

The Christian Guardian.

THE "CHRISTIAN GUARDIAN" IS ISSUED EVERY WEDNESDAY AT THE LOW PRICE OF 25 PER ANNUM.

PUBLISHED UNDER THE DIRECTION OF THE WESLEYAN METHODIST CHURCH IN CANADA.

OFFICE OF PUBLICATION, WESLEYAN BOOK-ROOM NO. 80 KING STREET EAST, TORONTO.

VOLUME XLV. NO. 11.

TORONTO, WEDNESDAY, MARCH 18, 1874.

WHOLE NO. 2315.

THE "CHRISTIAN GUARDIAN,"
IS ISSUED EVERY WEDNESDAY,
FROM THE OFFICE OF PUBLICATION,
Wesleyan Methodist Book-Room,
50 KING STREET EAST, TORONTO.

Rev. S. ROSE, Book-Steward.
Rev. E. H. DEWART, Editor.

All business communications and remittances, connected with the "Christian Guardian," should be addressed to the Book-Steward.
All correspondence, and literary matter, intended for insertion in the "Guardian," to be addressed to the Editor.

TO ADVERTISERS.
The circulation of the "Guardian" is the largest of any religious paper in the Dominion, and, therefore, as an advertising medium, offers great advantages. For rates see advertisement elsewhere.

Literary and Religious.

Tried Gold.

Get the spindle and distaff ready;
God will send the flax;
So make the bee, from summer flowers,
Honeycomb and wax.
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 eat 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
Taketu deeper root;
Winds that shake it cannot break it;
It shall bear good fruit.
Work the six days, pray all seven;
Leave the rest to the grace of Heaven.
Never wish for the tarnished wages
Fraud and lying pay;
Unto every evil-doer
Cometh the evil day.
Work the six days, pray all seven;
Trust the rest to the grace of Heaven.
Go to the "Well of Living Waters"
If thy spirit faints;
Better 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;
Nobler efforts may sometimes fall—
Never noble lives.
Work the six days, pray 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 adventure called Methodism may as well be recorded as a success. It will not be necessary for all our sects to assume the one name, nor for all the Protestant clergy to enter upon circuits at the command of a bishop; but the great general principles which gave being to Wesleyan reform have now added to original evidence of reason, the better testimony of long experience. The longing of John 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 announces 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's organization and impulse.

Protestantism was largely a revolt against gross errors of doctrine. It was therefore a new thought reaching out after new governments of more liberty, and after new learning, having more truth and less superstition; and valuable as was this rebellion against Papacy; its victory was not wholly won until to the pursuit of new learning and logical power Wesley came with his special revolt in favor of a holier life and more Christ-like beneficence. This new sect arose, not out of debate but out of prayer. It was not a student's new logic, but a Christian's new hymn and new communion. The founders did not rush first to philosophy, but to a conduct, and hence they admitted as members those who "wished to get clear of sin and to flee from the wrath to come." The first Methodist societies which met wherever a house or a vale offered a refuge from abuse and from milder ridicule, drafted a creed which seems to have been nearly as follows—"The doing of good of every possible sort and as far as possible to be done, by giving food to the hungry, clothing to the naked, by visiting the sick and persons in prison, and by instructing and exhorting all with whom they had any intercourse." To the commonly received doctrines of the New Testament, they

attempted to add the life of Christ as being perhaps more prominent there than the favorite doctrines of the Protestant world. After a century, much of which has been disgraced by a public ridicule of this Wesleyan organization, we have come to a day at last when Churches are now useful and respectable in so far as they draw near to the original idea marked out by the two brothers in their humble room in the college at Oxford. The great Baptist 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 are 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 Spectator points out the fact that this letter is noteworthy from containing the first explicit indication of the old philosopher's belief in a personal deity. 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 of laborers. The former have gone on the principle of getting the utmost work for the least possible wages. They have squeezed working people like so many oranges, until the last drop of life-blood was pressed out, and then have thrown them away. They have consulted nothing but their own selfish pleasure and profit, and have shown a marvellous insensibility to the welfare of the community and the rights and needs 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 anarchy.

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 rearing 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 honesty in its composition. Our furniture breaks at the first using, because there was no integrity in its mortices. In fact there is scarcely an article in daily use that is honestly made or than can be used without provocation. The workmen in scarcely any of our trades can be trusted out of sight of their employer. It is eye-service that they render. It is hard work that they do. It is sheer waste of material, a delusion, and a sham. And all for the want of that old-fashioned feeling of personal responsibility which made a workman proud of his work and ashamed to do mean work. It is heart, conscience, moral accountability, and dignity that our workmen want more than anything for themselves as individuals and for success in life. The workmen who today shall do honest work of whatever kind will not want long for work to do, and at the highest wages. Our working people have learned a lie which they must make haste to unlearn before they achieve the prosperity they aspire to. They must learn that society is not built up on selfish principles, and will not hold together without conscience, and that neither science, organization nor art can ever take the place

or do the work of a kind and honest heart. And they should shame their employers into the semblance of decency by refusing to be parties to a conspiracy to cheat the public by the manufacture of shams.—New York Daily Graphic.

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 Beecher'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. Everybody 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 a 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 best. Every man that has a heart should outstrip the faults of this movement with great leniency, and should rejoice in its successes with great joy. The text was Matt. vi. 30, and the sermon was on the doctrine of particular providence. Mr. Beecher, contrary to his usual method, 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 discard a truth which science when perfect will only illustrate and confirm. Take this doctrine away and you pull the string out of the neck and the beads 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 Lylanders 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 overrules and can help him.

Then as it is not desirable to eliminate this truth, are there any cold 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 barbaric, fruitless, raw force; with man to guide them, to celebrate them; they are beautifully fruitful and bring forth civilization. Man can use one natural law to meet and resist another. Man can thus control and vary the outcome of natural laws. And is God weaker than man? Nay! He so controls and directs natural laws that "all things work together for good to them that love Him." Man has made the elements his servants. "But God never meddles with the working of natural laws." Don't he? Well, then, he ain't half so meddling as I am! God has not set the machine going, and then left it blindly to grind out effects. And we are not bags hanging and catching the meal while the mill grinds on and on forever.

God works by means. He touches men and through them controls natural laws. There may be exceptional cases, but generally the voice of God's providence is, work! work! work! God don't whisper to the clouds, "Clouds! go down and water Beecher's farm," but he says to Beecher, "Subsoil your farm." By one way and

another the great thought-power of the world governs and controls all things.

Take comfort from the fact. But don't fold your hands and expect God to drop down sugar plums to you,—use the means and trust your Father. A young man is on his way to get married, a brick falls and kills him. You say that's "a mysterious providence." But another young man, on his 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 I say 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 life and drum, and anon the sound of cymbals and of sweet liquid bells. There is no choir. At the hour of service the preacher, 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, drawing 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 bent to the one end of persuading men then and there to come to Christ. Then followed a brief prayer meeting of about 2,500 people, and a large number arose in their seats to solicit an interest in the prayers. That morning Talmage had received 300 new members into his church. With all his oddities he is doing a grand, practical, soul-saving work, dragging men from gutters and bringing them to Jesus. Talmage is no fraud or bluffon. F. H. W.

Bauky People.

BY THE REV. T. DE WITT TALMAGE.

Passing along a country road, quite recently, we found a man, a horse, and wagon in trouble. The vehicle was slight and the road was good, but the horse refused to draw, and his driver was in a bad predicament. He had already destroyed his whip in applying inducements to progress in travel. He had pulled the horse's ears with a sharp string. He had backed him in the ditch. He had built a fire of straw underneath him, the only result a smashed dashboard. The chief effect of the violence and cruelties applied were to increase the divergency of feeling between the brute and his master. We said to the bewitched and outraged actor in the scene, that the best thing for him to do was to let his horse stand for a while unwhipped, and uncoaxed, setting some one to watch him while he, the driver, went away to cool off. We learned that the plan worked admirably; that the cold air, and the appetite for oats, and the solitude of the road, favorable for contemplation, had made the horse move for adjustment 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 obstinate, dashed down the road at a terrible speed.

We know of pastors who have bauky parishioners. When any important move is to take place, and all the other horses of the team are willing to draw, they lay themselves back in the harness.

First the pastor pats the obstreperous elder or deacon on the neck and tells him how much he thinks of him. This only makes him shake his mane and grind his bit. He will die first before he consents to such a movement. Next he is pulled by the ear, with a good many sharp insinuations as to his motives for holding back. Fires of indignation are built under him for the purpose of consuming his baukiness. He is whipped with the scourge of public opinion, but this only makes him kick fiercely and lay harder in the breeching straps. He is backed down into the ditch of scorn and contempt, but still is not willing to draw an ounce. O foolish minister, trying in that way to manage a bauky parishioner! Let him alone. Go on

and leave him there. Pay less attention to the horse that balks, and give more oats to those that pull. Leave him out in the cold. Some day you will come back and find him glad to start. At your first advance he will arch his neck, paw his hoof, bend into the bit, and stiffen the traces, and dash on. We have the same prescription for bauky horses and men: for a little while let him alone.—Christian at Work.

A Methodist View of the Cummins' Movement.

(To the Editor of the Montreal Daily Witness.)

Sir,—From the above standpoint we take the liberty of submitting the following considerations:—

1. 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 Jesuits are very active in that church, and Ritualists may appropriately accept the suggestion of Punch, and sing:

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

Yet we believe the Church of England, at its heart, is loyal to Protestantism. The great mass of its laity, and as well the large majority of its clergy, we consider to be reliable Protestants. It is a significant fact that in the Dominion of Canada the majority of leading ministers of that church are of the evangelical party. The spirit of exclusiveness is mostly found among smaller men, and in rural parishes. In such places if Ritualism does not appear it is only because it lacks the necessary aids of wealth and show and dignity. If our estimate is correct in this matter, then we predict that the only memorials of this ephemeral movement, ten years from now, will be a few isolated congregations. If our opinion of the Anglican Church is wrong, and that noblest member of the Reformed Communion is in imminent danger of a speedy apostasy from the faith of her fathers and martyrs, then may God prosper the Cummins' movement, or any other movement that may avert the greatest calamity in ecclesiastical history—the return of England to Rome.

2. We disapprove of this movement because of its increasing the already too large number of existing sects. Surely in the scores of religious sects in the United States Cummins and his followers should find something to suit their taste. Why not, for example, unite with the Methodist Episcopal Church? They have both the same Anglican parentage, the same formularies of faith, the same form of church government, and are in the 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 or permanence. So it will excite the contempt of Ritualists and embolden them to cling more jealously to the old church, and declare in it more openly their narrow and unworthy views.

4. This movement is glaringly inconsistent in starting with a high church idea. One of the first items of intelligence that was obtained abroad concerning this matter was that these Reformers had a real bishop to lead them, and so they were saved from the disgrace of being a vulgar company of schismatics like the Baptists, Methodists, Independents, Presbyterians, Lutherans, and in fact three-fourths of the Protestants in the world. The new Bishop Cheney, of Chicago, being consecrated by the real *bona-fide* Bishop 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 Beinkens was with them. Why cannot Reformers understand that truth gives them a more sacred and authoritative warrant than prelaty? 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 Presbyterian 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 Burnet, that one hundred and thirty years ago the Anglican Church was overrun with French infidelity and vice, and in fact was spiritually dead. The success of Methodism in keeping the flame of Christianity alive in England at that time, in converting men's hearts and reforming their lives, is a sufficient authority for its existence. The existence of Methodism is justified by what it has accomplished. But secondly and chiefly, Methodism was not born as a distinct sect, but for a long time prosecuted its work of revival as a society within the church. It became a separate organization reluctantly, and only when at last it was thrust away from the parental home by a fit of parental rashness, causing a breach which pious church

men now deplore, but which no one yet has known how to heal.

If Providence has in store such a great work for the Cummins' movement to do as has been wrought by Methodism, then we must wish it well; but at present we cannot but regard it as uncalculated. It strikes as its supporters would do better in fighting the battles of Protestantism in the old church, instead of by implication handing that church over to the enemy. W. I. S.

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 excitement; 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 could come of it save through perfect workers! Get rid of all skepticism in the case, and let the heart take in the full conviction that revivals of religion are of God, that they enter into his methods of grace, and have ever been his special means for keeping up the vitality of the church and of waking to life those dead in trespasses and sins. Believe in them as priceless gifts of grace, to be sought most earnestly, and entered into with the solemn responsibility of men who feel that they are working with God in a harvest-time of souls.

