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Literary and Religious.

EASTER LILIES.

Darlings of June and brides of Summer sun, Chill pipes the stormy wind, the skies are drear; Dull and despoiled the gardens every one; What do you here?

We looked to see your gracious blooms arise 'Mid soft and wooing airs in gardens green, Where ventureseme brown bees and butterflies Should hall you queen.

Here is no bee or glancing butterfly; They fied on rapid wings before the snow; Your sister lilies laid them down to die. Long, long ago.

And here amid the slowly dropping rain We keep our Easter least, with hearts whose care Mars the high cadence of each lofty strain, Each thankful prayer.

But not a shadow dims your joyance sweet. No baffled hope or memory darkly clad; You lay your whiteness at the Lord's dear feet, And all are glad.

O coward soul, arouse thee and draw near, Led by these fragrant acolytes to-day! Let their sweet confidence rebuke thy fear, Thy cold delay.

Come with thy darkness to the healing light! Come with thy bitter, which shall be made Andley thy soil beside the lilies white,

At His dear feet! —Sunday Afternoon for April.

FUTURE PUNISHMENT.

BY REV. JOSEPH COOK.

Every great doctrine should be discussed under three heads-definition, proof, reply to objections. Here and now I attempt only definition. The first fault I find with the current loose newspaper discussion, and with much that pretends to be scholarly, is that it gives no definitions. It is very difficult to ascertain where a man stands among the many forms of opinion on this theme.

.1. The Dantean view. This is often con-

fused with the Orthodox. Dante's poetry, his imagery of brimstone and fire, is not infrequently spoken of as if it were to-day the official utterance of the latest scholarship. The Dantean view, strictly so called, is re- that you would find the opinion of the church pudiated by scholarly orthodoxy. Allow me far less changed as to substance than many to say, however, that I believe in the existence of a spiritual body, and that I know, beyond a peradventure, that in this life, when a man is under the terrors of conscience, strange thrills of pain shoot through him; he is bowed down; there are many indical evangelical creeds of the world are practictions that the finest fibres of his structure ally a unit on the propositions which I have are at war with the nature of things. We do given here as deductions from established not know but that in another state of existential science. I do not know an evangelictonce the spiritual body will be darkened and all donomination on the globe that will deny bowed down, and shot through with pain as either of these six assertions. Give me these it is here. I cannot be sure that any one is six propositions, which have thus far seen authorized to assert that in the next life there | battle, but not defeat, and I am willing to may not be pains as nearly physical as the spiritual body is. There is a spiritual body, the spirit of time, and not on the spirit of and here and now it lies behind the finest fibres of our flesh, and here and now we feel some of the pains and blisses of which the spiritual body is susceptible. I do not adopt the Dantean view of the state of the lost in another life, but I object to any man saying, who believes in a spiritual body, that there are no conditions adapted to that body to reyeal God's displacency there, just as similar conditions surely reveal the displacency of conscience here. Let no man whistle on this theme until he is out of Dante's forest. There are more things in heaven and earth then are dreamed of in the pains that conscience gives us by its displacency, and the blisses it imparts by its complacency. When the cover of flesh is dropped, and we possess in fulness this mysterious organism, who knows but prophecies of our instinctive gestures in conand having in our faces a light not of this world, or bowing down, feeling chains upon | our limbs, and pains shooting through the deserves a long gaze. We are fearfully and wonderfully made.

2. The Romish view. This does not teach by authority that the pains of the next life will be physical, but yet asserts that it is dangerous to dony that they will be. In the "North American Review," lately (March-April, 1878) a Romish writer defends a theory of the state of the impenitent almost Dantean. Of course, the doctrine of the Romish purgatory is not upheld by Protestant scholars.

3. The Orthodox view. What is it? I know that I venture much, but I am asking no one here to indorse my propositions; I set aside all exegetical considerations and use only the light of ethical science, my view of future punishment is summed up in these six propositions:

(1,) Argument which proves that sin will cease involves principles which prove that it ization from that which most people, and I would never begin. It has begun; and optimism must adjust itself to this fact of ex-

(2.) Judicial blindness occurs under the operation of the two natural laws, that re. | marks of civilization with some, just as billiard peated sin impairs the judgment and that he whose judgment is impaired sins repeatedly. | these are at best only the tools of civilization, (3.) The self-propagating power of sin and may become hereafter the tools of barbararises from these same laws.

(4.) The effectiveness of new light in another state of existence to cause reform cannot be scientifically predicted face to face with these laws.

(5.) Under the power of judicial blindness and the self-propagating nature of sin a man may fall into permanent, voluntary, moral remoteness from God and its consequences, or final permanence of evil character.

(6.) While sin continues its punishment will The worth of an opinion in the world may

be estimated by the number who hold it, and by its practical effect in making men good. I am not prepared to affirm that the agnostic doctrine is powerful in making men virtuous. or that the optimistic is, or that the second probationist is. Trying the experiment of putting down opposite each one of these views a figure representing the prevalence of the opinion. Eighty out of every hundred of the professing Christians of the world hold the orthodox view. Some very important excrescences on the orthodox position are included in the Romish view. But throwing out the excrescences, and putting Romish and orthodox together, certainly eighty per cent. of those who profess Christianity hold that there is endlessness in future punish ment. Well, now, I believe that has been an effective dectrine, on the whole, in making people virtuous. Facts oblige us to sav. concerning these other forms of the doctrine of future punishment, that they do not work. It is historically certain that they have not been effective in obtaining supporters among those who profess to be serious men and women and to take the Scriptures for their guide. With the highest figures my conscience will justify, I cannot raise any one of those doctrines above ten as compared with sixty-four. I do not find that their prevalence in the world and their power to do good fit them to be weighed against the more serious view; and so, according merely to the rule of count of heads and clack of tongues, there is really something to be said for the orthodox position. If you were to send out your ballot-box and take up a vote. I believe of you suppose. One of the religious newspapers of this city has shown that more than seventy per cent. of the men in the evangelical ministry of any denomination teach the orthodox view in substantial unity. The face any theology which stands simply on

Mr. Cook discussed the other phases of this question at considerable length, but his view of the orthodox position sufficiently defines his personal creed.—Christian Union.

eternity.

MAN'S DOWNWARD TENDEN. CIES.

Canon Kingsley, in an address before the

Devonshire Association of Science, Literature

and Arts, thus remarked: "You have only to leave civilized human beings to themselves for them to become savages, and the struggle of all wise and good men is to counteract that tendency in man to fall, and not to rise. If I am asked for my facts on my side, I answer, all the powers which now exist in embryo in | Facts! why, we have hardly any facts which are not on that side. May God-for man will that somewhere in the next state of existence | not-deliver us from the facts, they are so we shall understand what the dim but vast many. Are not all the philanthropists in the world working day and night to prevent the trasted moral states mean-standing erect. | facts spreading and breeding by natural laws. and so ruining society? Go into any of our great cities and see what human, beings become if left to themselves. Is not an average innermost fibres. This quarter of the sky street Arab as very a savage as a Fijian, and far more of a savage than an Esquimaux? That is the natural tendency of man by the laws of nature—not to be a Shakespeare, still less a Moses-but to become a dirty, lying ruffian, like an average savage, and like, alas ! too many English mon and women and children. And I hold that if it were proven that men did begin in that low animal state, then I must hold, in spite of all that has been said against my view, that man never would have risen out of that state without some special influence-supernatural, if you will, (I am not afraid of the word) which has made him whathe never could make himself-a moral and claim no right to speak for others. When I civilized and even a decently decent being. I heartily wish you would read what the Duke of Argyll has said on this and other matters in his little book 'Primeval Man.' You will at least see why I couple moral and civilized. Because I attach a different meaning to civilam sorry to say most philosophers, now attach to it. They think too exclusively that civilization consists in mere mechanical appliances. Railroads and penny-posts are now the great rooms and the ballet are with others. But

a people is as independent of its steam engines and of its iron work as it is of the cut of its clothes, or even of its wearing any clothes at all. Civilization is not of the outer but of the inner man. The old Hebrew patriarchs were -according to the records-more civilized men than an average Parisian. Homer's heroes, as they stand in the Hiad and Odyssey, a thousand years before the Christian era, with very few clothes indeed on when their armor was off, were more civilized men than their so-called descendants of the Greek Empire a thousand years after the Christian era. Civilization, I say, is within a man, and from within a man; and railroads no more make

EASTER WEEK IN ROME.

civilized men than billiard tables do. They

may use both; but they might be just as civil-

ized if the two arts of steam and billiards had

never been discovered."

But, when the last flickering tapers had departed, then, dim and vaguely outlined in the shadows, the Christ in the great picture looked more terribly real than before. Still could be seen the uplifted hands of the pleading apostles, the martyrs holding their crosses or showing the terrible instruments of torture. Here was the glad meeting of friends when death had severed; the mother clasping her child, and the joyful angels leading their precious dead un from the open graves into the presence of him who stands majestic and glorious to welcome them, above whose kingly head rises a sea of faces of the blessed dwelling in light. And, on the other hand, intensified and vivified by the imagination, until it seems no more a picture, but a part of the living scene, was the boat with its dreadful carsman drifting away into the darkness freighted with the souls of the despairing. It was so real we could almost hear the moans of the lost and feel the grasp with which the saved were clinging to the cross. Then the white-robed Pope glided through the dimness to the altar, and invo-Iuntarily every head was bowed, and I believe every heart, Protestant or Catholic joined in the singing of the fifty-first Psalm. No words can ever describe it. It is one of those things that must be felt to be known. For more than two centuries, once a year, that music, like a great wail and sob of penitence, has swept through the halls of the Vatican and over a multitude of hearts that changed prayer for praise long ago. Never was prayer so voiced before; never did anguish and self-contempt and self-renunciation throb and wail itself out in tones like something that can hardly be said of any other ceremony witnessed in all the week. Misereres are sung on the afternoons of Wed. nesday, Thursday, and Friday of Holy Week, both in the Sistine Chapel and in the Gregorian Chapel of the church at the same hour. There have been three Misereres in use at different times on this occasion, the oldest of which is Allegri's; the second was composed a century later by Bai; and the third, by Baini, is only about forty years old. A fourth, composed by Mustafa, the then leader of the Pope's choir, and the first singer n Rome, was sung for the first time ten years ago, and is an exquisitely beautiful work. not unworthy those which have preceded it, and whose melody has stirred so many souls during the years that are gone.

This is more than could be said of the other foot washing, or Lavanda, which occurred on Holy Thursday, and ranked among the grand ceremonies conducted by the Pope himself. He prepared for it by being present at high mass in the Sistine Chapel, after which he proceeded to follow the example of Christ by washing the disciples' feet. The immense concourse of people were provided with seats in as far as they complied with the regulation to appear in the prescribed dress of the court of Pius IX. This was for gentlemen the ordinary evening dress, and for ladies a robe of black, with a black veil about the head. Such latitude was allowed, however, that the black travelling-dress of alpaca and the lace veil suddenly detached from the hat, and the hat swung by the strings on the arm, have been admitted into the presence of the Pope at his reception for strangers. The dress might be long or short, scant or wide, made at Pingard's or by one's own fingers, if black-all the rest was unimportant. So the uniform attire did not present great elegance; and, perched on the high seats erected for the occasion, the women looked, many of them, like ravens, on whose prophetic souls it might at any moment be laid to utter " Nevermore."

The so-called disciples were curiously chosen,

occasion referred to, three Italians were chosen; one Swiss, by the Captain of the Swiss Guard; two Oriental and Greek Catholics, representing the United Armenian and Greek Churches. The other six came from France, Austria, Spain, and Portugal, and all assembled at Rome and received special attention some days before the appointed time. When this arrived their heads were shaven and they were clad in long, loose robes of white, with a cross upon the breast, and presented each with a huge nosegay. A high white paper cap covered the head, and they were conducted into the church, and stationed on a high platform erected for the purpose, so that the ceremony might be seen by all the reople. The white cap and the painful solemnity of their entrance suggested an immediate exe-

Then fellowed the usual procession of Church dignitaries, followed by the Pore himself, not borne triumphantly aloft, but walking humbly, while the air was full of music from unseen choirs disposed behind the screens of various chapels. There was chanting of prayers, swinging of censers, and then the twelve were seated, and the venerable old man arose and laid aside his outer mantle, revealing the same attire the disciples wore. As he proceeded to perform the humble office for the embarrassed men, one cardinal knelt down and uncovered a foot of each. Another bore the silver bowl, into which His Holiness dipped the tips of his fingers, sprinkling a little water on the exposed foot. Then he touched it lightly with the golden fringes of the towel, or silken embroidered scarf, wherewith he was girded, bowed his head and kissed the towel, and passed on to repeat the same service for the next. The whole procedure, watched with great and reverent attention by the crowd, was soon over, ending with a burst of triumphant music and the papal benediction. The effect of the latter must have been lost on many who hurried away, fearful they should be late for the next ceremony, which immediately succeeds the Lavanda, but takes place in a remote hall of the Vatican. From the hands of the Pope each receives a purse for his expenses, and the clothes he wears are also the Church's gift. They did not seem to be of a kind which any man would be tempted to take from them, which accounts, perhaps, for the fact that they were

not given a cloak also. As the twilight descends, the candles are lighted before the altar and on the triangle, where are the fifteen huge tapers which ar these; nover did aspiration go up so like a to be extinguished one by one as the service breath of incense as on some of these strains; goes on. This represents, says one author, never were tears set to music and dropped, the successive abandonment of the Saviour one by one, crystallized and pearly upon the by his followers; and is significant, says air. till Allegri wrote this Miserere. The another, of the light on earth during his life music prayed heart-prayers, wept heart- and the darkness that came with his death. tears: was full of longing and pain, and The last light, which is not extinguished but finally of rest. I do not think a soul could be carried out of sight, indicates his descent untouched by it; I do not think any one could into the tomb, and its reappearance shows sit, while the darkness deepened, and liston, forth the hope of his resurrection. After the and go away unstrengthened and unhelped-- | entrance of the Pope and the cardinals follows the chanting of endless nocturns. These penitential psalms are some of them arranged with the Lamentations to very fine music, but many also are monotonous and unimpressive.—National Repository for April.

THE GOSPEL IN EGYPT.

A member of the United Presbyterian Mission at Cairo, Egypt, gives a very interesting account of the conversion of a rigid young Mohammedan, named Ahmed, and the persecutions which he has since suffered at the hands of his family. He is a young man of twenty-one years of age, of cultivated mind and of a highly respectable and influential family. In his boyhood he was in the mission school, and after leaving the Cairo (Moslem) University he taught some time in the mission-school. He was induced to read the Bible; and he became much interested in it and asked frequently for explanations of passages in it. Finally he professed conversion, and, with a full knowledge of what the step involved, he proclaimed himself a Christian and was baptized. His father at once cast him off; but his brothers tried to win him back to Mohammedanism. But in this they failed. Ahmed, having decided to enter the ministry, began the study of theology. After he had been a fugitive from home five weeks, a party of men surrounded him one evening, when he was out alone, and carried him a prisoner to his father's house, where every effort was made. to induce him to recant—even the threatening perhaps the most extraordinarily religious of death. They then forced him to sign his name to a document stating he had renounced Christianity of his own free will and returned to the religion of the Koran. He was compelled to make the same acknowledgment before the police and even at the mission. He was kept a close prisoner for some time; but at last managed to escape and is now concealed at the mission station. The Governand has promised it; but the missionaries expect nothing from it. It is stated that each Catholic country having the privilege of Mohammedans are reading the Scriptures gious feeling, a people whose immost instincts

fessed conversion. He was received into the means of support, he endeavored to gain in a village thirty miles from Satara; but his relatives endeavored to seize upon his possessions. His house was pulled down, and dress, and we hope that he will soon have justice awarded to him:"

THE RELIGIONS OF THE RUS-SIANS AND THE TURKS.

The Rev. Dr. Pope, President of the Eng-

lish Wesleyan Conference, speaking at the

annual missionary meeting at Tiviot Dale

Chapel, Stockport, recently traced the history

of missionary enterprise. He proceeded to

say that the resolution which he moved re-

ferred to the old mission-stations and the

openings which were afforded for missionary

enterprise, and it might be well to remind

them of the different kinds of heathenism

with which they were called upon to deal.

There were two kinds of heathenism. One

would have been represented by Mr. Jenkins

had he been there. That was the heathen-

ism which was to be found in the East, aye,

and in China. There heathenism had been

refining itself, and becoming so philosophical

as to test to the utmost the skill of the most cultivated and cultured missionaries they could train. This was specially the case in India. And this high-class heathenism could point back to thousands of years, to books of great learning and antiquity, to an existence was the opposite heathenism, that which was parison with it in importance; and if it be to be found amongst the savages and lower grades of the human race—the heathenism which had not been cultivated, represented on the platform that night by Mr. Wilson, whose services were not surpassed by any living missionary. There was also a midway kind of heathenism. Yes, there was a kind of heathenism which was neither one nor the other of those to which he had referred, but a combination of both. That was to be found amongst: the Mohammedans, in Turkey, a country which was filling their minds just now. And there was a kind of heathenism which had sprung out of Christianity, which was to be found at St. Petersburg, if anyone would make a critical examination of it. These classes of heatherism were now meeting in one of the most deadly conflicts which had taken place in the history of the world. The Greek Churck, taking it altogether, was the most degraded form of Christianity. In some parts of the Oriental Church there was more down-right miserable superstition to be found than in any part of Romanism. In Mohammedanism there was a certain amount of truth, such, for instance, as the belief regarding the unity of God; and the devotion paid to the name of Jesus, foz in the Mohammedan religion and literature the name of Jesus occupied a high position. But the most melancholy thing to him was that, in Russia and Turkey alike, there should be openings for the Gospel, and that the old Missionary Society, to which they belonged, had never entered these openings. Methodism had no mission amongst the Oriental Churches. It had not a single missionary in all those lands which owed allegiance to St. Petersburg, neither had Methodism a single missionary or agent in all the broad lands owing allegiance to Turkey. There were openings in both, and yet they, as a Christian people, had never, entered them. The President then went on to speak of a visit he had paid to Russis. In St. Petersburg, he said, he saw openings which had not then, and had not even yet, been entered. There was a most religious people, people, on the face of the earth. During his visit he went into the great Stock Exchange, probably the greatest, for its size, in the world, and as he looked round and listened to the buzz of conversation be could tell that almost all the nations of Europe were represented; but the natives, he observed, were distinguished from the rest, for he noticed that as they entered the Russians turned aside, bowment has been appealed to for protection, ed to their patron saint, and paid their devotions before they commenced business. There, then, was a people with the most intense relielecting representatives, usually priests or more now than they have at any previous were bound up with their religion, so much so food from the lefty rack on which they place ism. Do not be startled. The civilization of those preparing for the priesthood. On the time. Some are inquirers and two are ap- that their country was called Holy Russia; it.

plicants for baptism. In connection with this and yet there were the mast widespread sucase, we may mention another in India, as perstition, and the most great errors in regard described by Mr. Bruce, of the American to Christianity. In Russia, 1 hen, there were Board, as an example of what converts from great openings for Evangelica 1 preachers of Mohammedanism have to endure in India. the Gospel of Christ. And bad as it was with In January, 1877, a professional teacher of the Russians, the Turks were not much betthe Koran, who had heard the gospel preach- ter." A misorable religion indeed was theirs, ed in Northern India, began to make inquiries | consistent with the most frightful a normities, about it of Mr. Bruce, and soon after pro- but withal there war a deep seria 3 of the supernatural. There, too, again wen ? open-Church in April. "From that time," writes ingrior the spread of Christianity, and their Mr. Bruce, "he has suffered a great deal American friends had taken advantage of the of persecution. Being cut off from his former | field for missionary effort that was there of the but they themselves had not vet done so. Let a little something by selling fruit in a bazaar. them then, Dr. Pope urged in conclusion, vin-He was there set upon by a Mussulman mob, crease their prayers and liberality, in order and robbed of his fruit and his small pit- that the openings which were offered might tance of money. He was abused and missiles | be filled, and that God's kingdom might exwere thrown at him as he passed through the | tend. But while he asked them in all earstreets. He was the owner of some property nestness to send the Gospel and light of truth among the heathens, he besought themnot to dedicate to them a zeal, a devotion, and an anxiety which they dkl not bestow the timbers carried away and sold. When upon themselves. Their first concern should he went out to his village he was kinself be the conversion of their owns souls; and beaten, and two pieces of his land have been | being saved themselves it was their duty to taken possession of by others. He has ap- do their utmost to bring about the time when nealed to Government for protection and re- Christ should be proclaimed the Saviouroi all. -Recorder.

IS CLAIRVOYANCE A FACT?

The term clairvoyance means literally clear? ight. But everybody with good eyes has clear sight; the alleged vision is, therefore, not. of the ordinary kind. It claims to be an extraor -dinary kind of seeing, a seeing through opaque objects-through the eyelids, through bandages, or through the back of the head, and into objects not penetrable by ordinary vision. The term "clear," as applied to this kind of sight, is intended to denote especial or remarkable clearness or a transcendental vision, which opens to sight things not sensible to the normal eye. In short clairvoyance affirms an extra endowment for making things visible which goes beyond the range of that sense which is our usual source of knowledges...

Now, Mr. Wallacesays that this is an "absolute fact," which has been conclusively proved and known for forty-seven years, or: since the report of 1881 that declared it to be demonstrated. As, therefore, this remarkable endowment of human nature has been established as a fact for nearly half a century, we are fairly entitled to ask, What have beenits results? If it be true, no discovery evermade in science can for a moment bear comtrue, we have a right to demand the legitimate results that must flow from it, as we expect and require the natural results of allother genuine discoveries. Of course the objection may be interposed that we must not. be premature in anticipating the fruits of discovery, because the history of all science. shows that the interval between the dawn of a new principle, and its developments and applications may be very long. This is true: yet, in every case, we demand at once the effects that flow immediately from the qualty of the discovery; in fact, we only know it by these results. It would, of course, have been absurd to expect from the invention of the spy-glass the great results of the modern telescope, which has grown out of it; but its would have been proper to expect from the spy-glass that which was properly claimed for it, and which it at once compelled all men to. yield. All scientific discoveries, in fact, are new procurable effects, and are therefore, their own witnesses. Clairvoyance must give us the new results of a marvellously-sharpened vision; the extra faculty implies extra. disclosures. And again we ask, where are they? With a new capacity for seeing, whate new thing has been seen? The limitations. of vision restrict and measure the usual sphere. of knowledge, and with every increase in the power of optical instruments, as the microscope and telescope, in aiding the eye, knowledge has been extended, novel facts brought to light, and it is these, that attest the instrumental improvements. But with a power of vision so mysteriously sharpened that opaque objects become transparent, with the barriers ictually taken away, what has been revealed? There are thousands of purplexing and unsettled questions, regarding the constitution of material things, which might be cleared up by another increment of visual penetration; but claizvoyance has given no help in conquering these difficulties. If it has been a demonstrated reality these fifty years, it ought long ago to have vindicated its claims by unvailing some of the elecurities of material objects. Yet, claiming to be a superior means of laying open the inner constitution of things, it has not even proved equal to. ordinary sight, and has in fact done nothir ig whatever toward extending the boundaries. of knowledge.-Prof. Youmans, in Popular Seis ence Monthly for April.

Spurgeon says he has often thought, when hearing certain preachers of a bigh order speaking to the young, that they must have understood the Lord to say "Feed my camelopards," instead of "Feed, my lambs," for nothing but giraffes could reach any spiritual

The Family Treasury.

An April Song.

BY EDWIN N. LEWIS.

Sweet April, when you try, with your sunshine and your eky, Your wind breathing low and your birds that sing to

Your misty blue that fills the bollows of the hills. You can make a day of most enchanting weather!

But on this lovely morning you have for your adorning The presence of my only love, my darling, my dear-So you have no need to try, with your sunshine and your

sky, To make this day the day of all the year!

Yet, April, do your best, with a soft wind from the west With sunlight on the springing grass, and tender blue · above-Let your singing birds sing loudly, and your flowers look

So may you serve the lady of my love

O month of changeful mien-your days may be screne Or your sobbing east wind may be bringing rainy weather-

Each is a welcome day, for it takes me nearer May, When my only love and I shall be together! -Beribner for April.

Family Joys.

