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Literary and Religious.

Tried Gold.

Get the spindle and distoff ready; God will send the flax; So makes the bee, from summer flowers. H meycomb and war. Work the six days, pray all seven; Trust the rest to the grace of Heaven. Cast thy bread upon the waters: Ask not gain or praise: Thou shalt cat it, fresh and sweet, After many days. Work the six days, pray all seven; Trust the rest to the grace of Heaven. Winds may blow, but the tree God planteth Taketh deeper root; Winds that shake it cannot break it; It shall bear good fruit.

Leave the rest to the grace of Heaven. Never wish for the tarnished wages Frandand lying pay; Unto every evil-doer Comes the evil day. Work the six days, pray all seven; Trust the rest to the grace of Heaven.

Work the six days, pray all seven;

Go to the "Well of living waters" If thy spirit faints; Petter It is to do with God Than with all his saints. Work the six days, pray all seven; Trust the rest to the grace of Heaven.

He doeth well who doeth his best, He doeth well who strives: Noblest efforts may sometimes fall-Never noble lives. Work the six days, pay all seven; Trust the rest to the grace of Heaven. -Christian at Work.

Methodism.

The prospect now is, that we shall all be found returning to Methodism as to a good stout ship that will hold all and sail well. After an experiment that extends over a hundred and fifty years, the religious adven- of laborers. The former have gone on the ture called Methodism may as well be recorded as a success. It will not be necessary least possible wages. They have squeezed for all the Protestant clergy to enter upon the last drop of life-blood was pressed out, circuits at the command of a bishop; but the great general principles which gave being to have consulted nothing but their own selfish Wesleyan reform have now added to original evidence of reason, the better testimony of long experience. The longing of John the community and the rights and needs of Wesley for a religion which would be more spiritual as to self and more abundant in good works as to others, may now, after one more century of debate over difficult doctrines, be the more readily confessed to be one of the best longings out of which ever can spring a form of the Christian religion. If there were any two characteristics which especially marked the life of our Lord, they were these two spirituality and usefulness. Being and doing were the peculiar virtues of this Son of Man. And the word "Son" embodies the merit of a family or nation. It indicates all the vigor and power and hope of the home or the country. When a family gives up its "sons" to the country, it mourns as though nothing valuable were left by the fireside. If, therefore, the Son of Man" expressed the glory of the human race, and if He gloried in the greatness of piety as to self and good deeds as to others, then the Church which ennounces a career to be based upon a "new life" and "new deeds" is not in a situation ever to be surpassed so far as one thinks of a theory of the Church organization and im-

gross errors of doctrine. It was therefore a breaks at the first using, because there was new thought reaching out after new governments of more liberty, and after new learning, having more truth and less superstition; and ly made or than can be used without provovaluable as was this rebellion against Papacy; cation. The workmen in scarcely any of our its victory was not wholly won until to the pursuit of new learning and logical power of a holier life and more Christ-like beneficence. This new sect arose, not out of debate a creed which seems to have been rearly as the highest wages. Our working people God works by means. He touches men consuming his baulkiness. He is whipped has accomplished. But secondly and chiefly, follows—"The doing of good of possible have learned a lie which they must make and through them controls natural laws. with the scourge of public opinion, but this have learned a lie which they must make and through them controls natural laws. with the scourge of public opinion, but this have learned a lie which they must make and through them controls natural laws. with the scourge of public opinion, but this have learned a lie which they must make and through them controls natural laws. only makes him kick fiercely and lay harder but for a long time prosecuted its work of only makes him kick fiercely and lay harder but for a long time prosecuted its work of in the breeching straps. He is backed down revival as a society within the church. It work! God don't whisper to the into the ditch of scorn and contempt, but became a separate organization reluctantly, by instructing and exhorting all with whom principles, and will not hold together with-they had any intercourse." To the commonly out conscience, and that neither science, Beecher's farm," but he says to Beecher, foolish minister, trying in that way to manage the parental home by a fit of parental rashreceived doctrines of the New Testament, they organisation nor art can ever take the place state of Satan.

attempted to add the life of Christ as being or do the work of a kind and honest heart. organization, we have come to a day at last | Daily Graphic. when Churches are now useful and respectable in so far as they draw near to the original | For the Christian Guardian idea marked out by the two brothers in their humble room in the college at Oxford. The great Reptist Church of Spurgeon, the great Presbyterian Churches of Talmage and Cuyler, the great revivals of Moody and Phillips, the one with prayer, the other with song. These ire all founded upon the Wesleyan idea, and are carried forward in the Methodist method. At last, inasmuch as it is notorious that however large the army may be of Calvinists in theory, it is for the most part the Arminian theology they preach, we may as well confess that after a hundred and fifty years of toil the Methodist flag flies pretty high and bright, and looks down upon quite an empire whose foundations at least are its own. The ideas of Wesley are now both the creed and the practice of evangelical Churches of the old and new world -- Chicago Alliance.

Honest Work

Mr. Carlyle has written a characteristic and striking letter on the present relations of capital and labor in England. The London Speciator points out the fact that this letter is noteworthy from containing the first explicit indication of the old philosopher's beltef in a personal Detty. - Heretofore he has had a great deal to say about the Eternities and Immensities; but in this letter he uses the phrase, "the eternal commandment of Almighty God, who made them." This is worthy of notice, especially as Mr. Carlyle has been supposed to disbelieve in personal immortality and a personal God. Have his opinions undergone a change, or is the altered phraseology a mere trick of rhetoric?

However that may be, the veteran cynic

emits some wholesome truth on the labor question. He thinks things look ominous for England. And the difficulty has come from attempting to substitute machinery for morals, and make sheer selfishness do the work of sympathy, justice, and humanity. His letters deserve reading for the striking emphasis it lays on this point. There is no question that the greed of corporations and capitalists has had the effect of destroying the sense of moral obligation on the part principle of getting the utmost work for the working people like so many oranges, until and then have thrown them away. They pleasure and profit, and have shown a murvellous insensibility to the welfare of the laborers as a class. The inevitable has followed. Selfishness begets selfishness. The working man, finding himself treated like a beast of burden turned out to die when no longer serviceable, has shown a refreshing amount of obstinacy and a surprising indisposition to work when not paid for doing so. He has made personal selfishness the principle of his life, and, acting on the motto of each man for himself, he has tried to discover how he can get the most pay for the least service and of the poorest kind. And this is where the matter stands to day. Selfishness has resulted in industrial an

The complaint of poor work comes from all quarters. Everything is slighted and botched and shammed. The working men have become so imbued with the spirit of selfishness that they seem to have no other thought than that of rendering the least equivalent for their wages. The consequence is that most of our work is miserably done. Our homes tumble down because no conscience is put into the mortar. The plaster falls on our heads because there was no Protestantism was largely a revolt against honesty in its composition. Our furniture no integrity in its mortices. In fact there is scarcely an article in daily use that is honestfrom abuse and from milder ridicule, drafted will not want long for work to do, and at mill grinds on and on forever.

perhaps more prominent there than the fa | And they should shame their employers into vorite dectrines of the Protestant world, the semblance of decency by refusing to be After a century, much of which has been parties to a conspiracy to cheat the public disgraced by a public ridicule of this Wesleyan | by the manufacture of shams.—New York

A Sabbath in Brooklyn.

" Take the Fulton Ferry from New York, and when you land in Brooklyn follow the crowd and you will be sure to find yourself at Beacher's Church." So I found my way to the Plymouth Church on the 1st of March. Everybody knows all about that bright and cheery room, with the platform standing out so far into the audience, which sweeps like a tide before it and around it; with the beautiful vases and flowers which adorn the platform and give a happy home like aspect to the place; and with the slight reading desk which serves to hold the books and not to hide the man. How simple the invocatory prayer! how grand the singing! In some churches the choir and organ drown the voice of the people, here the voice of the people quite drowns the choir and almost drowns the organ. This singing is to other singing what Niagara is to other waterfalls. It falls upon the ear as the full sunlight falls upon the eye—it is a perfect thing—an inspiration. Everbody looks happy. They enjoy it so much that they sing verse after verse, until a stranger wonders whether their hymns have any end! It was sacrament Sabbath, and a number of new members were formally admitted into the church by profession, and with a brotherly greeting manifested by all members of the church rising to their feet while Mr. Beecher - pronounced the words of welcome. Then, after a prayer, marked by a strong grasp of God, and a strong sympathy with man, about ten minutes were spent in reading notices and making comments on them. In announcing mass meeting to be held in Dr. Cuyler's Church in connection with the women's temperance movement, Mr. Beecher expressed his sympathy with this extraordinary crusade and his hope of its at least partial success. There is no other crime, said he, like that which makes criminals. This temperance battle can't be so fought in one generation that it will not need to be fought again in the next. But each generation should fight its bost. Every man that has a heart should enticise the faults of this movement with great lemency, and bent to the one end of persuading men then should rejoice in its successes with great joy. was on the doctrine of particular providence. and a large number arose in their seats to

made considerable use of his manuscript. There is special need, he thinks, of reiterating this good old doctrine now, when science imperfect is rather inclined to disonly illustrate and confirm. Take this doctrine away and you pull the string out of the necklace and the teads all scatter. Analyze your objection to this doctrine, and you will find it resolved into an objection to revelation itself.

Why should men desire to rid themselves of so benign a doctrine as that taught in the text? He could understand how Laplanders might want to kick winter out of Lapland. but not summer; he could understand how men might wish to banish some doctrines out of the world, but not this doctrine which is the very sunshine of the world. Shall we remit the world to the old doctrine of fate, bare and cold as bones without flesh on them? Nay, man needs the doctrine of a particular providence- of a God that over-

rules and can help bim. Then as it is not desirable to eliminate this truth, are there any solid reasons to do it? He here grappled masterfully with the idea of the constancy of causation in natural laws to the exclusion of divine interference or guidance. Take the human race suddenly out of the world, and natural laws would still remain; but all that makes the world of any value would have perished: the world would be a wilderness. Natural laws without man are mere barbane, fruitless, raw force; with man to guide them, to cerebrate them, they are beautifully fruitful and bring forth civilization. Man can use one speed. trades can be trusted out of sight of their natural law to meet and resist another. employer. It is eye-service that they Man can thus control and vary the outcome Wesley came with his special revolt in favor render. It is hand work that they do. It is of natural laws. And is God weaker than sham. And all for the want of that old- natural laws that "all things work together back in the harness. but out of prayer. It was not a student's new fashioned feeling of personal responsibility for good to them that love Him." Man has logic, but a Christian's new hymn and new which made a workman proud of his work made the elements his servants. "But God elder or descon on the neck and tells him how ago the Anglican Church was overrun with communion. The founders did not rush first and ashamed to do mean work. It is heart, never meddles with the working of natural much he thinks of him. This only makes French infidelity and vice, and in fact was to philosophy, but to a conduct, and hence conscience, moral accountability, and laws." Don't he? Well, then, he sin't half him shake his mane and grind his bit. He spiritually dead. The success of Methodicm they admitted as members those who "wished dignity that our workmen want more than so meddlesome as I am! God has not set will die first before he consents to such a in keeping the firme of Christianity alive in to get clear of sin and to flee from the wrath to anything for themselves as individuals and the machine going, and then left it blindly movement. Next he is pulled by the ear, England at that time, in converting men's come." The first Methodist societies which met for success in life. The workmen who to to grind out effects. And we are not bags with a good many sharp insinuations as to his hearts and reforming their lives, is a suffi wherever a house or a vale offered a refuge day shall do honest work of whatever kind hanging and catching the meal while the motives for holding back. Fires of indignal cient authority for its existence. The ex-

world governs and controls all things. Take comfort from the fact. But don't those that pull. Leave him out in the cold. fold your hands and expect God to drop Some day you will come back and find him work for the Cummins' movement to do as down sugar plums to you, use the means glad to start. At your first advance he will has been wrought by Methodism, then we

way to get married, passes down the same street, and a brick don't fall and kill him. Wasn't that also a special providence? There is providence in everything, not simply in the dramatic incidents. Don't make exclamation points the whole of literature!

There is something besides air, and sun, and tides; there's a brain somewhere. Heathenism know that; Christianity knows there's a heart too. Be of good cheer when Jesus tells you to go down out of the ship and walk upon the wave. And now, may He that suffers no more, bless you: He that weeps no more, comfort you; He that forgave the harlot, forgive you.

After the sermon followed a beautifully simple sacrament service, participated in by

about 1,500 people. In the evening I mingled in the crowd of 5,000 that filled Talmage's magnificent tabernacle. It is of a semicircular shape, and every seat commands a full view of the platform and speaker. Its acoustic properties are excellent. The building is attractive in appearance, and is superbly illuminated by large pyramidal chandeliers, which are all at once lit up by a flash of electricity. The organ is unique in its combination of sounds. Now it thunders, and then it is as subdued as a child, and then there comes a sudden trumpet blast, and then again you hear fife and drum, and anon the sound of cymbals and of sweet liquid bells. There is no choir. At the hour of service the precentor steps on the platform, waves his arms, and up rise the multitude, and from people and from

organ peals forth-"Praise God from whom all blessings flow." Talmage's idea seems to be to get a crowd by almost any means, and then, in his own queer but earnest way, to talk to them of Jesus. In that strange, gruff, drawling monotone, and with those wild, awkward gestures of his, he preached a characteristic sermon on the "joy in heaven over one sinner that repenteth." There was no smiling then. It was too earnest for that. All his graphic power of illustration and of exhortation was and there to come to Christ. Then followed The text was Matt. vi. 30, and the sermon | a brief prayer meeting of about 2,500 people, morning Talmage had received 300 new members into his church. With all his oddities he is doing a grand, practical, soulsaving work, dragging men from gutters and card a truth which science when perfect will bringing them to Jesus. Talmage is no F. H. W. fraud or buffoon.

Baulky People.

BY THE REV. T. DE WITT TALMAGE.

Passing along a country road, quite recently, we found a man, a horse, and waggon in pulled the horse's ears with a sharp string. He had backed him in the ditch. He had the brute and his master. We said to the besweated and outraged actor in the scone, that the best thing for him to do was to let his horse stand for a wells unwhipped, and uncoaxed, setting some one to watch him while he, the driver, went away to cool off. that the cold air, and the appetite for cats. and the solitude of the road, favorable for contemplation, had made the horse move for adjournment to some other place and time, and when the driver came back he had but to take up the reins, and the beast, erst so

We know of pastors who have baulky parishioners. When anylimportant move is to take place, and all the other horses of the sheer waste of material, a delusion, and a man? Nay! He so controls and directs team are willing to draw, they lay themselves

tion are built under him for the purpose of stence of Methodism is justified by what it

another the great thought power of the and leave him there. Pay less attention to men now deplore, but which no one vet has the horse that baulks, and give more cats to known how to heal. and trust your Father. A young man is on arch his neck, paw his hoof, bend into the bit, must wish it well; but at present we cannot his way to get married, a brick falls and and stiffin the traces, and dash on. We have but regard it as uncalled for. It strikes as kills him. You say that's "a mysterious pro. | the same prescription for baulky horses and its supporters would do better in fighting the vidence." But another young man, on his men: for a little while let him alone. | battles of Protestantism in the old church, Christian at Work.

A Methodist View of the Cummins' Movement.

(To the Editor of the Montreal Daily Witness.) Siz,-From the above standpoint we take the liberty of submitting the following considerations:-

I. We are glad to believe in all sincerity that the Ritualistic and Romanizing tendency has not sufficiently developed in the Anglican Church to justify this movement. We are aware there is ground for the popular suspicion that Jesults are very active in that church, and Ritualists may appropriately accept the suggestion of Punch, and sing:

"We nightly pitch our moving tents A day's march nearer Rome."

Yet we believe the Church of England, a its heart, is loyal to Protestantism. The great mass of its laity, and as well the large it lacks the necessary aids of wealth and in this matter, then we predict that the only of souls. memorials of this ephemeral movement, ten years from now, will be a few isolated congregations. If our opinion of the Anglican of England to Rome.

cause of its increasing the already too large some, and yet only repeat what has been number of existing sects. Surely in the said a thousand times before. First, seek scores of religious sects in the United States a new baptism of the Holy Ghost; reconse-Cummins and his followers should find some crate to Christ both the heart and life. thing to suit their taste. Why not, for ex. Second, remove every stumbling block, either ample, unite with the Methodist Episcopal by private or public confession, according to Church? They have both the same Anglican the nature of the case. Third, keep the Mr. Beecher, contrary to his usual method, solicit an interest in the prayers. That parentage, the same formularies of faith, the heart open to spiritual, and, as far as possible, same form of church government, and are in closed to worldly influence, seeking tenderthe same condemnation as dissenters.

3. The Cummins' movement does not recommend itself to us as possessing enough spiritual life and moral force to give it power everlasting death from amid means abundantor permanence. So it will excite the contempt of Ritualists and embolden them to cling more jealously to the old church, and prompt. God is sure to give work enough to declare in it more openly their narrow and those who are willing to do it. Look first unworthy views.

4. This movement is glaringly inconsistent in starting with a high church idea. One trouble. The vehicle was slight and the road of the first items of intelligence that was was good, but the horse refused to draw, and plazed abroad concerning this matter was his driver was in a bad predicament. He had that these Reformers had a real bishop to already destroyed his whip in applying in lead them, and so they were saved from the ducements to progress in travel. He had disgrace of being a vulgar company of schismatics like the Baptists, Methodists, Independents, Presbyterians, Lutherans, and in built a fire of straw underneath him, the only fact three fourths of the Protestants in the result a smashed dashboard. The chief effect world. The new Bishop Chency, of Chicago, of the violences and crucities applied were to being consecrated by the real bong-fide Bishop increase the divergency of feeling between of Kentucky, can trace his spiritual pedigree to the apostles, that is by considerable agility in getting over sundry chasms on the way. The same spirit characterized the Old Catholic movement in Europe, when the Eureka cry was raised that Bishop Reinkens was with them. Why cannot Reformers We learned that the plan worked admirably: understand that truth gives them a more sacred and authoritative warrant than pre lacy? We cannot for the life of us see that one of Cummins' ministers would be any the better or become any the more effective in saving souls, by being ordained by him, instead of by the moderator of a Presbyteman obstinate, dashed down the road at a terrible Synod, or the presiding officer of the Adventist Church.

> But are not such sentiments inconsistently held by a Methodist? We believe not.

First, because it is a well known fact admitted by historians and by such eminent dignitaries as Archbishop Secker and Bishop First the pastor pats the obstreperous Burnet, that on Sundred and thirty years

If Providence has in store such a great instead of by implication handing that church over to the enemy.

How to Secure a Revival. in the first place believe in revivals.

Believe in them as pentecostal seasons.

pentecostal in their conditions, character, and results. Believe in them as divine in their origin, notwithstanding all the hay, wood, and stubble that may drift into the church on the high tide of their excitements; notwithstanding the puny spiritual life of not a few of the converts; notwithstanding the irregularities that may sometimes attend them; and notwithstanding the noise of the machinery sometimes employed and the marked defects of some of the instruments. Every revival is human as well as divine. Woe to the world if no good sould come of it save through perfect workers! Get rid of all skepticism in the case, and let the heart majority of its clergy, we consider to be take in the full conviction that revivals of reliable Protestants. It is a significant fact religion are of God, that they enter into his that in the Dominion of Canada the majority methods of grace, and have ever been his of leading ministers of that church are of special means for keeping up the vitality of the evangelical party. The spirit of exclu. the church and of waking to life those dead siveness is mostly found among smaller men, in trespasses and sins. Believe in them as and in rural parishes. In such places if priceless gifts of grace, to be sought most Ritualism does not appear it is only because earnestly, and entered into with the solemn responsibility of men who feel that show and dignity. If our estimate is correct they are working with God in a harvest-time

But is it enough to meet and pray for a revival? No more than it would be enough to meet and pray that the poor might be Church is wrong, and that noblest member clothed, and warmed, and fed, or the heathen of the Reformed Communion is in imminent be brought to a knowledge of the Gospel. danger of a speedy apostacy from the faith Earnest prayer, individual and united, is of her fathers and martyrs, then may God important in its place; indeed, in the prime prosper the Cummins' movement, or any condition of God's bestowing the blessing, as other movement that may avert the greatest it is the chief proparative for its recoption; calamity in ecclesiastical history—the return still, prayer is mere pretence when it ends in mere asking. A revival is a special season. 2. We disapprove of this movement be. requiring special duties. Let us just hintat ness of soul, heavenly affections, a spirit of fidelityand genuine concern for the impenitent, as liable at any moment to go down to ly ample for their eternal salvation. Fourth, stand ready for any work the Spirit may after the members of your family, converse with your impenitent neighbours, and invite them with you to the place of prayer. Enter heartily into any plan the church may devise. - Watchman and Reflector.

London's Poet.

