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Literary and Religious.

THE NEW VERSION.

The Berkshire County Bible Society of Massachusetts, one of the oldest and most important of the auxiliaries of the American Bible Society, at a recent meeting, recommended that the American Bible Society should print and distribute the revised version of the Scriptures as soon as practicable. The reasons given for this course are as follows:

That the common English version of the Scriptures, though in many respects excellent, is in other respects unworthy of its original, being in many places unintelligible, and in many more giving a wrong sense, lacking a uniform rendering of the same words in different passages, and a uniform spelling of proper names, treating the poetry and prose exactly alike in the translation, and dividing the whole into verses without any reference to the form of writing or the requirements of the sense, thus largely robbing the word of the beauty which the Lord our God has put upon it; that this version itself is nothing but a revision of previous versions, and revisions running back to the time of John Wycliffe, just five hundred years ago; that there has been no revision or improvement of this common version for two hundred and sixty-nine years, since it first appeared—that is, before the Pilgrim Fathers landed at Plymouth, who themselves used a different version altogether; that in this long interval of time older and better Greek manuscripts of the books of the New Testament have been discovered than those out of which our version was translated; that the knowledge of the Greek and Hebrew languages has been immeasurably augmented in the meantime, and that the meaning of many English words and phrases has greatly changed in the two centuries and a half. Also, that some of the best Christian scholars in Great Britain and America, about one hundred in all, mostly clergymen, representing all Christian denominations, have now been engaged nearly ten years, in entire harmony English Scriptures on conservative principles, changing nothing except what needs to be changed in the interests of sense or form.

NEWS FROM ENGLAND.

We take the following from a recent letter by Rev. W. O. Simpson, in the N. Y. Christian Advocate. Some of it will be of interest to Within the past month Dr. Punshon has

lost, by death, the relative from whom was borrowed the second name given in baptism. I refer to Sir Isaac Morley, the eloquent Doctor's uncle on his mother's side. He was a citizen of Doncaster, in Yorkshire, and began life as a tradesman—a linen draper, I am told. He made a good deal of money by share speculations in the early days of railway construction. He was elected mayor of his borough in 1837, and that being the year of the Queen's coronation, he went up to London to convey to the young Queen the congratulations of the Doncaster townspeople, returned with a knighthood, and has lived for many years as a retired gentleman. I have heard it said that when William Morley Punshon, then in his teens, began to that the boy-preacher should take "holy eminent gifts of eloquence and administration have made his name "familiar as a household word," both in the old country and a legacy from the deceased knight. I have heard the amount stated at £70,000 and at more probable.

I was at Leeds the other day and saw some of the officials of the Headingly College. I heard from them that Mr. Coley's affliction is assuming a very distressing form. The physical powers give signs of restoration, but the mental faculties indicate a general collapse. It is certain, therefore, that his post as Theological Professor at the Leeds Conference. Dr. Osborn, who holds a similar position in the Missionary College at Richmond, near London, intimated at the last Conference his desire to retire, but the consideration of the matter was deferred. The irresistible logic of time must soon convert the Doctor's desire into a necessity. Then the new college at Birmingham is to be inaugurated forthwith, in a temporary location. until the new buildings are completed. Very soon, then-perhaps at the next Conference | while the new disciple's views conformed to French, Mr. J. S. Banks, and Mr. F. W. Macdonald are freely mentioned. The firstfriendship. He is a man of singular ability, called it a war of ideas; his master called it themselves and to self-sacrificing workers annual gift of more than \$500,000.

and well fitted for one of the vacant chairs. Mr. Macdonald is an accomplished scholar; his Greek Testament is said to be as familiar to him as the Euglish alphabet. American tain his own supremacy. Neither had Methodists will soon have the opportunity of learned the great truth that reason and faith making his acquaintance, as he is one of the at their best class hands in friendly alliance delegates appointed to attend the next General Conference of the Mathodist Episcopal Church.

EXCOMMUNICATING THE POPE.

In a recent lecture Joseph Cook made the following remarks in reference to the great reform movement among the Irish Catholics in America. He said :-

When the Pope excommunicated Bishop McNamara, of New York, the latter, very justly thinking that an Irish prelate should have as much power as an Italian, retaliated by excommunicating the Pope. The papal bull against McNamara had been published; and the New York preacher endeavored to make public his authoritative rejoinder. No newspaper was willing to receive it: and he finally engaged a man who could neither speak nor read English to hold up the American bull of excommunication, in large print, on a poster elevated at the end of a long wand. in the presence of multitudes, in the open square near City Hall. Thus, at the end of a pole, there was advertised a notice, which, as the Herald of the next day thought, perhaps twenty thousand people read. The man who carried the announcement returned to his employer at night, and said in broken English that he did not know what the bishop's business was, but that he was sure to have plenty of customers. (Laughter and applause) The Tribune tower looks down upon the busiest and stateliest street known to the history of republics. With the far-viewing eyes of its clock-faces it gazes across the sea toward Italy, and over America toward the sunset: but I believe that on the day when that event occurred, those eyes did not see a much more significant sign of the times than was taking place just beneath the tower. An Independent Catholic movement, under the lead of Bishop with each other, in carefully revising the McNamara, has opened with great promise in New York City, where it is more needed than anywhere else on our continent. It has begun, not without high encouragement, in the city of Boston. Again and again of late our chief auditorium has been filled to the roof with an audience nine tenths of whom were Irish, or of foreign descent, and raining down applause of the most earnest character upon Bishop McNamara's defence of himself against Vaticanism. It is true that with the applause has been mingled a certain amount of hissing, but this has only given zest to the occasion; and if the American people could have listened to the entire proceedings, the hissing would have been lost in acclaims of gladness that the Roman priesthood and laity are at last exhibiting independence of Rome. [Applause.]

ABELARD.

Intent on progress, he did not linger long to waste his controversial skill upon the provinces, but before he was twenty years of age sought Paris, where he gave himself to the study of music, astronomy, and such arts and sciences as he had not yet acquired. In mathematics he never excelled, and preach, Sir Isaac expressed a strong desire his despondency on this account is said to have given rise to his surname. His teacher. orders" in the Church of England. He lived observing his depression, told him that a long enough to be proud of a nephew whose great scholar like himself could not "bajare lardum," "lick up the fat." These words became a nickname among his fellow-students, which was finally corrupted into Abein the new. Gossip is just now busy as to lard. Up to this time his instruction had the money which the Doctor will receive as been provincial, and it was hardly to be expected that his supremacy as a logician would be maintained in a city where his ad-\$7,000; but I fancy the latter sum is the versaries would be legion. Paris had no univer- doubt whether there is any divine living, sity in this day, but Episcopal schools under Church supervision drew thousands of students from all over Europe. The pupils were not common people, but largely composed of those destined for the Church. Most learned professors, usually high Church dignitaries, lectured to the youth; and for students to question ritual doctrine or dogma was the height of presumption, if not a sin. College will be declared vacant at the next | For all these advantages, no school was so renowned and no professor so distinguished as the one chosen by Abelard,

Enrolled as a pupil at Notre Dame, under a dialectician of such long-established reputation as William of Champeaux, called from his towering ability the "Column of the Teachers," began the student's new career. Up to this time only admiration and deference had met his efforts, and victory rewarded all encounters. Now, all went smoothly -a batch of three theological professors will those of his master; but when the arrohave to be nominated. The names of Mr. gance of youth, united with undoubted superiority of intellectual force, made Abelard an antagonist of the teacher named gentleman was the Fernley Lecturer | whose fame made Paris to the rest of Europe of last year. Mr. Banks was for ten years a what Athens had been to Rome, there was missionary in the Mysore Territory in South-lighted a fire of envy and jealousy that never ern India, and during the whole of that afterward ceased to burn. It was more than purchase one at the first opportunity, is full to the amount of \$3,500,000. On an average, time I had the privilege of his personal a personal conflict of dialectic skill. "Abelard of grateful significance, alike honorable to

a conflict between reason, which is radical, and faith, which is conservative; and farcied he fought for faith, when he fought to main-From the wandering student life in Brit-

tany to Paris, the centre of art and learning-from the modest pupil's place at the great professr's feet, to the head of a rival school, attacking his master's doctrines, refuting his reasoning, winning his disciples to swell his own train of admirers, was a long road swiftly traversed. However interesting as an episode in a romantic personal history, it is much more so when we consider it as the beginning of protests of mind against ecclesiastical authority, of the assertion of right of inquiry, of the battle of ideas against creeds, which culminated in the Reformation: when all influence was ecclesiastical, when the monasteries were the treasure-houses of learning as well as the strongholds of power, when to doubt and dispute unsuccessfully was to hasten ono's own destruction and disgrace, and to do it successfully was unknown. Braving the danger, the daring Abelard pushed forward with his work. So many became his listeners, that, finding his teachings interdicted in Paris, he opened a school in Melun, where, surrounded by his pupils, attracted from nearly every other teacher. he established a reputation for erudition and subtle vigor of intellect that left all his rivals behind. From Melun he moved his school still nearer Paris, and from Corbeil continued to harass his old master by the knowledge of his success and by the turn of new controversies and defeats.-National Repository.

THE INTEREST IN THE NEW BIBLE.

From a paper by Dr. Holland, in Scribner

for March, we take these paragraphs: We recently attended a parlor meeting of the American revisers, at the house of Hou-William E. Dodge, in this city, during which we became aware of what seemed to us the ignorance of these revisers touching the tre mendous public interest that gathers around the work they have done, and are to do. I seemed to us that they did not understand the feeling of the public upon the matter at all; that they did not appreciate the interest with which the result of the work is regarded, nor the perfect confidence with which that result is awaited. It is the modesty that naturally attends true scholarship, we presume, which leads them to suppose that their work will be severely criticised—that it will disappoint many by its changes, and many others by its few and trivial alterations. And it may as well be stated just here that they are not to present the English world with a new version. It is simply to be the old version revised, freed from its errors, and possessing in every way the advantages of all the study and discovery of the two hundred and seventy years that have passed since 1610-the date of the issue of "King James's Bible." The old form of language, which has itself become sacred to the eyes, ears and hearts of Bible-loving people, is to be preserved.

We say that it seemed to us that the revisors at this meeting failed to appreciate the popular confidence with which the result of their work is awaited. We believe, from the feeling everywhere around us, that the result of this revision will be received with unquestioning confidence. The public understand that the revision will be the work of the best scholarship of two countries. selected and exercised upon a broad and catholic basis, and arriving at a result that is essentially unanimous. It is believed that these mea know all there is known upon the subject which engages their attention; and the new revision will be received, in our opinion, without a question. Indeed, we outside of this circle of men, who can publicly undertake to criticise the work without danger to his own reputation. Of course, there will be great curiosity to see what kind of work the revised version will make of accepted doctrines and various sects. It is quite possible that certain proof-texts that have been used to uphold precious old dogmas, or instate and support sects, will be riddled: but we have no idea that the essential facts and doctrines recorded in the book will be changed. Indeed, we already have this assurance from the revisers themselves. Love to God and men will remain the beginning and end of religion, and obedience to law will be the whole of morality. The record of the life and death of Christ will be changed in no essential particular, and he will still remain, what he has always been, the central figure and the informing and inspiring force of the religion called by his name. If the men who have called them selves by other names get a tumble, who waiting for the new-revision with such interest that there is not one of them between

who have sustained, without money and without price, the long and arduous task of preparing a perfect Bible in the English language.

RITUALISM.

A cable dispatch last week stated that Arthur Wagner, the English ritualist, has been received into the Church of Rome, and that "Mr. Wagner's conversion marks the beginning of a long impending and carefully prepared movement which may ere long bring most of the ritualist Anglican clergy over to Roman Catholicism" under the fol-

lowing plan: 1. Converts who are already married are to be re-ordained (sub tacita conditione). 2. Such converts will be allowed to assist in ministering in Catholic churches in mass, benediction, preaching and catechism, but will not be admitted to parochial functions, especially to confessions. The English and Irish laity would never confess to married priests. 8. The males and females in Anmetropolitan, perhaps Cardinal Manning, is | Christian influence. to be consecrated by the Pope himself for the government of the reconciled, re-ordained Anglican clergy; 5. For the present the parts of service outside the canon of the mass are to be allowed in the vernacular, the Congregation of Rites deciding which parts of the old Salisbury rite are to be incorporated with the liturgy; 6. The younger clergy are to take the usual vows of celibacy when ordained sub-deacons. The converts will be allowed and encouraged, if they prefer, to adopt the usual mass of Latin. .

A POINT ON NEWMAN.

The Belfast Witness, of a recent date, has the following: - " Cardinal Newman presided at a meeting of Roman Catholics at Birmingham the other day, and addressed them on the past and present position of Roman Catholicism in England. As might be expected, the address is a model of polished, nervous English. The cardinal is full of congratulations on the great progress which, he says, the Church has made in England in the last quarter of a century. It can scarcely be denied that in externals the Romish Church has made progress, but this is scarcely to be wondered at, seeing that there are hundreds, if not thousands, of recruiting agents, wearing the livery and taking the money of the English Protestant Church. The cardinal himself, indeed, is a living illustration of the truth that there is only a step between High Churchism and Romanism. He was prepared in Oxford for his labors in Birmingham. There is one thing upon which the cardinal congratulates his follow-Catholics. He says that their faith has lasted eighteen hundred years, while Protestantism has only existed three hundred years. Assuming the statement to be accurate—which, in the sense he makes it, we totally deny—we know the three centuries of Protestantism have done more for civilization and Christianity than the previous fifteen hundred years. Better half a year of Europe than a cycle of Cathay.' Better a century of Protestant light than a millennium of Romish darkness and super-

EUROPEAN CHRISTIANITY.

The Bishop of Manchester wrote a letter to a recent conference on disarmament, in which he said: "Anything more contrary to the idea of Christianity than the present aspect of Europe-each nation armed to the teeth, and regarding its neighbors with mutual hatred or fear, and all groaning under the burden of imposts levied to sustain these gigantic and suicidal armaments-it is impossible to conceive. Nothing can be more alien from the true genius of civilization than that most terrible arbitrament of war, into which, nevertheless, with all their knowledge of its horrors, nations seem ready to plungesometimes even courting the provocationwith so light a heart. The day will dawn, let us hope, when the civilized nations of the world will not leave these great issues, in which their own dearest interests are so profoundly involved, to be simply determined for them by despotic monarchs or irresponsible governments." By a strange irony, almost at the moment the meeting was being held, Germany was largely increasing her army. Russia was massing troops and planning plundering expeditions, and our own troops in Afghanistan were having a lull between a savage war just concluded and its too probable renewal.

In New York city, for example, the researches of an expert, Dexter A. Hawkins, who went to Albany and spent a whole cares? But the great, undeniable fact that winter on this theme, have shown Bible-reading Christians, of all names, are that the Roman Catholic Church in New York city has drawn from the public treasury in the past eleven years \$6,007.118. In 1878 alone it drew \$710,350., It bas obthe Atlantic and Pacific Oceans who will not tained from the city donations of real estate city has received from the public treasury an

Mission Mork.

THE BRAHMO SOMAJ.

The Brahmo Somaj, a sect of high caste the purpose of purifying Brahminism of its idolatrous rites, has made considerable progress within the past few years, and is doing much to bring about the conversion of India to Christianity. While it professes to accept whatever is pure and spiritual in any religion, there is a tendency to do especial honor to Christ in accepting him as the greatest of all teachers. Baboo Keshub Chunder Sen, one of the leading spirits, delivered an address recently, in which he spoke in eulogistic terms of the self denying Christian missionaries, who by their faithful teaching and pious example have won thousands of non-Christian Hindoos, and declared that Christ rules British India, and not the British Government. From the tenor of his discourse and some of the leading articles in glican religious orders are to pass through the Indian Mirror, the organ of this religion, the novitiate under experienced superiors, it is possible, nay, more, it is quite probable, appointed by Rome, and at the end of their that it will yet become a branch of the novitiate are to be professed with simple Christian Church. Already it is proving vows, and will continue the philanthropic itself the ally of Christianity, by bringing work under Vatican jurisdiction; 4. A special the educated Hindoos within the reach of

THREE SOLEMN FACTS.

China contains one third of the world's opulation. It has nine immense provinces without

single Protestant missionary. The other nine provinces have, on an aver

age, one missionary to a million of people. Next Lord's day many of our readers will bless God for their creation and preservation. and above all for his inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and the hope of glory. Will they as they do so think of the many millions in China who have no knowledge of this love, who have no means of grace, no hope of glory? It is estimated that every day thirty-three thousand, every month one million subjects of the Chinese empire pass into eternity, of whom but few -very few-can ever have heard the gospel These many millions are our fellowmen. flesh, conflicting, sighing, bending to the grave like us; but erown for their conflicts, they see none." To this day without the gospel, notwithstanding the command of the Saviour given eighteen hundred years ago to preach it "to every creature." If in regard to temporal need it is asked, " If any man seeth his brother in need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him ?" how much of added force is there in the inquiry when the spiritual destitution of so many of our race is in question ?

May these facts be indelibly impressed on the minds and hearts of our readers, and move them to pray without ceasing for CHINA'S MILLIONS!

CHINESE CONVERTS.

In his most interesting and instructive Outline Missionary Series, now publishing, Rev. J. T. Gracey of Dansville, New York, commencing with a tractate of sixty-four pages on "China," describes that vast country, in its extent, population, history, false religions, and Christian movements. Among the dlustrations, he gives the following proofs of the power of vital Christianity on the hearts and lives of its possessors :

THE OLD CLOTHES MERCHANT OF AMOY. One day a mandarin entered the shop of an old clothes merchant, a convert in the aries could scarcely obtain food, and even-Amoy region, where the English Presbyterians had been laboring. The old man surmised their intention to oppress and persecute him. 'I know what you have come for," said he; and taking down some of the goods, pointed to them, and to the rest in the shop, and said, Take them and take me also; I am an old man and very deaf. You may take my boys also, and my little girl. We are all Christians, and willing to go to prison." This man was amongst the first converts of the Mission, which now numbers seventy stations and 2.200 communicants.

"THEY CANNOT BEHEAD CERIST !" A native Christian, who had suffered some physicalinjuries through the violence of a mob. which attacked and damaged the Methodist Chapel at Ing Ching, was awarded by the government 80,000 cash as compensation for his injuries; but he declined to take it, as he did not wish to receive money for his persecution for Christ's sake. "They can cut off our heads," said some grave Christians to Rev. Mr. Stevenson, "but they cannot behead Christ l' gal an als grant el 20 1 HE COULD LOVE HIS ENEMIES OF THE

One Sunday evening in March, 1878, Ling Seng Ki was returning from church to his home in Hung-ting, when the was waylaid by three men of the village, close by his house. They took him to one of their homes, gave him a supper, and then deliberately led him were bound together with a cord behind his preachers, and twenty preaching places,

back; a rope was attached to this cord and passed over a beam, by which he was drawn up a foot or more from the ground, and thus was suspended in excruciating terture for more than an hour. He prayed aloud for Hindoos, organized about fifty years ago for his persecutors. They continued to demand of him pledges of money. He finally said. If you want my little property, take it; if you want my life, that too, is in your power." Then they let him down.

They did take his property to the amount of half his little all. The missionary saw this good brother Ling a month afterwards. He was happy in the love of Jesus, and uttered no words of bitterness against ligpersecutors. He appears to have drunk so deeply into the spirit of Christ, that he can dds obey the precept, "Love your eremies."

MISSIONS IN INDIA:

The veteran Indian missionary, Dr. Duff, looking at what was still to be accomplished. in that one field of missionary labor, and the means we seem to possess for its accomplishment, remarked :--

" It is like endeavoring, by means of a few winkling tapers, to turn the darkness of midnight into the brightness of noonday; like endeavoring, by means of a few squibs and crackers, to demolish the stupendous fortress of Gibraltar; like attempting, by a few pocket knives, to cut down the forests of the Norwegian hills; like attempting, by a few spades, to level the Appenines and Alps; like attempting, by means of a few buckets, to drain the German and Atlantic Oceans; like endeavoring, by means of a web of gossamer, to capture the crocodile of the Nile or the whale of the Greenland sea."

What shall we say when we remember that India is only one of many mission fields in which souls have to be won for Christ? Who is sufficient for these things? Our sufficiency "

MISSIONARY TRIALS IN CENTRAL AFRICA.

The very promising commencement of the O. M. S. Mission to Uganda, in Central Africa, has received a temporary check. Satan's dominion over that laud was not to be easily assaulted. He stirred up focs to the work in all directions. First of all, the Bone are they of our bone, flesh of our Arab traders were bitterly hostile, and all the more so because of Mr. Mackay's bold stand against them, and their traffic in human comforter in their sighs, hope in their grave flesh. Secondly, the great chiefs were ealous of the white man's influence with King Mtesa, and especially of Mr. Felkin having easier access to him than themselves. Thirdly, Mtesa's own temper varied almost from day to day; and though on thewhole he showed favor to the Mission, it was . clear his main object was to get as much as he could out of it, guns and gunpowder especially. Fourthly, two French Jesnits arrived to plant a Romish Mission in the country—three more being on the way—and fresh feelings of hostility to the missionaries were at once manifest among the chiefs, whorefused to allow them to visit the French priests, even to offer them kindly medical aid when they required it. Fifthly, Mtesa received letters from Zanzibar, which had the effect of turning the king's mind against the . C. M. S. missionaries, whom he charged with . being imposions Apparently, even their lives were in danger for a time.