"Drink waters out of thine own cistern, and -waters out of thine own well."-Prov. v. 15, A painter lays down a dark ground to lean

his picture on, and thereby brings its beauty out. Such is the method adopted in this portion of the Word. The pure delights of the family are about to be represented in the sweetest colors that nature yields,-wedded love mirrored in running waters: surely we have apples of gold in pictures of silver here. And in all the carlier part of the chapter the Spirit has stained the canvas deep with Satan's dark antitheses to the hely appointment of God. An instance of the same high art you may see in the work of another master. Paul sets forth in Eph. v. 2-his favorite theme-the love of Christ in terms of even more than his usual winsomeness; and you may see, in the verse that follows. how dark a ground he filled in behind it. Such fearful contrasts, under the immediate direction of the Spirit, make the beauty of holiness come more visibly out. But it is only at a great distance, and with extremest caution, that we dare to imitate this style in our expositions. The danger would be great, if the attempt were rashly made, of staining the pure by an unskilful handling of the impure. A reverent look towards the depths of Satan, as they are revealed in the Word of God, may alarm the observer, and cause him to keep farther from the pit's mouth; but we fear to touch them in detail, lest our wellmeant effort should be snatched and used as another fiery dart by the wicked one. All round, this region seems infected. We have known some who, in venturing near to rescue others, have fallen themselves, -as miners, descending the pit to bring out a suffocated neighbor, have been known to perish with them. It is meet that even those who, from fear of God and love to men, run to the rescue, should hold in their breath, and pull hastily out of the fire whatever brand they can lay their hands on, and come back with all speed from the opening mouth of those descending "steps that take hold on hell.'s Indeed, this is the substance of all these warnings which occur in the fifth chapter, and are repeated in the seventh. The key- of the secret of his charm, or ondcavoring to all. note of the whole is "Remove far from learn something for one's own improvement, weak, and warns them off from the edge of the whirling stream that sucks the unwary in. It is the same lesson that Jesus himself gave, when he taught that in this matter a look is already sin. In wise tenderness, he would keep the fluttering bird clear beyond the reach of the vile charmer's fascinating eye. "Hear ye Him," young men, as you love your life and value your souls. We protest that we are clear from the blood of those that perish there, although we stand no longer near the deadly spot to warn them

The Lord condescends to bring his own in stitute forward in rivalry with the deceitful pleasures of sin. The pure joys of a happy home are depicted in the fifteenth and subsequent verses. The saying of Cowper, "God made the country, man made the town," although it contains no poetic brilliance, has obtained a wide currency for its pithy expression of a great and obvious truth. We may be permitted to use the poet's mould in giving form to our own conceptions, which we believe to be equally true, and more urgent: "God made the family-man made the casino, the theatre, the dram-shop, the ball-room." The list might be largely extended of Satan-suggested, man-made things which compete with God's institute the family, and drain off its support.

How beautiful and how true the imagery in which our lesson is infolded! Pleasures such as God gives to his creatures and such as his creatures, with advantage to all their interests, can enjoy: pleasures that are consistent with holiness and heaven, are compared to a stream of pure running water. And specifically, the joys of the family are "running waters out of thine own well." This well is not exposed to every passenger. It springs within, and has a fence around it. We should make much of the family and all bars. They are in an excellent state of presthat belongs to it. All its accessories are the ervation. They certainly lie still, and though Father's gift, and he expects us to observe and value them. It is no trifling to apply the microscope to the potals of a flower, in order to magnify and so multiply its beauties. In like manner, it is worthy employment for the greatest to scan the minutest objects that are the genuine parts of the household apparatus, - for, as the Lord's works, they are all very good. But remember, although the stream is very pure-nay, because it is so very pure, a sausil bulk of foreign matter will sensibly tinge it. You may have observed that if a drop of colored matter be poured into pure water, it makes debt. Now it is quite possible that a man its polluting presence very widely felt. Had under excitement will do the thing that he effect of another drop would not have been for it or recede from it afterward; but the ex- he turns in another direction and listens, discernible. Thus the very purity of the citement was the only power that would ever when this stanza greets him, 'Unto him that of the Greek histories his griff much mitting.

fect of any infringement. Perhaps the drop that discolors for days the waters of his own well, may fall in an unguarded moment from the lips of the husband and father himself. A biting word, reflecting on the wife and mother, in the presence of the children, will stream run turbid for many days. But carethe lower side of the case. There must be spontaneous outgoing activity in this matter, like the springing of the flowers and the leaping of a stream from the fountain. The command is peremptory, v. 18, "Rejoice with the wife of thy youth." It is not only feed and clothe her, and refrain from injuring her by word or deed. All this will not discharge a man's duty, nor satisfy a woman's heart. All the allusions to this relation in Scripture imply an ardent, joyful love. To it, though it lie far beneath heaven, vot to it, as the highest earthly thing, is compared the union of Christ and his redeemed Church. Beware where you go for comfort in distress, and sympathy in happiness. The Lord himself is the source of all consolation to a soul as redemption. He has constructed nether springs on earth and supplied them from his broken or a joyful spirit go for either sym- ings. pathy. "Drink waters out of thine own cistern," is the express command. "Rejoice that cistern, and given it to you, and filled it, and when you draw out of it what he has put sham. in, you get from himself and give him the glory. Husband and wife, if they are skilful to take advantage of their privileges, may,

REV. WILLIAM ARNOT.

Clerical Uncharitableness.

joined become a broader river.

by sharing, somewhat diminish their cares.

The young clergyman who enters upon the work of his ministry with the ardor which must always accompany an honest laborer finds himself first shocked at, then hardened to, the fact that the uncharitableness against which he prayed so fervently when a layman is by no means confined to lay folk, but is constantly cropping out in speech and action among clergymon. If it has not occurred before to a brother who reads this, let him at the next convocation or Monday morning meeting of the clergy in his city, or from time to time as he meets individuals, make it a point to speak of a clergyman or clergymen, and let the character, attainments, genius or talents of a brother or brethren mentioned be the topic of conversation, and note down the number of cases where a genuine, hearty, whole-souled commendation is accorded. submit it as a humiliating fact that after six months of just such investigation, out of three hundred and eleven cases, there were seven only who received unqualified and cordial endorsement from their brethren. A famous preacher is spoken of, and instead of taking really pleasurable occasion to remark his excellent points, or trying to trace the methods stress is laid upon the fact that he "sometimes stoops to vulgarism," or a shrewd guess maintain himself-he is only the last sensation." "He is no pastor, I am told;" or "I have heard him, and I confess I could not see anything remarkable about him;" or "It's the manner more than the matter." The whole drift of the talk is belittling, pulling

down, contemptible and mean. Within a week a thoughtful layman said to the writer that it seemed to him that there was always a "but" which invariably accompanied the praise which one clergyyman is plainly felt by the laity, for it detracts from their respect for the clergy when it is seen so distinctly that envy, hatred, malice, and all uncharitableness can be harbored in their breasts where love and charity are supposed to dwell. It is a crying evil, and if the clergy realize it, the expression of their honest ill-opinion would often be judiciously repressed .- Frank L. Norton, in the Churchman.

Acting Under Excitement,

There is great fear, on the part of some miable persons who write for the public, lest in certain excited movements of reform, there should be those who will take steps for which they will be sorry. They argue, from this, that it is not best to have any excitement at all, and especially that nothing should be done under excitement. It so happens, however that the path of progress has always been marked by sudden steps upward and onward. There are steady growth and steady going, it is true, but the tendency to rut-making and routine are so great in human nature that it is often only by wide excitements that a whole community is lifted and forwarded to a new level. Men often get into the condition of pig-iron. They pile up nicely in there is vast capacity in them for machinery, if the writer would come to the church on and cutlery, and agricultural implements,- the following Sabbath he would answer the though they contain measureless possibilities of spindles and spades,-there is nothing under heaven but fire that can develop their capacity and realize their possibilities.

There are communities that would never do anything but rot, except under excitement. A community often gets into a stolid, immobile condition, which nothing but a public excitement can break up. This condition may relate to a single subject, or to many subjects. It may relate to temperance, or to a church the water been discolored from the first, the has always known to be right, and be sorry

him to stop in the wrong one. It is all very well to say that it would be a great deal better for a drunkard, coolly, after quiet deliberation and a rational decision, to resolve to forsake his cups than to take the same step under the stimulus of social excitement and stir the mud at the bottom, and make the the persuasions of companionship and fervid nition of our good works here. I have been oratory, but does he ever do it? Sometimes, ful abstinence from evil is only one, and that | possibly, but not often. Without excitement and a great social movement, very little of temperance reform has ever been effected. Men are like iron: to be moulded they must be heated; and to say that there should be no excitement connected with a great reform, or that a reform is never to be effected through excitement is to ignore the basilar facts of human nature and human history .- Dr. Holland in April Scribner.

Charitable Cant.

"You preach your sermons and you sing your songs and talk your pious talk in the prayer-meetings, but the poor all around you are hungry and cold. Give us a little less theoretical and emotional religion, and a little more of the practical variety." We hear that seeks Him; yet nature is his, as well a good deal of this kind of talk, and a large share of it is simple cant. There is a humanitarian cant that is just as meaningless and own high treasuries; and to those he bids a as nauseating as the cant of the prayer-meet-

Of course the duty of caring for the poor is one of the first of Christian duties. When with the wife of thy youth "-this is not to you find a starving family, you must feed put a creature in the place of God. He will them first and preach to them afterwards. take care of his own honor. He has hewn Of course the religion that is merely theological or sentimental is the worst sort of a

But, in the first place, the work of visiting the sick and feeding the hungry is mostly done by the people who preach and sing in the churches and who talk in the prayerand fully double their joys. They twain mootings. If the folks who stand outside and shall be one flesh, and when the two are snarl at them, did as much for the poor as one, it will be a robuster life, as two streams they do, they would find much less time for snarling.

In the second place, nine-tenths of these poor need moral help more than they need material help. While they are in their present condition of mind aims are more likely to be a curse than a blessing to them. They are poor and degraded only because their inner life was first impoverished; if they could be taught self-denial and self-respect, and the value of character, they would speedily find a way out of their pauperism. Inspire them with a higher motive, teach them to postpone present gratification for future good, lift up before them a hope of better life, and the great majority of them would soon be above the need of charity. In other words, the ideas and sentiments which it is the business of the churches to propagate are what they are starving for. Those of them that come into the churches, not after the loaves and fishes, but after the Bread of Life, do not remain in penury and dependence very long. -Sunday Afternoon,

Anecdote of Dr. Richard Fuller.

When pastor at Jamaica Plain, some years since, Dr. Fuller spent a summer vacation in the neighborhood, and preached for me on several Sabbaths. His preaching drew together large congregations from the different denominations, and was greatly enjoyed by

In the course of one of his sermons he touched upon the tendency among some to exalt unduly denominational peculiarities, and is hazarded that "he won't be able long to said that some people's highest conception of the felicity of heaven seemed to be the anticipation of having their favorite view vindicated, when all truth shall be known. and of being able to say "I told you so" to those with whom they had had doctrinal disputes while on earth. He then drew from imagination a very amusing picture of the way in which extreme sectarians may be supposed to appear upon entering heaven. "Here comes a Baptist," he said, and "catching sight of the 'pure river of water of life. accorded another. And so it is, and its effect he exclaims, 'Just as I expected! This is provided expressly for the purpose of baptizing those persons who were so stubborn and refractory that they would not submit to it while on earth.' And next comes a Methonist, who on hearing the music of the singers and the harpings of the harpers says, 'Yes, I told you so. It is a Methodist camp-meeting, only on a larger scale.' Then comes an Episcopalian, and when something is said about a book he exclaims, 'O, yes, a prayer-book bound in Turkey morocco, with gilt clasps! There's one.' And next an Old School and a New School Presbyterian appear walking side by side and disputing lustily. One says, 'I other, 'it is a sinful propensity. I appeal to Peter if I am not right."

The passage, as may be imagined, produced no little merriment among the congregation, and being deeply anxious for serious impressions I was quite inclined to regret its intro-

The next day Dr. Fuller showed me a letter he had just received in which the writer said substantially, "I am a Unitarian. Heard you preach on Sunday with great pleasure; bu I was surprised that in your enumeration of the sects in heaven, you made no mention of the Unitarians. Did you mean to imply that they will not be found there?" this note Dr. Fuller replied by saying that

Next Sunday, in the midst of a very tender and powerful presentation of the work of Christ as the ground of our salvation he paused, and alluding to the letter and the Sunday.

question.

"I have many honored and beloved friends among the Unitarians. Let me imagine one of them coming with me within the gates of glory. The first sound that strikes his ear is the language of the new song-'Worthy the Lamb that was slain.' A little bewildered. family joys, in themselves, magnify the ef- have started him on the right path, or led loved us, and washed us from our sins in his him.—National Repository, April.

own blood.' And from still another direction he hears, 'Blessing, and honor, glory and power, be unto him that sitteth on the throne, and to the Lamb forever.' Quite surprised, he turns to me and says, 'Why, Brother Fuller, there does not appear to be any recoga very moral and upright and benevolent man, and I expected to find some notice taken of what I have done when I reached heaven. Well, I see I have been mistaken, and, if it is isn't too late, I think I had better take off my crown with the rest, and cast it at Jesus' feet." And then Dr. Fuller went on in such a solemn and oloquent strain upon the utter inadequacy of anything but the blood of Christ to furnish one admittance to heaven. that it seems, if ever humor was turned to good account in setting off by contrast grave and solemn truths, it had been on that day .-Rev. A. J. Gordon in Baptist Weekly.

Spring.

Spring is here, the beautiful Spring! Volumes have been written in her praise, yet all fall short, language is too weak. The beauty of the rainbow, the cloud, the star, and the flower can only be felt. It comes over the soul, it rocks the heart to a milder beating, it is the emotion within that teaches to cling to the belief of the immortality of the soul, that tells of a love whose sunshine will make that soul within strengthen and climb upward to the light; for if from the bosom of the brown frozen earth the air calls up fair and beautiful flowers, cannot the Sun of Righteousness again animate the dust that hath slumbered to make it a fit and imperishable casket for the immortal soul? From their graves of last year come the violets, and from the withered root springs up the lily of the valley; fear not, O mourner, that the friend thy heart still loves is lost to thee forever. In that great Spring morning, when from desolate and forgotten grave-yards is gathered in the harvest sown in time, that little mound shall restore thee thy beloved, clad in a fairer beauty than the new-born lily. Blessed be Spring for the assurance it gives us for eternal life .-- Exchange.

On Reading.

Women sometimes think they will not be interested in the standard English classics, just because they are standard and classic. Not long since, an intelligent lady was telling me how surprised she was to find Bacon's 'Essays "so interesting. She said: "I was lying on the lounge in my husband's lib. rary, one evening, after an unusually wearisome day, and took it up because it was the nearest book, and I really felt as if I could not go across the room for another. I was perfectly absorbed before I knew it, and read for an hour with a sense of freshness and exhilaration which I had not known for a long time. I felt as if somehow I had got back to the beginnings of things. I had always supposed that Lord Bacon, being very learned, was therefore very dull and entirely beyond my comprehension." If you like history,

"The world is all before you where to choose." If you are fond of science, you cannot fail to be interested in the papers and books in this field,—never so numerous and never so well adapted for popular reading as now. If you imagine any of these departments "too literary," and cannot be happy without a novel, there are works of fiction that are as important a part of one's education as—quadratic equations, to say the least: "Romola," 'Ivanhoe." " Hypatia." "David Copperfield." 'Pendennis," "The Scarlet Letter." Just think of all the books so well worth reading, and yet people will continue to draw out of the libraries dreary "society novels," or poor translations of worse French and German love-stories! It is like eating apple-skins and potato-parings when bananas and oranges might be had for the picking | Bishop Potter says: "It is nearly an axiom that people will not be better than the books they read." Consider, therefore, what kind of books you read .- " Mary Blake," in Scribner for April.

Macaulay as a Critic.

Macaulay, both by nature and education, was fitted to be a reviewer. His love of literature was very great, and he loved it for its own sake. He was, from his earliest years, a great reader, and what he read he retained, and was able to quote. His memory, indeed, was truly wonderful. At the age of fifteen he was able to quote hundreds of lines from "Marmion," after the first reading of the poem. In later years he declared that if all the copies of "Paridise Lost" and of "Pilsay it is a propensity to sin,' 'No,' says the grim's Progress" were to be destroyed he could reproduce them from memory. His reading had a wide range, but the books of his early years were the favorite ones of his manhood and age. Like all well educated Englishmen, he left college with a protty thorough knowledge, and through life he kept up this knowledge. He never had a fancy for writing Greek and Latin prose or verse, which he thought was a piece of pedantry. A scholar he used to define as a man who reads Plato with his feet in the fender. Such a scholar was Macaulay, and he mastered a language not for its own sake, but that he might enjoy authors who had written in it. In middle life, when in India, and on the four months' voyage going to that land and returning from it, he read with wonderful zest all that was worth reading in Latin and in Greek, besides a multitude of books in English. Books were his constant companions. He laughed aloud over the wit of Plato, which he though more delicate than that of Voltaire or even Pascal, and wept paused, and alluding to the letter and the over the touching passages in Homer. Many promise which he had given, said, "I will of his letters are enriched with critical recomplete the picture which I introduced last marks upon the books which he had read and enjoyed. In the printed page he found diversion from the cares of business, and a temporary forgetfulness of sorrow. The Greek tragedians were his delight, especially Eschylus, whom he regarded as the greatest of them all. His highest admiration was for Thucydides, whose history he read with mingled admiration and despair. When in later years he read his own "History of England," he felt that it was superior to others

of the Greek historian, his spirit sunk within

Good Mords for the Young. BY COUSIN HERBERT.

The Books of the Bible.

Here is a list of the Books of the Bible in hyme, which may help some Guardian boys and girls to remember their order :--

OLD TESTAMENT. In Genesis the world was made by God's creative hand

In Exodus the Hebrews marched to gain the Promised Land: switicus contains the Law-holy, and just, and good; Numbers records the tribes enrolled—all sons of Abra

ham's blood; Moses in Deuleronomy records God's mighty deeds; Brave Joshua into Canaan's land the host of Israel In Judges their rebellion oft provokes the Lord to

sunite: But Ruth records the faith of one well pleasing in his

in First and Second Samuel, of Jesse's son we read; Ten tribes in First and Second Kings revolted from his

The First and Second Chronicles see Judah captive · made: But Ezraleads a romnant back by princely Cyrus aid The city walls of Zion Nehemiah builds again;

Whilst Esther saves her people from the ; lots of wicked In Job we read how faith will live beneath affliction's

And David's Psalms are precious songs to every child of God. The Proverbs, like a goodly string of choicest pearls appear; Ecclesiastes teaches man how vain are all things here

The Song of Solomon exalts sweet Sharon's lovely rose Whilst Christ the Saviour and the King, the "rapt" Isaiah shows. The warning Jeremiah apostate Israel scorns; His plaintive Lamentations their awful downfal

Ezekiel tells in wondrous words of dazzling mysteries Whilst kings and empires yet to come, Daniel in vision

Of judgment and of mercy, Hoses loves to tell, Joel describes the blessed days when God with man shall

tmong Tekoa's berdsmen Amos received his call. Whilst Obadiah prophesics of Edom's final fall. Jonah enshrines a wondrous type of Christ, our ris

Micah pronounces Julah lost-lost, but again restored Nahum doclares in Nineveh just judgment shall be

view of Chaldea's coming doom Habakkuk's vision Next Zephaniah warns the Jews to turn, repent and Haagai wrote to those who saw the Temple built again

And Zechariah prophesied of Christ's triumphant reign; Malachi was the last who touched the high prophetic chord. its final notes sublimely snow the coming of the Lord.

NEW TESTAMENT Matthew, and Mark, and Luke, and John, the holy Gos

pels wrote, escribing how the Saviour died-His life-and all he taught; lets prove how God the apostles owned with signs in

every place; St. Paul, in Romans, teaches us how man is saved by grace;

The Apostle, in Corinthians, instructs, exhorts, reprove Galatians shows that faith in Christ alone the Father Ephesians and Philippians tell what Christians ought

to be: olossians bids us live to God and for eternity. n Thessalonians we are taught the Lord will con

from heaven; in Timothy and Titus a bishop's rule is given. Philomon marks a Christian's love, which only Christians

Hebrews reveals the Gospel prefigured by the law; James teaches without holiness faith is but vain and St. Peter points the narrow way in which the saints ar

John, in his Three Epistles, on love delights to dwell: St. Jude gives awful warning of judgment, wrath and

The Revelation prophesies of that tremendous day When CHRIST, and CHRIST alone, shall be the trembling

sinner's stay. -From the Christian, London.

Brazil.

Not long ago we took a trip to Norway. Now we will go on a little expedition down to Brazil, in South America, and try and learn something about it.

With two exceptions, the great empire of Brazil borders on all the countries of South America. It is three-fourths the size of Europe, measuring from North to South 2,600 miles and from east to west 2,400. Its population is over 10,000,000.

The centre of the country is a high tableland, ridged with grand mountain ranges and furrowed with great rivers. Of the western half of the empire much is yet unexplored; but the eastern valleys are very fertile and levely. Perpetual summer reigns there, filling them with fragrant flowers and brilliant birds.

In the north is the majestic river the Amazon—the greatest in the world—which near its mouth is 60 miles wide, and is 4,500 low and marshy, are tangled, impenetrable forests, teeming with birds and reptiles.

Among the animals found wild in Brazil dilloes, ant-eaters, wild horses, and wild cattle; among the birds, emus, toucans, jacanas, cranes, and boatbills; among repvarieties of scrpents, scorpions, and mos-

In the Amazon is found the dolphin and the manatee, or fish ox. It is a warm-blooded animal, and reaches 20 feet in length, weighing 70 or 80 cwt.

But it is in the variety and richness of the vegetable world that Brazil has become the benefactress of other nations. She exports her great cane plantations, and from Rio oil. In her forests is found the caoutchouc and dye woods, isinglass, hides, tallow, dried beef, are others of her generous gifts.

very much esteemed.

In the great cities the inhabitants are principally of Portuguese descent, but there again, he will stand, trembling and frightenare creoles, negroes, and Indians. The pre-led, too much terrified to even run away.sent emperor is a very enlightened ruler, and St. Nicholas for April.

a man of great scientific and literary culture. He lately visited Europe, and showed himself pattern of industry, refinement, and learn-

Up till the year 1822, Brazil was a Portuguese colony. She had then become too important to be ruled by so distant and small a country, and resolutely declared her inde-

pendence. The greatest blot on the fair fame of Brazil is elavery. She is the last great country that openly trades in living men and women, and the infamous slavers which our gallant African squadron strive to capture are all destined for Brazilian ports. May she soon learn the noble truth that God has made of one blood all the dwellers on his earth, and made them all to be free!

The Counterfeit Quarter.

Four boys were standing under a tree looking at a bad quarter which the father of one of the boys had taken the day before. 'Father thinks it came from the apple man'; he bought apples yesterday, but he cannot be sure, for he had several others in his pocketbook. It is good for nothing anyway, so he gave it to me to play with."

"You wouldn't catch my father losing money that way. He would shove it off on some one. You could spend that in half-adozen ways if you liked. Give it to me Freddy, and I will go down to Aleck and get a hatful of chesnuts for it. You might as well, it is of no use to you. If Aleck finds it out, I will take it back and say, "Is it bad?" If Aleck finds it out after he gets it, he will pass it on somebody, so there'll not be any harm done any way."

"What of the next one who gets it?" said Freddy.

"Oh he must pass it off as we do," laughed Philip; "come, let us try it any way."

"Not I. Phil." said the other stoutly: "my father says it is stealing to pass counterfeit money when you know it, and a very high crime. I don't mean to begin that business, even in a small way. Come to think of it, guess the best thing I can do with it is to pitch it into the mill-pond. I might lose it, and somebody find and pass it. Get some pebbles, boys, and let's see which can pitch the furthest."

The old counterfeit was buried in the decy mill-pond, where it was never likely to tempt any one to dishonesty, or to make any one suffer loss by its means.—Child's World.

Hunting Wild Horses.

The wild horse can run away from a man; but this protection fails at times. The horse-catchers-or "vaqueros," as they are called-are famous riders, and to sea them capture a wild mustang is better than to go to a circus. The vaquero puts a Spanish saddle on a tame horse, and starts out to see what he can find. In front, on the high pommel of the saddle, he hangs in large coils a leather rope, about a hundred feet long, and called a lasso. It is made of strips of raw hide, braided by hand into a smooth, hard and very pretty rope. One end is secured to the saddle, and the other end has a slip,knot making a sliding nooso.