If Hood's life had been one of scholastic ease, in all likelihood he would not have written that for which his name is cherished. Ho was eminently a journalist poet, and must be observed in that capacity. Even his facetious poems depict the throng upon the walks. The sweep, the laborer, the sailor, the trades. man, even the dumb beasts that render service or companionship, appeal to his kindly sensibilities and figure in his rhymes. Thus he was also, London's poet, the nursling of the city which gave him birth, and holds sacred his resting place in her cemetery of Kensall Green. Like the gentle Elia, whom he resembled in other ways, he loved "the sweet security of streets," and well, indeed, he know them. None but such as be could rightly speak for their wanderers and poor. The rich philanthropist or aristocratic author may honestly give his service to the lower classes, and endeavor by contact with them to enter into their feelings, yet it is most impossible, unless nurtured yourself at the withered bosom of our Lady of Poverty, to read the language of her patient foster children. The relation of almoner and beneficiary still exists, a sure though indefinable barrier. Hood was not exclusively a poet of the people, like Elliott or Beranger, but one who interpreted the popular heart, being himself a sufferer, and living from hand to mouth by ill-requited toil. If his culture divided him somewhat from the poor, he all the more endured a lack of that free confession which is the privilege of those than whom he was no richer. The genteel poor must hide their wounds, even from one another. Hood solaced his own trials by a plea for those " whom he saw suffer." - Scribner's for February.

Peace of conscience is a brazen wall against the malice of men, the sting of death, sed,

The Lamily Treasury.

Thy Neighbor and Thysolf.

BY GOORGE W. BUNGAY. For thy own weal and other's labor. And not alone for fame and pelf; For he who wisely helps his neighbor Will find that he has helped himself. And should thy way ward brother stumble And fall up in the dusty road,

Though, no. r. ill-clad, til-fed, and humble, Lie brave, a. d dare to lift his loa ! Aid him in every true endeavour To scale the rugged hills of time; Labor for others is the lever. That lifts a life to heights subl \mathbf{m} : Heal the poor heart that's almost broken; Let hope displace distrust and lear; Let happy words be softly spoken,

Like notes of music to the ear. The skill of man cannot dissever The threefold cord of kindred thes; There is a law that lasts forever, That links us here and in the skies. Then let us strive to love each other; Forgive as we would be forgiven; For if we love not one another, Our hearts have more of earth than heaven.

For the Christian Guardian. " Pray for Mo."

What words these are! What a world of meaning they contain! What associations cluster around them ! What recollections they awaken!

BY'D. WINTER.

"Pray for me" swells up from the heart of the weeping penitent; and the Christ loving hearts who hear are immediately lifted to beaven in his behalf.

"Pray for me" bursts with an intensity of earnestness from the lips of the struggling Christian; and their very utterance does him good, and secures for him a deeper place in the hearts of his brethren.

"Pray for me" falls tremblingly from the lips of the hitherto careless and prayerless prodigal; and the hearts of Christian friends are inspired with confidence, and the hope that he may yet be saved.

"Pray for me" mingles with the fond " good bye" of some departing friend, and, as we remember it when he is far, far away, we thank God

"There is a place where spirits blend, Where friend holds followship with friend A place of all on earth most sweet, It is the blood-bought mercy seat.

"Brethren, pray for us." In the name of the ministry I ask it. Give us your prayers, rather than your criticisms; your prayers rather than your faultfindings. Whatever you withhold, withhold not your prayers; whatever else you give, give us an interest in your supplications. Let us feel as we visit you in your homes, or meet you on the street, or preach to you from the pulpit that for you." As we take you by the hand, let your kindly grasp tell us, "we are praying for you." As you give us words of encouragement, or advice, as the case may be, let us hear in every one of them "we are pray.

"Pray one for the other." In the name of every brother and sister in the church I urge the request. It is the most effectual way to settle church quarrels, to heal divisions, to rectify errors, to correct misunderstandings, to resent injuries, to revenge insults, and to restore peace and harmony to the fold. The throne of grace is the best church court, and the spirit of prayer the best disciplinarian. "Lord teach us to pray."

Unkind Words.

If men and women would only comprehend that aching, bleeding wounds which thoughtless censure and cross words inflict on many a heart, they surely would study self-control. Doubtless the words do not always correctly report the sentiments of the heart, which would scorn to harbor such ideas as the tongue expresses; yet cross words, ugly epithets, are of such daily occurrence as to be scarcely remembered after being uttered; if repeated an hour afterwards to the utterers, they would hardly be recognized by them.

The head of the house may have fallen into the evil habit of speaking snappishly, not only to his horse, dog and cattle, but to beaming eyes, and a peculiarly frank and his wife, children and servants. The in- winning smile. There is comething indes fluence of his example is soon felt. His wife, perhaps, follows it, and forgetting that "a soft answer turneth away wreth," adopts the forty years of age, but he looks much same tone, often unconsciously to herself, | younger: and he has been so short a time, and replies in a short, crispy, biting speech. The children, always quick to imitate their elders, catch the key note of the family; the fortieth year. On a bright and beautiful dog and horse and even the cow, fall under afternoon of September last I had the pleas John Cheesement Severn, who had completed the same unhappy influence, and crossness reigns everywhere. Politeness is not known, of a change from the almost glaring bright. Parliament in the same year with Lord "Thank you," "If you please," "Will you ness of everything outside to enter that Palmerston (1807,) and only a year or so after be so kind?" are phrases belonging to an large, cool, solemn room... M. Dore lives and the death of Pitt and Fox. But we are retable with the family, sleep in their beds, is at the back of the house, and is, as I have more than half a year, since he will complete antagonist.

some mismanagement, some little error for and trophies of that wonderfully fertile living in good health and in possession of all which she may not be any more responsible genius which has filled Europe and America her faculties, a titled member of the aristocthan himself; and he will do it before the with such produgal proofs of its rapid skill. racy, who is the senior of Lord St. Leonards servant girl, not stopping to think that words | More than one wild Dantesque scene may be | by nearly five years, Lady Louise Squart. cheek would blush for shame over his unbreak, and in calm but decisive words, quiet some grim and pathetic figures illustrative refer to Anne Lady Blakiston, widow of Sir

to imitate his wretched manners.

A little boy of my acquaintance was overheard by his father while scolding vigorously her own genial ways and the renown of her ried in 1782, and left at her death a son in an clder sister, calling her "an old fool," "a son have brought about her. Another of his eightieth year, who, however, speedly stupid blockhead," "a perfect ignoramus," and bestowing similar ephithets upon her.

"James," exclaimed the father, "don't you ever let me hear such outrageous talk out of your rips! I am ashamed of you! It is no way for you to speak to your sister! Go down into the library directly and stay there

The boy went down stairs, muttering all 'Father don't call it scolding when he talks about as bad to mamma !"

The words took effect. The husband saw himself as seen by his household. He was man of culture and ability, loved his wife and children and would have sadly mournto harmony and joyousness, and cultivated happiness as a duty. He set close watch and ward upon his lips, and when the cross words slipped out unawares, begged pardon directly. The very beggar at his door noticed the change in that man's household.

" It's no' in books, it's no in lear, To make us truly blest ! If happiness has not her seat And centre in the breast, We may be wise, or ric , or great, But never can be blest."

Daisy Eyebright, in Gultivator.

Exercise: An Illustration.

Two friends are in a cance in the Mozim bique channel. A sudden flaw of wind upsets the boat. Before they right her she fills with water, and sinks; and the two men are swimming for their lives. "Ah, well!" says one of them to the other, "it is a long pull to the shore, but the water is warm, and we are strong. We will hold by each other, and all will be well." "No," says his friend. "I have lost my breath already; each wave that strikes us knocks it from my body. If you reach the shore—and God grant you may |-tell my wife I remembered her as I died. Good-by, God bless you! and he is gone. There is nothing his companion can do for him For himself, all he can do is to swim, and then float and rest himself, and breathe; to swim again, and then float and rest again-hour after hour, to swim and dispair weaken him,-hour after hour, till at last the palm-trees show distinct upon the shore, and then the tall reeds, and then the nd with that touch he is safe.

That story that man told me. Now, what is the difference between those two men? Why does one give up the contest at occe, and resign himself to what people call bis fate, while the other fights the circumstances for hours, and wins the battle? On shipzelf to the habit. But that training he had never given. Take that as a precise illustra-In matters like this, of pure bodily exercise, everybody sees and owns its work and its result.-E. E. Hale, in Old and New.

A Visit to Dore.

Justin McCarthy writes in the Galaxy for cribably animating about his friendly and cordial manner. He is rather more than ure of visiting his studio. It was something his ninety second year, and who entered and dwell in every apartment of the house. said, a large and almost a vast chamber. It his ninety third year on the twelfth of Feb. Frequently a husband chides his wife for is tapestried, if I may say so, with the records ruary next; and also that there is still of reproof and anger are made ten times looked on there, and recognized as an old sister of the late Earl of Traquiar, a title and shut the door. Curiosity led the boy to more bitter when uttered before others. If acquaintance by all eyes familiar with the recently extinct, but descended from the he would only stop and think, his manly illustrations to the "Inferno." There is a royal Scottish house of Stuart. Her ladyship, copy made by the artist himself of "Christian | according to Lodge's Pecrage,' was born in kindness. A reproof in her presence makes Martyrs," which at present is on exhibition March, 1776. The late Dowager Countess of the girl feel that she can also be impudent in the Dore gallery in London. Only think Newborough, who died in 1861, hved to be heart; he went away and prayed for himto her mistress; if the husband treats her of the artist's capacity for labor, who, still minety-eight and there has been one-and so with rudeness and disdain, why cannot she? young, has a gallery of his own paintings in far as we can learn only one-member of the So she makes the trial. Perhaps the lady London, another in New York, and a third in titled families within the last twenty years has strength of mind to check the first out Paris! On the walls of Dore's studio are who has lived to be a real centenarian; we

another similar offence would bring about a was brought by his father to Paris, where his for 1863 has the following entry: 'At Terseparation, and although the husband may education was finished. Dore's mother is quey, November 27, 1862, age 101, Dame Anne continue his cruelty, the girl will hardly dare still living, a woman of the most attractive Blakuston, widow of Sir Matthew Blakuston, manners, delighted to we come and entertain Part.' She was the daughter of Mr. John the large circle of friends and visitors that Rochfort, of Cloghrenane, Ireland, was marher sons is, I believe, a banker in Paris, and followed his mother to the grave, dying on is married. Gustave Dore still remains a the twenty third of the following month." bachelor. THE THREE

The Best Sermon Ever Preached

Some years since quite a famous law school existed in a quiet town in Central Massachusetts. The principal church in the the way, and the father heard him say, village was one in which wealth, piety, and conservation, and only the lack of love, existed. But somehow the latter was a hidden fire that rarely made itself visible, and ness and corroding care; injures his disposiit needed something special to cause it to tion and temper; makes him selfish, unsocial be developed externally. At the time mean, tyrannical, a bad neighbor, and but a specified it was drawn out in this wise: Two ed their loss; but he had fallen into this of the law students on a certain Sabbath evil habit of speaking cross words thought strayed into the church, where they were lessly. He knew that he had sinned against strangers, walked its whole length to the his wife, and he made atonement for it. He pulpit, and not a single pew was opened or a changed the key note of his family to con- single seat offered to them. With quiet cert pitch, tuned the strings of his own heart dignity they turned and marched out again. returning with chairs, made their appearance in the church again, coolly seating themselves in the broad sisle. They had no trouble after that time in finding open doors in that church, and, as has been remarked by a leading lawyer of the town, "That was the best sermon ever preached in that church,"

We remember once, in Philadelphia, going to morning service with a young man who was not in the babit of attending church and although there was plenty of vacant seats not one was offered to the young trangers. One of them, after helping him, elf to a seat directly under the pulpit, remained a few moments, and then walked out, saying, "I've not attended church before for two years, and I certainly am good for another two years' absence."

Are we not, as church members, too often milty of this inattention to strangers? Many of them come with weary and lonely hearts to the eanctuary to find rest for body and spirit and a welcoming smile. A kindly invitation to its hospitality is a mighty agency to win and attract a soul .- Methodist Recorder.

Grey Hairs.

Grey hair, the glory of old age, is apt in years, and then an innocuous dye is not obfloat, swim and float, with that steady, calm jectionable. We would warn our fair readers determination that he will go home; that against pulling out grey hairs. It is quite your eyes let us read there, "we are praying no blinding spray shall stifle him, and no possible that improved health may restore in our own family; and if not, the soft grey hair which has never been uprooted (or figures of animals. Will one never feel bot broken off under the delusion of uprooting board one was as strong as the other. He so doing is to keep the head cool and clean. of much use, where one has not trained him: the night and before dressing the hair the be taken down and well brushed at night tion, where nobody questions the answer, of with a soft brush, parting it about to cool and the difference wrought in two men merely clean it; and then should be plaited and by exercise, or the steadliness of training, suffered to hang about the shoulders all night. In the morning the roots should be well washed with rose water, or cold soft (or rain) water, if possible—the latter is the best. Then it must be dried, before it is dressed, by rubbing gently and shaking out or brushing with a soft brush. This treatment will remove sourf, which is, we believe, March: Gustave Dore is a short, stout man one of the causes of premature grey hair, with a large head, a fine brown chevelure, a and which undoubtedly weakens the roots of broad forehead, a handsome face, very bright the hair and prevents it from growing, be sides being horribly unsightly.

English Longevity. All the old folks in England are not dead yet. We copy this from a London journal; still living a gentlemen of Radnorshire, Mr.

condescend to wrangle, but simply say that born in January, 1833, and when very young obituary column of the Gentleman's Magazine

Hasting to be Rich.

My own observations in mercantile life, of more than half a century, have convinced

1. That eagerness to amass property usually robs a man and his family of much rational enjoyment; tempts to doubtful and disreputable acts; enslaves a man to busi nominal Christian.

2. That it destroys that calmness of mind and that sound judgment which are requisite to success in business; that it tempts men to take hezardous risks which often involve themselves and others in perplexity and ruin; that it leads to suretyship, which prowent about a mile to the school, and then, duces inquietude and often results in bank-

> 3. That it leads to neglect of domestic ocial and neighborly obligations; neglect of children, neglect of prayer and the Scripand soul.

4. The men of this description are seldom. f ever, spiritual Christians, however talks. tive they may be on the subject of religion, and sorrow, and some, alas! have broken in or however lavish they may be in occasional charities; and, on the other hand,

6. Men of modern views, as it respects business, and diligent withil; men of cautior. industry, economy, contentment; men who are faithful in all the relations of life, as husbands, fathers and church members; men who seek first and habitually the Kingdom of Heaven, and gave freely and cheerfully to good objects, as the Lord prospers them, in obedience to His commands and in faith in His promises of the life that now is and of that which is come .- Tappan.

The Discipline of Toil.

A human being who has not labored and grown weary, who has not suffered and despaired, is not half a man. His faculties are only in the gristle. They have no temper. They will not hold an edge. There the present day to arrive before befitting are great compensations for the labors and trials of this short life. We think them hard to bear, and they are grevious. But when they grow out of the conflict between good and evil in the mind, they are rich in their by the words which fell from the faithful the soul which can be acquired in no other to spend the rest of the day as become way. They lay the foundation for a super- Christians, till slowly the Subbath's sun sinks structure of life which will remain firmer beneath the western bills in gold and purple tom? Yes, at last his foot touches the toral, it) will always lay unhidden among the hair; than the hills, and which will rise above the glory. Gently the dew of peace descends on while the grey hairs which grow again after level of those who have known no labor, no closed eyes, while hely stars creep softly cut being pulled out, are stiff, short, and have a conflict, and no sorrow. The Lord's mercy to keep their tireless watch o'er happy hearts habit of standing erect! Never pull out a is in human labor, in the darkness of our and Sabbath homes; but on those who follow grey hair. But prevention is better than darkest night, and in the hottest fires of our cure. How are ladies to preserve the color afflictions. When we have enjoyed the and abundance of their tresses? We believe blessedness of heaven for millions of years, that the best and most important rule for lif we could see the bearing of our screst conflicts and heaviest burdens upon our was as brave. He was as prudent as the But the former is nearly an impossibility in future good, we would come back, if it was other. "What if he was?" you say, these days of frizettes and false hair. One possible, and we could see it to be necessary Strength and bravery and prudence were all thing, however, is certain, if our ladies would to the attainment of the good which grows needed in the crisis; but something else preserve their own abundant tresses for out of them; we would lay aside our glory, was needed also. The man had never trained another (and probably widely different) and put down the cup of our joys, and take himself to swim, if knowing a method were fushion, they must get the head cool during upon ourselves the burden, and the yoke, and the fear, and go through the wildernext morning. To effect this, the hair must ness once more, and suffer its hunger, and its thirst and its defeate. - New Jerusalem Messenger.

Luther and the Walking-stick.

St. Nicholas is one of the most popular and most considered of the Russian saints, and the late Czar probably owed no small portion of his immense influence to the fact of his bearing the same name as that saint of high renown. And touching this saint there is a ludicrous tradition current among the Russian peasantry, to the effect that he once had a theological dispute with Martin Luther, and that they agreed to settle it by a walk. ing-match. It was to be so many hundred versts up a mountain, and neither party was to have any assistance beyond a stout walk. ing staff. For once the Protestant champion was victorious, for St. Nicholas was thorough. comparatively, before the world, that one is 1. The other day a paragraph went the round ly blown before he had accomplished half surprised to learn that he has attained his of the papers to the effect that there was the journey. The detested heretic came back triumphant, but with empty hands. "Where's your walking stick, dog's son?" cried the good St. Nicholas. "An't please you, I ate it!" answered his opponent. The wary Dr. Martin Luther had had a walking. stick constructed of good black puddings, unknown tongue in such households. And works in one of the avenues leading out of minded by a correspondent that Lord St. twisted together, and had caten as he walked, happiness is not a cherished guest, but a the Champs Elysees. His studio (on the Leonards, who is still alive and in good the creature comforts giving him such bodily estranger: wrangling and discord sit at the ground floor, as we should call it in England) health, is the senior of this gentleman by strength that he had easily overcome his

The Praying Father.

A pious young man told a worthy clergy. man that he had once disobeyed his father, on which his father retired into the room look through the keyhole, and he saw his father on his knees in prayer. The boy listened also, and he heard his father pray. ing for him. This struck the youth to the self; his prayer was beard. The young man was thus led by the Spirit, and turned to God and became a Christian indeed.

Bulwer said that journalism is more fitted ties which cannot be endured. Let her not the artist is a native of Strasburg. He was Sandybrook Haff, Derbyshire, of whom the foundations for good ones.

for the Joung Holks.

Don't Forget Me.

BY JOHN READS.

Tou't forget me !"-Sweet and sad, Were those whispered words of thine: Like the voice of flowers steve. When they fold each little leaf. And to sleep their life resign Till the Sun awakes them glad.

Ah ! but I am not to thee As the sun is to the flowers-They live only in his light, They live only in the might Of the brightness that he showers From his go den majesty.

Bright and goutle, pure and good, Everin mine eyes thou art. Far too good and pure for me-I can only worship thee! Keeping thee within my heart, Goddess of my solitude. -New Dominion Monthly.

or the Christian Guardian

Spring Sabbath Morning.

BY MRS. HENRIETTA SEELTON, TORONTO. The bright stars pale in the sky; only one

is to be seen now. It is the morning star, which takes its departure, making room for the warm presence of the sun. Serene and majertic it rises in the distance, below the grand blue cloud capped hills. Nearer and nearer it comes, till it has reached the city, where as yet all is quiet, and where as yet all is tures, and neglect of one's health of body peaceful slumber. All? No; there are many whose eyes have not closed through the long night; some have watched by a suffering bed side, some have watched in grief on the Sabbath morning in reckless debauchery, and now, whon the sun stands over the city, calling, so to say, to all, "Up you sleepers, it is day I and the night will soon be here, when no man can work;" these latter, lying down in helplessness, are unconscious that it is the Lord's day, which, instead of hallowing, they disgrace.

To them the bells peal in vain, as they sound like the silver stream which winds gracefully sparkling in the glad sunlight. Now the air has become balmy; soon the fragrant branches stir with feathered life and one clear thrilling carol lifts the finger from down on the walk! She had done real good. the dumb lip of nature, heralding a, full or, chestra of untaught choristers, which plume their wings, and searing seem to say, 'Praise

Him! Praise Him! Obedient to the sweet summons, the silvermaidens, come along the different paths which | pleasant is when every body is tired and lead to God's house. . On the gentle maiden's kindly arm leans the bending form of fourscore years and ten, gazing, with dimmed but grateful eyes,on leafy stem and bursting bud or the first flower of spring. Refreshed rewards. They give a tone and temper to minister's lips, the worshippers return home an unholy calling the Lord of the Sabbath will send, sooner or later, a blight and a mildew.

Josus' Sermon.

"One day, when a great many people had followed Jesus into the country, he went a little way up the hill, so that they might hear him better, and talked to them. He told them about these who pleased God, and whom he would bless. Can you tell me who these are, Johnnie?"

"Why, people who don't do bad things;

who don't steal, and tell wicked stories." Johnnie, there were some Jews called Pharisees, who were very particular about what they did. They would not do any work to taste, and taste, seemingly not exactly on the Sabbath day, not even help a sick person. They said a great many prayers each day, and they thought they pleased God more than other men did. But Jesus did not love these proud men. He said: Blessed are the poor in spirit."