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 clothed, and warmed, and fed, or the heathen brought to a knowledge of the Gospel. Earnest prayer, individual and united, is important in its place; indeed, in the prime condition of God's bestowing the blessing, as it is the chief preparative for its reception; still, prayer is mere pretence when it ends in mere asking. A revival is a special season, requiring special duties. Let us just hint at some, and yet only repeat what has been said a thousand times before. First, seek a new baptism of the Holy Ghost; reconsecrate to Christ both the heart and life. Second, remove every stumbling-block, either by private or public confession, according to the nature of the case. Third, keep the heart open to spiritual, and, as far as possible, closed to worldly influence, seeking tenderness of soul, heavenly affections, a spirit of fidelity and genuine concern for the impenitent, as liable at any moment to go down to everlasting death from amid means abundantly ample for their eternal salvation. Fourth, stand ready for any work the Spirit may prompt. God is sure to give work enough to those who are willing to do it. Look first 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 Foot.

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. He 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 tradesman, 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 nursing of the city which gave him birth, and holds sacred his resting place in her cemetery of Kensal Green. Like the gentle Elia, whom he resembled in other ways, he loved "the sweet security of streets," and well, indeed, he knew them. None but such as he 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 whom he was no richer. The gentle 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, and the fiery darts of Satan.

The Family Treasury.

Tay Neighbor and Thyself.

BY GEORGE W. BUNGEY. For thy own weal and other's labor, And not done for fame and self; For he who wisely helps his neighbor Will find that he has helped himself.

Pray for Me.

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

"Pray for me" swells up from the heart of the weeping penitent; and the Christ-loving hearts who hear are immediately lifted to heaven 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 friends hold fellowship with friend A place of all our earth's 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 fault-finding.

"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.

Unkind Words.

If men and women would only comprehend that aching, bleeding wounds which thoughtful 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 his wife, children and servants. The influence of his example is soon felt. His wife, perhaps, follows it, and forgetting that "a soft answer turneth away wrath," adopts the same tone, often unconsciously to herself, and replies in a short, crisp, biting speech. The children, always quick to imitate their elders, catch the key-note of the family; the dog and horse and even the cow, fall under the same unhappy influence, and crossness reigns everywhere. Politeness is not known.

"Thank you," "If you please," "Will you be so kind?" are phrases belonging to an unknown tongue in such households. And happiness is not a cherished guest, but a stranger; wrangling and discord sit at the table with the family, sleep in their beds, and dwell in every apartment of the house. Frequently a husband chides his wife for some mismanagement, some little error for which she may not be any more responsible than himself; and he will do it before the servant girl, not stopping to think that words of reproach and anger are made ten times more bitter when uttered before others. If he would only stop and think, his manly cheek would blush for shame over his unkindness. A reproach in her presence makes the girl feel that she can also be impudent to her mistress; if the husband treats her with rudeness and disdain, why cannot she? So she makes the trial. Perhaps the lady has strength of mind to check the first outbreak, and in calm but decisive words, quietly informs the girl that she is taking liberties which cannot be endured. Let her not

condescend to wrangle, but simply say that another similar offence would bring about a separation, and although the husband may continue his cruelty, the girl will hardly dare to imitate his wretched manners.

A little boy of my acquaintance was overheard by his father while scolding vigorously an elder sister, calling her "an old fool," "a stupid blockhead," "a perfect ignoramus," and bestowing similar epithets upon her. "James," exclaimed the father, "don't you ever let me hear such outrageous talk out of your lips! 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 an hour."

The boy went down stairs, muttering all the way, and the father heard him say, "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 a man of culture and ability, loved his wife and children and would have sadly mourned their loss; but he had fallen into this evil habit of speaking cross words thoughtlessly. He knew that he had sinned against his wife, and he made atonement for it. He changed the key-note of his family to concert pitch, tuned the strings of his own heart to 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 lea, To make us truly blest; If happiness has not her seat, And centre in the breast, We may be wise, or free, or great, But never can be blest."

-Daisy Eyebright, in Gullivator.

Exercise: An Illustration.

Two friends are in a canoe in the Mozambique 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 float, swim and float, with that steady, calm determination that he will go home; that no blinding spray shall stifle him, and no despair weaken him,—hour after hour, till at last the palm-trees show distinct upon the shore, and then the tall reeds, and then the figures of animals. Will one never feel bottom? Yes, at last his foot touches the coral, and 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 once, and resign himself to what people call his fate, while the other fights the circumstances for hours, and wins the battle? On ship-board one was as strong as the other. He was as brave. He was as prudent as the other. "What if he was?" you say. Strength and bravery and prudence were all needed in the crisis; but something else was needed also. The man had never trained himself to swim, if knowing a method were of much use, where one has not trained himself to the habit. But that training he had never given. Take that as a precise illustration, where nobody questions the answer, of the difference wrought in two men merely by exercise, or the steadiness of training. 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 March: Gustavo Dore is a short, stout man with a large head, a fine brown complexion, a broad forehead, a handsome face, very bright beaming eyes, and a peculiarly frank and winning smile. There is something indescribably animating about his friendly and cordial manner. He is rather more than forty years of age, but he looks much younger; and he has been so short a time, comparatively, before the world, that one is surprised to learn that he has attained his fortieth year. On a bright and beautiful afternoon of September last I had the pleasure of visiting his studio. It was something of a change from the almost glaring brightness of everything outside to enter that large, cool, solemn room. M. Dore lives and works in one of the avenues leading out of the Champs Elysees. His studio (on the ground floor, as we should call it in England) is at the back of the house, and is, as I have said, a large and almost a vast chamber. It is tapestried, if I may say so, with the records and trophies of that wonderfully fertile genius which has filled Europe and America with such prodigious proofs of its rapid skill. More than one wild Dantesque scene may be looked on there, and recognized as an old acquaintance by all eyes familiar with the illustrations to the "Inferno." There is a copy made by the artist himself of "Christian Martyrs," which at present is on exhibition in the Dore gallery in London. Only think of the artist's capacity for labor, who, still young, has a gallery of his own paintings in London, another in New York, and a third in Paris! On the walls of Dore's studio are some grim and pathetic figures illustrative in various ways of Alsace and her sufferings; the artist is a native of Strasbourg. He was

born in January, 1832, and when very young was brought by his father to Paris, where his education was finished. Dore's mother is still living, a woman of the most attractive manners, delighted to welcome and entertain the large circle of friends and visitors that her own genial ways and the renown of her son have brought about her. Another of her sons is, I believe, a banker in Paris, and is married. Gustavo Dore still remains a bachelor.

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 village was one in which wealth, piety, and conservatism, and only the lack of love, existed. But somehow the latter was a hidden fire that rarely made itself visible, and it needed something special to cause it to be developed externally. At the time specified it was drawn out in this wise: Two of the law students on a certain Sabbath strayed into the church, where they were strangers, walked its whole length to the pulpit, and not a single pew was opened or a single seat offered to them. With quiet dignity they turned and marched out again, went about a mile to the school, and then, returning with chairs, made their appearance in the church again, coolly seating themselves in the broad aisle. They had no trouble after that time in finding open doors to 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 habit of attending church, and although there was plenty of vacant seats not one was offered to the young stranger. One of them, after helping himself 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 guilty of this inattention to strangers? Many of them come with weary and lonely hearts to the sanctuary 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 the present day to arrive before befitting years, and then an innocuous dye is not objectionable. We would warn our fair readers against pulling out grey hairs. It is quite possible that improved health may restore their color—we have seen an instance of this in our own family; and if not, the soft grey hair which has never been uprooted (or broken off under the delusion of uprooting it) will always lay unbidden among the hair; while the grey hairs which grow again after being pulled out, are stiff, short, and have a habit of standing erect! Never pull out a grey hair. But prevention is better than cure. How are ladies to preserve the color and abundance of their tresses? We believe that the best and most important rule for so doing is to keep the head cool and clean. But the former is nearly an impossibility in these days of frizzettes and false hair. One thing, however, is certain, if our ladies would preserve their own abundant tresses for another (and probably widely different) fashion, they must get the head cool during the night and before dressing the hair the next morning. To effect this, the hair must be taken down and well brushed at night with a soft brush, parting it about to cool and clean it; and then should be plaited and 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 scurf, which is, we believe, one of the causes of premature grey hair, and which undoubtedly weakens the roots of the hair and prevents it from growing, besides being horribly unsightly.

English Longevity.

All the old folks in England are not dead yet. We copy this from a London journal: "The other day a paragraph went the round of the papers to the effect that there was still living a gentleman of Radnorshire, Mr. John Cheeseman Severn, who had completed his ninety-second year, and who entered Parliament in the same year with Lord Palmerston (1807), and only a year or so after the death of Pitt and Fox. But we are reminded by a correspondent that Lord St. Leonards, who is still alive and in good health, is the senior of this gentleman by more than half a year, since he will complete his ninety-third year on the twelfth of February next; and also that there is still living in good health and in possession of all her faculties, a titled member of the aristocracy, who is the senior of Lord St. Leonards by nearly five years, Lady Louise Stuart, sister of the late Earl of Traquair, a title recently extinct, but descended from the royal Scottish house of Stuart. Her ladyship, according to 'Lodge's Peerage,' was born in March, 1776. The late Dowager Countess of Newborough, who died in 1861, lived to be ninety-eight and there has been one—and so far as we can learn only one—member of the titled families within the last twenty years who has lived to be a real centenarian; we refer to Anne Lady Blakiston, widow of Sir Henry Blakiston, the second baronet of Sandbrook Hall, Derbyshire, of whom the

obituary column of the Gentleman's Magazine for 1863 has the following entry: 'At Torquay, November 27, 1862, age 101, Dame Anne Blakiston, widow of Sir Matthew Blakiston, Bart.' She was the daughter of Mr. John Rochford, of Cloghreneane, Ireland, was married in 1782, and left at her death a son in his eightieth year, who, however, speedily followed his mother to the grave, dying on the twenty-third of the following month."

Hasting to be Rich.

My own observations in mercantile life, of more than half a century, have convinced me:— 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 business and corroding care; injures his disposition and temper; makes him selfish, unsocial, mean, tyrannical, a bad neighbor, and but a 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 hazardous risks which often involve themselves and others in perplexity and ruin; that it leads to suretyship, which produces inquietude and often results in bankruptcy.

3. That it leads to neglect of domestic social and neighborly obligations; neglect of children, neglect of prayer and the Scriptures, and neglect of one's health of body and soul.

4. The men of this description are seldom, if ever, spiritual Christians, however talkative they may be on the subject of religion, or however lavish they may be in occasional charities; and, on the other hand,

5. Men of modern views, as it respects business, and diligent withal; men of caution, 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 to 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 are great compensations for the labors and trials of this short life. We think them hard to bear, and they are grievous. But when they grow out of the conflict between good and evil in the mind, they are rich in their rewards. They give a tone and temper to the soul which can be acquired in no other way. They lay the foundation for a superstructure of life which will remain firmer than the hills, and which will rise above the level of those who have known no labor, no conflict, and no sorrow. The Lord's mercy is in human labor, in the darkness of our darkest night, and in the hottest fires of our afflictions. When we have enjoyed the blessedness of heaven for millions of years, if we could see the bearing of our sorest conflicts and heaviest burdens upon our future good, we would come back, if it was possible, and we could see it to be necessary to the attainment of the good which grows out of them; we would lay aside our glory, and put down the cup of our joys, and take upon ourselves the burden, and the yoke, and the fear, and go through the wilderness once more, and suffer its hunger, and its thirst and its defeats.—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 walking-match. It was to be so many hundred verses up a mountain, and neither party was to have any assistance beyond a stout walking-stick. For once the Protestant champion was victorious, for St. Nicholas was thoroughly blown before he had accomplished half 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, twisted together, and had eaten as he walked, the creature comforts giving him such bodily strength that he had easily overcome his antagonist.

The Praying Father.

A pious young man told a worthy clergyman that he had once disobeyed his father, on which his father retired into the room and shut the door. Curiosity led the boy to look through the keyhole, and he saw his father on his knees in prayer. The boy listened also, and he heard his father praying for him. This struck the youth to the heart; he went away and prayed for himself; his prayer was heard, and the young man was thus led by the Spirit, and turned to God and became a Christian indeed.

Jesus' 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 those 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 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.'"

The Best Liquor.