The vaquero has not long to wait, for there are droves of horses cantering or walking about over the swells and hollows of the prairie, with here and there a smaller group looking on, or watching a battle between two horses who wish to be captains of their bands or companies. Presently, there is a strange sound of tramping hoofs, like the sound of a squadron of cavalry, except that it has a grand, wild rush and swing such as no caval." ry ever had, and a cloud of dark heads rises over a swell of the land. The leader sees the vaquero, and he halts suddenly, and the others pull up in a confused crowd, and toss their heads, and sniff the air, as if they scented danger near. The leader does not like the looks of things, and turns and slowly canters away, followed by all the rest, tramping in confusion through the yellow grass and wild barley. Presently they become frightened, and away they fly in a dusty throng.

The vaquero's horse seems to think his chance has come, and he pricks up his ears, and is eager for the glorious fun of a dash after the mustangs. Away they go pell-mell, in a panic, and the tame horse galleping miles in length. Along its banks, which are swiftly after them. Down they tumblesome knocked over in the confusion, snorting and flinging great flecks of foam from their dilated nostrils, trampling over each other are monkeys, hogs, tapirs, porcupines, arma- in mad haste, each for himself, and the American horse sweeping after them. Now the vaquero stands up in his saddle, and the lasso swings round and round in a circle over tiles and insects, iguanas, turtles, great his head. Swish! It sings through the air with a whirring sound, and opens out in great rings, while the loop spreads wider and wider, and at last drops plump over the head of a mustang. The vaquero's horse pulls up with a sudden halt, and sinks back on his haunches, and braces his fore feet out in front. Ah! How the dust flies! The mustang is fast, held by the slip-knot, and he rears up and plunges in wild and frantic from Bahia abundance of good sugar from terror. The rope strains terribly, but the vaquero watches his chances, and takes in Janeiro coffee and rice. Cotton, maize, bana- the rope every time it slackens. It is of no nas, indigo, cacao, are also grown luxuriantly; use! The poor mustang is hard and fast. and we get from this rich country such spices | Perhaps another rider comes up and flings and medicines as ginger, pepper, vanilla, cin- another lasso over his head. Then they namon, cloves, sarsaparilla, copal, and castor | ride around him, and the mustang is twisted and tangled in the ropes till he can hardly tree, whose juice is our valuable india rubber; move. He falls, and rolls, and kicks furiously, and all in vain. Panting, exhausted and conquered, he at last submits to his fate. As if the great natural wealth of Brazil His free days are over, and he seems to know were incomplete without treasures for the it. A few more struggles, and he recognizes jeweller, we must remember her rivers with that man is his master, and, perhaps, in one gold-sprinkled sands, and the diamond dis- or two days he submits to a bit in his mouth, tricts, which, until the discovery of the South and becomes a tame horse for the rest of his African mines, supplied the world with dia- life. If, by any chance, he escapes before he monds. Brazilian yellow topazes are also is broken in, and runs away to join his wild companions, he seems never to forget that terrible lasso, and if he sees the vacuere Books at the Methodist Book Room.

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Toric :- Sin Disclosed by the Law.

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HOME READINGS.

M.-2 Chron, xxxiv. 14-33. Sin disclosed by the law. T.-Er. xx. 1-21. Receiving the law. IV.—Dout. xxxi. 1-13. Beading the law. T.—Neb. viii. 1-8. Explaining the law. F.-Psa, exix. 1-16. Considering the law. S.—Rom. iii. 1-20. Condemned by the law. 5.-Gal. iii. 1-14. Redeemed from the law.

OUTLINE.

While Josiah was engaged in purging the land from idolatry, preparatory to renovating the temple, a collection was being made for this latter purpose. "This money had been collected, not merely at the temple, but also, and perhaps mainly, by collectors, who had visited all parts, both of Judah and Israel, in order to obtain contributions." As this money was collected, it appears to have been deposited for safety in the treasury of the temple. After the temple had been purified, Josiah gave orders to have it thoroughly repaired; and, while the work of reparation was being prosecuted, the important event recorded in the first verse of this lesson took place -" Hilkiah, the highpriest, found a book of the law of the Lord given unto Moses." This book is supposed to have been the temple copy, which was deposited beside the ark in the holy of holies, and was probably in Moses' hand-writing. It had doubtless, too, during the reign of Manasseh or Amon, been concealed by some faithful prophet or priest.

NOTES.

(14.) Brought out the money: That gathered by the Levites. The priest : He was highpriost (2 Kiugs xxii. 4). He appears to have had charge of the money. A book of the law: A copy of the whole: not merely one book of the five. Law: Instruction. The whole law is comprised in two sentences: Matt. xxii. 87-40; Deut. vi. 5; Lev. xix. 18; the rest is development and application. Given by Moses: Literally, by the hand of Moses. (15.) Hilkiah answered: Shaphan had been sent for the money (2 Kings xxii, 4). Scribe: Not socretary or writer only, but man of the books, reckoner, historian. The book of the law: As well, A book, or copy, of the law-Dressed skins were used for making books in those days; and the skins when written upon were formed into rolls. (16.) Brought the king word back again: Reported on the matters he had sent them about (2 Chron. xxxiv. 8; 2 Kings xxii. 3). Committed to thy sereants: Literally, given into the hands of thy servants. (17.) Gathered together: i.e., to weigh or count it. Literally, poured out, as the same verb is rendered in v. 21. Found: By reckoning. Compare "that he may sum" (2 Kings xxii. 4). Delivered it into the hand, etc.: No reckoning was make with the overseers, etc., for they "dealt faithfully" (2 Kings xxii. 7). (18.) Hath given me a book: He does not tell the king what book. Read it : Read in it. It is probable, from his grief, that Josiah did not possess a copy of this book. (19.) Rent his clothes: A sign of grief still (rarely) used in the East. (21.) Inquire: Seck. Josiah's agitated feelings prompted him to have the meaning of the law expounded at one. For them: In their behalf. Them that are left: Or, that which is left; or, the remnant. Concerning the words of the book: Or, with regard to the matters of the book. Great is the wrath: That foretold in Lev. xxvi. and Deut. xxviii. Upon us, because our fathers, etc.: Natural inheritance, as well as special penalty. After: According to. (22.) Wardrobe: Literally, garments. In the college: So some Jewish interpreters; but the meaning probably is " in the second " locatrict or portion of Jerusalem. "Her reply the high-priest and officers whom Josiah sel to consult her confirmed his worst fears for the fate of the city and kingdom; but she adden a message of comfort to the king. He should be gathered to his fathers in peace, and not be the evil that was coming on Jerusalem."

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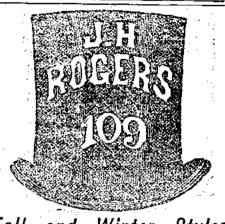
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Christian Guardiau AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, APRIL 8, 1878.

THE OUTLOOK,

The Pope held a Consistory at the Vatican last Thursday, when he delivered an Allocution, which is said to have given general setisfaction to the Italians. The tone of the address is conciliatory throughout; the allusion to the Church's ceptivity is very mild, and His Holiness expresses no intention to attempt the recovery of his temporalities. The main stress of the Allocration is last on the relations which it is inter ded should exist between the Pope and the Sacred College. The Pope wishes the Cardir als to be his coursellors and supporters, and refers to the Council of Trent to show that the administration of the Universal Churc's should rest upon the of those-leeply interested and competent to Council of Cardinals. This reference to the judge, would promote the prosperity of the Council of Trent is taken as an intention on the part of the Pope to ignore the dogmat of Infallibility. En [t'ne Allocation no allusion whatever occurs to this degma, nor to that of the Immaculate. Conception.

The unusually mild weather this winter, while favoring those who can all afford to buy fuel and clot hing during the cold season, has been unfavo cable to many lines of business throughout the country, and especially to the lumber t rade. Owing to the sudden disappearance of what little snow there was in the lumbers ag regions, it is said, avvery large quantity of timber cut during the past few mouths or must possibly reach the market this seasor i. The lumbermen are considerably behind with their drawing, and nearly all the hands and hauling feams have been discharged ar d sent to their homes. Another evil arising from the scanty amount of snow during the winter is also anticipated. The water in the streams, it is feared, will be unusually low this spring, unless we have frequent and copious rainfalls; and this will render it impossible to float to the market the timber and logs that have been hauled to their banks. A contemporary observes that the impossi'pility of getting much of this winter-cut timizer to market, however, may not prove altogether an unmixed evil, as "any ·cause that will help clear out the large stocks of sawn lumber held all through the Ottawa country, and of square timber at Quebec, must necessarily benefit many, and tend to the ultimate advantage of the trade in gen-

The situation in Europe has been warlike for several days, and there has been every probability of an open rupture between Engand and Russia. For some time it was considered a settled question that the proposed points were apparent; but, as far as we can to the Nineteenth Century for March, makes Congress would not meet, owing to Russia's judge, for the last two years the connexional the following reflections on the course of the crefusal to accede to England's demands. The .English Government has issued an order to reall out the reserve forces for immediate active service, and the Queen's message to that effect was submitted to the Parliament on Monday. Discussion of the message has been postponed until next week. In consequence of this action on the part of the Government, Lord Derby has resigned the position of Secretary of Foreign Affairs. Lord Derby has not yet given all the causes that led to his retirement, but has stated that, while he cudorsed the policy of the Government as to the conditions on which Europe could enter the Congress, he could not support the measures on which the Cabinet had resolved. The Marquis of Salisbury has been appointed to the Foreign Office, and it is stated that Mr. Garthorne Hardy will take the India Office and will be raised to the Peerage with the title of Lord Staplehurst. The prospect this week is brighter again; Europe generally, it is stated, favors England in the present state of affairs. A better feeling also prevails at St. Petersburg, and it is probable that another attempt will be made to come to terms with England.

In the discussion on the New Temperance Bill in the Senate last week, the Hon. Mr. Kaulbach said he was opposed to the Bill, as it would destroy all opportunities for promoting temperance by moral sussion and by lilar liberty to secure, without reference to the influence of Christianity. He condemned the principle of a prohibitory law, contending that the Maine Law had been a failure. Now, it is a very great mistake to suppose that those temperance men who desire a law that will aid in suppressing the temptations of the liquor traffic, and the evil results which flow from that traffic, have any thought of renouncing the use of argument, appeal, and noss, may be crowded out of the best the religious motives which quicken the conscience and influence the will. This is tainly needs to be guarded against; but one not so. The case is really this. While temperance men have been faithfully laboring to promote total abstinence, rescuing the drunkard from his habits, and warning the young against the temptations to intemperance, they have been thwarted and defeated in the Fransfer Committee, to whom this matter of her power which may be seen in the histheir benevolent work, by a class of men who is entrusted by the Discipline, may be tory of our times. Here and there a Jesuit were legally authorized to pursue a business that directly counteracted their efforts. The and pronounce for or against according nominal Protestant; but where are the mislegalized traffic poured streams of oil on the to the facts of the case. It would scarceflattles they were trying to extinguish. They ly be of any use to lay down a set of thought it on this account reasonable to rules to be observed in the case of transfers; ask that the law should not be against them, | fer the members of the Transfer Committee, | in some disguised form in which it does not but on their side. We cannot make men if they do their work properly, will take all dare to avow its mission. On the contrary, moral by law, but we can embody the moral these matters into careful consideration. If sentiment of the people in laws that will re- an exchange between two Conferences is press and discourage crime and wrong-doing. deemed necessary, and no such exchange can not preaching the gospel, with the avowed for the farm. secure the rewards of obedience; but Christ Penny, B.D., a young and promising minis-Those who say that all prohibitory laws be arranged, or if there is no good reason why design of leading the votaries of Rome to re- The external appearance is like one of our has obeyed the law in their stead, and his ter of the Nova Scotia Conference.

All letters containing payment for the Christian have been a failure are generally partial and a proposed transfer should be made, it is not Guardian, S. S. Advocate, S. S. Banner, or interested witnesses. Intelligent and impartial witnesses have given contrary testimony. In Maine, where the prohibitory law has been in force for over twenty-five years, the people have no thought of repealing it.

A WORD ABOUT TRANSFERS.

We have on several occasions so fully expressed our views on the question of transfers, that it is scarcely secessary to discuss the subject at length at the present time. At the approaching Gereral Conference it will be necessary to put the rule respecting transfers in a better share, but not to change the principle on which the rule is based. As the rule now stands, one part of it is incongruous with another. It is guaranteed that each minister to be transforred shall have the right to appear before the Committee and state his case; but therees no prevision by which this is to be carried out, and, in most esses, this would be imprecticable. No doubt the incongruity aroso from the same cause that makes many Acts of Parliament appear so hard to explain, viz, escause attendments have been added, not quite in harmony with the original design.

We have always held that reasonable facility should be given for such transfers, from one Conference to another, as may be deemed expedient for the interests of the work. No principle, tr rule should be adopted that would prevent any circuit from securing the *Ervices of any minister who, in the judgment work of God on that circuit. Neither should there to any rule or principle, that would shut out any minister from the chance of being appointed to any pasteral charge, for which he may he a suitable paster.

Is every discussion of this subject, it should be kept in remembrance, that the members of the Wesleyan Methodist Conference agreed to the division of the whole territory into a number of annual conferences, on the distinct condition that there should be all reasonable facility of transfer from one Conference to another; and that no man should be bound to remain for life in the Conference in which he happened to be at the time of the union. It is quite certain that if this point had not been conceded, a union that implied the practical separation and independence of each Conference would not have been approved. No member of the Wesleyan Conference felt that he was renouncing his interest in the general connexional inheritance, by favoring the principle of number of Annual Conferences, with one representative General Conference. And any interpretation or modification of the law of men from being moved from one Conference brethren, unfair and inconsistent with the conditions on which they agreed to the change. Facility for transfers between Conferences

carried out at the union were an important strain upon our connexionalism. Our connexional unity is an essential element of our gnarded and strengthened. We always had some apprehension that the division into Annual Conferences might weaken the conunion, occasional tokens of a disposition to cured by the present course of events. Mr. look at Church subjects from local stand- Gladstone in an article which he contributed symptoms of a contrary kind were, doubtless. a consequence of the effort to adjust ourselves to new conditions of Church action. The re- any one else :- "I am selfish enough to hope, lation of a reasonable facility for effecting in the interest of my country, that in the aptransfers to our connexional unity must be apparent to all. Our connexionalism in the past has been quite as much the product of our itinerant ministry, as of our form of organization. The fact that the ministers of our Church belonged to the whole Church, and were not confined to any locality, led them to to move hundreds of miles at the next Conference were preserved from any local narrowness. They felt that they belonged to the whole | twenty millions of Mohammedans. It is not Church and that the whole Church belonged to them. But if we should be so unwise as to build make any exchange of ministers so difficult years would pass, signs of serious sectional feeling will appear, which would probably be the precursor of local jealousy that would cation supply the place of general respect. enfeeble and embarrass our connexional enterprises. Basides, congregations of other decominations can call any minister that they deem well qualified for a particular position, from any part of the country; our churches would be placed at a disadvantage, as compared with others if they were denied a simlocal bounds, the best possible supply they no place in the procession was occupied by

could find. Nearly the only objection we have heard against making transfers easy is that it would allow popular and sensational preachers to go from Conference to Conference, taking the choice appointments, while men of less shows gifts, but with equal capacity of real usefulchurches. This is a possible evil that cerwould justify the shutting of the gates of a the agency of Protestant missionaries. Even would in our judgment be the greater evil of nify the growth and progress of the Church the two. But it should not be forgotten that of Rome; and do not closely mark the decline expected to judge every case on its merit,

suppose that they would transfer in such cases. In the M. E. Church in the United States, the bishop has complete authority to transfer a minister to any place he may deem proper. We prefer our own system of committing this trust to a competent and impartial committee. A Transfer Committee, composed of the Presidents of Annual Conferences who have been chosen by a ballot vote, and one member of each Conference, chosen specially for that position by the vote of his Conference, ought certainly to be worthy of full confidence, as a court that could be trusted to deal fairly and wisely with all cases of popery, where bitter persecution was dealt that may be submitted for their consideration and decision.

MR. GLADSTONE'S RETIRE-MENT.

The refrical of Mr. Gladstone to accept a re-nomination for Greenwich, or Leeds, was generally ascribed to his not desiring to bear the responsibility of the duties expected from the representative of a large constituency. But this has been followed by the surprising and unwelcerse announcement that he has made up his wind to retire from Parliament per manently, and cannot therefore accept as nomination for any constituency. Since his resignation of the leadership of the Liberal partylin the House of Commons, he has:pursudden thoroughly independent course, acting on kin convictions of what was right, rather than in reference to party interests. This has tended to disorganize the Liberal party: for Mr. Gladstone could not possibly be any thing less than a leader as long as he was in Parliament. It may be that some dissatisfaction among his political friends, at this peculiar relation to them, has contributed to hasten his retirement, though at the age of seventy there is nothing surprising in this. At any rate, in a reply to an enquiry from his supporters in Greenwich, he has distinctly stated his intention. He is one of the few men to whom it is given to stamp their personal influence on the legislation and history of their country. He his also one of those whose character and work will loom up in grander proportions, when the party strifes and petty misrepresentations of the time are forgotten. It is the highest praise that even his opponents would not dare to ascribe to him the small tactics and personal motives, which are common enough among ordinary politicians. Even his course respecting the Turkish question, though in opposition to the Government, was evidently not pursued for the sake of a party triumph. And though it has subjected him to the most transfers, which would practically preclude bitter and abusive misrepresentations, in the calm light of impartial history, when to another, would be deemed, by many of our the passions and prejudices and special theories of the moment are forgotten, the course he advised for England will be seen to have been humane, just and is an important bond of unity. The changes | truly wise, in harmony with Christian statesmanship and the real interest of England. We believe that the course Mr. Gladstone counselled would have prevented the recent Methodist efficiency, and should be carefully bloody war, and the alienation of Russia which threatens another war, and secured *English interests" and the deliverance of the Christian subjects of the Porte, in a far or the interest of this church militant! nexional feeling. Immediately after the higher degree than they are likely to be sefeeling has been steadily growing. Any British Ministry in the Eastern troubles, by which they have alienated some European nations without doing any good to England or proaching Conference or Congress we may have, and may use, an opportunity to acquire the goodwill of somebody. By somebody I mean some nation, and not merely some Government. We have, I fear, for the moment, profoundly alienated, if not exasperated, eighty millions of Russians. We cherish and promote a feeling of interest in | have repelled, and, I fear, estranged twenty every part of the work. Men who were liable millions of Christians in the Turkish Empire. We seemed to have passed rapidly, and not without cause, into a like ill odor with its in France, Italy or Germany that we have made any conquests of affection, to make up high walls around our Conferences, and for such great defaults. Nor is it in Austria. where every Slav is with the first twenty as to be virtually impracticable, before many millions, and every Magyar with the second. Where is all this to stop? Neither in personal nor in national life will self-glorifior feed the hunger of the heart. Rich and strong we are; but no people is rich enough to disregard the priceless value of human sympathies."

PROTESTANTISM IN ITALY.

It is a significant fact that at the funeral of Victor Emmanuel, the late King of Italy, the representatives of the Church of Rome, though the Protestants loyally followed the remains of their King to the grave. It is somewhat curious that although there is wonderful boasting when some weak-minded Protestant throws himself into the arms of the Romish Church, henceforth to accept her dictation with unquestioning submission, they either wholly ignore, or disingenuously disparage the numerous conversions in every never likely to prevail to an extent that Roman Catholic country in the world through Conference in order to prevent it. The latter | Protestants, in some instances, unduly magmay gain an influence over some ill-instructed sions of Rome designed to convert Protestants to the Romish faith? Such an agency can hardly be said to exist. If it does exist, it is we may ask, where is there a Roman Catholic country where Protestant missionaries are

of the gospel? In Spain and Italy in Europe, as well as in Mexico and Brazil in America. Protestant missionaries are successfully preaching the salvation of the gospel to Roman Catholics who have been brought up in ignorance of the scriptural way of salvation. In all these countries many are being led to forsake the broken reeds of that human system, and to trust directly in the living Saviour, without priestly intervention.

But the change that has taken place in

Italy is especially significant and encourag-

ing. A few years ago, it was the stronghold out to any one who had the hardihood to preach the truth of the gospel; now the Word of God has free course, and is being glorized in the conversion of many souls. Men of learning and high standing, as well as converts from the common people, have embraced the truth as taught by Protestants. Several of those who are now preaching the gospel in conrection with the Protestant Churches were once Roman Catholic priests. The light of arglorious morning is breaking over that becatiful country, so long overshadowed by ignorance, credulity and skepticism. Dr. Prime, in his letters from Italy to the New York Observer, gives a very interesting account of the progress of the gospel in connection with the labors of the different Churches. His account of the Wesleyan mission at Rome is full of interest and encouragement. The following will be read with grateful pleasure by most readers of the GUARDEAN: - The Wesleyan Methodists of England support a mission in Italy, under the care of the Rev. Mr. Pigott. They have a vigorous church in Rome, and some thirty stations elsewhere, with a membership of 1.800. Mr. P. is a man of strong points of character, and is pushing on his work with zealand success. This mission has been advancing in Italy some sixteen years, and has taken root. It has an excellent mission house and chapel in Rome, in which I attended several intensely interesting meetings. A military church in Rome, under this mission, is one of the most remarkable movements of the age! It is composed exclusively of soldiers in the regular army of Italy! A service is held at an hour of the day when they can have permission to attend worship, and then the gospel is preached to them, and a regular church has been organized into which converts are received. They are liable to be ordered away at a moment's notice, and they are pledged to join an Evangelical Church, if one exists, at the place to which they are removed. I received a beautiful, written invitation (in Italian) from the minister, to attend the communion service, the evening before Christmas, when seventy soldiers of the Roman army, in their military dress, made their first profession of faith in Christ, and were received into the Church. The audience were soldiers only. They sang gloriously, and listened attentively to the addresses. These soldiers of the cross go out into all parts of Italy, everywhere carrying the news of a way of salvation of which no Roman Catholic soldier ever heard before! It is impossible to over-value the importance

CONDITION OF MEXICO.

Ever since the Revolution of 1857, Mexico has been, with brief interval, almost constantly the scene of civil wars. Although these have necessarily brought many disasters upon the people, still, during all that time, there has been a gradual tendency towards civil and religious liberty. Diaz, who is now President of the Republic, is a liberalist, and his government is, perhaps, the most liberal the country has ever had; but matters in Mexico are by no means settled yet, and another revolution is expected before long. Bishop Merrill, of the American Methodist Episcopal Church, who has just returned from a visit to Mexico, has written a long and interesting account concerning the present condition of the country, its inhabitants and religion, to the Chicago Christian Advocate, from which we glean a few important facts.

which came under his observation. In Mexico, Bishop Merrill says, you realize at once that you are in an old country. Everything looks worn and weary; nothing appears new or hopeful. Everywhere is visible the impress of Romanism, which for three hundred years has had pretty much its own way there. The country is full of churches, many of them grand and costly, and the amount of church property is immense. Agriculture is carried on extensively, but there are no small farmers; a man who owns a farm owns thousands of acres. The land, too is tilled in the most primitive style; ploughing and reaping and threshing are done there now as they were in the East in Old Testament times. Efforts have been made to introduce better methods and better implements, but to no purpose. The number of land owners in proportion to the population, being very small, and a large number of laborers being required on every farm, the land tilled in this way does little more than support the population; and for some years the products they who lave tasted that the Lord is graof the mines have been the main materials

The inhabitants of Mexico are described by Bishop Merrill as ignorant, idle, and grossly superstitions. The great obstacle in the way he says, is not so much the prestige and power The words, "Christ died in our room and of Romanism as it now stands, as the moral stead " are not in the New Testament; and, and social condition of the people. The idea of home-life, as we understand it, is almost unknown in Mexican society. " If there is any exception to this, it is in the towns and cities. In the country places, he says, you will substitution of Christ in the place of the fortable farm house or home. The wealthy obedience are imputed to them as their own. land-owner lives in the haceinda, an enclosure | They cannot suffer the penalty which is due of one or two acres by a high solid stone or to their sins, because Christ suffered it for adobe wall, within which are appartments them. They cannot obey the law so as to

are housed in this way. Outside of these walls, and mostly in the neighborhood, are numerous huts, where the working people land-owners is peculiar. There is no slavery ways in debt. There is very little intelligence among this latter class, and the great

mass of them are in abject poverty. In studying these Mexican people, and making inquiries concerning their religious ligation, or that they had any conception wretched condition of the people, he says, the Church of Rome is altogether responsible. True, the civil government is endeavoring to establish schools and to promote education, and appears determined to enforce the doctrine of liberty of conscience, which has been allowed for some years; but the only real hope of the country, bishop Merrill says, is in the Protestant missions, some of which are accomplishing an encouraging work. Protestantism has made considerable progress. Methodism, however, is the strongest Protestant mission in the country. It has a score of congregations, and is preaching the gospel regularly to upwards of two thousand people. Several hundred children are also under trainrange of the congregations. The Presbyterians and Congregationalists are also doing a good work in this country.