"Who are the poor in spirit?" asked Alice. "Those who knew that they were not good; who were willing to say that they could not help themselves, and that they needed strength from God. These, Jesus said, would bave the kingdom of heaven " 🕟

"I den't think that the proud Jews, who thought they were so good, liked to hear that." "No, they did not, and they hated Christ because he said such things. There were

peacemaker is ?" "No, Cousin Helen,"

"Alice, do you remember what you told me the other day about May Brown".

"When two of the girls were quarreling and wouldn't play together. That spoiled all our game of King's land, for we hadn't enough girls without them. May coaxed them to be friends again. She gave them the nice apples that were for her lunch, and I guess that made them feel pleasanter."

"May was a peacemaker," said Cousin girls kind and loving, and was willing to give up her own pleasure to make things pleasanter for others. Jesus said that the peace because they are like him in their love for

"Courn Helen," interrupted John, "I don't think I could do so with the boys. They would laugh at me," " .

"Johnnie, the best way for a little boy or girl to be a peacemaker is to try to be always or be unkind. If you do do not plague other children, and are not angry when they tease ly informs the girl that she is taking liber in various ways of Alsace and her sufferings; Henry Blakiston, the second baronet of to destroy bad governments than to construct you, you will soon see how to make peace and

ohuny, to be one of the 'bessed' people who make happiness? That would be a grand kind of work to do in the world."-The Little

The Time to be Pleasant.

"Mother's cross!" said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing; but she looked up, and answered Maggie:

"Then it is the very time for you to be pleasant and helpful. Mother was awake great deal in the night with the poor baby."

Maggie made no reply. She put on her hat, and walked off in o the garden. But a new idea went with her. "'The very time to be telpful and pleasant is when other people are cross.' Sure enough," thought she, "that would be the time when it would do the most good. I remember, when I was sick last year, I was so nervous that if anybody spoke to me I could hardly help being cross; and mother never got angry or out of patience, but was justas gentle with mel I ought to pay it back now; and I will." And she sprang up from the grass where she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful teething baby. Maggie rought out the pretty ivery balls, and began to jungle them for the little one. He stopped fretting, and a smile dimpled the corner of his lips. "Couldn't I take him out to ride. in his carriage, mother, it is such a nice morn-

ing?" she asked. "I should be so glad if you would!" said her mother.

The little hat and tack were brought, and baby was soon ready for his ride. 🥕

"Ill keep him as long as he is good," said Maggie; and you must he on the sofa and get nap while I am gone. You are looking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the mother. The tears rose to her eyes, and her voice trembled as she answered, "Thank you, dearie; it will do me a world of good if you can keep him out an hour; and the air will do him good, too. My head aches badly this morning.'

What a happy heart beat in Maggie's bosom as she trundled the little carriage up and She had given back a little of the help and for bearance that had been bestowed upon her-She had made her mother happier, and given her time to rest. She resolved always to remember and act upon her aunt's good haired old man and the rosy child, youths and word: "The very time to be helpful and cross." - The Well-Spring.

"Follow Me."

Thy steps, O Lord, I cannot trace O'er sad Judea's hills, To follow the from place to place Which thy sweet memory fills.

I may not stand on Olivet To view thy form of light Ascending, by the angels met In ranks of shadeless white.

Yet just before me, day by day I see thy cheering face. Blamining my upward way, With quickening beams of grace

I follow; but, clas! how far I full behind my guide. Unless thou keep me waere they are Who walk close at thy side!

Lord, grant me strength to do thy will Through every passing hour, And o'er all paths, of good or ill. Uphold meby thy power. -N: Y. Christian Advoca-

The Best Liquor.

"Give us a glass of your best liquor," said drunkard the other day as he entered a shop. The shop-keeper filled a glass and gave it to him. The toper, without noticing it. dashed it down his throat. He soon began satisfied.

"What's the matter?" said the shop-keeper. Wam't it good ?"

"Why, yes, it was good enough, but it scems to me it wasn't very strong. What kind of liquor was it?"

"Coldwater, was the reply; that's the best liquor we have in the shop, and I believe it is the best in town. As for any other kind, we have not got any, for I left off selling strong drinks some time ago. So you've saved your two pence, and you'll feel better for it afterwards."

"Well," said the toper, "if this isn't a regular take in. But I believe, sir, you're right for all that. And as you don't charge others he called blessed-the merciful and snything for your liquor, I have a good mind the peacemakers: Do you know what a to beyour customer, and see if I can't get rid of my headache and sore eyes."

The shop keeper, who was a warm hearted Christian, as well a zealous temperance man, kindly encouraged bim never to drink any. thing but the best liquor in future : God's beautiful sparkling water .- Youth's Temper-

A Boy And His Dog.

ance Banner.

A Detroit newspaper tells this pretty little story: A boy about ten years of age, leading Helen, "when she tried to keep the other a lively little dog, called at the central station and asked if that was the place where they shot dogs. Being answered in the affirmative, he said: "Well, please shoot my poor little makers shall be called the children of God, Dan. He's an awful good dog, and he plays with the baby all day, but father's deaf, and mother's sick, and I can't raise money to get license." Then turning to the dog the boy lifted him up tenderly and stroked him saying: "Poor Dad! how Billy will cry when I tell him you are dead!" Great big tears rolled down the boy's face, and in a little good friends with others, and not to quarrel time those around him made up a purse sufficient to save his dog, and a person went with him after the license. The boy's eyes fairly sparkled at his unexpected luck; and speaking to the dog, he cried out: "You're saved, happiness for you all. Don't you want to try, Dan't You're sayed; let's go home to Billy !"

March 18 1874.;

Sabbath, Harch 29th, 1874.

Ques. 19. What command did Christ give to his Apostles before his ascension into heaven?

Ans. Before he ascended into heaven Christ commanded his Apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Tests a most of the state of

INTERNATIONAL BIBLE LESSON.-No. 13 SUBJECT-REVIEW OF PAST QUALTER'S STUDIES. All Mayo Reading lesson—Ex. xv. 1-11.

The importance of reviewing is generally R. A. REEVE, B.A., M.D., conceded, yet most persons feel that they rarely succeed so well with a lesson of this Rind as with a new subject. We venture the suggestion, that we are apt to rely too much on our general knowledge of the subjects already studied, and make little special preparation for the day of review. We should Elarristors & Attorney a remember that beaten oil was required for the sanctuary, and that was obtained as the result of considerable personal labor. So much matter has been gone over, it will require a great deal of care to select suitable portions of it, and yet make them serve the purpose of a general review, so as to press them into the short time allotted for teaching. These exercises must be carried on by quesrun into a sort of general lecture on the subjects embraced; still the teacher must have some plan in his mind in conducting the exercise. Some have suggested the selection of the topics and golden texts of the past 12 Sabbaths, and the founding of a few pertment questions on each. But we think the present 134 Dune Street, corner of Berkeley Street review, at least, may be more successful if there was a grouping of the ideas in a more natural and less arbitrary manner, thus: I. We have the condition of the children

of Israel, as described in the first lesson. II. The circumstances which led to their deliverance from bondage.

III. The difficulties experience I and de liverances wrought out for them, from the time they left Egypt until they came to Mount Horab.

I. The first group of questions would include such as the following: In what part of the land of Egypt did the Hebrews dwell? How were they introduced into this country? What kind of treatment did the Hebrews receive at the hands of the Egyptians? &c., &c. Questions framed by the teacher himself will be more successful than any presented on a printed page. The call in

II. The second classification of ideas will embrace the "Birth of Moses," "his call," and "his doubts," "the promise of God," the "ten plagues," and "the Passover." Suitable questions will readily suggest themselves on these several topics, such as What was the name of the father of Moses? Who was his mother?" Why did they hide him three months? Who discovered the child in the ark? and how did she treat him? Who became the nurse of the young child? What circumstance led Moses to leave the land of Egypt? Where did he go, and what was h's employment? Who appeared to him in Horeh, and in what form?. What did God call Moses to do? Mention the doubts, which arose in his mind as to his suitability to be leader of the hosts of Israel? Who was Aaron, and what was his age when called to assist Moses? How did God remove the doubts of Moses? Mention the first plague? How many plagues were there? What was the last plague? How were the Hebrows preserved? Give some points of resemblance between the pascal lamb and Jesus, our passover? What effect had the plague of death on the Egyptians? Why did not God lead the Hebrews the nearest way to Canaan? These questions should be varied by frequently en couraging the scholars to ask questions them-

selves.

III. What was the first difficulty experienced after leaving Egypt? What had guided the Israelites in their way? How was it that the Egyptians had darkness and the children of Israel had light at the same time? What hindered Pharach in passing through the Red Sea? Who were baptized in the sea? Who were immersed? What new difficulty was experienced three days after crossing the sea? How were the bitter waters sweetened? Thirty days after leaving Egypt the people wanted bread, how was it supplied? Describe the manna. How long did manna continue to fall? Who opposed the march of the Hebrews, and with what result? &c. &c. d IV. The past quarter's lessons are illustrative of God's dealings with his people in all ages; and great pains should be taken to show that God has redeemed us all by Christ, his Son, who, as the pascal lamb, was slain for us. All who believe in him do receive the true bread from heaven and are saved from their sins. Then, as what followed to the Israelites happened unto them for ensamples, we may see how many are the difficulties which meet the child of God after his conversion. Yet we have no need to fear, "for it is our Father's good pleasure to give us the kingdom.". When no human power could save them from Pharaob, God opened a way through the sea. When there was nothing but bitter water to drink, God sweetened the water and saved their lives. When their provisions were exhausted, quails and their provisions were exhausted, quails and manna were given, as much as was needed and as long as required. And when Amalek attacked them, though they had to fight against them, yet, by combined effort, Moses, Asron and Hur on the mount above, and Jushua in the valley below, by God's blessing, they put the enemy to the rout, and obtained a splendid victory. No wonder, in viewing the whole matter, over, that Moses should name his altar, "The Lord is my banner." It is well for us to talk with our bygone hours."

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> QUESTIONS FOR HOME SEARCHING. How was Peter delivered from prison? Repeat the passage.

> In what manner was Elijah fed when in the wilderness, so that he travelled forty days after without eating?

> Who destroyed the remainder of the Amalekites, and when? A. A.

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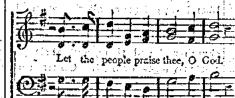
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Registry of Visits,
Renewal of Ticketa.
List of members received.
Amounts paid by Classes.
Circuit Quarterly Collections
Cash Account—Receipts.
Cash Account—Expenses,
Cash Account—Expenses,
Cash Account—Expenses,

Cash Account.—Expenses.
Cash Account.
Heneral Summary.
Connexional Funds.
Guantian Subscribers.
Registry of Exptisms.
Registry of Bartisgs
Registry of Burisiss.
Blank Faper.
Hynns, to be used at Funerals and Exptisms.
Sacramental, Exptism, Lord's Supper, Morrage
and Furial Services.

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the Guardian, will please bear in mind we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

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Christian Guardian

TORONTO, WEDNESDAY, MARCH 18, 1874.

CHRISTIAN GUARDI

1874 I

TWO SUPERB CHROMOS.

SPECIAL PREMIUMS!

Anxious to extend the circulation of the CHRIS-PIAN GUARDIAN, as a means of doing good, and believing that when it is once introduced into the family, and its value known, it will not readily be given up, the Book-Steward offers to each subscriber for 1874, who shall forward to this office in advance, postpaid, \$2 50, the GUARDIAN for one year, and two beautiful Chromes, 101 by 121 inches, entitled "WIDE-AWARE' and "FAST-ASLREP," These Chromes are valued at \$3, and cannot be purchased from any one else to the Dominton. They will be forwarded to the Superintendent of each Circuit on the completion of the Subscription List on his Circult, at our expense, or, to the individual subscriber, by post, earefully enclosed in mill-board, on the receipt of ten cents to pay for the case and the postage Any person forwarding the names and subscription money of ten new subscribers will secure an extra pair of these beautiful pictures

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THE CRUSADE AGAINST LIQUOR.

American papers continue to discuss the woman's movement against the liquor sellers. Through a great part of Ohio it has been very successful. Many towns have shut up nearly all their groggeries. Whether the result shall be permanent or not, tem porary success has certainly been gained. The evil is so great that any method not clearly wrong, by which it can he reached, should not be condemned. The public praying for the purpose of alarming and worrying the grogsellers, may divest prayer of its sacredness, and degenerate into something that will bring religion into contempt. children suffer more painfully the conse. efficiency would be immeasurably increased." quences of his drunkenness than the drunkard himself. It is no wonder if their forthe methods adopted in the present crusade

They have begun with reconnoiting and true that the thousands who were not emskirmishing instead of rushing to a sudden ployed on that particular service were still assault on the enemy's works. In Worcester, ranked as soldiers of Israel, and were perwhich is the point selected for initial opera- mitted to share in the triumph." tions, they have decided that to invest the bar-rooms and dram-shops with praying hands would simply invite the insults and jeers of a rabble hired for that purpose and well plied for the work with drink enough to make them insensible to shame. The unequal encounter. And they have wisely adopted the plan of first enlisting the intertemperance people of the city, and of ap. renew. Ministers should be careful to exthe traffic altogether."

It is to be hoped that legislatures and legal authorities who may condemn the much to promote the circulation of the methods of this crusade as questionable or GUARDIAN as the minister. His recommendaimproper, will at least acknowledge that the tion of the paper has a good deal of influevils against which it is directed are suffito such effective legislative action, as shall on our part, to make the paper increasingly and social damage wrought by the liquor religious and social issues of the times will traffic as now carried on.

" NUMBERING THE PEOPLE."

For some years past a good deal of interest has been felt among English Wesleyans respecting the position of those members of the congregation who do not attend classmeeting. Many of these have been baptized by Methodist ministers, attend all the services of the church except class meeting, are upright and moral in their lives, and liberal supporters of all the enterprizes of the church. Many feel that they should have some kind of connection with the church assigned them, and their position and privileges defined. Others seriously dread any attempt to widen the base of membership to accommodate the prejudices of those who desire to have the honor and privilege of church membership, without fully renouncing the ways of the world. Both sides of this question have been vigorously presented in a recent number of the London Methodist Recorder. A correspondent of that paper quotes, from Mr. Gregory's Fernley lecture, the expression of his opinion, that "the unendowed church which, yielding to the seduction of splendid statistics or a Satan suggested numbering of the people, should abandon the require. ments of a confession of personal faith and a statement of personal experience in order to membership . . . or should cease to insist upon the duty of fellowship, in deference to the distastes of respectable comtribute." 21

This correspondent strongly urges the cutting off of all the names from the church records, that have not an undoubted dis-There is certainly danger that unless wisely ciplinary right to be counted members of guided and controlled, this method may the church. He thinks that this course, become in some hands a buriesque on serious | while lessening the numbers returned, would action. Yet, who can rebuke the women increase the real power of the church. He who adopt this method? Who can forbid says: "Would that we had more of that them to go on? Who can say that it may moral courage which John Wesley showed his family. The Evangelical Alliance has not be the beginning of a great temperance when he reduced the Newcastle society by taken up the matter in good earnest, and awakening that will develop and unite the half its members, and then wrote in his leading Wesleyan friends in England are moral forces of society, in one grand battle Journal, 'The half is more than the whole.' against the liquor traffic, that shall result in Better that our numbers should be reduced its complete overthrow? There is a special as was Gideon's army, than that in our march fitness that women should be in the van of against the enemy we should be hampered a movement against the liquor traffic. They with so many who are little else than camp have suffered most deeply. What an incal. followers, and who by their inconsistency do culable number of women's lives have been us infinitely more harm than good. -It would blighted by strong drink! Where the hus, be a bold thing to do at first to cut off so band and father is a drunkard, the wife and many from our fellowship, but our spiritual

To this the editor of the Recorder says in reply: "No doubt the spirit, the conduct, bearance can endure these evils no longer. the attendance of too many members is ungether against an evil that has wrought the heart of a pastor will consider twice them so much woe. But whatever variety before he cuts off a name from the fellowbefore. The crusade against the liquor tion of members merely on the ground of business has been seconded by the press, non-attendance is a matter not to be so sumsecular as well as religious, to an extent that marily dismissed. What sort of leaders wrecks himself a wreck in health. When good feature in this crusade is that it has Joah prevent frem coming again into the made its appeal by argument and entreaty chapet persons who absented themselves diately to the South of France, as the only that all previous temperance societies had be found in their places, however tedious or be forgotten. We are glad also to observe Let the same reasoning be applied to that, as the movement is taken up in the classes and leaders, and let expulsion of Eistern States, there is wisdom and prudence members at least be deferred till the leaders, shown in the method of proceeding adopted. and ministers too, are proved to have left no We learn from the New York Graphic that stone unturned. It is true, as our corres-"The women of Massachusetts have im- pondent reminds us, that only three hundred

TO AGENTS AND FRIENDS.

In spile of frequent and earnest warnings there is each year quite a number whose papers are stopped, because they do not reladies do not propose to bring ridicule upon new their subscriptions. Though the numthemselves and their movement by such ber in this category is not so large as last year, yet it is larger than we are willing to pealing in private to owners of the buildings plain, that no slight, or want of confidence in which liquors are sold to refuse to let is intended by stopping any one's paper. them longer for such purposes, and to the All who have not renewed are dealt with in proprietors of hotels and saloons to abandon the same manner. We hope the ministers as far as possible will look after those who have failed to renew. Nobody can do so ence with his people. Our friends may be other. A friend in Port Hope the other day sent us thirteen new subscribers to make up require no great effort in every place to get the religious press is becoming increasingly important. No family should be without a good religious paper. Our efforts to make the GUARDIAN Worthy of general acceptance have met with gratifying success, as evinced by the testimony of many of our ministers and lay readers and the increase of subscribers. But we hope, by doing still better in the future, to retain our old subscribers and gain many new ones. The preachers who move this year, know their circuits better than their successors will know them for a good while to come. We trust that many of them will lay their intimate knowledge of their present fields of labor under tribute for the increased circulation of the Guan

REV. EMILE F. COOK.

The circumstances connected with and preceding the death of the Rev. Emile Cook, President of the French Conference, are deeply affecting. His death is a very municants, would become 'a servant unto sad and painful event. Yet as the darkness brings out the stars, these dark providences have brought out facts that are very gratifying. Mr. Cook's noble conduct in remaining with Mr. Weiss at the peril of his own life is truly herore. He really sacrificed his life for his friend. His death has awakened universal Christian sympathy for his bereaved family. also making a subscription for the same object. In the United States a generous and spontaneous effort is being made for the relief of the family, and, as an expression of respect for Mr. Cook, a circular, signed by prominent Methodist ministers and laymen of New York, has been issued, appealing to ministers to bring the matter before their congregations. In this circular the main facts of the case are thus briefly and impressively stated:

" DEAR ERETHREN,-The Rev. Emile F. Cook is dead. He fell a martyr to his devotion to No wonder that they band themselves to satisfactory. But any man who has in him his friend and co-delegate to the Evangelical Alliance Conference, the Rev. Mr. Weiss. They sank with the Ville du Havre, and were of opinions may exist respecting the new ship of Christ's people. The case of Mr. rescued by the Loch Earn. Mr. Weiss, method, it has no common significance. It Wesley is scarcely in point. When he cut having been severely injured by the falling is profoundly suggestive. It is a grand out off half the members of the Newcastle society, of a mast, could not be removed to the Tri break of indignation against a great public he did not expel them from the Church of mountain. Pastor Cook would not leave him. wrong. As in some parts of America, where Christ; for according to his own teaching preferring to take the risk of a second ship the regularly constituted authorities move they were members of the Church of Eng. wreck, rather than forsake his companion. too slowly, vigilance committees take the land. In that communion they had been The disabled ship proved unmanageable: it law into their own hands, and administer a baptized, in that communion they usually drifted before a heavy storm far out of the rude kind of justice which, though imperfect received the Lord's Supper, and their being track of ships. Six days the terror of its and questionable, serves to repress gross left off the list of Mr. Wesley's Society did crew increased, and finally became despair. crime. So the women of America, after not in anywise affect their church status. Every day Pastor Cook assembled them for long waiting for legislative and judicial But with the Methodists of the present day prayer. On the last day that the vessel action, have taken the matter in hand, in a the case is different. They are baptized could possibly flut, he earnestly exhorted way that, whatever its imperfections, cannot amongst us, they communicate with us, they them to trust in God, told them he had n fail to impress both the legislative and know no other membership. Expulsion or fear, that death would be to him eternal judicial courts of the country, with the great dismissal is therefore something more than life; but that he had full assurance that need that exists for some effective remedy dismssal from a private lodge or society; and prayer had been answered, that the ship that for the evils that accrue from the present the class meeting, in the altered state of was to save them was then approaching, and legalized traffic. Those who disapprove of things, is something more than a meeting would be in sight the next morning. So it for relating and hearing experience. With was; the dawn of day revealed the British are bound to point out some better way, or all our power we would sustain a vigorous | Queen, which had changed its course twice else be silent. And there can be no question and firm administration of discipline in cases during the night on account of the gale. public attention has been turned to the evils where inconsistent conduct has been proved All were rescued; the Loch Eurn sank, and of the liquor traffic as it has never been after due in juiry. But the wholesale rejec her Captain said to Pastor Cook, 'Your pray.

ers have saved us all. "The Christian came out of the two shipknew him. His physicians sent him imme.

and other Western States in one particular, camp of the Midianites; but it is equally himself one of the chief promoters, has in | who are heads of families, remember they | withdrawn by the bishops aforesaid.

this its early stage, scarcely any adherents, except among the very poor.

