Father's throne shall reign,
Eternally triumphant o'er their foes.
In the "first resurrection" may we share,
And rise to meet our Saviour in the air.
Mallorytown, Ont.

The Closet.

The softest and most pliant temper may be goaded into a rude and violent outburst. The Christ knew this when he said, "Enter into thy closet." He knew the necessity for intervals of solitude. The jar and fret of active life, and the trifling but manifold annoyances which come to us, are so many hints that we need to follow his loving counsel. When we are wearied into irritable moods by noise and care, a few moments, or a half hour, in some absolutely quiet spot will bring back that fresh, sweet vein of good humor which has no need of patience. It is when we have been for some time compelling ourselves to be patient that we should go into our closets, and, as the dear Lord advised, "shut the door."

To shut the door on all that tends to make us testy, sullen, or even fatigued or jaded, is to open the door of the soul to positively needed peace. There should be such a quiet nook in every house. The calm of it will be like a benediction. Lying alone in undisturbed stillness, the influence of the busy, troublesome day will grow faint and far. The excited nerves will be soothed; the heated, angry blood will be cooled; the worn-out body will be rested; the mind, tormented by anxieties or petty provocations, will regain its balance; a smile will lighten our faces as we calmly remember how small was the cause of our disquiet. The recovery of our amiability by such means is as natural as is the loss of it by vexation. To retain our perfect equipoise is as necessary to the preservation of our happiness and goodness as it is requisite to the proper movement of the stars. We must have time in which to grow. Sleep allows the body its time. Solitude gives the soul its time. We cannot become pure and exalted in the midst of hurry and confusion.

To get consciously near to the divine in us we must approach it with the reverence of silence. Communion with ourselves, which leaves us nobler and more pleasing in his sight, is the prayer which brings its own answer. The cheerful, bright, trustful feeling which such retiring into our closets will bring cannot but put every one about us in happier humor. This unfeigned response to our newly gained gentleness will be another reminder of His tenderness and wisdom who said; "Thy Father, which seeth in secret shall reward thee openly."—Golden Rule.

The Geography of the Future.

Thus it is seen that, as certainly as terrestrial revolutions continue, in the course of 10,000 years there must come an entire reversal of polar conditions. The southern waters must be drained off to make the oceans of an opposite hemisphere. New lands, enriched with the sediment of a hundred centuries, will rise up to extend the borders of the old south continents, and islands joining together will expand into mainlands. At the same time the northern continents must be in great part submerged, and their summits and ranges become the bleak islands and the bold headlands of a tempestuous ocean. Central Asia, with its broad tablelands, may still retain the name of a continent; but, beyond a few outlying islands, there will be no Europe, and but little of North America left. The Atlantic waters will stand five hundred feet over Lake Superior, and will wash the base of the Rocky Mountains in all their length. A new Gulf Stream may again, as it must often have done before, flow up the valley of the Mississippi, returning the deltas to the prairies, and remaking the beds of the world. These are no idle or impossible fancies. Not only are the results of rigorous calculation, but they accord perfectly with the unmistakable evidences which the ocean has left all over our land, of its recent work and presence.—C. C. Merriman; in Popular Science Monthly for April.

Alone with God.

A carrier in a large town in Yorkshire heard his master one day in the yard swearing dreadfully at his horses. The carrier was a man who feared God, spent his Lord's day as a teacher in the Sabbath-school, and endeavored to promote the spiritual good of his fellow-creatures. He was shocked to hear the terrible oaths that resounded through the yard. He went up to the young man, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added, "But if thou wilt swear, stop till you get through the turnpike on the moor, where none but God and thyself can hear."

The poor fellow cracked his whip and pursued his journey, but he could not get over his master's words. Some time after his master observed him in the yard, and was much surprised to see him so much altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say that he could not get out. At length his master was so much struck with his manner that he asked him if he wanted anything.

"Ah! master," said he, "do you know what you said to me about swearing? I was thunderstruck. I went on the road, and I got through the turnpike and reached the moor, and there I thought that though I was alone, yet God was with me; and I trembled to think how he had been with me; and had known all my sins and follies, all my life long. My sins came to my remembrance; and I was afraid he would strike me dead; and I thank God that I have been aroused to seek after the salvation of my poor soul."

The master, as may be supposed, was overjoyed to hear the young man's confession; and his subsequent conduct gave proof that he had ceased to be a slave to sin.

A word spoken in due season, how good it is! English Paper.

The Poet's Mind and Mood.

We were lately trying to discover the qualities which made a literary work a part of literature, and sincerity was named as perhaps the most important quality. Sincerity is a great matter, but it is the principal thing? Is not the principal thing, after all, the mind and mood of the writer. At first this will seem a trite enough statement, but a very good argument can be made for mere style.

We have all been struck at this phenomenon: we are profoundly impressed by a passage we have read, and, after some time, we turn back to read it once more, when, instead of finding at least half a page of print, as we had expected, we find only two or three lines. There is another allied phenomenon—a single line, or passage, in a poem, or an entire poem of but a few lines, obtains great currency, and is constantly praised for its charm. You cannot tell what gives it such fascination; what keeps it so fresh in your own mind, and in the minds of all cultivated people. You have seen other passages and poems by obscure writers, which appeared at first to have more thought and originality. Your amateur friend has, in moments of confidence, read to you his "Ode to the Inscrutable." Some of the lines were really Wordsworthian, not to say Miltonic! Nothing, indeed, is more common in amateur verse-making; of a certain kind, than lines which remind you of Shakespeare, when read aloud by their authors. But, somehow, when the verses get into print, the world is not moved by them, and you confess that type has a queer effect upon poetry, and that it is never safe to commit yourself critically until you "get the poem into your own hands."

So it happens that the simple phrase which the poet himself set little value upon, and which is to him a miserably inadequate statement of his thought—the phrase, the poem, comes, with light in its garments, from a high and pure mind, from a golden and immortal mood.—The Old Cabinet; Scribner for May.

Motive in Giving to Foreign Missions.

There is no sharper or truer test of love for Christ than the response we make to the mute, but eloquent appeals of such a cause as that of foreign missions. The field is far away from our daily life. We cannot with much vividness realize the temporal and spiritual condition of the heathen. Their terrible necessities do not assault us as do the wants of our own streets and our own miserable, poorer classes. We have entered into no formal, or even informal, engagement to give a definite sum for the world's evangelization. We may have some doubts about the wisdom, on the whole, of the present modes of securing the great result. Of all our religious obligations this is the one we can throw off with the least solicitude. It is not a question between us and a limited company of fellow-Christians who have assumed burdens that somebody must meet, or we shall see with our own eyes painful and mortifying results; it is more nearly than any other religious service a matter directly between ourselves and the Lord Jesus. It is not our Church, but His cause.—Dr. B. K. Pierce.

Longing.

BY JAMES RUSSELL LOWELL.

Of all the myriad moods of mind
That throng the soul came thronging,
Which one was 't' me so dear, so kind,
So beautiful as longing?
The thing we long for is what we are,
For one transcendent moment;
Before the present, poor and bare,
Can make its answering comment.
Still through our paltry strife and strife
Grows down the wished-for ideal;
And longings murmur in clay what life
Carves in the marble real.
To let the new life in, we know,
Desire must open the portal;
Perhaps the longing be so
Helps make the soul immortal.

Longing is God's fresh heavenward will,
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But would we learn the heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize one longing.

Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread His ways,
But when the spirit beckons
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
How'er we fall in action.

Spurgeon on Communion.

There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down and commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me; for I love them with a pure heart fervently, and I am not separate from them. This bears rather hard on our strict-communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. They separate from the great universal Church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. The pulse of Christ is communion; and was to the Church that seeks to cure the ills of Christ's Church by stopping its pulse!

For the Young Folk.

Room for the Little Fellows.

Make room for the little fellows
In the hearts of our Christian land;
Room on the earth that God gave
For the children of God's own hand!
Room for the little ones, Christian!
Room in your hearts and mine;
Under their tatters, remember,
They bear the image divine.

Often—O, Father, forgive us!
We have glanced with thoughtless eye
On their sad, unchildlike faces,
And—passed them carelessly by!
Lord, are there some that will love them,
For wails of sorrow and sin?
Open your hearts wide, Christian!
Let the outcasts enter in!

For One, who was once a wanderer,
With nowhere to lay his head,
Watches his people's indifference
To the lambs for whom He bled.
Had He not cared for you, Christian,
Would the merciful God have made room
For you in the home of the blood-washed,
In the land of deathless bloom?

Yes, there is room for the children,
And white robes for each to wear—
Room in the heavenly city.
Be it ours to lead them there!
Then blessed will be our entrance,
And sweet will be the greeting be,
"As ye did it unto the least of these,
So ye have done it unto Me!"

Tried and Proved.

A TRUE STORY.

"Jessie's grandfather is sick, ma'am," said one of my little scholars, as I inquired after the absent Jessie.

"I am very sorry," said I;—and, to prove that I was sorry, I started bright and early the next morning to visit Jessie and her grandfather. I knocked at the door of one of their two rooms, and the grandfather's voice said, "Come in." I found only old Mr. Fuller in the room; he said he felt better, and that Jessie had gone with her matches as usual.

Mr. Fuller was a shoe mender, and near his work-bench stood a little table that held all the books he and Jessie owned between them. I noticed that from one of them a number of threads were hanging, and said, "Does your Bible need binding?"

"No, Miss," said he; "those threads all tell me something. I will tell you," he added, as he saw the puzzled look: "When I was a young man I was very bad and wild, and did not care for God and Bible; but when my poor old mother died, she had nothing to leave her wayward son but a Bible—her marriage Bible. I didn't care for it any more than I did before. But one day I found a tract that was headed, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' I could not get those words out of my head, and as I went to my work everything seemed to say, 'Come, and rest.' I wasn't tired and didn't want rest, and therefore tried to get the words out of my head. But God wanted me to 'come,' and so he took his own way to bring me. A few weeks after I had found the tract, Jessie's mother died, and then her father went off to Australia and left little Jessie for me to take care of."

"Then I was hurt so that I couldn't walk, and still came the word 'Come.' At last I thought, 'Maybe God will give me rest from my pain, if I try him.' So I took the old Bible, and, strange to say, I opened just at the very words; so I thought, 'I will try and see.'"

"But you see, Miss, I wasn't used to the Bible, because I had wasted all the best years of my life, and it took a long time to find the places. So one day, as I was sewing an old shoe, I thought, 'I'll just put a thread in at my very end, so that I can find it when I want to read it and think if God really wants me to come to Him,' for by that time I had begun to think of my sins and wasted life. So I put the thread in, and after that I found many other verses, and at each one I put a thread."

"At last I really came to God with my sins, and found that he was waiting for me. And so I tried first and then proved that the 'Come' was for me; then I put a knot in the end of the thread, to show that it was proved. For my eyesight is poor, and I can't read very well, and the thread saves time and eyes. I have found many other verses to try, and at each I put a thread, and, as they become clear, and I can use them and prove them, as I call it, I put in the knots as you see."

"And God has been very good to me and has not thrown me off, for I have tried and proved Him through his Word. There are many others just as good: 'Seek and ye shall find' has a knot too."

Old Mr. Fuller's way was not entirely new to me. "Tried and proved," I thought, as I walked homeward soon after, thinking of how he had found God's words so kind that they can be tried and proved.—Shatemuc.

The Three Rogues: An Oriental Story.

A peasant was taking a goat to Bagdad. He was mounted on a donkey, and the goat, with a bell tied round its neck, was following him. Three rogues saw this little company go past, and desired to enrich themselves.

Said the one, "May I carry off that fellow's goat in such a way that he shall never be able to ask it again of me?"