THE BREAD OF LIFE.

It is a profound practical truth, which is frequently wholly forgotten by the children of men, that " Man shall not live by bread of the mouth of God." The worldly wisdom and materialistic philosophy of the day have no place in their systems, for a just recognition of the spiritual side of human nature. He is in their vocabulary a mere animal in which, through molecular motion, the material atoms have arranged themselves, so as to produce a little finer result than in other classes of animals. This philosophy is congenial to the common mass of men, who ask as the chief question of their lives, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed"? It is easy to see, that people who have never apapprehended the spiritual dignity of their without God in the world," are likely to be I have lived, that I am dead." ready to accept as true those materialistic views of being, which fit into their present olution furnishes the unlearned sinner with a reason for continuing his course of wrongdoing, of which he had previously no knowledge. He is agreeaby surprised to learn that, in things for doing which he had felt a guilty sense of condemnation, he was really living in harmony with the high-sounding philosophy of modern science.

This leaving out of sight the spiritual element in humanity is, like the leaving ont of some essential figures or conditions in a mathematical problem, sure to cause the answer to be incorrect. Man has a spiritual moral nature and power of free choice. whether it may suit the system of modern philosophy to recognize the fact or not. This spiritual and religious side of his nature is that which raises him highest in the scale of being, and links him in closest union with the great Spirit who made all things. It is, at least, as worthy of study as the highest types of the material. The capacities of man's moral nature, the laws that govern the operations of mind and the developement of character, the lessons taught by the past religious history of the world, and the attested facts of human experience, are all deeply important subjects of study; and the conclusions that may be drawn from the examination of such subjects are as truly science as the "testimony of the rocks," or the evidence of plants or animals. There is a soul-hunger in human hearts which only the Bread of Life cosatisfy; a daily exercise of spiritual energy that requires daily sustenance; a meed of Divine light, strength and consection, that only our Father in heaver can supply. Many, while daily striving to obtain food convenient and necessary or the body, starve the soul; and thus bring upon themselves moral feebleness and death. While the children of this word are vainly trying to satisfy this soul hunger with husks of sinful pleasure. cious exclaim, like the disciples, "Lord evermore give us this bread."

With respect to the note of "Enquirer," in nother column, we think the words may be of evangelizing the masses in that country, used in a justifiable, or an injustifiable sense. if understood in a strictly literal sense. would doubtless logically involve a Calvinist. ic or Plymouth conclusion. The leading idea in the Calvinistic soteriology is the literal travel for hundreds and hundreds of miles elect, to obey the law and suffer its penalty without seeing anything that looks like a com- for them, in such a way that his suffering and

nounce their superstitious reverence for penit entiaries, and the internal appearance perfect righteousness is placed to their credit. complimentary to the Transfer Committee to | priestly authority and accept the simplicity | VP_ries according to the character of the in- It must, however, be admitted that there are mates. Comparatively few persons, however, texts which represent Christ as suffering "for us," "the just for the unjust," which mean about the same as the phrase objected to. All these texts must be interpreted in live, generally in a state of degradation and | harmony with other passages of Scripture. squalor. The relation of this class to the Any sound theory of the Atonement must find a place for all the Scripture declarations. in Mexico, the men and women are not respecting the death of Christ, and not rest bought and sold, but these working people on any one text. Christ died for us that we are little better than serfs. The wages are may not die; but not in the sense that it low, and the laborer, being altogether de- | would be unjust to punish those for whom he pendent upon the landlord, is almost al- | died, because they had already suffered the penalty in Christ.

> A lecture has been delivered at the Royal Institute by Professor Goldwin Smith, to a crowded audience, on the influence of geo feelings, Bishop Merrill says that he could graphical circumstances on political characnot discover that they ever associated with ter. The Duke of Northumberland occupied their notions of piety anything of moral ob- the chair. The learned Professor, in his opening remarks, explained that he did not whatever of the relation of morality to a life | use the word "political" in any party sense, of faith. They do not seem to think that but simply in his desire to demonstrate how immoral practices have any thing to do with | far he could cast the horoscope of an infant Christian character. The moral sensibility nation as it lay in the arms of nature. Havis not cultivated, gambling is a common vice, | ing referred to Rome, Greece and Carthage, and intemperance is a crying evil. For this he proceeded to trace in detail the national characteristics of the English, Scottish, and Irish inhabitants of these islands as arising out of the geographical position appertaining to each respectively. In conclusion, he said that he had arrived at the conviction that the religious element in national character was not in any case strongly traceable to physical causes. National character changed with the change of circumstances and with the progress of the intellect. The English character had undergone great changes in the past, and was still undergoing change. Man. as he advanced, acquired an increasing power of shaping his own destiny. Call it "free will," or by any other phrase, it yet seemnd that self-determination and its correlative ing in day and Sunday-schools, and religious responsibility were fundamental facts, altracts and books are circulated far beyond the though facts of consciousness, not of sense; and if a philosophy came in collision with a fundamental fact all he could say was, so much the worse for the philosophy.

> We learn from the Nashville Christian Advocate that our venerable friend the Rev. Dr. Sargent of the M. E. Church is still able to render active service. Many of our readersalone, but by every word that proceedeth out cherish kindly memories of his visits to Canada. In a note to Dr. Summers, editor of the Advocate he says :-- "Conference is over once more. Bishop McTyeire won all hearts, and exceeded himself. I was able to attend nearly every session. On the second Wednesday we buried our apostolic John Baer. Littleton Morgan made the Address, and, at the request of the family, Dr. McFerrin and my self represented the Church, South, in briefer talks. About one hundred ministers followed him to Green Mount, and laid him beside the wife of his youth (and one child), who preceded him about eighteen months. The fathers are nearly all gone, and the generation to which I belonged have run away and nature, and who are practical Atheists, being left me. And soon of me it must be said, that

> The Rev. Joseph Cook was in Montreal last course of life, and require no renunciation of | week, and lectured on "New-England Scepcherished forms of selfishness. In fact, in ticism," in the St. James Street Methodist such cases, the philosophy of anti-theistic Church Thursday evening. On Friday afternoon he gave one of his popular "Question box "lectures before a large audience in Dorchester Street Methodist Church. Rev. Dr. Douglas occupied the chair. Many of the city ministers were present, and about a hundred students representing the three theological colleges of Montreal. In the evening Mr. Cook delivered his celebrated lecture entitled "Ultimate America," to "a very large and notably intellectual audience" in the St. James Street Methodist Church. Rev. Dr. Douglas again occupied the chair.

> > The annual Convocation of the University of McGill College, for the conferring of degrees, was held in the William Molson Hall. Montreal, last Saturday afternoon. Chancellor Day presided. There were twentyseven graduates in Medicine and twenty-nine in Law. The total number of students registered in both Faculties during the past session was 161, of whom 90 were from Or tario, 3 from New Brunswick, 47 from Quebec, 4 from Prince Edward Islam, 4 from Nova Scotia, one from the Ward Indies, and 12 from the United States

Rev. Clark Brusen, to whom we referred! last week, he been secured by the Toronto-Young Me's Christian Association to deliver a corese of lectures on "Christianity and nee Thought." The first of the series, " Is Man a Religious Being?" was given in Shaftesbury Hall last Wednesday night. Professor Braden has evidently made himself familiar with the various forms of modern scepticism, and his replies to infidel objections are trenchant and conclusive.

We always publish obituary notices as promptly as our space will allow, but, for many weeks, we have been unable to find room for all that have been sent; and we still have a number on hand. Some of our brethren have been inquiring why their articles have not appeared, and we now offer this explanation, so that they may understand the delay. All that come, if suitable, will appear n due time; but, of course, those that come first must be published first.

We have just received a handsome engravng of the Ontario Ladies' College, showing the recent additions, which are approaching completion, and giving a good idea of the imposing and commodious buildings. This institution is situated in a healthy locality, and 'everything is being done to render its appoint. ments as complete and its means of natrue tion, as effective as possible.

The Wesleyan of last week announces the death, at Liverpool, N. S., of Rev. W. F.

NOTES AND GLEANINGS.

Asia Minor.

A correspondent writes to the London Telegraph advocating a British protectorate for Asia Miner. He thinks the advantages England would derive in return for undertaking so arduous a task would be the maintenance of her present moral ascendency in India and preservation of the means of rapid communication with the East, both of which will be lost if Russia annexes any part of Turkey in Asia without corresponding advantages being obtained by this country. This proposal would accommodate Russia and England, and at the same time confer on the diverse peoples of Asiatic Turkey a strong and popular government. It would be an object to develop the resources and enlarge the trade of the country committed to our protectorate; and capital under a settled government would come to be freely invested there.

Absorption.

The Rev. F. O. Morris, of Nunburnholme Rectory, Hayton, author of a tract "None but Christ," writes to the Record expressing the gratification with which he reads, from time to time, accounts of the ordination by the bishops of Wesleyan and other Dissenting ministers, his special source of satisfaction being derived from the thought that "each one of them is a gain to us, and a loss to the others at one and the same time, thus cutting both ways." He says: "It seems to me certain if there was some office or institution in London as a headquarters, where such applications could be received-say, for instance, those of the Additional Curates' Society and the Pastoral-Aid Society, with whose existing agency and work it-would well fit in-of course, in all privacy and confidence, they would come in in hundreds and thousands. It would deal a blow at Dissent which would make it real from one end of the kingdom to the other; and the more so that they themselves are just at present complaining of a paucity of candidates for preachers."

Ecclesiastical Brokerage.

Upon the motion of the Archbishop of York, the House of Lords has agreed to the appointment of a royal commission to inquire into the law and practice of the sale, exchange, and regulation of ecclesiastical benefices, with system. The evils complained of have long existed, and are now, says the Times, as frequent and as great as ever. - "Livings are plying not seldom an evasion, if not a positive breach, of the existing law. Appointments are made from time to time with no great reference to the fitness of the holder and with results that are, at least, unfortunate." The puzzling question is: How shall the remedy be applied? "Anything that has a modey value admits, of course, of being made the subject of a great part of the value is derived from this fact.

Joseph Cook and his Critics.

The Boston correspondent of the N. Y. Observer says :- It has from the first been apparent that Mr. Cook would not escape criticism. ' Fis faults are of a character to invite sharp speech, and the restiveness he betrays when it is uttered, gives a pleasure to a certaix kind of fault-finders. On the whole, however, Mr. Cook may well congratulate himself that so little has thus far appeared to diminish his justly earned fame. The worst charge relates to his use of facts; but those who carefully follow him are satisfied that he does not designedly pervert them. The paucity of the results which they who make the charge finally reach, and their own exposure to the same charge, leave his friends but slight occasion to apologize for him. Meantime, he continues to draw large audiences every Monday morning, and his popularity after his one hundred and fifth lecture is as great asever. His staunch orthodoxy and ability to leal with its enemies deserve a recognition not marred by needless admissions or silent shrugs. If they who believe in neither angel nor spirit choose to draw their bows upon him, very well; that gives no ground for those who believe in both to aim a! him arrows whose only effect is to

Ultramontane Intrigues Against the Pope.

The Pope's Swiss Guards, to whom Leo XIII. denied the extra pay usually claimed by them at a new Pontiff's election, struck work and mutinied on the 8th ult. Their commander arrested five of the ringleaders. The Swiss broke into the prison, liberated the prisoners, broke their muskets and halberts, and were riotous till the majordomo satisfied the rioters' demand by paying them, apparently without the Pope's knowledge or consent. The Ross correspondent of the Times, March 9, writes - "The disturbances among the Vatican Swiss nuard continue. Forty of them have been displesed. The some fanatics in and out of the Vetican, ploform." Under date of March 10, he says :--"The Pope centinues to discountenance all addresses from Ultramontane pilgrims, whose indiscreet zeal he strongly disapproves and condemns. He is preparing his Encyclic without consulting any secretary or assistant." The Rome correspondent of the Pall Mall Gazette, March 11, says :- "The revolt of the Swiss Guards at the Vatican was the result of an Ultramontane conspiracy to compel the Pope's departure. The Pope being forewarned, the mutineers were dismissed in

res will be taken against its promoters."

LITERARY NOTICES.

Belford's Monthly Magazine for April is a good number, and is exceptionally well printed and illustrated. "Glimpses of Constantinople," the opening article, is interesting and well-written, and has several engravings. Following this is a paper on "Shakespeare's 'Henry VI.,' " by L. C. Allison, M.B. C. E. Jakeway, M.D., has a poem entitled "Death of Tecumseh;" Martin J. Griffin contributes a paper on "Disraeli's Novels," and Dr. C. B. Hall, an article on Locke's Influence on 'Civilization.'" Edward Eggleston's "Roxy" is continued. There are also several other articles.

The numbers of Littell's Living Age for the weeks ending March 23rd and 30th, respectively. have the following valuable contents: Precious Stones, British Quarterly; The Telephone, Westminster Review; How the Turks Rule Armenia. Nineteenth Century; Within the Precincts, by Mrs. Oliphant, from advance sheets; Quevedo, Gentleman's Magazine; Benedict de Spinoza. Nineteenth Century; A Ring of Worlds, Cornhill: Erica, translated for The Living Age from the German of Frau von Ingersleben; Macleod of Dare, by William Black, from advance sheets: The Mobility of Asiatics, Spectator; with choice poetry, &c.

-The April number of The Metropolitan Pulpit and Homiletic Monthly contains a large number of carefully condensed reports of sermons. The following are of special interest: Declaring what God has done for the Soul, S. D. Burchard, D.D.; The Sinner's Resolve to Return, O. H. Tiffany, D.D.: Without God in the World, R. S. Storrs, D.D.: The Coronation of Christian Character. Stephen H. Tyng, Jr., D.D.; The Absent Christ, William M. Taylor, D.D.; Christ's Refusal to Divide an Inheritance, M. Eugene Bersier, the great French Protestant preacher. Beside, in this number is an able article by Dr. Armitage on | Hall, Farrar, Liddon, Cumming, Spurgeon, An Accomplished Ministry, and other articles on: How to keep Prayer-meetings at a White Heat. There are many things in this number very valuable to preachers and those who are interested in the subject of preaching.

-Sunday Afternoon is a new competitor for public favor edited by Rev. Washington Gladden. formerly editor of the Independent. The issue for April contains in the way of fiction three complete stories, the leading one, entitled "John Bannock," being by John Talbois; also continuations of Mr. Habberton's serial, and of "Tom's Heathen." Prof. Wm. G. Sumner of Yale College, whose words should carry weight in such matters, has a timely and vigorous article on "Money and Morals." Rev. Dr. E. A. Washburn of New York writes of "Charles Kingsley," a view to the remedy of the abuses of the Prof. Borden P. Bowne of "Ethics of Advanced Science," Rev. Julius H. Ward of "The Episcopal Outlook." The second instalment of "Science and the Exodus" by Principal Dawson is given, still advertised for sale in terms best calcula- and a readable article, "St. Matthews and St. ted to attract intending purchasers, and im Marks," by Rebecca Harding Davis, that tells of two churches whose counterparts might be found in a good many places. "Some European Churches" is by H. Everett. The Editor's Table discusses "The American Evangelists," 'Temperance Legislation," and accounts for the want of success with which Romish "miracles"

-The Canadian Methodist Magazine for April has four illustrated articles. "Over the Allegha- thirty members have been received on trial. bargain. In the case of Church patronage a nios" has several full page, and other smaller engravings from the Aldine, the leading Art Jour-If the sale of it is prohibited, the value of it to nal in America. "The Gates of Quebec and the the patron will be correspondingly reduced. If Dufferin Improvements" has eleven engravings the sale is permitted, there can be no security of the old gates and of the proposed castle of St. that it will be conducted in an inoffensive Louis, and the new gates and other improvements here is in a very prosperons state. The officials suggested by Lord Dufferin. "The King's Mes senger" is continued, and gives a graphic sketch of Life in a Lumber Shanty, with an excellent engraving from Scribner's Monthly. There is also an interesting illustrated article on the Indian Mission at Fort Simpson, on the Pacific Coast. Wm. Kirby, Esq., author of "The Chien D'Or," contributes a poem entitled "Dead Sea Roses." Buy-'em-o-the-grower" is a story of London life of blended humor and pathos. Rev. James Graham trenchantly reviews Canon Farrar's sermon on Eternal Punishment. Extracts are also given from Prof. Goldwin Smith's "Substitutes for Religion." The editor discusses the Peace of Constantinople and Peace Prospects with the aid of an excellent map of the Bosphorus and Dardanelles and surrounding country. An Easter Anthem with music and several Easter hymns are also given.

-The Methodist Quarterly Review for April has been received, and contains the following articles: Egyptian Chronology - Our Southern Field-Silence of Women in the Churches-Some Phases of the Chinese Problem-The Problem of American Politics—Methodist Statistics. The usual departments are well sustained. The following is taken from an editorial note on Dr. Farrar's recent volume on "Eternal Hope": - Dr. Farrar protests with some vehemence, over and again, against dependence on texts and passages accepted as teaching the endlessness of future retribution to the neglect of the whole scope and tenor of the Scriptures, and the known character of God. It might be said that that scope and tenor must be gathered from the body of texts and passages which make up the Bible, and it is certainly wrong to wrench any text from its meaning in its connection. Now, the tenor of Scripture is that God in infinite love has provided a remedy for sin, which, with intense earnestness, he urges upon sinners, telling them most plainly that only by it have they passible hope of salvation. With this as its scope, no reliance on special texts is needed to learn that hurt must follow rejection of Christ, while they may and do show the measureless magnitude of that hurt. Yet he falls into the very error which he declaims against. Besides collecting half a dozen pages of texts, including "As in Adam all die, even so in Christ shall all be made alive," to show that Pope himself is conducting an inquery into hell is not endless, he is compelled by the force the causes of their misdemeaner. It sems of "one or two passages" to declare that he is "unable to adopt the Universalist opinion; ting to create difficulties to the Pope, are | and in one of the four places where he repuditampering with these foreign hirelings. The ates it he assigns as a reason that "it is im-Papal household must undergo thorough re- Possible for us to estimate the hardening effect of obstinate persistence in evil, and the power of the human will to resist the law and love of God."

-In these days of book-making students have ine upon line in the form of aids in all departmouts of study. We have just received a parcel this city, which illustrate this remark. Freeman's seneral sketch of European History (\$1,00) presents condensed but comprehensive outline of the leading events in the history of the countries of Europ. A History of Canada for the use of Schools: by J. Frith Jeffers, B.A. (60 cents) time to frustrate the plot, and rigorous mea-

been favorably received. The author states that its aim is to trace the development of the Canadian Constitution, through the several well-defined stages, down to the present time; and to repeat in a concise and consecutive narrative the principal and most interesting events of Canadian History. How to Parse: by Rev. E. A. Abbott, D.D. (75 cents) is an attempt to apply the priniples of scholarship to English Grammar. The author's object has been to teach elementary English Grammar assimply as is consistent with the honest recognition of difficulties, and not to accumulate masses of information that might be of use to foreigners, but must be useless to English boys. The exercises are specially written to illustrate the rules. The New Language Lessons. by William Swinton (25 cents) is an elementary grammar and composition. It is designed to bring the subject of language home to children by practice and habit, rather than by the study of rules and definitions.

Then we have several specimens of the Science and Literature Primers, which have become so popular among the educational appliances of our times. The History of Europe : by E.A.Freeman-English Grammar: by the Rev. R. Morris -English Literature: by Rev. Stopford A. Brooks, M. A.—Philology: by J. Peile, M.A. Each of these contains the pith of larger works, and will give a good knowledge of the subjects to those who master them. Mr. Jeffers is preparing a Primer of Canadian History in the same style. Each of these Primers is 30 cents. Notes on the English Literature Examination Papers for admission to High Schools (20 cents) is by A. Chase, M.A. of the Galt Collegiate Institute.

-The Religious Newspaper Agency, New York, will shortly issue a new volume of The Complete Preacher, finely bound in cloth, 333 pp., 8vo. It will contain thirty-two sermons, in full, by many of the greatest living preachers : among whom are Christlieb, of Germany; Newman Brown and Parker, of England; Pere Hyacinthe, of France; Crosby, Duryea, Armitage, Beecher, Deems, Dabney, Cook, Rylance, Cuyler and others, of America.

-The Rev. E. H. Dewart, Editor of the Chris-TIAN GUARDIAN, has in press a new book, entitled "Living Epistles," in which he discusses the common hindrances to success in Christian work, and the causes, forms and objections of Current Infidelity.

BRIEF CHURCH ITEMS.

OTTAWA,-A union revival service is now in progress at the Ottawa West Methodist Church. PARRY SOUND .- A successful tea-meeting, under the auspices of the Ladies' Aid Society of the church here, was held in Union Hall on Wednesday evening, March 20th.

HARROWSMITH.—The Lord is pouring out is Spirit on this village. During the past two or three weeks, about forty persons have presented themselves at the altar as seekers, the aged and the young bowing together. The Sahbath-school is largely represented.

Dungannon.-A gracious revival has just been closed at the Craig's appointment on this circuit. The state of the roads prevented a large attendance, nevertheless, the success was highly gratifying. The Church is greatly quickened, and over

SPARTA.—Special services in the church have continued for ten weeks, resulting in the conversion of a large number to Christ, and also in an increased spirituality among the members of the church. Bro. Charlton says :- Our cause have decided to build a parsonage: and a Ladies' aid Society has been formed to assist in this un-

·Quebec .- There was a very large attendance last Wednesday night in the school-room of the church here on the occasion of the social in aid of the Sabbath-school. The room was handsome ly descrated with scripture mottoes, and British and Canadian flags. Mr. A. D. Webster was called upon to act as Chairman. An interesting programme, consisting of readings and music, was

CORUNNA.—At one appointment on this mission the Lord has been pouring out his blessing. A correspondent sends the following :- A number profess to have been converted. At the other appointments all are being blessed. Rev. J. H Orme is energetic in the welfare of his flock, also in the socials which are being held over the mission in behalf of the parsonage fund. The new and comfortable parsonage built last summer will soon be well furnished.

GUELPH.—The aniversary services in connec. tion with the Norfolk Street Church were conducted last Sunday by Rev. W. S. Griffin, of Hamilton. Both services were largely attended. and the sermons, both morning and evening, were listened to by large congregations, not only of the Methodist denomination, but from other churches. On Monday evening Mr. Griffin delivered his lecture on "Patriotism and Partyism,"

BURLINGTON .- Rev. D. E. Brownell, writing on the 29th ult., says :- A week ago last Sabbath. Dr. Taylor preached one of our educational sermons. Dr. Taylor could render invaluable aid to our educational work just now, as he would be sure to attract large gatherings to hear him. On Monday night, Dr. Rice delivered a very instructive and vigorous address upon the importance of a sound Christian education, to what he pronounced one of the best audiences he had witnessed outside of the cities.

OSHAWA.-The Vindicator of last Wednesday says :—The meetings which have been held in the Methodist Church for the past five weeks will probably be brought to a close on Friday night next. Nearly two hundred persons profess to have received good, and about one hundred and seventy have expressed their desire to join the Methodist Church. Rev. Mr. Gray, of the Baptist Church, assisted on two evenings last week, but beside Rev. Mr. Clarke has had no ministerial aid. The work has been a remarkable one in many respects, particularly from the number of young men who have been influenced by it.

St. Catharines .- A very interesting and successful social was held in the St. Paul Street Church on the 19th ult., under the auspices of the young men of the congregation. Our correspondent says :- A novel feature was, that everyof shool books from James Campbell & Son, of thing was done by the gentlemen themselves, none of the ladies, young or old, being allowed to provide in any way for the evening's entertainment. There was a large attendance, which brought very handsome receipts. On the 22nd ult., a telephone concert was held in the Welland Avenue Church, which was a decided success has been for some time before the public and has The singing was furnished, through the courtesy \$61, accompanied by an address. [25339]

of Dr. Rice, from the Hamilton College, and could be distinctly heard at the 32 miles distance, to the delight of all present.

WHITEY.-The Rev. Lachlin Taylor, D.D. preached in the Methodist Church, Whitby, a week ago last Sunday, in the interest of the Education Society. He also delivered a lecture at the anniversary meeting, on Monday evening following. The Chronicle says:—A much larger audience than is usual on such occasions attended, and were highly rewarded by the Dr.'s racy and graphic sketch of Education in all ages and countries. A well-deserved vote of thanks was tendered to the lecturer. During the day the Rev. Dr. visited the Ladies' College, and did not fail to express his favorable opinion in his even. Jesus. ing lecture.