"Will not American Methodism contribute joyfully out of its abundance toward the support of this widow and these orphans? Con fident that it will, the Methodist Frenchers' Meeting, of New York and vicinity, has appointed the undersigned a committee to solicit contributions for a permanent fund, to be known as 'The Cook Fund,' the avails of which shall be expended annually for the benefit of the family of our beloved brother, Pastor Cook. We earnestly hope that this lose. We hope that all those subscribers fund may reach the sum of five thousand est and co operation of the clergy and the whose papers have been stopped will at once dollars. The similar fund raised in this country for the families of Prof. Pronier and Rev. Mr. Carrasco already exceeds twelve thousand dollars,"

Any of our Canadian readers that wish to unite in this laudable work, may send their contributions to the Rev. C. D. Foss, 289 Fourth Avenue, New York.

MINISTERS' SALARIES. The subject of Ministers' salaries, discussed ciently great to awaken enquiry, and prompt assured, there will be no decline of effort by our correspondent "Alpha" last week, is at all times a question of much interest, protect the community against the moral instructive and interesting. All the great but as we approach the close of the "Conference year," it becomes more intensely continue to be discussed in an independent personal, and practical. Then the question and Christian spirit. We shall endeavor to of allowances becomes secondary to the ques avoid bigotry and intolerance on the one tion of "deficiencies." For although probably hand, and sceptical latitudinarianism on the in nine cases out of ten the appropriations are less than they ought to be, yet in many cases the full amount appropriated is 'never for those who might not renew. The same paid. Sometimes the preachers come to the thing can be done in other places. It would District Meeting, and, to give the Circuit credit, report that they are paid in full, with more than would make up for any that may a hope that it will be made up afterwards. It be permanently dropped. The province of is true that on some circuits the people are poor. And yet there can hardly be a case. where there is a deficiency, in which it would not be less burdensome for the whole people to pay it, than for the minister to bear it al himself. If the whole amount of the appropriation is not too much, then, in every case where there is a deficiency unpaid, the mi nister is compelled by the people to pay that amount towards his own salary.

> On one point we cannot agree with "Alpha." We know from personal experience, that it costs a good deal more to live in a city than in a country circuit, or even in a country town. We would not find much fault with paying men according to their requirements, if this was really done. Though we confess that in some DIAN. New subscribers are welcome at all instances there is not sufficient regard given to the service rendered. If single ordained men are disposed to remain single, we do not think they should be compelled to marry, in order to secure a fair support. We need that class of men on many circuits, and should be willing to give them a fair remu neration, even though they are unmarried. Withhold not good from him to whom it is due, when it is in the power of thy hand to

A GOOD SUGGESTION.

We heartily endorse the suggestion of an esteemed brother in another column of to day's paper, that we should specially remem In England the Wesleyan Missionary Society | ber Japan in our prayers as a church. As has given aspecial donation for the relief of he suggests, that country is passing through has been received with much gratification in the minds of men. But alas! it does not miny: follow that these dying falsehoods shall be in the revulsion from the old religions, they sador's report of the proceedings. I thank you will lapse into atheism and bitter antagonism sincerely for this communication, and for the to Christianity. We have a special stake will. It is incumbent on me to be the leader of now in that interesting country. Our my people in a struggle maintained through cenbrothers, Cochran and Macdonald, have gone out there trusting that we would sustain them by our prayers as well as our contri butions. The hearts of the children of men are in the Lord's hands. He has declared be enquired after of his people. It is in spiritual as well as in natural husbandry. Human agencies can only sow the seed; it is God's blessing that giveth the increase We believe prayers for the conversion of the accompanied by the efforts that God has made conditions of success, are unacceptable and unavailing, because they cannot be sincere. Now, however, that we are doing something for the illumination of the deep darkness of Japan, we have a right to pray for the Divine blessing upon the labors of our missionaries and other Christian workers there. We have a scriptural right to believe that such prayers will not be in vain. They will bring down a blessing upon the work. They will draw out the sympathies of the people for the laborers in these distant fields. And greatly strengthen the hearts and hands of our brethren in the prosecution of their labors.

The communication of the Rev. W. H. Hansford, in last week's Guardian, could not fail to be gratifying to all who are interested could hardly have been expected. One have many of our members got? Would he reached his home in Paris, his wife hardly machinery necessary has been provided. All the managers of the institution now require to a class of the community, intimately con- from intolerably dull preaching? No doubt, hope for recovery. He lingered until the is the patronage of the people. Large nected with the upholding of the traffic, if they were perfect Christians, they would 30th of January, triumphing in that grace expense has been incurred to ensure an cess of this appeal must teach a lesson to if we are to exclude all who are not perfect, case, the Saviour's prayer, 'Father, I will the pupils, according to the need created by all temperance workers that will not soon a very small building would hold the residue. that they also whom thou hast given me, be their different objects in life. This outlay with me where I am, that they may behold has been made on the conviction that such

are' promoting the best interests of their children, and strengthening a patriotic and Christian enterprise, by sending them to such an institution. The same line of argument applies with equal force in Ontario, to the Dundas Wesleyan College. The future political, religious, commercial and educational interests of Canada will be mainly controlled and directed by its trained and blessing of a liberal education.

A NEW IDEA.

from the different colleges, that unite for this purpose, to arrange for an annual competition by orations and essays, with duly appointed judges, who shall decide upon the merits of the competitors. No prize or pecuniary reward is to be given to the successful candidates. There may, for anything we know, be practical difficulties, which may prevent any valuable result accruing from this project. But we think the idea is a decided improvement on the contests of physical strength and endurance in boat races, which have been so much in vogue of late years. It has never seemed to us that there was any fitness or propriety in students of literature and science competing as representatives of their universities for distinction in contests of physical strength. MThis is no: the work of the universities. Such contests can hardly fail to give undue importance to physical strength in the minds of the students, and divert their attention from intellectual studies. If greater honor and applause are given to feats of bodily strength, than to excellence in scholarship. it is only natural students should deem the former more worthy of their special regard. No doubt proper physical exercise is con ducive to health. But professional physical training, and the time wasted in boating and cricket by those who make them the main business of life, and neglect the culture of the head and heart, have become a serious

THE EMPEROR AND THE POPE.

The Rev. Dr. J. P. Thompson, whose speech at the great Protestant meeting in London gave such a clear view of the case between the German government and the Ultramontines, has a letter in the last N. Y. Indepen dent on the same subject, which indicates the views of this question that we have repeatedly maintained in the GUARDIAN. He maintains that it is no crusade against Romanism. no interference with liberty of worship; but the protection of the old Catholics against the tyranny of a foreign potentate, who would oppress them for questioning his infallibility. The recent expression of English Protestant sympathy with Germany in her struggle against popish Uluamontanism perilous crisis in its history. The old Germany. Earl Russell recently received the superstitions are relaxing their hold upon following letter from the Emperor of Ger-

DEAR LORD RUSSELL,-I have received your replaced by the truth. There is danger that great meeting in London, and with my Ambasaccompanying expression of your personal goodturies past by German Emperors of earlier days, against a power the domination of which has it no country of the world been found compatible with the freedom and welfare of nations - a power which, if victorious in our days, would imperil not in Germany alone, the blessings of the Reformation, liberty of conscience, and the authority that for blessings which they need, he will of the law. I accept the battle thus imposed upon me in fulfilment of my kingly duties and in firm reliance on God, to whose help we look for victory, but also in the spirit of regard for the creed of others and of evangelical forbear. ance which has been stamped by my fore athers on the laws and admi-istration of my States. The latest measures of my Government do not in heathen, or for any other object, when not fringe upon the Romish Church or the free exer cise of their religion by her votaries; they only give to the independence of the legislation of the o un'ry some of the guarantees long possessed by other countries, and formerly possessed by Prussia, without being held by the Romish Church incompatible with the free exercise of her religion. I was sure, and I rejoice at the roof afforded me by your letter, that the sympathies of the people of England would not fail ne in this struggle-the people of Esgiand, to whom my people and my Royal House are bound by the remembrance of many a past and honorble struggle maintained in common since the says of William of Orange. I beg you to communicate this letter, with my hearty thanks, to the gentlemen was signed the resolutions, and in, yours sincerely,

"Berlin, Feb. 18, 1874. (Signed) "WILHELM."

AT THE CAPITAL -At the recent lecture at Ottawa, on "The Great Lone Land," by Rev. Dr. Lachlin Taylor, the premier, Mr. Mackenzie, took the chair, and two other members of the cabinet were present to hear our eloquent friend's description of the resources and scenery of the great North-West. We in the educational work of the Church. We have no doubt Dr. Taylor's lecture will do confess we were agreeably surprised to learn much to call public attention to that large that the Stanstead institution had already and fertile country. In connection with the made so encouraging a beginning. All the recent visit of the President and Missionary Secretaries to Ottawa, a meeting was held on suitable provision has been made. All that behalf of the contemplated new Wesleyan Church in the Capital, Dr. Rice and Dr. Taylor effectively advocated the enterprise, There can be no question that Methodism is which he had so lovingly proclaimed to Educational Institution, that will have the not fitly represented in church accommodadeemed hopeless or inaccessible. The suc uninstructive the pulpit might be; but then others; and then the Father answered, in his means of giving a thorough education to tion at Ottawa, and that the erection of a suitable church there is a matter of more than local interest.

An English clergyman of the name of an institution was really needed in the Porteus has been preaching for some time "Pastor Cook leaves a widow and seven Province of Quebec. The enterprise and past in Brooklyn and New York under children (most of them very young) entirely liberality of those who have inaugurated this a license from Bishops Potter and Littlejohn. dependent, under the providence of God, on educational project can only be vindicated by But not deeming it wrong, he has preached the care of the church. French Methodism, a large attendance of students. Let all our in Presbyterian as well as Episcopal churches, proved on the tactics of their sisters in Ohio men accompanied Gideon to surprise the of which his father was the founder, and he Protestant readers in Province of Quebec, for which his license has been peremptorily

THE AMERICAN CENTENNIAL

The American papers and politicians are trying to settle the question of how they will celebrate the Centennial of the Indepondence of the United States in 1876. It has already been partly agreed upon by Congress, to hold an Industrial International Exhibition in Philadelphia. But this method educated minds. Let every parent see to of celebrating national independence is it that selfishness or mistaken economy is warmly questioned. It is alleged that it is not permitted to deprive his children of the hardly seemly to invite Great Britain and other European nations, to unite in calebrating a purely national event. It is not thought likely that European nations would be largely represented at such an exhibition. A convention of representatives of several These exhibitions have now become mainly colleges in the United States was recently a means for manufacturers to advertise their held at Hartford for the purpose of arranging goods, and have largely lost the original some plan of intercollegiate competition, in idea of great international peace competisome of the branches of study taught at the tions by nations who have ceased to practice universities. The method agreed upon is war. Above all it is felt that the national the formation of a society of representatives growth, which has resulted from a century of independence, cannot be represented by any such exhibition as has been proposed. We think there are insuperable objections to celebrating a purely national matter by an International Exhibition.

> We are glad to learn that a temperance organization has been formed in connection with the police force of this city. A division of the Sons of Temperance has been formed, to consist of members of the police force only. Rightly or wrongly it has been sometimes supposed that some of the members of the force have been at times too much in sympathy with the drinking usages to ensure a very strict enforcement of the laws relating to unlicensed groggeries, and restricting the vendors in other respects. We hope the city authorities will give their countenance and encouragement to a movement, the success of which will make the police force more worthy of public confidence. The duties of their position specially require them to be sober and temperate.

> A meeting was held last week in Shaftesbury Hall by those ministers and members of the New Connexion that are opposed to the proposed union. The report of the meeting which appeared in the Globe is evidently written by an anti-unionist. It is not said who constituted the meeting. An article which appears in the editorial columns of the Globe is also written altogether from the standpoint of a New Connexion opponent of union, and does not at all correctly state the facts of the case. It will surprise many to see such an unfair statement, and onesided advocacy of the question in the editorial columns of the Globe.

> DOMINION LINE OF OCEAN STEAMSHIPS .- We call the attention of our readers to the advertisement of the above line. The managers have secured an efficient agent in the person of Mr. Lake. Several of our ministers patronized this line last summer and speak highly of the accommodation afforded. and the efficiency of the line. We observe that prepaid tickets can be bought here and sent to friends in the old country.

We would call attention to the fact that the Rev. R. Crook, LL.D., of New York, late witl preach the anniversary sermons of the Berkeley Street Wesleyan Church, on the 29th inst., and will lecture in aid of the Trust Fund the following evening. Dr. Crook will, no doubt, be heartily welcomed on this his first visit to Toronto.

VICTORIA COLLEGE .- We learn that the Rev. J. H. Johnson, M.A., had received in subscriptions at Ingersoll \$500 for Victoria College, up to Friday last, which is more than three times as much as had been procured there by all previous efforts for the same object. This makes \$26,000 since Conference. The canvass in Ingersoll was still proceeding.

We regret to learn that the health of Rev. J. A. Ivison seems to be seriously imprired. It was hoped by his friends that his risit to the Old Country last summer would result in his restoration to health. But though somewhat improved, these hopes have not been fully realized. His address is Strathroy, Ont.

We call special attention to the meeting in favor of prohibition in Shaftesbury Hall, on Friday evening. Mr. Ross, M.P., Mr. Bodwell, M.P., Dr. Clarke, M.P.P., and other leading temperance men are expected to address the meeting. A very interesting time is expected. We trust the friends of prohibition will be largely represented.

English exchanges contain eulogistic bio. g aphical notices of the late Rev. Thomas Binney. He died on the 24th ult. in the 75th year of his age. He was widely known as one of the most eminent Congregational ministers of England.

We regret to say that Mrs. Miller, wife of Rev. A. D. Miller, died in this city on the 27th ult. She had been at the hospital here for treatment, and sank quite suddenly. We deeply sympathise with Bro. Miller in his bereavement.

Charles Sumner, one of the most illustrious statesmen in the United States, died on the 11th instant, at Washington, in the 64th year of his age. His chief distinction is that he was the eloquent and compromising friend of the freedom of the slave.

Several communications, literary notices, &c., are unavoidably laid over till next week. Correspondents are assured that their com. munications will appear as early as possible.

John B. Cough lectures in Toronto, on the 27th and 28th of March.

A very gracious revival is in progress in Meaford, and still our prayer is, "O Lord, revive thy

EDUCATE THE YOUNG.

... The revival in Scotland continues to extend. -A branch of the Reformed Episcopal Church has been formed at Otlawa.

CURRENT NEWS.

-Mr. Dain, a butcher of Yorkville, was shot by a burglar last week, and is still in a very precarious condition.

... The London press seems to regard Gladstone God for success, there should be corresponding as the only person capable of leading the Oppo- acknowledgement of that dependence. sition as a body, as any other would be the leader of a section merely.

pal Church has been completed by the acceptance | prayer on their behalf in quite in place. by Bishop Cummins of the Rectorship.

-A daily paper will be published during the Governor. If it had been his will that the long session of the Southern Methodist General Conference, which convenes in Louisville on the first day of May next.

-Four thousand Frenchmen, it is expected, will would have borne him to the Master's feet; or if participate in the festivities at Chiselhurst on the in the far off field of their labor by disease or otheroccasion of the Prince Imperial attaining his majority.

Lincoln has so affected the mass of the people. cession in London on Thursday last were so den; e as to cause several accidents. Four killed and brethren, or for us only for our works' sake," twenty four injured are reported.

-Hop, E. B. Wood has accepted the effice of

turning from Mecca were swept off the deck of proceeding up the Mediterranean recently.

-It is proposed soon to hold a council of all the Presbyterian churches in the world. At the last meeting of the Presbyterian General Assembly of the United States, a committee was appointed to correspond with other Presbyterian bodies in relation to the subject.

_On the 15th inst. Marshal Serrano, with 34,000 men and 90 pieces of artillery, was face to face with the Carlist force of 35,000, while General Loma, with a column 8,030 strong was moving on the enemy's rear.

_A Protestant minister in the State of Jalisco, Mexico, has been barbarously murdered by a mob of Roman Cutholic fanatics, who, it is said, prayer that our gracious Father may move all our were enticed to the deed by their priest. After beating out the missionary's brains, the miscreants fore his body in pieces, and ransacked the and blossom as the rose.

... The letter of the Pope to the Roman Catholic Bishops of Austria exhorting them to combat the pending ecclesiastical bills in the Reichsrain is dated the 7th inst. His Holiness says the measures are calculated to place the church in ruinous servitude, and takes occasion to renew his protest against the rupture of the Corcordat. The Joseph, personally abjuring him to protect the Church within his dominions.

_The Duke and Duchess of Edinburgh made the 2 entry into the metropolis on the 12th inst. Tie programme was strictly carried out, although snow fell from the beginning to the end of the caremonics. The procession moved shortly after noon from Paddington station through Oxford and Regent streets to Buckingham Palace. Not withstanding the unpropitious weather, their Royal Highnesses rode in open carriages, and the streets along the route were crowded with spectators. The houses on both sides were liberally decorated, and the roadway was lined with toldiers and marines from the station to the palace. Buckingham Palace, in front of which immense masses of spectators had accumulated, the Royal party appeared uncovered upon the balcony, and were greeted with every manifestation of lovalty and affection by the people, whose number at that point is estimated at 50,000. In the evening the entire West end was brilliantly illuminated, and dense crowds blocked the streets. A torch-light procession of medical students matched to Buckingham Palace and serenaded the Royal pair.

REVIVAL IN MITCHELL.

MR. EDITOR,-Writing to the Book-Steward 1 drop you a few lines to say that God is graciously pouring out his Spirit in this place. Four weeks ago we commenced holding special services every night; and, during that time, about fifty persons have presented themselves at the alter of prayer as seekers of salvation, most of whom have found peace in believing; and still the work goes on : fresh seckers present themselves every night. Besides the work of conversion, many of the memhers have been quickened, and have started out afresh. But still there is a great wark yet to le done. I am not satisfied. I want to see every member aliving stone in the temple of God. If the church only gets to the proper mark of piety. I have no fear about sinners getting converted. Oh, how I long for greater showers of blessings ! S. WILSON.

FOREST.

The Lord is very graciously visiting this field of labor. About 30 in Forest have professed pardon through Christ. Many more are seeking. Some have experienced the blessing of holines and nearly all our people are, I believe, earnestly seeking it. The work has only just begun; we are looking for the shower, "O that in now from G. C. heaven might fall."

PICKERING CIRCUIT. 14

Will you allow me to correct a couple of typographical errors in my letter in last week's issue? The number of members received thus far during the three years should be 174, not 147, as printed. The amount of subscriptions for the Superannuated Ministers' Fund, for 1873, 252 15, not \$62 15, showing an increase for 1874 of \$9 71 over last year. GEO H. CORNISH.

OMEMEE.

For the past few weeks the good Lord has been pouring out his Spirit, and graciously reviving his work at the Lobanon Appointment. It is supposed that upwards of forty have been seeking the Saviour, and the work has been very refrest ing to the church and pastor. Thank God for carnest Christianity and an encouraging future. J. Wesley Sayage,

Consuction.- There were some errors in the recent communication from Minden, Mr. Langton is not a resident of Windsor, but of the village and the contract is for furnishing the parcommunication,

OUR CHURCH WORK.

A CALL TO PRAYER FOR JAPAN.

Having with ready liberality and far-reaching hristian love sent out our ambassadors for Christ to those far distant islands with their teeming populations, it has struck me that with deep conviction of our entire dependence on

Passing events indicate an unscitled state of things in that country that may be fraught with - The organization of the new Reformed Episco- danger to our dear brethren there, and special

I am no alarmist. I believe in God the Almighty continued and severe a fliction of our dear brother Cochren lately should end his work, then from the crowded streets of Toronto the horses of fire wise our brethren fall, there's a straight way up from amid the idelatrous millions around them to -The death of Sumner was alluded to in all the the palace of angels and God. Wherever the tired Boston pulpits last Sunday, and in several was child falls asleep, the fond mother's arms will the chief subject. No event since the death of bear it to a comfortable resting-place; wherever God's children sleep, the Father's arms will bear -The crowds assembled to witness the royal pro- them sweetly home. If these dear brethren had our car they would say, I am sure, "Not for us a house fitted up by Mr. Bangs for that purpose.

A SEGGESTION. I feel diffident in making it, but I would like Chief Justice of Manitoba, which has been vacant to suggest that in the four of five hundred since the elevation of Mr. Alexander Morris to the prayer meetings led, as I suppose, every week by our ministers, and at least as many more con--It is reported in London that 117 pilgrims re- ducted by godiy laymen at some particular meeting, special reference be made to this misthe steamer Lacania by an immense wave, while sion, and that earnest prayer be offered that the Holy Spirit, the efficient agent in the soul's conversion, may by poured out upon this interesting but deeply necessitous field of labor. I would suggest the first week in April, and that, in the ordinary prayer meeting, the leader introduce the subject with request for united believing intercessions, cheering each other with the assurance, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in hcaven."