"Give us a glass of your best liquor," said a 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 to taste, and taste, seemingly not exactly satisfied. "What's the matter?" said the shop-keeper. "Wasn't it good?" "Why, yes, it was good enough, but it seems to me it wasn't very strong. What kind of liquor was it?" "Cold water, 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 anything for your liquor, I have a good mind to be your 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 as a zealous temperance man, kindly encouraged him never to drink anything but the best liquor in future. God's beautiful sparkling water.—Temperance Banner.

A Boy And His Dog.

A Detroit newspaper tells this pretty little story: A boy about ten years of age, leading 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 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 a license." Then turning to the dog the boy lifted him up tenderly and stroked him, saying: "Poor Dan! how Billy will cry when I tell him you are dead!" Great big tears rolled down the boy's face, and in a little 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, Dan! You're saved; let's go home to Billy!"

For the Young Folks.

Don't Forget Me.

BY JOHN READS. "Don't forget me!"—Sweet and sad, Were those whispered words of thine: Take the violet flowers at eve, When they fall each little leaf, And to thee their life resign Till the Sun awakes toon 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 his might, Of the brightness that he showers From his golden majesty. Bright and gentle, pure and good, Ever in 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.

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 majestic 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 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 and sorrow, and some, alas! have broken in on the Sabbath morning in reckless debauchery, and now, when the sun stands over the city, calling, so to say, to all, "Up you sleepers, it is day! 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 the dumb lip of nature, heralding a full orchestra of untaught choristers, which plume their wings, and soaring seem to say, "Praise Him! Praise Him!"

Obedient to the sweet summons, the silver-haired old man and the rosy child, youths and maidens, come along the different paths which 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 by the words which fell from the faithful minister's lips, the worshippers return home to spend the rest of the day as become Christians, till slowly the Sabbath sun sinks beneath the western hills in gold and purple glory. Gently the dew of peace descends on closed eyes, while holy stars creep softly out to keep their tireless watch o'er happy hearts and Sabbath homes; but on those who follow an unholy calling the Lord of the Sabbath will send, sooner or later, a blight and a mildew.

Follow Me.

They sleep, O Lord, I cannot trace O'erland 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, According to the angels' mate In ranks of shadethless white. Yet just before me, day by day, I see thy cheering face, Flaming my upward way, With quickening beams of grace.

The Best Liquor.

"Give us a glass of your best liquor," said a 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 to taste, and taste, seemingly not exactly satisfied. "What's the matter?" said the shop-keeper. "Wasn't it good?" "Why, yes, it was good enough, but it seems to me it wasn't very strong. What kind of liquor was it?" "Cold water, 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 anything for your liquor, I have a good mind to be your 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 as a zealous temperance man, kindly encouraged him never to drink anything but the best liquor in future. God's beautiful sparkling water.—Temperance Banner.

A Boy And His Dog.

A Detroit newspaper tells this pretty little story: A boy about ten years of age, leading 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 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 a license." Then turning to the dog the boy lifted him up tenderly and stroked him, saying: "Poor Dan! how Billy will cry when I tell him you are dead!" Great big tears rolled down the boy's face, and in a little 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, Dan! You're saved; let's go home to Billy!"

ohny, to be one of the 'blessed' people who make happiness? That would be a grand kind of work to do in the world."—The Little Folks.

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 a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat, and walked off in a huff. But a new idea went with her. "The very time to be helpful 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 just as gentle with me! 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 ivory balls, and began to juggle 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 morning?" she asked.

"I should be so glad if you would!" said her mother.

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

"I'll keep him as long as he is good," said Maggie; and you must be on the sofa and get a 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 down on the walk! She had done real good. She had given back a little of the help and forbearance 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 word: "The very time to be helpful and pleasant is when every body is tired and cross."—The Well-Spring.

Follow Me.

They sleep, O Lord, I cannot trace O'erland 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, According to the angels' mate In ranks of shadethless white. Yet just before me, day by day, I see thy cheering face, Flaming my upward way, With quickening beams of grace.

The Best Liquor.

"Give us a glass of your best liquor," said a 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 to taste, and taste, seemingly not exactly satisfied. "What's the matter?" said the shop-keeper. "Wasn't it good?" "Why, yes, it was good enough, but it seems to me it wasn't very strong. What kind of liquor was it?" "Cold water, 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 anything for your liquor, I have a good mind to be your 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 as a zealous temperance man, kindly encouraged him never to drink anything but the best liquor in future. God's beautiful sparkling water.—Temperance Banner.

A Boy And His Dog.

A Detroit newspaper tells this pretty little story: A boy about ten years of age, leading 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 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 a license." Then turning to the dog the boy lifted him up tenderly and stroked him, saying: "Poor Dan! how Billy will cry when I tell him you are dead!" Great big tears rolled down the boy's face, and in a little 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, Dan! You're saved; let's go home to Billy!"

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

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

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

Christian Guardian.
 TORONTO, WEDNESDAY, MARCH 18, 1874.
CHRISTIAN GUARDIAN
 FOR
1874!
 TWO SUPERB CHROMOS.
 SPECIAL PREMIUMS!

Anxious to extend the circulation of the CHRISTIAN 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, postage, \$2.00, the GUARDIAN for one year, and two beautiful Chromos, 14 1/2 by 21 inches, entitled "WIDE-AWAKE" and "FAST-ASLEEP." These Chromos are valued at \$3, and cannot be purchased from any one else to the Dominion. They will be forwarded to the Superintendent of each Circuit on the completion of the Subscription List on his Circuit, at our expense, or, to the individual subscriber, by post, carefully enclosed in mail-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.

The above applies to Old as well as New Subscribers. The postage, &c., on the Chromos, 10c., must always accompany the order, or else we cannot send them.

S. ROSE,
 BOOK-STEWARD,
 80 King Street East, Toronto.

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 grogeries. Whether the result shall be permanent or not, temporary success has certainly been gained. The evil is so great that any method not clearly wrong, by which it can be reached, should not be condemned. The public praying for the purpose of alarming and worrying the groggers; may divert prayer of its sacredness, and degenerate into something that will bring religion into contempt. There is certainly danger that unless wisely guided and controlled, this method may become in some hands a burlesque on serious action. Yet, who can rebuke the women who adopt this method? Who can forbid them to go on? Who can say that it may not be the beginning of a great temperance awakening that will develop and unite the moral forces of society, in one grand battle against the liquor traffic, that shall result in its complete overthrow? There is a special fitness that women should be in the van of a movement against the liquor traffic. They have suffered most deeply. What an incalculable number of women's lives have been blighted by strong drink! Where the husband and father is a drunkard, the wife and children suffer more painfully the consequences of his drunkenness than the drunkard himself. It is no wonder if their forbearance can endure these evils no longer. No wonder that they band themselves together against an evil that has wrought them so much woe. But whatever variety of opinions may exist respecting the new method, it has no common significance. It is profoundly suggestive. It is a grand outbreak of indignation against a great public wrong. As in some parts of America, where the regularly constituted authorities move too slowly, vigilance committees take the law into their own hands, and administer a rude kind of justice which, though imperfect and questionable, serves to repress gross crime. So the women of America, after long waiting for legislative and judicial action, have taken the matter in hand, in a way that, whatever its imperfections, cannot fail to impress both the legislative and judicial courts of the country, with the great need that exists for some effective remedy for the evils that accrue from the present legalized traffic. Those who disapprove of the methods adopted in the present crusade are bound to point out some better way, or else be silent. And there can be no question public attention has been turned to the evils of the liquor traffic as it has never been before. The crusade against the liquor business has been seconded by the press, secular as well as religious, to an extent that could hardly have been expected. One good feature in this crusade is that it has made its appeal by argument and entreaty to a class of the community, intimately connected with the upholding of the traffic, that all previous temperance societies had deemed hopeless or inaccessible. The success of this appeal must teach a lesson to all temperance workers that will not soon be forgotten. We are glad also to observe that, as the movement is taken up in the Eastern States, there is wisdom and prudence shown in the method of proceeding adopted. We learn from the New York Graphic that "The women of Massachusetts have improved on the tactics of their sisters in Ohio and other Western States in one particular,

They have begun with reconnoitring and skirmishing instead of rushing to a sudden assault on the enemy's works. In Worcester, which is the point selected for initial operations, 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 ladies do not propose to bring ridicule upon themselves and their movement by such unequal encounter. And they have wisely adopted the plan of first enlisting the interest and co-operation of the clergy and the temperance people of the city, and of appealing in private to owners of the buildings in which liquors are sold to refuse to let them longer for such purposes, and to the proprietors of hotels and saloons to abandon the traffic altogether."

It is to be hoped that legislatures and legal authorities who may condemn the methods of this crusade as questionable or improper, will at least acknowledge that the evils against which it is directed are sufficiently great to awaken inquiry, and prompt to such effective legislative action, as shall protect the community against the moral and social damage wrought by the liquor 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 class-meeting. 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 enterprises 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 Farnley 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 requirements 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 communicants, would become 'a servant unto tribute.'"

This correspondent strongly urges the cutting off of all the names from the church records, that have not an undoubted disciplinary right to be counted members of the church. He thinks that this course, while lessening the numbers returned, would increase the real power of the church. He says: "Would that we had more of that moral courage which John Wesley showed when he reduced the Newcastle society by half its members, and then wrote in his Journal, 'The half is more than the whole.' Better that our numbers should be reduced as was Gideon's army, than that in our march against the enemy we should be hampered with so many who are little else than camp followers, and who by their inconsistency do us infinitely more harm than good. It would be a bold thing to do at first, to cut off so many from our fellowship, but our spiritual efficiency would be immeasurably increased."

To this the editor of the Recorder says in reply: "No doubt the spirit, the conduct, the attendance of too many members is unsatisfactory. But any man who has in him the heart of a pastor will consider twice before he cuts off a name from the fellowship of Christ's people. The case of Mr. Wesley is scarcely in point. When he cut off half the members of the Newcastle society, he did not expel them from the Church of Christ; for according to his own teaching they were members of the Church of England. In that communion they had been baptized, in that communion they usually received the Lord's Supper, and their being left off the list of Mr. Wesley's Society did not in anywise affect their church status. But with the Methodists of the present day the case is different. They are baptized amongst us, they communicate with us, they know no other membership. Expulsion or dismissal is therefore something more than dismissal from a private lodge or society; and the class-meeting, in the altered state of things, is something more than a meeting for relating and hearing experience. With all our power we would sustain a vigorous and firm administration of discipline in cases where inconsistent conduct has been proved after due inquiry. But the wholesale rejection of members merely on the ground of non-attendance is a matter not to be so summarily dismissed. What sort of leaders have many of our members got? Would Job prevent from coming again into the chapel persons who absented themselves from intolerably dull preaching? No doubt, if they were perfect Christians, they would be found in their places, however tedious or uninteresting the pulpit might be; but then if we are to exclude all who are not perfect, a very small building would hold the residue. Let the same reasoning be applied to classes and leaders, and let expulsion of members at least be deferred till the leaders, and ministers too, are proved to have left no stone unturned. It is true, as our correspondent reminds us, that only three hundred men accompanied Gideon to surprise the camp of the Midianites; but it is equally

true that the thousands who were not employed on that particular service were still ranked as soldiers of Israel, and were permitted to share in the triumph."

TO AGENTS AND FRIENDS.

In spite of frequent and earnest warnings there is each year quite a number whose papers are stopped, because they do not renew their subscriptions. Though the number in this category is not so large as last year, yet it is larger than we are willing to lose. We hope that all those subscribers whose papers have been stopped will at once renew. Ministers should be careful to explain, that no slight, or want of confidence, is intended by stopping any one's paper. All who have not renewed are dealt with in the same manner. We hope the ministers as far as possible will look after those who have failed to renew. Nobody can do so much to promote the circulation of the GUARDIAN as the minister. His recommendation of the paper has a good deal of influence with his people. Our friends may be assured, there will be no decline of effort on our part, to make the paper increasingly instructive and interesting. All the great religious and social issues of the times will continue to be discussed in an independent and Christian spirit. We shall endeavor to avoid bigotry and intolerance on the one hand, and sceptical latitudinarianism on the other. A friend in Port Hope the other day sent us thirteen new subscribers to make up for those who might not renew. The same thing can be done in other places. It would require no great effort in every place to get more than would make up for any that may be permanently dropped. The promise of 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 GUARDIAN. New subscribers are welcome at all times.