PORTSMOUTH.—The tea-meeting in connection with the church here last Thursday evening, was a very successful affair, the Town Hall being crowded to its utmost capacity. The Kingston Chronicle says :- Tea with "trimmings" was served in great abundance by the ladies of Portsmouth. This portion of the entertainment being concluded, the chair was taken by Mr. Arthur Chown. During the evening short speeches, chiefly of a congratulatory character, were delivered by the Rev. Messrs Chambers and Crozier. and Messrs E. Chown and W. Anglin. A reading was excellently rendered by Mr. S. Ranton. The choir of Queen Street Methodist Church was present, and supplied the music of the evening, and we readres say the t the members kept up their well-earned credit.

SAULT ST. MARIE: - Missionary services were held at the church, Garden River, on Sunday, 17th ult. The annual missionary meeting was held the Monday evening following. Mr. John Sebastian occupied the chair. Rev. A. R. Campbell, and Rev. Thomas Williams were the principal speakers. All the services were well attendof The collections amounted to unwards of \$40. The Sault St. Marie Gazette of the 22nd ult. says: Special services have been held in the Methodist Church here during the last three weeks under the direction of the Rev. A. R. Campbell, the pastor of the church, all of which have been well attended, and many profess to have received spiritual benefit thereby, while an increace of about 20 have been added to the membership of the society. Meetings are also being held in the Township of Tarentorus which are also attended by nearly all the settlers.

KINCARDINE.—The anniversary services in connection with the Princess Street Sabbath-school a week ago last Sunday, it is said, were the most interesting of any similar proceedings yet held here. The Reporter says :- Notwithstanding the wery stormy weather of Sunday large congregations assembled to hear the Rev. J. E. Lancely, of London. Both his sermons exhibited careful and deep thought, were very practical; couched in the plainest language, and were delivered in a style peculiar to the speaker-and which, altogether, won not only the admiration but the hearts of his hearers. The services on Monday evening were very interesting. The capital addresses of the Revs. John Stewart and J. E. Lancely, and the excellent singing of the children under the leadership of the Rev. Mr. Christopherson, furnished an entertainment that would be hard to equal, let alone surpass.

Thenton .- A correspondent sends the following:-The pleasing anticipation indulged at the opening of the new church, "that God would give us a rich harvest of souls," has not been disappointed. An increasing congregation, greater earnestness and zeal on the part of faithful workers, led to the commencement of special services in January. Not a day passed without some signal token of God's presence and blessing. Lukewarm professors, of whom we had too many, were stirred up; sinners repented; penitents trusted in Christ and were saved; believers were sanctified, and raised to a higher plain of Christian holiness, while upwards of forty were reseived on trial, as candidates for church membership, and a home in heaven. Class-meetings were never better attended than now. The Sunday-school never so prosperous. The congregation never so large, or more attentive. "And yet there is room." We are looking for a blessed future in this world, as well as in that

Kenilworth.—A very successful tea-meeting was held at the Nelson appointment on this mission, on Thursday the 21st Feb. Bro. Berry writes:—"An excellent tea was served in the Orange Hall. In the church short, spicy, and excellent addresses were delivered by Father Nelson, and Bro. McNevins of Mount Forest. and by Revs. Preston of Holstein and Morrison (Presbyterian) of Cedarville, and a good reading by Bro. Glanville of Mount Forest. On Saturday evening following, a social was held in same place in behalf of Sunday-school. The church was again filled, and the audience was entertained by singing and recitations by the children of the school. Proceeds of toe and social amounted to nearly \$80. Our friends at this appointment have bought a piece of ground joining the church property and on it they have erected a shed 80 by 24 feet. Cost of ground and shed two hundred dollars; and by their subscriptions and labor the whole amount is provided for.

FRELIGHSBURG-This mission has been blessed with revival influences during the present year. Our correspondent cays :- Special services have been held at four of the appointments, at each of which some have been brought to Christ. The two weeks' effort at Stanbridge resulted in the quickening of the membership and the conversion of a few young persons, two of whom joined the Church. The four days' meeting at Frelighs burg was followed by a series of evening services at which a good work was accomplished and a num-ber gathered in. The three weeks' effort at the old Methodistic stand, Abbott's Corner, resulted in a general awakening and ingathering. Princeville was next visited, and after three weeks' hard work, nearly a score of souls presented them selves for reception on trial, and the neighborhood generally has been quickened into newness of ife. In all, between sixty and seventy names have been received and the former members have been greatly revived in spirit.

Exern.-A very gracious revival is in progress here. The altar is filled nightly with penitents, and the members of the church are seeking for purity of heart. A successful social under the auspices of the young ladies of the church here, was held on Friday evening recently. A lecture on "Fools," by Rev. John E. Lancely, was also delivered on the occasion. The following is condensed from an exchange:-There was a very fair crowd present, and those who missed the lecture missed a treat. The viands, which were prepared by the young ladies, were served in the basement of the church, after which they went upstairs to listen to the lecture. Rev. J. Holmes took the chair, and introduced the speaker. We shall not attempt to give a full report of the lecture. If Mr. Lancely ever favore Exeter with another lecture, we have no doubt he will have a large audience. At the close of the lecture Mr. Freeman, of Listowel, and for merly of Exeter, who was present, usurped the position of chairman, and intimated that the young ladies had some business to do, when Misses H. Verity and M. Southcott came forward and on behalf of the members of the congregation, presented Rev. Mr. Holmes with a purse containing

RELIGIOUS INTELLIGENCE.

Ar the Consistory held at the Vatican on last Thursday the Scotch Hierarchy was duly established.

A Frence Huguenot congregation, which has for generations met in the nave of Canterbury Cathedral, has celebrated its three hundred and twenty-seventh anniversary. They are about to join the Presbyterian Church.

FROM Southern India a missionary recently writes :- Last Sabbath, in our little chapel, a native priest stripped off his yellow robes, and shorn of his knot of hair, " clothed and in his right mind." was baptized in the name of the Lord

Keido Tomari and Abbe Keuro, of the Japan Methodist Episcopal mission, were recently admitted on trial in the Philadelphia Conference, and elected to Deacon's Orders. These are two of the nine whose names are to be presented to the annual conference this Spring.

A concerted attack upon Ritualism was made by the ministers in Manchester and Salford on a recent Sunday. Sermons denouncing the error were simultaneously preached in thirty-four churches, the uniform topic being the "Christian Priesthood." A large degree of interest is said to have been awakened.

The Methodists in Australia have sent about a dozen natives of Fiji and Samoa as missionaries and teachers to the New Britain, New Ireland, and Duke of York Islands, in the South Pacific. The natives of those islands have been to a large extent cannibals, but they have been friendly to the missionaries, who have erected several chapels among them.

THE efforts of English Nonconformists in conection with the Burials Bill, it is said, excite a good deal of sympathy in Ireland, where the law on the subject is more favorable. There, for several years past, the parish graveyards have been declared national property, and the Nonconformist minister has only to give twenty-four hours' notice to the incumbent in charge in order to perform whatever services he or the friends of the deceased may desire.

THE Rev. John Hall, D.D., of New York, recently lectured on the "Hebrew Scriptures and Sciences," before the Young Men's Hebrew Association of New York; and the Jewith Message calls it "a novel and gratifying spectacle,—this eminent Christian clergyman lecturing to a Jewish audience upon a tubject so strictly in keeping with the object of the Society that every word of the lecture could be delivered without nesitation in the synagogue."

Tue Anti-Confessional memorial which is about to be presented to the Queen has received 400,-702 signatures. The following is an analysis of the signatures:-Noblemen, 63; ladies of title, 36; baronets, 35; hon, and right hon, gentlemen, 23: Members of Parliament, 86; sheriffs, 4; magistrates and justices of the peace, 655; mayors and aldermen, 41; bankers and merchants, 973; admirals, 22; colonels, 202; majors, 99; captains, 247; deans, 4; canons, 30; clergy, 3,286; churchwardens, 1,628; medical men, 1,077; barristers and solicitors, 951; schoolmasters, 1,194; members of the Church of England not classified, 389.

THE Roman Catholic Church in the United States has one cardinal, 11 archbishops, 54 bishops, 5,548 priests, 5,634 churches, 1,777 chapels and stations, 21 theological seminaries, 1,121 ecclesiastical students, 74 colleges, 519 academies and select schools, 2,130 parish schools, 248 asylums, and 102 hospitals. The number of priests was increased during the past year by 221, and that of churches by 342. The number of Roman Catholic missionaries and teachers among the Indian tribes in the United States is 117.

STATISTICAL reports of the Congregational Church in America for 1877, show the total number of churches to be 2,509, a gain of 55; church members, 350,658, a gain of 14,789; ministers, 2,363, a net loss of 11; Sunday-school scholars and teachers, 420,220, a gain of 8,185; benevolent contributions, \$1,117,808, a decrease of \$66,548, home expenditures, \$2,276,164, a decrease of \$308, 001. The ret gain in church members is the largest since 1860. In the statistics of 1858 there were 947 churches with installed pastors; in 1878, there are but 898 installed pastors, though the number of ministers has increased by 2,149.

THE Irish Church Temporalities Commissioners have issued their report for 1877. During the year 707 holdings were sold to tenants in possession and 1,006 to the public. The Church Representative Body purchased two Episcopal residences and 151 glebe houses at a cost of £62,887, the terms being fixed below the selling value. There are still 227 glebe houses to be sold, which t is expected may be secured for the benefit of the Church. It is proposed by the Commisioners to add to the number of ecclesiastical structures to be placed under their care as "public monuments." These consist principally of remains of churches, abbeys, and round towers. Over 100 of these have been invested in the Secretary of the Commissioners of Public Works in Ireland, to be maintained at the public cost.

PERSONAL.

-Sir George Gilbert Scott, the English architect is dead.

-Mr. Gladstone has declined an invitation to address the Alumni of Yale at the next Commencement.

-Rev. Father Grant, rector of the Scottish College and organizer of the Scottish Hierarchy, died at Rome on Wednesday. -The Pope received Gen. Grant on Saturday.

The General was presented by Cardinal Mc-Closkey.

-Rev. D. V. Lucas, M.A., delivered his lecture on "The British Constitution" to a large audience in the Methodist Church, Proscott, Iast Wednseday evening.

-A week ago last Friday evening a number of friends of the Rev. James Harris, Amherstburg, assembled at the parsonage, and presented him with a cordial address, accompanied with the sum of one hundred dollars, contributed by the kind and sympathizing friends on the circuit.

-On the 19th of February the members of the Bible-class and other friends at Ebenezer appointment. Kenilworth Mission, met at the residence of Mr. William Cushing, Superintendent of the Sunday-school, and presented him with a complimentary address and a valuable watch.

-In reference to Mr. Ruskin's illness Mr. Smalley writes to the N.Y. Tribune:-Mr. Ruskin is al. most sixty years old. His mental labors have been rathlessly pursued long after the commonest prudence would have imposed rest on him. It is but a year or two since he published a schedule of works he was meaning to write—seventy volumes or more. He has had also, more than his share of anxieties and irritating respon-

CURRENT NEWS.

-It is stated that the Queen will visit Germany in the course of the summer. -Surrenders of small bodies of Cuban insurgents

are reported daily. -The Japanese Embassy, numbering fifty-eight persons, has arrived at Marseilles.

-Sir Bartle Frere, Governor of Cape Colony, thinks the Kaffir war is virtually over. -Lady Bourdett Coutts is said to be about to build a mammoth lodging-house for the poor,

with accommodation for 10,000 persons. -At the Cobourg Assizes Monday, the trial of Weltonin connection with the Castleton tragedy was commenced. -The Secretary of the Franklin Institute, Phila-

delphia, after five months investigation, pronounces the Keely motor a fraud. -The civic appropriations for Montreel for the current year show a decrease of over half a

million dollars. -The Grand Trunk Railway station at Scaforth was entered by burglars on Friday night and

robbed of \$500. -The Bill re-establishing capital punishment in Iowa has passed the State Senate, and is now law.

-A deputation recently waited on the Premier of New South Wales to protest against any further "assisted emigration" to that colony.

-The coroner's jury on the loss of the Eurydice find that the disaster was purely the result of accident, no blame attaching to anybody. -It is reported at Montreal that the Garrison

Artillery of that city are to go to Halifax to replace the Royal Artillery in the event of the latter being recalled for active service. -Track-laying on the Canada Pacific is going on

at the rate of three-quarters of a mile a day. It is expected that Rennie Station will be reached about the first of June. -The difficulty between Germany and Nicara-

gua is on the eve of a settlement, Nicaragua having accepted the conditions proposed by Ger many.

-The colliery explosion near Bolton turns out to be a terrible accident. Forty-four men were in the pit, and not a soul survives to throw light on the cause of the disaster.

-The Samia by law granting twenty thousand dollars to the Sarnia, Chatham and Eric Railway was carried last week by an ovewhelming majority. -Large purchases of horses for cavalry service

are, it is said, being made by English Government agents in the Western and South-western -At the London assizes last week the tavern-

keeper Munn, on trial for murder, was found guilty of manslaughter and sentenced to ten years' imprisonment, -A Civil Service Commission is sitting at

Kingston, Jamaica. Some ugly disclosures have been made. In one department a quarter of a million dollars a year was expended and no books kept. The London Spectator learns from a private

letter that the telephone has been adopted by the Chinese, the telegraph being useless, as they have 'no alphabet. Five hundred miles have already been spoken over in China. -An explosion, by which five lives are known to

have been lost, has occurred in the Opedall colliery, North Staffordshire. Thirty persons were in the pit after the accident, and are also believed to have perished.

-The Colonial Office has under consideration, says the London Standard, the advisability of appointing a committee of naval and military officers to determine on some definite plan of defence of the ports of the colonies

-Boynton's last exploit is a swim across the Straits of Gibraltar to Tangler, a distance of between twenty and twenty-four miles, traversed in seventeen hours. The swimmer narrowly escaped being carried out to sea by the high waves and spring tides.

-According to the London Times the Home Rule members are becoming sadly disorganized. The Irish Borough Bill was lost by a majority of eight, while twenty Home Rulers were absent, The Dublin Freeman calls for vengeance on the traitors."

-The system of lighting and extinguishing the street lamps by electricity will be applied forthwith in some of the leading thoroughfares of London. Already the street lamps are disagured by a hideous cage, from the top of which a wire

runs to join the next lamp. -The Mark Lane Expres recently observed that spring sowing has been going on vigorously, and a large breaden of land in the United Kingdom has been planted. Autumn sown wheat has a healthy appearance. The pastures indicate an early and abundant hay crop.

-The United States Secretary of the Interior has sent to Congress with his endorsement a letter from the Indian Commissiones asking an appropriation of \$250,000 to purchase sweet cattle, farming implements, etc., for the Sioux removed from Nebraska to the Missouri River. -A large meeting of master butchers has been

held at the Guildhall Tavern, London, to protest against the compulsory slaughtering of foreign cattle at the port of debarkation, and to make arrangements for ventilating the question by public meetings all over the country, especially at the sea-port towns.

-A faction hostile to the Pope is said to exist in the College of Cardinals. The hostility is based on dissatisfaction with the temperate tone of the recent Allocation, the appointment of Di Pietro as Camerlengo, and the fact that the Pope has not announced his accession to the deposed govereigns.

-There is hardly a European State which is not adopting extraordinary means to raise money. The British Parliament has just voted £6,000,-000, Spain has raised a loan of £6,500,000, Italy is asking for £10,000.000, France is about to issue twenty millions of her new three per cents., Russia and Austria, too, are in the market, and altogether about £60,000,000 will soon be added to the national debt of Europe.

-A correspondent on Section 15, C. P. R., writing on the 12th March, says :- The Winnipeg Land Office will likely be besieged with " navvies" inquiring for land open for sale. The majority of them are the right mon for a new country, used to hard work, inured to hardships, sturdy and energetic; they are well adapted to undergo the difficulties incident to pioneer farm-

—At the Middlesex Assizes Thursday Hargraves, the principal in the London torture case, was sentenced to three years' imprisonment upon the lesser charge, viz., that of doing grievous bodily harm without intention to injure, to which he pleaded guilty. The woman Donnelly, his accomplice, was bailed in \$500 to appear when wanted, the judge taking time to consider the sentence be would inflict, inasmuch as medical testimony went to show that imprisonment would be physically injurious to the prisoner.

SERMON. BY REV. T. DEWITT TALMAGE. DELIVEBBD IN THE BROOKLYN TABBRNACLE. BEFORTED - FOR THE CHRISTIAN GUARDIAN BY WILLIAM WALTON.

AN ACCOUNT OF STOCK.

"All are yours."—1st Corinthians iii. 22. The impression is abroad that religion puts: man on short allowance; that when the ship sailing heavenward comes to the shining wharf it will be found out that all the passengers had the hardest kind of sea-fare; that the soldiers in Christ's army march most of the time with an empty haversack; and, in a word, that only those people have a good time in this world who take upon themselves no religious obligation. I want this morning to find out whether this is so, and I am going to take an account of stock, and I am going to show what are the Christian's liabilities, and what is his income, and what are his warranty deeds, and what are his bonds and mortgages, and I shall find out before twelve ust how much he is worth, and I shall spread before you the balance-sheet in time to spread before you the balance-sheet in time to warn you all against the religion of the Lord Jesus Christ, if indeed it be a failure, and in time

for you all to accopt it, if indeed it be a success.

I open the text and find a roll of government scourities—the Empire of Heaven promising all things to the possessor. The three small words of my text are a warranty deed to the whole universe when it says, "All are yours." In making an inventory of the Christian's possessions, I remark, in the first place, that he owns this world My text implies it, and the preceding verse asserts it—" whether Paul, or Apollos, or Cephas, er the world." Now it would be an absurd thing o suppose that God would give to strangers privleges and advantages which he would deny his ewn children. If you have a large park, a grand mansion, beautiful fountains, stalking deer, and statuary, to whom will you give the first right to all these possessions? To outsiders? No, to your own children. You will say: "It will be very well for outsiders to come in and walk these paths and enjoy this landscape; but the first right to my house, the first right to my statuary, the first right to my gardens shall be in the pos-session of my own children." Now, this world is God's park, and while he allows those not his children and who refuse his authority the privwhaten and who refuse his authority the privilege of walking through the gardens, the possession of all this grandeur of park and mansion is in the right of the Christian—the flowers, the diamonds, the silver, the gold, the morning brightness, and the evening shadow. The Christian may not have the title-deed to one acro of land as a recorded in the visite deed to one acro of land as recorded in the clerk's office, he may never have paid one dollar of taxes; but he can go up on a mountain and look off upon fifty miles of grain-field and say, "All this is mine; my father gave it to me." "All are yours." When I was a lawyer's clerk I used to sometimes search titles, and the client who thought he had a good right and the client who thought he had a good right to the estate would put the papers in my hands, and I would go into the public records, and I would find everything right for three or four or five years back; but after a while I came to a break in the title, to a deficit, to a diversion of the property; so I found out that the man who supposed he owned it owned not an acre of the ground, while somebody else had the full right to the entire estate.

Now, I examine the title to all earthly pos-sessions. I go back a little way and I find that men of the world, had men, selfish men, wicked men, think they have a right to all these possessions; but I go farther back, and I trace the title from year to year, and from century to century, until I find the whole right vested in God. Now, to whom did he deed it? To his own children! "All are yours." The simple fact is, that in the last days of the world all the architecture, all the cities, all the mountains, archisecture, all the cities, all the mountains, all the villages will be in the possession of the Church of Christ. "The meek shall inherit the earth." Ships of Tarshish shall bring presents. "The earth is the Lord's, and the fulness thereof." "All are yours." "But," you say, "what satisfaction is there in that when I haven't possession of them?" These things will come before the Supreme Judge of the Universe and he will regulate the title and he will verse, and he will regulate the title, and he will eject these squatters upon property that does not belong to them, and it shall be found that

You say it is not right for me, a professor of religion, to go to such and such a place of amusement. I say, neither have you a right. In other words, God gives not to those who are outside his adopted family privileges and emoluments which he does not grant to his own children.

Show me any passage in the Bible that tells the own premises. people of the world they have privileges, they have elegant appared that are denied the Christian. There is a cone who has so much a right to laugh, none shout the triumph. Jesus is yours. God is yours. You look up into the face of God, and say, "My "All are yours." Can it be possible that one say, "My brother." Walk out on the battle-who is poor in sin and has no treasures laid up in ments of heaven and look off upon the city of the heaven is to be allowed amusements which the sons and daughters of God, the owners of the

whole universe, are denied? So I remark that all the sweet sounds of the world are in the Christian's right. There are people who have an idea that instruments of music are inappropriate for the Christian's par-ier, or ler the Christian church. When did the house of sin or the bacchanal get the right to music? They have no right to it. God, in my text, makes ever to Christian people all the pianon, all the horns, all the drums, all the cornets, all the flutes, all the organs. People of the world may torrow them, but they only borrow them. They have no right or title to them. God gave them to Christian people in my text, when he said, "All are yours." David no more certainly owned the harp with which he thrummed the praises of God then the Church of Christ owns now all chapts, all anthems. all string ohords, all clarging cymbals, all ivery hey-boards, all segan diapasons, and God will gather un seese sweet sounds after a while, and gather un shese sweet sounds after a white, and he will mingle them in one great harmony, and the Mondelssohns, and the Beethovens, and the Mozarts of the earth will join their voices and their musical instruments, and soft south wind and loud-lunged euroclydon will sweep the great organ-pipes, and you shall see God's hand striking he keys, and God's foot striking the pedals in the great oratorio of the ages!

Eo all artistic and literary advantage is in the Christian's right. I do not care on whose wall the picture hangs, or on whose pedestal the soulpture stands, it belongs to Christians. The Bierstadts and the Churches are all working for us. "All are yours." The Luxembourgs, the Louvres, all the galleries of Naples and Rome and Venice—they are all to come into the pos-session of the Church of Jesus Christ. We may act now have them on our walls, but the time will some when the writ of ejectment will be served and the Church will possess everything.
All parks, all fish-ponds, all colors, all harvests—all, "all are yours."