> Dear brethren, the right of petition is not denied to the beggar, and it is as a request only I can make this suggestion, and with earnest hearts towards him in holy longing for the coplous showers that shall make the desert rejoice

MISSIONARY TOUR IN THE UPPER OTTAWA COUNTRY. (Continued from our last.)

Leaving the lumber shanty, some few miles from Point Alexander, we made our way from among the tall pines to the grand old Ottawa Pope has also written to the Emperor Francis River, now bridged with ice from Ontario to Quebec, except here and there at certain rapids Taking the ice-road, as they call it, we proceeded up the river about ten miles, to a Mr. Mc. Intyre's, where we had an appointment to preach that evening. Nowhere in the Dominion could man and horse, be better cared for . I found it rather difficult to determine whether Mr. and Mrs. McIntyro were Scotch. American or Canadian, and just as difficult to say whether they were Presbyterian or Methodist. "A Christian the highest style of man," is their motto, and their house is indeed a Christian home. Our congregation here was small, made up of two families, and a mixture of Protestants and Catho-The enthusiasm as the duke and his bride passed lies at that. This must be a beautiful spot in by was intense; cheer followed cheer from one summer, a nice cosey residence by the riverevery day, with those everlasting bills, and immovable mountains, lifting their summits towards the sky, stretching along on the Quebec side of the river. I was surprised to hear that the river, which is perhaps half a mile wide at this point, is so very deep. Mr. McIntyre told us that he let down his sounding line,-down, down, down -- until he began to fear the bottom had fallen out; at last, however, he found a place called stop, marking four hundred and twenty feet. After a sweet night's rest with this kind family, and an early breakfast, we started on the ice again for the far-off Mattawa, a day's drive of about forty-five miles. It was a fine bracing morning, the thermometer twenty-two below zero; we had a fair wind, however, and old Soi never presented a more charming face. Seven miles on we came to some rapids, where the steam on that cold morning arose as from ten thousand boiling kettles, the wind wasting it on the trees, where it became beautifully crystal. lized, and now, being grandly lit up with the golden rays of the sun, it charmed my friend Oliver amazingly, who seemed to fancy we were getting into some fairy-land. After crossing a short Portage of two or three miles, away on the ice again for another ten miles, where we passed a fine mill, owned by our townsman Peter White. M.P., and brother; here too is a steamboat laid up waiting the opening of navigation, while thousands of the finest sticks of timber, and tens of thousands of logs were patiently waiting, along the river side, the spring freshet and a grand swim down the rushing stream. About every five miles there is a tavern, or, as it is generally termed, a "stopping place;" places really necessary, especially in winter, when there is so much teaming done; places much better to be kept on temperance principles than cursed by whisky. At this point we halted for dinner at one of those taverns, kept by a generous Roman Catholic, who treated us with all respect and kindness, as though we had just arrived from the Vatican. He gave us to understand that Protestant missionaries, as well as Catholic priests, were welcome to the best in his house, "Without money and without price." A large copy of the Bible and many other good books graced their little sitting-room. It seemed a pity that a drunken shanty-man should have dropped in just at the moment, polluting the air with his

soon to be forgotten; the weather somewhat establish her!" vied with the scenery, beginning with intense cold and brightest sunshine, it closed with melting rain, and the darkness only now and then relieved with flashes of lightning. Thanks to a kind Frovidence and Christian friends, we were sheltered from the storm.

Mattawa, named after the river which here

unites with the Ottawa, is exceeding picturesquewith mountains to right of it, and mountains to left of it, and mountains in front of it. The all difficulty in the future. Last year's reports Lttle village is built on a point of land covered with large boulders, once no doubt the bed of the river. This point, just the shape of the letter V, stands out between the two tivers, pointing north. The Mattawa river comes in west of the village, and at the sharp angle joins the Ottawa, the two then in concert roll on to the south-east. The village consists of eighteen dwellings, four of charge, can be obtained by notifying the Bookstores, two shoe shops, one sadiers shop, one axe factory, two favorns and a barber's shop. The Roman Catholics have a church and a school, setting the Protestants an example worthy of imitation.

On Sabbath, the 15th ult., I preached twice in Bro. Oliver spent the day twenty miles farther west, preaching in two different places. In the morning my congregation in Mattawa numbered about fifty, most of them men, some of whom were from a distance of two hundred miles. The afternoon service was equally well attended, and at the close of the public service we held the first class meeting in Mattawa, about a score remained, and the first to tell what the Lord bad done for his soul was a convert from Romanism. Several, with tearful eyes and throbbing hearts, asked us to pray for them, and resolved to make that solemn hour their starting point for heaven. We spent a very pleasant time from Thursday evening till the following Tuesday morning in this place, calling on most of the Protestant amilies. Seldom have I ever felt so much at home, on so short an acquaintance, as with the ery kind family of Mr. Bangs. Who can tell what the future of this place may be when opened up by railroad communication with our more favored towns and cities? That day is not far distant. On Tuesday we turned our faces towards home,

calling on several families by the way-side, doing the work of evangelists. Having an appointment at "Des Joachim" (what a curious name, especially if you compare its orthography with its prenunciation; something which much amused our eloquent Punshon, "Just fancy," said he, "Des Joschim pronounced Zwes-shaw!") we were there in good time on Wednesday, and preached in their almost new church at 7 p.m., to a congregation of about forty, some of whom said, "We will hear thee again of this matter." We here met with a family of warm hearted Methodists, not long from Prescott, who laughed and almost cried for joy to receive a vizit from a couple of Methodist preachers. One dear old lady, seventy-four years of age, I found from the wonderful county of Cornwall, from near Hile stone, and as I spoke to her of Falmouth, Penryn, Truro, &c., she exclaimed, "Why, my dear sir, I have not seen a person for twenty years that can talk about Cornwall like you!" She was brought up among the Baptists, and I hope is still striving | Chairman. These brethren beloved, each in his to make her calling and election sure. This wonderful place, Des Joschim, is peculiarly grand in its scenery, and in summer has a daily boat from Fembroke. It is about forty-five miles were large during the whole day. In the evenent home a despatch to say, "We are coming The next day every mile brought us nearer the end, as we met team after team; what loads, to be sure, of provisions for the shanties! We met on the one road from Mattawa to Pembroke two hundred and thirty-two laden teams bound for the regions beyond, that being only of course a small part of a constant stream continually on the move. To get an idea of the lumber traffic in those regions one must travel over the

Fair land of peace! to Britain's rule and throne Adherent still, yet happier than alone, And free as happy, and as brave as free. Proud are thy children.-justly proud of thee."

BATH CIRCUIT.

The new W. M. Church, Parrott's Bay, was ledicated to the worship of Almighty God on Thursday, 18th December last.

R. Wuitisa.

At the hour appointed, 2 p.m., the edifice was crowded, people from all parts of the circuit nanifesting an interest in the completion of this enterprise. The Rav. G. R. Sanderson, Chairman. preached a most able and eloquent sermon, and also performed the dedicatory service. Opening collection \$3). At 6 p.m. a ten meeting was held, when the building was again crowded. The most stormy of the season, and our friends from ladies of the congregation provided a most sumptuous repast, to which full justice was done, Henry Cunningham, Esq., Mayor of Kingston, was then called to the chair, and suitable addresses were delivered by Revs. Leach, Perley Briden and Sanderson. Proceeds, \$90, leaving a debt of \$280 still to be provided for. The Chairman called for subscriptions, performing this ardnous duty in a most genial manner, and in about twenty minutes the whole amount was sub scribed, and the entire debt covered. On Sab. bath, 21st, the services were continued. Bro. Briden, of Cataraqui, preached morning and evening, and Bro. McCann, of Wilton, in the

The sermons were replete with evangelical truth, presenting before the people the grand subject of all preaching, " Christ and him cruck-

The complete financial results were \$420, leaving a small balance in the hands of the Build ing Committee, which will be applied towards sheds. The cost thus far is \$1,260.

The building itself is a near frame gothic, with horrid caths, the first case of profanity we had by 8. It is neatly painted externally, and, standmet with on the journey. This afternoon we ingas it does on a commanding site, presents a found the read rather rough—sometimes on te handsome appearance. The interior is beautiland, and sometimes on the river-sometimes in fully finished and completely furnished, and, on realized. The total proceeds of opening services Quebec, and sometimes in Ontario, and wonderthe day of opening was generally admired. It is thus amounted to \$857." ed that so many scores of teams made the same a matter for devout thankfulness that in this journey every day, laden with hay, cats, pork, neighborhood, where a church was so much flour. &c. The traffic here, although a very dull Just after sun-set the little Mattawa village, ous, where they and their children may worship timid ones, however, have already lost their . On Monday evening, the 23rd ult, we had a enable them to manage a not very heavy debt if with its romantic surroundings, appeared to God; and we are still more thankful that fears and are perfectly astonished at the numbers (ca meeting in the church, and though the day they had new rents to aid them.

view, and we were soon most cordially welcomed since the opening the congregation has doubled. at Mr. Oliver's old home, the house of Mr. May it be said of this Zion, "This and that man Bangs. This was a day of wildest novelty not was born in her, and may the Highest himself far, have been as large again as formerly, and the DAVID CHALMERS.

SABBATH SCHOOL RETURNS.

Complaints have been repeatedly made of the imperfect nature of our "Sabbath-school returns," There can be no good reason why this state of things should continue, for our system of Church organization furnishes the very best means for collecting materials of this nature. A little attention to the subject in proper season will avoid were more complete than any previous year, yet there is still room for improvement. Schedule No. I. The Book-steward will shortly

forward to every superintendent of a circuit achedales No. 1 and No. 2. The former are to contain the report of single schools. Should there be more schools than schedules sent, others, inc Steward, or two schools might easily be reported on one schedule. The ministers are respectfully requested to give these (No 1) to the superintendents of schools without delay, for they ought to be read before the May Quarterly Official Meeting of the circuit. All schools held in Wes. leyan Churches, and all others held elsewhere by our congregations (not distinctly organized as union schools), should be reported, as they are Wesleyan schools, and as such are under the constitutional law of the church, without any special action of the school authorities being re.

Schedule No. II. It is the duty of each superin tendent of a circuit to fill, or caused to be filled. schedule No. 2 from the reports given of single schools and take it to the District Meeting. After completing the circuit schedule, those from separate schools should be filed by the Recording Steward for future reference.

Schedule No. III. Two blanks vill also be sent to the Chairman of each district. These are to be made up from the circuit reports, all the columns footed up and audited (the signature of the auditor being appended). One of these should be left with the Secretary of the district for future reference; the other taken to Conference by the representative to the S. S. Committee.

On some circuits there are no Wesleyan schools, still the schedules ought to be returned. and the reason why there are none should be

The number of preaching appointments on each circuit may be easily obtained at the District Meeting from the regular returns, by the representative to the S. S. Committee.

STRATFORD-RE OPENING SERVICES.

ALPEED ANDERWS, Sec. of S. S. Com.

According to previous announcement church was dedicated to the worship of God on the first and second Sabbaths of February. As you have already inserted in the GUARDIAN a full

description of the building, we need only refer to the opening services. We have purposely waited until the excitement of the occasion had passed away that we might be able to speak soberly, concerning what has been the great event in the history of Methodism in this place.

FIRST SARBATH. We were favored on the first Sabbath with the presence and aid of our President, Editor, and own style, and after his own order, but all with great power and unction declared unto us words whereby we might be saved. The congregations raw seats were all in demand as well as four dozen chairs provided for the occasion, and the gallery densely packed. There could not have been less than 1,159 or 1,200 persons present. Dr. Davies, of Montreal, presided at the organ This was a great day in our Israel, and will long be remembered. The people were not only pleased but greatly profited. For clearness of doctrinal statement, directness of aim, and unction of utterance, the sermons were a perfect the connexion they represented. The savor of this day's services lingers with us yet. The collections during the day amounted to \$208, but

for the sake of euphony we will call it \$400.

MONDAY BYENING. On Monday evening came the tea-meeting and organ recital. As a first-class organ was some acted their pieces with a pathos and gesture rething new in Stratford, our church leading the markable for their age, reflecting great credit on way in this respect, and an organ recital some. their teachers and parents for their pains in thing quite novel, and as Prof. Davies, an training them. The singing with the organ, eminent dector of music from Montreal was announced for the occasion, we thought we could fairly count upon 300 persons being present, and our noble hearted ladies provided toa for that melodious tone in which it was sang, was well number. Unfortunately, however, for our anticipations, the day proved to be the coldest and the surrounding country were not able to come in. Notwithstanding this drawback the people of the town turned out nobly, and 610 persons were present. All enjoyed the tea, pronounced the arrangements most complete, and were delighted with the chairman's twenty midute who had any soul for music were in raptures over Dr. Davies and the organ. The entertainment, as it gave us \$300, was declared a success.

FRIDAY, EVENING. On the Friday evening of the same week a social was held in connection with the renting of the pews which added \$27 to the funds,

SECOND SABBATH. The preachers for this day were the Reva

E. A. Stafford and A. Langford, but the latter being too til to preach, Bro. Stafford kindly came to the rescue and occupied the pulpit both morning and evening. The congregations were large and much interested in the services, They pronounced the preacher original and impressive, stone foundation, 40 by 23, and porch in front, 6 and utterance, and a rising man. The collections reached the sum of \$50.

> At the opening of the basement already referred to in the GUARDIAN the sum of \$80 was

RENTING OF PEWS.

needed, our friends have been enabled to erect church, and were afraid that our congregations Christ." The day was fine, and the congregations made, as I think, to have no pew rent, leaves the and complete an edifice so suitable and commodi- would seem lost in so spacious a room. All such | large and attentive.

who flock to the sanctury, especially on Sab- was very stormy, the church was filled to its utbath evenings. The ordinary collections thus most capacity. number of pews rented has exceeded the expectations of the most sanguine.

OUTPOURING OF THE HOLY SPIRIT.

We have been looking for this for some time. special prayer-meetings were held to this end, and with very great profit. These meetings were interrupted by the opening services, but have since been resumed. Upwards of forty persons have already presented themselves as seckers, the most of whom have obtained peace. There is also a very gracious work going forward in the Sabbath-school, in which a large number of the children are deeply interested. We feel deeply humbled and truly grateful for this helped work of God, and are looking for yet greater things Many are praying that there may be a general breaking up of the "fallow ground," both in the church and congregation. We read to our people from the pulpit the maighty ulterances of the assembled wisdom and piety of the official mambers of the Wesleyan churches in your city in reply to the question; "What is most needed to coure a general revival of religion amongst us?" Their deliverance upon this question has the right ring and is calculated to do much good, and could it have a general circulation in tractform among all the congregations of our Israel, would do much towards promoting this " general revival," Could not our Book Steward publish it as a one page tract? Each of our ministers would, we are confident, purchase a sufficient number to reach the entire membership of his W. C. HENDERSON.

MARMORA.

DEAR EDITOR,-In the GUARDIAN a few weeks since appeared an article, referring to the temperance organization in this place, representing it as a " dead letter, not making the least effort to stem the tide of intemperance, and the place still notorious for its 'drinking habits,'" The writer, no doubt, gave his honest impressions of the case, but it may be presumed that he was not fully acquainted with all that was transpiring, as he does not reside in the village; and as the reputation of the village is at stake, it seems but due for me to make the following statement :-

There is at present a band of total abstainers numbering forty five, whose efforts are united against the evils of intemperance, most of whom are well qualified to understand it. These gentlemen and ladies are actively employed in advocating temperance, using every available means n its behalf. There is also a respectable community, many of whom are also total abstainers although not banded with the rest. The notorious drunkards are but few, and those at times struggle to be freed from the demon nower of alcohol. One of the hotel-keepers particularly deserves the credit of withholding the liquor from persons when intoxicated. I may also add, the whole township is, generally speaking, becoming interested. This was manifested a few ovenings a temperance social in the town hall.

Hoping the time will soon come when Marmors will be noted for its temperance, and also for its picty, I remain, yours fraternally

W.H. Cook.

BELL EWART.

school was held in the Wesleyan Methodist Church of Sara village on Monday evening, 9th inst, when a large number, considering the from here. We called at the telegraph office, and ing the house was crowded from end to end, the inclemency of the weather, assembled to witness recitations, and music.

> The entertainment was commenced by the children singing an appropriate piece, and prayer by the worthy superintendent, Mr. Long, after which the secretary, Mr. A. Johnson, read the report of the school, from which it appears that 126 scholars attended the school during the year, giving an average of 68. It is gratifying to learn that the school has increased nearly double dumodel, a credit to the men themselves, and to ring the last twelve months. After the report was read the pupils occupied the attention of the audience for about two hours, performing alternately dialogues, recitations, and singing. The dialogues were particularly well executed, The pupils ascended the platform in an easy and graceful manner, and with admirable composure conducted under the supervision of Mr. Dickinson, was, to say the least of it highly creditable. The time kept by so many children, and the calculated to gratify the lovers of music present, and raise for a time the imagination from the objects of earth to the lottler and purer glories of heaven.

> At the close of the entertainment Miss Bella Bannerman read an appropriate address; and Miss Eliza Grose, on behalf of the scholars, presented Mr. Long, superintendent, with a handsome Bible, to which Mr. Long replied verspeech, and said he excelled himself; and all bally in a manner and language very commendable.

> > Great credit is due to Mr. Long, Mrs. Johnston Mr. Dickinson, Mr. II. Johnston, and the teachers generally, for their labors of love in this interesting field.

We hope Mr. Long will for many more years superintend the Bell Ewart Sabbath-school (having done so for the last three years), and that he may be abundantly blessed therein.

ONE WHO WAS PRESENT.

WALTER'S FALLS MISSION.

The congregation at the appointment known as Magsie's, who have worshipped in a school house for several years past, have recently built youthful in appearance, but mature in thought a little church in which to worship God. Though not finished, it was thought best to have a formal For had the weather been at all favora le we opening service and a tea-meeting before the sleighing was gone.

On Sabbath, Feb. 22nd, our worthy chairman, Rev. J. G. Laird, of Owen Sound, preached two appropriate, practical, and soul-stirring sermons, in the morning from Exodus xx. 24, and in the and by the two efforts we raise some \$200 to at I Some thought we were building too large a evening fom 1st Cor. x. 4,-" And that Book was us with the debt. But the decision unwisely

After ample justice had been done to the ex-

collent viands, prepared by the ladies of the congregation, Mr.Wm, Neelands, of Owen Sound, was called to the chair; and the meeting was much interested with music by the choir, and addresses During the first three weeks of the new year by the Revs. N. A. Diatmid, (New Connexion), J. Webster, and J. G. Laird.

There is no debt on the church. The proceeds of Sabbath collections, tea-meeting, &c., amount. ing to about sixty dollars, and between fifty and sixty dollars subscribed at the tea meeting, will go towards furnishing it.

BARRIE. .

During the past twelve months great progress has been made by the various branches of Christian Churches throughout this Province. But we must question if, in any town the size of Barrie, greater material progress cau be shown by any denomination, than is evident among our Vesleyan friends here. Within the post year have improved their church building to such an extent as to make it one of the hand. somest buildings north of Toronto, and have expended on it and the school-house, in the neighbourhood of \$3,000. All bonor to such Christian liberality and enterprise, say we.

On Sabbath last excellent anciversary sermons were preached, morning and evening, by the Rev. N. R. Willoughby, M.A., of Yorkville, to large and attentive congregations.

On the Monday evening following a tea meeting was held in the school-room, and though the night was one of the stormiest and most inclement we have had this winter, it was well atended. A sumptuous tea was provided freefor. cost to the church, by the liberality of the ladies of the congregation, to which ample justice was of course, done. After the material man had been abundantly satisfied with the good things provided, the intellectual feast was inaugurated by the pastor of the church, the Rev. D. C. Mc-Dowell, taking the chair, who made a speech spited to the occasion. Excellent addresses were also delivered by the Revs. Douse, Hy: Manning, and N. R. Will oughby, M.A.

We are glad to learn that even financially these services were a success, as quite a bandsome sum was handed over to the Church Improvement Fund, in order to help to liquidate the debt still remaining, and thus make it God's house which it can never be whilst man has any claim on it. We should not be doing justice to the excellent church choir if we omitted to state that the interest of the proceedings were much enhanced by its choice musical selections and admirable readings thereof .- The Examiner.

HARROWSMITH MISSION.