And the other cried, "Grant me the wit to rob him of the ass on which he is mounted."

"Oh, truly, what an exploit!" exclaimed the third. "What would you say if I meant so to despoil him of his clothes that he will actually be obliged to me!"

The first rascal, following the traveller softly by stealth, took the bell from the goat's neck, fastened it to the ass's tail, and made off with his booty.

The man still riding the ass, heard the sound of the bell constantly behind him, and never for one instant imagined that the goat was no longer there, till, by-and-by, he happened to turn round. Picture to yourself his astonishment when he could not see the animal that he had been taking to market to sell! Of everyone who passed he asked news of his goat. Presently the second rogue met him, who answered—

"At the corner of yonder lane I saw a man running off, dragging a goat along with him." The countryman jumped from his ass, saying—

"Please take charge of my donkey," and ran after the thief in the direction he supposed him to have taken.

When he had been running hither and thither for some time he came back to find that neither ass nor keeper were to be seen. Our two rascals had already got far away, both well content with their booty. The third now awaited the simple man, leaning against a well by which the latter must pass. Then with a loud wail, he began to lament so bitterly that the loser of the ass and goat was led to accost a person who seemed thus afflicted. Approaching him he said—

"What are you grieving about? I am sure you cannot have had as much ill-luck as I have had. I have lost two animals, the price of which would have made my fortune."

"Oh, but think what a loss mine is!" exclaimed the thief. "Have you, like me, ever let a casket full of diamonds fall into a well when you were told to carry them to the judge? I shall perhaps be hanged for theft."

"But why do you not go down into the well?" asked the countryman, "it is not very deep."

"Alas! I am not clever enough," answered the rogue. "I would rather run the risk of being hanged than drown myself, which I should certainly do; but if there were any one willing to do me this service, I would gladly give him ten pieces of gold."

"Promise me those ten pieces of gold," cried the poor dupe, thinking the sum would more than repay him for the loss of his animals, and "I will get your casket back."

No sooner said than done. He threw off his clothes with such rapidity, and descended into the well so quickly, that the robber saw at once that he would scarcely have time to possess himself of his spoil. The countryman, having reached the bottom of the well without finding any casket there, came up again, and was speedily aware of his new misfortune. Thus clothes, ass and goat had all gone different ways; and their unlucky owner, with all his toil, could scarcely find people charitable enough to be willing to clothe him.

Moral, "Be careful of the company you choose."

Praying Boys.

I was standing in the ante-room of the Boston Young Men's Christian Association, recently, at the close of the boys' prayer meeting. Near me stood a Christian gentleman of observation and experience, and as the five intelligent faces of the boys filed past the open door, I remarked, "It is an unusually promising sight."

"Yes," he answered, "and I have faith in praying boys. The choicest promises in God's word are theirs. No person can be all that it is possible for one to be, or accomplish all that it is possible for one to accomplish without he gives his affections to the service of God in early youth. Years lost to religion when one's habits and character are forming, make the whole of life less than it might have been. Look at the men whose lives have really been most helpful to the world, and who have accomplished the most in the work of religious progress. Zinzendorf made his nursery a prayer and conference room. John and Charles Wesley held student prayer-meetings in their rooms at Oxford, and incurred the ridicule of the university by their devotions, who bestowed upon them the name 'Methodist' as a term of reproach. What an influence went out from that student prayer-meeting, and entered into the religious life and experience of the world! Jonathan Edwards, when a boy, used to hold meetings with his companions in the woods; and Havelock, the Christian hero of India, established similar meetings when a boy at school, in the sleeping room of one of his companions. The whole period of these men's lives was devoted to God's service; the growth of youth, the vigor of manhood as well as all the years of ripe experience; and how grand, and strong and limitless were the result and the influence! I love a praying youth, and I would stand, hat in hand, so to speak, to the poorest poor boy who begins his life with prayer. He is an heir to God's best good, and is a representative of that moral power which, in my estimate of men, is more than titles or estates, social rank or station."

The force and truth of the earnest man's words impressed me, and especially the allusion to Gen. Havelock, whose early experiences furnish a strong illustration of the influence of early religion in developing the noblest types of men. Havelock, in his diary, once touched upon the history of the boys who joined with him in the little devotional meetings at the Charter-house school. "Hinds," he says, "distinguished himself at Barbadoes at the period of slave emancipation; Norris, now Sir William Norris, became Queen's Advocate and Chief-Justice of Ceylon, and Hare is well known to the literary and religious world by his writings." In reviewing these experiences, and his own religious development, he says emphatically: "The most important part in the history of any man is his connection, through faith, with the invisible world." Havelock himself died a hero and a martyr, while the acclamations over his splendid achievements and victories were yet fresh in his ears. "For more than forty years," he said, "I have so ruled my life that when death came I might face it without fear. I die happy and contented. I am not in the least afraid. To die is gain."

Patterns of Fancy Shirts, and directions for self-measurement sent for THOMAS'S Perfect Fitting Shirts, 35 King Street West.

EPHRAIM COOK—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cods, Mr. Cook has provided our breakfast tables with a delicately flavored beverage which will save many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to take advantage of a weak point and seize it. We may escape many a fatal attack by keeping ourselves well fortified with pure blood and a properly nourished frame." Civil Service Gazette. Made simply with Belling Water or Milk—Each packet is labelled—JAMES COOK & CO., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, Works, Roston Road and Camden Town, London." 22-17

Agents and others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person, we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

All letters containing payment for the Christian Guardian, S. S. Advocate, S. S. Banner, or for Books, together with all orders for the same, should be addressed to the Book-Steward, Rev. S. ROSE.

All Communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART, and when enclosed in business letters to the Book Room should invariably be written on separate pieces of paper.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, APRIL 19, 1876.

Montreal Conference.

BOARD OF EXAMINERS.

The Rev. Daniel Connolly, Chairman of the "Eastern Section," desires me to announce that as there is no necessity for change of time there, the Examiners and Candidates within the bounds of this Section will meet (n.v.) at Sherbrooke, in the Quebec District, on the 3rd day of May next, at 9 o'clock a.m.

Wm. Scott, Sec. of Conference.

Montreal Conference Examination.

EASTERN SECTION.

Will the Superintendents in this Section kindly send me the name and address of all Candidates who have passed the Quarterly Meetings, and who intend to be here for Examination, that I may have homes provided for them.

W. JACKSON.

Toronto Conference of the Methodist Church of Canada.

The following Ministers constitute the Examining Board to meet the Probationers of this Conference, viz.: The Rev. Messrs. Nelles, D.D., L.L.D., E. B. Harper, M.A., W. H. Poole, J. Brechin, E. H. Dewart, W. H. Laird, A. L. Reynard, M.A., A. Sutherland, W. H. Withrow, M.A., Wm. Briggs, N. K. Willoughby, M.A., J. C. Seymour, T. A. Ferguson, Samuel Sling, and George Washington, M.A. This Board will assemble in the Elm Street Church, Toronto, on the last Wednesday in April, 1876, at 9 o'clock a.m., for examination of the Probationers in their Course of Study.

Billet Lists may be seen at the Methodist Book-Room, and at the above named Church.

Toronto, April 2nd, 1876. Enoch Wood, President.

THE QUEEN'S VISIT TO GERMANY.

In England the war of words about the "Empress of India" has continued, with an animation which Canadians can hardly appreciate. The mere adding of a word to the Queen's title scarcely seems a very serious matter. Yet, some regard it as a dangerous and revolutionary measure. It is assumed that the Queen could not be known as the "Empress" in India without a probability of its coming into use in Britain; as what is understood to be the main cause of the change would hardly be accomplished unless the title was used in Britain. It is argued that as "King of England" is historically the oldest monarchical title in Europe, this is one of the secrets of the loyal homage of the people to the throne. The monarch has for over a thousand years been known to them by this title, which is revered in itself, apart from the personal character of any reigning sovereign. It is therefore argued, that as much of the potency of the title consisted in its simplicity and historic associations, it was not wise to risk finding out that a change in the title might possibly cause a change in the feeling towards the office. An ambition for promotion might, it is said, be cherished by ordinary mortals; but does not become the head of a monarchy of a thousand years, which has always been assumed to be in the very front rank.

It is singular that while these questions were so largely engaging general attention, an event should occur, that has brought her Majesty's name in a still more personal manner before the English public. We mean the Queen's visit to Germany, during the sitting of Parliament. This has been the theme of universal discussion since her Majesty's departure. It is generally thought to be an injudicious step at this juncture. It can hardly be supposed that Mr. Disraeli advised so unusual a course. The Queen is a part of the British Legislature. The London Daily News says: "Quite apart from the special question of the Royal Titles Bill, the departure of the Sovereign from the realm during the sitting of Parliament, of which she is a constituent part, is a very grave innovation. The Legislature consists not of Lords and Commons only, but of Queen, Lords and Commons; and the three branches of it ought certainly to be within range of easy communication with each other. It is certain that the absence of the Sovereign from the realm during the sitting of Parliament violates constitutional custom, and must interfere with the due course of public business. It is therefore improper and inconvenient."

An article in the Times has attracted a good deal of attention, from the fact that that journal has always been very conservative, and generally defended the Queen against complaints about her retirement from public duty. It is not so much what it says as what it suggests that gives it special significance. It says:

"The Royal Titles Bill is before the House of Lords, and in a few days will await the Royal assent. Some of our Sovereigns would perhaps have thought it fitting to give assent in person to a measure so largely affecting the honors and dignity of the Crown. But the Commission for the Royal Titles Bill, if not the proclamation itself, will date from a German town. The Queen will return to England some five or six weeks hence a potential if not an actual Empress. The business of the session in the meantime proceeds, the Royal commands being received from Baden or Coburg, as the case may be. A curious circumstance is that the Secretary of State for Foreign Affairs accompanies the Queen, and will consequently be absent from Parliament at a time when his explanations would be of the highest interest to the nation. Thus it may well seem that this continental excursion of her Majesty will have its inconveniences. Moreover, there is hardly an exact precedent for it; it may therefore be called unconstitutional." Then it goes on to intimate

that the matter is not of much practical consequence, as the Queen is nearly as accessible at Baden as at Darmstadt, where she has usually been a good deal of the time during Parliament. It is its well-known anxiety to reflect the prevailing sentiment that gives an importance to these satirical remarks.

Though it is said that her Majesty sometimes has decided opinion on points of general policy, she has for many years made no attempt to magnify her office. She appears to recoil from all public duties. Of course, with a private person this would be nobody's business. But one of the most important functions of royalty is to keep before the people, in the person of the Sovereign, a visible representative of order and national authority; and by some kind of courtly splendor to keep alive the chivalrous sentiment of loyalty in the hearts of the people. But, when the Sovereign shrinks into privacy, and all the display associated with royal courts is given up, the effect is much the same as if there were no Sovereign. On her recent journey to take passage for Germany, no spectators were allowed to get a sight of her. The Globe correspondent says that the "public were rigidly excluded from every station which the royal train halted at in its progress from Windsor to Portsmouth. Even the few dockyard officials and their friends who have been hitherto allowed to stand on the Admiralty Pier when the Queen embarked were refused admission. Awnings were put up to hinder any curious sightseer from seeing the Queen as she passed from the train to the Royal yacht."

ANXIOUS TO FIND FAULT.

