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PRESIDENT FINNEY—HIS CONVERSION.

BY REV. JAMES BRAND.

The present paper is devoted to certain features of President Finney's conversion. Here is his own statement: "On a Sabbath evening in the autumn of 1821, I made up my mind that I would settle the question of my soul's salvation at once; that, if it were possible, I would make my peace with God. But I was very busy in the affairs of the office. I knew that without great firmness of purpose I should never effectively attend to the subject. I therefore then and there resolved, as far as possible, to avoid everything that would divert my attention, and give myself wholly to the work of securing salvation of my soul." What strivings of the Holy Spirit; what travail of soul on the part of Christ had prepared him for this momentous resolve, "never be known. The impressive thing on the human side is the simple, practical, matter-of-fact view which he had of his duty, and the way in which he shut the world out that he might attend to it. There was no mysticism in his nature. To him there was none in the Bible. He seemed to see in it but two august, eternal facts; sin and salvation; the sinner and the Christ. Very suggestive, too, when his great resolution was taken, was the honest discovery he made of his own pride of heart as the great thing that stood between him and God. "I was very proud without knowing it. I had supposed that I had not much regard for the opinions of others, but I found, when I came to face the question, that I was very unwilling to have any one know that I was seeking the salvation of my soul." For some time he kept his Bible concealed under his law books, till the Spirit pressed upon him the questions, "What are you waiting for? Did you not promise to give your heart to God?" Then he saw that pride was his great sin.

With this depth of his heart revealed, he renewed his determination to surrender to God. He went to the woods to pray, but his pride followed him there. He was afraid somebody would see him on his way or find him on his knees. But then God gave him another view of still deeper depths of pride: "An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God, took such powerful possession of me that I cried out at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and all the devils in hell surrounded me. 'What!' I said, 'such a degraded sinner as I am, on my knees, confessing my sins to the great and holy God, and ashamed to have any sinner like myself find me on my knees, endeavoring to make my peace with my offended God? The sin appeared awful, infinite. It broke me down before the Lord."

At that moment this passage of Scripture seemed to drop into his mind with a flood of light: "Then shall ye go and pray unto me, and I will hearken unto you. Then shall ye seek me and find me when ye shall search for me with all your heart." "Instantly I seized hold of this with my heart; I had intellectually believed it before." This was the great moment of his soul's history. It was the one supreme, determining event to which he so often referred, as Jacob looking back from his death-bed, singling out a similar event, said: "God Almighty appeared to me at Luz and blessed me." All that Mr. Finney was to himself, to the world, to God, began there. It was also the turning point of the destiny of thousands of other souls whom he led to Christ. It is impossible to estimate the importance to the world of one such moment in the life of a great man.

The absolute surrender of himself to God, the depth and thoroughness of this change, was the basis of all the remarkable features of his Christian life. When telling young people how to become Christians, I once heard him refer to this event in his own life thus: "When I saw my duty I took the sponge and wiped the blackboard clean, and said to the Lord, 'Write what you will and I will do it.'" He gave his whole soul to God, and through this act his spiritual eyes became marvellously clear. Hence the vision he had of God's glory. He was so impressed with the divine character, that, like David Brainerd, he "saw the sweetness and happiness of being God's subject and at his disposal." His soul seemed to break with the longing that God might be glorified. Out of this view of the Divine Being sprang his unconquerable faith, a faith which grew stronger day by day from feeding on the Word of God. Out of this also sprang his consuming desire to win souls. He could not endure to think of the way God was treated by men. When he gave himself up

to God, it meant an eternity of glad service, which he would enter upon at once. Not a moment was lost. He had been engaged as an attorney in a law suit. His client came in to talk the matter over. Mr. Finney said:

"Dea. B., I have a retainer from the Lord Jesus Christ to plead his cause, and I cannot plead yours."

He was greatly attached to the profession of the law, yet he gave it up with a kind of eager gladness, so enamored was he of God. He saw that he had never studied law with any regard to God, and he had no right now to make any conditions with him. Nothing could be put in competition with the worth of the soul. "No labor could be so sweet, no employment so exalted as that of holding up Christ to the dying world." Whenever he met men he talked with them on the subject of religion. His father and mother were unconverted. Here is the colloquy between him and his father on his first visit home after his conversion. His father met him at the gate.