The new. Wesleyan Methodist church at Hart-

ngton, township of Portland, was opened for tivine worship on Thursday, the 12th ultimo. The Rev. G. R. Sanderson, the chairman of the King. ston District, conduted the dedicatory service, and prenched an excellent sermon from Luke xxii. since, by the presence of about two hundred at | 62nd verse. The church was commenced and finished under the much appreciated pastorate of the Rev. Wm. Short. It is a beautiful brick building, 32 by 48 feet, with a tower, 10 by 10. and a spire of corresponding height-with gothic windows, lead sash, and stained glass in front, A beautiful marble tablet placed in the gable front with a suitable inscription (which was presented The anniversary of the Bell Ewart Sabbath. by the Tandy Bros., of Kingston), adds much to the appearance of the church. It is the only brick build ng in the township, and is really one of the most beautiful little churches to be found in any of our rural villages, reflecting much credit upon contractor, Mr. N. Leonard, of Westbroo cause of the Leauty of its design and excellency of the workmanship, and also speaks well for the liberality and zeal of those who have contributed towards its crection. A tea meeting was held in the evening, which was in every respect a grand success. Mr. Edwin Chown, of Kingston, presided on the occasion, and added much to the interest of the meeting, owing to the efficient manner in which he filled the chair. Interesting addresses were delivered by several rev. gentlemen, interspersed with choice music by the Yarker choir. Although the church was well filled, and after all and partaken bountifully of the good things provided by the ladies, it was reported by the committee that they had provided so abundantly hat they had enough in store still for another tea meeting, accordingly on the Monday evening ollowing a social was held in the same place, which was also a grand success, the proceeds of which was \$88. On the Sabbath following the dedication of the church sermons were preached by the Rev. Messrs. Fear of Tamworth, J. C. Ash, and John Todd, M. A., all of which were cernest and impressive, and highly creditable to the rev. gentlemen, and highly appreciated and richly enjoyed by the congregations assembled to hear them. At all those gatherings the church was comfortably filled, and resulted in every respect most satisfactorily, and especially so financially, for the result of those religious services and social gatherings amounts very nearly to the grand sum of \$70 , removing the entire debt with the excep tion of about \$100 from this beautiful church, the whole cost of which is about \$2,350, to which might be added gratuitous labor which, if fairly valued, would increase its cost to about \$3,00). One who was present.—Chronicle and News.

KEMPTVILLE.

We in Kemptville have just been savored with a visit of the Rev. Dr. Taylor, on the occasion of the anniversary of our church-opening. The Methodists of this place a year ago opened one of the most beautiful churches we have in our whole Connexion; but like most other places, had some debt on it which we wished to lessen.

The doctor presched on Sunday, the 8th inst. one of his characteristic termons, on "Thy testimonles are wonderful, therefore doth my soul keep them;" and on Monday evening he gave us his lecture on " Manitoba and the Great North-West." For two hours the audience listened with unflagging interest to his cloquent description of the

" Great lone land." In consequence of the storm which, prevailed, the attendance was not so large as we expected. would, no doubt, have had all our church would hold, and the doctor would have had 45% or 509 to hear him, and profit us.

I may say also that we had a tea meeting on new year's night, which was a grand success: trustees without any certain income sufficient to

To the Editor of the Christian Guardian. PROTRACTED MEETINGS.

As a Methodist, and more, as a Methodist sympathise, becomes a pain, and very naturally leads to the enquiry, "Whether the difference of opinion I entertain is the direct fruit of an unbidden conviction or the engendering of a prejudice from a misconstruc-tion of the thing itself?" One of these difsoulties has been the "protracted meeting" of Methodism as it is commonly understood.

I think I am sincere when I say that an

experience of nearly twenty years in Methodism has strengthened the early suspicion I imbibed, that the method of inaugurating such a meeting has not sufficiently been guarded, and to this I have been forced to attribute much of the failure attending such means, and the temporary character of much of the good that has been claimed to have been accomplished.

The method I refer to chiefly is that of mechanically setting apart a portion of the winter season, at as many of the appoint-ments as can be reached on the circuit, for protracted meetings; and in as equal precision as the nominal importance of the appointments may suggest. This, on some fields of labor, has, to my knowledge, be-come so regular as to be termed an institution, to be neglected at the peril of the popmarity of the minister appointed to such fields. Now, I have no hesitation in expressing the conviction that when special means have become so ordinary as I have stated, they must in certain measure moderate the confidence of our people in the fruitfulness of the ordinary service, and so far as my observation has gone, I think I m y say truth-fully, that in such localities where the protracted meeting has been arranged for, in the way stated, and held, almost annually, there are some painful cases of mushroom profession, which really call for the continu. ance of such means, even to keep their names intact with the circuit register. Of the religious influence of such professions I need not speak. They painfully speak for themselves. But what is to be said of a system that panders to such a taste, and really fosters such a state of things? I should hke it much if any construction could be put upon the conduct of the pastorate, which would rid me of the painful conviction that for the purpose of adding names and enlarging a membership, and keeping the smiles of a certain class, who live worldly except in the atmosphere of a protracted service, the ministry of our Church have not gone before they were sent, and have laid the foundations of at least a questionable policy, which the growing intelligence of a riper age may and it difficult to repair and remove.

My idea of a protracted service (which I admit was once too much of the class I object to), is at present, that, if in the divine order, it is the child of circumstances in so far as it beeomes necessary to provide for the apparent hunger for salvation. In Hezekiah's 'day the seven days religious festivity, to which the tribes were invited, had to be protracted seven days longer, because the people were too much in earnest to go home. And is not this the order in which the necessity for protracted services should mainly be suggested in our day? And instead of entering a neighborhood, where religion languishes and conversions are rare, to start preaching to sinners surrounded often by contentious members, whose non-agreement may have neutralized the ordinary sermon. and announcing that the nightly services are expected to do what the weekly Sabbath service has failed to do, convince sinners that they need salvation, would it not be better one sermon as under a degen; and that the success of any local reformation depends, after all, more on the implicit faith and strict obedience of the Church itself, than apon the simple declarations of truth from the pulpit? Has not the world got the idea that the modern protracted meeting is instituted for the joint purpose of reclaiming a portion of the Church and the conversion of the worldling? That in order to be successful it must have the altar crowded first by the portion of the membership that have been living on low religious diet? If so, then, by pandering to that idea, the notion is world that a protracted meeting will, in the future, be as requisite to him as now, if he becomes through its instrumentality a member of the Church. And if this notion is imbibed, what is to be said of a Church that encourages it? Indeed, the very admission often made in the GUARDIAN relative to the special effect of these services on the mem bership itself has left on my mind a sort of pang, not that members have been revived. but that the world has found out that a set series of sermons have become necessary to revive them. I could not resist the conviction that onlookers would restrain their faith in a system that needed the prop of a speci white of service.

I love a true revival of religion. I may say that no gladness I have ever felt is like that which has been prompted by the true conversion of my fellow creature. But the very extremeness of my joy in such an event leads to a jealousy lest the means to secure it may lay the foundations for an erratic profession. My ideas of a scriptural pro-tracted meeting are these. Let some one tell me if I am wrong.

conversion of the community. Let the Church labor for it. In its prayer-meetings pray for it. In its conversations let the Church ture a few remarks.

aim at it. Let definiteness lead to individual Now, it is well known that, in the basis of action with that prudence and affectionate. appeal as shall produce thoughtfulness, and Conference in September, 1874. You give study under the Word; and, making indies syour opinion that it would be better for viduals the subject alike of exhortation and the next Conference to arrange for the prayer, the gospel will be the more fruitful division into Annual Conferences, and allow with the conscience, and the enquirer will be the first meeting of each Arnual Conference finding his way to the prayer meeting, and to take place before the General Conferthe ordinary services will have an atmost ence." phere of life and spirituality which will rubbish to clear away. But a warm nursery

preacher, I have a strong desire to be able to endorse as much as possible, if not all the policy adopted by Methodism in its straining for the world's conversion. Anything, therefore, that I find with which I cannot wholly sympathise, becomes a pain, and very naturally leads to the enquiry. "Whether the needs a protracted meeting to keep life in instance, the brethren now forming the it. If he be of the right stamp I fear you Canada Conference are sufficiently well will only vex him. But let revival begin, acquainted with each other to know who to where judgment will some day begin, in the house of God. Let diligence to the means, earnest special private prayer be offered. Talk about religion as well as wheat. Long for the conversion of your neighbors, and while the poor overworked pastor is trying to raise the stony heart to thoughtfulness and self examination give him a lift, and you will, unless I mistake the Divine economy altogether, see that the combined influence of pew and pulpit will render it absolutely necessary that the ordinary service be preached. So mote it be.

To the Editor of the Christian Guardian. SUGGESTIONS.

Perhaps the above heading is wanting in definiteness; yet, Mr. Elitor, I have thought you would permit it to pass, as it is not dictatorial. If I should see fit to send to your most excellent paper other suggestions than appear in this article, I intend to omit the ords "To be continued." I am free to confess that I dislike long articles as much as some do long sermons, and I seldom have any relish for a series ending with, to be continued. If the subject is specially interesting and the writer able to give golden thoughts with crystal clearness, my appetite may con-tinue to be good. But where the power of compression is wanting in the writer, I don't hunger and thirst for the next contribu-

Longago Solomon saw evils under the sun, and they were common among men. And without assuming to possess the wisdom of that wise man, I have thought I might call attention to some things worthy of consideration and capable of improvement." I may add, in parenthesis, I do not write be cause I feel that I alone have noticed the custom of which I speak. For the present I purpose recording a few suggestions relative to funerals.

In some parts, the man who has spent life as a great sinner must be honored with a funeral sermon at his burial. And if he is not preached into heaven, there is danger of undeniable. Yet, some of those conspicuoffence. Some, with good reason, question ous for what is called "promoting holiness," whether a sermon should be asked except in case of those who have lived accredited members of the church. But if sermons must be preached in obedience to custom, let it be the rule to preach the gospel only, with no allusion to the excellencies of the dead unless the life of the departed has manifested the truth.

In arranging for the funeral, it is often taken for granted that the minister can lay aside at a moment's notice his regular Sabbath work. A funeral sermon may appropriately be preached on Sabbath at the regular hour for service. But I suggest, that funerals should seldom be arranged for Sabbath, and that the minister should be consulted as early as possible.

For some reason or other, many are not satisfied with viewing the corps at the home of the deceased. The coffin must be opened in the church. There are circumstances under which it may be well to open it -when a near friend could not possibly see all that was mortal of the departed, except thus permitted. But, as a rule, the custom is more honored in the breach than in the observance. It is often the occasion of unseemly conto so educate the congregations of the fusion; and but seldom can a reasonable present day as to lead them to believe that apology be offered for it. I am pleased that the mutual benefit of those who are in our God is as powerful to convince under the custom is falling into disrepute, and I carnest about the blessing, may be attended uggest that no one put a stumbling block in its way to hold it back.

Sometimes the bearers see fit to ornament the coffin in the church with their caps. This almost startling statement may startle some. But, in thoughtlessness, it has been done. Common sense suggests the impropriety of the deed.

. And the last, but not least of the suggestions given in this article relates to the mourners' funeral worship. Some think that the mourners must sit during all the services - the male portion taking good care to keep their heads covered. Of course the at once entertained by the shrewd one of the the whole congregation may sit during the sermon, and the mourners during the singing, but why should they sit during prayer? Cannot mourners kneet? And, why should the male portion keep the head covered? Is it reasonable, is it scriptural to do so? I know a trustee board which passed a resolution to the effect that, on all funeral occasions in the church, the mourners conform to all it o usages of Methodist worship, excepting the they may set during singing. I suggest that such a resolution is a wise one. It is worthy of imitation. Speaking as a minister, I have not always found it convenient to suggest the better way, but I hope to see better customs brought about. To add a little to the leaven of correction already working is the E. S. RUPERT.

> To the Editor of the Christian Guardian. OUR FIRST GENERAL CONFERENCE.

In the GUARDIAN of Feb. 4th there was a leading editorial under the above caption, written I presume as a feeler, with the design of eliciting the views of others on the subject. Since that date I have been rather Let the Church be united to live for the anxiously looking for an article in repty from some of our Conference legislators, but as none has appeared, I thought I would ven:

Union, it was agreed to hold the first General

Well, may not that be done without post render porous the heart and penetrating the poning the General Conference until 1875? mixed with calls to repentance, and the sermon, and the sigh, sob and tear may in- For if the division be arranged, would it be enforcement of the new birth. dicate an enquiry which will call for the prudential for each of the Annual Conferannouncement - We will have service to ences to remain until its first meeting, morrow night. See the first service. The twelve months hence, without a President or invitation given is met with response at other officers? Would it not be better as than is generally the case in Methodist pul once. No preaching for nights to get up a soon as the articles of Union, and Confederfeeling; no meeting for consultation as to ation, and Division, are consummated and the not to present it in a way to lead the real the modes of attack. But a pew and pulpit stations for the ensuing year confirmed, for convert to undervalue what God has already having agreed to labor always for revival, the Conference to say to the members of the have found the revival "coming down" in several Annual Conferences meet im that a gracious soul is not fit for glory. We stead of a need for "getting it up," and no mediatety, and organize, by electing your cannot be justified and condemned at the all equipped and ready for the babes in gates to the first General Conference, and thus know that they are fully cancufied, that is Christ as they are, one by one, or by scores, prepare for the work of the year. The not without its importance; yet, as a general born into the kingdom of God.

brethren constituting the London Confer thing, the Holy Spirit will take care of that the symptoms which will render it wise to attendance at the Hamilton Conference could knew the technical name by which better

follow up the symptoms he recognises as time and money might be saved. The session ought to be more discrimination, and I subcalling for special service. And the fruit of each Conference would be short, only you pluck in such service will not soon rot, perhaps occupying one day. The Eastern but bloom under the life that your evangel. Conferences could act on the same plan. The ism has kindled, and the church you claim General Conference could then meet, as as yours, built thus, will have less within it to already agreed, in September, 1874. If this, yex you. Spend the time you have formerly or something similar were done, each of the elect to the General Conference without waiting a year to find out. For the probability is, if they watted a year, that during the whole of that time, as now, many of the brethren would not see each other nor would they have the opportunity until they met in their Annual Conference, hence that meeting might be as well immediately after the close of next Conference as at the himself, or spoken by the lips of our Saviour end of another year. The work of the First The logariton above is one of those pas-General Conference will be in the highest sages. And if it is our duty, which it degree important, hence it is essential that it certainly is, to attend with ready and cheermeet as soon as at all practicable after the ful obedience to the slightest intimation of division takes place. The new organization the divine will, how imperative is our duty will need its Book of Discipline, how else with respect to a command so direct and can it work efficiently and safely during a explicit as the Saviour's injunction-" Feed whole year? It would certainly throw the entire Church into a very awkard position to ferences, and those having no officers and no Book of Discipline for a year or fifteen months, until the meeting of the General Conference in 1875. Either accept the articles as agreed upon at the last Conference and hold the first General Conference in September 1874, or else postpone the entire subject for another year. Not that I would advocate a too speedy union, or division; but it seems to me that the brothren of the Conferences concerned are fully prepared to enter upon and carry out the principles proposed, and, therefore, the sooner we settle down to the working out of the new scheme the better. All of which is respectfully sub-

> For the Christian Guardian. DANGERS AND EXTREMES RELATING TO THE TEACHING AND PROFESSION OF ENTIRE HOLINESS.

GEO. H. CORNISH.

BY AN OLD PREACHER.

That we are "called to holmess" by our Christianity there can be no denying; and that all truly converted people are essentially and characteristically "holy" is equally by implication, ignore this. They talk as if ail professors, however zealous and exeraplary, if they are not brought to adopt their shiboleth and make profession in their con-fident way, are devoid of holiness, and are reckoned almost "as sinners of the Gentiles." But the Scriptures of the New Testament address and speak of all real Christians as "holy!" they call them "saints" and "holy brethren."

Yet these same persons are exhorted to

cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God',—while the "God of peace is invoked to sanctify them wholly," and to "preserve them blameless unto the coming of the Lord Jesus Christ." So that failing to teach the privilege and obligation of going on unto perfection" is a flagrant and njurious neglect; yet the best methods of foing this is not equally plain-doing it, at least, in a way to suit the constitution of all minds. To preach explicitly on the subject, f.om time to time, has a beneficial effect; as also, especially to address the select meet ings of believers, in the class meeting, fel lowship meeting, and love feast on the sub ject; and even to hold meetings apart for the mutual benefit of those who are in with incalculable good. Furthermore, the profession of it, when the witness of it is attained (for God does attest every stage of his own work), to those who can appreciate what you say, and not be led to expect more than they will find in you, is beneficial; for with the mouth confession is made unto salvation," Yet this matter must not be too permaciously pursued. I am not so confi dent of the wisdom of crowding people up to a certain state of feeling, or such a mental crisis, and then saying to them, " Don't say you are 'blessed and happy,' but that you are sanctified through and through," as when I was younger. I have known many whose tempers and lives said plainly that they were "saved of the Lord," who made no very confident professions with their lips while I have known others whose confiden professions were startling to hear, who were so censorious, opinionated, and otherwise apparently wanting in the spirit of Christ that they were far from leaving the impression on observers that they were holier than their brethren. And, alas, I have known young and uninformed people urged into the profession of entire sanctification, who certainly "knew not whereof they sffirmed," Was their self-deception no injury to themselves and others? Some of the most undeniably holy persons never professed the bles sing of perfect holiness in the way that would be acceptable to extremists. - Wesley sometimes set down, pen in hand, and pondered and recorded his progress, and expressed his calm persuasion that he had attained that state of full salva tion which he offered to others, but this was seldom. Bishop Hedding was one of the holiest of men, but, it is said, that even on his death-bed, he refused to respond on this subject in the set phrase propounded to him by some well meaning persons, who made a specialty of "promoting holiness," that wanted his endorsement of their particular views and plans.

Publications on the one subject of univer

sal holiness, and even large special gather ings, such as "National camp-meetings," to promote that state of attainment alone, or specially, may be for aught I know very useful, if judiciously conducted; yet, if we are to imitate inspired example, as a general

Holding up the standard of holiness attainable now by faith, as a matter o privilege, ought to be more faithfully done puts; but, in doing it, we must be careful done for him; or to leave the impression

your pastor will feel it, and he will gladly ceedings. In this way a large amount of that it embraced matters on which there

For the Christian Quardian. "FEED MY LAMBS."

provents many who might be exceedingly useful in this sphere of Christian labor from doing that which God designs they should do, and which the Church so much stands in

Not one sentenceof divine inspiration is unmportant in its signification, by whomsoever first uttered or penned. But if any portions of sacred scripture appear to be of more force and importance than others, they are un-doubtedly those uttered by the voice of God himself, or spoken by the lips of our Saviour.

my (ambs!"
Nor is this by any means an isolated text find itself divided into several Annual Con- of scripture. Much is said in the sacred writings with reference to the young. God has a special regard for children, and He has exhibited this in making known his will through his inspired and revealed word.

We all have a duty to discharge in this matter. To some of us God has given children, to others he has not. .. But whatever our ro-lation to them may be, we can all find plenty of work among the children. Those who have none of their own, probably have more time to devote to those of their neighours; while those who have children of their own ought certainly to feel deeply interested in the subject. But how comparatively few parents, or others, are really in earnest in the work of training the young, with reference to their spiritual and eternal welfare. Many seem to think the subject of very little importance, or else don't think, anything about it at all. But as it is our duty to do good whenever and wherever we can—which no Christian will deny—is not our duty clear in this matter, since all have opportunities of

sefulness thus afforded them? Children, as a general thing, are fitter subjects for religious instruction than is the subject of religion? How well we remember with what gladness we welcomed the minister to our homes, and how our emotion if he spoke a few words to us with reference to our souls' salvation! And who loes not know that what is learned in childhood is easiest remembered in later years, and, that habits formed when young are easiest practised in after life?

But a few further remarks must be reserved for another communication.

or the Christian Guardian. IN MEMORY OF MARY FIFE, (OF THORNTON, WHO DIED DEC. 14TH, 18"3.)

There are flowers full of beauty Growing on the desert soil; Shedding forth their light and fragrance, Far f.o:n scenes of human toil. Though no eye of man bath seen them, Yet they bloom as light and fair As if kings should stoop to plack them, Or the angels see them there.

There are lives of men and women, Full of acts of Christian love; But the world no note hath taken Yet they're written down above. Lives, which shed abroad their fragrance Like the lonely desert flower; Where the world sees not their beauty.

On a quiet Sabbath evening, As the sun had gone to rest, A beloved and aged s.ster. Leaning on the Saviour's breast, Whispered, "Oh, how sweet is Jesus! Precious is that name to me!" And a prayer was broathed, "Accept her-Take her to thy home and thee."

Down the heavenly chariot hastered, And the angel escort sta.d; Then on wings of light they bore her, Neroue moment they delayed. On, past worlds of gaining brightness, Up, to heaven's eternal morn. And on earth, they said, " she dicth," But in heaven "a child is born."

She is dead, and yet she speakein; Pull of lessons is her life. Oh! that w. in! ht catch her mantle As she loaves this world of strife : Oh! that we might breathe her spirit, Fray that it might now come down; On I that we might follow after; Ob, the cross ! the throne! the crown!

churches and surrender their religious conthing, the duty of "growing up into Christ no imbedity so absolute, no treachery so more experience is gained, farmers will concur living head in all things," may be inter-contemptible." He adds that the longer he trive other parcels. Chings do all the more lives the less he trusts "the sentiments excited by painted glass and colored tiles."