The Canadian Independent recently furnished an amusing evidence of its strong disposition to find fault with us, without a just cause. In order to prove the Editor of the GUARDIAN guilty of inconsistency, a correspondent quotes a sentence from the telegraphic report of a lecture delivered by him in Cobourg, some months ago, and compares it with an extract from an American paper recently published in the GUARDIAN, which it deems inconsistent with the sentiment of the lecture. Now, supposing the two things to be out of harmony, it would be rather hard to make the Editor of the GUARDIAN responsible for the want of agreement between his lecture and a paragraph, quoted in the GUARDIAN, to show what was thought by a contemporary on a certain question. But, even if the sentiment from the lecture and the sentiment of the paragraph quoted in the GUARDIAN had both been expressed editorially in the same issue, there was no contradiction between them. The sentiment from the lecture was a plea for free and independent thought. The extract from the American paper was a condemnatory criticism of the method pursued in the Beecher case, as not reflecting much credit upon the congregational form of Church government. There was not the least collision between the two sentiments contrasted. Surely one may approve of free, independent thinking, without being bound to endorse the Brooklyn style of conducting Church trials. The editor of the GUARDIAN commended independent thought. The correspondent of the Central Christian Advocate, whose words we published, thought and wrote independently about a certain matter. Does the Independent think freedom of thought is a crime in those who condemn anything in Congregationalism? The Independent must have wanted badly to have a shot at the GUARDIAN, when it had recourse to such a style of fault-finding as we have here criticised.

SUNDAY SCHOOL WORK.

One of the most significant signs of the times is the increased interest which all sections of the Church manifest in the religious instruction of the young. We do not think our methods are perfect, or the results quite satisfactory. But the discussions respecting Sunday School methods, and even the complaints and criticisms we hear may be regarded as hopeful signs. They indicate the extent to which public attention is directed to this great question. Sometimes we hear it said, that notwithstanding all the increased machinery and greater attractions of the modern Sunday School, the work sought to be accomplished is not attained any better than formerly, when there was less ado made about it. A writer in the last number of the Methodist Quarterly Review devotes an article mainly to the disparagement of the results of the present Sunday School methods. He complains of the deficiency of Scriptural knowledge, want of interest in Church services, and want of interest in Bible studies. He seems to think that the study of the Bible is made too easy; and that blackboards, maps and pictures do more harm than good. As far as we understand him, his remedy is to return to the old method of committing the Scriptures to memory.

It is not a very difficult task to find fault with all human methods of doing any work. We do not say but some of the allegations of this critic are true. If one has a disposition to disparage any kind of Church work, it will always be easy enough to find weak points on which to base charges of inefficiency and failure. But was there ever a period in the history of Sunday Schools when there were not just as many defects to be pointed out as now? Go into some back settlement where the old-fashioned methods still prevail, where new methods, blackboards and maps are all unknown. Will any impartial and intelligent observer deem this state of things desirable? Can they deem it for the benefit of our schools that it should be universally copied? In either secular or religious teaching, interest must be aroused and attention arrested, in order to success. No doubt there are defects to be remedied, but he that has no better remedy than the unreflecting memorizing of the words of Scripture will not effect much reformation. Children learn through the eye, as well as the ear. Hence, it is wise to use maps and blackboards to illustrate the truth. The declaration that the truth must be first possessed by those to be taught, before it can be illustrated, is not correct. Both preacher and teacher use illustrations purposely to convey truth to the minds of others. We agree with Dr. Whedon, that there never was such extensive study of the Bible in connection with Sunday Schools, as at the present time. If, in the

opinion of some, there are too great facilities for studying the Scriptures, would it be any improvement to remove these facilities? Some men have become great scholars without attending universities; would it be well therefore to abolish colleges? Many who have had few advantages, have been eminently successful in life, who would think that a reason for depriving the young of special advantages? Dr. Whedon, in a brief note in reply to the article to which we have referred, very properly argues that similar methods should be used in religious and secular teaching. This is certainly reasonable. We can see no reason why religious knowledge should be taught in a more mechanical and unthinking way than secular knowledge. We believe there is much room for improvement in our Sunday School methods. This agency is destined to occupy a still more prominent place in the Church. Here our young soldiers are to be trained for fighting the battles of the Cross. In the great conflict between Christianity and unbelief, the battle will be won or lost in the Sunday School.

THE CLOSE OF THE YEAR.

We are drawing near the close of the ecclesiastical year. This is always a suggestive circumstance to both ministers and people. On these circuits where the minister's allowance has fallen behind from quarter to quarter, a special effort will now have to be made to prevent a deficiency. The amounts appropriated are, to say the least, not larger than they ought to be. In some cases, they are below what a liberal standard would require. In all cases, the failure to pay up the full amount means, embarrassment and inconvenience to the minister. There are many circuits where ministers are worried and humiliated a great part of the time, because of financial straits; where if the people had only done their whole duty promptly and liberally, they might have saved their ministers from all this anxiety, and left them free to give their undivided attention to the work of God. Our Church wisely forbids her ministers pursuing secular business, for purposes of gain, that they may not be entangled in selfish schemes, or have their minds distracted or unfitted for their great work. But if ministers are left without the means of paying their current expenses, and supplying the wants of their families, the effect is as mischievous, and as disqualifying in its effect upon the mind, as the cares of secular business could possibly be. Prompt and liberal payment of what is due to the laborer in the Lord's vineyard not only frees him from irritating care, but also cheers and animates him in his work, by assurances of practical sympathy and interest. And yet, some of those who are most to blame in this matter will read these words with a feeling that they belong to some one else. Their standard of liberality is defective. Measured by their own standard, they appear to advantage. They think they have acquitted themselves well. But larger views of duty would place their conduct in a new light not so flattering to them. They remind us of the little boy, who, after hearing Dr. Scudder, a returned missionary, wrote him a letter, thus: "Dear sir, enclosed find ten cents for your mission. If you want any more money, write to me." He meant well. But his ideas were rather limited. Let all our readers see to it, that there be no deficiency in the minister's salary on their circuit, and that all the Church funds be liberally sustained this year.

OUR INDIAN POPULATION.

We have referred elsewhere to the prorogation last week of the Dominion Parliament. Amongst the important measures of legislation effected during its sittings, particular mention deserves to be made of the "Act to amend and consolidate the laws respecting Indians." Of this aboriginal element of our population it is estimated that we have an aggregate of something over ninety thousand within the bounds of the Dominion, British Columbia having a larger proportion than any other province. The census returns predict the eventual extinction of this race, though the ratio of decrease at different points indicates that under favorable circumstances this decay is very sensibly arrested—in some sections, indeed, the Indian population being on the increase. These people may in a special sense be regarded as the wards of the nation, and we are glad to find an intelligent and liberal recognition of such a claim in the legislative enactment before us. The legislation of the past has been in favor of the Indians, and it is gratifying to learn that under the provisions of the State for their education nearly four thousand children were in attendance at school during the past year—too small a proportion, however, for the aggregate population of this class. That the efforts used towards the elevation of this race have not been in vain is manifest from the statement that in the five provinces of Ontario, Quebec, Nova Scotia, New Brunswick and Manitoba "the value of improvements made by Indians on their reserves is estimated at \$1,200,000, and their personal property at nearly half a million of dollars. Their stock totals up 13,000 head of all sorts. The Ontario tribes alone are credited with having raised last year 36,000 bushels of corn, 42,000 of wheat, and 75,000 f oots, and with having sold fish and furs the value of \$44,000, while the result of sugar-making, baskets, &c., is returned as \$41,000."

We have not space to notice in detail the provisions of the "Act" of the Session just closed, and of which the Minister of the Interior, Hon. Mr. Laird, had charge. Special guarantees are instituted for the protection of Indian "Reserves," the proceeds arising from the sale or lease of such lands, or from the timber thereon, being made payable to the Receiver General, to the credit of the "Indian Fund." The "Chief" of a "Band" in Council may frame, subject to confirmation by the Governor in Council, a number of important rules and regulations, among which we may instance the following: "The care of the public health; the observance of order and decorum at assemblies of the Indians in general council, or on other occasions; the repression of intemperance and profligacy; the construction and repair of school-houses, council-houses, and other Indian public buildings." Stringent regulations are enacted against the sale of in-

toxics to Indians, the penalty being up to five hundred dollars for such misdemeanor; and "any vessel, boat, canoe or conveyance of any description upon the sea or sea-coast, or upon any river, lake or stream in Canada, that is employed in carrying any intoxicants to be supplied to any Indian or non-treaty Indian, such vessel, &c., so employed may be seized and declared forfeited."

Perhaps the most important particular of the Act under review is the provision it makes for the gradual enfranchisement of the Indians of the Dominion. This status can be reached by any Indian of twenty-one years of age on his gaining the consent of the Band to which he belongs, and on the approval of the "Superintendent General." For three years, however, such applicant holds the relation of a "probationer." If at the expiry of this period his conduct has been satisfactory, letters patent are to be issued granting him in fee simple the land on which he had been located. The enfranchised Indian takes a name or surname, and from that time no distinction is to be recognized between the legal rights, privileges, disabilities and liabilities of such Indian and those of her Majesty's other subjects. This privilege applies to unmarried women of twenty-one equally with men. Such are some of the leading provisions of this important Act, the legislation embraced in which will be received with special interest by the Methodist Church of Canada, embracing, as her missionary agencies do, so many Indian communities in the different provinces of the Dominion, as well as in the great North-west.

DOMINION PROHIBITION ALLIANCE.

The formation of a "Dominion Alliance for the total suppression of the Liquor Traffic," is the last movement against the great evil. Its design is to centralize public opinion throughout the Dominion upon this question, with a view to legislative action. The membership fee is \$3 a year. The annual meetings to be held in Ottawa during the session of Parliament. It has been felt that an organization of this kind, representing all parts of Canada, was necessary, in order to bring the influence of the whole country to bear upon the question, and the formation of such an Alliance was recommended by the Council organized at the Montreal Convention. The Hon. A. Vidal is President, R. McLean, Treasurer, and Rev. T. Gales, Secretary. It is earnestly hoped that all friends of Prohibition will give the Alliance their hearty support. There is still a hard battle to be fought; but there are many encouraging signs of success.

The numerous petitions that have from time to time been presented to Parliament; the reports on the question of Prohibition submitted by their Committees to both branches of the Legislature on several occasions; the appointment of a Commission of Enquiry into the workings of a Prohibitory Law; the large and influential Convention held in Montreal last September; the constant alterations made in the License Laws of the several Provinces, and other things, indicate the great advance in public opinion and the near approach of the time when the proper relation of the State towards the Liquor Traffic shall be decided by a strong and enlightened popular sentiment embodied in wise and wholesome laws.

The following is the Declaration of Principles adopted and set forth by the Alliance:

1. That it is neither right nor politic for the Government to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the resources of the Dominion, to corrupt the social habits, and to destroy the health and lives of the people.
2. That the traffic in intoxicating liquors as common beverages is inimical to the interest of individuals, and destructive of the order and welfare of society, and ought therefore to be prohibited.
3. That the history and results of all legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.
4. That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results, as the Traffic in intoxicating liquors.
5. That the Legislative Prohibition of the Liquor Traffic is perfectly compatible with national liberty, and with the claims of justice and legitimate commerce.
6. That the Legislative Prohibition of the Liquor Traffic would be highly conducive to the development of a progressive civilization.
7. That, rising above sectarian and party considerations, all good citizens should combine to procure an enactment, prohibiting the manufacture and sale of intoxicating beverages, as affording most efficient aid in removing the appalling evils of intemperance.

The evil that is being wrought in our country by the Liquor Traffic is sufficiently great and ruinous, to prompt all true patriots to earnest persevering effort for the removal of this terrible source of poverty, suffering, and crime. A large number of persons have a deep selfish interest in opposing the prohibition of the traffic. By this business they make their wealth. The friends of Temperance must awake from their lukewarmness and indifference, and earnestly and unitedly prosecute their work of reform, before the evil of this slavery can be completely broken.

DEATH OF A. T. STEWART.