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 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 heroic. He really sacrificed his life for his friend. His death has awakened universal Christian sympathy for his bereaved family. In England the Wesleyan Missionary Society has given a special donation for the relief of his family. The Evangelical Alliance has taken up the matter in good earnest, and leading Wesleyan friends in England are 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 BROTHERS,—The Rev. Emile F. Cook is dead. He fell a martyr to his devotion to his friend and co-delegate to the Evangelical Alliance Conference, the Rev. Mr. Weiss. They sank with the *Ville du Havre*, and were rescued by the *Loch Earn*. Mr. Weiss, having been severely injured by the falling of a mast, could not be removed to the *Tri-mountain*. Pastor Cook would not leave him, preferring to take the risk of a second shipwreck, rather than forsake his companion. The disabled ship proved unmanageable; it drifted before a heavy storm far out of the track of ships. Six days the terror of it grew increased, and finally became despair. Every day Pastor Cook assembled them for prayer. On the last day that the vessel could possibly float, he earnestly exhorted them to trust in God, told them he had no fear, that death would be to him eternal life; but that he had full assurance that prayer had been answered, that the ship that was to save them was then approaching, and would be in sight the next morning. So it was; the dawn of day revealed the *British Queen*, which had changed its course twice during the night on account of the gale. All were rescued; the *Loch Earn* sank, and her Captain said to Pastor Cook, 'Your prayers have saved us all.'"

"The Christian came out of the two shipwrecks himself a wreck in health. When he reached his home in Paris, his wife hardly knew him. His physicians sent him immediately to the South of France, as the only hope for recovery. He lingered until the 30th of January, triumphing in that grace which he had so lovingly proclaimed to others; and then the Father answered, in his case, the Saviour's prayer, 'Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.'"

Pastor Cook leaves a widow and seven children (most of them very young) entirely dependent, under the providence of God, on the care of the church. French Methodism, of which his father was the founder, and he himself one of the chief promoters, has in

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? Confident that it will, the Methodist Preachers' 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 fund may reach the sum of five thousand dollars. The similar fund raised in this country for the families of Prof. Premier 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, 280 Fourth Avenue, New York.

MINISTERS' SALARIES.

The subject of Ministers' salaries, discussed by our correspondent "Alpha" last week, is at all times a question of much interest, but as we approach the close of the "Conference year," it becomes more intensely personal and practical. Then the question of allowances becomes secondary to the question of "deficiencies." For although probably 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 paid. Sometimes the preachers come to the District Meeting, and to give the Circuit credit, report that they are paid in full, with a hope that it will be made up afterwards. It 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 all himself. If the whole amount of the appropriation is not too much, then, in every case where there is a deficiency unpaid, the minister 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 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 remuneration, 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 do it."

A GOOD SUGGESTION.

We heartily endorse the suggestion of an esteemed brother in another column of today's paper, that we should specially remember Japan in our prayers as a church. As he suggests, that country is passing through a perilous crisis in its history. The old superstitions are relaxing their hold upon the minds of men. But alas! it does not follow that these dying falsehoods shall be replaced by the truth. There is danger that in the revulsion from the old religions, they will lapse into atheism and bitter antagonism to Christianity. We have a special stake now in that interesting country. Our brothers, Cochran and Macdonald, have gone out there trusting that we would sustain them by our prayers as well as our contributions. The hearts of the children of men are in the Lord's hands. He has declared that for blessings which they need, he will 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 heathen, or for any other object, when not 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.

EDUCATE THE YOUNG.

The communication of the Rev. W. H. Mansford, in last week's GUARDIAN, could not fail to be gratifying to all who are interested in the educational work of the Church. We confess we were agreeably surprised to learn that the Stanstead institution had already made so encouraging a beginning. All the machinery necessary has been provided. All suitable provision has been made. All that the managers of the institution now require is the patronage of the people. Large expense has been incurred to ensure an Educational Institution, that will have the means of giving a thorough education to the pupils, according to the need created by their different objects in life. This outlay has been made on the conviction that such an institution was really needed in the Province of Quebec. The enterprise and liberality of those who have inaugurated this educational project can only be vindicated by a large attendance of students. Let all our Protestant readers in Province of Quebec, who are heads of families, remember they

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 educated minds. Let every parent see to it that selfishness or mistaken economy is not permitted to deprive his children of the blessing of a liberal education.

A NEW IDEA.

A convention of representatives of several colleges in the United States was recently held at Hartford for the purpose of arranging some plan of intercollegiate competition, in some of the branches of study taught at the universities. The method agreed upon is the formation of a society of representatives 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. This is not 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 conducive 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 evil.

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 Ultramontanes, has a letter in the last N. Y. Independent 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 Ultramontanism has been received with much gratification in Germany. Earl Russell recently received the following letter from the Emperor of Germany:

"DEAR LORD RUSSELL,—I have received your letter of January 23, with the resolutions of the great meeting in London, and with my Ambassador's report of the proceedings. I thank you sincerely for this communication, and for the accompanying expression of your personal goodwill. It is incumbent on me to be the leader of my people in a struggle maintained through centuries past by German Emperors of earlier days, against a power the domination of which has no country of the world been found compatible with the freedom and welfare of nations—a power which, if victorious in our days, would impel, not in Germany alone, the blessings of the Reformation, liberty of conscience, and the authority 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 forbearance which has been stamped by my forefathers on the laws and administration of my State. The latest measures of my Government do not infringe upon the Romish Church or the free exercise of their religion by her votaries; they only give to the independence of the legislation of the country 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 proof afforded me by your letter, that the sympathies of the people of England would not fail to be in this struggle—the people of England, to whom my people and my Royal House are bound by the remembrance of many a past and honorable struggle maintained in common since the days of William of Orange. I beg you to communicate this letter, with my hearty thanks, to the gentlemen who signed the resolutions, and remain, 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. Lachlan 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 have no doubt Dr. Taylor's lecture will do much to call public attention to that large and fertile country. In connection with the recent visit of the President and Missionary Secretaries to Ottawa, a meeting was held on 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 not fitly represented in church accommodation 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 Porteus has been preaching for some time past in Brooklyn and New York under a license from Bishops Potter and Littlejohn. But not deeming it wrong, he has preached in Presbyterian as well as Episcopal churches, for which his license has been preemptorily withdrawn by the bishops aforesaid.

THE AMERICAN CENTENNIAL.

The American papers and politicians are trying to settle the question of how they will celebrate the Centennial of the Independence 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 of celebrating national independence is warmly questioned. It is alleged that it is hardly seemly to invite Great Britain and other European nations, to unite in celebrating a purely national event. It is not thought likely that European nations would be largely represented at such an exhibition. These exhibitions have now become mainly a means for manufacturers to advertise their goods, and have largely lost the original idea of great international peace competitions by nations who have ceased to practice war. Above all it is felt that the national 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 grogeries, 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 one-sided 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 patronised 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. E. Crook, LL.D., of New York, late President of the Belfast Wesleyan College, will preach the anniversary sermon 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. Iverson seems to be seriously impaired. It was hoped by his friends that his visit 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 Stratroy, 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 biographical 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 uncompromising friend of the freedom of the slave.

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

John B. Gough 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 work."

CURRENT NEWS.

The revival in Scotland continues to extend. —A branch of the Reformed Episcopal Church has been formed at Ottawa. —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 as the only person capable of leading the Opposition as a body, as any other would be the leader of a section merely. —The organization of the new Reformed Episcopal Church has been completed by the acceptance by Bishop Cummins of the Rectorship. —A daily paper will be published during the 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 participate in the festivities at Chislehurst on the occasion of the Prince Imperial attaining his majority. —The death of Sumner was alluded to in all the Boston pulpits last Sunday, and in several was the chief subject. No event since the death of Lincoln has so affected the mass of the people. —The crowds assembled to witness the royal procession in London on Thursday last were so dense as to cause several accidents. Four killed and twenty-four injured are reported. —Hon. E. B. Wood has accepted the office of Chief Justice of Manitoba, which has been vacant since the elevation of Mr. Alexander Morris to the Governorship. —It is reported in London that 117 pilgrims returning from Mecca were swept off the deck of the steamer *Lacania* by an immense wave, while 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 Soriano, 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 8,000 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 Catholic fanatics, who, it is said, were enticed to the deed by their priest. After beating out the missionary's brains, the rascals tore his body in pieces, and ransacked the house. —The letter of the Pope to the Roman Catholic Bishops of Austria exhorted them to combat the pending ecclesiastical bills in the Reichsrath's in 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 Concordat. The Pope has also written to the Emperor Francis Joseph, personally urging him to protect the Church within his dominions. —The Duke and Duchess of Edinburgh made their entry into the metropolis on the 12th inst. The programme was strictly carried out, although snow fell from the beginning to the end of the ceremonies. The procession moved shortly after noon from Paddington station through Oxford and Regent streets to Buckingham Palace. Notwithstanding 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 soldiers and marines from the station to the palace. The enthusiasm as the duke and his bride passed by was intense, and cheer followed cheer from one end of the route to the other. On their arrival at Buckingham Palace, in front of which immense masses of spectators had accumulated, the Royal pair appeared uncovered upon the balcony, and were greeted with every manifestation of loyalty 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 marched to Buckingham Palace and serenaded the Royal pair.

REVIVAL IN MITCHELL. —Mr. Editor,—Writing to the Book-Steward I 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 altar of prayer as seekers of salvation, most of whom have found peace in believing; and still the work goes on; fresh seekers present themselves every night. Besides the work of conversion, many of the members have been quickened, and have started out afresh. But still there is a great work yet to be done. I am not satisfied. I want to see every member a living 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 35 in Forest have professed pardon through Christ. Many more are seeking. Some have experienced the blessing of holiness, and nearly all our people, I believe, earnestly seeking it. "The work has only just begun; we are looking for the shower. O that in now from heaven might fall!" —G. C.

PICKERING CIRCUIT. —Will you allow me to correct a couple of typographical errors in my letter in last week's issue? The number of members received this far during the three years should be 174, not 147, as printed. The amount of subscriptions for the Supernatural Ministers' Fund, for 1873, is \$215, not \$22, showing an increase for 1874 of \$97.1 over last year. —Geo. H. Connon.

OMENEE. —For the past few weeks the good Lord has been pouring out His Spirit and graciously reviving His work at the Tribunal Appointment. It is supposed that upwards of forty have been seeking the Saviour, and the work has been very refreshing to the church and pastor. Thank God for earnest Christianity and an encouraging future. —J. Wesley Savage.

GOWANSON.—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 parsonage—and not the Mission as reported in the communication.

OUR CHURCH WORK.

A CALL TO PRAYER FOR JAPAN.

Having with ready liberality and far-reaching Christian love sent out our ambassadors for Christ to those far distant islands with their teeming populations, it has struck me that with a deep conviction of our entire dependence on God for success, there should be corresponding acknowledgments of that dependence. —Passing events indicate an unsettled state of things in that country that may be fraught with danger to our dear brethren there, and special prayer on their behalf in quite in place. —I am no alarmist. I believe in God the Almighty Governor. If it had been His will that the long continued and severe affliction of our dear brother Cochran lately should end his work, then from the crowded streets of Toronto the horses of fire would have borne him to the Master's seat; or if in the far-off field of their labor by disease or otherwise our brethren fall, there's a straight way up from amid the idolatrous millions around them to the palace of angels and God. Wherever the tired child falls asleep, the fond mother's arms will bear it to a comfortable resting-place; wherever God's children sleep, the Father's arms will bear them sweetly home. If these dear brethren had our ear they would say, I am sure, "Not for us brethren, or for us only for our works' sake."

A SCENESKIZ. —I feel diffident in making it, but I would like to suggest that in the four of five hundred prayer meetings held, as I suppose, every week by our ministers, and as many more conducted by godly laymen at some particular meeting, special reference be made to this mission, and that earnest prayer be offered that the Holy Spirit, the efficient agent in the soul's conversion, may be poured out upon this interesting but deeply necessary 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 anything that they shall ask, it shall be done for them of my Father which is in heaven."

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 prayer that our gracious Father may move all our hearts towards him in holy longing for the copious showers that shall make the desert rejoice and blossom as the rose. —E. C.

MISSIONARY TOUR IN THE UPPER OTTAWA COUNTRY.

Leaving the lumber shanty, some few miles from Point Alexander, we made our way from among the tall pines to the grand old Ottawa 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. McIntyre'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. McIntyre 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 Catholics at that. This must be a beautiful spot in summer, a nice cozy residence by the river-side, where the steambot piles up and down every day, with those everlasting hills, 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 out, 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 Sol 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 wafting it on the trees, where it became beautifully crystallized, 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 "stepping 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 horrid oaths, the first case of profanity we had met with on the journey. This afternoon we found the road rather rough—sometimes on the land, and sometimes on the river—sometimes in Quebec, and sometimes in Ontario, and wondered that so many scores of teams made the same journey every day, laden with hay, oats, pork, flour, &c. The traffic here, although a very dull year, is truly amazing.