Few persons understand fully the reason ence. It is simply this: - Water, when it evaporates, carrios off an immense amount of heat, in what is called the latent form. One pound of water in vapor contains as Presidente, and other officers and your dele- same time. And as to getting them to much heat as nine or ten pounds of liquid water, and all this heat must of course be taken from the body. If our clothes are Brother, are you hungry for a protracted ence could meet in Hamilton; Toronto when the work is done. The writer, in moistened with three pounds of water—that meeting? Then live for one. Get your Conference in Toronto, and the Montreal boyhood, experienced an evidence that God is, if by wetting they are three bounds heavbrethren to meet at your house to pray for Conference in Montreal. Brethren not in had cleansed his heart from sin before he ler—these three pounds will, in drying, announce it. Solect one or more to make be easily notified of the time and place of the subject of your special petition and the meeting of their respective Conferences, and could attend and take part in the pro. to do more good, or harm, but I have felt No wonder that damp clothes chill us. carry off as much heat as would raise three

Jouse and Larm.

Preventing Rot in Potatoes.

In the year 1850 the writer of this was enmxious to secure, if possible, the fruits of and we gladly make room for them here: his labor, he resorted to the following, as a preventative "against the fell destroyer, rith the results here stated:

In a half hogshead, partially filled with vater, he put 20 pounds of the flour of sulpher, letting the tub stand open to the sun and air for three or four days previous to use, stirring it up well several times each day; then cutting up his seed potatoes into very small pieces, he subjected them to the sulphur bath for 48 hours, stirring the sulphur well up from the bottom of the tub at the time of putting them in after which they were planted in hills in the usual way. Result: a crop of potatoes that elicited the commendation of a freshly imported Irishman, who dug them, entire from rot, while others not so treated suffered bauly, as did the neighbourhood generally. It will hardly do to build a theory or base a fact upon a single experiment. So satisfactory was the result, however, that I shall treat my potatoes in the same way this present season, or in the neighbourhood I shall sprinkle suiphur over their tops, and burn it in different parts of the field .- A Farmer, Warren Co.

Management of Ducks. A great deal has been written about the

Importance of a large pond or stream in raising ducks, and the folly of keeping them without water. In my own case, I have proved by experience that a tub or pail kept full is all that is necessary to rear ducks with perfect success. I have won numberless generally supposed. Which of us does not prizes upon ducks which have never been call vividly to mind our early impressions on in the water since they were hatched. With regard to the duck house, many standard works on poultry advise a ground or brick joung hearts filled with anxious and longing floor in preference to one of plank. I have tried all three plans, and find that the ground or brick floor in a duck-house will bring on paralysis, rheumatism, and many other complaints. I have the floor of my house made of inch plank, raised one foot or more from the ground on stone piers, thus avoiding all dampness. This plan also enables a terrier to "clean out" the rats, which would otherwise burrow under the building. Large windows are placed on the south, the doors opening under such windows-opening to a small "run," or "wadddle." In winter, the floor is covered with a thin bedding of hay; in summer, with saw dust, which being an excellent absorbent, renders the air at all times sweet and pure. When the bedding became foul, it is swept out, and the floor washed with hot water.

After buying every kind of grain, I have found that oats will produce larger numbers of eggs where all other food has failed. The the exercise given the ducks by feeding in only as a vehicle for nourish this way will keep them in perfect health. The first food for ducklings when hatched should be the yoke of a hard boiled egg, and when a week old, oat meal is excellent for them. When young, they should be cooped up until sun is up, on account of the wet grass, which chills and ruins more young fowls of all kinds than any other cause. When three or four weeks old, they may be liberated with the mother, and they will soon learn to go with the old ducks. Ducklings should never be housed at night with the old ducks, as they are liable to persecution from them .- F. W. B., in Ohio Farmer.

Resin-Making in California.

For making raisins, they wait until the grape is fully ripe, and then carefully cut off the branches and lay them either on a hard clay floor, formed in the open air, or on brown paper laid between the vine rows. They do not trim out poor grapes from the No man has better appreciated church art bunches, because, as they assert, there are even pre-Riphaelite art - than Ruskin. No none; but I suspect this will have to be done man has written more eloquently about it; for the very finest raisins, such as would yet no man has written more stingingly of teropt a reluctant buyer. The bunches reconversions to Romanism through its sensible quire from eighteen to twenty four days of attractions. All who run to Roman Catholic exposure in the sun to be cured. During that time they are gently turned from time scientiousness and manliness to these seduc- to time, and such as are earliest cured are at tions, should ponder the following indignant once removed to a raisin house. This is fitwords from this greatest of our art writers. | ted with shelves, on which the raisins are laid He says that "of all fatuities, the basest is about a foot thick, and here they are allowed by the glitter of it, like larks into a trap by the sugar candles on the outside, and this broken glass; to be blown into a change of deteriorates the quality of the raisin. It is religion by the whine of an organ pipe; an object to keep the bloom on the berries. stitched into a new creed by gold threads on They are kept in the raisin house, I believe priest's petticoats; jangled into a change of five or six weeks, when they are dry enough conscience by the chimes of a belfry. I know to box. . It is as yet customary to put them nothing in the form of error so dark as this, in twenty-five pound boxes, but no doubt, as contemptible." He adds that the longer he trive other parcels. Chinese do all the work in raisin making, and are paid \$1 a day, they supplying themselves with food. There is no rain during the raisin making season, and consequently the whole out-door work may why wet clothes exert such a chilling influ- be done safely as well as cheaply. - Moore's

How to PREPARE COFFEE. - French cooks say good coffee cannot be made by boiling; it must be leached; the aroma and flavor of the coffee goes off in the steam if it is boiled. The ground coffee must be put in a vessel that is like a fine sieve in the bottom; pour | be used by persons of a billous habit and of a boiling water on this and as soon as it passes through it is fit for use, and if not used immediately should be placed where it will a direct tendency to weaken and impair the I know not whether the above is adapted gallons of ice cold water to the boiling point, simply keep hot and not boil. Journal of tone of the stomach, and should never be

Temperance.

Temperance Battle Hymn.

The Rev. Wm. Hunter, of the Pittsburg gaged, in a small way, in the agricultural Christian Advocate, author of "Joyfully, Joy line—that is, he was spreading himself on a fully, onward we move," "The Rock that is one acre lot in the old Bay State, his princi- higher than I," and many other well-known pal crop, in prospective, being potatoes, hymns, has contributed a new hymn to the which for several previous years had suf- Women's Temperance Crusade. The verses fered greatly with the rot. Feeling naturally will, no doubt, become familiar everywhere,

AIR-" John Brown's body," etc. The light of truth is breaking; On the mountain tops it gleams: I et it flash along our valleys, Letitglitter on our streams Till all our land awakens In its flush of golden beams; Our God is marching on.

> Glory, Glory Hallelojah, Glory, Glory HalleInjah, Glory, Glory Hallelujah, Our God is marching on,

We rise to snatch our kindred. From the depths of woe and shame; And the jubilee of freedom To the slaves of sin proclaim: Our God is marching on. From morning's early watches To the setting of the sun,

With purpose strong and steady

In the great Jehovah's name,

We will never flag nor falter In the work we have regun, Till the forts are all surrendered And the victory is won. Our God is marching on. We wield no carnal weapor,

And we hard no flery dart: · But with Words of love and reason . We are sure to win the heart, And persuade the roor transgressor To prefer the better part. Our God is marching or.

When dawns the day of terror, And the awful trumpet's sound Shall waken up the sleepers From beneath the quaking ground. May no blood of fallen brothers On our startled souls be found. Our God is marching on.

Our strength is in Jehovah, And our cau els in his care: With Almighty arms to help us, We have faith to do and dare, While confiding in his gramise That the Lord will answer prayer. Our God is marching on.

Extracts from the Wesleyan Methodist Magazine.

WINE AT DINNERS.

"A custom has long prevailed in this country of drinking wine while at dinner. This is downright pampering. It vitiates the taste and destroys healthful appetite. The custom ought to be proscribed among all religious people immediately.''

'That we may enjoy the benefits of a clear head, calm and governable passions, strong intellectual faculties, and a natural gaiety of disposition, free from those violent depressions which strong liquors produce, nature has ordained water as the best beverage. The common custom of drinking wine after a full meal of animal food, is a pernicious one. for it is known to chemists that it hardens digestion, and by that means poisons the very pleasure it is intended to produce. Water best way to feed oats is in a pail of water; compound element; therefore it serves not has been found to be, not a simple, but a

tutes a part of it itself." ALEROUSES AND TAVERNS.

"We charge you in the name of God to avoid all public entertainments. Frequent not the alchouses or taverns, those nurseries of vice and immorality. To strengthen our caution, and cause it to be remembered, we repeat it, as you love that adorable Saviour who came to save His people from their sins, have nothing to do with those places and works of darkness."

"There is something so sacred and solemn in the very name of godliness that it commands reverence and carries an holy awe with it; but godliness and a tavern, religion and an alehouse, have so much jargon and contrariety in the sound, and inconsistency in the names and received notions of them, that they are not easily reconciled in our minds."

SECRET DRUNKARDS.

"Drunkenness is the besetling sin of thousands of persons who yet are seldom seen to stagger in the street. There is a habit of regular private drinking, which is very common, and which often begins early in life. The late Dr. Cullen used to mention in his public lectures a family who were all in the habit of taking a dram at a certain hour before dinner. When the doctor expressed his surprise at the practice, they acknowledged that if they did not get the usual dram they felt a considerable sense of consciousness in plain Euglish, they found themselves lowthe being lured into the Romanist Church to sweat a little. If they sweat too much, spirited for want of their cordial. It is more than probable that the whole of them turned out drunkards."

DEFINITION OF A GLUTTON AND A DRUNKARD.

"Gluttony and drunkenness are the two dols to which many sacrifice the marrow and fatness of the land, together with their time and strength. He is a glutton who eats barely for the pleasure of eating; he is a drunkard who drinks for the bare pleasure of drinking, though he should be so 'mighty to mingle strong drink' as not to discompose either his reason or constitution."

"Plain water, as it is the most natural, so it is the most healthy beverage for the purpose of diluting the contents of the stomach; but where the powers of digestion are feeble. even that should be taken sparingly, as by diluting the gastric juice its activity is necessarily impaired. Malt liquor should never feeble digestion. Distilled spirits of every kind, and however diluted or disguised, have taken except medicinally."

The Kightcons Acad.

NOTHER SHEAF OF WHEAT REAPED FROM OKA, FOR THE GARNER OF

After five weeks of great sufferings, died abrief, an Indian on our Oka Mission, Lake of wo Mountains. The date of his death is not iven, but he was buried on Tuesday, the 24th of set month. He was one of the first converts of mession, and maintained a Christian constency throughout his converted life of five cars. This is saying much in his case.

Soon after our missionary was sent to Oka an shool-house, or a place of worship. But no somer had they cut and drawn some timber on ie ground for their purpose than they were rrested at the instance of the priest. Five of he number-of whom Gabriel was one-were rought before a magistrate, convicted, and im-risoned for a monta in the goal of St. Scholas-

After this a priest called Tallet determined pon entering his house; but his wife, who was weeping her doorway, resolved to prevent and touse, threw her down across a large stone; and ife, and from which she was many months in

The next scene was, a priest (another one, for priest Tallet was removed,) came to habriel to get some trees, or logs, which he had prepared to build for himself a house. Gabriel objected, stating his reasons. But the priest pressed his wish, promising that when he, Gabriel, wanted to build he might cut timber, such as he wanted, whenever he pleased. With this promise Gabriel gave up his timber to the priest. But when, subsequently, he acted according to agreement, and cut the timber he needed, it was seized and taken from him. Colieving himself to be in the right, as well he might, he entered an action against the priest in the court in Montreal. But only to be beaten and involved in costs, which were crushing for so poor a man as he.

The next affair was cutting small trees to make hoops, as he and his people had been wont to do. For this he was arrested, tried, and sentenced to imprisonment for three months. The sentence was carried out to the letter. - The consequence of this treatment was, that he was reduced to great poverty and straits, insomuch so, that he had to live-and where he sickened and died-in a poor and comfortless shanty. He is now gone, ho vever, to where "the wicked cease from troubling, and the weary are at rest." has followed to the presence of the Great Judge several of those who had been his persecutors. In his usual health and attending to his business What a contrast would their presentation make! On the 24th September, when in a moment, in Not because they had been shrived and anoint, the twinkling of an eye, he went in company ed, and benefitted by all that a fellow priest could do for them, while he had none of these things; but because, while in all probability they rested in these things to cleanse them from all unrighteousness and fit them for the divine presence, he could say to Mr. Parent, who frequently visited him during his illness, "In re-ference to the future all is right, Christ is my Saviour, and he is with me now."

His funeral was largely attended, for Gabriel

was much respected. Bro. Parent preached from Rev. xiv. 13. The season was one of deep emo. tion on the part of the people, and the Chief, while interpreting, was at one time so complete. Iy overcome that he burst into tears.

Surely this people should have the most prayerful and tender sympathy of all Christian hearts in their struggles with a Christless, cruel priest-hood.

J. Borland.

SARAH REILLY,"

The subject of this memoir was born in the township of Valcartier, county of Quebec. She was daughter of Hopper and Mary Ireland, and husband, Mr. John Reilly, of the township of reached him, of the Rev. James Stephenson, Metcalfe. She experienced asound feligious con-brother of the Rev. Wm. Stephenson, of Hamilunited with the M. E. Church there. Oa returning low's, but these reminiscences must close. to Canada she identified herself with the Weslegan denomination, of which she continued a consistent adherent until her translation to the church above. She was exemplary in attending to all the ordinances of God's wership; and, when health and circumstances would permit, she was never absent from the means of grace, where her voice was heard in praise and prayer. She was be oved and respected by all who knew her, for her piety was evin ed by kind and gentle spirit of her influence. Her house was a welcome home for the ministers of Christ, who were always hospitably and kindly treated by her. But as death comes to all without respect of persons, not ex-empting even those whom we would think most needful and indispensible, so in God's mysteri, ous, yet ever wise and good providence, suddenly and unexpectedly the grim messenger was sent

to take our sister hence,
On the evening of Thursday, Feb. 19th, the
writer visited her and found her in a state of temporary recovery from the previous severe attack of certain disorders which caused her ex-treme anguish and pain. After she had referred to her bodily sufferings, she was asked if she had realized the presence of Christ with her in the furnace? Her prompt and grateful reply was 'Ahl yes; if it had not been for that I think I could not have borne what I endured!" Contrasting Ler own experience with that of a dear, but unconverted relative while under similar circumstances, she said "that her great concern was not so much about her suffering of body as with respect to the salvation of her soul; but, as for me, I felt all was well, and was ready to depart and be with Christ, which is far better." It was not long until she experienced such a relapse as to render her condition past recovery, for God had ordered it otherwise. Conscious of this, she summoned around her those whom she loved to receive her parting counsel and final farewell. On Saturday morning, Feb. 21st, at 2 o'clock, she was not here, for the Lord had taken her yonder. On the Mon lay following, Feb. 23rd, a large con-course of people paid their last respects to her, by accompanying her mortal remains to the grave, in hope of a glorious resurrection to eternal life. Though dead, her devoted Christian life yet speaketh to the praise and honor of God.

MR3. ELIZABETH COOK,

Late of the township of Waterloo, Ontario, died on the 4th of Fobruary, 1874. She was born in Gloncestershire, England, on the 21st of June, 1818, came with her parents, Thomas and Alice Williams, to America, when about ten years, old, and for a few years resided in Ogdensburgh, New York State, where her father kept a store. Mr. Williams then removed with his family to Toronto, where he was afterwards engaged in the merchantile business for a number of years. It was while in Toronto, in the 18th year of her age, that she became acquainted with, and was united in marriage to her now bereaved husband, James Cook. The first seventeen years of her married life was spent in Boverly, when with her husband and family she came to Waterloo, which has been her home for the last thirty years. Sister Cook was brought up under the influence of religion in the Methodist Church. She was the subject of religious awakenings, and sought and found the Saviour when about fourteen years old, but appears to have afterwards lost her evidence of acceptance with God, and to have lived in a cold undecided state for a considerable length of time. Soon after coming to Waterloo, however, she united with the Methodist Church at Zion appointment, and continued ship he took suddenly worse, and, as the people ing usefulness he was suddenly cut off. An attack to be a consistent member up to the day of her came to the house of God, Bro. Coulter's spirit went death. During a protracted illness of several to the church above. The members of the class typhoid fever, suffeed to end, in five short days, months she lamented much of her past un- metasusual, but their leader, instead of being with the earthly pilgrimage of one who promised fair

cars. This is saying much in his case, con-years of age, the rest with their aged father now dering the persecutions and injuries he sus-mourn the loss to them of an affectionate wife, ined from time to time from the priests of that and one of the most leving and kindest of

mothers.

Ma; the husband, son, and daughters all meet itempt was made by the Indians to build a her in the world where there will be no death, onse which would answer for a council-room, a and where friends will never part. C. COOKMAN.

ALFRED THURLOW.

Brother Alfred Thurlow, the subject of this notice, was born in Yorkshire, Eigland, May 4th, 1813, and finished his course in Port Dover, eptember, 24th, 1873. In the township of Vaughan, where he first

settled in this country, he gave his heart to God in the year 1839, at the age of 26. In 1849 he herefore placed her broom across her door. This removed to Waipole, where he became very he priest seized, and, swinging her out of the useful as local preacher, class-leader, &c., in the Primitive Methodist Church, Indeed, so pron her rising struck her two severe blows with minent a member did he become of this church he broomstick across her head. The conse- for many years, that he was frequently honored for many years, that he was frequently honored lucnes of this was an illness that threatened her as the representative of the people in the annual Conferences of this church. He was also several times elected a member of the Municipal Council of Walpole, in which responsible capacity he gave spoke of her willingness to die, and her perfect great satisfaction. In the year 1861 he was called to pass through deep waters of affliction in the burial of his excellent Christian partner, and would like to live a little longer. During the fully sustained him.

> Christian qualities, who very greatly aided him was so soon to pass away. in meeting and overcoming his peculiar and unusually severe family troubles, and who still she felt unwell, and had to sit up to get ease in survives him, although she has been a sufferer in breathing. As the day advanced she felt someno ordinary degree during the past four years; but in great patience she possesses her soul. God hath given her kind and devoted children, in whose houses and at whose hards she is con-

> A few years ago Bro. Thurlow and family removed to Port Dover, where he immediately and thus passed from the earthly to the heavenly united with the Wesleya's Methodist Church Sabbath. and became a very acceptable local-preacher, in which office he continued to labor, at great sacrifices to himself frequently, and with good her dying moments. None that knew her had any ability, and much profit to the people until sud. doubts about the character of her end. She died ability, and much profit to the people until sud. denly removed from works to reward. He was in his usual health and attending to his business with the angels to be "forever with the Lord," for without a doubt to him "sudden death was sudden glory." May all who fall as sudden fall as safe.

A funeral sermon was preached on the occasion by the pastor, Rey. Wm. Bryers, when the remains were conveyed to Selkirk for interment, to await the resurrection of the just.

The writer had the privilege of being inti-mately acquainted with Bro. Alfred Thurlow during three years, and I have teldem known so noble, godly a man. He was wise in counsel, true to the core as a Methodist and brother, upright in his dealings with men, even to a proverb, He was transparent in mind, honest in purpose, plain in style, pure in heart, and Christian in everything. He was a good man and full of the Holy Ghost and of faith; a man of good literary tastes, a true friend to the ministers and the Church, tender hearted and kind to the poor.

When the news of his death reached me I could not refrain from weeping to think that one whom I had taken such sweet counsel with was gone from earth. O how often have I seen the tears wet his face as he has told me of the grief was about nine years wife of her now bereaved he felt when the news of the death by drowning, version in East Granzille, State of Wisconsin, and ton. Mr. b. was then boarding at Bro. Thur-

O! may we who have known and loved him, aget him in the sorrowless land

JOHN WESLEY GERMAN.

JAMES COULTER,

Late of Wellesley Circuit, was born in the County of Fermanah, Ireland, in the year of our Lord 1815. He was, from childhood, brought up under strictly religious influences, his mother and most her piety was evin sed by kind and gentle spirit and deportment to all who came within the range of her influence. Her house was a welcome home attended to ministers of Christ who were always become to the United States, and took up his residence in the city of Boston, where, soon afterward, under the faithful saviour and submissively awai preaching of the Rev. Jefferson Haskell, in the which frame of mind she continuous North Eussel Street M. E. Church, he was brought frequently repeating the verse under deep conviction of sin, and sought and found forgiveness through the merit of the Saviour. He joined the Church, where h, wa, brought to God, and continued to be a faithful member during the remainder of his stay in that

city. He was united in marriage with Miss Aunie Hale, who was also amember of the Church, and has a nee proved to have been a suitable wife and real help to him in the great work of life. In 1859 he removed to Canada and settled on a farm in the township of Wellesley. Having brought a letter of removal he here united with the Wesleyan Church, and the Society recognizing his devotion and talents, offered him the position of class-leader, which position, after some prayerful thought he accepted, and continued to fill with great efficiency during the remainder of his life. He was afterwards licensed to be an exhorter, and for a number of years his name was on the local preachers' plan. He dicd after a few days' sickness of heart disease, on the 29th November, 1873, in

the 58th year of his age.