We went to press too early last week to notice the death of A. T. Stewart, the colossal New York merchant, which, notwithstanding that Mr. Stewart's life had filled the appointed term, was quite unexpected. The American papers, of course, abound in references to the deceased, —his character, life, and business success. Nothing, however, that we have seen in this connection has interested us more than a letter from Dr. Benjamin Workman to the Toronto Mail, giving reminiscences of companionship between the writer and Alexander T. Stewart in the days of their boyhood. Mr. Stewart rose from the ranks, coming, however, into a patrimony when of age, sufficient to start him in business on his own account. Hard work, business tact, sterling integrity, were among the factors alleged to have contributed to the marvellous success of his life. But, from all that appears, there were wanting in his relations to the immense staff of his employees those considerations and offices of generosity and tenderness which have lent a charm to the business career of more than one "successful merchant." Still, Mr. Stewart has shown him-

self by no means regardless of the claims of gratitude and sympathy; and his benefactions have been, at times, on a scale commensurate, perhaps, with his princely revenues. Various estimates are given of the accumulations of his prosperous business career, in one case the amount reaching the almost fabulous figure of a hundred millions of dollars. He dies childless, his widow surviving him. To Judge Hilton—perhaps his most intimate friend—he bequeaths a million dollars, making him one of his executors, and specially charging him with the closing up of his affairs, if possible, without loss to those who had been connected with him in business. The funeral service took place last Friday, the cortege numbering two hundred carriers, the attendance being the largest ever known on a similar occasion in New York, except at the funeral of Horace Greeley.

DEATH OF REV. O. WHITCOMB.

Just as we go to press an intimation is received from the Rev. W. J. Hewitt of the death of the above respected minister. Bro. Hewitt says: "Fearing that no other pen may apprise you of the fact, I write to say that Rev. O. Whitcomb, of Moira, is no more. He was cut down in the midst of great usefulness, and after but eight days of illness (inflammation of the lungs). He died on the morning of April 12th. Our beloved chairman, the Rev. Wm. Briggs, conducted the funeral services, in which he was assisted by a number of brethren on the District. Bro. Whitcomb will be greatly missed on the Moira Circuit, as he was beloved by all. A faithful pastor, a wise counsellor, and a genial friend. The whole circuit mourns his loss."

TORONTO CONFERENCE BILLETS.

We are now billeting the Conference. Considerable difficulty will be met in doing our work to the entire satisfaction of ourselves, or of our visitors. As I understand the present regulations of our Church, all members of Conference, without any restrictions, have a right to attend Conference and to have homes provided for them. I would be sorry to have one brother deprived of the privilege of meeting his brethren in Conference. We will do our utmost to make the visit of the Conference to this prosperous town as pleasant as possible. If the brethren concerned would at once comply with the following suggestions it would greatly aid us in definiteness of arrangement.

1. Let each ordained minister who expects to be absent from Conference drop me a card informing me of such expectation.
2. Let each supernumerary minister who purposes attending Conference kindly apprise me of his intention.

Perhaps I may add that it will be very difficult, in most cases impossible, for us to comply with the desire so frequently expressed, to have a separate room for each minister.

As soon as the summer arrangements of the railroads are announced I will make known the best connections with Grand Trunk, &c., etc.

N. K. WILLOUGHBY.

GOOD FRIDAY SERVICES.

Religious services were held in most or all of the Methodist Churches of this city on Good Friday morning. At the Metropolitan there was a very large attendance; Rev. A. Sutherland preached; some very fine musical renderings were given by the magnificent choir of the church, led by Professor Torrington. The musical service at the Elm Street Church was also very attractive. Rev. S. J. Hunter preached. In the afternoon a large representative gathering of all the Methodist Churches of the city was held in Elm Street Church, for a union Love-feast. This Good Friday afternoon service is now a recognized institution of the local Methodism of Toronto. The attendance this year was large, and the influence abroad through the service very gracious. Amongst the ministers present were Revs. J. Shaw, W. H. Poole, T. W. Jeffrey, S. J. Hunter, I. Tovell, W. Smyth, J. Douse, and J. Potts. The meeting for next year was announced to be held in the Berkeley Street Church. There were a number of services held in the evening in the various Methodist Churches of the city. The last of a series of successful evangelistic meetings was held in the Metropolitan Church. The Rev. J. Potts preached. The attendance was large. At the Sherbourne Street Church, (late Carlton), a representative meeting of its own and the Berkeley Street Literary Association met for a public debate. Professor Goldwin Smith was to have presided, but was prevented by ill health from doing so. In his place E. Coatsworth, Esq. took the chair. The attendance was good, and the interest well sustained. At the Elm Street Church a crowded house assembled to witness the distribution of rewards to the children of the Sabbath School, for their efforts in collecting for the Missionary Society. Readings, recitations, dialogues and singing were given by the children, to the delight of the crowded audience.

EDUCATIONAL SERVICES.

A number of sermons on behalf of the Educational Society of the Methodist Church of Canada, were preached in the various Methodist Churches of this city and Yorkville, on Sunday last. Several honored brethren, holding prominent positions in our Educational work throughout the country were present for that purpose, and occupied with much acceptance a number of our city pulpits. Rev. Principal Nelles, L.L.D., of Cobourg, Rev. E. B. Ryckman, M.A., of Dundas, Rev. J. E. Sanderson, M.A., of Whitby, Professor Burwash, together with Dr. W. Jeffers, were among those who gave their services to the advocacy of these important interests, preaching in the Queen Street, Bloor Street, (Yorkville) Elm St., Sherbourne St., Berkeley St., and Metropolitan Churches. A number of meetings were also held on Monday night. At the Metropolitan Church, Chief Justice Harrison presided and the meeting was addressed by Revs. J. E. Sanderson and Dr. Jeffers. At Queen St. addresses were delivered by Professor Burwash, Rev. J. Ryan and Rev. W. H. Withrow, M.A. There was an exceedingly spirited service at Elm St., presided over by the pastor and addressed by Principal

Nelles and Mr. Ryckman. We go to press too early to report the meetings of Tuesday night. The educational services of this year both here and elsewhere indicate that the tide of feeling in favor of the new arrangements inaugurated by the late General Conference for the promotion of the educational schemes of our Church is rising, as indeed it ought. We again commend the claims of this movement to our friends at large.

REVIVALS.

Some interesting notices of revival work will be found in our Church-item column. Additional to what is there given, Rev. W. Lund writes from Lambeth, Ont.: "The union special services, held alternately in the 'M. E. Church' and the 'Methodist Church,' have come to a close. The meetings have been held, without intermission, for more than two months, conducted, as before stated, by the co-operation of the three resident pastors of the three sister Churches in the village. The members of the several Churches worked faithfully together, side by side, and held cottage prayer-meetings in different localities. Two of these meetings were going on at the same time. Whole families gave up every afternoon to this work, for weeks together. A great amount of good has been accomplished. About one hundred and sixty have already united with the three Churches, and there are others who purpose to unite at an early day. As far as we know, about two hundred have professed to find salvation during the services."

Rev. J. H. Locke writes further from C. I. borne: "The revival continues here, with increasing power and success. The whole community seems deeply moved with religious concern. Over ninety have presented themselves for prayer, more than two-thirds of whom have professed conversion. There are conversions every night."

From Ottawa we learn that a gracious revival is now in progress in the Dominion Church. For a time the faith of God's people was greatly tried, but a complete victory has been gained. Night after night the congregations grow larger, penitents crowd the altar, and souls are converted. The work seems to be only begun. Already more than sixty persons have sought the pearl of great price.

MISSIONARY NOTICES.

The "Missionary Notices" of the Methodist Church of Canada, for April, is a very interesting number. First we have a portrait of the late John Sunday, with a condensed memoir of the converted Indian Chief from the pen of Rev. Jno. Carroll. The letters from Rev. George McDougall and his son, Rev. Jno. McDougall, will be read with mournful interest. We give one of the former on our first page. Rev. Henry Steinbauer writes from White Fish Lake, Saskatchewan: "Our little place of worship is generally crowded when the Word of God is being read and explained every Lord's day, and also our week-day services; while most of them come in with their Bibles and hymn-books, and follow the preacher as he reads in the Book. Our Christmas Quarterly Meeting was a season long to be remembered by every one of us. It appeared as if the Spirit of God was moving in every heart. The earthen vessel was hardly capable of containing the unutterable joy felt by most of our members, while the tears of those who were excluded from being partakers with us of the joy of the Lord, manifested their earnest desire that they too should be the Lord's, for truly the Lord was made known to us in the breaking of bread."

Miss Barrett writes from the same point. Her letter, while breathing only a spirit of acquiescence in the providential appointments of her lot as a missionary teacher, brings out at the same time very touchingly some of the hardships incident to such a life. She says: "Here I am surrounded entirely by Cree, speaking Cree always among themselves, almost without exception. Very few adults outside Mr. Steinbauer's family understand any English at all, while, of course, all the public services are conducted in Cree, and my knowledge of it is so imperfect that so far as understanding it is concerned, I can derive but little benefit. Then again, we have to wait so long for our letters and papers. It was September, last fall, before we received the GUARDIAN, containing the news of the General Conference of the year previous, the first numbers twelve months after date. As for letters, I have never received one from Ontario since last June, nearly seven months ago. I have written again and again, and am confident friends have done the same, but for some reason the letters have failed to reach here—seven long months and not a word from home!"

Interesting items are also given from the Home Mission fields which we have no space to produce. The "Notices" close with the following cheering intimation: "During the last winter a number of ladies of the St. James Street Methodist Church, Montreal, having heard of the destitution which prevailed among the Indians of the Saskatchewan territory, formed themselves into a Society, of which Miss C. Louisa Bottrell was Secretary, whose chief object was to assist the Rev. George McDougall in furnishing an Orphanage and clothing the needy children who should be received therein. Weekly sewing-meetings were held, all of which were largely attended, assisted by ladies from other churches; these promoted a kindly, social feeling, also an increasing interest in the cause of missions. As the winter advanced, tidings came of the poverty and distress of the Indians at Berens River, and the meetings were continued longer than was anticipated; the result was, that in addition to 200 garments and about fifty articles for the Orphanage, they were enabled to transmit to the Rev. E. R. Young about 200 garments, reserving a small supply for our mission at Oka."

A most distressing and startling occurrence took place in the Sherbourne St. Methodist S. S. Hall of this city on Sunday afternoon last. While the Superintendent, Bro. Jno. N. Late, was engaged in prayer at the opening of the School, Miss Katie King, one of the teachers, while on her knees was observed to fall on her side. One or two of her fellow-teachers at once rallied to her assistance, and Dr. Robinson, who

was providentially present in the school at the time, was also promptly with her, but found her quite unconscious, and ere she could be removed from the place her spirit passed away to God who gave it. Miss King was one of the most consistent and exemplary members of the Sherbourne St. Church, and had for a number of years maintained a blameless and attractive Christian character and walk. At her class and in attendance at the week-night services of the Church, when able to be present, her place was seldom vacant. And she died at her post, kneeling in her Sunday School class with the children of her charge at her side, the Master's call came to her, and we are assured, found her ready. It is a remarkable fact that this is the first death that has taken place amongst the teachers or scholars of this Sunday School since its organization four years ago. Only a week ago, at the Anniversary of the School, the Superintendent was remarking on the singular exemption of the School from loss by death. But there is now a breach made in its ranks. And the lesson of this startling event to all of us is "Watch, therefore, ye know neither the day nor the hour when the Son of Man cometh."