"How do you do, Charles?"

"I am well father, body and soul. But, father, you are an old man. All your children are grown up and have left your house; and I have never heard a prayer in my father's house."

The father dropped his head, and bursting into tears replied,

"I know it, Charles. Come in and pray yourself." He did so, and soon both his aged parents were brought to Christ.

The conversion of Mr. Finney was a great event in the history of the Church of Christ. In that rural town in New York, on that quiet autumnal evening, when Mr. Finney "made up his mind to settle the question of his soul's salvation," God was marshalling almighty forces, which have affected and are affecting the destiny of myriads of souls. The greatest events are often unheralded; almost thief-like they steal into the history of the race and are past before men awake to the fact. The kingdom of God cometh not with observation. Who can tell what God means to accomplish through any unsaved man, if he will only "make up his mind to settle the question of the salvation of his soul?"

2. What is the secret of that tremendous sense of sin, that overwhelming impression of the beauty and holiness of God which characterized this man's Christian life from the beginning? Was it a revelation to him which is not given to other men? No, it was the result of the habit of dwelling upon the Law of God, rather than upon the mere attributes of compassion or the pitiable condition of man. As he pondered the divine nature and law, sin appeared so infinitely bad that he saw that hell itself was evidently one form of the expression of God's love. The other form was the atonement of Christ. This type of conversion, this habit of meditation upon the divine government, is one of the pressing needs of the present generation.

3. Every man's life has one supreme moment. It is when God approaches the soul with a call to enter upon the new life. It is this crisis when all the gracious influences of God's providence seem to culminate, when the heart must begin to grow radically and finally better, or finally and profoundly worse. All the forces of life, all the powers of the soul, then muster at a single point. The arguments of God, and the allurements of earth and sin are face to face. It is the Waterloo of existence. On the one hand is expectant array, stand the bad angels of the heart, the very fiends of hell. On the other the all-loving and all-bearing and all-forbearing and forbearing Christ. Between them the wavering soul must make the decision which fixes its destiny forever! There is no other moment in existence like that. It may be, my reader, that this crisis is upon you, even as you ponder these words. If so, you will not turn this moment of golden opportunity into an eternity of iron doom, will you?—*Chicago Advance.*

THE POWER OF GOD.

He who has taught his mind to apprehend how the intelligence which made the worlds must surpass that of any inhabitant of this world, not in degree only, but in kind also, will readily acknowledge the presumption, the absurdity, of a man passing any judgment upon the creation, or maintenance of the universe, or any part of it. The psalmist says: "Thou thoughtest wickedly that I am even such a one as thyself." The Creator is so infinitely beyond us in every way; he looks at his work with an understanding so immeasurably more highly informed than ours; that probably there is not any admitted fact or truth equally apprehended by both sides, so that it may be called common ground, fit to be used as the starting point of such an argument. The same, in another degree, may be said of us in comparison with the beings whom the Creator employs in ordering his work and doing his pleasure. God, as we are told, can make things that are not as though they were. Again, though certain things may be impossible to men, all things are possible with God. These texts

seem to point to the different points of regarding things, of which mention has been made above. If we go on to remember how God sentences the heart of a people to be made gross, so that they shall not see with their eyes, nor hear with their ears, nor understand with their hearts, we get evidence that he does choose sometimes to act upon the human powers of perception—in this instance, by restricting them; but in the case of the young man who, at the prayer of the prophet, had his eyes opened that he might see, and who saw sights, which, in the ordinary condition of his senses, he could not see, the powers of perception were increased. Further, we have been taught that the light which is in us may be made darkness; which must mean that God, if we deserve it, will take away our power of truly regarding things. So that by effecting a change in our perceptions he may, to our apprehension, change the whole universe, and may confer much happiness or misery. And a corollary on this is that scorners who fancy that they can contend with God can only do so to their confusion; for the very weapons with which they strive—to wit, their perception of facts and truths—are in the power of him whom they choose to make their adversary.—*Blackwood's Magazine.*

MR. FEARING.