Again I remark, that the right to full temporal support is in the Christian's name. It is a great job to feed the world. Just think of the et that, this morning, twelve hundred millions of the race breakfasted at God's table! The commissary department of a hundred thousand men in an army will busy scores of people, but just think of the commissary department of a world! Think of the gathering up from the rice-swamps, and the tea-fields, and the orchards, and the fisheries? No one but God could tell how many bushels it would take to Then, to clothe all these copls-how many furs must be cantured, and how much flax broken, and how much cotton picked. Just think of the infinite wardrobe where twelve hundred millions of people get their clothes! God spreads this table first of all for his children. Of course, that would be a very selfish man who would not allow other e to come and sit at his table sometimes but, first of all, the right is given to Christian people, and therefore it is extreme folly for them ever to fret about food or raiment. Who fed the whales sporting off Cape Hatteras this morning? Out of whose hand did the cormerant peck its food? Whose loom wove the butterfly's Who hears the hawk's cry? If God takes care of a walrus, and a Siberian dog, and a warn will he not take care of you? Will a wasp, will he not take care of you? father have more regard for reptiles than for his sons and daughters? If God clothes the

grissly bear, and the panther, and the hyena,

will he not clothe his own children? Comethen, this morning, and get the key to the infinite storehouse. Come and get the key to the infinite wardrobe. Here they are—all the keys. "All are yours."
So all the vicassitudes of this life, so far as

they have any religious profit, are in the right of the Christian. You stand among the Alleghaup Mountains, especially near what is called the "Horsoshoe," and you will find a train of cars almost doubling on itself, and sitting in the back car you see a locomotive coming as you look out of the window, and you think it is another train when it is only the front of the train in which you are riding; and sometimes you can hardly tell whether the train is going towards Pittsburg or towards Philadelphia, but it is on the track, and it will reach the depot for which it started, and all the passengers will be dis-charged at the right place. Now, there are a great many sharp curves in life. Sometimes we seem to be going this way, and sometimes we seem to be going that way; but if we are Christians we are on the right track and we are going to come out at the right place. Do not get worried, then, about the sharp curve. A sailing vessel starts from New York for Glasgow. Does it go in a straight line? Oh, no. It changes its tack every little while. Now, you say: "This vessel, instead of going to Glasgow, must be going to Havre, or it is going to Hamburg, or it is going to Hamburg, or it is going to Marseilles." No, no. It is going to Glasgow. And in this voyage of life we often have to change our tacks. One storm blows us this way, and another storm blows us that way; but he who holds the winds in his fist will bring us into a haven of everlasting rest just at the right time. Do not worry, then, if you have to change tacks. One of the best things that ever happened to Paul was being thrown off his horse. One of the best things that ever happened to Joseph was being thrown into the pit. The losing of his physical evesight helped John Milton to see the battle of the angels. One of the best things that ever happened to Ignatius was being thrown to the wild beasts in the Coliseum, and while eighty thousand people were jeering at his religion, he walked up to the fiercest of all the lions and looked him in the eye, as much as to say, " Here I am, ready to be devoured for Christ's sake." All things work together for your good. If you walk the desert, the manna will fall and the sea will part. If the feverish torch of sickness is kindled over your pillow, by its light you can read the promise. If the waves of trouble dash clear high above your girdle, across the blast and across the surge, you can hear the promise, "When thou passeth through the waters, I will be with thee." You never owned a glove, or a shoe, or a hat, or a coat more certainly than you own all the frets and annoyances and exasperations of this life, and they are bound to work out your present and your eternal good. They are the saws, the hammers, the files by which you are to be hewn and cut and amouthed for your eternal well-being. Here is a vessel that goes along the coast; it hugs the coast. The captain of that vessel seems chiefly anxious to keep the paint on his ship from being marred, or the sails from being torn. When that vessel comes to the "Naixows" nobody looks on it with any interest. But here is a vessel that went across the sea with vast product, and comes in with vast importation—sails patched, masts spliced, pumps all working to out the water: it has come through the hurri cane which has sunk twenty steamers. The bronzed men are cheering among the rigging. Now the men-of-war anchored in the harbo

midnight hurricanes—storm to the right of them, storm to the left of them, storm all the waywhen they come up the harbor of heaven, all the redeemed will turn out to greet them, and bid them hall and welcome. I go urther, and tell you that the Christian owns not only this world, but he owns the next. No chasm to be leaped, no desert to be crossed There is the wall; there is the gate of heaven. He owns all on this side. Now, I am going to show you that he owns all on the other side. Death is not a ruffian that comes down to burn us out of house and home, destroying the house of the Tabernacle, so we should be homeless forever. Oh, no l He is only a black messenger who comes to tell us it is time to move; to tell us to get out of this hut, and go up into the palace. The Christian owns all heaven. "All are yours." Its palaces of beau-So the refinements of life are in the Christian's ty, its towers of strength, its castles of love. He right. He has a right to as fine apparel, to as will not walk in the eternal city as a foreigner in "All are yours." All the mansions yours. Angels your companions. Trees of He, however, has reported his recent successe say, " My brother." sun. No tears, No sorrow. No death. No smoke of toiling warehouse curling on the air. No voice of blusphemy thrilling through that bright clear Sabbath morning. No din of strife jarring the air. Then take out your deed, and remember that from throne to throne, and from wall to wall, and from horizon to horizon, "all are Then get up into the temple of the yours." sun, worshippers in white, each with a paim branch, and from some high gallery of that

boom forth their welcome through the portholes.

So there are some Christians who are having an

easy time. It seems to them smooth sailing all

the way. When they get into heaven there will be no excitement, there will be very few people

who will ever find out they are there; but those

Christians who have gone through a thousand

temple look down upon the thousands of thousands and the ten thousand times ten thousand. and the one hundred and forty and four thousand, and the great "multitude that no man number," and louder than the rush of the wheels, louder than the tramp of the redeemed, hear a voice saving, "All are yours!" See the great procession marching around the throne of God. Martyrs who went up on wing of flame. Invalids who went up tom couches of distress. Toilers who went up from the workhouse, and the factory, and the mine. All the suffering and bruised children of God. See the chariots of salvation; in them, those who were more than conquerors. See the great phalanx of those who healed the sick, and buried the dead and cared for the poor. See them marching around about the throne of God forever and forever, and know that "all are yours!" Oh! ye who have pains of body that exhaust your strength and wear out your patience, I hold before you this morning the land of eternal health and of imperishable beauty, and "all is yours." Oh! ye who have hard work to get your daily bread, hard work to shelter your children from the storm, I lift before you the vision of that land where they never hunger, and they never thirst, and God feeds them and robes cover them, and the warmth of eternal love fills them, and all that is yours. Oh! ve whose bearts are buried in the grave of your dead at Greenwood, Laurel Hill, or Mount Anbur. Oh! ye whose happiness went by long ago. Oh! ye who mourn for countenances that never will light up, and for eyes closed forever, sit no longer among the tombs, but look here. A home that shall never be broken up. Green fields never cleft of the grave. Ransomed ones from whom you parted long ago, now radiant with a joy that shall never cease, and a love that shall never grow cold, and wearing garlands that shall never wither, and know all that is yours. Yours the love. Yours the acclaim. Yours the transport. Yours the cry of the four and twenty elders. Yours the choiring of cherubim. Yours the lamb that was slain. In the vision of that glorious consummation I almost lose my foothold, and have to hold fast lest I be overborne by the glory. The vision rose before St. John on Patmos, and he

saw Christ in a blood-red garment, riding on a

white horse and all heaven following him or

white horses. What a retinue! Let Jesus ride

He walked the way footsors, weary, and faint. Now let him ride. White horses of victory, bear on our chief. Hosanna to the son of David!

Ride on Jesus! Let all heaven follow him! Those

cavalrymen of God fought well and they fought

triumphantly. Now, let them be mounted. The

pavements of gold ring under the flying hoofs

Swords sheathed and victories won, like con-

querors they sit on their chargers. Ye mounted troops of God, ride on! ride on! ten thousand

dashed to the lips. No blood dripping from the

nostril. The battle is ended. The victory is

won. Ride on, ye armies of heaven on white

etlocks. No smoke of battle breathed from the

Correspondence.

DEAR EDITOR,-I was deeply grieved at the ap-

THE BAPTISTS AND PLYMOUTHISTIC POLICY."

earance of an article in your paper signed by Consistency" under the above heading. As your correspondent does not give his own name, nor the name of the Plymouthistic evangelist of this Baptist persuasion" of whom he complains, nor even any clue to the town where the "pious fraud" was perpetrated, his assertions are not easily mot. Of course, if what he says is true, it is to be condemned; and if he has any acquaintance with the ministry of the Baptis denomination, he must know that they would be the first to reprobate any such conduct. As your correspondent declares that these Baptists of whom he writes taught that unless the unimmersed parents should "follow this more enlightened progeny down into the water, these concred men and women of God must part with their more favored children at the judgment," and as Canadian Baptists hold to no such doctrine, these Plymouthistic Evangelists cannot be Baptists. Let it be forever settled that so far from Baptists believing that baptism has anything to do with the salvation of a soul, we never baptize any person until we have good reasons to believe that such persons are already saved-we baptize because of salvation already accepted and not in order to secure salvation. Your correspondent having been in error in this particular, I am persuaded he must be mistaken to some extent in the whole. At any rate, the charge he makes is a very grave one indeed; and as it must greatly prejudice people's minds against the Baptist denomination in general, and the Baptist ministry in particular, I think the names of persons and should be given, so that either an explanation or refutation of the charge should be made; or, if true, that the man professing to be a Baptist minister and adopting such a policy, might be treated with the contempt that he deserves by

his brethren. Before closing, Mr. Editor, I am sure you will pardon my frankness in saying how painful it is, and must be to every lover of our common Lord and his holy cause, to see these unkind and ungenerous things constantly appearing in print as made by members of our branch of the Christian Church against another branch. Surely while "the Canaanito and Perrizito" are it the land we ought to say, "Let there be no strife between me and thee, for we be breth-ren." I also regret that your correspondent has seen fit to cast suspicion upon those good brethren who go through our land as evangelists, seeking to bring sinners to the Saviour and then leaving the new-born souls to the charge and care of their pastors. I have worked with Mr. Crombie and others, whose work is praised most by those who know it best. I make no apology for those men who are out and out Darbyites or Exclusive Brethren, and who in the past have talked union for a purpose, and have shown that purpose in the after divisions and heart-burnings which they produced. But men who announce their intention to "preach the Gospel" or hold "Evangelistic meetings" do not all belong to that tribe of Ishmaelites.

Yours in Christian charity, ROBERT CAMERON. Brantford, March 27th, 1878.

OUR MINISTERS AND THE WORK THEY ARE DOING.

It is now many, many weeks since I wrote mything for the GUARDIAN, although it is impossible to visit as many places as I do without feeling the suggestiveness of much that I wit-And now being laid up a forenoon, at least, by a cold aggravated by persistent preaching and night journeys, I employ the enforced leisure, by jotting down a few things for the readers of our excellent paper.

One thing that has impressed me is the desirableness and energy of some of our newly created circuits, which have developed resources that you would never dream of their possessing. The first of these I happen to think of is the Jerseyville, embracing a sequestered spot be-tween two great thoroughlares, overshadowed at least in one direction, by mountains, embrac-ing a rich soil adapted to fruit and all usual productions, populated by a people at once simple and cultivated, combining urban courtesy with arcadian freedom of manners, occupying farmsteads palatial for size and elegance. Surely any minister appointed to this "sweet sequestered value" must be "in clover;" and our Brother Robbins, though from an old, old country, has beautiful adornments, to as elegant a residence. a strange city, but as a farmer walks over his sense enough to appreciate his surroundings, ary of St. Sulpice has no legal existence in Canawhile he himself is appreciated by the people

> himself. Bond Head does not come under this category albeit its "boundaries" have been "altered' since I was there last. Revivals and church building projects were the order of the day And the latter is much needed for the crowded overflowing congregation gathered in the growing of Beeton, which will soon be a town, if it is not one already. The matured strength of Bro. Totten and the youthful zeal of Bro. Arkell are doing all that human instrumen-tality can do to "urge the great ark of the

> Yonge Street South seems to have been greatly profited by the tireless pastoral visits tions of Bro. Ockley, who has worthily supple mented the sober experience of his weighty superintendent, the Rev. John Hunt. It is re freshing to see with what harmony these two prethren labor together, while each seems to regard the other as the complement of himself.

Efforts of all kinds characterize the labors of the brethren in the region from which I write Kingston and its vicinity. Revivals and usefu festivals are the order of the day. Our precious smitten brother Galbraith, after bowing to the storm which has desoluted his hearth and board for a time, is returning to the charge. He is well sustained by Bro. Crozier, his ind olleague, and one of the most talented official boards in the provinces. It is refreshing to see men of the mental and educational ability of Drs. Skinner, McAmond and Layell, and Messrs. Treneman, the Baileys, Clarke, and a score of others fagging in the revival meetings with dozens of brethren less conspicuous. Another aspect of things satisfying a any one who has any concern for the preservation of our rules and society organization is the exactitude with which they are looked after. Their special services in the city have issued in a goodly gain to the church, and they are entering on a similar campaign at the railway depot.

Bro. Chambers and his helpers are making a similar movement at Portsmouth, aided and abetted by the venerable James Brock, who goes to lead the forces into action.

But what shall I say of the Rev. A. A. Smith and Bro. Bates, his pushing young aidecamp, who are now conducting their sixth pitched battle for the two yoars, ending in victory? All the brethren above named know how to com mand as well as fight, for they have, put to gether, continued to get nearly a quarter honored sermons out of an old invalid employed as an

Another thing I would mention is, the promising opening abilities of our younger men, and the various attainments and theological lore of our middle-aged, elderly, and old men. It is a and ask him prayerfully to direct the issues and wonder that this class of men are not more give us a just lot. But, it may be asked, What appreciated than they generally seem to be in our palmy days for "Young Canadaism

Go, if you like, into the well stored librarie of such men as Brock and Smith, especially the former, examine the tomes of theological and miscellaneous reading, start any subject you like. and listen to the perfect torrent of information and never again say, that the older men are not fully up to the times as well as the younger. Nay, while they are fully abreast of current in formation, they have the riches of the past as

Activity of mind and taste, or a sense of the beautiful do not forsake the minds of men, however old, who keep on improving. If you have any doubt, go and see the improvements of Father Brock" in his modifications of the "Highland Castle," which has come into his ssession. This building, on its supry bank with a southern aspect, its turrets, gavels, and know not what else, is worthy of a perch on the banks of Loch Lounond, or Loch Katrine and several nights and days' sojourn with its hospitable inmates, convinced me that it is as con-

venient inside as it is picturesque on the outside. Every closet, cubby-hole, and crancy is capable of, and is utilized.

I had intended to mention a very few things which have come under my eye, which n ight ke better otherwise, but I have no heart to enter on them now. Several pleasant interviews, and some correspondence with Primitive Methodist laymen and ministers, convince me, that if our influential brethren who now manipulate matters would kindly and condescendingly take the questions into consideration another large accession to the general provincial host of Methodists would

the general provincial most close.

be effected. But I must close.

John Carroll. ORA'S RIGHTS v. ITS WRONGS. DEAR SIR,-Where Justice is honored, right is not more surely mated with peace than is wrong with rebellion, and true men will not forbid the banns: we cannot have peace where we discard the right. Peace is the heritage of the blessed in the Temple above because its pillars are of Righteousness and its foundations are laid in Truth. Truth, the cause of the harmonies of the better world, is (strange paradox) a disturbing element in this, its lovers and followers may not rest in peace till all are its lovers and followers: it is aggressive throughout the domain of created things and is jealous for acceptance on the footstool as around the Throne ; it forbids us ease or lethargy till it be acknowledged and welcomed as a familiar thing in palaces of monarchs and legis lative halls of empires, in decrees of kings and minutest laws of nations; till universal homage shall be paid it, it protests in the name and by the authority of Him who is its source and centre "I come not to send peace on earth but a sword."
In this our day, it is lifting up its strong voice throughout the land in behalf of the oppressed for conscience, sake, and who shall seek to still it. It has never been it? It has never been entirely silent in any land. It made itself once heard in Egypt, and then fell because Egypt would not hear. Its voice in Christian lands has been heard, and its scattering overwhelming forces fell a thousand times since n stilling formal churches that held the truth but would not use it, and wrecking dynasties and thrones that would not obey it. Its demands are now upon ourselves. Our Dominion is scarcely framed together ere it says, "Up, lay your foundations with my plumb line or feel, like others, my forces, unchanging as the everlasting hills in fissures and rendings of your rising fabric It throws down at our feet the gage of battle with an unscrupulous power, and asks, How many right hands will lift the gauntlet, kiss. and put it on it.
The question of right against violence and wrong it raises, how many will reply, "This shall no longer slumber but be debated." It places before us the golden opportunity of duty. How many will say it must not pass, but be improved? It calls for principle and not expediencies. Who of all will answer, Amen, so let it be? Opportuni ties are heaven-born, we do not make, we only use them. Great ones come, but at vast intervals. Like the stars they sweep in long cycles and nations have risen to honor and endured unwasted through the ages as they knew how to grasp and use them. He who rides the circle of the heavens, and holds the flying cycles of time in his hands, charges one to deposit opportunity rich in future blessings for our use. His messen gers with the gift are at our door. We asked not for it nor sought it, but it has been given. A

tiny flock, red men of a wasted race gathered by

himself from the superstitions of Romanism, and converted to the purer faith of the gospel, he has given us in charge. He spake to it from the light. It hearkened and came out of Darkness. He beckened, and it followed on. For hearing him who called and following his call, what has it received? Fire and sword, hunger and nakedness, manacles and the prison cell. A body of men. 22 in number—if original documents are binding —calling itself "the Seminary of St. Sulpice," in Montreal, "framing mischief by a law"—have joined hands to dispossess this poor flock of two townships or seigniories set apart for its home and hunting ground by the Kings of France 160 years ago: like an excommunication, the priestly ban has decreed penalties and extirpation for its former wards. A rail may not be taken to fence their fields, nor a tree felled in their own forests to erect a barn, nor fuel (save from fallen timber and old stumps) to warm their hearths. Police-men and hired ruffians, sanctioned by the civil authorities, are at hand to capture them as aggres sors, while commissioned magistrates are ever ready to cover up every act of plunder and injustice with the seal of law. While all this is done openly and with a bitter persistency learned law-yers of the present day who have examined all seminary records, re-affirm the decisions of lawyers and Governmental officers of past days, Imperial and Colonial, and say the so-called seminhonestly and given in on demand their written verdicts to the authorities, but the Governments, past and present, have failed to act upon those verdicts. Take the colossal evil by the throat and bid the so-called Seminary "disgorge." Why this tenderness to one party at least in the trans-action, it is not difficult to discover. One party was strong and might fight a costly battle, but what could the other one do, and who was to hear the voice of his complaint? The past days were of darkness. The Indians' hunting-grounds might be contracted and given away piece after piece to strangers and the big world be no wisor. Expediencies were seasonable and at hand, and principles might go to the North Pole, till some power fearing heaven more than the Seminary, should arise and call the latter to account. But this is changed: the weak and wronged are now clients of the Methodist Church, its are their advocates, and our country is the court. Whether we take or forego the opportunity, it is in our hands. The cries of the plundered, whose only sin is that they have become Protestants, have caught the public ear. The heart of Canada has already throbbed in vigorous sympathy and ready pens have expressed a sense of general indignation at Oka's wrongs. Montreal and Huntingdon have given no uncertain sound, and the Churches and peoples of the West are ready to reply, if our leaders but ask them. In this great matter, we are one with you. If "the advocates" say,—Peers, we want your help; a country will arise with us and say Forward! But another course is open to us: we can retire our clients from the public notice; we can check its aspirations, still its throbbings and suppress in and in ourselves every righteous vibration and put the unfortunate rod man out of sight A mess of pottage is thrown in our way. At this time \$20,000 are offered to take our Indians away and say no more anent Oha; and the Government will endorse the note with the gift of a distant Island in Lake Huron. We have but to remain still : be silent a little longer, and with a small rise, it may be, in the figures of the note, the hammer falls, and the sale of an Indian tribe of Protestants committed to our trust will be complete. But can this be, or can small committee of the Church conclude such bargain, if willing, when it is important enough to demand consideration and responsibility from the entire membership? Is the voice that we have heard—although coming to us through the Government—other than the voice of Rome? or

is the issue that you would have the Church and people to decide? This: that the Indians be held at Oka till (as the expense of the country) their rights in the soil be tested in the Law Courts, and, if necessary, in the highest Court of the realm. Is this too much to ask for a people whose title in the country ran before our own? or is the inqui sition too much for a Government to grant? But lately we have seen in the Fatherland a man claim certain titles and estates, and saying to the rulers: "These are mine. I am too poor to prove my rights. Do me justice;" and the British Government, in response, rather than right should not be done, opening to him her Law Courts and meeting all expenses to the amount of quarter of a million sterling, although its judges finally had to brand Tichborne as a leceiver and felon. With such a precedent, will Canada hesitate to see justice done? Our clients tre no deceivers like Tichborne; they claim ands more valuable than those he unjustly ought. They say we are about to be thrust out

We are poor, and have no strength. If your

hall we make the mistake of Joshua with the

Gibeonites by completing a bargain without ask-ing for the voice of God? If ever the voice of

His people was his own voice expressed, it will

be assuredly so when in the straits into which

his providence has brought us, we appeal to them

these shores.

If at the request of the country the Government will take these Indians by the hand and bring their cause before the Courts, the Church would have a duty to supplement their support

laid over its many districts.

Hitherto, the Civil Defence Alliance has bravely bearded the Seminary, and, through the labyrinthine Courts of Quebec, has sought to unveil its mockery of justice; while the Rev. Mr. Borland has dealt to it a succession of heavy blows; and now, shall these be made to feel their labors vain? see the spoilers triumph, the Seminary escape, the prey crushed by a com-promise unworthy of our day of grace and strength? Rather let us upset "the pottage." Let us go between the oppressed and the op-pressors, and, taking our stand, cry loud enough for heaven and earth to hear us, Dieu et nos Yours respectfully, S. E. MADDELEY. droits !

THOUGHTS ON METHODIST UNION.

I write from the standpoint of a member of the Methodist Church of Canada.

1. There are some points on which all Methodist bodies in Canada are agreed. (1.) That the existence of several separate and independent Methodist bodies in the country is an evil, there is friction, competition, loss of strength, waste of means, surplus of men employed, and damage to our prestige in the country. (2.) That the union of all the Methodist bodies in the Dominion is desirable on many grounds, especially as it would give to the united body greater power for good.
2. The present Methodist Church of Canada

as a denomination, has far less reason to desire union than any other branch of the Methodist family in the country; for in numbers, position and resources we are very much stronger than all the other bodies put together. And leaving out the Episcopal Methodists incomparably stronger than the other small bodies, as the Primitaves and the Bible Christians.

3. I think it cannot be denied that in the late union the larger body showed less tenacity in holding on to peculiar forms and modes of operation than the smaller body; and we are not chargeable with an unbrotherly spirit, or with the assumption of superiority in the negotiations which led to the union that has already been consummated. Nor are we justly chargeable with unbrotherly feelings or uncharitableness towards other Methodist bodies. We stand fair in this respect, though the further extension of the principle would entail upon the larger body additional financial burdens and responsibilities.

4. My opinion is that those bodies which de-

clined to co-operate when the question of union entence in no unkind spirit, and on my own changes desirable.

5. I do not think that it forwards the cause of want of union with them. Or to be throwing have ever seen. Its water is pure and bright out feelers in order to ascertain their demands, and abounds in fish of various kinds and of s sand to capitulate; but so it strikes me.

never occur to those good brethren, who would "compass sea and land" to comprehend all, that there is a danger of unsettling many; of dissatisfying many, that may lead to agitations and secessions, and to new combinations by which we should lose more than we should gain? For in years past Methodists have shown a proclivity, without any very great pro-vocation, to split and divide into sects and We cannot write up a sentiment in aver of union. It must grow. And when by the gradual influence of circumstances; by the ncrease of knowledge and the increase of piety, God has prepared the hearts of those concerned or organic union, it will come easy and natural as the outgrowth and manifestation of indwelling power and principle producing its legitimate fruit Till then an effort to force such a consummation prematurely would do more harm than

"STUDY."

The synopsis of a highly intellectual lecture by Professor Young, of Toronto University, was re-ported in yesterday's daily Globe, the 18th of farch. It was delivered in the Normal School, Toronto, and was for the benefit principally of

teachers and students.

The subject was "Psychology." He states that the first condition favorable to mental action is good health. The ideas presented so clearly and so well rounded by the lettered Prolessor, are as applicable to our probationers and other ministerial thinkers as to the teachers for whose benefit the lecture was specially delivered. There is a wide-spread theory—a fallacy—that a strong mind is necessarily identified with a weak constitution. We are so apt to read and think of that which we call mind passing through the channel of death without deterioration, and existing there in the completeness of perception and identity, that we may be apt to think here, that there is a wall of separation between cognition and the bodily faculties. The mind cannot be built up at the expense of the The latter will draw a percentage of strength from the former. No man who has gone through an ordinary amount of reading, visiting and other duties, during a given day, and thereby ecome wearied, fagged and worn out, is fit to enter into heavy study. He cannot waste the midnight oil (to use a common phrase) without injury. which should in every case be avoided rather than coveted. All mental exercises are interwoven with correlative expenditure.

It is suicidal to the laws of health, as well as intellectual culture, to wear the body threadbare to gain an intellectual grasp. All other things being equal, a man having a strong healthy body, giving a fair share of application to any given subject, will accomplish more with greater leasure and credit to himself than his thin, lelicate, sickly brother. In many cases, delieacy and sickness are brought on by keeping ate hours—by not attending to the laws ate hours—by not never the frame is completely health; and then when the frame is completely health; and then when the fraction. Upon unfit by too much intellectual friction. the part of our thinkers, let there be no divorce between the mental faculties and physical organ-"for we are fearfully and wonderfully." If the mind wields the body, it is no ess true that the body, in certain stages, controls the mind.

Another thought dwelt on by the Professo was the utility of concentration: Concentration caused advancement. This seems to me of primary importance. Divers subjects may be poured over, a multitude of books may be read: out the advantages secured bearing no proportion to the labor bestowed. An intelectual dwarmay lie under a load of literature. because of the want of concentration. How very powerless the water appears until tured into channels hemmed in on both sides, then it whirls the massive wheel which turn the entire machiner; they will not double themselves with sin, they,

Courtsare opened to us we can prove our claims. into rolling life. How very noiseless and inno-Courteare opened to us we can prove our claims. We are impoverished. If you help us not, we will go away as outcasts—outcasts in the Empire of Britain—outcasts from the lands our fathers owned before your language was heard there or the feet of your ancestors had touched there above. because the sketch is within due bounds-the colors are delicately blended by the hand of the artist, and the features stand out in full, almost

complete, perfection from the ground surface.
What is true in literature, in science, in art is with an item of \$2,000 yearly during the adjudication. But, in a matter so important and work to bend the mind upon a given subject, excation. But, in a matter so important and work to bend the mind upon a given subject, exciphteous—with a Church so rich that its girdle tract the golden ideas therefrom and then hold righteous—with a Univers so non that its girdle may be said to be of fine gold—it would be sin to debate this trifle. Two dollars from each of its ministers would be enough—or a fraction, if laid over its many districts.