Just after sun-set the little Mattawa village, with its romantic surroundings, appeared to

view, and we were soon most cordially welcomed at Mr. Oliver's old home, the house of Mr. Bangs. This was a day of wildest novelty not soon to be forgotten; the weather, somewhat wild with the scenery, beginning with intense cold and blizzard sunshine, it closed, with melting rain, and the darkness only now and then relieved with flashes of lightning. Thanks to a kind Providence and Christian friends, we were sheltered from the storm.

Mattawa, named after the river which here unites with the Ottawa, is exceeding picturesque with mountains to right of it, and mountains to left of it, and mountains in front of it. The little 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 rivers, 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 stores, two shoe-shops, one sadder's shop, one axe factory, two taverns 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 a house fitted up by Mr. Bangs for that purpose. 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 had 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 families. Seldom have I ever felt so much at home, on so short an acquaintance, as with the 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 evangelist. Having an appointment at "Des Joachim" (what a curious name, especially if you compare its orthography with its pronunciation; something which much amused our eloquent Puncheon, "Just fancy," said he, "Des Joachim pronounced Zwas-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 visit from a couple of Methodist preachers. One dear old lady, seventy-four years of age, I found from the somewhat faintly of Cornwall, from near Hillstone, and as I spoke to her of Falmouth, Penryn, Turo, &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 to make her calling and election sure. This wonderful place, Des Joachim, is peculiarly grand in its scenery, and in summer has a daily boat from Pembroke. It is about forty-five miles from here. We called at the telegraph office, and sent 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 ground.

"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." —R. Warriss.

BATH CIRCUIT.

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

At the hour appointed, 2 p.m., the edifice was crowded, people from all parts of the circuit manifesting an interest in the completion of this enterprise. The Rev. G. R. Sanderson, Chairman, preached a most able and eloquent sermon, and also performed the dedicatory service. Opening collection \$30. At 6 p.m. a tea-meeting was held, when the building was again crowded. The 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, Teiley, Briden and Sanderson. Proceeds, \$93, leaving a debt of \$280 still to be provided for. The Chairman called for subscriptions, performing this arduous duty in a most genial manner, and in about twenty minutes the whole amount was subscribed, and the entire debt covered. On Sabbath, 21st, the services were continued. Bro. Briden, of Cataract, preached morning and evening, and Bro. McGann, of Wilton, in the afternoon.

The sermons were replete with evangelical truth, presenting before the people the grand subject of all preaching, "Christ and Him crucified."

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

The building itself is a neat frame gothic, with stone foundation, 40 by 25, and porch in front, 6 by 8. It is neatly painted externally, and, standing as it does on a commanding site, presents a handsome appearance. The interior is beautifully finished and completely furnished, and, on the day of opening was generally admired. It is a matter for devout thankfulness that in this neighborhood, where a church was so much needed, our friends have been enabled to erect and complete an edifice so suitable and commodious, where they and their children may worship God; and we are still more thankful that

since the opening the congregation has doubled. May it be said of this Zion, "This and that man was born in her, and may the Highest himself establish her!" —DAVID CHALMERS.

SABBATH SCHOOL RETURNS.

Complaints have been repeatedly made of the unpopularity 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 all difficulty in the future. Last year's reports 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 schedules No. 1 and No. 2. The former are to contain the report of single schools. Should there be more schools than schedules sent, others, of charge, can be obtained by notifying the Book-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 Wesleyan 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 required.

Schedule No. II. It is the duty of each superintendent of a circuit to fill, or cause 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 will also be sent to the Chairman of each district. These are to be made up from the circuit reports, all the columns filled 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 given.

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.

ALFRED ANDREWS, Sec. of S. S. Com.

STRAFORD-RE-OPENING SERVICES.

According to previous announcement our 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 SABBATH. —We were favored on the first Sabbath with the presence and aid of our President, Editor, and Chairman, and after his own order, but all with great power and unction declared unto us words whereby we might be saved. The congregations were large during the whole day. In the evening the house was crowded from end to end, the draw 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 1,150 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 model, a credit to the men themselves, and to the connexion they represented. The savor of this day's services lingers with us yet. The collections during the day amounted to \$308, but for the sake of ephony we will call it \$400.

MONDAY EVENING. —On Monday evening came the tea-meeting and organ recital. As a first-class organ was something new in Stratford, our church lending the way in this respect, and an organ recital something quite novel, and as Prof. Davies, an eminent doctor 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 tea for that number. Unfortunately, however, for our anticipations, the day proved to be the coldest and most stormy of the season, and our friends from the surrounding country were not able to come in. Notwithstanding this drawback the people of the town turned out nobly, and 600 persons were present. All enjoyed the tea, pronounced the arrangements most complete, and were delighted with the chairman's twenty minute speech, and said he excelled himself; and all 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 Revs. E. A. Stafford and A. Langford, but the latter being too ill 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, youthful in appearance, but mature in thought 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 realized. The total proceeds of opening services thus amounted to \$857.

RETURNS OF PEWS. —Some thought we were building too large a church, and were afraid that our congregations would seem lost in so spacious a room. All such timid ones, however, have already longed for the church, and are perfectly astonished at the numbers

who flock to the sanctuary, especially on Sabbath evenings. The ordinary collections thus far, have been as large as formerly, and the number of pews rented has exceeded the expectations of the most sanguine.

OUR PROMISE OF THE HOLY SPIRIT. —We have been looking for this for some time. During the first three weeks of the new year 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 seekers, 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 weighty utterances of the assembled wisdom and piety of the official members of the Wesleyan churches in your city in reply to the question: "What is most needed to secure 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 tract form 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 charge. —W. C. HARRISON.

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 abstinents 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 in its behalf. There is also a respectable community, many of whom are also total abstinents, although not banded with the rest. The notorious drunkards are but few, and those at times struggle to be freed from the demon power 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 evenings since, by the presence of about two hundred at a temperance social in the town hall.

Hoping the time will soon come when Marmora will be noted for its temperance, and also for its piety, I remain, yours fraternally. —W. H. COOR.

BELL EWART.

The anniversary of the Bell Ewart Sabbath-school was held in the Wesleyan Methodist Church of Sara village on Monday evening, 9th inst., when a large number, considering the inclemency of the weather, assembled to witness the proceedings, which consisted of dialogues, 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 63. It is gratifying to learn that the school has increased nearly double during 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 acted their pieces with a pathos and gesture remarkable for their age, reflecting great credit on their teachers and parents for their pains in training them. The singing with the organ, 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 melodious tone in which it was sung, was well calculated to gratify the lovers of music present, and raise for a time the imagination from the objects of earth to the loftier and purer glories of heaven.

At the close of the entertainment Miss Bella Bannerman read an appropriate address; and Miss Eliza Gross, on behalf of the scholars, presented Mr. Long, superintendent, with a handsome Bible, to which Mr. Long replied verbally in a manner and language very commendable.

Great credit is due to Mr. Long, Mrs. Johnston, Mr. Dickinson, Mr. H. 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 Maggie's, who have worshipped in a school house for several years past, have recently built a little church in which to worship God. Though not finished, it was thought best to have a formal 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 evening from 1st Cor. x. 4,—"And that Book was Christ." The day was fine, and the congregations large and attentive.

On Monday evening, the 23rd ult., we had a tea-meeting in the church, and though the day

was very stormy, the church was filled to its utmost capacity.

After ample justice had been done to the excellent 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 by the Revs. N. A. Darnim, (New Connexion), J. Webster, and J. G. Laird.

There is no doubt on the subject. The proceeds of Sabbath collections, tea-meeting, &c., amounting to about sixty dollars, and between fifty and sixty dollars subscribed at the tea-meeting, will go towards furnishing it. —W. TACKSA.

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 can be shown by any denomination, than is evident among our Wesleyan friends here. Within the past year they have improved their church building to such an extent as to make it one of the handsomest buildings north of Toronto, and have expended on it and the school-house, in the neighbourhood of \$2,000. All honor to such Christian liberality and enterprise, say we.

On Sabbath last excellent anniversary sermons were preached, morning and evening, by the Rev. N. B. 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 attended. A sumptuous tea was provided free of 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. McDowell, taking the chair, who made a speech dignified to the occasion. Excellent addresses were also delivered by the Revs. Downs, Hy. Manning, and N. B. Willoughby, M.A.

We are glad to learn that even financially these services were a success, as quite a handsome 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.*

HARROWSHAM MISION. —The new Wesleyan Methodist church at Harrowsham, township of Pointland, was opened for divine worship on Thursday, the 12th ultimo. The Rev. G. L. Sanderson, of the Kingston District, conducted the dedicatory service, and preached an excellent sermon from Luke xii. 62nd verso. The church was commenced and finished under the most 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 table placed in the gable front with a suitable inscription (which was presented by the Tandy Bros., of Kingston), adds much to the appearance of the church. It is the only brick building 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 its contractor, Mr. N. Leonard, of Westbrook, because of the beauty of its design and excellency of the workmanship, and also speaks well for the liberality and zeal of those who have contributed towards its erection. 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 Tandy choir. Although the church was well filled, and after all partook heartily of the good things provided by the ladies, it was reported by the committee that they had provided so abundantly that they had enough in store still for another tea-meeting, accordingly on the Monday evening following 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 earnest and impressive, and highly creditable to the rev. gentlemen, and highly appreciated and richly enjoyed by the congregations assembled to hear them. At all these gatherings the church was comfortably filled, and resulted in every respect most satisfactorily, and especially so financially, for the result of these religious services and social gatherings amounts very nearly to the grand sum of \$70, removing the entire debt with the exception of about \$160 from this beautiful church, the whole cost of which is about \$2,350, which might be added gratuitous labor, which, if fairly valued, would increase its cost to about \$3,000.—ONE WHO WAS PRESENT.—*Chronicle and News.*

KEMPVILLE.

We in Kempville have just been favored 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 preached on Sunday, the 8th inst., one of his characteristic sermons, on "Thy testimonies are wonderful, therefore do thy 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 unflinching interest to his eloquent description of the "Great lone land."

In consequence of the storm which prevailed, the attendance was not so large as we expected. For had the weather been at all favorable we would, no doubt, have had all our church world hold, and the doctor would have had 450 or 500 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; and by the two efforts we raise some \$200 to set us with the debt. But the decision unwisely made, as I think, to have no pew rent, hurried the trustees without any certain income sufficient to enable them to manage a not very heavy debt; if they had pew rents to add them.

S. B.

Correspondence, &c.

To the Editor of the Christian Guardian. PROTRACTED MEETINGS.

As a Methodist, and more, as a Methodist 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 striving for the world's conversion. Anything, therefore, that I find with which I cannot wholly sympathize, becomes a pain, and every naturally leads to the enquiry: "Whether the difference of opinion entertain in the direct fruit of an unbidden invitation or the encroaching of a prejudice from a misconstruction of the thing itself?" One of these difficulties 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 appointments as can be reached on the circuit, for protracted meetings; and in the appointment of the laborer has, to my knowledge, become so regular as to be termed an institution, to be neglected at the peril of the popularity 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 may say truthfully, 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 continuance of such means, even to keep their names in with the circuit registers. 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 endures to such a taste, and really fosters such a state of things? I should like to know 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 ripper age may find 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 is necessary to provide for the apparent hunger for salvation. In Hezekiah's day there were seven religious festivals, 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 to so educate the congregations of the present day as to lead them to believe that our God is as powerful to convince under one sermon as under a dozen; and that the success of any local reformation depends, after all, more on the imparted faith, and strict obedience of the Church itself, than upon 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 at once entertained by the shrewd one of the 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 membership 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 outlookers would restrain their faith in a system that needed the prop of a speciality 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 protracted meeting are these. Let some one tell me if I am wrong.