Now, as they walked along together, says Bunyan, the guide asked the old gentleman if he did not know one Mr. Fearing, that came on pilgrimage out of his parts.

MR. HONEST: Knew him! I was a great companion of his.

MR. GREATHART: I was his guide from my Master's house to the gates of the celestial city.

MR. HONEST: Well, then, pray let us hear a little of him and how he managed himself under your conduct.

MR. GREATHART: Why, everything frightened him if it had but the least appearance of opposition in it. I have heard that he lay at the Slough of Despond for above a month together; nor durst he venture, though many offered to lend him their hands. He would not go back again either. The celestial city, he said, and yet he was dejected at every difficulty, and stumbled at every straw. Well, after he had lain at the Slough of Despond a great while, one sunny morning, I don't know how, he ventured, and so got over, but he would scarcely believe it. He had, I think, a Slough of Despond in his mind, that he carried everywhere with him, or else he could never have been as he was. So he came up to the gate that stands at the head of this way, and there, also, he stood a good while before he would venture to knock.

When the gate was opened, he would give back and say he was not worthy. There the poor man would stand shaking and shrinking; it would have pitted one's heart to have seen him. Nor would he go back again. At last he took the hammer that hung on the gate in his hand, and gave a small rap or two; then one opened to him, but he shrank back as before. He that opened, stepped out after him, and said, "Thou trembling one, what wastest thou? With that he fell down to the ground. He that spoke to him wondered to see him so faint, so he said to him, Peace be to thee; up, for I have set open the door to thee; come in, for thou art blessed. With that he got up and went in trembling; and when he was in he was ashamed to show his face. Well, after he had been entertained there while he was bid on his way, and also told the way he should take. So he went on till he came to our house; but as he behaved himself at the gate, so he did at the Interpreter's door. He lay in the cold a good while before he would venture to call; yet he would not go back; the nights were long and cold then. He had a note of necessity in his bosom to allow him a stout and valiant conductor, because he was so chicken-hearted a man; and yet for all that he was afraid to call at the door. "So he lay up and down thereabouts, till, poor man, he was almost starved. At last I looked out of the window, and perceiving a man about the door, I went out to him. Poor man, the water stood in his eyes, so I perceived what he wanted. At last he came in; and I will say, that for my Lord he carried it wonderfully lovingly to him. Then he presented the note; then my Lord looked thereon, and said his desire should be granted. So when he had been there a good while he seemed to get some heart, and to be a little more comforted. For my Master, you must know, is very tender, especially to them that are afraid. Well, when he was ready to take his journey we set forward, and I went before him. The man was bad of few words. He seemed glad when he saw the Cross and the Sepulchre. There he desired to stay a little to look; and he seemed for a while after to be a little cheery. When he came to the hill Difficulty he made no stick at that, nor did much fear the lions; for you must know that his troubles were not about such things as these; his fear was about his acceptance at last.

He desired much to be alone; yet he always loved good talk. He also loved much to see ancient things, and to be pondering them in his mind.

When we went into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him, for I never saw him better in all his pilgrimage than he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. He would now be up every morning by break of day, tracing and walking to and from in the valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man; not for that he had any inclination to go back; that he always abhorred; but he was ready to die for fear.

But this I took very great notice of, that this valley was as quiet when we went through it as ever I knew it before or since. I suppose those enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing had passed over it.

It would be too tedious to tell you of all. When he had come to Vanity Fair, I thought he would have fought with all the men in the fair. I feared there we should have been knocked on the head, so hot was he against their fooleries. Upon the Enchanted Ground he was very wakeful. But when he was come to the river where was no bridge, there again he was in a heavy case. Now, now, he said, he should be drowned forever and so never see that face with comfort that he had come so many miles to behold.

And here also I took notice of what was very remarkable; the water of that river was lower at this time than ever. I saw it in all my life; so he went over at last, not much above wetshod. When he was going up to the gate I began to take leave of him, and to wish him a good reception above. Then we parted asunder, and I saw him no more.

MR. HONEST: Then it seems he was well at last?