Hitherto, the Civil Defence Alliance has a problem of the continuous and through the continuous first the Seminary and through the continuous first the seminary and through the continuous first the seminary and through the continuous first through the said to be of fine gold—it would be sin them with a miser's grasp. We have often them with a miser's grasp. cention, but they are wrong in science. We question very much whether a man having an average knowledge of language is ever at a loss for words to explain ideas; but we think the opposite is true in almost every instance. The thoughts are not there—they have taken their flight; they are not on hand to be clothed with words; and this arises from want of concentration.

The two thoughts which we wish to impress —which were suggested by reading a synopsis of Prof. Young's lecture—are: 1st. That mental activity should keep in the

ratio of bodily strength; so as to cause ne friction. 2nd. That it is not so much what a man reads as what he masters. J. H. PATCHELL.

A TRIP TO SEC. 15, C. P. R.

DEAR BRO. DEWART,-Thinking there may be a few of the readers of your invaluable paper to whom a brief account of may visit to Section 15, Canada Pacific Railway my be interesting, I venture to send you an epitome of my journal. A few weeks since, having heard through a personal friend that there were over 700 mon at the above place without the privilege of hearing the Gospel, and feeling it to be my duty to pay them a visit, I accordingly made the necessary arrangements, such as procuring a guide, train of degs, cariole (a kind of sled drawn by dogs) and other equipments essential for travelling in this wild, cold north-land, and on Thursday, Jan. 17, started. The distance from Fort Francis to Rat Portage.

the eastern end of Sec. 15, C. P. R., by following Rainey River to its mouth, and thence across the "Lake of the Woods," is about 150 miles. This journey was performed in four days and a half. Owing to the river here being open and for some miles down, we were obliged to take a boat, in which a pleasant row of fifteen miles brought us to where we could take the ice. Here we took refreshments, after which, the dogs teing "hitched up," we proceeded on our journey.
The river being still open in places, our course lay along its banks, and I assure you it required considerable dexterity on the part of the driver to prevent all hands from being precipitated into the water below. At 10 P. M. we reached the Manitou Rapids, thirty-five miles below Fort Francis, where we were kindly entertained by Kitchekakek, an Indian chief. Before lying down to rest I read a portion of God's word and was thrown before the entire Methodism of with the aid of an interpreter addressed a few Canada, have lost their opportunity to exercise words of Christian advice to the chief's family, influence upon the organization of a united who listened very attentively, and then com-Canadian Methodism, and (I use the following mended ourselves to the watchful care of our Father in heaven. Early the next morning, after responsibility) cannot complain it they are left resting in my cariole, which served as my sleep-out in the cold. As an individual, I do not say ing compartment more than once, we continued that I would approve of no other modifications our course toward Hungary Hall. We reached in our economy for the sake of a comprehensible the latter place just as the sun was withdrawing union, but I do not now think of any other his golden beams behind the western horizon. We were perfectly delighted with our trip thus far. The weather was fine and the country Methodist union to lead the minor bodies to be-lieve or feel that the larger body is dying for the is one of the most beautiful and interesting we is one of the most beautiful and interesting we have ever seen. Its water is pure and bright, out feelers in order to ascertain their demands, implying a readiness on our part to accept any terms which they may propose to us. It rather hinders the object. It encourages a feeling of the following kind, "Let us not be in a hurry, let us wait, and wo will get all we want." The Let us wait, and wo will get all we want." The soil on the following kind, "Let us not be in a hurry, let us wait, and wo will get all we want." The soil on the allowing kind, "Let us not be in a hurry, let us wait, and wo will get all we want." The soil on the allowing kind, "Let us not be in a hurry, let us wait, and wo will get all we want." The soil on the solutions are strikingly even and their proportional was a solution and of a most delicious quality. Its length is eighty miles and abounds in nsn of various kinds and of a most delicious quality. Its length is eighty miles banks are strikingly even and their proportional was a solution. Its length is eighty miles and abounds in nsn of various kinds and of a mile. Its length is eighty miles and average breadth one-quarter of a mile. Its length is eighty miles that the proportional and abounds in nsn of various kinds and of a mile and of a m Rev. Mr. Herridge has written pretty freely of spruce, &c., fring the alluvial shores. The soil on late in the GUARDIAN, and if I understand lim, each side of the river is a rich sandy loam, highly in a manner which betrays the conviction that productive and well adapted for agricultural purto dictate his own terms. I do not comment on the ludicrousness of the idea that six or seven thousand men should compel a hundred thouno distant future will, sy diligent labor, become a wealthy and prosperous community. A pleas-6. Should the larger body modify its system art ride of two days and a half across the "Lake on every point in order to meet the peculiarities of the Woods" took us from Hungary Hall to Rat of the several other branches in the country, I Portage, where we arrived on Jan. 21st. Here am afraid instead of a harmonious system of Church government we should have a he-Mr. C. S. Crowe, who entertained us with that terogeneous something to which no name noble-hearted generosity which is so characteristic of the officers in charge of the various Trading Posts of the Hudson Bay Company. The "Lake of the Woods" is so naned on account of its numerous islands. These islands are densely wooded and having escaped the ravages

> rayed in fruitful loveliness, it is one of magled beauty and grandeur. It was while crossing the ake toat we had our first experience of canp. ing in the solitary wilderness. The weather beng extremely mild we realized no inconvenience whatever, but enjoyed ourselves amazingly, slept soundly each night and arose refreshed. Before dosing our eyes in sleep, we usually saug the Evening Hymn, read a few passages of Scripture, and raised our hearts to God in prayer for his protection over us and our lovel ones during the silent night. As we lay upon our rustic couches and watched, through the branches of the surrounding trees, the queen of midnight in her reflected glory and silvery brightness walking majestically up the heavens, and the clustering stars glittering like gems in the dialem of night, we were forcefully reminded of the words of the Royal Psalmist, "When I consider thy heavens, the work of thy fingers, the mion and the stars, which thou hast ordained; what is man that thou art mindful of him?" &c. While lifting our hearts to the Lord in prayer and praise in the lonely woods we often realized the nearness and sweetness of the Divine presence. Sunday, Jan. 20th, having partially lost our way we quite unexpectedly came to a house where an Indian Agent, Mr. George McPherson, and his family, are residing. Here we halted for a few minutes, baptized a child, and proceeded on our journey, arriving at Rat Portage at noon, as above stated.

The next merning Mr. Crowe kindly accompan-

of forest fires, present a picture of are magnif-

icence. The scenery even in vinter is strikingly

romantic and picturesque, and we imagine that during summer and autumn, when nature is ar-

ed me to the headquarters of Sec. 15, a distance of six miles west, situated on Darlington Bay. Here we had the pleasure of forming an acquaintance with Joseph Whitehead, Esq., Railway contractor of the above section, who gave us a very cordial welcome, entertained us in a most hospitable manner, and rendered us every assi-tance requisite in connection with our mission. Mr. Charles Whitehead and Messrs. Rutten. Cane, Regers, Civil engineers, and all the oficers and foremen, were equally kind and contributed all in their power to make mecomforable and happy while among them. C4 Thursday, Jan. 24th, after resting a day or two, we commenced our course of visity to the different camps occupied by the labour men on the line, which we continued watcout intermission for. which we continued as period we walked over two weeks. During als period we walked over one hundred mirs, visited eighteen thanties, preached nine en sermons, besides making ocpreached nine sermons, besides making oc-casional vies to the various families scattered along re-road. The total number to whom I had he pleasure of addressing the words of end-reshie and peace was seven hundred. These represented several nations, - English, Irish, Scotch, German, French, Italian, Swedes, Icelanders. On every occasion we were deeply impressed with the respect and cordiality with which we were received and the marked attention given to the word spoken. Occasionally we delighted with the hearty singing of such beautiful hymne as "The Sweet By-and-Bye," "Over There," Hold the Fort," Ac. We trust the seed of eteris) truth found a lodgement in many hearts, and that it may bear fruit to the praise and geory of God. The warm reception, the approving smiles and the tears shed were evident tokens of appre-

iation and gratitude for the inestimable priv-dege of listoning to the glad tidings of salvation. We were rejoiced to find that even here in the (reary wilderness, amidst abounding wickedness and so many temptations, and far away from some and friends, there were some who loved

with the Gospel. On Section 15 alone there were, when I left, 800 precious souls without any one to look after their spiritual interest. Accione to look after their spiritual interest. Accidents are occurring quite frequently, a few of which took place during my visit. Two men were blewn all to pieces by the explesion of "Tri-Nitro-Glycerine," which is used for blasting purposes, and others were seriously injured. On "Public Works" great importance is attached to having a medical man to look after the ailments. of the body; to my mind, however, it is vastly more important to have a preacher of the Gospel to attend to the diseases of the soul. Both are essential, but especially the latter. We sincerely hope this matter will be noticed and seriously considered by some of the evangelical Churches and that immediate steps be taken to-

wards supplying this need. The work of construction on Sec. 15, notwithstanding the exormous difficulties to be overcome. is progressing rapidly. Mountains are being tun-nelled and deep valleys filled. The Bridge-build ers are diligently preparing material for span-ning the numerous streams, rivers and lakes on the line. No person but he who travels through this exceedingly rocky, sterile, mountainous re-tion can form an adequate idea of the vest amount of labor performed and the prodigious obstacles in the way in constructing a railway. Sec. 15 is thirty-seven miles from one end to the other, and is a continuous succession of mountains and valleys, rivers and lakes, &c., &c.

Monday, Feb. 11th, we directed our steps home ward, arriving at Fort Francis on the following Friday at noon. We were absent from home four weeks, during which we travelled four hunand fifty miles, preached twenty sormons, visited about 800 people, and performed two bap-tisms. On my return home we had the opportunity of visiting the Indian Mission on Rainey River, under the supervision of the Church Missionary Society. It is three years since the Rev. Rob's. Phair opened this extensive field of Christian usefulness. Mr. Phair, who resides at Fort Francis, still has the spiritual oversight of the Indians on this mission and gives them an occasional visit. Under him are employed two cate-chists, who reside among the Indians, and no doubt are doing all they can to bring these poor heathen to a knowledge of the truth. Quite a looked serenely confident, I thought, of inflict-number are abandoning their superstitious ideas and heathenish practices and making up their mind to worship the true God. The work of evangelizing the Indians, especially on Rainey and ears to do their best in the study of the River, requires patient, persevering effort. The Gospel has wrought a marvellous change in the lives and habits of people equally degraded in other lands, and, therefore, if faithfully preached here will produce a corresponding result. It has eften been a query in my mind why our Conference withdrew the work of christianizing the thousands of poor degraded humanity that were and still are scattered over this part of the country..."Lake Seul," "Lake of the Woods," "Rainey Lake," "Rainey River," and their vicinities. We have in our possession a "Register of Baptisms" which reveals the fact that our Church had an Indian Mission here thirty-eight (38) years ago, the voice not yet sufficiently high for all to hear and was continued from 1840 to 1857, when it satisfactorily. And yet I felt he was under no was finally abandoned. The names of William bondage, except that restraint upon emotion Mason, James Evans, Peter Jacobs and Allen Salt, appear as persons who successively labored on this very extensive field of toil. One hundred and eighty-one names are recorded in the Register, of whom one hundred and forty-five were baptised by William Mason; twenty-two by Peter Jacobe; one by James Evans and thir-teen by Allen Salt. My prayer is that those who now have the care of these precious souls may be cheered and comforted amid their discouragements and trials, and that the Lord of the harvest may abundantly own, bless and crown their faithful labor.

A. B. Hames. Fort Francis, March 6th, 1878.

A TRIP TO PARRY SOUND.

. IV .- THE RELIGIOUS SERVICES.

After all, the main feature of a camp-meeting is the devotional exercises. Of these there is an incessant round, beginning with early morning prayers and ending with a "revival" meeting at a clock p.m. Between these, three sermons will be preached in English and two in Ojebway. of course family worship is remembered as well on the camp-ground as in the city, as well in the rustic tent as in the big brick house.

A strip of the forest screens a small bay from

my ears (and, somehow, to note it there was a novel and ineffare sweetness, and I said, taking my brothere arm, "Stop!" Pausing that we might be filled with it, we then passed slowly forward in search of the source from whence it flowed, and again we paused. We had come within eight of the Indian tent to which the delicious strains led up. Drawing sufficiently near, we pretended not to listen, lest we should disconcert the singers. The tent was as much dis-closed to public view as not, and, looking in, I saw the whole family arranged in a line and standing up. The mother stood nearest to the entrance, and then each child according to its neight, while in front of the line I observed the father standing erect with an open book in hand.

I inquired of my companion what this meant, and he made answer, "They are at family worship." The book which the Indian father held was a copy of Ojebway hymns, from which he read out one verse at a time, and at the intervals I could hear his voice enunciating the next verse to be sung; and the words, taken together which were waited into the ear of our common Father in heaven were these:

"Oon dah shon, ke che O je chog, Wah sa shka we she nem: Keen kee oon je ke zhe zo wug, Kah uh nwah che ga jig. Oon dah shon, ke che O ie chog.

Ween duh muh we she nom. Che ne se do tuh mong mon duh Ke ween duh mah ga win.

Pe wah sa shkuh muh we she nom, E mah nin da e nong; Ka gee beeng wa shkan go yong in, Mon oo tuh mah luh wun.

Mee dush nah che ge ka ne mung, Ke Mun e doo me non; Ka che te mee rauh guh de nig, O zhuh wain je ga win."

For the translation, I refer the reader to the Methodist Hymn-book, hymn 87, commencing, " Come, Foly Ghost, our hearts inspire." -

Singing over, all knelt down, and then the head of the family conducted wife and children to the throne of grace. We still kept our position, and ed now to one voice instead of several. What we heard was not the mere saying of a prayer, but prayer; for we felt—though the orgue was to me altogether strange—that it was bathed with the supernatural tenderness of a beart accustomed to call on God. Here was the ripert fruit of Christianity—the family altar, in

At two o'clock the same day Elliott, the interpreter and hired local-preacher among the Indians, ascended the stand and lustily blew the long tin horn for public service. In a few minutes the seats were pretty well occupied with a mixed and interesting gathering. The Indians sit on one side and the squaws on the other, and both at the farthest end from the speaker, while the whites fill up the front seats. The Rev.W. Smyth. Superintendent of the Parry Sound Mission, whose gentleness and brotherly love were strong to move his brethren at will, requested me to proach. The gratification of commending my circumstances so inviting, overcame any disinclination I might have felt on the score of responsibility. It was but the fourth time in my life that I had heard my own voice eddressing my fellow-men in the open air : once in a village near Didsbury, when nothing particular occurred that I remember; once under a shed on a rainy Sabbath in some thoroughfare of the city of Dublin, when a poor Roman Catholic girl was convisted of sin and cried to the Lord Jeaus Christ to save her; once on the New-townbarry Circuit (County of Wexford) in a lawn, with the gable end of a house for a sounding-

board, when a few Roman Catholics drew near

like Daniel, trusting in God, shall be preserved to the other side of the hawthorn-hedge to listen fashion here witnessed. Again the motion of having raised \$90 at Zion; \$120 at Wesley; \$75 day had closed she sweetly slept in Jesus. "Her and prospered. We might state just here that to what I had to say. But the congregation at the body, the pathos of the voice, and the free-at Clark and \$110 at Bervie; so that when the sun has gone down while it was yet day." and prospered. We might state just here that to what I had to say. But the congregation at some effort should be made to supply these men Parry Sound was an absolutely unique one for me, and caused the sermon to be somewhat of a task. Here were many to whom the English language would be intelligent, no matter how presented; others who would find it very difficult to hold the thread of the discourse, though the plainest colloquial speech should be used; others who could not possibly "follow" it, no matter how simple the words, but would understand climmeringly a sentence now and again. and many more to whom the sermon would be no better than

"A tale
Told by an idiot, full of sound and fury,
Signifying nothing."

When I had done, up sprang the interpreter, who, I presume, delivered the substance of what I had said in the natives' own tongue, The con-sciousness that this was to follow was a considerable relief to my mind beforehand. I said to the interpreter by and by, "I should like to know exactly what you said to your brothers and sisters to day." "Would you?" said be, "then think of what you said yourself." I feared I had given some occasion for offence by appearing to cast a doubt upon the fidelity of his rendering. While the Indians mingle in all the public gatherings, there are special devotional exercises

for their own comfort, to which the whites do not go. One morning at ten o'clock the horn sounded for an Indian preaching service. The men and women turned out from their tents and drew up to the stand within easy hearing distance, not as when the whites are present, for then occupy the backwost seats. I could not deny myself the gratification of mingling with these simple people, if it were for no other reason than to show that their brethren of a paler skin be-lieved and felt that before God, and in relation to His kingdom, there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor tree," but that all to whom the Gospel is brought are invited to like privileges, and Christ is common Lord. I drew and sat down at an angle made by one of the long seats and a stout tree. The missionary opened the meeting with singing and prayer. Then stood up one Kenebig, the name meaning "Snake," which creature was his pagan god, a pure blooded Indian and local preacher, who spirit of the man. His language to me could signify nothing; but the thoughts and emotions of the soul I hoped to decipher upon the visible tablet of his curious physical frame in the hieroglyphics of motion and tone. I was disappointed at the outset, in not witnessing more animal earnestness. It was reasonable to expect, that this ancontaminated child of Nature, this freeman made free again, would know nothing of pulpit bands; or if for an instant felt they would snap in sunder as quickly before the free pulsa-tions of the inner man. But his hands were motionless and pendent, his speech deliberate, and bondage, except that restraint upon emotion which a statement and establishment of premises demand, and which is partly removed when the time for drawing inferences has come, and utterly broken through when the appeal takes hold upon the hearer's soul. He stood erect from first to last. By-and-bye the right hand, which had been hidden, appeared above the Bible, and with the elevation of the hand there was a gathering earnestness in the voice. After a little the two hands went up simultaneously, and with them the voice ran high. Once he pointed directly to the ground as if he would remind his audience that they were dust and unto dust should go; then he raised his eyes half-way between the ground and the tops of the trees, and glanced around upon the Creator's handiwork as if he would make use of nature's testimony for some end, whereupon he shot an expressive look into the blue vault, and I said to myself, "That is a look towards the 'land that is very far off,' to which all good Indians are finding their sigzag way." After this, one hand went violently against the other, as if he had driven a theelogical nail in a sure place and wanted to clinck it. His speech now ran more rapidly than before, and despended into a most pathetic persuasiveness. He was now in full sympathy with his By the influence that prevailed I was

feelings into words that trembled on my tongue "Enlarge, inflame, and fill my heart With boundloss charity divine! So shall I all my strength exert; And love them with a zeal like thine; And lead them to thy opon side, The sheep for whom their Shepherd died."

out the hopeless wanderer in the desert wild and

spake to him of things that caused his heart to burn. As we rose to sing, I longed to put my

On coming into the camp ground from the town one evening, about nine o'clock, I heard an Indian's voice raised as if in exhortation. It came from the prayer tent . and thither I went. It was crowded with Indians. Two or three of my ministerial brethren were standing at the en-trance. Ijoined them; and, all together, we went in. There was no room, except in the siele, which was more than half taken up. We were the only whites in the tent. Presently the missionary to the tribe found his way to us, and suggested the propriety of leaving at once, urging that the Indians are very shy of white people, regarding them so much their superiors, and that our presence, in consequence, would interfere with their devotions. I do not think any of my brethren acted upon the suggestion, for, like myself, they wanted to know by experience the whole of an Indian camp meeting. But in deference to the missionary we made some little move. I squeezed myself into one of the side stood in jamming proximity to two Indian youths, and was happy in having an opportunity of giving so touching a proof of my brotherly affection for them. I was not shy of them, and they had no reason to be shy of me. Elliott, the Indian hired local preacher, was delivering an address. He is an orator. When he has "a good time" his hearers literally bend and fall before him. When he had done, five or six converted Indians arose and stood beside him. Then followed a revival prayer-meeting. A hymn was sung, and then all fell upon their knees. A comparatively young man voluntarily offered prayer. And such aprayer! And such an influence filled the place! Deep responses were heard all around. The sympathetic influence was mighty. As in listening to the sermon in Ojebway I had canght the spirit of the preacher, so nov I knew what spirit this man was of through the unction of his prayer. There was an indescrib-able tenderness in it and a pleading power that shook my nature throughout. One word several times escaped his lips—"Jesus," "Jesus Christ." For in Ojebway "the sweetest name on mortal tongue" is untranslated—it stands for the Indian precisely as it stands for us, suggesting to his mind the same great idea which it suggests to ours. Again all stood and sang, and some man gave an exhortation to penitents to come forward to be prayed for, and be directed to Christ. I knew that this was what was going on, not by what I heard, but by what I saw. he that had prayed so terrently jumped on to a form that ran against the eide of the tent, holding a hymn-book in his right hand while he began with his left to becken forward one and another, calling out their names as he did so. A litheform, a sallow and teardless face he wore, with a great mass of black, black hair falling to the collar coat, and on one side concealing one-half of the forehead and one-half a cheek. I fixed my eyes on him half confounded. It was a singularly interesting, almost grand, sight. There he stood, teresting, amost grand, sight. There he stood, a strange figure, with tears of love and pity coursing down his sun burned cheeks, beseeching his fellows, with apostolic fervor, to be reconciled to God. Several were constrained to yield to the entreaty. We went to prayer. The Indians who stopped forward at the beginning to aid in the con-

duct of the prayer-meeting now went about export-

ing anddirecting those who were bowed down. Never had I seen men pleading with men after the

coursing tear told how the souls of these once benighted pagans were shaken with an uncon-trollable anxiety for the spiritual well-being of their kindred. Each of these exhorters went about his work in the same spirit and the same way. Bending in a graceful manner over some prostrate one, he would begin to importune in a voice tremulous with compassion and love while the right arm would go up and down above the bowed head, beating time to the pleadings of the heart. Sometimes the hand would be very tenderly laid upon the head. Under this sort of exhortation it were strange if the human heart could resist. Like begat like: tenderness plead-ing melted away the hardness of the heart and made it tender—shivered the stone and made it flow. Sobs were heard all around, and one poor stricken sinner shrieked as if consciously failing into hell. True, these people are impressible; still no false fire could have kindled the flame of penitential ardor which ascended to heaven from that Indian prayer tent that memorable night. Not one of us but was mightily moved upon. I longed for some knowledge of the language that I too might tell these perishing ones around of the dear Saviour I had found. One word, and only one, I knew to be common to Ojebway and English, and happily it was just the word that suited best. Rising from my knees with the "precious Name" upon my tongue. I uttered it in one ear and another, believ ing that it would at once convey the truth that salvation is through faith in this Name. It was past ten o'clock when we withdrew from this impressive scene. The camp fires were extinguished and but one lamp hung shimmering on a tree to light the stragglers to their tents. I wended my way to mine full of solemn thought, and thank ful that my faith in the unity of the race and in the boundless power of the Gospel had received fresh confirmation.

AN OLD U.E. LOYALIST.