Let the Church be united to live for the conversion of the community. Let the Church labor for it. In its prayer-meetings pray for it. In its conversions let the Church aim at it. Let definiteness lead to individual action with that prudence and affectionate appeal as shall produce thoughtfulness, and study under the Word; and, making individuals the subject of exhortation and prayer, the gospel will be the more fruitful with the conscience, and the enquirer will be finding his way to the prayer meeting, and the ordinary services will have an atmosphere of life and spirituality which will render porous the heart and penetrating the sermon, and the sigh, sob and tear may indicate an enquiry which will call for the announcement—We will have service tomorrow night. See the first service. The invitation given is met with response at once. No preaching for nights to get up a feeling; no meeting for consultation as to the modes of attack. But a pew and pulpit having agreed to labor always for revival, have found the revival "coming down" instead of a need for "getting it up," and no abstinence to clear away. But a warm nursery all equipped and ready for the babes in Christ as they are, one by one, or by scores, born into the kingdom of God, and by scores, Brother, are you hungry for a protracted meeting? Then live for one. Get your brethren to meet at your house to pray for the symptoms which will render it wise to announce it. Select one or more to make the subject of your special petition and counsel. Get others to do the same and

your pastor will feel it, and he will gladly follow up the symptoms he recognizes as calling for special service. And the fruit you pluck in such service will not soon rot, but bloom under the life that your evangelism has kindled, and the church you claim as yours, built thus, will have less within it to vex you. Spend the time you have formerly devoted to grumbling in bringing down a revival in this way; and my word for it you will grow while you are digging about others. But don't go to your pastor with long-face complaints that the Church has lost ground and religion is at a low ebb and needs a protracted meeting to keep life in it. If he be of the right stamp I fear you will only vex him. But let revival begin, 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 a steady 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. H. C.

To the Editor of the Christian Guardian. SUGGESTIONS.

Perhaps the above heading is wanting in definiteness; yet, Mr. Editor, I have thought you would permit it to pass, as it is not dictatorial. If I should see fit to send you your most excellent paper other suggestions than appear in this article, I intend to omit the words "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 continue to be good. But where the power of compression is wanting in the writer, I don't hunger and thirst for the next contribution.

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 because 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 offence. Some, with good reason, question whether a sermon should be asked except in case of those who have lived "accidental 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 corpse 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 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 confusion; and but seldom can a reasonable apology be offered for it. I am pleased that the custom is falling into disrepute, and I suggest 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 most startling statement may startle some. But, in thoughtfulness, it has been done. Common sense suggests the impropriety of the deed.

meetings. In this way a large amount of time and money might be saved. The session of each Conference would be short, only perhaps occupying one day. The Eastern Conferences could act on the same plan. The General Conference could then meet, as already agreed, in September, 1874. If this, or something similar were done, each of the six Annual Conferences would have its own President, and other officers, and could proceed at once to the work of the year. As to the difficulty of making an "intelligent choice of delegates" for the General Conference, I think there need be none. For instance, the brethren now forming the Canada Conference are sufficiently well acquainted with each other to know who to elect to the General Conference without waiting a year to find out. For the probability is, if they wait 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 end of another year. The work of the First General Conference will be in the highest degree important, hence it is essential that it meet as soon as at all practicable after the division takes place. The new organization will need its Book of Discipline, how else can it work efficiently and safely during a whole year? It would certainly throw the entire Church into a very awkward position, to find itself divided into several Annual Conferences, 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 brethren 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 submitted. Geo. H. CORNISH.

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

BY AN OLD TEACHER.

That we are "called to holiness" by our Christianity there can be no denying; and that all truly converted people are essentially and characteristically "holy" is equally undeniable. Yet, some of those conspicuous for what is called "promoting holiness," by implication, ignore this. They talk as if all professors, however zealous and exemplary, if they are not brought to adopt their shibboleth and make profession in their confident 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 unrighteousness 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 injurious neglect; yet the best methods of doing 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, from time to time, has a beneficial effect; as also, especially to address the select meetings of believers, in the class-meeting, fellowship meeting, and love feast on the subject; and even to hold meetings apart for the mutual benefit of those who are in earnest about the blessing, may be attended with incalculable good. Furthermore, the profession of it, when the witness of it is assumed (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 pertinaciously pursued, I am not so confident 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 wince 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 confident professions were starting 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 affirmed." Was their self-deception, no injury to themselves and others? Some of the most undeniably holy persons never professed the blessing of perfect holiness in the way that would be acceptable to extremists. A Wesley sometimes set down, pen in hand, and powdered and recorded his progress, and expressed his calm persuasion that he had attained that state of full salvation 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 universal holiness, and even large special gatherings, 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 initiate into it, for example, the general thing, the duty of "growing up into Christ our living head in all things," may be intermixed with calls to repentance, and the enforcement of the new birth.

Holding up the standard of holiness, attainable now by faith, as a matter of privilege, ought to be more faithfully done than is generally the case in Methodist pulpits; but, in doing it, we must be careful not to present it in a way to lead the real convert to undervalue what God has already done for him; or to leave the impression that a gracious soul is not fit for glory. We cannot be justified and condemned at the same time. And as to getting them to know that they are fully sanctified, that is not without its importance; yet, as a general thing, the Holy Spirit will take care of that when the work is done. The writer, in boyhood, experienced an evidence that God had cleansed his heart from sin before he knew the technical name by which better informed persons designated the blessing. I know not whether the above is adapted to do more good, or harm, but I have felt

that it embraced matters on which there ought to be more discrimination, and I submit my cogitations to the discretion of the Editor.

For the Christian Guardian. "FEED MY LAMBS."

From the prominence given in the Word of God to the importance of attending to the moral and spiritual woe of the young, it is certainly worthy of far more attention than is usually accorded it. Either indifference or false ideas, with reference to the subject, prevents 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 need of.

Not one sentence of divine inspiration is unimportant in its signification, by whomsoever first uttered or penned. But if any portion of sacred scripture appear to be of more force and importance than others, they are undoubtedly those uttered by the voice of God himself, or spoken by the lips of our Saviour. The injunction above is one of those passages. And if it is our duty, which it certainly is, to attend with ready and cheerful obedience to the slightest intimation of the divine will, how imperative is our duty with respect to a command so direct and explicit as the Saviour's injunction—"Feed my lambs!"

Nor is this by any means an isolated text 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 position, let us all be diligent in the discharge of our duty among the children. Those who have none of their own, probably have more time to devote to those of their neighbours; 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 usefulness thus afforded them?

Children, as a general thing, are fitter subjects for religious instruction than is generally supposed. Which of us does not call vividly to mind our early impressions on the subject of religion? How well we remember with what gladness we welcomed the minister to our homes, and how our young hearts filled with anxious and longing emotion if he spoke a few words to us with reference to our souls' salvation! And who does 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. J. L.

For the Christian Guardian. IN MEMORY OF MARY FIFE, (OF THOMPSON, WHO DIED DEC. 1873.)

There are flowers full of beauty
Growing on the desert soil;
Shedding forth their light and fragrance,
Far from scenes of human toil,
Though no eye of man hath seen them,
Yet they bloom as light and fair,
As if kings should stoop to pluck 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,
Like the lonely desert flower;
Where the world sees not their beauty,
Where the world feels not their power.

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

Down the heavenly chariot hastened,
And the angel coasted,
Thou on wings of that they bore her,
Nourish moment they delayed,
On, past words of glowing brightness,
Up to heaven's eternal morn,
And on earth, they said, "she dieth,"
But in heaven "a child is born."

No man has better appreciated church art—even pre-Raphaelite art—than Ruskin. No man has written more eloquently about it; yet no man has written more stingingly of conversions to Romanism through its sensible attractions. All who run to Roman Catholic churches and surrender their religious conscientiousness and manliness to these seductions, should ponder the following indignant words from this greatest of our art writers. He says that "of all fatalities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass; to be blown into a change of religion by the whine of an organ pipe; stitched into a new creed by gold threads on priest's petticoats; jangled into a change of conscience by the chimes of a bell. I know nothing in the form of error so dark as this, no imbecility so absolute, no treachery so contemptible." He adds that the longer he lives the less he trusts "the sentiments excited by painted glass and colored tiles."

House and Farm.

Preventing Rot in Potatoes.

In the year 1850 the writer of this was engaged, in a small way, in the agricultural line—that is, he was spreading himself on a one-acre lot in the old Bay State, his principal crop, in prospective, being potatoes, which for several previous years had suffered greatly from the rot. Feeling naturally anxious to secure, if possible, the fruits of his labor, he resorted to the following, as a "preventative" against the fell destroyer, with the results here stated:

In a half hoghead, partially filled with water, he put 20 pounds of the flour of sulphur, 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 badly, 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 sulphur over their tops, and burn it in different parts of the field.—A Farmer, Warren Co., Penn.

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 prizes upon ducks which have never been in the water since they were hatched. With regard to the duck-house, many standard works on poultry advise a ground or brick 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 "waddle." 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 best way to feed oats is in a pail of water; the exercise given the ducks by feeding in 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.

Raisin-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 bunches; because, as they assert, there are none; but I suspect this will have to be done for the very finest raisins, such as would tempt a reluctant buyer. The bunches require from eighteen to twenty-four days of exposure to the sun to be cured. During that time they are gently turned from time to time, and such as are earliest cured are at once removed to a raisin house. This is fitted with shelves, on which the raisins are laid about a foot thick, and here they are allowed to sweat a little. If they sweat too much, the sugar candies on the outside, and this deteriorates the quality of the raisin. It is an object to keep the bloom on the berries. They are kept in the raisin-house, I believe five or six weeks, when they are dry enough to box. It is as yet customary to put them in twenty-five pound boxes, but no doubt, as more experience is gained, farmers will contrive 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 outdoor work may be done safely as well as cheaply.—Moore's Rural.

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 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 simply keep hot and not boil.—Journal of Health.

Temperance.

Temperance Battle Hymn.

The Rev. Wm. Hunter, of the Pittsburg Christian Advocate, author of "Joyfully, joyfully, onward we move," "The Rock that is higher than I," and many other well-known hymns, has contributed a new hymn to the Women's Temperance Crusade. The verses will, no doubt, become familiar everywhere, and we gladly make room for them here:—

AIR—"John Brown's body," etc.
The light of truth is breaking;
On the mountain tops it gleams;
Let it flash along our valleys,
Let it glitter on our streams
Till all our land awakens
To its flush of golden beams;
Our God is marching on.
Chorus—
Glory, glory Hallelujah,
Glory, glory Hallelujah,
Glory, glory Hallelujah,
Our God is marching on.

With purpose strong and steady
In the great Jehovah's name,
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,
We will never flag nor falter
In the work we have begun.
Till the forts are all surrendered
And the victory is won.
Our God is marching on.
We wield no carnal weapon,
And we hurl no fiery dart;
But with words of love and reason
We are sure to win the heart,
And persuade the poor transgressor
To prefer the better part.
Our God is marching on.
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 castles in his care;
With Almighty arms to help us,
We have faith to go and dare,
While confiding in his promise
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 has been found to be, not a simple, but a compound element; therefore it serves not only as a vehicle for nourishment, but constitutes a part of it itself."

ALCOHOLES AND TAVERNS.
"We charge you in the name of God to avoid all public entertainments. Frequent not the alehouses 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 DRINKERS.
"Drunkennes is the besetting 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 English, they found themselves lightheaded 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 drunkennes are the two idols 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 decompose either his reason or constitution."

INDIGESTION.

"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 be used by persons of a bilious habit and of a feeble digestion. Distilled spirits of every kind, and however diluted or disguised, have a direct tendency to weaken and impair the tone of the stomach, and should never be taken except medicinally."

The Righteous Deal.

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

After five weeks of great sufferings, died April, an Indian on our Oka Mission, Lake of the Mountains. The date of his death is not given, but he was buried on Tuesday, the 24th of last month.

Soon after our missionary was sent to Oka an attempt was made by the Indians to build a house, which would answer for a council-room, a school-house, or a place of worship.

The next scene was, a priest (another one, for priest Tallet was removed) came to (baptize) to get some trees, or logs, which he had prepared to build for himself a house.

The next affair was cutting small trees to do. For this he was his people had been wont to do. For this he was his people had been wont to do.

His funeral was largely attended, for Gabriel was much respected. Bro. Parent preached from Rev. xiv. 13.

The subject of this memoir was born in the township of Valcartier, county of Quebec. She was daughter of Hopper and Mary Ireland, and was about nine years of age when her mother died.

On the evening of Thursday, Feb. 10th, the writer visited her and found her in a state of temporary recovery from the previous severe attack of fever, which had caused her extreme anguish and pain.

Mrs. Elizabeth Cook, late of the township of Waterloo, Ontario, died on the 4th of February, 1874. She was born in Gloucestershire, England, on the 21st of June, 1818.

faithfulness, but yet rejoiced greatly in the mercy of God, through Jesus Christ. She could find no merit in herself, but had faith in the merit of the Saviour as all-sufficient.