MR. GREATHART: Yes, yes, I never had a doubt about him. He was a man of a choice spirit, only he was always kept very low, and that made his life very burdensome to himself, and so troublesome to others. He was, above many, tender of sin; he was so afraid of doing injuries to others that he often would deny himself of that which was lawful because he would not offend.

MR. HONEST: But what should be the reason that such a good man should be all his days so much in the dark?

MR. GREATHART: There are two sorts of reason for it. One is, the great God will have it so; some must pipe and some must weep. Now Mr. Fearing was one that played upon the bass. And for my part, I care not at all for that profession which begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune. God always plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. Fearing; he could play upon no other music but this till towards the latter end.

He was a very zealous man. Difficulties, lions, or Vanity Fair, he feared not at all; it was only sin, death, and hell that were to him a terror, because he had some doubts about his interest in that celestial country.

I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way; but the things with which he was opposed no man ever yet could shake off with ease.

Then said Christians, This relation of Mr. Fearing has done me good: I thought nobody had been like me. But I see there was some semblance betwixt this good man and I; only we differed in two things. His troubles were so great that they broke out, but mine I kept within. His also lay hard upon him, they made him that he could not knock at the houses provided for entertainment; but my trouble was always such as made me knock the louder.

Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation. But if it was so with such a good man as he, why may it not also go well with me?—*John Bunyan.*

The *Catholic Telegraph* says that "no Protestant sect has ever yet evangelized a nation or people." To this the *N. Y. Independent* replies thus:—Let us see. What nation or people has Roman Catholicism evangelized, except by colonization? The sixteenth century saw two great movements—one the adhesion of several European nations to the Protestant Reformation; the other the Spanish invasion and colonization of Mexico and South America. By Spanish colonization, conquest, and violence these portions of the New World became Catholic. Similarly North America, Australia, Tasmania, and South Africa became Protestant by colonization. As to date, the Protestants have a century or two the advantage; and, as to the countries themselves, they have vastly the advantage. It would be hard to find a country that has been evangelized by either Catho-

lics or Protestants except by colonization with in the past ten centuries, unless such a comparatively insignificant or imperfect case be taken as Madagascar or the Sandwich Islands; and here Protestantism finds nothing to be ashamed of in comparison with Catholicism. If we are told "No Protestant sect has ever yet evangelized a nation or people," we reply that equally the Roman Catholic sect has never evangelized a nation or people—that is, unless *The Telegraph* pretends to claim for it the conquests of the Apostolic and Early Church during the period of the Roman Empire.

THE MISSION FIELD.

ENGLISH MISSIONARY ANNIVERSARY.

The arrangements for the forthcoming anniversary are now complete. Everything favors the expectation of an encouraging and successful series of services. Talent and sympathy have been secured so far as the pulpit and the platform are concerned. The week-evening congregations have been cared for, and neither Mr. Davidson nor Mr. Tyler man will need either introduction or commendation. The President of the Conference will anywhere have a hearty welcome, and in City Road Chapel, hallowed by many memories, will not fail to call forth the hearty response of his people. Dr. Parker, who, in various ways, has shown many kindnesses to Methodists and Methodism, will, we doubt not, add thereto by his telling ministrations in the Great Queen Street Chapel. The Chairman at the Breakfast Meeting, on Saturday morning, in Exeter Hall, is not, perhaps, so well known as some, but Mr. Warrington will be found to be a true friend of the Society. As for the Monday morning, it will be pleasant to see Mr. Isaac Holden once more in the front of an enterprise which has oftentimes received such substantial support from himself and others who bear the name. The other principal speakers are all of them tried men, who can both speak what they know and testify what they have seen in many lands.

Not least of the services will be the Prayer-meeting at City Road, on Saturday evening. Beyond all other gifts we need the power of the Spirit of Christ; his influence can call forth all manner of needed response and secure the true prosperity for which so many eagerly wait. Let prayer for this go up continually from every place. Especially let the coming anniversary be a subject for earnest supplication in all the monthly Missionary prayer-meetings in every circuit.