DEAN STANLEY AND WESLEY.—The *Daily News* says:—"A ceremony which took place in Westminster Abbey yesterday afternoon was unique of its kind, we may say unprecedented in the history of that or of any similar ecclesiastical edifice. Dean Stanley unveiled the tablet which has been erected to the memory of John and Charles Wesley, and which, besides containing excellent medallion likenesses of those illustrious worthies, will transmit to posterity the sculptured figures of many of their successors. If the occasion was a remarkable one, the spirit which characterized the proceedings was equally worthy of cordial recognition. The Dean, in his address in the Chapter House, spoke of the Wesleys as men whom it was a privilege for the Church of England to honor; and he expressed a hope—which we wish it were possible to regard as entirely well-founded—that no member of the Church would question the claim of the founders of Methodism to a memorial in the venerable abbey. Such remarks, delivered in the presence of several hundreds of Wesleyan ministers and laymen, including the President and several ex-presidents of the Conference, cannot fail to meet with a cordial response among all classes of the English people. The ceremony of yesterday had a pathetic side which will also awaken a general feeling of sympathy."

At a meeting of the Ottawa Board of School trustees held on the 16th inst., Mr. Barber moved, seconded by Mr. Brounson, "That the Board cannot allow the occasion of the retirement of the Rev. Dr. Ryerson from the position of Chief Superintendent of Education to pass without expressing their high sense of the eminent services rendered by him in the cause of Education during the past thirty-two years, and to express the hope that he may be long spared to enjoy his well-earned rest. This Board also desire to express their satisfaction at the liberal action of the Government in granting Dr. Ryerson his full salary as a retiring allowance, as an act at once graceful and just, as Dr. Ryerson has, by his long and faithful services, not only earned such recognition, but the country by availing itself of the many improvements introduced into our school system by the Rev. Dr. Ryerson, will not only receive value for the amount paid, but will feel that justice has been done to an old and faithful servant."

FREE MEDICAL DISPENSARY FOR THE EASTERN DIVISION OF THE CITY.—While the Toronto General Hospital is performing its great work under excellent management, it is to be regretted, that the distance of this Institution from the densely populated part of the Eastern Division of the City is a fatal one to its benefits being shared by a large number of sick poor, residing in that part of Toronto. The want of a Dispensary, providing gratuitous medical treatment and medicine to indigent patients, has therefore been felt for some time past, and we are glad to learn from a circular in our hands that a public meeting has been called for Thursday, the 20th inst., at 8 o'clock in the evening, at the School-house of Trinity Church, King St. East, to take measures to provide a Free Medical Dispensary for its poor. We shall be glad to learn that it has been called into existence.

We are glad to learn that the students of the Ontario Ladies' College, Whitby, have been enjoying the privilege of the instructions in diction of Mr. Taverner, the well-known Professor of that art. No more delightful and useful work has almost added, rare accomplishment can anyone acquire than that of good reading. Mr. Taverner's instructions embody not a set of empirical rules, but a few simple and easily apprehended principles of universal application. It is remarkable how good reading will often unlock the meaning of even obscure passages, and prove a valuable aid to the interpretation and illustration of an author. We wish it were more carefully taught than it generally is.

MCDONOUGH MEMORIAL FUND.—The Rev. John Potts thankfully acknowledges on behalf of the above Fund the following amounts:—
Repaid last week \$243 00
John Potts, Esq., London 10 00
M. G. Ingham, Stanley Mills 2 00
Robt. Wilkes, Esq., Toronto 25 00
Dr. J. L. Whitcomb, Toronto 10 00

In answer to several enquiries from brethren interested, we are authorized to state that Examiners and Candidates for examination from the Toronto Conference, who purpose being in attendance at the examinations in this city next week, will find bullet-lists at the Book Room and at the Elm St. Church the day before the examinations will be held.

The Rev. C. Chidley will preach Anniversary sermons in Berkeley St. Methodist Church, next Sabbath at 11 a.m. and 7 p.m. He will also lecture on Monday evening at 8 o'clock. Tickets 25 cents. No doubt large crowds will be in attendance at all the above services.

A very interesting and touching letter from Mrs. Geo. McDougall, widow of our lately fallen missionary in the North-west, to her mother, Mrs. Chantler, of Meaford, will be given in next week's GUARDIAN.

We are obliged to the Brockville Recorder for a friendly notice of our paper.

LITERARY NOTICES.

The Theistic Conception of the World. An Essay in opposition to certain tendencies of Modern Thought. By B. F. Cocker, D.D., LL.D., Professor of Moral and Mental Philosophy in the University of Michigan. New York: Harper & Brothers, Toronto: Methodist Book Room.

Those who have read Dr. Cocker's "Christianity and Greek Philosophy" will need no assurance of ours, that the present work evinces extensive knowledge of the works of the best thinkers, and a clear and strong grasp of the great problems of the world of mind. It is one of the most able and acute examinations of the questions at issue between the Christian Theist and the Materialistic Philosophy, that regards the powers of matter as sufficient to account for all vital and mental phenomena. Dr. Cocker's mind is too clear and logical to under-estimate the gravity of the issues between Christianity and Skeptical Scientific Thought. He therefore states the questions fairly and frankly, and meets argument with argument without special pleading, or any unfair depreciation of the strength of Materialism. He shows that there is no natural resting-place for those skeptical theorists which reject the theistic idea of the universe, till they land in the exaltation of the impersonal Cosmos into the place of the living personal Creator. What reason and logic would lead us to expect, the facts in the case of Strauss and others fully illustrate. The forces of Faith and Disbelief are no longer contending about some out-posts of Theology, that may be retained or lost without affecting the result. The question is what is the primal cause of all things? Are the phenomena of mind and life the product of an intelligent Will, or the evolution of potencies inherent in unconscious matter? The main idea brought out in the arguments and illustrations of our author is that the merely materialistic conception of creation is either self-contradictory, or wholly inadequate to account for and harmonize the facts of being, and that the Theistic conception of Creation alone correlates the whole facts. This work cannot be recommended as light reading. The author uses almost too freely technical and unfamiliar words. But it is a book that will amply repay careful study. Dr. Cocker is no narrow theorist. He calmly and fairly examines the facts, arguments and theories relating to his great theme; and approves or condemns as they agree or disagree with the fundamental principles of a rational and sound philosophy.

Wayside Flowers. By Harriet Annie Wilkins. With a Preface by Rev. Wm. Stephenson. Price \$1.00. Toronto: Hunter, Rose & Co. For sale at the Methodist Book Room.

We have much pleasure in calling the attention of our numerous readers to this volume of poems, by one of our sweet Canadian singers, who is already favorably known to a large circle of readers. Miss Wilkins is a spirited and graceful writer. There is in "Wayside Flowers" a ring of martial vivacity, a loyal and admiring sympathy with royal pageantry, and a romantic attachment to the historic and legendary past, which strongly reminds one of Mrs. Hemans, whose poems they also resemble in rhythmic melody, and in that pensive undertone which betrays a heart that is not a stranger to sorrow. But there is also a spirit of religious faith, such as we find not in Mrs. Hemans' poems. Some of the pieces in this volume have been published before. The poems here offered to the public by Miss Wilkins are a selection of such pieces as she deemed most worthy to be preserved in a permanent form. All readers of culture and taste will recognize here that true natural gift of poetic insight and feeling which no learning or effort can bestow. It is not a little instructive, that while we, with great sentimental sympathy, deplore the neglect and indifference of the people of the past to the gifts of a Chatterton, a Kirke White, a Savage, a Burns, and others, who still more unheeded sang out of the sorrow and loneliness of their hearts, melodies full of solace for other hearts, similar struggles of eager poet-souls are taking place around us, which awaken no interest and secure no regard. Our Canadian bards have, as yet, received but very slight appreciation, or encouragement. Poetry is a matter on which the great majority have no independent judgment. They can praise what others praise, and condemn what others condemn; but can venture no further. Those who purchase and read Miss Wilkins' poems will, we have no doubt, be pleased with the pure and lofty sentiments, and sweet and tender music; and will, besides, aid and encourage a worthy Christian lady, whose path has not been one of the smoothest or sunniest.

"Well, what is the end? That it matters not,
If we steadily carry God's lamp of love,
Uphill or downhill, 'till all be right,
When we reach the summer of life above."

The *Methodist Quarterly Review* for April contains the following articles:—*Lucius Annear* Seneca—the last of the Stoic Philosophers, by Dr. J. F. Hurst.—*The Passage of the Red Sea*, by James Shorey, S. T. D.—*Taxation of Church Property*, by Rev. W. N. McElroy.—*Should Presiding Elders be elected?* by Rev. W. N. McElroy.—*Is the Modern Sunday School Method a Success?* by Rev. E. M. Wright.—*The Disruption of Methodism*, by Rev. L. C. Matlock.—*The Hymn Book of the M. E. Church*, by Rev. J. M. Buckley. There is besides these leading articles the usual synopsis of the Quarterlies and Book Notices. The article on the "Taxation of Church Property" discusses a question that is coming to the front. The article about electing Presiding Elders regards this measure as a cloud that "may have a hurricane wrapped up in it, which, if let loose, will sweep away every vestige of our Methodist Episcopal policy."

Harper's Magazine, for May, is a bright and beautiful number, closing the Fifty-second Volume of this popular periodical. It opens with an illustrated article on Southern Colorado. Mr. Lossing contributes an interesting paper on Major Andre, illustrated. "Old Philadelphia," gives some novel and characteristic glimpses of the people and manners of that city at the opening of the Revolution. Professor Lockwood concludes his series of illustrated papers on the Microscope. The subject of Household Art is resumed. The first of a series of illustrated papers on "Modern Dwellings: their Construction, Decoration, and Furniture," is profusely and tastefully illustrated. Under the title of "Cardinal Mephisto," Junius Henri Browne contributes a brief sketch of Cesar Borgia. Including three of Wolf's humorous sketches in the "Drawer," this number contains eighty engravings. Among the illustrations contributions is a ballad entitled, "Noaman: a Legend of the Hudson," by Bishop Cleveland Coxe. In short stories this number fully sustains the reputation of the Magazine. Poems are contributed by John G. Saxe, Margaret E. Sangster, Celia Thaxter, and William C. Richards. The supreme feature of the Magazine is George Eliot's

"Daniel Deronda," of which an entire book is given. The Publishers announce the commencement of a new serial story in the June number, by Mrs. Dinah M. Craik. The "Easy Chair" preaches a familiar sermon on social ambition, shows the danger of "Fighting the Devil with Fire," and, among other things, has a word for country clergymen. The other Editorial Departments are as interesting as usual.

The Messrs. Harpers are giving special attention to their periodicals, *Monthly*, *Weekly*, *Bazar*, which, in their line, lead all the other issues of the country. The *Monthly* has a circulation of about 160,000; the *Weekly* of about the same number, and *Bazar* of nearly 100,000. Such a circulation of three periodicals of their class has never before been known in the history of American literature.

We have received the *London Quarterly Review* for April from the Wesleyan Conference Office, London. It is an unusually solid number. The following are the topics discussed: (1) Vedic Sanscrit. (2) The Threefold Crucifixion in the Gospels. (3) The Spiritual Conflict before and after Regeneration. (4) The Bonn Conference. (5) Christian Populations in Turkey. (6) Comparative Missionary Statistics. (7) Charles Wells. (8) Opium in India and China. (9) Assyrian Discoveries; and the usual Literary Notices. We have here an interesting and eulogistic notice of a dramatic poem, entitled "Joseph and his Brethren," by Charles Wells, which was first published over fifty years ago; but is now introduced to the public with strong approbation by Algernon Charles Swinburne. The author is still living to witness the resurrection of his work.

PERSONAL.

Mr. R. Wilkes left this city on Monday for England. He expects to be absent about two months.

Rev. Asahel Hurlburt, of Mitchell, preached last Sunday in the Kincardine Methodist Church on behalf of the Educational Society.

Rev. W. H. Milburn, the "blind man eloquent," sailed last week for Europe on a lecturing tour.