After earnest prayer for divine guidance, the missionaries concluded to withdraw from. Uganda for a time, but the king refused to let them go. At this juncture two new missionaries, Messrs. Stokes and Copplestone, arrived, and as they brought fresh presents. for Mtesa he became more gracious. After. this, fresh difficulties arose; the missiontually four of them withdrew for a time. leaving behind them, in a very trying and dangerous position, Mr. Mackay, Mr. Pearson, and Mr. Litchfield.

Much prayer is needed for these good: men, who stand in the forefront of the battle, that they may have a happy consciousness of the presence of him who has said:—" Go. preach the gospel to every creature; and lo,, I am with you alway."

An Indian walking one day in the streets of New Mexico, saw Bibles and tracts in a window. His curiosity being aroused, he purchased some and went back to his home in. Santa Maria. After careful study and prayer he became convinced of the truth of God's. Word and embraced the gospel. Although much opposed by the priests, he began to impart to others the good news and the peace of the season he had found. After our months labor, with God's blessing, about a hundred of his own people were converted to the cause of Christ. They have built a little church of mind, and they assemble to worship on Thursday evenings and Sandays. They have ne earnest minister of their own nationality; who is doing good work among them, and there is great lope that the whole village of about three hundred inhabitants will soon be conwerwed. Limvi we man a semile leader losts

The Methodist Episcopal Church has now to the newly repaired temple, for which he in Mexico over 500 members on probatics 220-23-23 had refused to give aid; and there, in the and more than 1,000 attendants on public presence of over twenty villagers, his hands worship. There are fifteen native Mexican

The Family Treasury.

Beneath the Frost.

BY WARIANNE FARNINGHAM. We tread upon the trest-locked sed, And meet the cold in wintry hours, And scarce the sun shines out all day, And through the fogs that throud the way

We see no sign of flowers.

No graceful beauty meets our eyes, No subtiefragrance fills the sir, The cornfields look like brown, hard plains, That yield not e'en to mighty rains. And all the land is bare.

And yet we know beneath the frost There is a stirring and a mirth; And life is growing silently, And roots are bursting hopefully, Hidden beneath the earth.

In southern woods the primrose feels The spring come soon that is not yet. And crocuses, and snowdrops white, Push their young leadets into sight. And the sweet violet

Has stirrings of an eager life; And everything begins to grow. The corn in silence nourished long. Is made more useful, rich and strong, Beneath the covering snow.

And soon, when spring's soft touch is felt. The hilden things will lift their heads. And after all this time of pain, The fragrant flowers will bloom again, Where joyous summer treads.

And let us learn the lesson, too, The joys we miss are not all lost. They lie awhile in silent night. Far from our reach, and out of sight. Beneath the cruel frost. But we may have them all again.

When this sad winter of our life Has fielded to the summer sun, And all the gifts that love has won Come to us after strife.

And heaven will make amends for all. So let us wait, since God knows best The fitting time for joys to be. His pleasant gifts for you and me, And Heaven brings peace and rest.

A Short Sermon, but a Good One.

One incident which occurred, naturally, inevitably, under the circumstances, on board the Arizona, appears to us to be worth more than a volume of essays in theological reviews in regard to the efficiency, the spontaneous, the "natural law" of prayer. Immediately the passengers were led to believe that they were, at any rate for the time being, safe, they joined in prayer—a prayer of thanksgiving. Did any one doubt at that moment the appropriateness of that act? Was there any question as to whether such prayers would be heard? Was there, indifferent hearer? Did not the sudden shock and the supposed safety lead at once, without argument, to the thought of an almighty Being? Doubtless there were plenty of intellectual unbelievers in that ship's cabin; the unexpected glimpse they caught of the future life, if it did not affect the head, awakened the heart. Theology has its uses, but one may know very little about it and still be religious. That a man should give thanks to God for escape from great and imminent danger is not, indeed, proof of religious character, but it tends to show that all are, unconsciously or consciously, living in the belief of a Supreme Director of human events. If such be the fact, then, either by himself, or as informed by those in whom he has con' fidence, every reasonable creature will endeavor to ascertain what his relations to the Deity are. If prayer is a confession of dependence, it is hardly worth while to wait for a sinking ship before we satisfy ourselves what dependence is, and whether we are living as it demands. If there is a denominating law, are we conforming ourselves to its requirements?-Providence Journal.

The Art of Letting Others Alone. It might be said with propriety that the

art of letting others alone is essentially a lost art-one which everybody preaches and nobody practises. We are all so thoroughly interested in each other that interference is a necessity of the case; it would seem a sort of inhumanity to let others alone; we should feel like the Pharisee who passed by on the other side, and earn for ourselves the reputation of selfish indifference, since human nature has become so accustomed to the nagging process that it is apt to feel itself left out in the cold whenever it is let alone, as if there were something abnormal in the exemption, like being out off from participation in any of the universal experiences of the race. Is it not, in fact, the most difficult art in the world, as well as the most obsolete? Do our elders or our savants know it? Did our forefathers study it? . Are we not always striving to arrange and re-arrange the lives of others to suit our own views and convenience? Can we see our neighbor diverging from the beaten track without putting a stumbling block in his way? Do we not advise him about his investments, his love affairs, his children? Do we leave him in peace at his table, at his orisons, his toilette, his charities? Though it is generally conceded that a man's religion is something between himself and God alone. do we not act as: if it were rather between himself and us—as if we had a mission to reform his creed? We talk a great deal about minding our own business, but we are morally certain that some one else will mind it for us, provided we are kind enough to neglect it in the interest of others. Is there not some moribund Crossus who is anxious to establish a chair in our universities for the cultivation of this neglected art, beside which our knowledge of the classics, our acquaintance with the higher mathematics, our intimacy with all the hypotheses of the cosmos, is of no social value? But who can teach us its a b c? And shall we begin its practice at our own fireside or next door? In the meantime, letting others alone cannot be learned in a day, any more than painting or sculpture: and few of us are born with a natural genius | it! I have found it!") in that direction, while such talent as we may possess has probably grown shabby from disuse. When we can see young Highflyer riding his mustang without threatening him with being brought home on

flirt with a heretic unmolested by word or quantities of water. This discovery enabled ply. His manner was wholly changed. He deed of ours; when our friend may burn her gas late without our comments, put her earnwithout our interference, or give to street beggars and encourage the organ-grinders without our meddling—we may begin to believe that the art is reviving amongst us.— Harper's Bazur, s

The Medical Aut.

Besides the necessary organs for preserving all the functions of the body in healthy exercise, we find the ant provided with a bag of irritant spirituous liquor, which at pleasure it can eject, to the great annoyance of intruders upon its privacy. This spirit, elaborated in the secret distillery of the little people, is called their formic acid. Its subtle presence may readily be detected by its peculiar though agreeable perfume. If the head be held over a nest of Formica Rufa which has been disturbed, it will be immediately appreciated, though it will be found exceedingly difficult to maintain the same position long with any comfort, so powerful is the emanation.

This formic acid has been utilized for the purpose of alleviating human pain in the preparation of chloreform, as the name would tell us, and it is also used in photography. The formic acid is sometimes most annoying to the human family, as was the experience of a modern Gulliver while on his journey through Norway with a knapsack. Being overtaken by the shades of night, and wearied with his day's exertions, he strove to find repose within the precincts' of a hay barn. He tried to sleep, and thus refresh himself for the morrow's labor. In vain his effort! The little people, among other tribes of animated creatures, made his body the object of their attention, which their enterprising disposition led them to explore, by crawling under his clothes and all about his skin. He adds: "If I had ever doubted the theory of their irritant perspiration, this

night's experience must have converted me." The acid perspiration, instead of being annoying, is sometimes most beneficial to the lords of the creation, for in some cases of sickness, its irritant properties act as a restorative. I have been told by a friend of a well-authenticated instance. A missionary in the tropics was interrupted in his dauntless labors for his Master by a dangerous illness, which prostrated him, and showed its violence by afflicting him with countless boils. He was lying helpless and alone in the hammock, when, behold, to his unspeakable horror, myriads of ants of ferocious aspect approached him, as he thought and feared, with deadly intent; they came nearer and nearer, surrounding him, and swarmed all over his body; but instead of keeping him down, as the inhabitants of Liliput did Lemuel Gulliver, they enabled him to rise, for after ancieting the prostrate sufferer with a profuse supply of their irritant acid, which proved to be a remedy suited to his peculiar malady, they left him speedily to recover and resume his happy work with gratitude to his God, who had used this little people as his effectual preservers.—Leisure

Helen of Tyre.

What phantem is this, that appears Thro' the purple mists of the years, Itself but a mist like these? A woman of cloud and of fire: It is she; it is Helen of Tyre, The town in the midst of the seas?

O Tyre ; in thy crowded streets The phantom appears and retreats, And the Israelites, that soll Thy lilies and Hons of brass. Look up as they see her pass, And murmur "Jezebel!"

Then another phantom is seen At her side, in a grav gabardine, With beard that floats to his waist; It is Simon Magus, the Seer; He speaks, and she pauses to hear The words he utters in haste.

He says: "From this evil 1ame, From this life of sorrow and shame. I will lift thee and make thee mine! Thou hast been Queen Candace, And Helen of Troy, and shalt be The Intelligence Divine!" .

Oh, sweet as the breath of morn. To the fallen and forlorn Are whispered words of praise. For the famished heart believes The falsehood that tempts and deceives, And the promise that betrays.

So she follows from land to land The wizard's beckoning hand,

As a leaf is blown by the gust, Till she vanishes into night! . O reader, stoop down and write With thy finger in the dust.

O town in the midst of the seas, With thy raft of cedar trees. Thy merchandise and thy ships Thou, too, are become as naught, A phantom, a shado v, a thought, A name upon men's lips.

-Atlantic, The Lesson of the Bath.

One of the most valuable discoveries made by Archimedes, the famous scholar of Syracuse, in Sicily, relates to the weight of bodies immersed in water. Hiero, King of Syracuse, had given a lump of gold to be made into a crown, and when it came back he suspected that the workmen had kept back some of the capital. gold, and had made up the weight by adding more than the right quantity of silver; but he had no means of proving this, because they had made it weigh as much as the gold which had been sent. Archimedes puzzling over this problem, went to his bath. As he stepped in he saw the water, which his body displaced, rise to a higher level in the bath, and to the astonishment of his servants he sprang out of the water, and ran home through the streets of Syracuse almost naked. erying, " Eureka! Eureka!" ("I have found

What had be found? He had discovered that any solid body put into a vessel of water displaces a quantity of water equal to its own bulk, and therefore that equal weights of the The state of the s

lump of gold and another of silver, each ings into her wardrobe instead of the bank | weighing exactly the same as the crown. Of course the lumps were not the same size, because silver is lighter than gold, and so it takes more of it to make up the same weight. He first put the gold into a basin of water, and marked on the side of the vessel the height to which the water rose.

Next, taking out the gold, he put in the silver, which, though it weighed the same, yet, being larger, made the water rise higher; and this height be also marked. Lastly, he took out the silver and put in the crown. Now, if the crown had been pure gold, the water would have risen only up to the mark of the gold; but it rose higher, and stood between the gold and silver marks, showing that silver had been mixed with it, making it more bulky; and by calculating how much water had been displaced, Archimedes could estimate roughly how much silver had been added. This was the first attempt to measure the specific gravity of different substances; that is, the weight of any particular substance compared to an equal bulk of some other substance taken as a standard.

The Little Family Foxes.

One of the most malignant of the family foxes is discourtesy, and he creeps into house holds where one would not suppose it possible for him to find even momentary hospitality. People who are ordinarily polite, well bred and genial, are sometimes guilty of rudeness in manner and speech and action at home, of which they would be ashamed in society Parents are hasty or fretful in their way of addressing or reproving children, and children forget the respect and honor due to parents. A great deal of unhappiness overclouds homes which might be as bright as the morning, but for this wretched habit of brusqueness and incivility which fastens on some unfortunate victims like a second nature. It has its different phases, to be sure. When papa indulges in it, the family are apt to say that he is tired. If it is mamma who is irritable and peevish, it is intimated that she is nervous. Like the lady in a charming little magazine story, it is benevolently supposed that she may have " ' neural on the top of her head!" When Aunt Kitty or Sister Sephy are short and snappish, it is excused because they were up late last night at a party, and it is only little Floy or small Tom who is sent to bed in disgrace for answering impertinently and frowning blackly. A little leaven leaveneth the whole family amp, and it is curious to observe how rapidly and certainly this evil infection spreads. Quiet people have quiet children," said a plain woman to me the other day, and she was right. Persons who are invariably polito to each other in the presence of their sons and daughters, do not often have to check the latter in a thoughtless or improper manner of speaking, for courtesy as well as its opposite, is atmospheric and educational. It is worth while, if the for we are thinking of has intruded into our vine. vard and begun his work of spoiling our tender grapes of good-will, of gentleness, and of daily cheer, to think how best to banish him. There are three magic P's, which have never failed, when properly used, to utterly rout and destroy the subtle foe. Their names are patience, perseverance and prayer. If you feel that your family has fallen into the custom of being cross and unmannerly, pray first to have your own heart and temper sweetened, then meet angularity and crookedness with invincible patience, and be not discouraged in setting a good example.-Mrs. Sangster, in Christian at Work.

A Stranger in the Supreme Court.

"The apparel oft proclaims the man," said Polonius. He was judicious in not sub stituting "always" for "oft." For, not unfrequently, it has been found that the finest hird is not the one that wears the finest feathers.

Years ago, the staid citizens of Washing. ton were astonished one morning at the appearance of a strange figure in their streets. He was dressed in an old pair of cordurovs. ripped at the ankle for convenience in rolling up; a drab overcoat, much the worse for wear, and furnished with several capes, hung at his heels. Worn out, untied, unbuckled shoes, and a "shocking hat" completed his costume.

Solemnly he stalked through the streets, six feet in height, leading a little black, rough-hairedfilly, her tail matted with burs. A pair of small saddle-bags hung over the saddle. in which were stuffed papers, and gingerbread and cheese. Stopping at an obscure tavern, he put up his mare and relieved himself

he walked forth, the wonder of the negroes and idle boys. Arriving at the court house, he sauntered within the bar, took a seat, and began munching bread and cheese. The lawyers and spectators smiled at the awkward countryman on his first visit to the

Soon a case was called which seemed to interest; the countryman. It involved the title to a large tract of land lying in the Green River country" of Kentucky.

A Mr. Taylor, of Virginia, a leading lawver, began his argument by a statement of the facts. All at once the countryman stopped munching, and tapping the counsel on the back, corrected one of his "facts."

The lawyer paused, frowned at the busybody, and went on. The countryman resamed his munching, and in a few minutes again corrected the counsel. "I beg the Court to protect me from the impertinence of that person," said Taylor showing much irritation.

Taylor finished his powerful argument, and

him to solve his problem. He procured one stood as if he had practised in that court all his professional life. His argument was so clear and forcible, and his reply to the opposing counsel so masterly, that the bar and Court looked as if they doubted their eyes | The tidings of salvation to proclaim. and ears.

Mr. Taylor seemed paralyzed. The sweat dropped from his face. The rustic he had speered at seemed a legal giant. Every one asked, "Who is he?"

It was Joe Daviess, one of the best lawyers and most eloquent orators of Kentucky, as eccentric as he was gifted. Scarcely one present knew him personally, but all had heard of his brilliant reputation .- Youth's Companion.

Advantages of Education.

Now and then, even in these days of liberal and broadening ideas of education, there are still some who contend that when God calls people to work particularly for him they need. not acquire much general information, or spend time studying in departments outside religious and denominational lines. However it may be with ministers at home, it is certainly poor policy for missionaries to be ignorant. A member of the China Inland Mission testifies to being able to speak intelligently on scientific subjects. He says:-

"I was sitting in the shade of the church, name. He was a heathen, and I asked him but many persons get their living by amusing to come and sit down. I suppose some friends would say that I ought at once to soap bubbles for them with pipes that have

"I think that the example of Paul on Mars and the Crystal Palace, and the bigness of London; and then we got to speaking of natural science. I then talked to him about eclipses and the phases of the moon, and then about geology, and so on. We talked for nearly three hours on these matters, and there was this man in a state of perplexity and surprise at what he regarded as the most marvellous wisdom, because I talked about these simple facts. When we held our first service he stood at the door and peeped round the door-post. The next evening he stood just inside and folded his arms and leaned against the door-post, and glanced sideways towards me. The next night he came and stood at the far end. The fourth evening he was a little farther up, and on the Saturday night he came and sat at my right hand. The next day he came to both services, and within four months I had the pleasure of hearing that man proposed as a member, and his two elder sons as well. So I rejoice in these secular facts, because they will have a great deal to do with breaking down the rickety and superstitious systems of idolatry."-The Heathen Woman's Friend.

Liucoln's Firmness.

Notwithstanding the extreme clemency of President Lincoln, he would not allow his tenderness of heart to interfere with stern justice when he believed the good of the country at stake. During the winter of 1864, the conduct of the war was the absorbing great men, swords, and other toys suitable for topic at Washington; the town was full of boys.—St. Nichola's. military and naval officers coming and going; ie corridors of the Executive Max so crowded from morning till night that orders were sometimes issued to admit Gladden's "Talk with Boys," in the March nobody to the building except privileged persons. At that time an Ohio lawyer and his client, an old man, whose son, a private in a Western regiment, had been sentenced to be shot for desertion, were very anxious to see Lincoln, that they might intercede for mercy. They stood in the ante-room from an early hour of the day appointed for the execution, begging for an interview. Unable to gain admission, the lawyer entreated several men who had secured an audience to try to move the habits of life are formed, the habit of Lincoln to annul the sentence, which, if steady, patient, plodding work. carried out, would certainly drive the young soldier's parents into a mad-house. The face changed; became suddenly solemn; he reflected for a moment-before he replied, see him. I cannot. Do not ask me again. I've read the papers closely. The boy has deserted three times, the last time when on have thought that it was he who was doomed. But his mind was made up; his decision was irrevocable. The lawyer hearing what Lincoln had said, knew further effort to be useless. He crossed the bridge of his great coat. Into one of the pockets in Virginia with the grief-stricken father, and of a short gray linsey roundabout he stuffed reached camp in time for a final interview. as many of you do-if you read only novels, some bread and cheese, and into the other The parting was so distressing that nobody and sensational tales of travel—then your a bundle of law papers, tied with a yarn | could witness it. At the close the old man | reading has exactly the same effect upon was led away like one distraught. At 6 p.m. your mind that your other amusements have; Inquiring the way to the Supreme Court, the young soldier walked calmly to his post; the result of it is, that you lose your mental admitting the justice of his sentence, and died like an American. He fell dead in the patient, vigorous mental work. presence of his regiment, three bullets passing through his heart. Lincoln is said to have been so pained by the execution that he never alluded to it afterward. No man was ever stronger and tenderer than he .--N. Y. Times.

Farewell Words.

had a father who was irreligious. Just before he died, he said: "Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love him?" The father answer, the dear Sunday-school boy had fallen asleep in Christ. Subsequently, the reproof, operating upon that father's heart. has since joined his son in the happy land.

It is one thing to wear the figure of a cross

Good Mords for the Young.

The Amen of the Rocks. Though blind with age, forth Beda went with seal,

Through town and hamlet guided by a boy.

The pious father wandered, full of love.

And preached to dying men the Word of Life. The boy once guided him into a vale O'erstrewn with rocks and empty heaps of stone, And there in wantonness, not malice, said: "Most rev'rend father, many men are here And want to hear the word of rosnel truth." The blind old man arose with joyful haste, Chose him a text, explained it and applied, Exhorted, warned, rebuked and comforted So loving that the tears rolled down his cheeks And gently hid themselves in his gray beard. When in conclusion then, as it is fit, ---He prayed the prayer the Saviour taught, and said : 'Thine is the kingdom, thine the power, and thine The glory unto all eternity."

There burst from out the vale a mighty shout: 'Amen, most rev'rend father." and "Amen!" The boy was frightened; kneeling down with shame He to the holy saint confessed the sin. 'Son," said the father, " hast thou never read, When men are silent, rocks and stones will cry? Mock nevermore, Oson, the Word of Golf A two-edged sword it is, and quick, and sharp, And powerful. And if the heart of man Should turn to stone, defying truth and love,

Paradise of Bables.

-From the German of Bos parten

The reck with human heart will throb sloud."

The real "Paradise of Babies" is Japanas has been said many times-for not only and I saw a man pass by whom I knew by do the children have every imaginable toy, them. Men go about the streets and blow have preached Jesus to him. I thought no bowls as ours have. These young Japs have tops, stilts, pop guns, blow-guns, magic lanterns, kaleidoscopes, wax figures, terra Hill is to be followed. I began to talk to cotta animals, flying fish and dragons, masks, him about the underground railway of London, puzzles, and games; butterflies and beetles that fintter about; turtles that move their legs and pop out their heads; birds that fly about, and peck the fingers and whistle; pasteboard targets that, when hit, burst open and let a winged figure fly out; and-most wonderful of all, perhaps-little balls looking like elder pith, which, thrown into bowls of warm water, slowly expand into the shape of a boat, or a fisherman, a tree, flower, crab,

The girls of Japan have dolls' furniture and dishes, and, of course, dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, minstrels, mythological and historical personages. Dolls are handed down for generations, and in some families are hundreds of them. They never seem to get broken or worn out, as yours do; and, in fact, they can hardly be the dear playmates that yours are. They are kept as a sort of show; and, though the little owners play with them, they do not dress and undress them and take them to bed, as you do. A good deal of the time they are rolled up in silk paper and packed away in a trunk. On the great festal day of the Japanese girls -the Feast of Dolls, of which no doubt you have heard-there is a great show of dolls and toys, and it is the event of the year for the queer little black-eyed maidens. The Feast of Flags is the boys' great day, and they have banners, flags, figures of warriors and

Disadvantages of City Boys.