The accounts of the Society for 1872 have not yet been so far completed as to be laid before the Committee; and until this has been done it would be premature to make any definite statement on the subject. There is reason, however, for believing that, whilst nothing will warrant either exultation or any lessening of effort, there will be nothing on the other hand, to distress or to interfere with thankful hope for the future.—*Missionary Notices.*

MISSIONS IN TURKEY.

A missionary in Turkey writes us: The relations between the native churches with their pastors and missionaries in Central Turkey, are at present characterized by general harmony and mutual confidence, and all are unitedly pushing forward the work of evangelization. The missionaries leave the self-supporting churches to manage their own affairs, independent of all control, and devote their time to the College and Theological Seminary and to the supervision of the weaker churches in the out-stations, where, in all cases, the authority of the missionary is in exact proportion to the amount of aid granted by the American Board. In these various departments of labor, the missionaries are in continual conference with the native brethren and in constant communion with every Protestant community. They reserve to themselves the final decisions in the matters of the Board; yet important matters, almost without exception, are adjusted by the combined judgment of both parties. The missionaries have been accustomed to present the bright side of their work, to awaken interest at home; but perhaps they have overshoot the mark. They now hear with amazement the order to retrench at every point, for the time has come, forthwith, to close up the mission work in Turkey. The curtailment in the appropriations by the Board, even the present year, simply means the entire abandonment of important outposts that have been established and held at a great cost, and which are full of hope in the near future.

Self-support has been pushed, in this field, to the utmost, and further pressure at the present time, together with the withdrawal of mission aid, will, except at the great centres, speedily "close up the work," but not in the sense intended by its friends.

We must not forget the dark background of millions of Turks, Arabs, and Kurds who have yet no more thought of becoming Christians than Christians have of becoming Moslems, while hundreds of thousands of nominal Christians, too, still cling to the empty forms of a dead faith.

The results of fifty years of mission work, with all the array of churches, schools, and Christian homes, constitutes merely a foothold for further labor among the unreached millions.

We have a wide field covered thick with brambles, but with great effort we have planted here and there a tree that is taking root; still, almost the entire field is even now a dense tangle of wild vines and thorns. What will become of our churches that are but just now coming forth from the dark shadow of centuries of ignorance, superstition, and bigotry, if we leave them in their deep poverty, to struggle as best they can in the unequal contest with the powers of darkness?

This question weighs heavily upon us. If the missionaries should leave Turkey to-day, or even retire into their educational institutions, there seems to us imminent danger lest the Protestant element be quickly smothered out by the combined influence of Moslem and nominally Christian fanaticism.—*N. Y. Independent.*

REVIVAL IN TURKEY.

Delightful tidings come of an old-time revival at Adana, Turkey. The stirring sermons and earnest efforts of a young man from the Marash Theological Seminary have been the chief human agency in the work. The Week of Prayer and subsequent meetings culminated on Monday, January 22nd, in a day of fasting and supplication. Almost before they spoke the answer came. At the early sunrise meeting the young preacher, at the beginning of his remarks, was seized with an overpowering influence of the Spirit, which swept through the audience like a mighty rushing wind. The sermon could not go on. Penitent confessions and prayer with loud weeping came from all parts of the house. Three hours were scarcely sufficient for the tide of feeling to satisfy itself. In the evening the crowded meeting was full of the Spirit's power, continuing three hours and a half. Four days afterward, Mr. Christie writes, that audiences of eight hundred by actual count fill the place of worship and overflow its adjoining rooms. More than a hundred are enquiring, and many have found peace. A prominent infidel and opposer is among the converts, and many Greeks and Armenians are now joining themselves to the Lord. The deadly nature of sin, the exceeding value of the soul, and the desirableness of a free salvation offered through Christ, and the reality of eternal things, are the great thoughts that pervade all hearts. Under their power old feuds are healed, family altars are set up, drunkards come to repentance. Some of the most heart-broken confessions have been those of men acknowledging the harsh way they have treated their wives and daughters, and these tell, with tears of joy, that through the conversion of fathers or brothers, their homes have become a heaven upon earth.