The Official Board of the Carlisle Circuit have unanimously invited their minister, Rev. J. Turner, to remain with them a third year.

Dr. A. M. Ross, of this city, has recently been elected a member of the Imperial Zoological Society of Vienna, Austria, and the Royal Academy of Sciences of Palermo, Italy.

On Monday, the 3rd inst., the friends of the Ebenezer appointment, Hanover Circuit, presented the Rev. C. E. Perry with a purse of over thirty dollars as a token of their regard.

The St. Catharines *News* says that the Rev. Mr. Lancelotti, of Clifton, delivered his famous lecture on "Fools," in the Centerville Church, last week. The audience was large and all enjoyed the treat amazingly.

On Sunday evening, the 9th inst., Rev. K. Creighton preached the funeral sermon of Mr. Joseph Gray, in the Orillia Methodist church, to a large audience. The deceased was highly respected in the community. The Sons of Temperance attended the service en masse.

At the last regular Quarterly Official Meeting of Bond Head Circuit a unanimous and urgent invitation was tendered to the Rev. D. E. F. Gee to remain for the third year, and that his colleague, the junior preacher, remain for the second year. Both invitations will be respectfully submitted to the next Conference for its concurrence.

An Illinois paper gives us news of the entrance of a well-known Torontonian in the West. It says:—"Mr. H. St. Germain, of Toronto, Canada, has purchased forty acres of valuable land, with improvements, in the town of Arrowsmith, and adjoining the beautifully situated residence and sixty acres of land which the same gentleman bought from Mr. A. G. Barnes, two years ago. Mr. St. Germain has been very fortunate in the choice of a location, as Arrowsmith is on the line of the Toledo, Wabash, and Western railroad, and his property is quite close to that growing and prosperous town."

Rev. Dr. Ryerson has withdrawn from the city for a few weeks to his "retreat" at Long Point, and is engaged, we believe, in bringing up arrears of literary work prior to his departure for England to fulfil his commission from the late General Conference of our Church as the senior member of the delegation to the Wesleyan and New Convention Conferences of Britain. The latter Conference meets at Dewsbury on the 12th of July, and the former at Nottingham on the 26th of July. We believe it is the intention of Dr. Ryerson to visit the General Conference of the M. E. Church at Baltimore prior to embarking at New York for England.

The residence of Mr. Geo. Alderson, of Kintore, was invaded by a large number of friends on the evening of the 8th inst. Having partaken of a sumptuous repast, the Rev. C. Barltrop read an appropriate address, and Mr. Alderson was presented with a large hymn-book. Mr. Alderson also received a beautiful album. It being the 25th anniversary of their wedding day, their children presented them with an elegant set of silver castors, accompanied by an address, which was read by Mr. Robt. Eldon. Mr. Alderson replied, in which he referred in feeling terms to his departure for the District of Algoma. Our brother has worthily occupied the position of class-leader and S. S. Superintendent at the Kintore appointment for many years; and by his removal the circuit I see a staunch and earnest friend.

The Methodist missionaries, laboring on the Western Coast of Africa, report most gratifying progress. Notwithstanding the war troubles in some sections, the work goes steadily forward. A letter from one of the missionaries in Winnebati, dated Dec. 26th, says: "I am happy indeed to inform you of the progress of the good work in this circuit. The special services have been kept up to the present time, and the result has been very glorious and astonishing. Believers have been strengthened in the faith, others profess to have felt the pardoning love of God in their hearts, and rejoice in Christ Jesus, their Lord and Saviour. Many backsliders have been restored from the power of Satan unto God, and a great many of the heathen have embraced the truth of the Gospel, and have cast away their idols. The societies are growing in grace and increasing in number. We held our missionary meeting last night in our new chapel, and the promises amounted to one hundred pounds. King Ghartey IV. was in the chair. The total number of members in the circuit is 278, being an increase of eighty-three with 101 on trial for membership. Almost every day we admit new members on trial."

BRIEF CHURCH ITEMS.

A very extensive revival of religion has, we understand, been enjoyed at Woodstock, particulars of which we hope to receive for publication.

A pleasant and successful social was held at the Brighton Methodist Parsonage, on Monday evening week.

It is expected that the new Methodist Church at Whitby will be ready for opening about the first of July. The old building is advertised for sale.

Special services are in progress in the Spadina Avenue Methodist Church, of this city. The pastor, Rev. W. Smyth, is encouraged by favorable indications.

Rev. F. H. Bland preached in the Methodist Church, Quebec, on Good Friday morning. The collection was on behalf of the Ladies' Aid Society of the church.

The Educational Meeting in the Dundas Methodist Church, held on Thursday evening last, was addressed by Revs. W. Stephenson, of Hamilton, and George Richardson, of Waterdown.

A social was held in Cannington, on Thursday last, under the auspices of the Methodist Church, with the usual programme of addresses, readings, music and refreshments.

Revs. J. H. Robinson and Dr. Rice preached Educational Sermons, morning and evening, in the North Street Methodist Church, London, on Sunday last.

By resolution of the Trust Board, the name of the Carlton Street Methodist Church of this city, has been changed to *Sherbourne Street Methodist Church*. The church fronts on Sherbourne Street, hence the appropriateness of the change.

Rev. A. Cunningham writes from Cooksville: "The meetings at Mimico have been a grand success. Nearly fifty have fled for refuge to lay hold upon the hope set before them in the Gospel. The work is going on. To God be all the praise."

The re-opening services of the Sherbourne Street Methodist Church will (D.V.) be held on the 25th inst. and following Sundays. Attention is called to the programme of these services, given on our eighth page.

The New Brunswick *Reporter* gives an interesting account of a revival at Ponia, where, as the result of the movement, a Methodist Church has been organized for the first time, under the pastorate of Rev. Robert Wilson.

A public meeting was held at Winnipeg last week to express regret at the loss the North-West has sustained in the death of Rev. George McDougall, and resolutions were adopted supporting a movement by the sister Provinces to perpetuate his memory.

A service of sacred song was given in the Yonge Street Methodist Church, Yorkville, on Good Friday evening, accompanied by interesting readings by Mr. Thomas Beynon. The musical conductor was Mr. C. B. Crown, and the Rev. F. H. Wallace was Chairman.

The Bloor Street Methodist Church, Yorkville, has, for some time past, been too small to accommodate the people desiring to worship there; the trustees have therefore decided to enlarge the church to nearly twice its present capacity. Plans and specifications of the work are being prepared by the architects.

Rev. D. Hunt writes from Menheim: "We have had a very good meeting at the Town Hall appointment. Forty have joined the Church, and others are likely to do so. About seventy persons sought the Lord. We never had a class at this appointment before. The year has been one of peace and prosperity."

Revival services are being held in the Port Hope Methodist Church. Large audiences assemble each evening, and most encouraging indications cheer the hearts of pastor and people. Valuable assistance is being rendered by Mr. Noah Phelps, of St. Catharines. Already all the sittings in this fine new church are rented, and applications are coming in which cannot be met.

Rev. W. Tindall writes from Walkerton: "Though most of the time of our protracted service at Otter Creek the roads were horrible, yet the congregations were good, and the Master was to us to graciously verify His promises, and to bless the preaching of His Gospel. Seventeen have united on trial, and a few more may yet cast in their lot with us."

A public meeting of the Richmond Street Church Christian and Literary Society, held on Monday evening, the 10th inst., in the lecture room of the church, was attended by large and intelligent audiences. The President, Rev. T. W. Jeffery, occupied the chair. After opening exercises, the programme was commenced with a recitation, given by Mr. Bruton, which was followed by a debate upon the subject, "Is the sword mightier than the pen?" which was definitely settled in the negative. Messrs. Marshall, Hammond, Morley and Simpson were the disputants.

The New York *Advocate* says: At the forthcoming session of his Conference, Rev. Louis N. Baundry expects to sever his connection with the Troy Conference, where he has efficiently labored for twenty years, to remove to Montreal, Canada, to engage in French mission work. He expects to connect himself with the Montreal Conference of the Methodist Church of Canada at its next session at Quebec, in June. This will be a new field, which now appears ripe for the harvest. Mr. B. has done a good work in this country, and the benedictions of many will go with him to his new field of labor.

The *Winnipeg Free Press* of the 3rd inst. says: The information of the sad fate of Rev. George McDougall being fully confirmed, Rev. George Young, last evening, delivered a discourse in Grace Church, bearing mainly upon the life and death of this honored and lamented man. The church was thronged, and doubtless the congregation was made up almost wholly of persons to whom the deceased was personally known. The sermon was, by universal consent, one of the most excellent ever delivered by the preacher in this city, holding the unbroken, as well as subdued and profound, attention of all hearers.

Dr. Mitchell, in the *Free Church Record*, estimates the number of Protestant converts gathered in India during 1874 at 7,000, with 5,000 more in Burma and Ceylon. The chief progress has been among the aborigines, especially the Kols and Santals. Among the more prominent conversions to Christianity have been those of a prince and two princesses in Travancore. Among the Kassias of Sylhet, in Northeastern India, the Welsh Calvinistic Methodists have labored with much success. Six months ago M. Barsinghi, the brother of the Rajah of Cherra, was baptized. The Rajah has since died, and nine of the twelve elders of the tribe hold that his heir has forfeited the right to the chieftainship by becoming a Christian. Appeal has been made to the Indian Government.

RELIGIOUS INTELLIGENCE.

A Yokohama correspondent of the *Christian Register* makes the curious statement that one of the Baptist missionaries from Scotland, at one of the northern ports of Japan, has baptized fifteen converts by sprinkling.

A grand revival is sweeping through the Cumberland Valley, Pennsylvania. Twelve Presbyterian congregations have received seven hundred persons to communion, and the Methodist and Lutheran Churches more than twice as many more.

In the midst of a discussion in the Wilmington Conference, of the M. E. Church South, lately held, Bishop Scott took occasion to express a wish that there was not a "Station" in America—and stated his preference for a 'four weeks' circuit—with a good colleague to work it up. These remarks produced much enthusiasm.

The New York *Observer* says of Mr. Moody's late meetings in New York:—"Three hundred men, of intemperate habits, and many of them confirmed drunkards, met in one room of the Hippodrome last Friday, and on their knees besought God's help to abstain from intoxicating drinks. The scene was intensely affecting."

On March 20th, Bishop Scott, of the M. E. Church, celebrated the 50th anniversary of his admission to the ministry by a sermon which, at the invitation of the Wilmington Conference, he preached before that body. In his sermon he gave a review of the growth of the Philadelphia Conference (which he had joined in 1826) during the past half century.

The book of "Memorials of the Wesley Family," by G. J. Stevenson, author of "The Methodist Hymn Book and its Associations," soon to be published in London, is prepared chiefly from original documents, and includes historical biographies of the leading members of the Wesley family for nearly 250 years, together with a genealogical table of the family from the time of the Saxons, A. D. 938, to the year 1875.

St. Paul's church, in Rome, was consecrated lately. Bishop Littlejohn, of the Diocese of Long Island, delivered a long address. Twenty-five English, Scotch, and Irish clergymen took part in the ceremony. The Bishops of Peterborough, Gibraltar, and others, as well as Lord Plunkitt and the Rev. Messrs. Brooks and Nevins, the English Ambassador, and the American minister, were present. The ceremony lasted four hours, and terminated with the ordination of a clerk in holy orders.

The *Sunday Magazine* says that the visit of the Prince of Wales to India, while successful in some ways, has led to disappointed feelings in others. At Tinnevely, the most successful station as regards Christian missions in India, an endeavor was made to draw attention somewhat fully to the results of missionary effort, but the response on the part of the Prince was so general and cautious as not even to contain a distinctively Christian word. The Bible in Tamil presented to him was accepted only as a memento of his visit.