We extract the following from Washington St. Nicholas :

You boys, who are not obliged to work, and who have half or more than half of all your working time in which to amuse yourselves, are not, after all, in a very favorable posiyour advantages; but the fact is that you are laboring under great disadvantages.

It is an immense disadvantage to you that you are not learning, in these years when

It is a disadvantage to you that you have so much time for play. Many of you get the President was in the gayest of humors when lides that the staple of life is play; your his private secretary entered, leaned over heads are so full of it that you cannot do jusand whispered a few words in his ear. His tice to your studies; any task becomes irksome to you: and you lose the power of application and the habit of persistence. The Tell Mr. —— [the father] that I will not abundance of amusements within reach of a city boy whose parents are in fair circumstances is a great obstacle in his way. Such amusements, indulged in to the extent that guard in this city. He cannot be pardoned | they are by the majority of boys of this He must be shot." He resumed conversation; class, debilitate the mind, instead of refreshbut his gaiety was all gone. One might ing it, and unfit the boy for the serious business of life.

The free access to the city libraries and the circulating libraries is, I fear, a great disadvantage to many of you. It need not be, if you make the right use of them; but if you read almost wholly for amusement, grip, and find yourselves unable to do any

Another of your disadvantages is, that you have too much money to spend-or, if you have not much, that what you have comes easily—with little or no effort or sacrifice on your part. You have not much chance of learning the cost of money. Money costs work, and any large amount of it costs prudence and frugality; that is the A little boy lay on his dying couch. He rule, to which there are few exceptions. You are not likely to prove exceptions to the rule when you go out into the world, and it is a pity that you should seem to be exceptions now. You think, perhaps, that your fathers burst into tears; but before he could give an get considerable money without seeming to work very hard; but you forget that it was by years of hard work, with small earnings and small savings, that your fathers, most led him to repentance and to Christ, and he of them, gained the power, and the knowledge, and the credit, and the capital that enable them now to reap large rewards with comparative ease. You are not going to do. s an ornament about the person, and quite off-hand, what it has cost them a life-time to two substances, one light and bulky and the then, to the amazement of spectators, the another to breathe that spirit which finds learn how to do. And it is a great misfora shutter; when the parson's daughter may other heavy and small, will displace different | bar and the judges, the stranger rose to re- its fullest expression in the Cross of Calvary. tune to you that your money, be it much or

little, is so easily gotten; you do not realize the price that must be paid for money, and yon throw it away in a reckless fashion; as the wise man says, it comes lightly, and is soon diminished.

To work hard is a lesson that country boys and poor boys are very often compelled to learn, and that many of you do not learn; and this is a tremendous disadvantage to

So, then, you see that what people call your advantages are really your disadvantages; for, while you are having a good time here, hanging on the fences, sunning yourselves in the vacant lots, watching the ball games, or joining in laughing over the minstrel shows or the Pinafores, reading the novels and the story papers, spending your money for little luxuries, the poor boys and the country boys are learning to work-learning to put themselves right down to hard tasks-learning that disagreeable things can be done by sticking to them-learning, in their small gains, what a costly thing money is-learning the great and profitable lessons of labor and patience and frugality and steadfastness. And so, when you and they start out together in the great arena of the world's work, they go right past you, and the first you know you are nowhere, and the work of the world and the prizes of industry and skill and power are theirs.

A City Boy's Life.

Not having much else to do, I have taken are to thinking much of late of the boys of our cities. For one who lives in a city, that is not a very strange thing to do: a good many boys are in sight as one walks about; you find them not only in the school-houses and the school-yards, but on the corners of the streets, and in the alleys and the vacant lots; and whenever a ball match is about to begin in the park, you see crowds of them facing eagerly that way.

Here and there you find boys at work: there cash boys and news-boys and office boys and messenger boys and shop-boys and bootblacks and garbage-boys—some very honest and manly little chaps, too, in that unpoeticbranch of business. Indeed, there are quite a good many boys in every city who are hard at work every day, helping to support themselves, and perhaps their mothers, too.

But, besides these boys who work, there are not a few who have a great deal of time on their hands. Some of the school boys study out of school, but most of them, I fear,. do not; and these, especially the high school boys, have much the largest portion of their waking hours to spend either in play or inidleness, or in what is much worse than either play or idleness. Many of these are the sons of wealthy or well to do people; many others are children of the poor. They sleep say eight hours of the twenty-four. and this part of their time is well improved when they are asleep they are all very good boys. Then they are in school four and ahalf or five hours; that makes, say thirteen hours; and they spend, perhaps, two hours at their meals, and on their way to and from school, making fifteen hours; and that leaves nine hours which those of them who do not study out of school have to spend in amusing themselves. One whole work-day in every week is a holiday, and that is devoted wholly to play or idleness. About thirteen weeks of every year are vacation weeks, and in these there is nothing at all to do. Now let us figure it up. One-quarter of the working time of every year is vacation time. Of the three quarters left, one sixth is holiday time, and one-sixth of three-quarters is one-eighth; a quarter added to an eighth is three-eighths. Of the five eighths of the tion. You are sometimes talked to about working time left, about three-fifths is spent in idleness or diversion; and three-fifths of five-eighths is three-eighths; this added to the three-eighths we had before makes threefourths-three-quarters of the working time of every year for their own amusements

Even those boys who study an hour or two out of school, on school days, but who have no other work to do, have fully half of the working time of every year spent in fun or idle-

Now, I like to see boys playing, and I would deny myself a great many things rather than have my boys forced to work as constantly as I did, and with so little respite for fun as I had when I was a boy; but, after all, it seems to me that it is a grave question whether a boy who spends three-quarters, or even half, of the working time of every year in amusing himself is not carrying it a little too far; whether, indeed, such a life as this is the kind of a life that a boy ought to be leading from his tenth to his eighteenth year; whether this is the best way for him to fit himself for the serious work of life. - Washington Gladden, in St. Nicholas.

Be Warm-Hearted.

Don't let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortunes, we are not alone. The world is not all sunshine to anybody. We love the fresh, light hearted laugh of a child. Why not keep it ourselves in after years? Does groaning ease any burdens? We love the hope and faith of children. Are we any better off if we have allowed them to slip from us? We love the ardor and natural enthusiasm of children. Are we any wiser if we have covered up all the impulse and warm feeling of our natures, so that the world knows only a cold, calm exterior? We know a woman who has lost all her property, though once very rich. nearly all her friends by death, has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another who, in the midst of luxury. wishes she had not been born, and some others who almost wish she had not. Not least of all shall we have to give account in the judgment as to what manner of spirit we have possessed .- The Contragationalist.

How much pain the evils have cost us that

happened.

Ed. 15 4700 ATT

Onr Innday School Mork.

Sabbath, March 14th, 1880. (FIRST QUARTER.) INTERNATIONAL BIBLE LESSON.

No. 11. THE FALSE AND THE TRUE .-Matt. vii. 15-29.

Golden Text. "But be ye doers of the word, and not hearers only."—James i. 22.

HOME READINGS. M .- Matt. vii, 15-29. How to discern, and how to build T.—Gal. v. 16-26. The fruits a test. W - John vv. 1-10. The life a test. Th.-Isa. i. 10-20. The spirit a test. F.-1 Pet. il. I 8. The foundation a test. S.-1 Cor. ii. 9.23. The superstructure a test. S.-James i. 21-27. The conduct a test.

NOTES. (Verse 15) Beware-Be wary of; watch against. False prophets-False Christian teachers. Sheep's clothing-With the outward show of Christ's sheep; claiming to be of his flock. Ravening - Seeking prey Wolves-(See John x. 12; Acts xx. 29.) (Ver. 16) Ye shall know them by their fruits-Here is a change of figure. The kind of a tree is known by its fruits. If the words and deeds of religious teachers are at variance with Christ's teachings, the teachers are false and unworthy. Grapes figs-These knew where to look for them. All valued them when found. (Ver. 18) A gook tree cannot neither can a corrupt tree-A right heart will show its goodness in the life. An evil heart will be shown in evil conduct. In the long run the character will be disclosed in the conduct. As George Herbert says, "The wolf must die in the welf's skin." (Ver. 19) Is hewn down-A bad man is sure of final defeat. Into the fire-The lot of the ungodly. (Ver. 21) That saith...Lord, Lord-Calling one's self a Christian does not make one a Christian. Joining the Church is not necessarily joining Christ. (Ver. 22) In that day-The day of final account to the Lord. Have we not in thy name? Being a successful Sunday-school teacher, or prayermeeting talker, or preacher, or missionary, will never save the worker. How much less will insincerity without good works. (Ver. 23) I never knew you-I never knew you as my true disciple. (Ver. 24) These sayings-

The teachings of this discourse. Doeth them

-(See Rom ii. 13). Built his house-A man

by his choice and course in this life decides

what shall be his eternal home. A rock-The

solid part of the earth; a firm bed; not a separate rock. (Ver. 27) And the floods came-

The trial of character is sure to come, sooner

or later. Great was the fall of it-There is no rebuilding after death. The death-storm is

the final test of the strength of one's founda-

tion. (Ver. 28) Were astonished at his doc-

trine-The positiveness and spirituality of his

teachings amazed his bearers. (Ver. 29)

Having authority-With a conscious right to

teach. He who speaks for God speaks con-

fidently. The true gospel herald has no

need to argue. He who was one with God

declared the law, rather than commented on

it. Not as the scribes-Who cautiously gave

an opinion, or confessed their doubts.

EXPLANATION.

I.—There were hypocritical professors and deceiving teachers in Christ's day, even as now. But the wolf nature is sure to come out from under what appears to be a sheep's covering, and prove that it is no sheep, but a true wolf, which is hid therein. Grapes are among the most common of fruits in Palestine, but they are not found on thorn bushes: figs are much valued for food, and are also very plentiful, but men do not find them on thistle weeds; so the fruits of professors are a good test of whether they are vines or figtrees, or hypocritical and worthless as thorn bushes or thistles. So outward profession goes for nothing, unless it be accompanied by a heart and life to correspond therewith.

II.—Here are two men in the valley at the foot of the mountain building houses. The valley is dry now, but there are marks of the winter torrent which lately swept through to the lake, carrying all movable things before it. The prudent man sees this, and, though hard work, under a hot sun, he digs down to find a rocky foundation, and plants his house thereon. The foolish and indolent Arab will not take all this labor and trouble. There is no water here to trouble him; it is far easier and less expensive to put his house up on the clean, dry sand, thrown up, perhaps, by the last winter flood. The houses are completed; the winter rains set in, the winter torrents come, they increase to a flood; the wise man's house stands firm, but see, the foolish man's house on the sand is being undermined by the storm, the winds sweep down the ravine, the whole structure crashes down in a few moments. Who understands these things?

WORD STUDIES.

Houses-such as Christ refers to, in the rural parts of Galilee, were commonly but one storey high, and contained often not more than one room. They were built of soft, yellowish-white limestone, or of sundried bricks of clay. The roofs were mostly flat, of a plaster of clay and straw spread over rafters. Unless built on a hard, rocky foundation, and elevated enough to let the water run off, such a house was sure to be injured, if not destroyed, by the heavy and incessant storms of the rainy season. ThornsTHISTLES-There are certain species of thorn bushes in Palestine, which are said to bear fruit resembling the grape. There are

said remotely to resemble the fig. SUMMARY.

I. Points to be specially explained,-1. Who the false prophets are. 2, How we shall know them by their fruits. 3, What the right qualification for the kingdom is.

also some thistle weeds bearing a product

II. FACTS TO BE SPECIALLY REMEMBERED .-II. That the false prophet often assumes a

specious disguise. 2, That the character of the tree and the fruit must correspond. 3 That the illustration of the corrupt tree not only refers to the false prophet, but teaches the depravity of human nature, and its need of moral renewal. 4, That Christ is the true Foundation.

III. LESSONS TO BE SPECIALLY ENFORCED.-1, To be on our guard against specious false teaching. 2, To have the tree made good in order to have good fruit in our own case. 3, The uselessness of a mere profession of religion. 4, The necessity for a thorough and exact obedience. 5, The importance of building on the right foundation.

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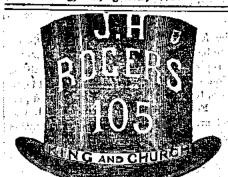
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Christian Guardiau

TORONTO, WEDNESDAY, MARCH 3, 1879.

THE OUTLOOK.

A great array of figures, purporting to show the provalence of Romanism in the United Sixton has been made recently. It is cl seared that nearly a quarter of the population of that country is Roman Catholic. The unreliability of the statement has been shown. The statistics include not only their communicants, but their whole population. Adopting this plan of reckoning, the Baptists alone would exceed the number of Catholics claimed. These, taken on their own reckoning, would be not a fourth, but an eighth only. Against this claim of six refilions and a half, the Methodists alone can set three millions of communicants, with a multitude of noncommunicants beyond any other denomination in America. Against the 5,589 Catholic churches, the Methodists can set 32,000 chapels, more than five times as many; and against their 5,785 priests, 28,562 ministers. "add to these," says Dr. Stevens, "the entire Protestantism of other denominations, and behold what a crushing majority in favor of the Cospeli "

Another medium has been added to the number of mortals favored with revelations and visits from the spirit land. The Rev. R. W. B. Webster, an Anglican minister of Quebec city, announces that he has had communication with the world of spirits, and is called to proclaim the existence of more intimate relations between the living and the dead than most people imagine. Recently he addressed his congregation on the subject and said:-"I have seen what few living beings have seen and yet continued to live, and have heard that which few in the flesh have heard, and have remained in the flesh. But what I saw-was it spirit or angel? I cannot tell which." He mentioned during his dis course that "people are always surrounded by their dead friends. Whether it was a spirit or angel that visited him he could not say." He only knew that the impression made upon him was lasting, and said that if he was to tell it to the congregation it would send a terrible shudder through them such as they never experienced before. The unpleasant nature of the vision has suggested the idea of nightmare to a contemporary, who refers the origin of the phenomenon to a late supper, probably of mince meat. Hitherto, spiritual visitors have been messengers of peace, but this medium is striking out over an original line. We imagine his hearers would have been willing to endure the terrible shock of hearing the full particulars of his seance. He has struck a sensational vein that will attract the crowd for a season, and silence about particulars is a happy thought

Ru sia, Austria and France for some reason have been increasing the numerical strength of their armies, and Germany is forced to do | have their title as proprietors acknowledged. the same thing. The powers are in a chronic state of suspicion. They dere not trust each other, and each one is afraid to reduce its army. The military burdens are becoming phatically. Among the reasons the Crown enormous. Besides the vast sums of money required to keep up the great armies, thousands of able bodied men are drafted from the producing power of the countries and turned into unproductive consumers. It is no wonder that the national debts have increased. It is shown by a German paper, the Frankfuster Zeitung, that there are only two States in Europe which have not increas ed their national debt and military expenditure since the year 1865, the grand total for all Europe of annual cost being £585,000,000 stg. for 1879, as compared with £398,000.000 in the former year. The two exceptions are Great Britain and Holland. Germany and Russia have more than doubled their budgets, that of the former being £66,000,000 against £31,000,000, and of Russia £107,000,000 as compared to £51,000,000 in 1865. The yearly expenditure of England is stated to be about £85,000,000, and that of France, the heaviest in Europe, £119,000,000. During the past fourteen years the debt of Russia has increased from £208,000,000 to £609 000 000. The total debt of all the European Governments is now £4,324,000,000. as compared to £2,626,000,000 in 1865.

It appears, if we are to believe the Galway Vindicator and the Tuam News. that the day of miracles has not yet passed away. The story is that on the evening of the 21st of August last an apparition of the Virgin Mary was seen by about twenty persons at the chapel of Knock, near Claremorris. She was accom- right of proprietorship in this property was brilliant white light, the figures remaining visible for two hours and a half. She appeared a second time on New Year's Day; and on Monday evening, the eve of the Epiphany, a bright light was again visible for three hours. The statement is made that "many cures have been already worked through the intercession of the blessed Virgin, and by the application of the cement taken from the chapel wall." In another part of the narrative it is stated that "nearly a dozen cures" have been effected; and in another account that "sight has been restored to two girls, one of whom, on the testimony of her mother, had not seen anything from her birth." She had been several times to physicians in Dublin to no purpose, but received sight on visiting three times the spot

Guardian, S. S. Guardian, S. S. Banner, or read with the deepest sorrow; it exhibits, for Books, together with all orders for the same, however, the religiousness of the Irish mind, should be addressed to the Book-Steward, Rev. which in the pinchings of want flies for refuge

> The feast of St. Thomas Aquinas, March , is to be observed by the Pope by receiving the representatives of the Universities. Academies, Colleges and other fearned insti tutions, together with the cishops and preates. Fifty years ago, when Leo XIII. was a student, he made a public disputation in science on that day, and the celebration next March will be in commemoration of struction in the Romish theological seminaries to conform to the teaching of Aquinas, which act causes The Churchman to ask whether the Pope takes this way to contradict his predecessor, the lafter and Aquinas conception. This could not be, since he himself has recently instituted a jubilee over in time is but a going forward in reality.

THE OKA INDIAN CLAIMS.

We noticed, some time ago, a pamphlet en titled, "A Contribution to the Proper Understanding of the Oka Question. By Beta." A fuller review of its facts and arguments has been unavoidably postponed. As this pamphlet claims to present new decumentary evidence, that the Seminary people are only trustees or administrators, and not prorictors of these seigniories, its facts and arguments deserve the careful consideration of all lovers of justice. We therefore present here, in a condensed form, some of the chief facts, bearing upon the question of the title of the Seminary of St. Sulpice, Montreal, to these valuable lands, out of which they want to drive the Indians.

1. It must be admitted, as a fact beyond dispute, that the original grant of the land to the Seminary of St. Sulpice, Paris, was avowedly in the interest of the Indians, and contemplated the residence of the Indians on this land, and their receiving their support therefrom. When an additional grant was applied for and received, it was the advantage and convenience of the Indians, that were pleaded as a reason for this claim; which is strangely inconsistent with the modern contention that the Indians have no right or claim to any interest in these lands If the Indians did not live upon the lands, there could be no Indian Mission. The Indians to be instructed and supported constituted the Mission.

2. The original grant was made to the Seminary of St. Sulpice, in Paris, for the purposes of the Indian Mission, before the seminary of St. Sulpice, Montreal, had any corporate existence. This Paris society had to more title than the kings of France, after the Conquest. They could not convey a right of proprietorship, which they did not possess. to parties which were not legally competent to receive and hold such a title to the property. This position has been maintained by eminent Canadian and English lawyers, and by actual judicial decisions. As long go as 1788, in a quarrel between the Indians and the Seminary people, the latter appealed to the Governor of the Province to The Governor laid the case before the Crown officers, who declared against the assumptions of the Seminary most directly and emofficers assigned for doing so are the following:

"1. The Sulpicians had not power to create one or more bedies of their own members, with power to possess and hold property in mort-

"2. The Seminary in Montreal could not show that it had in itself the legal establishment of an ecclesisatical body, with powers independent of the order of St. Sulpice at Paris, to take and hold property in mortmain,"

This decision does not stand alone in the history of the case. In 1804, the same view was maintained by Attorney General Sewell; Advocate General; Sir Viedy Gibbs, the

as would entitle them to convey." 8. It has been constantly assumed by the Rev. M. Baile thus puts the case for the Seminary, in a letter to the Hon. Mr. are so clear that, in virtue of the Treaty of Pe ce concluded between the French Crown and that of England at the time of the cession of Canada in 1760, our seigniories were considered as private seigniories, and we had the privilege of selling them and taking the proceeds of such sales to France, the same as any other seignior who did not wish to remain under the English domination."

But "Beta" presents overwhelming evidence that this statement is not true. It is shown in his pamphlet, that "it was sought by the Marquis de Vandreuil that the Sulwhere the Virgin is said to have appeared, picians, with the Recollets and the Jesuits, and praying three times in her honor. This should have leave to sell, in whole or in part,

duce the reof to France. This permission, which he denounces as heretical, because therefore, was formulated by the Marquis, it throws a gleam of light upon the darkness and being agreed to by Lord Amherst, the which this narrow souled censor calls light. to what it regards as being the very truth of | Anglish Plenipotentiary, was introduced as Mr. Rainsford, in the course of his remarks, an article of the treaty of capitulation. It, said:-" True unity was possible to the however, was disallowed by the British Govern- | Church of Christ, and at no distant day it ment, and never became legalized. But instead | would be forced home on the consciousness of ernment determined to confiscate all such es. | Episcopal or other basis was exploded, tates, and to form by them a fund for purposes of education generally. This determination the Sulpicians labored to prevent, and by persistently applied means were so far successful as to arrest the action the Governthis event. The Pope has ordered the in- ment had proposed to take. Still, so resolved were the Government upon their course, that, in 1765, the Lords of the Treasury sent instructions to Receiver-General Mills lands of these societies, particularly those of holding different views as to the immaculate | the Jesuits, were being united to the Crown domain, you are to strive, by means of an arrangement with the parties interested in this doctrine. Although Pius IX. lived many | them, to enter into possession thereof in the years later than Aquinas, the latter is much name of his Majesty; at the same time, more liberal in theory, and Leo's going back however, granting to those parties such amnesties as you shall judge proper; and you are to see that the estates in question are not transferred and so lost to the Crown

> The correctness of this statement of the facts is fully sustained by Garneau, the historian, by the articles and the treaty; and by the instructions of the Home Government, repeatedly expressed. A case is also mentioned, in which a Mr. Fleming, who had built a mill on the seigniory of Montreal, and the Seminary, as if proprietors, took action against him. On appeal to the Supreme Court, it was decided against the Seminary, on the ground "that although the Seminary could plead possession, they could not do so as proprietors." It is, therefore, beyond successful contradiction, in spite of the contrary statements of Mr. Langevin and Mr. Laflamme, that, from the conquest to 1840, the proprietorship of the Seminary was persistently denied by the Government. They had no claim but that of possession.

by sequestration or alienation."