A letter from Mr. Christie, written a week later, says: "The week has witnessed a great deepening and extension of the Spirit's work." On Friday evening two meetings were held, one for men and the other for women. In the first, among a number of ten minutes' talks was one from a noted infidel, who four days before was a violent opposer of the work, on "The Causes and Cure of Infidelity." It produced a deep impression. In the woman's meeting six non-Protestants declared themselves as seekers after Christ. Saturday evening thirteen neighborhood prayer-meetings were attended each by from twenty to forty persons.

Sunday, January 28th, they met for the first time in the new church. It was truly a "high day." In the morning an audience of eight hundred listened to a sermon on "Revelations." In the afternoon the text was "Be not deceived, God is not mocked." Twelve hundred people, by count, filled every inch of floor and gallery. After each service the missionaries and their helpers were compelled to hold little gatherings in the corners of the room to help men smitten to the heart by the sword of the Spirit. "Thus God filled the new temple on the first day it was occupied with the glory of his presence." On Thursday, the day before he wrote, Mr. Christie says: "This was the greatest of all the days for the work among the women. Two hundred and fifty women were present at the noon meeting. The sermon was on 'Sin,' with explanation of each of the ten commandments. The truth of God struck home at last to dark, stupid, senseless hearts, and the prayer-meeting that succeeded was one of extraordinary power. Thirty-six women took part, most of them under deep conviction of sin. It was a scene never to be forgotten." In the evening came a meeting of Christians to organize for work. Some seventy-five persons offered themselves as workers, and were divided into bands of three, four, or five, to each of which a special work is to be assigned. "Dear brethren, it is with hearts full of wonder and joy that we see the progress of this great movement; a thousand testimonies prove to us that it is indeed from God. To him be all the praise."—*Condensed from the Missionary Herald.*

Family Treasury.

SPRING.

Sweet Spring is here! her youthful lips are pressing
The purple violet and the primrose pale
And with each kiss she gives a fragrant blessing
To charm the way-side of the humble vale.

Sweet Spring is here! she cometh in the morning
To bring fresh fragrance to the waking flowers;
To deck the trees with foliage green, adorning
All the stately parks and lowly bowers.

Hark! 'tis her laughter through the forest ringing:
The wild birds waken at her joyous shout!
See! how the merry maid, in sport is flinging
The seeds of fruitfulness all round about.

Delightful Spring! thou art a joy and gladness,
For with thy magic wand thou hast dispelled
The dreary clouds of doubt, dismay and sadness,
That o'er my spirit their dark empire held.

Now in emotions sweet my heart rejoices;
I see a brighter thought in every thing;
And in my dream the soft melodious voices
Of Faith and Hope a pleasant music sing.

Oh man! Oh woman! whatso'er thy sorrow,
Let it no longer shadow o'er thee fling;
All nature smiles with joy; will ye not borrow
Some sunshine from the laughing face of Spring?

SIR WALTER SCOTT.

I have known few things in the world more delightful than to meet people who have met and conversed with Sir Walter Scott. It has been my good fortune to make the acquaintance of several persons who lived near the great man, and were on intimate terms with him for years. To hear them describe the delightful traits in his character, imitate the tones of his sympathetic voice and dwell upon his genius, was indeed something to delight in.

One of his old Edinburgh friends, the excellent Adam Black, told me that when Scott came stumping along the road with his cane and his dogs, and raised his cheery voice of greeting, it seemed as if his merry laugh cleared the whole air, and Nature herself rejoiced to have him abroad amid her glories. Mr. Black declared him to be the best-humored man that ever lived; a man whose sympathy was always ready and whose kindness was enduring. One of his contemporaries said it was impossible to decide whether he had the clearest head or the soundest heart in all Scotland. How they loved him on Tweed side we may gather from his son-in-law's beautiful anecdote of the poor musician who offered Scott all his savings when the great novelist fell into pecuniary embarrassment.

It was a thing to be remembered to hear Washington Irving discourse of Scott. To the end of his life our own charming writer of "The Sketch Book" could not speak of his friend without enthusiasm. How kind in advice the author of "Waverley" was to the timid young American when Scott received him in 1817 at Abbotsford!