My DRAE SIR,-Will you allow me to make ew remarks relative to an old deserving friend? Died in Picton on the 8th inst., Mr. Jacob Peterson, at the ripe age of 90 years. Mr. Peterson was a son of one of the old U. E's.,—one of the first settlers of Adolphustown, where he was born, so he may properly be called one of the wilderness boys of Canada. He was one of a large family, and his father being an energetic man, with the assis tance of his sons, soon laid waste the forests that surrounded him, and although he had to undergo many sufferings and privations, as all the old set tlers had to do, yet he soon became one of the foremost men of Adolphustown-one of the farmers so noted for their thrift and respectability The subject of this memoir, Mr. Jacob Peterson, was one of the oldest children, and after making a comfortable home for his father, left the pater-nal roof to battle out a living and make a home for himself, and make his mark, and certainly he has left footprints on the sands of time not easily defaced. Mr. Peterson's first companion, by whom he had his family, was a daughter of the Rev. Darsis Dunham, one of the pioneer Meth-odist prachers of Canada—one who left comforts and all behind to preach in shauties and log huts to these who had made the wild woods of Canade their home. He was one of those who made he wild woods of Canada echo with their voices and by whose instrumentality it may truly be said, "to make the wilderness blossom and bud lke the rose." They were successful in their laors and soon inaugurated a large society in Adolphustown and built a church—and, if I am not mistaken, the first Methodist church in Upper Canada—and Adolphustown, the birth-place of Mr. Petorson, has often been called, and may truly be called, the cradle of Methodism. Mr. Peterson at an early age joined the Church, and soon became a co-worker in it, as we were told by the Rev. Mr. Learoyd, the minister who preach ed a sermon on the occasion and performed the burial services. He told us he had been an aceptable member of the Church for 72 years, and whose name had ever been there since it was first placed upon the class-book, and 66 years of which time he had been the leader of a class. So Mr. Peterson must not only have been an active man, but one of an unimpeachable character. Mr. Peterson would have been missed long since more than to-day, as his house was ever a home to the missionaries and preachers of the Gospel, and the comforts of his home were freely shared with them, which few at that day had to give. To say the least, Mr.Peterson although not a brilliant man was one of our best men, who not only did the occupants of the Prophet's chamber daily, almost at the rising of the sportive luxury of an open-air bath. On our way we would see the Indians sitting around their tents breaking their fast. One morning, returning from the bay in company with the missionary to the tribe, I was arrested by the blended melody of a fewillar to engaged in singing a hymn to a true in the state of the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an in volume to a true in the sportive luxury of an unknown spirit. The spirit I knew in the subject selected by our reverend friend was well suited to his case, and cleverly applied, "mark the perfect man and behold the upright; for the land against the involume, his tips quivered, and hard against the involume, his eyes overflowed at his duty to his neighbor but to his locality and an honor to his Church. The subject selected by our reverend friend was well suited to his case, and cleverly applied, "mark the perfect man and behold the upright; for the subject selected by our reverend friend was well suited to his case, and cleverly applied, "mark the perfect man and behold the upright; for the subject selected by our reverend friend was well suited to his case, and cleverly applied, "mark the perfect man and behold the upright; for the subject selected by our reverend friend was well suited to his case, and cleverly applied, "mark the perfect man and behold the upright; for the subject selected by our reverend friend was well suited to his case, and cleverly applied, "mark the found me cut, and blended waith may own. The hard the knuckles went had a credit to his locality and a c great throng John saw, who had washed their robes and made them white in the blood of the Lamb. But he has passed away, and the first of the old stock of Canada will soon be known no more forever. And I here add, as one of his old neighbors and intimate friends, it gives me pleasure to be able to give such a tribute to his memory, where Solomon's words are verified that "a good name is better than riches." I am not a member of the Church to which he belonged, but belong to the same old stock of United Empire loyalists whose fathers clung to British supremacy, left their all and came to the wild woods of Canada, where the old flag should ever loat over them. Yours truly, E. Sills.

THE NEW CREDIT BAND OF INDIANS AND THE GOVERNMENT.

DEAR SIR,—You will confer a favor by giving a place in your excellent paper of the following proceedings of our Special Council assembled in our Council Room in Tuscarora on the 13th inst. te consider the propriety of adopting measures to secure an investigation and, it possible, a sat-isfactory arrangement of our affairs with the Government, when the following resolutions were

adopted unanimously, viz.:—
At a special council of the chiefs, warriors and members of the New Credit Band of Indiana.as. embled in their Council Room in Tuscarors, on Monday the 18th day of February, 1878, to consider their just claims on the Government for moneys never yet accounted for. The justice of moneys never yet accounted for the Justice of these claims appear evident from the Report of the Special Commissioners appointed by the Lieutenant-Governor of British North America to investigate Indian affairs in Canada.

to investigate Indian affairs in Canada.

It was resolved that we petition the Indian Department, earnestly requesting a satisfactory investigation of those claims. And in case the Department neglect or refuse to attend to such an investigation, then, in that case, it is further resolved that we petition the Dominion Parliament now in session at Ottawa, requesting that they appoint a committee to examine into the they appoint a committee to examine into the justice of these claims, and report thereon.

And it is further resolved that we cordially invite, and earnestly request the Rev. C. VanDusen,

sho is well acquainted with Indian affairs in Canada, to accompany the chiefs of this band o Ottawa, forming a deputation to arge our just claims on the attention of the Government in such a laudable way as may be best calculated to accomplish the object we contemplate in securing a settlement of our affairs long pending with the Government.

DAVID SAWYER, Head Chief.

CHAS. HERCHMER, 2nd Chief.

BERVIE.

DEAR BRO. DEWART,—Closing my third year on this circuit, I have thought it well to forward you a few items of interest from this interesting and yet arduous field of labor. At the commencement of this year, we took up two new appointments, one at Ripley and the other at Amberly villages; which make eight appointments in all on this circuit. A neat new church and shed has been built

during this year, at Pine lliver, at the cost of \$1,100, \$600 of which have been paid and the \$1,100, 5000 of which have been paid and the balance amply provided for.
We have held, during this year special services at Bethel, Zion and Pine River appointments, at each of which the Lord graciously owned the efforts and agencies, so that about eighty persons

have professed to obtain salvation through re-pentance and faith in the Lord Jesus. We have held tea-meetings at four of the ap-

arrangement of the Quarterly Board for the removal of the parsonage debt has been completed on the whole circuit, the debt of \$500 will be annihilated, to the great advantage of all con-

During the three years I have been on this circuit, I have had three most worthy colleagues in Bros. McLaughlin, Footeand Staples. Il "apt to teach" and "wise in winning souls." Thank God we have not labored in vain, or spent our strength for nought, during the last three years. The membership of the circuit have doubled during that period. "It is the Lord's doing, and it is marvellous in our eyes." May they all be faithful unto death.

Our Missionary Meetings were quite successful, and weexpect a nice advance on last year. We are trying to increase all the Connexional collections; but exceedingly hard times, make it very

What changes have taken place in the world, in the Church and in ourselves, Bro. Dewart ince we received those "intellectual grindings" at the Normal School. I often look back with gratitude to God to those "drillings" of Robertson and Hinds, in 1847 and 1848. Truly the Lord has led us by a way we knew not. ISAAC CHANB,

INFORMATION WANTED.

Mr. Errors:—Will you or some others be kind enough to answer the following questions?

1st. What is the proper disciplinary course to be pursued in the case of a member of our Church vho has ample means, attends our public services, meets in class, accepts his ticket; but refuses during the whole year to contribute anything to the support of the ministers on the circuit? 2nd. Can a member be suspended, dropped or expelled who is able to contribute to the support of the minister but refuses to do so?

3rd. On page 82 of the Discipline it reads as follows:—"The stewards shall meet at least once a quarter previous to the Quarterly Official Meetng, to take an exact account of what has been collected for the support of the ministers or preachers on the circuit, and to recommend to the Quarterly Official Meeting such measures as they may think nec

essary inorder to the prompt payment of the ministers."

4th. Would the latter clause, which I have italicized, justify them in recommending to the Q. O. M. the susponding, dropping or expelling members who are able but refuse to pay?

By getting light on the above questions I and others will feel much obliged.

METHODIST.

BELL'S CORNERS.

DEAR BRO, DEWART :- We are thankful to be able to report some prosperity from this important field of labor, this conference year. We have en-gaged in special services for ten weeks, and the Lord has been with us to bless his people and to save sinners. Boon after conference the writer was presented with a handsome contribution in cash towards the purchase of a covered buggy. During the second week of January, we held eight rather successful missionary meetings. Recently Messrs. Johnson and Atkinson of the Carp and thers presented Mrs. Adams, my colleague (Bro. C. H. McIntosh, formerly of Belleville) and my-self with a dress, coats, cap, buffelo robe, &c. We have realized quite a large amount from tea-most ings, concerts, socials and subscriptions toward paying off the debt on two of our churches, and Connexional funds are well up. We have just had our church at Kennedy's comfortably seated, a very neat pulpit and communion railing has been put in and a screen before the door. On Sab bath, the 17th of March, it was re-opened. Rev. E. Robson, of Aylmer, P. Q., preached two excellent sermons and on Monday evening gave us his magnificent lecture on "Turning Points in Life," the ladies of the congregation providing tea, and the Huntley choir discoursing sweet music R. N. Adams.

... MICQUOTATION.

Sir,-I have been rather troubled of late by the frequent use in the pulpit and in prayer-meet-ings of an expression which I think is scarcely scriptural. It is, "Christ died in our room and stead." I read that when we were yet without strength "in due time Christ died for the ungodly," and that "Christ died for our sins according to the Scriptures," but nowhere do I read that Christ died in our room and stead. I have looked over

ACKNOWLEDGMENT.

DRAE Mr. EDITOR,—I beg to acknowledge with thanks the receipt of ten dollars, from Margaret Price of Garafraxa Mission, for the Indians at Oka. I hope the letter in 1903....by "Sympathizer" will bear trait.

John Ports. I hope the letter in last week's GUARDIAN

The Righteons Dead.

MARY ANN DRURY.

Mary Ann, daughter of John and Mary Ann Variey, was born May 17th, 1844, at Bromley by Row, Middlesex, England. In early life she was characterised by amiableness of disposition, energy of mind and peculiar tenderness of heart; and these were leading traits in her character until the day of her death. At the only age of fifteen years, through the influence of home and Sabbath-school training, she became a thoroughly de-

voted and energetic worker amongst the young.
About the year 1859 or 1860 she sought and found a personal interest in Jesus Christ her Saviour, and obtained the witness of the Holy Spirit that her sins were forgiven, that she was admitted into God's family; which conscious witness she had throughout her life.

During the following ten years, her father's family was called to pass through affictions of no ordinary character, but amidst all she constantly evinced that true self-denial and rare devotion for which her life was ever se con-

In the Fall of 1872, accompanied by her father and mother, she came to this country to join other members of the family already here, and took up their residence in the town of Barrie. At this period she at ence connected herself with the Barrie Methodist Church and the Sabbath school in connection therewith, and resumed her beloved work as a Sunday-school teacher. Here, as in the old land, she soon endeared herself to many, by those gifts and graces which made her so widely respected and beloved.

During the progress of a revival of religion under the ministrations of the Rev. N. R. Willoughby when stationed in Barrie, she received a very large measure of religious light and lile. From that time she made rapid advancement in the life of faith upon the Son of God. And we have no doubt, but that deep-toned piety and refined religious life which she enjoyed long before her death was the result of the baptism of lower then received. Her habits of life were careful regular and punctual. She was candid to a fault, and utterly abhorred anything that savoed

of pretension or deceit. On April 12th, 1877, she was united in man riage to a popular and faithful local preacher of this circuit, Cherles Drury, Esq., who is also Reeve of Oro, who now deeply mourns her loss. In her new life she displayed wonderful ability in adapting herself to a sphere in which she had never moved. Having spent a great part of her life in London, England, one would have thought that country life and habits would have been irksome and distasteful to her; but no. With all the simplicity and delight of a child she vigorously applied herself to its duties, in fact whe really enjoyed her surroundings both in she really enjoyed her surroundings, both in

egard to secular and church relations. As the time drew near when the joy of married life was about to culminate in maternity, her intercourse with God was very sweet. Her thoughts were full of plans for the more succesful working of the Church in the neighborhood in which she lived. No thought or fear or death ever seems to have presented itself, even four days after the birth of her darling boy. But on the first hours of Sabbath, January 27th,

Sad, sad were the thoughts which filled many a heart on that day. For we all felt the truth-fulness of the words of her sorrowing partner, "She always did me good." She indeed was one of those pure spirits who did every one good with whom she met. She left her little boy, (unconscious of the loss of the blessed dowry of a mother's love), her sorrowing husband and a large circle of relations and friends to mourn her loss, but not as those without hope.

JAMES MACFARLANE. MARY JANE JOHNSTON, Eldest daughter of Wm. and Margaret Johnston, dieg in Sarawak, March 27, 1877, aged 28 years.

AN ACROSTIC. .

In memory of Mary Jane, Now freed forever from all pain. Methought Pd write a line or two, Expressing sympathy with you.
Most gladly would I heal the smart,
Of grief, her loss made in your heart,
Relies from sorrow and from woe,
You'll find in Jesus, whom you know, Of all the triends on earth, on high, Freest in showing sympathy.

Mary sought Jesus as her friend, And did on his great love depend— Relying on his precious blood, Yielded herself unto her God.

Jesus was precious in that hour, And to her soul revealed his power— No certhly friend like him could save— Eternal life to her he gave.

Just so will he his love impart, O' weeping parents, to your heart. Hope still in God, his favor prize; No lessyour friond though he chastise. Such losses, though a grief to us, Tend to romovo our earthly dross. O, then, let us revere the road, Near Jesus live and trust in God.

ANN ELIZA GUINLOCK

Another suffering saint has passed through the great tribulation and gone to her heavenly rest!

Ann Eliza, relict of the late John Guinlock, and daughter of Mr. Robert McLean, of this city. was born in Tyrone, Ireland, June, 1822, and died in Brantford, on the 3rd of February, 1878. In early life our departed sister found peace with God through our Lord Jesus Christ, and maintained her Christian character with ever increasing assurance. She united with the Church before bearing the old country, and received her first quarterly ticket from the late Rev'd. Claudius

Byrne. She was well known here, and much esteemed for her many excellences. For several years Mrs Guinlock's vocation has been suffering, there is await the resurrection of the just. Although Sister Hames which was borne with Christ-like patience. In her paroxysms of agony there was the pleasing conviction of sweet deliverance. The weight of coming glory made present troubles light. Now she has struck the balance and knows the salue of both as she followed Christ, they will meet her in a trouble and triumph. May her loved ones, who fairer and more genial clime, did so much to mitigate her sorrows, meet her T. B. C.

DAVID WILLIAM MORROW,

Youngest son of David Morrow, Esq., of Barrie, died at his father's residence, on the 6th of January, 1878, at the age of 28 years. About six months prior to his death be was apparently in his usual state of health, when incipient consump-tion developed symptoms or which his friends and physician looked with solicitude. For two months his prospects of recovery alternated be-tween hope and doubt; after that time the most sangnine among his many friends reluctantly accepted the conclusion that the end was only a matter of time. Contrary to the general experience of consumptives, he had a premonition that he never would regain his waning health; and this conviction led him to think seriously and penitently of his condition as an ansaved sinner. The prayers of his parents and the kindly offices of Chris tian visitors were graciously answered and blessed to his soul; and he was enabled to trust wholly on the Lamb of God, realizing "peace with God through our Lord Jesus Christ." For fully three months, and till theend came, he retained a gracious sense of the divine favor, submitting and sufing without a murmur. His end was peace

MRS. ABRAHAM MILLER (Amprior Circuit.) Sister Miller was called away to receive her bright and eternal reward on the 2nd of January, 1878. While her death was painfully sudden to her family, yet she had received strong premoni-tions of her approaching departure from earth for some months, and frequently spoke of her stay Wesley's sermons for his authority for the use of such planeause, but in vain. I suppose the phrase is capable of satisfactory explanation; it certainly requires it; for it seems to savor strongly of Plymouthism.

ENQUIRES.

Some months, and frequently spoke of her stay with a sa precarious. And having the conviction that death might not be delayed long, she dwelt in the spirit of prayer and faith, and the summons found her ready to depart. Sister Miller was converted to God twelve years ago, and immediately aferwards joined the Methodist Church, of which she remained a member until her death. She loved the means of grace, and the society of those who were walking in the fear of God, and in conversation with the writer, would often speak of her love for Christ and her high estimate of the value of her hope of heaven. Possessed of a kind and sympathetic nature, it was her pleasure to lend her whole hearted assistance when sickness or death made it doubly acceptable. She was a loving wife and a devotedly affectionate mother, and while she was devoted to their temporal comfort, her greatest solicitude was for the conversion of those who were still undecided for Christ. She died suddenly, of paralysis, in the 61th year of her age, at her home in the township of Fitzroy, surrounded by her sor-rowing and now bereaved husband and children. Thus passed away oursister, receiving at once her emancipation from earth and her welcome to the JOHN J. LEACH.

THOMAS DOUGLAS.

Thomas Douglas was born in the county of Down, Ireland, in the year 1800, came with his now bereaved partner to Canada in '32, and setmained for about ten years, then came to East Flamboro'. He was converted to God under the ministrations of Dr. Ryerson at the Middle Road Appointment. He became immediately active in holding prayer meetings from house to house, and soon became a local preacher, for the duties of which God had peculiarly endowed him. Possessing more than ordinary physical power, a strong mind well stored with gospel truth, a ready and forcible utterance, so that when his soul was filled with the Spirit he was an earnest and powerful preacher. His services were very helpful to the minister on the circuit, and freely rendered to, and highly appreciated by, the churches on adjacent fields. Brother Emory tells me that God made him a great blessing at many a sick-bed. He had his taults, of which he was very conscious, and which were deeply de-plored. For the last sixteen years of his life, however, God gave him a complete mastery over his besetting sin, so that he walked in the light of his countenanco. He was smitten with paralysis about two years ago. His strength gradually declined until a renewed attack on the 25th of December removed all hopes of recovery. He lingered until the 11th of August, when God took him. We visited him repeatedly, his language invariably was, "I the chief of sinners am, but Jesus died for me." He has left a large family, most of whom are on the road to heaven. D. E. BROWNELL.

JANE STEWART. The subject of this brief memoir was born in

he county of Fermanagh, Ireland; and emigrated to Canada with her now bereaved husband in 1846. They first settled in the Township of Gwillimsbury, but subsequently, in the Township of Peel. Her home was ever open to the ministers of Christ, as all the brethren who have been on this (Peel) circuit can gratefully tostify. About a year ago she with her husband and daughter, removed to the town of Listowel, and there is well as here united with our church, and remained a consistent member of the same till her removal to the church above. She remembered her Creator in the days of her youth, for at the age of ten years she found the pearl of great price, and was thus saved from ten thousand snares. The Rev. J. G. Scott writes as follows:

"I visited her frequently during her last illness, and at her request administered to her the sacra-ment of the Lor's Sapper. She had a deep sense of her own unworthiness, but a sure trust in the wort biness of Christ. In extreme weakness most - rheatly did she engage with us in pray-We have held tea-meetings at four of the ap- on the first hours of Sabbath, January 27th, pointments, for the liquidation of the debt on symptoms of danger appeared, and with only a faithful in her observance of the means of grace. She was, when strength permitted, symptoms of danger appeared, and with only a faithful in her observance of the means of grace. She lived w.il, and as a natural consequence died!

well." She passed to her reward on December 13th, 1977, aged 64 years. Her remains were interred in the Spring Hill burying ground, on this circuit, by the side of her mother, whom, at the great age of over ninety, we had consigned to the grave one week before. The writer preached her funeral sermonto a large congregation in Olivet church, from Phil. i. 21. May the Lord tless those who are thus bereaved of a dear earthly friend, and may they all at last meet as an unbroken family in EDWIN HOLLER. heaven.

ANOTHER MOTHER IN ISRAEL FALLEN. Ann Gunnin was born in Somersetshire, England, on the 19th of March, 1818, and was united in marriage to her now sorrowing husband, William Hames, Esq., on the first of January, 1834, and after spending twelve years of married life in her native land, in company with her husband and small family, she emigrated to Can-ada, landing at Kingston in October, 1855, where she buried her eldest daughter. From thence they removed to Leeds, in 1859, where she lost her youngest son. From thence they removed to Abinger, where she calmly fell asleep in Jesus on the 15th of February, 1878.

in the 19th year of her age. Sister Hames was an affectionate wife, a kind and devoted mother, and a constant friend. Shewas born of the Spirit about twelve years ago at a special meeting held in this neighbor-hood by the Rev. F. B. Knowlton of the M. E. Church, and united with the Methodist Church in November, 1870. She had the pleasure of meeting all her surviving children save one in the class-room and at the sacramental board, also of seeing her second eldest son fairly embarked upon his ministerial career (Rev. A. B. Hames of Fort Francis). Her late illness, an attack of inflammation of

the lungs, was very severe, which she bore with Christian fortitude until death ended the conflict. The writer visited her several times during her illness, but always found her calmly trusting in Jesus and constantly looking to God brough Christ for full salvation. As she neared the fin 1 scene she seemed to forget at times everything of an earthly character, and as she lay with her eyes closed, was frequently heard conversing with her Saviour in the following words:—"My Jesus, precious Jesus, blessed

Jesus.' On the 18th inst. the writer addressed a large and sorrowing audience in the Orange Hall, which has been recently erected a short disleaves a husband and five children to mourn their loss, yet they sorrow not as do those who have no hope, but they can look through their

P. W. DAVERS.

Special Aotices.

ONE THOUSAND DOLLARS & DAYL-During the year 1877 the cash payments by the TRAVELLERS of Hartford, to policy holders of its Accident Policies, averaged over a thousand dollars a-day. The amount for the year was \$302,930 65, and the entire amount paid by the Company for accident losses has reached over \$2,760, 000. One in sixteen of the insured have participated in these cash benefits. The claims are for every conceivable kind of accident, in travel and occupation, at work, at rest, and at play, at home and abroad. Those who "do not travel much" may slip, or fall, or get a cut, burn, bruise, kick, bite, puncture, etc., in a thousand ways and be disabled for weeks or months at a time. An Accident Policy is just the thing to have in such cases. Agents write them at short notice, and very little money, or apply direct to C. F.Russell, 33 Adelaids

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nal Aotices. RENCE-BOARD OF MINERS. ers will meet in the Methodist nosday, April 24th, at 9 o'clock James Gray, Prosident. John A. Williams, Secretary. DISTRICT. obationers and candidates will hurch, Smith's Falls, commenc-st, at 9 a.m. G. McBitchie. W. McGill, Secretary. ERENCE.-BOARD OF MINERS. rs shall meet the probationers k a.m. on the last Wednesday , embracing the Picton, Belleorough Districts, will meet in 3. Harper, M.A., A. H. Reynar, ng the same. os, comprising the Lindsay, adford Districts, will meet in L. Dewart, A. Sutherland and same. on, including the Algoma, Col-valkerton and Barris Districts, e Revs. John Bredin, Wn. H. attending the same. JOHN BREDIN, Secretary. UATION FUND. ally acknowledge the following 2nd remit..... ose the accounts, preparatory trict Financial Secretaries, a id all remittances must be for SSIONARY SOCIETY. vladge with thanks the receipt lement, 2nd remit.... Barns, 3rd remit.... rmen.... atthews, .nd remit... mercial. O MARKETS. ET.—STREET PRICES. SSALE PRICES. Stilton THE AND WOOL. n...No. 1, 60lbs and Calfeirs, green ...

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BIRTH. On the 23rd ult., in Sunderland, the wife of the Rev. Newton Hill, of a son.

On the 20th of February, at the residence of the bride's mother, by Rev. R. H. Smith, brother of the bride, Mr. Alexander Johnson, of Collingwood, to Miss E. A. Smith, of Toesorontio.

On the 13th ult., at number 4 Palmerston Avenue, Bantford, by the Rev. J. E. Sanderson, M.A., Governor of Dutario Ladies' College, Whitby, and unole to the brite, Mr. R. T. Crawford, Woodstock, to Emma Louise, eddet daughter of Mr. Vickerman, Holtby, late of Woodstock.

On he 20th ult., by the Rev. James Thom, B.A., at the reidence of the bride's father, Nozwood, James Henry's ckaberry, of the town of Sandwich, to Ame-lia Soo, daughter of Robert Scott, Norwood.

On the 20th ult., by the Rev. J. A. Chapman, M.A. at the redence of the brido's father, John T. Switzer, Eaq., to Res Mary J., eldest daughter of David Storey Esq., all othe township of Emily, county of Victoria. Esq., all othe township of Emily, county of Victoria.
On the thult, by the Rev. I. Weldon, assisted by the Rev. WL. Scott, at the residence of the bride's mother, Such, Ont., Mr. Samuel Reasborough, of Smith, to Ms. Louisa J. Bell, sister of the Rev. J. W. Bell, of Winnipeg.
On the 27thult, by the Rev. R. H. Smith, brother of the bridegroon, at the residence of the bride's father, Thomas G. Snih, of Tossorontio, to Miss Ada Gilmore, of the same plae.

DIED.

On the 22nd Fbruary last, at Truro, Cornwall, England, Rev. Jame Hocking, aged 48 years, formerly in connection with te Methodist New Connexion Church of Canada. of Canada.

On the 17th ultet Shawbridge, Sarah, daughter of William and Sarah (cC) nucl, in great peace. On the 20th ult., a Cobourg, Joseph, son of the late Anthony Washingtor Egg., of Darlington, aged 15 years and 9 months. In gret peace.

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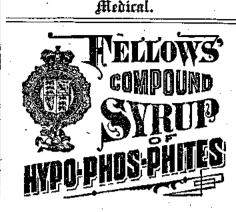
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