4. As a reward to the Seminary for remaining loyal in 1887, an Act was passed in 1841, confirming their title to the Seigniory of Montreal and that of Two Mountains. But this confirmation of title was limited and defined, by placing them in the same position, as regards proprietorship, as the Seminary of St. Sulpice, Paris,-" in the same manner and to the same extent as the Ecclesiastics of the Seminary of St. Sulpice of the Faubourg of St. Germain Lez Paris, or the Seminary of St. Sulpice of Montreal, according to its constitution," etc. This Act also declares and enumerates the objects to which the proceeds of these seigniories are to be applied; which is very strange, if the Seminary people are absolute proprietors. Among these objects are named the instruction and spiritual care of the Indians; "and the support of such other religious, charitable and educational institutions as may from time to time, be approved and sanctioned by the Governor of this Province, for the time being-and to or for no other objects purposes or intents whatsoever." Hence, three things are clear:—(1) These grants were originally given to the Seminary of St. Sulpice, Paris, as trustees for the benefit they had no title to transfer to any one. (3) The Act of 1841 is the sole authority for the title of the Seminary; and that Act does not bestow the unconditional proprietorship claimed by the Seminary.

A HIGH-CHURCH SNEER.

The Montreal correspondent of the Do minion Churchman, of this city, in a recent communication, giving an account of the Rev. Mr. Rainsford's late visit to Montreal. furnishes an amusing exhibition of the ecclesiastical snobbery and exclusiveness. which still linger in some of the High-Church adherents of the Church of England. "On Wednesday evening, he addressed a meeting of the Bible Society in the Methand in 1811, the whole subject was referred to odist Preaching House, on St. James Street." the law officers of the Crown in England. Of course, it would not do to have the These were Sir Christopher Robinson, the courtesy to call a place of worship, that had never been episcopally consecrated, Attorney General; and Mr. Solicitor-General a "church;" and so he calls it a "preach-Plumer. Their joint report was to the inghouse"—which he means to be a term effect "That the St. Sulpicians in Canada of disparagement. But it is not, after all, had not a valid title to the lands transferred very much of a disgrace to have ministers to them by the Community of Paris." The who can "preach." And whatever faults judgment of Attorney General Sewell, after our Methodist ministers have, they are wards Chief Justice, was most explicitly hardly ever men who cannot "preach." given to the effect, that "the estates were This priestly correspondent should have public property held by the Seminary of St. | hesitated before he used "preaching" as a Sulpice, Paris, under trust for a particular term of reproach, when he knew that his purpose, and they fell to the Crown by right own Church had won an unenviable notoof conquest. The absence of a right to transfer | riety as a Church that had many ministers the property must make the deed of gift null. who cannot "preach," and many churches The right of the property in the Seminary which are unfortunately not "preaching" was only that of administrators, and not such houses; but places for the performance of ritualistic imitations of Romish corruptions. panied by St. John the Evangelist and St. one of the things guaranteed to them by the point. It is too commonly crowded aside by Joseph, and the altar was surrounded by a articles of capitulation, and the treaty, at the "performance of Divine service." And the time of the conquest of Canada. The even in Canada, when a third-rate Methodist minister, who cannot obtain the positions to Langevin :- "Those are our titles; they Church, he becomes an oratorical star, among the feebler preachers of that commonion. A recent English writer, speaking of England, says :- "Preaching has never been a strong point in the Church of England, except in a few distinguished cases. matters are little altered from what they were when Cowper satirized the country parsons of his time:

The things that mount the rostrum with a skip, And then skip down again; pronounce a text, Cry 'Hem !' and reading what they never wrote Just fifteen minutes, had ile up their work, And with a well-bred whisper close the scene."

This Montreal High Churchman's churchly

All letters containing payment for the Obristian Roman Catholic fellow-country men must be sessed in Cranada, and take or send the pro- It is very instructive to note the sentiments tact, in hooking loose fish from other affected by the character of the preaching of granting the above demand, the British Gov- the Church. The thought of union on an though some dreamers still looked for it. It was beside the question. The union was one born of a common desire to glorify a common Father. That man was doing a great evil in the world to day who, in the midst of the changes in the thoughts and minds of men that were going on all around ns, was content to waste the time, the opportunities and the strength that God had given to the following effect: 'Seeing that the him in fighting a mere party fight to make all mea say the shibboleth that he may

have heard from his fathers." These are noble and manly Christian sentiments, worthy of any Christian minister. They go far to prove the man who holds them to be in the true Apostolical Succession. But this "preaching house" scribe is so utterly incapable of appreciating their Christly spirit, that he holds up his hands in holy horror, and exclaims, "O tempora, O mores: this from the lips of a man holding the commission of a priest in the Church of England!"

ROBERT RAIKES.

On the 26th of next June a conference will

be held in London, England, to be presided over by the Lord Mayor, in celebration of the Sunday-school centenary. The name of Robert Raikes will be inseparably connected with this celebration. Although he was not the first to conduct a Sabbath-school, he was the originator of the great organized system of schools. Others preceded him in gathering a few children together on the Sabbath for instruction: but the idea seems to have been original to him, and his school was the foundation of the system. He was a pious, philanthropic printer, in Gloucester; a man of good social position and very highly esteemed. While visiting the alleysand courts of his city on business, he was pained to see so many children uncared for and "perishing through lack of knowledge." The godless rioting of the masses on Sunday was most deplorable. Decent people could not walk the streets with safety, because of the wretched men who, as Raikes said, "were playing at chuck and cursing and swearing." A pious young curate, the Rev. Thos. Stock, was also deeply affected by the deplorable condition of his juvenile parishioners, and joined with Mr. Raikes in his philanthropic efforts; and of him his monument says that "To him. in conjunction with Robert Raikes, Esquire, is justly attributed the honor of having planned and instituted the first Sunday-school in the kingdom." They collected about ninety children at first, and these they put under the care of four teachers of dame schools for a stated number of hours each Sabbath day. The worthy curate bimself bore one third of the cost of teaching, and Robert Raikes further wrote in his newspaper warmly advocat ing the plan.

This was in 1780. The beneficial results were seen immediately. The number of children in attendance increased rapidly : of the Indians. (2) After the conquest of the quietness that prevailed on the streets the work being done. The King and Queen Charlotte heard of the movement, and sent an interview of two hours with them, and they became patrons of the movement. It the action of their Majesties. Few men could have resisted the capital which might have been made out of the royal notice. From that time the work went on, until it began to flag, about 1811, for want of money. Even in Raikes' own town the schools were closed for want of money to employ teachers. Then it was that somebody conceived the idea. of gratuitous teaching by pious persons. When the appeal for voluntary teachers went through the land, there was a heartv response, and the Sunday-school, as a system,

was founded on its present basis. The benefits flowing to the Church and the world through the Sunday school are the fruit of Raikes' first school, and he is worthy of living in our grateful memories. The results of his loving toil would astonish the dear oid man could he see our Sabbath school system now; but with all our knowledge and zeal there is none more carnest in his efforts to do good than was Robert Raikes, who died in 1811 at the advanced age of seventy-five. loved and mourned by all who knew him.

QUITE INDIGNANT.

Our Canadian Baptist contemporaries have had their serenity ruffled by our mild, halfplayful remarks about Mr. Brookman's going under the water. Now, of course, we never We recognize the worth of many able and | meant to question Mr. Brookman's right to St. Sulpicians and their friends, that the elequent preachers in the English Church join any Church he chooses. Yet, we still Yet "preaching" has never been its strong think it is no special sign of Christian soundness, or stability, when he changes what we may call his mind, that he should belaber the Church to which he has belonged because it has not kept step with his erratic which he aspires, goes over to the Episcopal | motions. Our Baptist brethren are indig nant at being charged with being proselyters. Of course, everybody knows they would not be guilty of any sly efforts to steal the sheep from other flocks. It was very naughty of the GUARDIAN to insinuate that Brother Cameron would be guilty of such a In thousands of country parish churches thing. Now, brothren of the Baptist Church, what is the use of putting on this air of iniured innocence? We cheerfully give you credit for a large measure of zeal in the Master's service. But, does not all the world know that you are always ready to the theory that immersion only is Baptism? sensibilities are greatly shocked, by some us, for publishing, without charge, the fact average of Christian experience is not equal sentiments attered by Mr. Rainsford, in the that Mr. Cameron is a sort of "Outside to the average of fifty years ago. The Mr. J. McLacolin, the treasurer of the Oka

Churches. They sincerely believe they are they hear. "Repentance, Faith, the Witness right, no doubt. So do others, as well as of the Spirit, the New Birth, Entire Sanotifithey. This will not prevent us showing our cation, these are the subjects that want more opinion, and condemning the ritualism of prominence. But let them be given in their Baptists, as well as the ritualism of High Church Episcopalians. These airs of infallibility do not become Protestants.

OUR LICENSE LAW.

Every restrictive law must grow. Its re-

strictive quality becomes stronger with time;

its provisions are confirmed or altered as circumstances may dictate. This is especially true of laws restricting the sale of strong drink. License laws belong to a peculiar class, and require peculiar treatment. Some persons object to what they call "the constant tinkering of the License Law," and they seem to think that these changes of the law are no more necessary than in the case of other laws. It should be remembered that all License Laws are experimental, and must be subject to the changes suggested by expe rience. The whole license system is an experiment-one, we think, that will fail utterly. and give way ultimately for Prohibition pure and simple. Our provincial License Law has not been an unqualified success, although it is vastly better than anything that preceded it. Experience has shown defects that need remedying and call for advanced legislation In some districts the law has failed because of the negligence of the Inspectors. It has been found that many of these officers find it more to their interest to retain the goodwill of the liquor men than of temperance men, and they have winked at the breaches of the law. There is great need of a General Inspector, who shall visit all parts of the Province and see that the Inspectors are do ing their work. Such an officer would more than pay the expenses of his office by the money he would bring into the Provincial Treasury through securing the rigid enforce ment of the law.

The Ontario Branch of the Dominion Alliance has sent to the Legislature a petition asking for other necessary changes in the provisions of the License Law. Among the most important are: That no license be granted unless a majority of the ratepayers in the ward or district sign a requisition for it; that one conviction of any violation of the law shall disqualify the offender for holdinga license; that the minimum license fees be increased fifty per cent.; that a Municipal Council may increase the license fees without submitting a by law to that effect; that any person disqualified for holding a license shall not be allowed to hold it in the name of wife, son, daughter, or any other person; that the bar rooms be closed from six o'clock Saturday evening till seven o'clock Monday morning: and that the provisions for enforcing the License Law be made available for the enforcement of the Canada Temperance Act of 1878 and other prohibitory measures. It is very doubtful if the Government will take any steps to meet the wishes of the Al liance this session; but these changes, along with others still more stringent, must be made in a very short time.

DECREASE-ITS CAUSE AND CURE.

At the last session of the English Weslevan

nexional papers pretty fully. In a recent for Raikes to explain his methods. He had issue of the Methodist, a correspondent strikes at the root of the matter. As he points out, most, if not all, the causes usually suggested showed the character of the man, that in his are secondary. "The hurry and rush of the newspaper no reference was ever made to age in which we live," "The relaxation of our Puritanical features," "Neglect of the means of grace," "Failing to renounce the pomps and vanities of this wicked world." The growing dislike to the class meeting, The lack of more faithful and intelligent class leaders,"-all these have been suggested "But to say these are the causes is equal to saying that the quickened pulse and the excessive heat of the patient are the causes of the fever that rages in his system. The throbbing pulse, the dry and burning heat. are but symptoms of the disorder from which the patient suffers; and the facts enumerated above are but symptoms of an unsatisfactory condition of things that has its cause in some thing else." The cause, as he sees it, lies in the tendency to look upon religion as a pro fession and not to demand an experience. He thinks the preaching of the day does not lay sufficient emphasis on the doctrine of the Witness of the Spirit. "Those of us," he says, ' who are constantly brought into contact with the people know that there are those who connect themselves with us as members who never knew the assurance of sonship, and, not having the necessity pressed home to their consciences, not being led to seek this, they do not continue. Here is the leakage. Here, too, is proof that without this experimental godliness, no community, however influential, can be anything more than a changeful religious association, or moral club.", The influence of Plymouth teaching and methods is noted. The mechanical process applied to inquirers-"You believe that · Christ Jesus came into the world to save sinners?"" "O yes!" "Then you are saved"produces a membership with no religious life and consequently no religious experience, no relish for the means of grace, a dislike for the searching ordeal of the class meeting and a habitual neglect of all such services. If there are not special reasons for their being retained, such members are dropped. This is a fair representation of hundreds of cases. The cure he proposes is a general return to the old paths. particularly in our preaching, We should follow more closely the example of Wesley. the burden of whose preaching was "Justification by Faith" and "The Witness of the Spirit." The people must learn of religion compass sea and land to make a proselyte to by personal experience. Methodism needs more real religious experience. We never Indeed, our Baptist brethren should thank had more wealth or more adherents, but the illustration of the dark superstition of our the estates and movables which they pos. "Methodist Preaching House" aforesaid. Sentinel," who is regarded as having great characters of the members will be largely. Defence Committee.

A. Parant:

proper order. Birth must precede maturity. We must be awakened before we can see or know what and where we are. Repentance in all its branches must precede the Witness of the Spirit at least, and the New Birth must go before the fulness of the measure of the stature of a man. This is of course in our experiences. These doctrines may, perhaps, be considered old-fashioned, but they are still the power of God unto salvation. Let us give them the places our fathers gave them. and through all recognise our dependence upon Divine co operation, and then there will be a hungering and a thirsting after righteousness; then the class meeting will be sought after rather than shunned; and then we shall rejoice over a numerical increase year by year."

VISIT TO BELLEVILLE.

In association with the Rev. Dr. Nelles, we visited Belleville last Sunday, at the request of Rev. J. H. Locke, of Holloway Street Church, to assist at the missionary anniversary of that church. This is a handsome and commodious church, in the western part of the city, which, though representing what is still a comparatively new cause, is destined. as this part of the town is built up, to become strong and flourishing church. Under the labors of Brother Locke, a very gracious and encouraging revival is in progress for some weeks past. In addition to the amount given for "Relief and Extension," the result of the anniversary services alone was twenty per cent. in advance of the whole amount obtained last year. This will be still further increased.

We were favorably impressed by what we saw and heard of the results of Mr. Hammond's recent labors in Belleville, for the short period of three weeks. We attended a praise meeting in the Town Hall, on Monday coming, and were much gratified at the signs of spiritual life manifested. It was significant to see so many at a religious . meeting on Monday morning. The testimonies given by the new converts were remarkably clear and scriptural. The signs of awakened Christian zeal were very noticeable. We learned of several cases, in which persons of avowedly infidel views gave evidence of conversion. We were told that there is nothing objectionable in Mr. Hammond's teaching, that he preaches the truths of the gospel with simplicity and power, and displays great tact and organizing power in conducting his meetings. The Bridge Street Methodist Church has been the centre of these revival services. Bro. Willoughby has thrown himself heart and soul into the work. The ministers of the town have worked together with great unity and harmony.

We are very much gratified at the decided and, we think, eminently proper course taken by the pastor and Trustee Board of the Metropolitan Church in regard to members of the choir who had joined what is called "The Toronto Church Choir Opera Company." This company, composed of singers from most of the church choirs in the city, gave a performance of the senseless but Conference a large decrease in the member. popular opera Pinafore, and opposite the Canada, all their rights were cancelled, and was remarked by all, and drew attention to belonged were printed. The trustees of the Metropolitan, as soon as this became known, sent a letter to those belonging to their choir informing them that their services would not be required any longer, and forbidding them to use the name of the church for similar purposes in the future. This action. must meet with the hearty approval of all who have the best interests of the church at heart. We trust that the example thus set will be followed by all the churches in the city that have been treated in the same way. This sort of thing has gone quite far enough, and the sooner such people find that out the better it will be for all concerned.

> Successful meetings were held in Elm St. Sherbourne St., and Bloor St. (Yorkville) Churches last week. The Rev. J. T. Gracey. of Dansville, N. Y., and Revs. Dr. Ryckman and John Philp, M.A., of the London Conferen æ. constituted a most efficient deputation. Elm St. advanced largely in collections, and will doubtless be well to the front in subscriptions. Bloor St. is good for an advance of \$100. Sherbourne St. returns show a handsome advance. The Metropolitan Church held its anniversary last Sunday and Monday. The sermons—by Rev. Dr. Grant, President of Queen's College, Kingston, and Dr. Burns, Principal of the Hamilton Ladies' College-were eloquent and very appropriate discourses. Addresses by the above, and the Rev. Geo. Cochran, were delivered on Monday evening.

> Rev. S. Sellery writes :- Willie Clement, son of Rev. B. Clement, died on Friday morning, aged 8 years and 7 months. We are all feeling very sad over this painful event. Willie was a boy of more than ordinary. intelligence and promise, and will be greatly missed by all who knew him. In his death he gave evidence of the influence of early religious training, and remarked shortly before he passed away that he was going to heaven to be with Jesus. Bro. Clement and family have the sympathy of the whole community in their sore bereavement.

The Rev. J. T. Gracey delivered an inteesting lecture on India, in Bloor Street. Church, last Wednesday evening, on behalf of the Sabbath school funds. There was a large and attentive audience.

The Sunday school Teachers' Normal Class and the C. L. S. C. of this city have arranged with the Rev. Dr. Vincent to visit Toronto next month. Fuller particulars will be given in due time.

ACKNOWLEDGMENT .- Received from Mr. Thos. Ervin, through the Rev. John Mahan, of Thernbury, the sum of five dollars, in behalf of the Oka Indians, which sun I have transmitted to

LITERARY NOTICES.

-We have before us the London Quarterly and the Westminster Reviews for January reprinted by the Leonard Scott Publishing Co., 41 Barclay Street, N.Y. In the former we have reviews of three very interesting biographies. That of Lord Bolingbroke, who was distinguished slike for his brilliant talents and his intemperance, is to a great extent a political history of England during the fourteen years that preceded the death of Queen Anne. The review of the recently published life of Bishop Wilberforce gives a delightful sketch of the man, with many anecdotes. Most readers, however, will perhaps turn to the paper on Prince Metternich, whose recently published memoirs are attracting great attention. Other articles are "The Progress of Taste; " " The Successors of Alexander, and Greek Civilization in the East;" and "The Romance of Modern Travel." We have little space left for the Westminster Review. Besides an article on "The Relation of Silver to Gold as Coin," advocating a bimetallic currency, there are articles on "Colonial Aid in War Time." " Early Greek Thought," " The Grand Dokes of Tuscany," "Social Philosophy," " Russia and Russian Reformers," and "Contemporary Literature," forming a valuable number of this well-known Review.

The American Anthem Book. By A. N. Johnson, J. H. Tenney, and A. J. Abbey. Published by Ohver Ditson & Co.

The first thing a choir leader would notice, in turning over the leaves of this candidate for the " ministry of song in the sanctuary," is its freshness and newness. Everything is written especially for the book, and, with the exception of four or five arrangements of good music, there does not seem to be much that has been published before. The talented trio of composers have given us a collection which is of high charector as to harmony and melody, and is at the same time a collection of easy music. The book is published in good style, has 256 pages, and anthems of all lengths, which contain plenty of solos, duets, etc., for those who wish to sing them.

Many ministers and laymen do not know what religious work they are doing, simply because they keep no memoranda. To aid such is the design of the Christian Record. It is a nest 16mo blank book, ruled, with appropriate printed head lines for the systematic entry of all the Christian activities of the holder. It is adapted to either official or private life. Price, 25 cents. Rev. J. H. Potts, Detroit, Mich.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

COBOCONE. - A revival is in progress in this village. Fifteen have professed conversion, and others are seeking.

FLESHERTON.-Rev. W. Smyth writes that s gracious revival is in progress. Upwards of sixty have been seeking, and about thirty have been converted. Two services are held daily. and the work is going on with increasing por. I

Consecon.-A correspondent writes :- A teameeting was held on the 26th ult. in behalf of c'renit funds. Rev. A. B. Chambers, of Napanee, was the only speaker, and had a good time with his old friends. Proceeds about 275. A social at Mr. Pettengill's, a week earlier, brought \$21.

NEWCASTLE .- A blessed work of grace is now going on at Orono Methodist Church. Newcastle Circuit. It is now the beginning of the fourth wask of services, and between twenty and thirty have found peace in believing. No less \$132 five wives have had their prayers answered in the conversion of their husbands. Still the

MILLBROOK.-Rev. N. Hill writes:-We commenced special services over four weeks ago, and up to the present time one hundred and fifty have turned to God; most of them are happy in a Saviour's love, and others are earnestly seeking. The work is still going on, without any sign of sbatement whatever, but appears to be deepening and widening.

NEWMARKET.-The annual Sunday-school anniversary took place on Monday evening, the 23rd ult. The beautiful concert exercise, entitled "Crowning the Cross," was well rendered by the scholars. After the rendition of this piese nearly \$15 worth of prizes were distributed to the scholars, according to the number of verses recited during the past year. The anniversary was a success.