My first acquaintance with Bro. Coulter was after the Conference of 1865, when I went to labor on the Wellesley Circuit, under the Rev. A. Milli ken. I soon formed a high opinion of his moral and religious character, which opinion, I am happy to say, has grown stronger with longer and closer acquaintance. He had a strong attachment to the church of his choice, and both the ministers and members of that church always found a warm welcome to the hospitality of his comfortable home. As a man Bro. Coulter was honorable and upright; as a Christian he was sincere, humble and devoted; as a class leader he was faithful, efficient, and as a class leader he was faithful, efficient, and she whispored, "I long to depart and be with useful in a high degree; and as a neighbor he was the Lind." After five months of suffering, the peaceable and neighborly. He was an affectionate final sleep came on the 22nd of January, 1874. peaceable and neighborly. He was an affectionate final sleep came on the 22nd of January, 1874. and thoughtful husband and a tender parent. His She was sixty three years of age. A hus and and and thoughtful husband and a tender parent. His friendship was genuine and lasting. He was firm in his opinion, perhaps almost to a fault, and being naturally honest and outspoken, as well as quick in his temperament, he resented what he conceived to be a wrong with an energy that might triumph so.

I. B. Aylsworth, Sen. sometimes appear severe; but he was human, and therefore not infallible, and no one saw or la-mented his failings so much as he dld himself. He tried for many years to love God with a perfect heart, and toward the end of his life he seemed especially to find the Saviour to be precious, and as enabled to be wholly resigned to the will of

his Heavenly Father. He had been poorly for some weeks, but no one thought he was so soon to be taken home. During he lived to prove the genuineness of his conthis time he read with great interest and much version. A naturally good disposition, sanctified profit a volume on Christian perfection, and recommended it highly to a neighbor and brother by all who knew him. in the Church. On Sunday he led his class in

For some time prior to his decease he filled the
the church; on Wednesday he was taken quite

office of S. S. Superintendent with credit to himill, but seemed to recover again, so that on the Sunday forenoon he was able to sit up, and the family had good hopes that he would soon be quite ways ready to do his best in every good cause, he restored to health,—but he seemed to have an im-pression that it might be otherwise—until about one of the future pillars of the church. But God's time to assemble in church for the afternoon wor- ways are not as man's. In the midst of increas-

faithfulness, but yet rejoiced greatly in the mercy them, was with the faithful members of his class for a long and noble life. Delirium set in almost

MARGARET McROBERTS-(London North (Circuit.)

Our sister was born in the township of London, Feb. 17th, 1827, and died at her home in Biddulph, Aug. 17th, 18:3, in the 46th year of

She lived in the bonds of matrimony with her now bereaved partner for 28 years. God gave her a numerous family. She leaves to mourn their loss seven sons and three daughters. She was converted to God in connection with revival services held by Rev. Mr. Shepherd, and after filled the position of local preacher for a number that retained the membership with the church for almost thirty years,

The last eight years of her life were years of suffering from asthma and disease of the heart. She was often brought low and seemed on the borders of eternity. It was usual for her in the much suffering.

resignation to the will of God; but intimated that for the sake of her husband and children she the enduring of several other severe forms of summer of last year she had been in better he was one of those humble Christians in whom sorrow, but the Lord in whom he trusted wonder. health than for some years before. She gladly ever, body had the utmost confidence, and who availed herself of the opportunity that improved In 1862 he was united in marriage to Mrs. health gave of attending the sanctuary and Holland, a widow lady of excellent, social and listening to the preached word, not knowing she

what better, and employed herself in doing such things as her strength would permit. Towards night she grew worse, until her sickness proved in whose houses and at whose hands she is con-stantly, and affectionately ministered unto, breathed with difficulty, and tried in vain to May the widow's God be her support and con-solation! She died about half-past 9 on Sunday morning,

We are confident that her end was peace, although she gave no verbal testimony of this in calmly without a struggle or a groan. The change from earth to heaven was a gentle and easy transition. She was a woman of an anxious character of mind. So much did she concern herself for her family that she would less her sleep and continue her work in order to do them good. There were few to excel her in motherly affection and care. Her memory will ever be

precious to them. May her husband and children meet her in heaven ! CHARLES STRINGFELLOW.

MRS. ABIGAIL VANDERVOORT, The subject of the present memoir was the

daughter of Alexander and Sarah Nicholson, of Fredericksburg, where she was born on the 11th of April, 1807.
When but a child she remove! with her parents to the township of Thuclow, and was unit d

to her new bereft and sorrowing companion, Mr. William Vandervoort, on the 18th of April, Although trained in the Presbyterian faith she early manifested a preference for the doctines of

Methodism, and was led to the enquirer's seat by her brother-in law, Mr. John Vandervoort, at a revival of religion, which occurred under the ministry of the Rev. John Attwood, 1828. From the time of her conversion until her demise, at her home in Sydney, on the 14th of Oct.,

1873, she continued to be an unestentatious member of the Wesleyan Methodist Church, evidenoing the sustaining power of grace by a 1 un-murmuring endurance of a bodily affliction, extending over the greater part of h r life.

GUARDIAN from its first issue till its last, prior to her death, and has left to her survivers the first volume complete. To her home the minister was always cheerfully

vercomed (as many of the brethren as well as myself will remember), and every comfort which kindness and sympathy could suggest was cheerfully provided.

During her last iliness I had the privilege of visiting her and found her calmity relying on the Saviour and submissively awaiting his will, in which frame of mind she continued to the end,

"Jesu lover of my soul. Lat me to thy bosom fig." &c.

Her remains were followed to the grave by a large concourse of friends and neighbors, and the occasion was improved upon by the Rev. Thos. Culien, her pastor, from the text, "Come thou with us and we will do thee good," &c., Numbers D. A. JOHNSTON.

MRS. FRANCES MCCORMACK.

She was born in Cavan, Ireland. Her parents whose name was Morton, were Methodists. So were the parents of her husband. She had very precious, early religious advantages. Her religi ous life began so early that she could not remember it, or the date of her connection with the church. And it was as genuine as early. It abounded in the fruits of the spirit. She came with her husband to Canada in 1810, and set led in the township of Clarke. They at once joined the W. M. Church. She minded the same things, (i.e.) the things of the Spirit, to the end. Hence when affliction came, having long been familiar with the wisdom that is pure, peaceable, gentle, easy to be entreated, full of mercy, and good fruits, without partiality and without hypocracy, she let patience have her perfect work, and en dured as seeing him who is invisible. She lived well; the died well. As the approached the river with a countenance that called to mind those paradoxical lines of the 48 h hymn,

"Ab, lovely appearance of death! What Bight upon earth 5.1 fair?"

indeed, if all the 500 and more members of our

ISAAC WAITE, Jr., (Streetsville Circuit), Son of Matthew and Letitia Walte, was born in Toronto township, on August 4th, 1847, and died January 23th, 1874, in the 27th year of his age. While yet a lad be gave God his heart and joined the W. M. Church, under the ministry of the late Rev. J. L. Sanders. For over ten years

faithfulness, but yet rejoiced greatly in the mercy of God, through Jesus Christ. She could find no who had passed on before. His work was finished merit in herself, but had faith in the merit of the Saviour as allsufficient. She had a bright prospect of the better life, and was anxious that her to mourn their less.

members of the church. May they all, like him, die at their their post!

B. B. Dondas.

HENRY COLLIS Calmly fellasleep in Jesus, in the township of

Waterloo, Ontario, on the 4th of September, 1873, in the 82nd year of his age. Of his early life I have not the means of knowing more than that he was born in England, converted while a young man at sea, joined the Methodist Church, and of years in his native land. He came to this 2304 country in the year 1837, and settled in Waterloo, where he continued to reside until removed from earth to live in "an house not made with hands, eternal in the heavens." He was one of the first, and for many years a leading member of what is now summer season to require continual attention the Zion Cnurch, on the Berlin Circuit. He filled to save her from the severity of her sickness. She with great efficiency and acceptability the offices was at intervals compelled to keep in an upright of class leader, Sunday school superintendent, position by day and night. Her countenance and local preacher. It is said that his preaching was indicative of her having passed through was of a character calculated to do much good, and that his services were not only highly apand that his services were not only highly appreciated in the church, but were also greatly in demand for funerals by those outside of the church. He was a kind, obliging neighbor, and a consistent and deeply devoted Christian. All who had the happiness of being acquainted with him looked up to him as a father in Israel. Indeed he was one of those humble Christians in whom During a very painful attack of sickness preciated in the church, but were also greatly in some twelve months before her decease, she demand for funerals by those cutside of the church. was not only highly respected but dearly beloved by all who knew him. So long as Father Collis was able to get to church he was never absent from any of the public or social means of grace. and always showed a disposition to do, as best he could, the work which the church laid upon him. During the last two and a half years of his life he had become so feeble that most of the time he was confined to his bed, but on that account he never murmured nor appeared impatient. He appeared always to be grateful for God's goodness, and to be fully resigned to the Divine will When I first saw him he was so low that I thought he could not live many days; and he remarked to me that he thought he would soon go home, and talked of death with a composure that I have seldom, if ever, before witnessed. This was in July, and from then he continued gradually to sink until at last he died like one going asleep. His funeral was very largely attended, and I tried to improve the occasion from the words of Jacob, "I have waited for thy salvation, O Lord. C. COCKMAN.

Oculists.



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12. Cataracts, Partial Blindness; the loss of sight. Any one can use the Ivory Eye Cups without the aid of Dector or Medicine, so as to receive immediate beneficial results, and never wear spectacles; or, is using now, to lay them aside forever. We guarantee a curs in every case where the directions are follower or we will refund the money.

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Under the date of March 29, Hon. Horace Greeley of the New York Tribune, writes: "J. Ball, of onicity, is a conscientious and responsible mar, who is incapable of intentional deception or imposition."

Prof. W. Merrick, of Lexington, Ky., wrote April 24, 1869; "Without my Speciacles I pen you this note, after using the Patent Ivory Eye Cups thirteen days, and this morning perused the entire contents of a daily newspaper, and all with the unassisted eye.

a daily newspaper, and all with the unassisted eye.

"Truly am I grateful to your noble invention. May Heaven bless and preserve you. I have been using spectacles twenty years. I am seventy-one years old.

Truly yours. PROF. W. MERRICK."

REV. JOSEPH SMITH, Malden, Mass., cured of Partial Rindness, of 13 years standing, in one minute by the Patent twory Eye Cups.

E. C. ELLIDALET MAYOR OF DAYTON Only wrote us Nov. 15, 1869: "I have tested the Patent twory Eye Cups., and I am satisfied they are good. I am pleased with them; they are the Greatest Invention of the age."

Cups, and I am satisfied they are good. I am pleased with them; they are the Greatest Invention of the age.

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REV. J. SHAW.

THE CANADISCHE EVANGELIST

THE CANADIAN EVANGELIST for 1874 will be published weekly, in Preston, Ontario, and will be printed in its own office. The only German Religious Weekly in Canada The "Evangelist" contains eight pages (12 by 13), is printed in beautiful style, on excellent paper, at the small price of \$1 50 per annum, in advanc.

TERMS:

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The following offers are intended for those who support our own siterature, first of all, and especially the GUARDIAN, which should be the first care of every Methodist. To those who wall help me bear a wee portion of the burden of raising the necessary \$2,000, or more, I will send the following:

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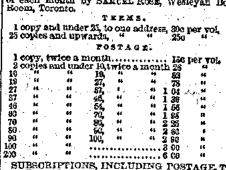
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THE SUNDAY SCHOOL ADVOCATE THE NEW YOLUME.

with the first of October the new volume of the S. S. ADVOCATE begins. The constantly increasing circulation of this periodical, and the many assurances of the favor with which it is received by the young folks, are very gratifying. In view of the large quantity of light and hurtful literature spread broadcast over the Dominion, it becomes necessary to conternot its influence, as far as possible, by pincing in the hands of the children reading of a heathful character. This can be accomplished, to a considerable extent, by circulating periodicals like the S. S. ADVOCATE. As our terms are strictly cash in advance, it will be imperatively necessary for all who desire to have their papers continued to renew at once Intending subscribers will be furnished with specimen copies gratis upon application at the office specimen copies gratis upon application at the office A proropt forwarding of renewals and subscriptions will oblige and save trouble. The Canada SUNDAY-SCHOOL ADVOCATE in

published on the SECOND and FOURTH BATURDAYS of each mouth by SANCEL ROSE, Wesleyan Book-Room, Toronto.



SUBSORIPTIONS, INCLUDING POSTAGE, TO BE PAID INVARIABLY IN ADVANCE.

Hereafter subscriptions to the SUNDAY-SCHOOL ADVOCATE may commence with the first numbers of April, July, October, or January. But all subscriptions must expire with the last numbers of September or March. Those commencing with April or October may run siz or twetve months. Those commencing with July or January may run three or nine months. We cannot agree to furnish back numbers.

All packages are sent to the address of some individual or school. In such cases names are not written upon the several papers. Persons subscribing should diertore make arrangements for the proper distribution of the papers on the arrivared the package.

All communications to be addressed to the

All communications to be addressed to the EEV. SAMUEL ROSE,

Westerau Hooz Room, Toronto

THE S. S. BANNER FOR 1874.

This Periodical has been before the public enfliciently long for its principal characteristics to be clearly understood. It is our intention to make the Earny understood. It is our intention to make the Earny to the coming year increasingly useful to Sunday-school teachers. It will contain—One or more papers, selected or original, on some important feature of the S. S. work;

Hints on various topics of interest to S. S. Workers Editorials on general matters connected with Eabhath-schools;
Lessons for every Sunday in the year. The Scheme of Lessons used is the "International Emriss," edited by the Ecv. J. H. Vincent, D.D., of New York.

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York.
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٠.	SUPERANNUATED MINISTERS' FUND.	L-v
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-	Dun ham, per Rev W English	V-11 W-0
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,		M-R
	Anonymous, Thornbury. 5 00 Rev G II Squire, Clarence ville, for the Sanford Mission, Victoria, B.U. 16 00 Rev S Sherin, Lutbuque, Iowa, for the Japan Mission. 411	R-H T-R W-E
	FOREST.	-

The Rev. Lachlin Taylor, D.D., will (D.V.) lecture in the Forest Wesleyan M. Church, on Wednesday, March 15th. Subject: The Holy Land, with a particular description of Mount Sinal, from a personal visit and exploration. Proceeds to be devoted to the erection of the new parsonage. Lecture to begin at 7.30, p. 16.

SARNIA. The anniversary services in connection with the Wesleyan Methodist Church in Sarnia, will be held (D.V.) on Sabbath and Monday, 22nd and 23rd inst.

Rev. L. Taylor, D.D., will preach in the morning at 11 s.m., and Rev. Dr. Green at 6.30 p.m., on Sabbath, 22nd. A tea-meeting will be held on Monday even-ing 23rd, at which addresses will be delivered

the above ministers. Proceeds of tea and collections to apply on church debt. FRANCIS BERRY.

MINISTERS' ADDRESSES. Rev. M. Robison, Darnorestville.

Book-Steward's Yotices.

SPECIAL NOTICE.

As we close our books and balance our actounts on the 31st of this month, preparatory to the making man four appeals to the manual statement and countries to the manual statement and the making up of our annual statement and report for the Conference, persons indebted to the Book or Printing Establishment will greatly oblige by remitting the amounts due us before that date, and thus enable us to give them credit in our books.

THANKS AND REQUESTS TO THE AGENTS AND FRIENDS OF THE GUARDIAN.

To the agents and friends of the GUARDIAN, who have so kindly aided us in extending its circulation, by procuring new subscribers and in renewing the subscriptions of the old, in behalf of the cause which we are all trying to promote, we tender our hearty thanks. We have tried to give each agent credit in our weekly issue for the number of new subscribers obtained; but we are sorry to learn that some have not received fell credit for all they have forwarded. This has in most cases been caused by the omission, in their letters, of the destinction between the old and new. We are truly thankful for the addition of about eighteen hundred new subscribers and the renewal of a large number of the old; yet we have not reached the number which we think we ought to have-20,000. We, therefore, most carnestly beg of the agents and friends of the OLD GUAR. DIAN to continue their noble efforts until the paper shall find a place in every family that attends the ministry of our Church.

THE ROMANCE OF THE STREETS. By a LOD don Rambier, London: Holler & Stoughton and sold at the Wesleyan Book Room, Toron to Bautifully executed. Price \$1.

This book is not so romantic in contents and style as in title; yet it is a most readable book, and re-Hable is it is reasonable. Its scene, is the great city of London, England, its subject the lower strata of its dense and seething population. The data upon which its statements and descriptions are based, are the reports of the London City Mission laborers. It is rather restrained than broadrawn. But while restricted to the best verified facts and phases of human life in the lower depths of existence, it demonstrates the truth of the of repeated maxim, that " fact is often stranger than fiction," It treats of London Araba," The Fallen," "Jack Ketch's Warren," "Samay Night in the Taverna," "The Subjects of Mi-fatione," The Drunkards," "London Thieves," and "Patient Enduring," with the measures taken by the "City Mission" to rectain and comfort them, and the pleasing instances of success which have crowned the labors of its navearied agents. There is much light this book to interest the curious,—to excite sympathy, prayer, and effort for the nofarinate,—and to increase our confidence in the gospel of Jesus, and to show the power of Christian love.

This is an interesting book to ward. " fact is often stranger than fiction." It treats

n 10ve. This is an interesting book to read—it is suggestive of the best methods for successful personal efforts— and this a brok from which many an illustration may be cuiled and many an incident gleaned "to point a moral and adorn a tale." If you want your heart-roftened, your eye moistened, and your hand directed in the work of doing good, buy, read an apply the book.

Letters Reseived at the Book-room FOR THE WEEK ENDING MARCIL 18, 1874. (Sums of fifty cents and under not entered in list.)

A—Bev A Andrews 23 6... Rev Jos Awdo 2 00... Rev J B Aylesworth 1 00... w A S Ardrich 2 00... Rev J B Aylesworth 2 00... w A S Ardrich 2 00... w Georgian 2 00... w G Bingham 2 00... w Felbamy 1 18... Rev C Eryant 2 00... J S w Faldwin 7 50... Rev J 6 Ernek 4 00... S Broddy 2 00... L Bawtinbeicnet 2 00... J E Bowman 2 00... J no Blake 2 00.

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ŏń	Marys Rev G Washington, Danville, 1'.Q.

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Rev J D i blip, Paris.... H Prince Montreal.....

Rev w Peurson, Farmersville... Rev A Pattison, Parmston cornors.

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Births, Marriages, & Deaths.

Notices of Hirus, marriages, and Deaths, to insure insertion must be accompanied by Twenty-live Cents each—sont to the Book-Steward.

MARRIEB. On the 15th Jan., by the Rev. W. Eilance, at the residence of the bride's father, James Nelson Switzer to Margaret C. Hawley, of Enterprise. On the 4th ult., by the Rev. W. Rilance at Reid's Hotel, Centreville. William Johnston to Luc.uda Clark, both of Enterprise.

On the 3rd inst., by the Rev. J.S. Colling at the residence of the bride's brother, William Lindsay, Esq, to Miss Sarah Pugsley, both of Walpole,
On Sabbath, the Sth inst., by W. Rilance, at the W. M. Farsonage, Centreville, John Campbell to Sarah Babcock, both of Newburgh. DIED.

On the 26th uit, at Markham, of cerebro-spinal menengitis, George Harper Flumerfelt, younget som of the late George and Cynthia A. Flumerfelt, aged eleven years and four mouths. On the 5th inst, of typhold fever, at the residence of her brother-in-law, Air. Wm. Garrett, in Sullivan, Mrs. Mary Woodward, aged 31 years. Her end was reacciful and happy, trusting in the Saviour. On the lith inst, Emily Louisa; the bloved wife of Thompson R. Hentley, and youngest daughter or the late kheldon Ward, aged 50 years. Her end was peace.

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IN THE HIGH COURT OF CHAN-

HEIR AT LAW REQUIRED.

TWENTY POUNDS REWARD, ELIZA HAYLOCK, FORMERLY COOPER, DECEASED.

By Icave of His Honor the Vice-Chancellor Ha'l, given in a cause of Wichs us Maynard, the sum of Twenty Pounds sterling will be paid by us, the undersigned, for any information that may lead to the distovery of the Heir at Law, or Heir at Law, of Eliza Haylock (formerly Cooper, spinster), late of Tottenham, in the County of Middleser, decemed who died on the fifth day of March, 1874, and who was a grand-daughter of Thomas Cooper, late of Binstead, near Alton, in the County of Hanty, England. Such heir at law is believed to be a child of John, otherwise Johns Cooper, who was a son of the said Thomas Cooper. The said John or Johns Cooper was a laborer residing at Binstead, and emigrated to Causda with his wife and children in the mount of July, 1874, in the ship "Amazoa," Capta: a Johnston, in which he was a steerege passenger, and arrived at Monirca, Canada, in the autumn of that year. His wifelmade in the autumn of that year. His wifelmade, and thans he hay person or persons claiming to be heir at law, or heirs at law, of the sail Eliza Haylock (formerly Cooper), will oo communicating with us, the undersigned, hear of something to their atvantage.

(Sizned) ROBERT W. PEAKE

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