A writer in the *Presbyterian* affirms the following, regarding the Presbyterianism of New York: "There are three facts which can be easily verified by statistics. First, the positive number of Presbyterian and Reformed churches (leaving out of view our mission chapels) is no greater now than it was twenty-five years ago. Secondly, the relative strength of our churches, as compared with the population, is a hundred per cent. less than it was twenty-five years ago. And thirdly, the most alarming of all, we have been steadily losing our hold upon what are called the middle classes of society,—the plain and respectable people of moderate income."

The missions of the American Board in the Zulu Country have hitherto been confined to a narrow strip of coast. As a European population, however, comes in and occupies the coast-lands, the tendency among the Zulus is to retire into the upland regions of the interior. The American missionaries have, therefore, resolved to extend their labors into the back country. Mr. Pinkerton will commence a station on the Peka River, in Southern Natal, 125 miles from the coast. The Zulus settled in that region desire to have a missionary among them. Mr. Pinkerton will be accompanied by a small colony of Christians from his present congregation, and thus a nucleus will at once be provided for the new work.

The *Lucknow Witness* says: The Jesuits are having great success in China. Under recent treaties they have obtained possession of the large amount of property belonging to them 200 years ago, and confiscated at their expulsion. From the profits arising from these possessions they are building in Canton a cathedral which is to cost \$3,000,000, and another quite as magnificent in Peking, while churches said to be thronged with worshippers are rapidly growing up in every important city of the empire. The French Minister has obtained from the Chinese Government a decree permitting the priests to decide all questions of law between the Chinese Catholics and those who still adhere to the Chinese religion—a power of immense importance. The priests also pick up foundlings by the hundred, and buy the children of the poor for a trifle, to train them for the Church.

There are four Annual Conferences included in the Wesleyan Methodist General Conference of Australia. Late mails from Australia report the opening sessions of three of them. The New Zealand Conference opened in Wellington, January 13th. The South Australia Conference opened in Adelaide, January 25th. Rev. W. P. Wells was elected President, and Rev. Mr. Smith, Secretary. Mr. Bickford, the retiring President, received permission to take a supernumerary relation for one year. The New South Wales and Queensland Conference opened at session in Sydney, January 27th. Rev. B. V. Asterhouse was elected President, and Rev. Mr. J. H. Secretary. The third annual session of Victoria and Tasmania Conference was held at Ballarat, opening Jan. 27th. Rev. J. C. Symons, editor in chief of *The Spectator*, was elected President, and Rev. E. King, Secretary. Among the ministers received into full connection was Leong-on-Tong, Chinese missionary laboring at Canton. The statistics of the annual sessions showed a full membership of 11,365, and 1,263 on trial.

Rev. Dr. Nelson, of the New York Book Concern, in addressing the Baltimore Conference upon the publishing interests of the Church, stated: "That while the principal houses of the country were working upon half time, and had been for a long period, because of the financial derangement of the business interests, the Methodist publishing house in New York had continued to work up to its full capacity, and was scarcely able to meet the demands of the Church. This is attributed to the influence of the itinerant ministry, as they traversed the whole country. In 1873 the sales of the Book Room amounted to \$682,000. In 1874 to \$775,000. In 1875 to \$847,000. In 1876 to \$935,000. Producing a net profit of \$230,000. In all the periodicals of the house there is a continued increase, and they are nearly all producing a profit."

CURRENT NEWS.

—The *Imman*, White Star, and other steamship lines have decided to reduce the service by running a boat once in ten days instead of weekly.

—The *Serapis*, with the Prince of Wales on board, arrived at Gibraltar on Saturday, on the way to England.

—A Russian corvette, while entering the port of Athens on Saturday, foundered, and all on board were drowned.

—Gen. Babcock is in deeper disgrace, having been on Saturday with others indicted for complicity in the safe burglary case.

—President Grant officiated on Friday at the unveiling of the bronze statue of Lincoln erected by the colored people of Washington.

—A statue is to be erected in Calcutta in commemoration of the services of Lord Napier, the hero of Magdala.

—A mass meeting of carpenters held in this city last week resolved to demand twenty cents per hour during winter and summer, and a Saturday half holiday.

—Two officers of the Chinese Navy have received permission from the British Government to visit and study the manufacture of war material at the Royal Arsenal.

—House agents state that there are over 1,100 houses to rent in Toronto; in addition, Yorkville has within its boundaries about 400 tenanted dwellings.

—Dr. John Brown, of Edinburgh, is to have a Civil List pension of £100 per annum. Dr. Brown is the author of "Rab and His Friends," and other well-known works.

—Don Pedro and the Empress of Brazil have received a hearty welcome in New York, where they arrived on Saturday. The royal party will soon visit Canada.

—The New Hampshire temperance revival is assuming vast proportions. Twelve thousand persons have signed the pledge since the movement began.

—A telegram says that Russia recognizes the fitness of the title of Empress of India, and will, immediately after the issue of Queen Victoria's proclamation declaring the title, give official expression of this view at London.

—Great enthusiasm still prevails in Bath, Maine, over the wonderful success of the temperance reform in that city and vicinity. About 1,800 have signed the pledge, many of whom were abandoned drinkers.

—It is reported that fresh disturbances have occurred in Malacca. Sir William Jervois, Governor of the Straits Settlements, with a company of regulars, has left Singapore for the scene of trouble.

—The *Pall Mall Gazette* Berlin special says the reported negotiations for the cession to the German Empire of the right of the Duke of Edinburgh as heir presumptive to the Duchy of Saxe-Coburg and Gotha are officially denied.

—The Tennessee correspondent of the *New York Methodist* writing on March 25th, says: "Last week the peach trees were in full bloom. Now the trees look as if they had been scorched or scalded. We fear the apples were killed in the bud. On the 20th of March the snow was deeper here than for thirty-three years."

—It is not generally known that Britain has had, so far back as A. D. 270, an Empress, and her name was Victoria. In a work called "The Kings of Europe, Past and Present," it is said: "In 270 there reigned in Britain the wife of Bonosus, Victoria. She was contemporary with Zenobia, Empress of the East, and was called the Empress of the West."

—The latest reports from Newfoundland are not encouraging relative to the seal fishery. Many of the vessels were still in sight off the shore from the effects of ice and adverse winds. Several sail vessels had been crushed by ice and sunk. Since the above was written we learn that the ice has disappeared from the vicinity of St. John, and the sealing fleet is off.

—The Rev. H. Pahtabwahong Chase, Hereditary Chief of the Ojibways, and President of the Grand Indian Council of the Provinces of Ontario and Quebec, has had an interview with Lord Carnarvon, and been assured in emphatic terms of the interest which the Imperial Government felt in the Indian subjects of the Queen in British North America.

—A staff of divers, under the direction of Mr. Ridgway, of Liverpool, had arrived at Solly to attempt to recover the remainder of the £80,000 of specie which went down in the *Schiller* last May. £57,000 was recovered last year. The divers who went down report the remainder of the wreck as being deep in the water and undisturbed by the winter storms.

—The Montreal Board of Health discussed last week the frightful mortality existing among the foundlings of that city, especially those in the Grey Nuns Hospital. Out of 719 received there last year only 88 survived. The conclusions arrived at by the Board were that the babies should be supplied with pure milk at stated hours, and that their death was a great loss to the country in population.

—The St. Thomas *Home Journal* says that as the spring advances it turns out that the condition of the fall wheat is not nearly so bad as represented.

—Wheat that had a good top and was otherwise strong and healthy last fall, is but slightly injured. Late sown wheat has suffered far more than the early. As fine looking fields of wheat can be seen in Dunwich and Aldboro' as a farmer would wish to look at. On heavy clay and marly lands, however, the spring frosts have done very serious damage to both wheat and clover.

—The third session of the third Parliament of the Dominion of Canada was formally terminated by the act of Prorogation on Wednesday last. The Houses met on the 10th of February. The present session, has, consequently, lasted 62 days, of which 41 have been devoted by the Senate, and 46 by the House of Commons to the public business. The actual legislation disposed of has not been heavy, but some important measures have become law, and questions of policy, possessing in themselves a deep interest, have formed topics of exhaustive discussion.

—A number of children who recently constructed a see-saw out of some timbers found among the ruins of a demolished mortuary at Dover Work-house have been attacked by a mild form of small-pox, and, after investigating, the medical officers are satisfied that

of Jesus Christ cleanseth from all sin. And death came and directed his arrow to a part, she entertained no fears, for the sting of death was removed; Christ was precious to her and heaven was near, and she was able to commit all into the hands of her heavenly Father, trust with firm and unshaken confidence in aviator and his merits, whom she had loved, and loved so well, and served so faithfully for over half a century. She had been feeble

Methodist Book-Room, Toronto
or C. W. COATES, Montreal.

Connexional Notices.

SABBATH SCHOOL SCHEDULES.

Blank forms were forwarded, March 20th, to Rev. E. Baer, Sabbath Secretary of the Toronto Conference, for all Circuits, Schools, and District Meetings of the Toronto Conference, and he has forwarded the same to the Ministers of the Circuits. I have sent out the forms to all the Circuits of the London and Montreal Conferences. Should there be any mistakes, or should any parcels not reach their destination, Brethren will please notify us, not later than the 20th of April, and correction will be made.

Blank forms have also been sent to Rev. J. Goodison, Bonaville, for Newfoundland; to A. S. Tuttle, Mill Village, for Nova Scotia; and Rev. H. Pope, St. John, for New Brunswick.

It is greatly desired that all the Brethren concerned will aid us in securing thorough returns of our Sabbath School Work.

Secretary of the S. S. Board,
Tilsonburg, Ont., March 30, 1876.

BERKELEY STREET ANNIVERSARY.

The Rev. C. Chiquy, of Montreal, will preach in Berkeley Street Methodist Church next Sabbath, at 11 a.m. and 7 p.m.

On Monday, 24th April, the Rev. C. Chiquy will deliver a Lecture in the above Church. Chair to be taken at 8 p.m. Tickets 25c each, to be had at the Methodist Book-Room, King Street; J. Bell, 169 King Street; T. Clegg, King Street; and of F. McDonald, Queen Street, opposite the Church.

RE-OPENING SERVICES OF THE SHERBORN STREET METHODIST CHURCH.

The services in connection with the re-opening of the above Church will be as follows:

On Tuesday, April 25th, 7:30 p.m., by Rev. E. L. Ives, D.D., Auburn City, N.Y.

On Sunday, April 30th, 11 a.m., by Rev. W. Stephenson, Hamilton; and Rev. W. J. Hunter, Ottawa, at 7 p.m.

On Sunday, May 7th, 11 a.m., by S. J. Hunter, Toronto; and Rev. Geo. Douglas, D.D., Montreal, at 7 p.m.

Collections throughout in behalf of the Building Fund.

I. TOVELL.

The annual tea-meeting of the Sherborn Street Methodist Church, corner of Carlton, will be held on Wednesday, April 26th, at 4 p.m., at the residence of J. Shaw, Chairman of Toronto District, and others. Music by the Choir. Admission, 5c. Tea served from 6 to 8 p.m.

SUPERANNUATION FUND.

The Treasurers thankfully acknowledge the following amounts received:

Hamilton Centenary	\$250.00
Dundas	50.00
Hagerstown	25.00
Bible	10.00
Wellington Square	40.00
Queensboro	4.00
Norwich	32.00
Woodstock	32.00
Londonderry	17.00
Kinross	34.00
Wellesley	3.00
Thorold	50.00
Westminster	30.00
Hamilton	13.00
Pacific	45.00
Hedon	8.00
Grimsby, 2nd remittance	19.15
Frankford	2.00
Canville	2.00
Cataraugus and remittance	18.00
Oakwood	15.00
Rev. Hall Christopherson	10.00
Rev. Robert Dyer	10.00
Rev. David Perry	10.00
Rev. William Bridges	10.00
Rev. William J. Kerr, 2nd rem.	10.00
Rev. John W. Savage	10.00

The Treasurers require the Post-Office address of the following claimants:—Revs. Aaron D. Miller, Edward Morrow, Matthew Robinson, George H. Spence, and of the widows of the late Revs. Henry Kellan and Brook Rose.