ALLISTON CIRCUIT.-The Rev. Wm. Briggs, of Toronto, preached two eloquent sermons to large andiences on last Sabbath, in connection with the Alliston Branch Missionary Society's anni' versary. The experiment of dispensing with the usual week evening meeting was agreed upon by the local committee, and the Rev. Mr. Bredin submitted, at the close of both morning and evening sermons, a concise statement of the Missionary Society's statistics, position and claims, calling special attention to the subscription cards which had previously been distributed among the pew-holders. When the offerings placed on the plates at the evening service were summed up, it was found that the very liberal sum of \$256.50 in cash and subscriptions was the result. As the collectors have yet to do their work, and the juvenile offerings are still to be reported, it is confidently expected that the returns for the present year will exceed the large and liberal doings of the preceding year. The Trustee Board of the church have already initiated the work of church enlargement-the present capacious edifice being quite too straitened for the congregation—the demand for news being greater than the present supply can meet. Tokens of quickening and revival are falling on the audiences at the ordinary services, and the faithful among the membership are looking for larger measures of divine grace.

LONDON CONFERENCE.

PERL CIRCUIT.—An excellent service was held on the 20th ult. at Dorking Church, at which a subscription list was made which provides for the debt on the church.

BRANTFORD.-A social was held by the friends of the Wellington Street Church on the 18th ult. The entertainment furnished was excellent, and the receipts were \$20.

Sr. Thomas. - A gracious revival is in progress in the First Church. Over seventy have presented themselves as seekers, most of whom have found Christ. The work has only begun.

BRIEFFORD FIRST .- The missionary sermons were preached on the 22nd ult. by Rev. J. B. Clarkson, A.M. The meeting was addressed by Revs. Geo. Cochran, and A. E. Russ. The services were largely attended and excellent.

Music Hall by the ladies of the Elizabeth Street Church on the 24th ult. Between 300 and 400 sat down to tea. The entertainment, which consisted of readings, singing and music, was well received. It was a success in every respect. THORNDALE.—The revival services at Evans' appointment have just closed. The displays of divine grace and power in the conversion of souls were somewhat more than ordinary. Thirtytwo persons have united with us in Church fellawship on trial, and others are expected. To

God be all the praise! CAMLACHIE.-The Trust Board have secured an acre of land in the village as a site for the parsonage. Total expense of lot, fence, &c., will be in the neighborhood of \$1,200. A series of successful socials have netted a good sum towards the expense. A tea meeting at Bethel realized \$50. The missionary meetings this year were unusually good.

KELVIN CIRCUIT.—The brothren who have labored on this circuit will be glad to know that we have had a genuine revival at the New Durham appointment. About fifty have been forward seeking the Saviour; thirty-five publicly united with the Church on last Thursday evening, and more are coming in. Bros. Mills and Forman rendered us some good service.

OIL SPRINGS .- We are glad to record good news from this station. The church has under. gone much needed improvements. The underpinning has been repaired, the street lamps at the approaches to the church replaced, and the sidewalk renewed, so that the villagers can with less difficulty than formerly make their way to the place of worship.

HAMILTON.-The anniversary meeting of Wesley Church on the 23rd uit. consisted of an excallent concert by the choir, assisted by others, and a lecture by the Rev. Hugh Johnston, B.D. on " Canada and the Canadians." . Both concert and lecture are highly spoken of. The treasurer's report for the year showed: Receipte, \$9,552.89; expenditure, \$9,167. This does not include the

FOREST .- The Rev. A. G. Harris writes: Our tea-meeting at Uttoxeter on the 16th of January was a great success. Considering the state of the roads, the number in attendance was very good. The lecture by the chairman was listened o with interest, and highly appreciated. Proceeds, including subscription, \$107. Our beautiful church there is now free of debt. Our parsonage debt is also nearly covered now, and in a short time we hope to have our circuit free from ail encumbrances.

Woodstock.-The anniversary tea meeting or he 23rd ult. was a great success. The lecture room of the church was crowded by representatives of the different churches of the town. The report showed the church to be in a very prosperous condition. The total receipts for the year wire \$3,382.63, and the total expenditure \$3,-317.44. Still there remains a debt of a considerable amount on the church and property. Excellent music was rendered by the choir, and capital speeches were made by Revs. W. W. Carson, pastor, and W. S. Griffin and Mr. Milner.—Rev. W. W. Carson writes:-The revival still continues with unabated interest. For four weeks services have been held each day. More than a hundred have professed to have found the Saviour. The work is very quiet and undemonstrative, and we think genuine. The services will continue through next week.

Acton.—The Free Press says of the missionary services on the 22ad and 23rd ult.: On Sunday Rev. T. W. Campbell, B.D., assistant editor of the CHRISTIAN GUARDIAN, Toronto, presched both morning and evening. His sermons were very impressive, and much enjoyed by the congregation. On Monday evening the chair was occuby Mr. Wm. P. Brown, and the meeting was addressed by Rev. E. H. Dewart, D.D., editor of the Christian Guardian, Rev. H. Mc-Lean, Georgetown, and Rev. R. Hobbs, pastor of the church. The addresses were excellent, and the meeting was one of the best ever held in the village. The subscriptions and collections up-town saloon on Dorchestar St., opposite a laamounted to \$128.25, which, with the amount that will be received by the collectors, will make the sum a very fair percentage above the amount raised last year.

LONDON.—The missionary meeting of the Dundas Street East Methodist church was held on the 23rd ult., the church being well filled. Extracts from the reports were read by the pastor, the Rev. Mr. Ross. Excellent speeches were made by the Revs. T. Colling. B.A., of New Brighton, and B. B. Keefer, of Petersville. The choir of the church rendered admirable service. Collectors were named for the different wards. The financial results were very encouraging. The sum total last year was \$56.35. The amount reported to date this year is \$11984more than double last year. --- Wellington Street. The special services in this church conducted by Rev. Dr. Sanderson, resulted in the conversion of upwards of seventy persons, sixty of whom have united with the Wellington Street Church. Last week the anniversary tea was held in this church. Proceeds, \$105. An ad. mirable lecture was delivered on the occasion by the Rev. T. M. Campbell, eliciting, as it deserved, the enthusiastic plaudits of the large and intelligent assembly.

MONTREAL CONFERENCE.

PIDGEON HILL.—The Cowansville Observer states that a revival is in progress in this place. ODELLTOWN .- Rev. E. W. Crane, pastor. The St. John's News reports successful revival services at Roxham.

FORFIR -Rev. R. Eason has been holding services at Delta. Fifty have been forward as seekers, and upwards of forty have united with the Church. Services are to be held at Forfar. . Sr. John's .- Rev. Mr. Shortt, at West Potten,

having been favored with a revival, the enmity of certain unworthy representatives of Anglicanism has thereby been aroused, and a vigorous discussion has begun in the St. John's News. Mr. Shortt admirably meets his opponent. Rev. Mr. Kerr and Rev. Mr. Crothers, of St. John's, unite in opposition to the insolent assumptions of the Anglican antagonists. Mr. Crothers responds with great force and tearsness, and in the most honorable and Christian spirit plies his adversary with figures and facts, and abundance of aptly chosen references to history.

VALLEYFIELD-Rev. J. Webster, pastor .- Mis sionary sermons were preached on the 8th ult. by the Rev. W. A. Ailen. Addresses were given the following Thursday evening by the paster and Rev. J. Holmes. Contributions double that of last year. Educational sermons were preached on the 15th ult. by the Rev. J. Henderson.—We have purchased an organ lians during the exection of a new Auglican (\$200 retail) from the Unbridge Organ Com- church in that place.

CHATHAM.—A tea-meeting was given in the pany. A liberal discount being allowed we will soon have it paid for. The first parlor social, under the auspices of the Ladies' Aid Society, was given by Mrs. William Walsh on the evening of the 13th ult. Proceeds about \$19. Some signs of a revival. May the Lord

> MONTREAL-West end Methodist Church .-- The missionary anniversary services were held on the 22nd and 23rd ult. Revs. L. Hooker, of Quebec. and B. Longley, of Lachute, gave excellent service. The sermons on Sunday and the addresses at the meeting were full of valuable information and choice thought. The collections advanced twenty-five per cent. beyond last year; and as the Sabbath school collections are about forty dollars over last year, the prospect is that a large ncrease will be obtained on the whole missionary ncome from this church. A strong effort is also being made to pay off the church debt, which, when accomplished, will make this one of the most pleasant of our city charges .- French Missions .- A series of religious meetings, conduoted by the Rev. Mr. Grenier, are being held on certain evenings of each week in the Mile-end Protestant school room. It is stated that the meetings have very marked results.—Point St. Charles .- Rev. E. A. Ward, pastor. A very successful entertainment in connection with the Ladies' Aid-Society was held on the 25th ult., the room being completely crowded. Among those who aided in the proceedings were the Rev. William Hall, of Douglas Church, Rev. M. Jolliffe and the Rev. Mr. Cruikshanks (Pres.) A marked feature in the entertainment was the singing of the students of the Methodist College. These gentlemen turned out in force, and their vocal performances called forth applause.—Daily Witness.

Montreal Special Correspondence.

After the noble efforts made in Montreal last autumn on behalf of the Relief Fund, many have been much exercised in their uncertainty about the success of the regular

MISSIONARY MERTINGS. However, the series for the city has opened well, and with an increase in the financial returns The Missionary Committee of the St. James St. Church, conjointly with that of the Sherbrooke St. Church, secured the services of Rev. L. Gaetz, of Hamilton, and of Rev. Dr. Butler, ofwell, his address is like William Taylor's, " almost everywhere." Mr. Gaetz in coming among his old friends received a very cordial welcome, and by his very able and faithful discourses on the Sabbath, and his earnest and effective addresses on the missionary platform on the two following evenings, he rendered very excellent service. Dr. Butler, with his mind stored with such thrilling incidents and facts relative to the missionary, work where he has shared or seen it in India, Mexico and Italy, could not fail to interest the large congregations he addressed. The meeting was held on Monday evening, the 16th ult., in St. James St. Church. Hon. Mr. Ferrier presided, having come specially from Ottawa to be present, notwithstanding a severe cold with which he was afflicted. The fine choir, with Mrs. Bose as leading soprano and Mr. Hilton as organist, added much to the interest of the occasion. The collections and subscriptions were \$200 in advance of last year, on the presump tion that a few friends who were absent will de as liberally as they have always done. On Tuesday evening the meeting was held in Sherbrooke St. Church. R. Miller, Esq., presided, and Mr. Miller read an abstract from the Missionar Report. Dr. Douglas said a few words at the close of the meeting, pronouncing it, in his opi nion, the most successful and enthusiastic misionary meeting ever held in the Sherbrooke St. Church. On Tuesday afternoon Dr. Butler very kindly delivered an address of upwards of an hoor in length to the students of the Wesleyan Theological College. His remarks were characterized by jealousy for the great experimental doctrines of Christianity, and by an earnest de-sire that the young men before him should maintain the spirit of our fathers in the ministry— that of tender sympathy with the perishing, and

burning zeal in rescuing them. The need of unwearied vigilance in the work of

TEMPERANCE. has recently been illustrated in a most unreasonable and uncalled for proposal to establish an dies' seminary and nearly opposite the American Presbyterian and Methodist Churches, and in a neighborhood where it would be more offensive than a slaughter house. The pasters of these churches, and Bishop Bond, and about twenty others interested in the moral welfage, especially of that part of the city, appeared before the Commissioners with petitions and protests against the granting of a license. The country can best understand the situation by knowing that it is ex Mayor Beaudry, of unenviable fame, that the temperance men have to combat more than the applicant for the license. It is by Beaudry the large building has been erected, which he designed for a saloon to shock the respectability and intelligence and Protestantism of that part of the city. This explains his zeal before the Commissioners on behalf of the application of his tenant. The decision of the Commissioners has not yet been given. A more agreeable circumstance to note with reference to temperance is, that at the commencement of Lent hundreds of people in Sec. Anne's R. C Church, Griffintown, were influenced by the exhortations of Father Salmon and flocked to the altar to renew their annual pledge of total

Considerable interest has recently been aroused in a ceries of

" ANICABLE DISCUSSIONS" held in St. Saviour's Church (Ep.) under the direction of the Anglican French Missionary, Rev. J. J. Roy, on the subject of Purgatory By large posters distributed over the city, French Canadian Catholics are invited to attend and participate. Several intelligent Romanists, inoluding some professional men, have appeared and entered freely into the discussion. Mr. Roy permits no applause nor manifestation of fac-tiousness, and probably on this account he allaws no one to speak in defence of the truth but himself. The attendance is large and the interest is increasing. At the same time our opinion is that more good is done by our Mr. Beaudry in a week's special service than by three months' controversy, however amicably con-conducted. Romanism, however, feels the influence of this discussion, as is shown by a de-bate actually announced last Sabbath to take place next Thursday in the Notre Dame Church on Protestantism and Romanism. But the reader's surprise is removed when he learns that the champion of Protestantism on the occasion is to be a priest, who will for the time play the role of a Protestant, and will probably easily adjust matters for an easy victory for his friendly opponent. It will be merely a sham fight. The essity of such efforts, however, clearly shows that Romanism feels the aggressive power of vangelistic agency in this Province.

MISCELLANEOUS, The first "Angle-Israel Association" in Ca. nada has just been organized in Montreal, with the object of diffusing intelligence concerning the identity of the Anglo-Saxons with the lost Ten It has the approval of Bishop Bond

and Canon Baldwin and Rev. Gavin Lang.
The Evening Post of the 12th ult. records the peculiar item of a concert recently held in the Congregational church, Philipsburg, on behalf of the building fund of a Roman Catholic church in that village. A more appropriate instance of de nominational courtesy is given by the Cowansville Observer in the tender by the Methodist trustees of Frelighsburg of their church to the Episcopa-

FROM THE MISSION ROOMS.

CHEERING REPORTS.

Every friend of the Mission cause will be delighted with the reports from all quarters of a decided advance in contributions to the Ordinary Fund. All fears of loss because of the Relief and Extension movement may now be abandoned. That heaven-inspired effort is proving mighty help, rather than a hindrance-developing the spirit of liberality in a degree not experienced before. This is just what might have been expected. The spirit of liberality once generated, will make itself felt in every department of Church work.

The cash receipts, for both funds, will aggre gate this year more than \$200,000, and nobody a penny the poorer. Lat \$250,000 be the keynote for next year!

EXTRACTS FROM LETTERS.

COLLINGWOOD (Toronto Conference).—"Missionary anniversary services most successful. Bro. Edwards, on Sabbath, gave us two excellent sermons. The meeting last evening was most enthusiastic. The Brethren Mahan and Johnston did nobly, and Dr. Potts exceeded himself. Last year. This year.

Invenile contributions...... \$15 45 \$27 99 81 60 165 51 \$225 00 Total\$:50 CO Will reach \$2:0, I think.

"J. H. Stabu."

ROWNEY (London Conference).—"Our missionary meetings were held yesterday (Sunday). The Rev. W. Henderson, of Blenheim, did us excellent service. We held the meetings all on Sunday, and found that by this means we reached a great many who would not attend the week-night meetings. Proceeds from Homey Circuit will be 25 per cent. in advance of last year.

"A. J. SNYDER." Will reach \$250, I think. "J. H. STABR."

"A. J. SNIDER,"

Colborne (Toronto Conference).—"Our missionary meetings on tris grand old circuit have been of unusual interest and success. The deputation comprised the following brethren, who rendered good service:—Have. T. W. Jeffery, W. R. Barker, R. Brooking, and J. McDougall. The audiences were large, the sermons and speeches a proprinte, and the contributions in advance of last year. I have attended a large number of missionary meetings this year, and at the great majority of them there was a large increase in the contributions over previous years.

"E. M. Young."

missionary missionary interest was a large increase in the contributions over previous years. "E. M. YOUNG."

FINGAL (London Conference).—"Our meetings were quite satisfactory, notwith standing the bad roads and unfavorable weather. The results are already equal to the total of last year, and will doubtless be greatly increased by the labors of the collectors. So Fingal, including the Belief and Extension Fund, will have more than doubled former contributions to the Missionary Society.

"J. H. MCGAETREY."

Society.

Wellington (London Conference).—"Missionary meeting: a great success. Bros. Willoughuy, Soales, Young and Sing gave efficien: service. We are in advance of last year's total, and expect further increase when collectors have done their work.

"A. Cunningham."

CASH RECEIPTS ON ACCOUNT OF ORDINARY FUND. W. Tindall Frankville, Dr. Elliott
Fingal, J. H. McCariney
Vorkville, Bloor Street, per L. C. Peake
Watford, per Conf. Treasurer
Plattaville, RELIEF AND EXTENSION FUND-AD-DITIONS TO LISTS. MINISTERS' SUBSCRIPTIONS. CHATHAM DISTRICT. Mrs. Thomas Jackson

GENERAL SUBSCRIPTIONS. WATERFORD. Peter Bowslaugh, paid...... LYN-PAID.

LISTS RECEIVED.

TORONTO CONFERENCE. LONDON CONFERENCE. . MONTEBAL CONFERENCE. West Winchester.... \$87 25 | Clarendon ... RETURNS FROM CIRCUITS TO DATE.

Montreal507 937 Ministers... **\$**73,6 0

CASH RECEIPTS-RELIEF AND EX-

TENSION FUND. Co kstown, per Rev. T. Campbell
Appin, "H. E. Hill
Galt, "J. V. Smith
Rev. J. V. Smith, 1st instalment.
Jarris, per Rev. J. Gray
Kev. C. V. Lake, 1st instalment
Reach, per Rev. W. J. Young
He-Inerville, "Wm. Scales
Rev. Wm. Beales
Weiland, per Rev. W. W. Ehophord.
Springfield, "J. Satnæra
Rev. J. Saunders, 2nd instalment
Ulster, per Rev. D. Williams
Rev. R. C. Henders, per Rev. Dr. Williams, 1st
instalment. in talment. Rev. F. C. Reynolds, 1st instalment.....

Rev. F. C. Reynolds, let instalment.
Selby, per Rev. F. U. Heynolds
Charlottet, wn, per Rev. H. P. Cowperthwaite
Mixwell; per Rev. T. J. Snowdon
Princeton, J. C. Stevenson
Hidson, T. C. Carson
Omemos, J. A. Chapman
Ro awood, Man, per Rev. W. T. Dyer
Port Elgin, W. Tindall
Challey,
Rev. William Williams, 1st instalment
Rev. William Williams, 1st instalment
Rev. William Newbury, per Rev. W. Hayhurst
Ottarving, per Rev. J. P. Bell
Waterford, J. Gray
Lyned 1ch,
Rev. J. Kay, Ist instalment
South highlight in 1 Newbord
Carp, E. A. Stafferd
Rev. W. S. Blackstock Carp, Kev. W. S. Slackstock... Rev. J. Shuttleworth, p " E. A. Stafford Rev. J. Shuttleworth per Rev. Dr. Hunter
Brampton, per Rev. E. Clement
Lyn, per Rev. Dr. Elliott
Uielicee, per Rev. W. C. Henderson
Grand Bend,

Grand Bend,
Mey J. A. Ivison,
Markham, per Rev. J. C. Seymour,
Pickering, per Rev. J. Shaw
Rev. John Shaw CORRECTIONS. " In the GUARDIAN of January 21, for T. W. Jackson \$25, read Rev. Thomas Jackson, \$12 50; Mrs. Jackson, In the Guandian of last week, for Woodsiee, \$16.15.

read Harrow, \$18.15. <u>i i i i en el</u> most yts fil Mr. George I. Seney, President of the Metro-

politan Bank, New York City, who gave \$50,000 to the endowment fund of the Wesleyan University, Middletown, Conn., has added \$75,000 to his gift. It is as well, perhaps, to add that birthday, and the local paper contains a verthroughout the city. at the same time Mr. Seney sent his cheque for batim report of an eloquent and appropriate — An old Ressian law \$2,500 to Presiding Elder Beach, as his annual contribution to the support of the worn out preachers of the New York East Conference.

PRESOU' ISLE,-The following amounts, the list being mislaid, do not appear in the mission-

RELIGIOUS INTELLIGENCE.

FIFTEEN years ago in London there were sittings for 39,000 Nonconformists, now there are accommodations for 122,000.

Mrs. Amanda Smith, a colored woman, is holding evangelistic services in India, and is ex-

citing considerable attention. THE Bible House at Constantantinople keeps on sale 1,082 different books in eighteen Oriental languages, and an unprecedented inquiry

prevails for all. THE Mormons are working energetically in Mexico, and with considerable success, in making converts. It is said they intend to get a

footing for colonization in Mexican territory. THE Bulgarian mission of the Methodist Episcopal Church contributes \$146 per member for missions. This is nearly three times as much as the Methodists of America give to the

same cause. MB. McAll's work in Paris is gaining steadily. One hundred and eighteen meetings are held every week, under the direction of this indefatigable worker among the working classes. A mission has also been established at Boulogne-

sur-Mer.

THE Continental Committee of the Pan-Presbyterian Council propose to raise \$60,000,so as to add \$100 to the income of each of the twentytwo pastors of the Waldensian Church, who now receive \$300 a year. The Scotch have raised \$15,000 towards the amount.

THE Bishop of London has signed letters of Request to the Dean of the Arches Court of Canterbury in the matter of a freeh suit against the Rev. A. H. Mackonochie. The new proceedings taken by the Church Association will be for the deprivation of Mr. Mackonochie.

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit which could have no hold upon us if we ascended into a higher moral atmosphere.