She was the mother of eleven daughters and one son. One of the daughters died when eleven years of age, the rest with their aged father now mourn the loss to them of an affectionate wife and one of the most loving and kindest of mothers.

Alfred Thurlow, the subject of this notice, was born in Yorkshire, England, May 4th, 1813, and finished his course in Port Dover, September, 24th, 1873.

Brother Alfred Thurlow, whose first settled in the township of Vaughan, where he first settled in the year 1830, at the age of 26. In 1843 he removed to Waupo, where he became very useful as local preacher, class-leader, &c.

A few years ago Bro. Thurlow and family removed to Port Dover, where he immediately united with the Wesleyan Methodist Church and became a very acceptable local preacher.

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.

Mrs. Sarah Reilly, late of the township of Valcartier, county of Quebec. She was daughter of Hopper and Mary Ireland, and was about nine years of age when her mother died.

Late of Wellesley Circuit, was born in the County of Fermanagh, Ireland, in the year of our Lord 1815. He was, from childhood, brought up under strictly religious influences, his mother and most of his people being members of the Wesleyan Methodist Church.

My first acquaintance with Bro. Coultter was after the Conference of 1853, when I went to labor on the Wellesley Circuit, under the Rev. A. Milliken.

Mrs. Elizabeth Cook, late of the township of Waterloo, Ontario, died on the 4th of February, 1874. She was born in Gloucestershire, England, on the 21st of June, 1818.

them, was with the faithful members of his class who had passed on before. His work was finished and he had gone to his reward. It has left behind him a wife, four children, and a flourishing class to mourn their loss.

The funeral was largely attended, and the occasion ably improved by an eloquent and earnest sermon from Rev. J. Deacon, on the triumphant words of St. Paul, "I have fought the good fight, I have finished my course, and I stand now awaiting the crown of life."

MARGARET McROBERTS—(London North Circuit.)

Our sister was born in the township of London, Feb. 17th, 1827, and died at her home in Biddeford, Aug. 17th, 1873, in the 46th year of her age.

She lived in the bonds of matrimony with her now bereaved partner for 23 years. God gave her a numerous family. She leaves to mourn their loss seven sons and three daughters.

During a very painful attack of sickness some twelve months before her decease, she spoke of her willingness to die, and her perfect resignation to the will of God; but intimated that for the sake of her husband and children she would like to live a little longer.

We are confident that her end was peace, although she gave no verbal testimony of this in her dying moments. None that knew her had any doubts about the character of her end.

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 removed with her parents to the township of Thurlow, and was united to her now bereft and sorrowful companion, Mr. William Vandervoort, on the 18th of April, 1826.

She was a constant reader of the Christian Guardian from its first issue till its last, prior to her death, and she left to her survivors the first volume complete.

MRS. FRANCES McORMACK. She was born in Cavan, Ireland. Her parents, whose name was Morton, were Methodists. So were the parents of her husband.

She was born in Cavan, Ireland. Her parents, whose name was Morton, were Methodists. So were the parents of her husband.

ISAAC WAITE, Jr., (Streetsville Circuit), Son of Matthew and Letitia Waite, was born in Toronto township, on August 4th, 1817, and died January 29th, 1874, in the 57th year of his age.

for a long and noble life. Delirium set in almost from the first, preventing all mental exertion. But in his conscious moments he showed that his heart was fixed, trusting in the Lord.

HENRY COLLIS. Calmly fell asleep in Jesus, in the township of Waterloo, Ontario, on the 4th of September, 1873, in the 82nd year of his age.

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.

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.

RESURUS YOUR SIGHT. RESTORE YOUR SIGHT. RESTORE YOUR SIGHT. RESTORE YOUR SIGHT.

OLD EYES MADE NEW. All diseases of the Eye successfully treated by Hall's New Patent Ivory Eye Cups.

Patent Improved Ivory Eye Cup. Many of the most eminent physicians, oculists, students and divines, have had their eyes permanently restored for life, and cured of the following diseases.

2300 Certificates of Cure. From honest Farmers, Mechanics and Merchants, some of them the most eminent leading professionals and business men and women of education and refinement in our country.

REV. JOSEPH SMITH, Maiden, Mass., cured of Paralytic Blindness, on the 10th of January, 1841, in one minute by the Patent Ivory Eye Cup.

REV. JOSEPH SMITH, Maiden, Mass., cured of Paralytic Blindness, on the 10th of January, 1841, in one minute by the Patent Ivory Eye Cup.

DR. J. BALL & CO. Oculists, P. O. Box 97, No. 97 Liberty Street, New York. Coal and Wood. Coal and Wood. Coal and Wood.

Periodicals. METHODIST QUARTERLY REVIEW. Rev. D. D. Whiston, L.L.D., Editor. Each number contains 120 pp., 8vo., of Religious Notices, Synopsis of the Quarterly, Foreign, Belgians and Literary Line of the Leading Articles.

"E. C." THE PUBLISHERS OF "BARNEST CHRISTIANITY" will send a sample copy of their PREMIUM CHROMO, entitled "SUMMIT BEAUTIES," to any Minister or Leader willing to order the leading articles.

DER CANADISCHER EVANGELIST. THE CANADIAN EVANGELIST for 1874 will be published weekly, in Preston, Ontario, and will be printed in its own office.

THE SUNDAY-SCHOOL ADVOCATE. THE NEW VOLUME. With the first of October the new volume of the S. S. Advocate begins.

THE SUNDAY-SCHOOL ADVOCATE. THE NEW VOLUME. With the first of October the new volume of the S. S. Advocate begins.

THE SUNDAY-SCHOOL ADVOCATE. THE NEW VOLUME. With the first of October the new volume of the S. S. Advocate begins.

THE SUNDAY-SCHOOL ADVOCATE. THE NEW VOLUME. With the first of October the new volume of the S. S. Advocate begins.

THE SUNDAY-SCHOOL ADVOCATE. THE NEW VOLUME. With the first of October the new volume of the S. S. Advocate begins.

THE SUNDAY-SCHOOL ADVOCATE. THE NEW VOLUME. With the first of October the new volume of the S. S. Advocate begins.

THE SUNDAY-SCHOOL ADVOCATE. THE NEW VOLUME. With the first of October the new volume of the S. S. Advocate begins.

MEACHAM'S Improved Syrup of Hypophosphites. Uniform in strength, for the cure of Consumption, Bronchitis, Laryngitis, Dyspepsia, Nervous Debility, and all similar conditions.

Dry Goods. THOMAS THOMPSON & SON, MAMMOTH HOUSE, Opposite St. Lawrence Hall, KING STREET EAST, TORONTO.

British & Foreign Dry Goods. In Canada, comprising both STAPLE AND FANCY DRY GOODS. Our House has been established for over twenty-five years!

HOUSE FURNISHING GOODS. In great variety, &c. OUR NEW MILLINERY, MANTLE AND SHAWL SHOW ROOMS.

THOS. THOMPSON & SON, KING STREET EAST, TORONTO. Stained Glass Works. CANADA STAINED GLASS WORKS.

JOSEPH McCAUSLAND, NO. 5 KING STREET WEST, TORONTO. Ecclesiastical and Domestic Stained Glass Windows, &c., Executed in the Best Style.

Banners and Flags Painted to Order. Figures under Canopies, Memorial Windows, Coats of Arms, &c., in any style desired, executed in Ornamental and Plain Opaque Glass for Churches, Schools, and other Public Buildings, being perfectly imperishable to the sun's rays, dispending with the use of blinds, and producing a still, solemn, and sublime effect, and adapted for either Lead or Wooden Sashes.

NEW MAP OF BIBLE HISTORY. JUST RECEIVED AT THE WESLEYAN BOOK ROOM. Containing Travels of the Patriarchs from the East to Canaan, and of the people in Asia, Greece, and Rome.

Agents Wanted. We desire good male and female Agents to sell our Popular Lithographs.

THE LATEST BIBLE PUBLISHED. BEST SELLING AGENT'S BIBLES. PUBLISHED IN THE WORLD. The cheapest and handsomest Bible in the country. The type is larger and more readable than any other with increasing Bible Dictionary, History of the Books, Cities of the Bible, etc., with 700 illustrations.

Connexional Notices.

VICTORIA COLLEGE - SUSPENSION FUND. Collection in Lieu of Tax.

EDUCATIONAL FUND. Richmond, \$3.00 Perth, \$1.00...

SUPERANNUATED MINISTERS' FUND. The Treasurer thankfully acknowledges the following sums received up to March 13th, 1874.

WESLEYAN MISSIONARY SOCIETY. The Treasurers acknowledge with thanks the receipt of the following:

FOREST. The Rev. Laetitia Taylor, D.D., will (D.V.) lecture in the Free Church, on Wednesday, March 25th.

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.

MINISTERS' ADDRESSES. Rev. M. Robinson, Danversville.

Book-Steward's Notices. SPECIAL NOTICE. As we close our books and balance our accounts on the 31st of this month...

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...

BIRTHS, MARRIAGES, & DEATHS. On the 15th Jan., by the Rev. W. Blance, at the residence of the bride's father, James Nelson Switzer...

MISCELLANEOUS. On the 15th inst., at Markham, of cerebro-spinal meningitis, George Harmer, youngest son of the late George and Cynthia A. Flumerfelt...

DOMINION LINE OF STEAMSHIPS. LIVERPOOL, BELFAST, QUEBEC AND MONTREAL.

THE REAL ESTATE REGISTER. For a copy, can now be had by sending 3-cent stamp to prepay postage.

MONEY LOANED ON MORTGAGE. Steels and Bonds bought and sold. Business attended to with care and promptitude.

JOHN N. LAKE, Real Estate and Insurance Agent, 20 Toronto Street, Toronto.

RICH FARMING LANDS. For Sale VERY CHEAP by the Union Pacific Railroad Company.

THE BEST INVESTMENT No. 1. Always brings a National stamp to prepay postage.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

THE WEALTH OF THE COUNTRY is made by the advance in real estate.

Commercial.

TORONTO MARKETS. STREET PRICES. WHEAT - Soft and Dull. \$1.17 to 1.19.

WHEAT - Superior extra. \$1.13 to 1.14. No. 1. \$1.10 to 1.11.

WHEAT - No. 2. \$1.07 to 1.08. No. 3. \$1.04 to 1.05.

WHEAT - No. 4. \$1.01 to 1.02. No. 5. \$0.98 to 0.99.

WHEAT - No. 6. \$0.95 to 0.96. No. 7. \$0.92 to 0.93.

WHEAT - No. 8. \$0.89 to 0.90. No. 9. \$0.86 to 0.87.

WHEAT - No. 10. \$0.83 to 0.84. No. 11. \$0.80 to 0.81.

WHEAT - No. 12. \$0.77 to 0.78. No. 13. \$0.74 to 0.75.

WHEAT - No. 14. \$0.71 to 0.72. No. 15. \$0.68 to 0.69.

WHEAT - No. 16. \$0.65 to 0.66. No. 17. \$0.62 to 0.63.

WHEAT - No. 18. \$0.59 to 0.60. No. 19. \$0.56 to 0.57.

WHEAT - No. 20. \$0.53 to 0.54. No. 21. \$0.50 to 0.51.

WHEAT - No. 22. \$0.47 to 0.48. No. 23. \$0.44 to 0.45.

WHEAT - No. 24. \$0.41 to 0.42. No. 25. \$0.38 to 0.39.

WHEAT - No. 26. \$0.35 to 0.36. No. 27. \$0.32 to 0.33.

WHEAT - No. 28. \$0.29 to 0.30. No. 29. \$0.26 to 0.27.

WHEAT - No. 30. \$0.23 to 0.24. No. 31. \$0.20 to 0.21.

WHEAT - No. 32. \$0.17 to 0.18. No. 33. \$0.14 to 0.15.

WHEAT - No. 34. \$0.11 to 0.12. No. 35. \$0.08 to 0.09.

WHEAT - No. 36. \$0.05 to 0.06. No. 37. \$0.02 to 0.03.

WHEAT - No. 38. \$0.01 to 0.02. No. 39. \$0.00 to 0.01.

WHEAT - No. 40. \$0.00 to 0.01. No. 41. \$0.00 to 0.01.

WHEAT - No. 42. \$0.00 to 0.01. No. 43. \$0.00 to 0.01.

WHEAT - No. 44. \$0.00 to 0.01. No. 45. \$0.00 to 0.01.

WHEAT - No. 46. \$0.00 to 0.01. No. 47. \$0.00 to 0.01.

WHEAT - No. 48. \$0.00 to 0.01. No. 49. \$0.00 to 0.01.