"The glorious old minstrel," said Irving, "came limping (for he was very lame) to the gate, took me by the hand, and we were friends in a moment. I cannot express to you my delight as to his character and manners. He was a sterling, golden-headed old worthy, full of the joyousness of youth, and his deportment towards his family, his neighbors, his domestics, the very dogs and cats, I can never forget; everything that came within his influence seemed to catch a beam of that sunshine which played around his heart. He entered into every passing scene and passing pleasure with the intent and simple enjoyment of a child; nothing seemed too high or remote for the grasp of his mind, and nothing too trivial for the kindness and pleasantry of his spirit."

People who died prior to the 7th of July, 1814, were unfortunate in one respect if no other, for on that day was published the first of the "Waverley" romances. A world without Scott's novels in it must have been rather a lean place to live in, surely; and we can never quite estimate the dullness and vacuity of a globe which existed before that immortal story-teller was born into it.

Mr. Rufus Choate told me he well remembered seeing, when a youth, a book-seller in Salem one morning hang up a show-bill outside his shop-door, on which was printed in large letters, "This day published a New Novel, Waverley, or 'The Sixty Years History.' An old lady in Philadelphia once described the intense enthusiasm the coming out of those novels produced in that city. She said she remembered, when a child, seeing a woman rush into a shop where, in those days, they sold everything, and hearing her cry out in an excited tone, "Give me 'Peveril of the Peak' and two candles as quick as possible!"

Sir Walter Scott's boyhood has been most pleasantly described by himself and is full of interest. When only a year and a half old a fever deprived him of the use of his right leg, and he never wholly recovered from the lameness. They carried the little fellow into the country, and tried all sorts of prescribed remedies, hoping to cure the poor boy's malady. Among other things this one he remembered, and often laughed about it in after life. Whenever a sheep was killed for the use of the family at the farm, little Walter was stripped and swathed up in the skin, warm from the animal's carcass. Then they laid him down on the parlor floor and tried to make him crawl about, in order to get strength into his damaged limb. His grandmother and grandfather were his playfellows in those early days, and used to tell their small grandson stories of Scottish heroes, grave and gay, and amuse him as best they could with old books and songs of the past. When the day was fine they carried the child out into the fresh air and laid him down beside an old shepherd among the crags and rocks where the sheep were feeding. By degrees the boy got strength to stand, then to walk, and then to run, but he never was wholly cured of his lameness. At Bath he lived a year for the benefit of the waters, and it was there he first learned to read at a dame's school. I think his lameness gave him many hours of leisure within doors which he might not have had if his limb had been sound. At any rate he de-

voured books at a rapid rate, and early became an avid reader of history and poetry, and when some odd volumes of Shakespeare first fell in his way he read the plays with a kind of rapture, sitting up half-dressed and rapidly perusing them by the light of a midnight fire when the family had retired to bed. As he grew older a benevolent old man who owned a library recommended him to read Ossian and Spenser, and these books excited him to a wonderful degree. All this time he was a scholar in the High School of Edinburgh, getting into his head as much Latin and Greek as he had room for. Soon he became inspired by the beauties of the natural scenery on the banks of the Tweed and the Teviot, and this early worship of the beautiful in God's world never deserted him.

After he left college and his father had entered him a student at law, he began to compose legendary romances, and stirring ballads which he repeated with much applause to a knot of cronies who were never tired of listening to Watty Scott as they called the young man. Lame as he was he was a great walker in those days, and frequently accomplished thirty miles a day in visiting ruins and old battle-fields. Wandering over the field of Bannockburn gave him exquisite pleasure, and he explored many an old castle with James Ramsay, his fellow law-apprentice. Sir Walter lamented all his life long that he had not studied more thoroughly the essentials of a good education, and often said he had neglected his school advantages in early youth. But during his pupillage he certainly learned many things worth knowing.

When Walter was a boy of fifteen, Robert Burns, the Bard of Scotland, came to Edinburgh for a first visit to the capital. Young Scott would have given the world to speak with Burns, he so loved his poetry and so honored the man, and at last his great desire was gratified. Burns came to Prof. Ferguson's one day when Scott and some half-dozen other youngsters were present. An engraving of a dead soldier in the snow, with his dog by his side, and his widow and child watching near, was handed about among the company. Under the picture were some lines descriptive of the sad scene. Burns was so affected by the picture that he shed tears, and asked who was the author of the lines. Nobody remembered them but the boy, Walter Scott, and he whispered the author's name to a friend standing near, who informed Burns. The poet turned and looked kindly at the knowing lad, and Scott remembered that look all his life.