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible-house, Astor Place, New York, February the 5th. - The death of Jas. W. Dominick, Esq., who had been for more than a quarter of a century a member of the Board of Managers, was announced. Grants of books were made to various benevolent societies and to individuals to the value of more than eleven thousand dollars, including three thousand dollars to the South-western Bible Society and five thousand dollars for colportage. Appropria tions in money were also made, amounting to two thousand one hundred and sixty-three dollars, including one thousand dollars to the Evan gelical Committee of the Waldensian Church and one thousand to the Russian Bible Society. The Board determined to establish an agency in Persia, and appointed the Rev. William L. Whipple to take charge of it. It was determined to hold the semi-millennial cele bration of the translation of the English Bible by Wickliffe, in New York, on the 2nd of December next, when an oration will be delivered in the Academy of Music by Richard S. Storrs, D.D., LL.D., of Brooklyn. It was also decided to hold the next anniversary of this society in Louisville, Ky. The receipts for January were \$48,280.43. The number of volumes issued, 96,603.

It seems from a correspondence which is going on in our contemporary, the Nonconformist and Independent, that in England the Methodist bodies have been increasing much more rapidly than the Independent bodies-Congregational The following circuit lists have been received and Baptist. One of the correspondents says: Congregational bodies provided for nearly two and a half times as many persons as the Methodist hodies. Three-quarters of a century later, the Methodist family makes a provision onethird greater than the Congregational group." In another communication the same correspondent attributes the success of the Methodists (!) to the general employment of lay preachers; (2) to the habitual concentration of money and resources for purposes of home missionary extension. These reasons may account for part of the success, but certainly not for it all. These, indeed, are largely the fruits of the success, and not the causes. They have sprung out of the life and zeal, and not the life and zeal out of them. That we are so far right in this conicoture is proved by the fact that the Methodist body which makes most progress is the poorest; we mean the Primitive Methodists. The Wesleyans are going back in numbers, but the Primitives are increasing. This correspondent has not therefore, pointed out the real cause; and it might be difficult to do so. Perhaps the style of preaching and the subject-matter, as Dr. Chalmers would have said, may have a little to do with it also. But the question is too large for a note. - Glasgow Christian News.

PERSONAL.

Mr. and Mrs. Wm. Campbell, of Holly, celebrated their golden wedding on the 17th ult. They are both old and worthy members of our Church.

The ladies of Brownsville called at the par sonage on the 13th ult., and, after a sumptuous tea, they presented the estimable wife of the Rev. W. Birks with a purse of \$27.

Miss Frances E. Willard has resigned the Presidency of the Woman's Christian Temperance Union of Illinois, and has gone to New York to devote her time to the national W. C. T. U , of which she is President.

Tae condition of Dr. Dashiell is less hopeful than heretofore. His friends have had the thoughtfulness to relieve his mind from finarcial anxieties during his illness by making him a present of \$16,000.

Miss Josephine Harper, daughter of J. W. Harper, jun., is the author of the charming story, A Night on the Tete Noire," in Harper's Magazine for November. She sent the manuscript anonymously, and it was accepted and paid for unbeknown to her father.

The Rev. Dr. Lachlin Taylor is at Asbury Park, N. J., under the care of Dr. Evans, with over the frequent acts of incendiarism, and whom he boards. Recently his host was surprised by a party of friends on his fifty-second batim report of an eloquent and appropriate speech Dr. Taylor made on the occasion.

A valuable monument of Scotch granite, ten feet in height, has been (with consent of family of the deceased) erected by the Christian public over the grave of the late Robert Stenton, Blenheim, who during forty-eight years had been a 1 50 self-denying and faithful local-preacher of the J. Bsav. Methodist Church, and a recipient of class-tickets since 1820.

CURRENT NEWS.

-A rupture is said to be imminent between the

Vatican and Brazil. -Fresh accounts of greatly increased distress

come from Ireland. -An epidemic among sheep in the west of

England is proving very destructive. -The work of piercing Mount St. Gothard was

completed last week -Owing to the unsettled state of affairs in Bur-

mah, the strength of the British garrison there will be maintained for another year. -It is rumored that a reconciliation will shortly be effected between the Pope and the

King of Italy. -Over eighteen hundred immigrants arrived in New York on Thursday-most of the number being from Ireland.

-Owing to the bitter anti-Chinese feeling in San Francisco, the Celestials are leaving that city for the Atlantic coast cities in large numbers.

-The discoverer of the process of making artificial diamonds says it is too costly to become anything more than a mere laboratory experiment.

-The Customs revenue for February at the several ports heard from show a very marked falling off as compared with the revenue for the same month last year.

-There is a lively telegraph war going on just now in the United States, and seizures of lines by one or other of the rival companies are al-

most of hourly occurrence. -Labor troubles have broken out afresh in the United States, and strikes are once more the order of the day. In many cases the demand

or increased wages has been conceded. The hard times are so severely felt in Halifax. that the city treasury cannot meet the calls upon it for small bills. Not much more than half the taxes of last year have yet been paid.

-Barrie just now is doing a lively business in ice, large quantities of which are being shipped to Philadelphia and Cincinnati. Shipments are also made from several ports on Lake Ontario. Dean Stanley refuses to alter his decision in the matter of the proposed monument in West-

minster Abbey to the memory of the Prince Imperial. -The negotiations between Germany and the Vatican are at a complete standatill. Prussia therefore proposes to deal with ecclesiastical

affairs in an independent manner. -The Board of Directors in the Sugar Refinery Company in Nova Scotia refuse to accept tenders for the construction of their buildings from any builder outside of Nova Scotia."

-Hopes are entertained that the Czar of Russia will make important concessions to his subjects on the twenty fifth anniversary of his accession, should the Nihilists give him leave to see that.

A tenant-right meeting in county Armagh Ireland, on Wednesday, was attacked and dis . persed by a mob of three thousand Orangemen. armed with bludgeons. Twenty of the tenantrighters were seriously injured. -A large number of arrests have been made in

St. Petersburg in connection with the Winter Palace explosion. Rumor inplicates the Grand Duke Nicholas as a party to the plot against the Czar'a life. -The Indian Budget for 1879-80 shows a sur-

plus of £119,000. The Afghan war expenditure for the year was £3,200,000, and the total war expenditure to the close of the present year is estimated at £5,750,000. -Prince Bismarck's organ regards the projected

Russian fortifications near the German frontier, ogether with the colossal armaments of and France, as a sure preparation for a future aggressive war with Germany. -The United States embargo on the importa-

tion of Canadian cattle will be removed this week. This is the result of earnest representations by Senator Christie to the American. Government. Parnell's rabid attacks on all Irish relief funds

of which he has not the disposal have alienated the sympathies of the Dublin Freeman's Journal, heretofore one of his staunchest supporters, but which now denounces him.

-It is stated that in one of the droughtstricken provinces of Brazil 200,000 persons have died from starvation, and 300,000 from pestilence, and a quarter of a million are now being fed by the Government.

-It is stated that certain prominent Govern ment officials at St. Petersburg have received threatening letters containing mysterious allusions to something terrible going to happen on the approaching fete of the Emperor. The Legislative Assembly buildings of New

Brunswick, at Fredericton, were destroyed by fire on the 25th ult. Most of the books of the Provincial library were saved. The loss to the library is appraised at \$45,000. -The preliminary trial of the prisoners in the

Biddniph case was resumed Saturday morning. Wm. Donnelly was in the box for six hours. He identified John Kennedy, Jim Carroll, and James Ryder as three of the men concerned inthe shooting of his brother John.

-The village of Bergen, Genesee county, New York State, has been nearly destroyed by fire. set by incendiaries, by means of trains of powder. Nearly the whole business portion of the village has been swept away, entailing a loss of \$100,000.

--- Saveral moulders employed by the contractors of the Tay bridge testified that the quality of the iron used for castings was very inferior. The columns were frequently defective, of unequal thickness, cracked and scabbed; cracks and holes were filled with putty or cement, and painted over.

-Rumor now distinctly implicates Grand Dake Nicholas in the late explosion and plot against the Czar's life. Many additional arrests have. been made, including a number of students. It: is said that the Czar will close the University of St. Petersburg. There is much excitement people are in constant alarm. Numerous minor explosions, fires, and outrages are reported.

-An old Russian law gives the right of sanctuary to criminals taking refuge within the buildings of the Imperial Palace so far as cencerns the ordinary police, and for this reason no other quarter in St. Petersburgis so safe for the plotting Nihilists as the Winter Palace. The occupants of the palace number about five thousand, and the duties of one-half of them are unknown. These circumstances make intelligible he success of the late explosion.

Our Missionary Work.

FROM THE MISSION ROOMS.

MORRIS, MANITOBA.

January 30th, 1880. As I am prevented from returning home today by a "blizzard," which renders it unsafe to travel across these vast prairies, I will occupy a few minutes in reporting to you my where abouts and whatabouts. Yesterday I left Winnipeg before sunrise, en route to Emerson, via Morrs, where I had promised our good Brother Hames to give a lecture. The distance between Winnipeg and Morris is about 40 miles—a fair day's journey for a short day, with a tolerably active horse. Unfortunately for me, my abined had just finished a fearful trip from Fort Mo-Leod, and, being quite unfit for this journey, as I soon found, failed utterly, competting me to walk some seven miles in order to reach the residence of Mr. Francis Brown, which is twenty miles from Morris. Mr. Brown, with a kindness quite customary with him, came to my rescue, and took me through the badly drifted roads to Morris, in four hours, just in time to begin my lecture at 8 p.m. A more thoroughly tired lecturer—not tiresome—has seldom stood before an audience. This morning I had expected to set out bright and early for Emerson wenty-eight miles distant, but the irrepres sible blizzard will not permit, and I must sub mit. The Morris Mission, as it is, cannot be reckoned a sinecure. The income is very small; I fear it will prove considerably less than it e missionary's expenditures. Too had that an earnest worker, a good and faithful teacher, should not get his board and clothing, for such a latorer is certainly "worthy" of something far better than that. The mission stretches some forty-five miles along the west side of the Red River, from Plumb Coolie to St. Norbert and at one point crosses the river. Besides week day appointments, there are the usual three services for each Sabbath, on one of which the afternoon appointment is ten miles from the merning, and the evening is fourteen miles the merning, and the evening is fourteen miles ment with lumber for many years to come. Shoal Lake though a centre of a fine agriculbadly drifted at present, and in rainy seasons is heavy, because of the low grounds which are much on as a settlement, for several thousand crossed. The membership numbers about fifty, with prospects of a steady increase. The debt on their church at Morris—a smaller one would have answered better for a time—associated as that debt is by a heavy rate of interest, is a

church building.
Since the date of my last communication I have established a fortnightly appointment at Rosseau Crossing, where there is a very small village and a railway station, and in the neighborhood of which a considerable number of members or adherents of our Church are settled. A few of these have joined the Methodist Epis copal Church until our own Conference shall send them a minister. A very good mission can be formed at once, giving full work for a strong and active worker, with about twenty five or thirty members to begin with, who, with the adherents will undertake to pay the board, horse-keeping, and a portion of the salary for a single ordained missionary. I have not erred, I trust, in giving them encouragement, for surely our Church must follow its members and supporters from the older provinces into this new and extensive field. I find that large numbers of our people from the East have settled along the Red River, in Dakote and Monesote, many of whom I hope to visit in the course of a month or two At Emerson we are rejoicing in the "seasons of sweet delight" which are granted us. On congregations on Sabbaths and week evenings are steadily increasing, and our roll of members now numbers hearly fifty. Our recently acquired parsonage is small but comfortable, and our new tabernacle is to be ready for opening (D.V.) on the 22nd February; immediately after which I hope to enter upon a series of evangelistic

we are very grateful to our dear friends who have gladdened and helped us in this time of need by their contributions. We needed such aid, or we should not have asked it. Up to date our friends of the London Conference have had it all their own way, the Toronto Conference not having broken the silence as yet. May I not calculate upon a hearty response from some of the Lord's stewards whom the Lord has spe-cially favored, and whose privilege it is to live within the bounds of our own beloved Conferance? We are enjoying ourselves greatly in our work in this new field, notwithstanding the severity of the weather, the fatigue connected with getting settled, and the heavy expendi tures which were unavoidable in our removal, in purchase of Juruishings to recommence house-keeping, and also a horse and harness and right for travelling. I have not been able to keep to my rule of asking no credit, but hope ere long, to reach again that desirable state of things.

We are rejoicing in the safety and return of our son; after his perilous winter journey from Fort Walsh to Winnipeg, a considerable part of a brother of the same congregation, who would tures which were unavoidable in our removal,

which was performed during that intensely cold term in December. They suffered greatly, owing to the absence of wood, and from the grass having to the absence of wood, and from the grass having the condition of mischief and misunderbeen burned in autumn, as well as from the crust on the enow; three of their horses perished in one night. Pray for us.

BRITISH COLUMBIA.

From the Rev. R. H. Sutte, Chairman of the District, dated Victoria, Feb. 4th, 1880.

I am very glad that Mr. Robson will soon be on his way. I shall heartily welcome him to this country. I never felt so deeply the need of men. It is well Miss Lawrence is coming for Fort Simpson. So far as doing any work for the district is concerned, I am almost like a man in a cage. I preach in North Saawich on a week evening fortnightly; but it is almost impossible for me to get away on a Sunday. I have only been able to give one Sabbath to New West-

Our congregations are increasing. We have what is a rare thing on this coast-on the American eide, as on our own—almost a crowded church. On Sunday evenings, of late, it seems almost like a rush. Our prayer meetings, even on a week evening, would make a fair congregation. You will see how difficult it is for me to leave, when it is impossible to secure a supply, except from a distant place. We should have a man stationed at Saawich. He might then supply this church when necessary. But the discouraging feature of our work is, that it will long need assistance from abroad. I have not the same hope of it as that in Manitoba: our settlements are thin and scattered; but we cannot abanden the few.

SHOAL LAKE, SHOAL LAKE, ["ONE WANTED."-See Minutes of Conference.]

We are glad a supply has been found for this fine section of our North-West Territory, and a hopeful commencement made by Mr. H. Rose. whose interesting letter we heartily commend to our friends who are looking westward. We have now seventeen active laborers at work for Christ and his people in the English speaking localities of our prairie country.

Letter from Mr. H. Rosz, Bird Tail Mission,

North-West Territory, January 17th, 1880. Thinking that a few words from this mission in the West would be of interest to you and our people generally, I drop you a note of what is being done here.

It will be remembered that it was recommended to the Conference of 1879 to send a missionary to the new settlements of Shoal Lake and Bird Tail Creek; but, on account of the poverty of the Missionary Society, this was not done until by the urgent request of the Winnipeg district meeting of September last, when action was taken in the matter, and I was sent to undertake the work in this place. I arrived on the Mission on the 10th of October, and found that the people were everywhere ready and anxious to hear the word of life and salvation. After visiting the several settlements and carefully studying the several settlements and carefully studying the interests of the work, it was thought best to establish supposed by many to be a "creature of God," lish regular Sabbath appointments in three of the leading settlements, viz.: Shoal Lake, Range When we speak of "God's creatures," reference

Letter from the REV. DR. Young, dated Morris, persons, and at Ross we have an interesting Sunday-school class, which we trust will be of benefit to the children in this vicinity. The services have all been well attended, especially at Birtle and Ross, where nearly every one within a compass of sixty square miles are present, and that, too, when the thermometer is 40

or 45 degrees below zero.

Perhaps it would not be out of place to say Lake, are, in my, opinion, centres of what will be shortly self-sustaining circuits, such as will do credit to the Methodist Church in this coun-

do credit to the Methodist Church in this country. To give my reasons, it will be necessary to briefly describe these places.

Britle is a little village springing up (on the Bird Tai), which is headquarters of the Hamilton Colonization Co, and is situated on the old trail to the far West. The directors of the colony having granted a village lot to all who have taken land therein. The opportunity of building in the village is being improved by many who have come out already, and will be many who have come out already, and will be by very many more when the apring opens up, and the multitudes come in and occupy their lands previously taken. The location for the village is one of the most, if not the most beautitul I have seen in this country, and the land is of an excellent quality for many miles

Following up the Bird Tail about 25 miles we come to that section known as the "Ross settlement." which cannot be surpassed in any country for beautiful scenery, fresh air, good water plenty of wood, and agricultural purposes generally. It is situated at the base of the Riding Mountains, in the vicinity of good building tim-ber and wood, and within ten miles of an abundance of spruce, which will supply the settle acres of land have been held here by the

Government for the mounted police force. Now, is this vast mission, which comprises nearly 500 equare miles (nearly all af which I have travelled over during the past four months, serious embarrasament. I am sorry we have and which will be most certainly settled this not a Church Relief Fund, especially fornew settle year), to be worked for the Saviour? or are the ments, from which aid could be derived by our people while they are unable to do much in here fresh from the Sabbath schools, and Bible: classes, and the prayer and class-meetings, and from the offuence of home and father and mother, to forget all these things, and return to the grovelling elements of the world as "the sow that is washed to her wallowing in the

Fathers, mothers, and Christian werkers generally, lift up your hearts to God for your sons and daughters, your brothers and sisters, that they may not be ashamed of Jesus in this "Great Lene Land."

Friends of the Mission cause, lend us your sympathy and prayers, and east in your mite to swell the fund, so that more laborers may be sent into the field, for "the grain is white already

Correspondence.

A DUTY HABITUALLY NEGLECTED.

Sin.—An eminent man once said, "In nine cases out of ten, when people talk of absence of mind, it proves to be absence of brains." Let this be true or false, as circumstances may prove, this cannot be denied, that forgetfulness or thoughtlessness cannot be a fit excuse in all cases for neglected duty. And this fact becomes all the more vivid when the thoughtless is proven to be the person upon whom the responsibility falls, being the most interested. But what seems to be the most alarming is the fact what those who are the most careless frequently expect those who, directly speaking, are less interested, to be the most thoughtful, and take more interest in their behalf than they do in themselves. What a true picture of the carelessness which relatives of the sick too frequently manifest in regard to such information as should be given to their minister.

for a month, to rail at the physician for not visit-ing his child before, if no such information had been carried to him? But I am sorry to say such is the way relatives of the sick generally ir-

a brother of the same congregation, who would

But some will undoubtedly say, "You ought to have missed me from church and come to inquire after me." It is not a minister's business to take the census of his congregation every Sabbath, as a person may be absent from a dozen reasons. Besides, if ministers ran around to inquire after every one who was absent, there would need to be twelve days between every Sabbath, or preach sermons minus of ideas or neaning.

If we would bear in mind that whatever ministers may have been in the past, they are not omniscient now, and the necessity of keeping them informed as to everything in the household which they ought to know, whether it be a case of severe sickness, peculiar affliction, or of a soul awakened to a consciousness of sin, and needing private counsel, the tie between min-isters and people would become more firmly established, and greater. "signs and wonders would be wrought in the name of the holy child REGINALD.

PREVENTION vs. RECLAMATION.

Sin,-It is becoming more apparent from day to day that the attention of temperance workers must be directed to a prevention of this monstrous evil, as a more important work than even that of reclaiming the shattered wrecks which appeal so strongly to the sym-pathy of all who behold them. The flagrant misery depicted on their features and apparent in their actions has caused philanthropists to direct their attention almost entirely to the work of saving the drunkard. It is a lact that thousands of young men, as well as many others, including older men and women of all ages, are on the road from sobriety to habitual dissipation. If the cause of this was properly known, we could then apply the proper remedy, and thus get rid of the effects.

After most thorough and painstaking investigation, by means of interviews with ministers, temperance leaders, and lay members, I am constrained to say that they do not sufficiently apprehend the extent to which a belief in the medicinal use of the various alcoholic beverages in the market obtains. Nor are many of them aware themselves that this belief is most fallacious. The public mind is so strongly imbued with these ideas that it almost amounts to a deep conviction, and not a few who are working might and main to elevate the cross and promote the cause of temperance are actually indulging in its use, it having been prescribed by their medical adviser; or, what is more common, by themselves. Each one knows to what extent this obtains in their own case, and, of course, must now, as in the past, continue to judge for themselves as to whether they shall waste

their energies in this way or not.

It is evident when we examine the word of God, as well as his laws, which are embodied

23, Lo. 16, S. cc. 16; Post, Range 25, Lo. 17, Sect. 35; and Birtle (Bird Tail), Range 26, Lo. 17, Sect. 6, which are situated at the angles of a nearly oquilateral triangle, having for its sides 26, 25, and 22 miles respectively. In actition to this, and 22 miles respectively. In actition to this, appointments have been made approximate to Shoal Lake and Ross, each of which are likely to prove places worthy of cultivation for the great Master. In connection with the appointment at Birtle we have a Bible class, with an average attendance of some 14 or 15 grown lates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or attendance of some 14 or 15 grown nates or presides in the great sympathetic or at the inorganic condition by the process of a good degree of religious prospects of a good degree of religious p nates or presides in the great sympathetic or vital nervous system, and an effort is at once established for the purpose of removing it from the system, and this expenditure of power has been mistaken for a production of much-needed strength. Truly, "Wine is a mocker, atrong drink is raging: and whosever is deceived thereby is not wise;" for "At the last it biteth like a serpent and stingeth like an adder."

Isalan Ryder, M.D.

TOBACCO.