Rev. John Douglass, } Treasurers,
Wm. T. Mason, Esq., }

The address of the senior Treasurer of the Superannuation Fund is Rev. John Douglass, 6 Elm Street, Toronto.

METHODIST MISSIONARY SOCIETY.

The Treasurers acknowledge with thanks the remittance of the following sums:

Glasford, per Rev. J. Robbins, 4th remittance	\$50.00
Invermay, per Chairman	75.00
Toronto First, per Dr. Ryce, 12th remittance	100.00
Leamington, per Rev. W. M. Kerr, 2nd rem.	10.00
Yonge St. South, per Rev. J. Hunt, 4th rem.	10.00
Yonge St. North, per Rev. J. Hunt, 4th rem.	10.00
Milton, per Chairman, 3rd remittance	27.00

MINISTERS' ADDRESSES.

Rev. T. Hamilton, Maxwell P.O., Ont.
Rev. W. W. Rose, Toronto.

Book-Steward's Notices.

NOTICE.

Parties sending money to the Treasurer of the Victoria College Endowment Fund will please send it in a separate sheet from that intended for goods or periodicals.

RULES, WITH SCRIPTURE PROOFS.

"Rules of Society, with Scripture Proofs," printed in parallel columns, with the Rules. Price 20c. per dozen, or \$1.50 per hundred.

IMPORTANT TO SUNDAY SCHOOLS.

The Book-Steward has a quantity of last year's SUNDAY SCHOOL ADVOCATE, which he will send, post free, for 60 cents per hundred.

TO CHOIR LEADERS, CHORISTERS, &c.

Desirous of introducing the new Hymn and Tune Book into all our congregations, we will furnish sample copy for examination, post free, on receipt of \$1.00.

SABBATH-SCHOOL CONSTITUTIONS.

A full supply of our Sabbath-School Constitutions has been recently published, and may be obtained from the Book-Room, or Rev. A. Andrews, Tilsonburg. Price, postage paid, 5 cents single copy, or 30 cents per dozen.

JUST PUBLISHED.

MEMORIALS of the life of EDWARD and LYDIA ANN JACKSON, by Professor N. Burwash, with Discourses preached in the Centenary Church, Hamilton, on the occasion of their death, by Revs. W. J. Hunter and John Potts. The memorials also contain Mr. Jackson's favorite hymns, and songs, and sung at his request at the time of his death by Rev. M. Benson. His wife Mr. Jackson's last letter written to the Rev. John Potts. There are two beautiful Steel Engravings, executed by one of the best artists in the city of New York, one of Mr. and the other of Mrs. Jackson. The book is printed on the best toned and white paper, gilt and white-edged, and done up in the best style. Crown 8vo., plain, 70c. gilt, 75c.

We have only printed a small edition, and as many will not doubt wish to possess copies of this beautiful memorial of these noble Christian workers, we shall be happy to receive their orders and send, free of postage, copies, on the receipt of the retail price. Usual discount to ministers. Orders to be addressed to the Rev. S. Rose, Methodist Book-Room, Toronto.

LESSER HYMN AND TUNE BOOK.

This book comprises Selections of Hymns and Tunes of the various metres on the different subjects embraced in our Hymn Book, taken from the larger "Hymn and Tune Book," and is suitable for Congregational Meetings, Social Gatherings, and Chorus. It will be found to contain some of the choicest hymns in the language, and some of the most popular tunes extant. It is so cheap as to be within the reach of everyone, and is of sufficient extent to meet almost all the requirements of Congregational Singing. It is neatly printed on good paper, bound in cloth and lettered on the side. Price 20 cents per single copy, and 15 cents per copy when a dozen or more are taken at once.

CARD OF MEMBERSHIP.

We have just prepared in accordance with the Discipline, a Card to be given to each person who desires to join the Methodist Church. On one side is printed "The Baptismal Covenant," and on the other "Full Membership Covenant," with questions and answers. One of these Cards, with a copy of the "Rules of Society," should be given to each person previous to joining the Church. Price 20c. per dozen, or \$1.50 per hundred.

Commercial.

TORONTO MARKETS.

FARMERS' MARKET—STREET PRICES.	
Wheat, all, per bushel	\$1.05
Wheat, spring, do	1.02
Barley, do	0.90
Oats, do	0.75
Rye, do	0.70
Dressed hogs, per 100 lbs.	2.00
Beef, hind quarters, do	2.00
Beef, fore quarters, do	2.00
Mutton, by carcass, do	2.00
Chicken, per pair, do	0.50
Ducks, per brace, do	0.50
Geese, each, do	0.50
Butter, 1 lb. roll, do	0.30
Butter, large rolls, do	0.28
Butter, tub dais, do	0.25
Eggs, fresh, per dozen, do	0.15
Eggs, packed, do	0.14
Apples, per bushel, do	0.45
Potatoes, per bushel, do	0.35
Onions, do	0.30
Tomatoes, do	0.20
Corn, do	0.20
Carrots, do	0.10
Beets, do	0.10
Cabbage, per doz., do	0.10
Hay, per ton, do	18.00
Straw, per ton, do	11.00

WHEAT PRICES.

FLOUR, &c.	
Superior Extra	\$4.30
First	4.25
Family	4.20
Spring Wheat, extra	4.25
1st Superfine	4.20
2nd Superfine	4.15
Outright	3.80
Common, small lots	3.75
GRAIN, &c.	
Wheat, No. 1	1.10
No. 2	1.08
No. 3	1.05
2nd Wheat, No. 1	1.05
No. 2	1.03
No. 3	1.01
Oats, No. 1	0.90
No. 2	0.88
Barley, No. 1	0.80
No. 2	0.78
Peas, No. 1	0.65
No. 2	0.60
Corn, do	0.20
Butter, first-class, per lb.	0.24
round lots of medium	0.22
inferior	0.15
Cheese, in lots	0.00
in small lots	0.14
Reser's Royal Adam and Sons	0.20
Pork, mess, per barrel	22.50
Extra prime, do	20.00
Ham, cured, do	10.00
smoked	12.00
smoked and candied	0.00
Ham, smoked	13.00
sugar cured and candied	0.00
Lard, in tubs	0.15
in tierces	0.12
Eggs, fresh	0.15
Dressed Hogs	3.50
Live Hogs	0.00
Hops, 1875	0.125
second class, 1874	0.07
Dried apples	0.07

S.A.L.

LIVERPOOL, &c.	
Liverpool, coarse	1.00
fine	1.20
Goderich, per bushel	0.20
per car lot	1.10
coarse, per bag	0.90
Cagliari salt, per ton	15.00

HIDES, SKINS AND WOOL.

STEERS—TORONTO INSPECTION—NO. 1, 1876.	
and up	6.00
Steers—Toronto inspection—No. 1	5.00
Cows—Toronto inspection—No. 1	4.50
Cows—Toronto inspection—No. 2	4.00
Cull and grubby hides	0.50
Calves	0.08
do	0.09
do	0.10
do	0.11
do	0.12
do	0.13
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do	0.60

SPANISH SOLE NO. 1, all weights.

SPANISH SOLE NO. 1, all weights.	
Spanish Sole, heavy	0.25
do, medium	0.24
do, light	0.23
do, extra light	0.22
do, very light	0.21
do, extra very light	0.20
do, very extra light	0.19
do, extra very extra light	0.18
do, very extra very light	0.17
do, extra very extra very light	0.16
do, very extra very extra very light	0.15
do, extra very extra very extra light	0.14
do, very extra very extra very extra light	0.13
do, extra very extra very extra very light	0.12
do, very extra very extra very extra very light	0.11
do, extra very extra very extra very extra light	0.10
do, very extra very extra very extra very extra light	0.09
do, extra very extra very extra very extra very light	0.08
do, very extra very extra very extra very extra very light	0.07
do, extra very extra very extra very extra very extra light	0.06
do, very extra very extra very extra very extra very extra light	0.05
do, extra very extra very extra very extra very extra very light	0.04
do, very extra very extra very extra very extra very extra very light	0.03
do, extra very extra very extra very extra very extra very extra light	0.02
do, very extra very extra very extra very extra very extra very extra light	0.01

SPANISH SOLE NO. 2, all weights.

SPANISH SOLE NO. 2, all weights.	
Spanish Sole, heavy	0.22
do, medium	0.21
do, light	0.20
do, extra light	0.19
do, very light	0.18
do, extra very light	0.17
do, very extra light	0.16
do, extra very extra light	0.15
do, very extra very light	0.14
do, extra very extra very light	0.13
do, very extra very extra light	0.12
do, extra very extra very extra light	0.11
do, very extra very extra very extra light	0.10
do, extra very extra very extra very light	0.09
do, very extra very extra very extra very light	0.08
do, extra very extra very extra very extra light	0.07
do, very extra very extra very extra very extra light	0.06
do, extra very extra very extra very extra very light	0.05
do, very extra very extra very extra very extra very light	0.04
do, extra very extra very extra very extra very extra light	0.03
do, very extra very extra very extra very extra very extra light	0.02
do, extra very extra very extra very extra very extra very light	0.01

SPANISH SOLE NO. 3, all weights.

SPANISH SOLE NO. 3, all weights.	
Spanish Sole, heavy	0.20
do, medium	0.19
do, light	0.18
do, extra light	0.17
do, very light	0.16
do, extra very light	0.15
do, very extra light	0.14
do, extra very extra light	0.13
do, very extra very light	0.12
do, extra very extra very light	0.11
do, very extra very extra light	0.10
do, extra very extra very extra light	0.09
do, very extra very extra very extra light	0.08
do, extra very extra very extra very light	0.07
do, very extra very extra very extra very light	0.06
do, extra very extra very extra very extra light	0.05
do, very extra very extra very extra very extra light	0.04
do, extra very extra very extra very extra very light	0.03
do, very extra very extra very extra very extra very light	0.02
do, extra very extra very extra very extra very extra light	0.01

SPANISH SOLE NO. 4, all weights.

SPANISH SOLE NO. 4, all weights.	
Spanish Sole, heavy	0.18
do, medium	0.17
do, light	0.16
do, extra light	0.15
do, very light	0.14
do, extra very light	0.13
do, very extra light	0.12
do, extra very extra light	0.11
do, very extra very light	0.10
do, extra very extra very light	0.09
do, very extra very extra light	0.08
do, extra very extra very extra light	0.07
do, very extra very extra very extra light	0.06
do, extra very extra very extra very light	0.05
do, very extra very extra very extra very light	0.04
do, extra very extra very extra very extra light	0.03
do, very extra very extra very extra very extra light	0.02
do, extra very extra very extra very extra very light	0.01

SPANISH SOLE NO. 5, all weights.

SPANISH SOLE NO. 5, all weights.	
Spanish Sole, heavy	0.16
do, medium	0.15
do, light	0.14
do, extra light	0.13
do, very light	0.12
do, extra very light	0.11
do, very extra light	0.10
do, extra very extra light	0.09
do, very extra very light	0.08
do, extra very extra very light	0.07
do, very extra very extra light	0.06
do, extra very extra very extra light	0.05
do, very extra very extra very extra light	0.04
do, extra very extra very extra very light	0.03
do, very extra very extra very extra very light	0.02
do, extra very extra very extra very extra light	0.01

SPANISH SO