WHEAT - No. 50. \$0.00 to 0.01. No. 51. \$0.00 to 0.01.

WHEAT - No. 52. \$0.00 to 0.01. No. 53. \$0.00 to 0.01.

WHEAT - No. 54. \$0.00 to 0.01. No. 55. \$0.00 to 0.01.

WHEAT - No. 56. \$0.00 to 0.01. No. 57. \$0.00 to 0.01.

Letters.

Persons calling for any of the letters in the list below will please ask for Advertisers' Letters, and give the date of the list.

Anderson, Tom. Anderson, W. A. Adams, James T.

Adams, James T. Adams, Mrs. F. Adams, Mrs. G.

Adams, Mrs. G. Adams, Mrs. H. Adams, Mrs. I.

Adams, Mrs. I. Adams, Mrs. J. Adams, Mrs. K.

Adams, Mrs. K. Adams, Mrs. L. Adams, Mrs. M.

Adams, Mrs. M. Adams, Mrs. N. Adams, Mrs. O.

Adams, Mrs. O. Adams, Mrs. P. Adams, Mrs. Q.

Adams, Mrs. Q. Adams, Mrs. R. Adams, Mrs. S.

Adams, Mrs. S. Adams, Mrs. T. Adams, Mrs. U.

Adams, Mrs. U. Adams, Mrs. V. Adams, Mrs. W.

Adams, Mrs. W. Adams, Mrs. X. Adams, Mrs. Y.

Adams, Mrs. Y. Adams, Mrs. Z. Adams, Mrs. A.

Adams, Mrs. A. Adams, Mrs. B. Adams, Mrs. C.

Adams, Mrs. B. Adams, Mrs. D. Adams, Mrs. E.

Adams, Mrs. C. Adams, Mrs. F. Adams, Mrs. G.

Adams, Mrs. D. Adams, Mrs. H. Adams, Mrs. I.

Adams, Mrs. E. Adams, Mrs. J. Adams, Mrs. K.

Adams, Mrs. F. Adams, Mrs. L. Adams, Mrs. M.

Adams, Mrs. G. Adams, Mrs. N. Adams, Mrs. O.

Adams, Mrs. H. Adams, Mrs. P. Adams, Mrs. Q.

Adams, Mrs. I. Adams, Mrs. R. Adams, Mrs. S.

Adams, Mrs. J. Adams, Mrs. T. Adams, Mrs. U.

Adams, Mrs. K. Adams, Mrs. V. Adams, Mrs. W.

Adams, Mrs. L. Adams, Mrs. X. Adams, Mrs. Y.

Adams, Mrs. M. Adams, Mrs. Z. Adams, Mrs. A.

Adams, Mrs. N. Adams, Mrs. B. Adams, Mrs. C.

Adams, Mrs. O. Adams, Mrs. D. Adams, Mrs. E.

Adams, Mrs. P. Adams, Mrs. F. Adams, Mrs. G.

Adams, Mrs. Q. Adams, Mrs. H. Adams, Mrs. I.

Commercial.

TORONTO MARKETS. STREET PRICES. WHEAT - Soft and Dull. \$1.17 to 1.19.

WHEAT - Superior extra. \$1.13 to 1.14. No. 1. \$1.10 to 1.11.

WHEAT - No. 2. \$1.07 to 1.08. No. 3. \$1.04 to 1.05.

WHEAT - No. 4. \$1.01 to 1.02. No. 5. \$0.98 to 0.99.

WHEAT - No. 6. \$0.95 to 0.96. No. 7. \$0.92 to 0.93.

WHEAT - No. 8. \$0.89 to 0.90. No. 9. \$0.86 to 0.87.

WHEAT - No. 10. \$0.83 to 0.84. No. 11. \$0.80 to 0.81.

WHEAT - No. 12. \$0.77 to 0.78. No. 13. \$0.74 to 0.75.

WHEAT - No. 14. \$0.71 to 0.72. No. 15. \$0.68 to 0.69.

WHEAT - No. 16. \$0.65 to 0.66. No. 17. \$0.62 to 0.63.

WHEAT - No. 18. \$0.59 to 0.60. No. 19. \$0.56 to 0.57.

WHEAT - No. 20. \$0.53 to 0.54. No. 21. \$0.50 to 0.51.

WHEAT - No. 22. \$0.47 to 0.48. No. 23. \$0.44 to 0.45.

WHEAT - No. 24. \$0.41 to 0.42. No. 25. \$0.38 to 0.39.

WHEAT - No. 26. \$0.35 to 0.36. No. 27. \$0.32 to 0.33.

WHEAT - No. 28. \$0.29 to 0.30. No. 29. \$0.26 to 0.27.

WHEAT - No. 30. \$0.23 to 0.24. No. 31. \$0.20 to 0.21.

WHEAT - No. 32. \$0.17 to 0.18. No. 33. \$0.14 to 0.15.

WHEAT - No. 34. \$0.11 to 0.12. No. 35. \$0.08 to 0.09.

WHEAT - No. 36. \$0.05 to 0.06. No. 37. \$0.02 to 0.03.

WHEAT - No. 38. \$0.01 to 0.02. No. 39. \$0.00 to 0.01.

WHEAT - No. 40. \$0.00 to 0.01. No. 41. \$0.00 to 0.01.

WHEAT - No. 42. \$0.00 to 0.01. No. 43. \$0.00 to 0.01.

WHEAT - No. 44. \$0.00 to 0.01. No. 45. \$0.00 to 0.01.

WHEAT - No. 46. \$0.00 to 0.01. No. 47. \$0.00 to 0.01.

WHEAT - No. 48. \$0.00 to 0.01. No. 49. \$0.00 to 0.01.

WHEAT - No. 50. \$0.00 to 0.01. No. 51. \$0.00 to 0.01.

WHEAT - No. 52. \$0.00 to 0.01. No. 53. \$0.00 to 0.01.

WHEAT - No. 54. \$0.00 to 0.01. No. 55. \$0.00 to 0.01.

WHEAT - No. 56. \$0.00 to 0.01. No. 57. \$0.00 to 0.01.

Commercial.

TORONTO MARKETS. STREET PRICES. WHEAT - Soft and Dull. \$1.17 to 1.19.

WHEAT - Superior extra. \$1.13 to 1.14. No. 1. \$1.10 to 1.11.

WHEAT - No. 2. \$1.07 to 1.08. No. 3. \$1.04 to 1.05.

WHEAT - No. 4. \$1.01 to 1.02. No. 5. \$0.98 to 0.99.

WHEAT - No. 6. \$0.95 to 0.96. No. 7. \$0.92 to 0.93.

WHEAT - No. 8. \$0.89 to 0.90. No. 9. \$0.86 to 0.87.

WHEAT - No. 10. \$0.83 to 0.84. No. 11. \$0.80 to 0.81.

WHEAT - No. 12. \$0.77 to 0.78. No. 13. \$0.74 to 0.75.

WHEAT - No. 14. \$0.71 to 0.72. No. 15. \$0.68 to 0.69.

WHEAT - No. 16. \$0.65 to 0.66. No. 17. \$0.62 to 0.63.

WHEAT - No. 18. \$0.59 to 0.60. No. 19. \$0.56 to 0.57.

WHEAT - No. 20. \$0.53 to 0.54. No. 21. \$0.50 to 0.51.

WHEAT - No. 22. \$0.47 to 0.48. No. 23. \$0.44 to 0.45.

WHEAT - No. 24. \$0.41 to 0.42. No. 25. \$0.38 to 0.39.

WHEAT - No. 26. \$0.35 to 0.36. No. 27. \$0.32 to 0.33.

WHEAT - No. 28. \$0.29 to 0.30. No. 29. \$0.26 to 0.27.

WHEAT - No. 30. \$0.23 to 0.24. No. 31. \$0.20 to 0.21.

WHEAT - No. 32. \$0.17 to 0.18. No. 33. \$0.14 to 0.15.

WHEAT - No. 34. \$0.11 to 0.12. No. 35. \$0.08 to 0.09.

WHEAT - No. 36. \$0.05 to 0.06. No. 37. \$0.02 to 0.03.

WHEAT - No. 38. \$0.01 to 0.02. No. 39. \$0.00 to 0.01.

WHEAT - No. 40. \$0.00 to 0.01. No. 41. \$0.00 to 0.01.

WHEAT - No. 42. \$0.00 to 0.01. No. 43. \$0.00 to 0.01.

WHEAT - No. 44. \$0.00 to 0.01. No. 45. \$0.00 to 0.01.

WHEAT - No. 46. \$0.00 to 0.01. No. 47. \$0.00 to 0.01.

WHEAT - No. 48. \$0.00 to 0.01. No. 49. \$0.00 to 0.01.

WHEAT - No. 50. \$0.00 to 0.01. No. 51. \$0.00 to 0.01.

WHEAT - No. 52. \$0.00 to 0.01. No. 53. \$0.00 to 0.01.

WHEAT - No. 54. \$0.00 to 0.01. No. 55. \$0.00 to 0.01.

WHEAT - No. 56. \$0.00 to 0.01. No. 57. \$0.00 to 0.01.

Commercial.

TORONTO MARKETS. STREET PRICES. WHEAT - Soft and Dull. \$1.17 to 1.19.

WHEAT - Superior extra. \$1.13 to 1.14. No. 1. \$1.10 to 1.11.

WHEAT - No. 2. \$1.07 to 1.08. No. 3. \$1.04 to 1.05.

WHEAT - No. 4. \$1.01 to 1.02. No. 5. \$0.98 to 0.99.

WHEAT - No. 6. \$0.95 to 0.96. No. 7. \$0.92 to 0.93.

WHEAT - No. 8. \$0.89 to 0.90. No. 9. \$0.86 to 0.87.

WHEAT - No. 10. \$0.83 to 0.84. No. 11. \$0.80 to 0.81.

WHEAT - No. 12. \$0.77 to 0.78. No. 13. \$0.74 to 0.75.

WHEAT - No. 14. \$0.71 to 0.72. No. 15. \$0.68 to 0.69.

WHEAT - No. 16. \$0.65 to 0.66. No. 17. \$0.62 to 0.63.

WHEAT - No. 18. \$0.59 to 0.60. No. 19. \$0.56 to 0.57.

WHEAT - No. 20. \$0.53 to 0.54. No. 21. \$0.50 to 0.51.

WHEAT - No. 22. \$0.47 to 0.48. No. 23. \$0.44 to 0.45.

WHEAT - No. 24. \$0.41 to 0.42. No. 25. \$0.38 to 0.39.

WHEAT - No. 26. \$0.35 to 0.36. No. 27. \$0.32 to 0.33.

WHEAT - No. 28. \$0.29 to 0.30. No. 29. \$0.26 to 0.27.

WHEAT - No. 30. \$0.23 to 0.24. No. 31. \$0.20 to 0.21.

WHEAT - No. 32. \$0.17 to 0.18. No. 33. \$0.14 to 0.15.

WHEAT - No. 34. \$0.11 to 0.12. No. 35. \$0.08 to 0.09.

WHEAT - No. 36. \$0.05 to 0.06. No. 37. \$0.02 to 0.03.

WHEAT - No. 38. \$0.01 to 0.02. No. 39. \$0.00 to 0.01.

WHEAT - No. 40. \$0.00 to 0.01. No. 41. \$0.00 to 0.01.

WHEAT - No. 42. \$0.00 to 0.01. No. 43. \$0.00 to 0.01.

WHEAT - No. 44. \$0.00 to 0.01. No. 45. \$0.00 to 0.01.

WHEAT - No. 46. \$0.00 to 0.01. No. 47. \$0.00 to 0.01.

WHEAT - No. 48. \$0.00 to 0.01. No. 49. \$0.00 to 0.01.

WHEAT - No. 50. \$0.00 to 0.01. No. 51. \$0.00 to 0.01.

WHEAT - No. 52. \$0.00 to 0.01. No. 53. \$0.00 to 0.01.

WHEAT - No. 54. \$0.00 to 0.01. No. 55. \$0.00 to 0.01.

WHEAT - No. 56. \$0.00 to 0.01. No. 57. \$0.00 to 0.01.

Commercial.

TORONTO MARKETS. STREET PRICES. WHEAT - Soft and Dull. \$1.17 to 1.19.

WHEAT - Superior extra. \$1.13 to 1.14. No. 1. \$1.10 to 1.11.

WHEAT - No. 2. \$1.07 to 1.08. No. 3. \$1.04 to 1.05.

<