Mr. Editor,—I have often revolved in my mind the matter of a certain indulgence by professing Christians—i. e., that of tobacco, used in its various forms. And the matter grows upon me; it is of such importance, that I have ventured a short letter upon it to the GUARDIAN, praying that some who may read will be led to feel about the matter as I do. It is a puzzle to me, sir, to answer the question, "Where is the consistency in the professor of religion who fosters this indulgence?" In the light of God's word, and in the light of an experimental knowledge of the power of God to save from sin, I cannot denominote it otherwise than sin—knowingly and wil-fally indulged in by one who professes to be a follower of Him. "who knew no sin," who "can-not look upon iniquity." I would not here allow of the objection of those who will tell me they have not attained to "holiness"—they do not pro-fess. "Christian perfection;" for if I read the word of God aright, I learn that in order to "justification" there must be a complete surren-"justification" there must be a complete surrender of self—every preference of will and desire. Peter said, "Repent and be converted, that your sins may be blotted out." Here then is an objection to "justification," not to speak of it as an insuperable obstacle to growth into the Head, even Christ. I read, "Ye are the temples of the Holy Ghost will not share his temple with the Evil One. "Light and darkness" have no communion. In a sinless world such an indulgence never obtains. It must then be the fruit or sin. "The blood of Jesus Christ be the fruit of sin. "The blood of Jesus Christ cleanseth from all sin," every individual that unites his heart to Christ in the holy affiance of faith. Is not the redemption of Christ effective, sufficiently so, designedly so, to recover to Adam's race all that Adam lost—yea, more than Adam lost? But I have said in a sinless world no such thing could exist. How then can that individual who professes to believe in Christ as the sin-destroyer, and in his work as effective in accovering him to his sinless state, grieve the Holy Spirit by thus dishonoring Christ and depreciating his work—and that, too, under the sacred name of Christian and in the sacred name of Christ? Evil it is to defile the temple of the Holy Ghoet; but to carry about an influence antagonistic to the soul-sanctifying and body sanctifying in-fluences of the Holy Spirit is worse. Mr. Wes-ley, in his sermon on "Grieving the Holy Spirit," ley, in his sermon on a crieving the noisy opinion mentions the following as the main causes of the Spirit's grieving: "Inconsiderateness to his holy motions," and "Presumption." Surely there is not only "inconsiderateness" in thus unheeding the Spirit's teachings in the Holy Book, and his motions in the soul, but also "presumption" in willingly enslaving that body and soul to a habit which is verily the fruit of sin, and inducing others by example into the same slavery, into the same attitude towards the Holy Spirit. I have heard, with grief of heart, men who had no hope of their soul's salvation, by pointing to a

leading Methodist.

How can I, sir, justify such a man when quoted by sinners as a license for their sin? Let me. ask every one who reads these lines, and have been utortunately taken in the toils of such a Abandon the practice in the name of the Lord. Be freed from it. "If the Son shall make you free, you shall be free indeed." There is no question of the import and extent of that Scripture. Free from all sin, in all its forms and in all its aspects; and indeed free. But there will many read this who have tried to be free, and the result has been swellen limbs and loss of mind-s disabled mind and a disabled body. Some would say, "Let the mind wander and the body be ill; by force of will conquer the habit." But I subjoin the testimony of one who was saved instantly. Agentleman who had been thirty years a member of the Methodist Church, and had held an official position in it, and whose life was marked by correctness of deportment, generous zeal and cheerful manners, was forty years a user of tobacco, and it seemed to have become indispensable to health if not life itself. He made many efforts to free himself from it, but apparently without avail. He sought a deeper work of grace and greater fitness for usefulness in the Church of Christ, but tobacco stood in the way. At last the Spirit revealed to him with unwonted force the truth, "The blood of Jesus Christ cleanses from all sin." He threw away his tobacco, and trusted in Christ to save him instantly and perfectly. The cure was instant and perfect, and from that hour all desire left METHODIST.

Our Church Work.

ROBLIN CHURCH DEDICATION.

Ma. EDITOR,-Roblin Mission is a field of Mr. Editor, Roblin Mission is a field of labor lying north-west of Napanea about ten miles. Much of the country is intersected with rivers and lakes, which renders it, especially in summer, both picturesque and delightful, whilst surface variety is furnished by an abundant supply of limestone rock. Roblin village is at the south side of the mission, and being the only village on the mission, is its head, and the only village on the mission, is its head; and yet, strange to say, we have never till now had anything better than a schooll-house to wroship in. Last September we made an arrangement for the taking down and re-construction at Roblin of a vacant church which stood at Maribank seven miles distant, which had once belonged to the Primitive Methodists, but had fallen into After much care and labor on the part of all concerned, it stands in a prominent place in this village, and for chasteness and beauty is rarely surpassed by any of our country churches. In size it is twenty-eight by forty-two, with an arched ceiling of twenty feet, and a tower and steeple seventy-five feet high. On the outside it is carved, painted, and pencilled to represent blocks of granite. The dedication took place on Pittsburg, preached an able sermon in the morning from Nehemiah iv. 6. In the evening the the hands of Henry Allen, Esq., of Marlbank. After much care and labor on the part of all Pittsburg, preached an able sermon in the morning from Nehemiah iv. 6. In the evening the pulpit was occupied by the Rev. A. B. Chambers, B.C.L., of Napanes, who gave us an able and instructive discourse, full of gospel truth, from Phil. ii. 10, 11. The teameeting came off the following evening, Feb. 9th, and was in all respects a grand success. The preparations were on a large scale for the country, and though our tickets were 40 cents, each try, and though our tickets were 40 cents each, the house was full, bringing to the Trust Fund Herry, Esq., Mayor of Napanee, who did us notle service, which we shall not soon forget; and I would not here forget the tangible sym-pathy shown us from both Napanee and Selby circuits, not forgetting the Selby choir, that fa-

DEAR EDITOR,—The weekly visits of the dear old Guardian for more than thirty years past, with item after item recording the progress of Zion, remind me of the "All's well!" of the sentinels on duty; and perhaps a re-scho of the pleasing sound, another little item of progress from this little mission, may be caught by and cheer the watchman, and send the echo "All's

Well" onward.

Yes, thank God, all's well! We have peace in all our borders," and through the indefatigable labors of our pastor, Rev. T. Haddon, who, gable labors of our pastor, Rev. T. Haddon, who, by the way, knows nothing of my writing, we have also material progress—one of the newest, neatest, cosiest, and homelike little churches to be found in all this section of country. It is built on an elevated stone foundation, in gothic style, with pointed windows, ceiling, gables, roof, sto; the pulpit, seats, wainscoting, walnut-stained and varnished, with neat chandeliers and pulpit lamps, and the effective and successful "Fish" reflecting heater, combine the tasteful with the comfortable.

Priceville (Presbyterian), gave us excellent ser-mons. The Flesherton friends, mindful of their Methodistic parentage of this mission, came out numerously and did nobly. The tea-meeting on Christmas evening was a decided success, crowded to overflowing, the collections and subscriptions covering the cost of erection and completion.

and completion.

The Rev. Mr. Haddon, by his labors in and out of the pulpit, is of the true Paulite succession; though not a tent-maker, is yet a church-builder, works and wears well ...

The anniversary services recently held in conesteemed brother from Kemptville, made a favorable impression on the large congregations

assembled.
On Monday evening, February the 23rd, the anniversary festival was held. Over 200 sat down to tea in the basement of the church. Adam Harkness, Esq., was called to the chair, and interesting and appropriate addresses were delivered by the Revs. J. M. Hagar, M.A. of Kemptville, and A. Campbell, of Morrishurgh The choir of the church was highly and deserved ly complimented for the choice music discoursed

The debt on our large and commodious church in this town is now comparatively small, being reduced to about \$700, with a subscription now due sufficient to cover the whole amount. Our people, who have worked nobly in the erection of church costing \$15,000, have now, encouraged by the financial success of the past, other improvements in contemplation.

on the occasion.

RELIEF AND EXTENSION FUND. LISTS RECEIVED.

would say, "Let the mind wander and the body be ill; by force of will conquer the habit." But bere is a better way. Ask Jesus to conquer the habit." But here PICKERING CIRCUIT - WHITBY DISTRICT.

PERCEY CRECUIT—COROUNG DISTRICT.

P. Brenton, pd \$5 ... \$10 00 | A. S. Pickworth, pd 1 00 | R. P. Hurlbert, pd \$5 10 00 | A. Flewing ... 1 100 | R. P. Hurlbert, pd \$5 10 00 | A. Flewing ... 1 100 | R. P. Hurlbert, pd \$5 10 00 | A. Flewing ... 1 100 | A. M. Evans, pd ... 5 00 | Mrs. Ay esworth, pd 1 00 | David Ewing, pd ... 5 00 | C. W. Rupert, pd 1 100 | David Ewing, pd ... 4 00 | C. T. Lane ... 1 00 | J. Redner ... 3 00 | M. Richards, M.D., pd 1 00 | J. Hurlbert, pd 1 00 | J.

ROSEMONT CIRCUIT-BRADFORD DISTRICT.

Total, all paid... \$75 to RUGBY CIRCUIT -BARRIE DISTRICT.

MOUNT PLESANT CIRCUIT-BRANTFORD DISTRICT. | MOUNT PLESANT CIRCUIT—BRANTFORD DISTRICT. | A. Townsend, pd. | \$10 c0 | Mrs. Wm. Biggar | 5 00 | J. Deviln, pd. | 20 0 | H. C. Miller, pd. | 2 00 | Mrs. Struction, pd. | 10 0 | H. C. Miller, pd. | 2 00 | Mrs. Struction, pd. | 1 00 | J. Mischell, pd. | 3 00 | J. Mischell, pd. | 3 00 | Mrs. W. O. Nellis, pd. | 4 00 | J. Thourson, pd. | 1 00 | J. E. McHans, pd. | 4 00 | Mrs. W. G. Nellis, pd. | 4 00 | Mrs. W. G. Nellis, pd. | 4 00 | Mrs. W. G. Nellis, pd. | 4 00 | Mrs. W. G. Nellis, pd. | 1 00 | J. E. McWilliams, pd. | 2 00 | J. E. McWilliams, pd. | 1 00 | J. E. McWilliams, pd. | 1

W. FERGUSON. MATILDA CIRCUIT.

nection with our Iroquois Church were more than ordinarily interesting. The sermons were preached on Sunday, February the 22nd, by the Rev. J. M. Hagar, M.A. The instructive and practical discourses delivered by our highly

Thos. Ellicit, pd 9: \$10 00 Adam Neil, pd.

Wm. Willis 10 00 Jno. Fawcett, pd.

Ephriam Mohr. 10 00 R. J. Moles.

Geo. Elliott 5 00 Patrick Taylor, pd.

Joseph Halpenny 6 00 Wm. Green

D. J. Sawyer 4 00 Mrs. MacCreary

Robt Carss 2 00 Mrs. C. Hunt.

J. J. Neilson, pd 2 00 Mrs. C. Hunt.

James Millar 2 00 Small sums

Wm. Hunt, pd 2 00

Total \$

TORONTO CONFERENCE.

COOKSHIRE AND ISLAND BROOK MISSION-WESTON CIRCUIT-BRAMPTON DISTRICT. QUEBEC DISTRICT.

PERCEY CIRCUIT-COBOURG DISTRICT.

AMELIASBURG CIRCUIT-PICTON DISTRICT.

BALLYDUFF CIRCUIT-PETERBORO' INTRICT.

NEW BRUNSWICK AND P. E. I.

ACKNOWLEDGMENTS.

The Rev. Louis N. Beaudry, of Montreal, gratefully acknowledges the following sums in aid of his mission church. This list covers the period from June 27th, 1876, to April 15th, 1879. A full statement of expenditures will be published in a few days.

	Thomas Ford	John Macdonald, ex-M P., Toronto 30 J. R. Alexander, M.D., Montreal 5 Mrs. Joseph Lister Hamilton (1995)
L	RUGBY CIRCUIT—BARRIE DISTRICT.	John Macdonald, ex-M P., Toronto 30 J. R. Alexander, M.D. Montreal 50 Mrs. Joseph Lister, Hamilton, Ont 20 W. E. Sanford, 22 Thomas C. Watkins, 2 H. T. Crawford, 3 S. F. Lazier, 2 Robert Maw, 4 Mrs. Suther land, 9 Joseph Lister, 5 D. B. Chisholm, 5 Denis Moore, 10 Rev. H. Johnson, 10 Rev. H. Johnson, 10 Rev. H. Johnson, 10 Mrs. J. Rev. H. Johnson, 10 Rev. H. Johnson, 10 Rev. H. Johnson, 10 Mrs. Johnson, 10 Rev. H. John
t,	Doyald McQuaine \$1 00 Mrs. Burdell 1 00 Mrs. R Hazsham I 00 Mr. Burdell 1 00 Mr. Burdell 1 00 Mr. Burdell 1 00 Mr. Bargent 2 50 Total, all paid \$3 50	S. F. Lazier, 2 Robert Raw, Mrs. States Land
2- 10 38	Mr. Sargent 250 Total, all paid 350	Joseph Lister, 5. D. B. Chisholm, 5.
d a	LONDON CONFERENCE.	Benis Moore, 10 Rev. H. Johnson, 10 Rev. W. Williams, 11 John R. Moore, 11
e i	MAGNETAWAN CIRCUIT—BRACEBRIDGE / DISTRICT	Miss Mary Henry,
ļ-	Magnaman Saml Bishop 1 00 Wm. Holditch \$5 00 W. Bishop 0 50 R. C. Grasley 1 00 Small sums, pd 42 ots 1 17	A. E. Vannorman, Hamilton, Ont. Freddie Roseburg, Mrs. Lister's three sous,
e ,	Small sums 0 83	Mrs D. B Chisholm, J. C. Calhoun,
8	Wm. Levius, pd 1 00 H. Davison, pd 1 00 H. Taylor, M. D. 1 100 H. Taylor, M. D. 1 1 100 H. Tay	Miss Bowes, Arthu: M. Chisholm,
	C. Munford, J. P., pd. 1 00 Wm. Levius, pd. 1 00 Hiram Cornell, pd. 1 00 H. Davisco, pd. 1 00 H. Taylor, M. D., pd. 1 00 H. Lenox 1 60 Small sums, pd. 25 cts 2 75 G. Stewart 0 0 50 LABER 1 5 STERROR 1 00	Miss Truscott,
: {	W. Wright, pd 1 00	Cash, Hamilton, Ont
e e	Total	Mrs. Macellum, Hamilton, Ont
ı	William Perdee pd. 82 00 Mr. & Mrs. R Wollray	Alexander McBride
i	D. W. Greeg, pd 1 00 paid	J. W. Little, 5 Thos Green, 22 Mrs. Piggott, 10
f	MOUNT PLESANT CIRCUIT-BRANTFORD DISTRICT.	James B. Flock, Esq., 20
<u>:</u>	A. Townsend, pd	Mrs. C. Harding,
;	Mr. Dymond, pd 1 00 15. Townsend, pd 2 00	Davidle, 22 Mrs. Gregsten, 22
.	J. Beam, pd	Mrs Ford, Miss McGregor, Alexander Johnston, Geo. C. Gibbons, Esq., Cellections, Queen's Ave. Church, London, Ont. Rev. W. C. Watson, M.A., Leamington, ent. George Brasself
•	Chas. Cor. pd \$5 10 00 Mrs. W. G. Nellie and a co	Geo. C. Gibbons, Esq., Church, London, Ont. 35
	J. Thompson, pd	Tohn Minnie
1	Hebry Wilson, pd 100 J. E. McWilliams,pd 100 R. Chatterson, pd 200 Geo. Miller, pd 200 James Grace, pd 100 Collections 17 70	John McGaw, William Simpson, Mrs. Lee, A. J. Herrick
٠	H. Biggar, pd 4 00	R Kneeshaw Ingovern Ont
	Mrs. A. Cock, pd 2 00 Total \$109 70 STRAFFORDVILLE CIRCUIT — ST. THOMAS DISTRICT	Rev. H. T. Crossly.
	Joseph Bowes \$5 00 Isaac H. Will 5 00	S.G. Livingston, 10
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	A Learned, pd 2 50 Mrs. Irwin, pd 0 50	Rev. T. G. Williams, Iroquois, Ont 10. William Breuse, 25. Rew. E. W. Crane, 5. Samuel Loudon, 30. Gordon Breuse, 5. Collection, Methodist church, Iroquois, Ont. 2. Jonab Coulthart, Lunenburg, Ont 5. bavid Fetterly, 5.
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	BARNSTON CIRCUIT STANSTEAD DISTIRCT.	A. F. Nash, Aultsville, Ont
1	C. N. Renick 200 H. C. Buckland 14. V. C. Han on 100 H. A. Wheeler 100	Mrs. Geo. Ferris, 0 Burton Empey, 2
	John Converse \$1.00 G. O. Hanson 1.00 C. N. Honsek 2.00 H. C. Buci-land 1.0 W. C. Han on 1.00 Ft. A. Whetler 1.0 S. H. Jenks 0.50 Total, all paid \$12.50 K. A. Buckland 4.00 Total, all paid \$12.50	Wn Gogo, Lemuel Waldorff, Aultsvile, Ont.
	NOVA SCOTIA CONFERENCE.	Taes, Brownell,
١	KENTVILLE CIRCUIT—HALIFAX DISTRICT. James Neary, pd \$4 00 Joseph Mitchell, pd 1 00	John S. Hickey, Nelson Morgan, 2 Ira Campbell, 2 Stinger Property
Ì	Alex. McInnes, pd 200 J. P.Cunningham.pd 400 D. H. Coffin, pd 200 Henry Neary, pd 10 00	Nelson Morgan, 2 2 2 2 2 2 2 2 2
	W. E. Woodman 1 00 J. M. Forsyth 1 00 H. W Lydiard, pd 2 00 Fred. Forsyth, pd 2 00	Mrs. W. Casselman,
	Mrs. G. E. Calken. Miss Elderkin, pd 100	John Cramer, 2 W. Morgan, 1
	Wm. P. Eaten, pd 200 Total	John Croil, Collection, Methodist church, Aultsville, Ont.
	John Mann	
1	John Skeling	Geo Sands, 1 Thos. Gilmour, 1 Mrs. Wakeford, 1 Mrs. Campbell, 1
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}	WENTWORTH CIRCUIT-CUMBERLAND DISTRICT.	W. Baker & family. W. Baker & family. Mr Shroder, James Moore, Henry Schroder, Collection, Methodist Church, Portsmouth, Ont Rev W. D. Brown, Lansdown, Ont
	Lemuel Bigney	Collection Methodist Church, Portsmouth, Ont Rev. W. D. Brown, Lansdown, Ont.
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-	Hibbert Purdy 1 00 Total, all paid 3:4 50 LUNENBURG CIRCUIT LIVERPOOL DISTRICT.	Mr. Latimer, S. J. Cook, S. J. Cook, 1 Sarah Wallace
1	LUNENBURG. Alfred Strum	Rev W. D. Brown, Lansdown, Ont. 2 2 3 4 5 4 5 5 5 5 5 5 5
ų Į	Mrs. H. Holland 1 00 Mrs. A. Zwicker 1 00 Mrs. H. Holland 1 00 Mrs. J. Young 1 00	E. D. Lawrence, Waterloo, Que
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	A. Pichles	J. Wallis,
	PETITE RIVIERE CIRCUIT—LIVEHPOOL DISTRICT	Mrs. Cinne, 1 John Pettit, 1 E. A. Dunham, 1
2	J. D. Sperry \$10 00 Mary E. Rieser 1 00 J. C. Sperry 5 00 Alex Rafuse 1 00 Daniel Rieser 5 00 Geo. E. Drew 1 00	Rev. C. R. Morrow, 4 Mrs. Miller, 1 Miss. E. A. Synteh
4	No.	Rev. C. Bristol
9	Nelson Park 200 Jacob Smith 100 W. J. Drew and wife 300 Mr. Lewellyn 100 L. Layton and wife 150 Urish Stewart	Cyrus Russ. Mrs. Campbell. Mrs. ME. Hutchinson. Cash and Friends. Mr. Higginbottem, T. &H. Higginbottem, T. &H. Higginbottem, Mrs. Judge Jones. 10 J. H. McRichan, J. B. Bowskugh, J. Wallis, Miss Keasy, Mrs. Clume, John Petult, E. A. Dunham, Rev. C. B. Morrow, Mrs. Miller, Miss. E. A. Smith, Rev. C. Bristol, Mrs. Prolps, J. B. Anderson, Mrs. Cooney's niece, Mrs. Corson, Rev. W. W. Ross, Toronto, Ont. Rev. Sing, Rev. J.
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Cash (G. Y.), Ladies' French Missionary Society, Montreal... Wm. Brouse (add), Iroquois, Ont... J. B. Alexander, M.D., (adds, Montreal...... The Righteons Bead.

JOHN B. WILLIAMS.

The subject of this notice was born in the township of Holland, Ont., April 25th, 1852. He could not recollect a time in which he did not love the Savieur. His earliest impressions were spiritual ones, and he grew up into Christ, rapidly and fully developing the graces of the Christian character. At an early age he devoted himself, under divine influence, to the work of winning souls. With this object he applied his mind to suitable studies, and was received on probation as a Methodist preacher in June, 1871. He was appointed to Manvers Circuit, and the year after to Nelson, a loving brother, a cheerful, de-woted husband, and was in return honored and Manvers Circuit, and the year after to Nelson, and on both fields he labored with great acceptability and success. He was more than ordinawas to his excessive activity in special services that his early failure in health may be attributed. At the close of his second year of work as a preacher of the gospel he was laid aside by ill health, and the Conference to which he belonged the following resultation in his case.

passed the following resolution in his case:—
"That this Conference records its regret that
Rev. J. B. Williams has been obliged to desist from the active work of the ministry on account of failing health, and hopes that in the provi-dence of God he may be restored and permitted

to resume his work; and that he be regarded as having travelled two years."

The hope expressed in the above resolution was not realized. His health continued to decline; but he worked to the utmost limit of his strength to the last. In January, 1879, he became the editor of the Howick Enterprise, of which he remained the publisher till he died. During the three months preceding his death he seemed to suffer from a complication of diseases, and these, acting upon an enfeebled constitu-tion, gradually brought him to his end. He passed away very peacefully on Monday, Dec. 29th, 1879. His remains were removed to the family burial-ground, Holland, and there laid to rest in the presence of a large concourse of

In his demeanor Mr. W. wes quiet and unobtrusive; but his social qualities made him a valued addition to the community in which he moved. Though largely self-educated, he had reached acquirements which many men of scholarly attainments did not surpass. As a preacher he was calm, clear, concise, and very impressive. As a Christian man he was consistent and earnest, with a zeal too wisely tempered to be allowed to degenerate into extravagance. He had firmness of convictions. He was slow to attack the views of others; and equally unwilling to surrender his own, except when he was con-vinced of error. Those who knew him best leved him most. He leaves a widow and one could to mourn their loss. To him death was no surprise, and in parting from those he loved on earth, he was sustained by the hope that led him heavenward. As for him to live was Christ, so to die was gain. "He has won the victory, and now sings in triumph before the throne. May we meet him there i

OLIVER RUPERT, M.D. Oliver Rupert was born near the village of Maple, county of York, December 20th, 1835, and died at Maple, January 13th, 1880. He was brought up by pious parents, and surrounded by the gracious influences of religion; but not till years after he had arrived at ma-turity did the good seed sown in early life bear

His inclinations led him to choose medicine for his profession. The difficulties he had to encounter in qualifying himself for its practice would have discouraged many; but they only tended to develop in him a stardy and robust character, for by perseverance and industry he

overcame them al In 1861 he graduated at Victoria University, and about a year and a half afterwards commenced the practice of medicine at his native nd unweam attention to his patients—his kindness to all, and especially to the poor—soon won for him the and especially to the poor—soon won for him the confidence and esteem of the community at large, and he obtained an extensive practice.

In the fall of 1869 it pleased God to take from him and his partner in life a dearly loved, and, at that time, only child. The blow, which

caused the greatest suffering, was productive of the greatest good. It frustrated all their earthly plans, but it turned their thoughts heavenward; pians, but it turned their thoughts heavenward; and soon after, during special services held in the new Maple church by the Rev. Chas. Fish, they both sought and obtained forgiveness of sin and a consciousness of acceptance with God through Christ, and immediately afterwards united with his people. Henceforward the life of Dr. Rupert was that of a decided Christian Mathematical and the life of Dr. Rupert was that of a decided Christian. He felt that at any time he might be called away to another world, and lived ready for the summons. He spent much time at his private devotions. The family altar was never wilfully neglected; and he endeavored as much as possible so to arrange his work that he might be present at the public services. Every good cause found in him a warm supporter. He was a liberal contributor to all the funds of the Church, and especially to the Missionary Society. His house was a home for the ministers—he welcomed them with delight, and was their

His last illness was brief; and his death, which vas unexpected, was a sad bereavement to his loved wife, his two little daughters, and his aged parents. A large circle of relatives and friends mourn with them. In his removal the Church sustains a great loss, and the community is deprived of the services of a most useful man. But hose who knew him are comforted by the thought that our loss is his gain. He is now in the presence of the Lamb, and

"Why do we morn departed friends, Or shake at death's alarms? "Tis but the voice that Jesus sends To call them to his arms."

MRS. ANNA BUTTERY. Died, on the 3rd February, 1880, at the residence of her son, W. L. Buttery, Esq., near Strathroy, Mrs. Anna Buttery, relict of the late John Buttery, aged 82 years, 11 months, and 15 days. She was born at Weller, Nottingham-shire, England, February 18th, 1797, and was the second daughter of Joseph and Susanna Wilkinson. She was married to Mr. John Buttery in 1818, and in 1820 emigrated to Canada. After a tedious voyage of eight weeks they handed at Quebec, whence they went to Montreal. They had hardly settled when both husband and wife were taken down with typhoid fever, and suffered for many weeks great distress, which, however, was greatly mitigated by the kindness of the neighbors. One family named Baker took their only child, less than two years old, and their only child, less than two years old, and treated it as their own, until the parents were fully recovered. They struggled hard and paid medical and other bills, yet found the country not quite to their liking, and in the winter of 1828 they removed to Montreal, and the next spring they proceeded to French's Island, on the Ottawa, 40 miles north-west of Montreal. There they remained until 1831, when they removed to Upper Canada. After visiting Toronto, Hamilton, Guelph, Galt and other places, they settled in Adelaide, then called the New Survey, arriving at their selected farm, May 18th, 1852. Mrs. Buttery was the first white woman who settled in the township of Adelaide. Their little log cabin had neither floor, window, nor door, bark being laid on the earth, and a blanket served for door and window for the entire sum-mer. Yet she never murmured, seeing better days ahead, which she and her family have long since realized, and which the survivors still

enjoy.

Mrs. Buttery was a woman of genial disposition, making many warm friends; never a tired way-farer left her door without being rested and refreshed with the best her house could afford. ters; three sons and three daughters still survive her, all of whom she lived to see very comfortably and honorably settled in life. It may be said she was a model wife, and a loving and affec-tionate mother and friend. Almost immediately after the Methodist missionaries began to preach in this section, she and her husband were converted and became members of the Church. Her husband died 25 years ago, but both were honorable members of the Church as long as they lived. Mrs. Buttery was in her usual health notil Monday morning, the 2nd Feb. being then taken with a severe chill. She did not suffer much, and even ate a little dinner on Tuesday, and at three o'clock she passed away in great peace of mind, in presence of many of her children and friends.

voted husband, and was in return honored and beloved by all who knew him. To his home, as to that of his aged father, the ministers of the gospel have always received a hearty welcome. From him the Church always received a liberal From him the Church always received a liberal support; and although his sun has seemed to go down at noon, yet his work is finished, and we doubt not that the Master will say to him at the last day, "Well done, good and faithful servant." I cannot trust myself to speak further of the merits of my dear brother, lest I should seem to betray the partialities of affection rather than declare the verdict of an unbiassed judgment. But one thing we all know, that since his conversion to God he has endeavered to grow in the knowledge of the truth, and to cultivate these knowledge of the truth, and to cultivate those graces which adorned the life of the Master. May the same Lord who looked down upon bondaged, trembling Israel and said, "I know their sorrows," sustain the sorrowing father and sisters, and heal the broken hearted widow !

GOBHAM A. GIFFORD. JACOB CUMMINS.

The subject of this notice was born in West Flamboro', near the old "Rock Chapel," March, 1804, and entered into rest in the 76th year of his age, December 14th, 1879. We have not been able to ascertain the exact

date of his conversion, but it took place when he was quite a young man, during special services held in Baker's schoolhouse, near where the village of Millgrove now stands, and under the ministrations of the ministers of the late New Connexion Church, who were then laboring in that field. Their names we have not been able to find. Brother Cummins' conversion was clear, and the esteem in which he was held may be gathered from the fact that for thirty years he filled the office of class-leader in the neighborhood where he was converted. During the later years of his life his health was such as formed his opinions upon a great variety of subjects, and he held his principles with all the him to attend the public means of grace; but those who knew him best and longest, bear those who knew him best and longest him to attend the public means of grace; but those who knew him best and longest him to attend the public means of grace; but the public means of grace in the public means of grace testimony as to his unwavering confidence in the atonement as his only ground of acceptance with God.

We saw him frequently during his last illness, and heard from his own lips the expressions of his trust in Jesus. He was amongst the first who projected and assisted in building the church in which we now worship, and which is a wont to look upon as his home; and on the morning of December 14, as we had just commenced the regular service, a message came that he had passed away. His sorrowing family watched by his dying bed, and she who shared the joys and sorrows of his pioneer life now sits in lonely widowhood awaiting the Master's call up higher. The church was densely crowded at the funeral service, which was improved from 1 Thess. iv. 13-14. Several members of this large family are in the sheepfold, and we pray that others who are now going astray will speedily return to the "shepherd and bishop of their souls." J. W. Holuzs.

MARY CATHERINE WHITNEY.

The subject of this oblivary notice was born in Matilda, March 5th, 1842. Her father, the late Renben Rose, died when she was only two years old, and she was at this tender age de-prived of the care and guardianship of her earthly parent. She was still, however, under the influence of a devoted mother, and sustained by Him who says, "Leave thy fatherless located in the township of Darlington. When children and I will preserve them." In the year 1856, under the faithful ministry of the Rev. James Gray, the old Matilda circuit was favored with a very remarkable outpouring of the spirit. Many, who now rank among the most influential and useful members of the Church in this part of the country, were converted to God during that memorable revival season, and others who have since passed through death triumphant home." It was at this time of special religious interest that our departed sister gave her youthful heart to the Lord and her name to the Church, of which she continued a consistent member until renoved by death to join the Church triumphant. At the age of nineteen she was united in marriage to her now sadly bereaved and sorrowing husband, W. A. Whittier, M.A., head master of the Iroquois hig school. Several yours afterwards she was called to mourn the death of her first-born. This sad affliction, the death of a beloved child of five years of age, keenly realized at the time, led the bereaved mother to "closer walk with God," so that she was enabled to bow in perfect resignation to the divine will. She loved the habitation of God's divine will. She loved the habitat of it (of a nonse, and highly prized the social means of grace. The young men, students of the Iroquous high school, who boarded at her house, were greatly benefitted by her godly example and wise counsels. Her family, and all who resided under her roof, looked up to her as one in whom tuey could confide. She was deservedly need in high esteem by those who enjoyed her friend ship and acquaintance. Her death, which took piace on the 12th of November last, was rather sudden, and until a day or two before her disease, quite unexpected, but she was prepared for the great change. The last words she was heard to utter, shortly before breathing ber last, were, "Forever with the Lord." Her tuneral was very largely attended, and the occasion was improved by a sermon from the pastor of the church, founded on Part m. 20.

"Take comfort Christians when your friends In Jesus fast asleep, Their better nong never ends, Why then rejected weep."

Andrew A. Smith.

FILBERT JOHNSON (KELVIN CIRCUIT) Departed this life on the 8th May, 1879, aged 77 years. He was born in the township of Grimsby, in 1802. At the age of ten he moved to Stony Creek, during the war of 1812. When twenty-one years of age his family moved to Chingaa-cousy; when there he married Miss Hannah Daniels, the estimable lady that now mourns his loss. While attending a camp meeting, under the preaching of the Revs. Robert Carson and Jacob Kennedy, who had often preached at his father's house, he was savingly converted to God. In 1857 he moved to the "Fifty," in the township of Saltfleet. There being no churches in that leading in that carly day, Mr. Johnson's house locality in that early day, Mr. Johnson's house was open to the pioneers of Methodism. The Revs. Samuel Beldon, George Pool, Matthew Whiting, Reuben, E. Tupper, and James Moss-grove all preached in his house. In the year 1870 the subject of this memoir moved to a farm near the village of Scotland, where he passed quietly and pleasantly the evening of a life spent in industry, in the hope of a blissful future. He lived a life void of offence, extended the right hand of fellowship to all those who en-

joyed the pleasure of his society. Wednesday, the 27th day of March, 1877, was the fiftieth anniversary of his wedded life. On that day his children, grandchildren, and great-grandchildren, and a numerous company of friends, met to celebrate the "golden wedding."
He leaves a wife, eight daughters and four sons,
who will ever hold him in "memory dear," and
nearly all are striving to meet their dear parent
on that beautiful shore. Father Johnson the kind husband, the affectionate father, and warm-hearted friend, thus passed from the Church below to the Church above that of years, lighted up by undering faith and fruit of years.

eternal giory. Rev. W. W. Shepherd, assisted sive but effective way in connection with the by Rev. C. R. Morrow, preached the funeral sermon. He was interred in Mount Zion gation. Cometery, near his late residence. May Divine consolation comfort and sustain the aged widow, until her form rests beside the departed loved C. C. C.

HENRY HEDRICK.

The subject of this memoir was born in Ger-

many, February 13, 1808. He removed to this country in 1836, and settled in the township of Rochester, then a perfect wilderness; and alyet by industry and perseverance he soon succeeded in securing a home for himself and family. No sooner was the humble dwelling erected, than its doors were thrown open for he ministration of God's word. In his home, God's servants always found a hearty welcome. As soon as circumstances would admit, he suggested the erection of a church in his neighbor hood, in which he took an active part, and lived to see a number of his children savingly converted to God. On the of 15 December last he died in great peace, leaving a widow, two sons and three daughters to follow his footsteps to the better land. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

RICHARD TOSSELL.

Richard Tossell was born in Devonshire, Eng. land, in 1810. When thirty-one years of age he removed from his native country, and, after a residence of eleven months in Syracuse, U.S., arrived in Kingston, Canada, in 1842, where he remained till the time of his death.

His parents were consistent members of the

English Church. In the early blush of manhood he gave his heart to God, and immediately united with the Methodist Church, of which he remained member till the Master called him to his home in heaven. His plety was deep, progressive and unostentatious. In his domestic and social relations he was cheerful and genial, and ever exerted a quiet but most salutary influence. his business transactions were characterized by the strictest integrity, and commanded univer-sal confidence. For nearly half a century he maintained an untarnished reputation, and died

maintained an unitarnished reputation, and died without a stain on his character.

For some weeks before his decease he suffered intense physical pain, which was borne in the spirit of true Christian resignation. He lived in peace with God and man, and died as he lived. All the members of his numerous family surrounded him during the closing days of his stabilities and interest in the control of the control earthly life, and ministered in every way possible to his comfort. He died on the 17th of January, in the 70th year of his age. His widow, three sons and five daughters, most of whom are following his stops to heaven, mourn over their loss. W. Galkealth.

JANE WALLACE

Was born in the county of Lanark, in Scotland, in the year 1819, and died on the 15th of October, 1879, in the village of Chambly. She was the second daughter of Mr. Archibald Stewart. While yet a child her parents emigrated to Canada, and settled in Hemingford, Province of Quebec. She was brought up in the Presbyterian (hurch, of which she was a member at the time of her marriage. The great central truths of the gospel were early instilled into her mind, awakening in her a deep interest in God's word, a thorough respect and reverence for the public worship of the sanctuary, and an espect 1 regard for the sanctity of the Sabbath. In the year 1852 she was married to Mr. John Wallace, of Chambly, when she united with the Metho dist Church, and continued to be a devoted and consistent member of it to the day of her death. She was a woman of more than ordinary force of character, and discharged her duties, both secular and religious, with the perseverance characteristic of her nationality. Although for many years a sufferer of chronic bronchitis, she continued to bear her part in the household until a short time before her death, when she was confined to her room. The writer visited her frequently during her illness, and always found her, although suffering from great weakness, perfectly resigned to God's will and humbly trusting in Christ. She was a most self-denying mother, an affectionate wife, a faithful friend, and her death is mourned by a much bereaved family and a large circle of friends. Her end was peace.

WILLIAM CLEMENS

eighteen years of age, under the instrumentality of the Bible Christians, he was converted to God and at once united with that Church. In the year 1847 he was united in marriage to Miss Sarah Rosevear, who now survives him. at once located in Tyrone, where the family con tinues to reside. In the year 1850, he with his wife withdrew from the Bible Christian Church and united with the Methodist, continuing a worthy and devoted member until his death November 18, 1879. He was a successful man in business, and that mited with a love for the prosperity of the cause of Christ made him a most valuable member of the Church. He aiways readily gave of his substance and time when requested so to do. As one of the circuit stewards for about twenty years, as one of the trustees of the parsonage, as trustee of the church in Tyrone, as a faithful attendant upon class-meeting, his place will be hard to fill. Always cheerful and ever ready to assist in any church enterprise, rendered him a favorite. His last sickness was short but ver severe; but his confidence in Christ was strong and his resignation to the divine will satisfac tory. He leaves a widow and nine children to mourn their loss. May they all meet above J. C. Wilson, LEVI LOCKER (VIENNA CIRCUIT)

Died January 2nd, 1880, aged 26 years. He was a young man of good natural ability and of manderable educational acquirement; he was withal a consistent and useful member of the Methodist Church, and was devotedly attached to Christ. A few years ago he gave his heart to God, and consecrated his talents to the cause of his Lord and Master. He was an earnest worker in the Sabbath-school, and held several offices in connection with the same. He had in view a higher position in the Church, and longed to be wholly employed in the work of leading souls to Curist. Last summer, when asking him if he fest physically able to commence the work of an exporter on the circuit plan, he answered m-, "I have promised the Lord, if he spares my life, to consecrate it entirely to him and his Church." But God's ways are not as man's, Bro. Locker was then the victim of that fell disease, consumption, which seizes blooming youth rather than decrepit age, and which only shows itself when its fangs are crimsoned with the blood of its victims. When teaching school nearly two years ago, he took a very severe cold, from which time he commenced to decline, and notwithstanding all medical skill, slowly but surely faded away. A few months before his demise he gave up all hope of life, and committed himself to his heavenly Father—all was well at last. On New Year's Day last I administered to him the sacrament of the Lord's Supper—Christ was his theme, hope and trust. The next morning he fell asleep in Jesus. The Sabbath following, amid a large concourse of friends, his funeral sermon was preached by the writer, and the remains of brother Levi Locker were interred, to await the resurrection morn. His san went down at noonday, but his spirit passed to where the flower never fades, and the sun never sets.

HARMON KER BUCKBEE. The subject of this notice, son of J. H. Buck-

bee, Grimsby township, was born July 5th, 1853, and converted to God in 1870, under the ranistry of Rev. A. R. Campbell.

In the year 1874 he was unit in marriage to Miss Rachael D. Halstead of Burlington, and

doubtless, as we all o, expected a long life.

Brief though his to has been, its influence will continue who are has been, its influence will been for at many who survive him shall have been for ten. "The righteous shall be held in evarating remembrance."

Bro. Buckbee was a regular attendant at publication in the

lic worship, and a painstaking laborer in the Sabbath-school. Possessing some musical ability 107 | She was the mother of five sons and four daugh. lighted up by undying faith and firm hope of and quiet spirit, using his gifts in a very unobtru-

His death was sudden. Complaining of sore throat, no danger was anticipated, but laryngitis supervened, and death onsued November. 28th, 1879. A few moments before his death, although previously unable to speak, in a distinct tone, he said, "Never fear, I am coming," and thus passed away a loving friend, son, and husband, and, above all, a consistent Christian.

We sorrow not as others who have no though the advantages in those days for securing hope, but our sympathy as a community has a livelihood were not as desirable as might be, been deeply aroused, because Harmon's death is been deeply aroused, because Harmon's death is but one of many sorrows which have come rapidly with cumulative power upon this family; but they are sustained by their faith in God, and thus express themselves in respect to this dispensation of divine providence :-

Lovingly called from his labors below, Suddenly summoned but ready to go, Laying the cross and the life burden down, Gladly receiving the robe and the crown.

Not without hope we are mourning to-day,
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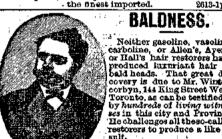
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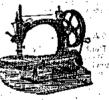
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MARRIED.

On the 4th uit, at Denbigh Road Weslevan Church, London, England, J. Wesley Smith, of Halifax, N.S., to Sara Jane, only surviving child of the late Patrick Macbeth Halley, Hanager of the London Bank of Mexico and South America, in Lima and Bogota, S. A.

Mexico and South America, in Lima and Bogota, S. A.
On the 18th ul*, by the Rev.M. Fawce't, of Cocksville, at the residence of the bride's father, Benj P. Lynd to Ida Ella Shaw, third daughter of James R. Shaw, merchant, all of Port Credit.
On the 17th ult, by the Rev. John Saunders, at the residence of the b-ide's father, J. Arthur Williams, M. D., of Ingersoll, to Miss Eleanor, daughter of Matthew Fullerton, Esq. of the village of Lyons.
On the 2rd u't, by the Rev. D. Winter, Methodist Minister, assisted by the Rev. W. Service, M. F. Minister, at the residence of Mr. Munson Bates, Dickens, Mr. Cyrenius ctowell, Recording Steward of the Farbetsville Circuit, A dison, to Kezia Wing, widow of the late Ormend Kilborn, of Flum Hollo 7.
On the 2tt. 1, by the Rev. Geo Richardson, at the On the 2 th 1, by the Roy. Goo Richardson, at the residence of the bride's mother, Mr. William Warnock, to Miss Fannie Jane Walsh, all of Sylmer, Ont. DED.

On Tuesday morning, the 10th ult. at his late residence in Howick, Wm. Erengy, aged 60. His end On January 11th, 1880, at the residence of William Hall, Eeq., Leonoxville, Que., "having reace with God through our Lord Jesus Christ," John Clarke, aged 25 years. On the 21st ult., suddenly, and in great peace, at his late residence in the town-hip of Bruce, (Intario, Nathaniel Burwach, (formerly of River Bouge, Quebes; also of East Hawkesbury, Ontario,) ex d 73 cears, 6 months and 7 days..."(Precious in the sight of the Lord is the death of his saints."

On Friday, the 27th ult., in Straiford. Willie, eldest son of Rev. B. Clement, aged 8 years and 7 months. On the 28th ult., in Cobourg Emily Sophia, beloved wife of J. Salisbury, bookseller, aged forty-four years and seven months. "Blotsed are the dead who die in the Lord."

the Lord."
On Saturday, 28th ult., at Port Credit, Jane, believed wife of James R. Shaw, sged 64 years and 6 months.
On Sunday, the 20th ult., in great peace, Elizabeth Gardham, beloved wife of Mr. Shephard Wilson, of Newcastle, Ont., and mother of the Revs. J. C. and A. C. Wilson, of the Toronto Conference, aged 73 years.

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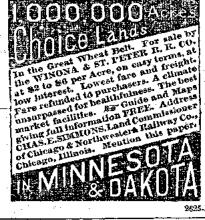
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