Walter Scott is indeed a literature in himself. His genius throws a lustre on the art of story-telling, and renders fiction a boon to the human race. His imagination had a range of eight centuries to unfold itself in, and he roamed through them with a masterful power and beauty. No good reader ever outgrows Sir Walter. Once take him to your heart and there is no parting company with him after that. In age he will be just as fresh as he was to you in childhood, and you will never tire of his delightful companionship or have a misunderstanding with him.

Lockhart's description of Sir Walter's last hours, in the year 1832, once read can never be forgotten. He says, "As I was dressing on the morning of Monday, the 18th of September, Nicholson came into my room and told me that his master had awoke in a state of composure and consciousness, and wished to see me immediately. I found him entirely himself, though in the last stage of feebleness. . . . 'Lockhart,' he said, 'I may have but a minute to speak to you. My dear, be a good man—be virtuous—be religious—be a good man. Nothing else will give you any comfort when you come to lie here.'"

"About half-past one, p.m., on the 21st of September, Sir Walter breathed his last, in the presence of all his children. It was a beautiful day—so warm that every window was wide open—and so perfectly still that the sound of all others most delicious to his ear, the gentle ripple of the Tweed over its pebbles, was distinctly audible as we knelt around the bed, and his eldest son kissed and closed his eyes."—*Youth's Companion*.

NAPOLEON'S PARENTS.

The family of Bonapartes were of pure Italian race. There was not a drop of French blood in any of them. Their ancestors had come from the mainland in the early history of Corsica, and their names are found in the remote annals of Ajaccio. Carlo Bonaparte was a poor gentleman of excellent breeding and character, who married his youth a romantic girl named Letizia Ramolino, who followed him in his campaigns up to the moment of the birth of Napoleon. It is impossible to say how much the history of Europe owes to the high heart and indomitable spirit of this soldierly woman. She never relinquished her authority in her family. When all her children were princes and potentates, she was still the severe, stern Madame Mere. The beauty and grace of Josephine Beauharnais never conquered her; the sweet Tyrolean prettiness of Maria Louisa won from her only a sort of contemptuous indulgence. When her mighty son ruled the continent, she was the only human being whose children he regarded or endured. She was faithful in her rebukes while the sun shone, and when calamity came, her undaunted spirit was still true and devoted to the fallen. Her provincial habit of economy stood her in good stead in her vigorous old age; she was rich when the empire had passed away, and her grand-children needed her aid. It must have been from her that Napoleon took his extraordinary character; for Carlo Bonaparte, though a brave soldier and an ardent patriot in his youth, was of an easy and genial temper, inclined to take the world as he found it, and not to insist too much on having it go in his special way. After the cause of Corsican liberty was lost by the

success of the French arms, and accepted the situation without regret, and became intimate with the conquerors, he placed as many of his family as possible on the French pension-list. His sons Napoleon and Louis were given scholarships at Brienne and at Autun, and his eldest daughter, Elise, entered the royal institution at St. Cyr. While yet in the prime of life, he died of the same deadly disease which was to finish Napoleon's days at St. Helena; and the heroic mother, her responsibilities becoming still heavier by this blow, lived for eight years longer amid the confusion and civil tumult which had become chronic in Corsica; and then, after the capture of the island by the English in 1793, she made her escape with her children to Marseilles, where she lived several years in great penury.—*Etc.*

MY EXPERIENCE.

In early life I was "trained to be temperate, chaste, and honest—to pray, to revere and read the Word of God, and to keep the Sabbath;" and being ambitious, I determined to enter some mercantile business, for which purpose I visited the city of Baltimore. I had not an acquaintance on my arrival there, and but a few dollars to pay my expenses. On going to my room alone, my thoughts were, "I am in a strange city, far from home, without a friend, surrounded by dangers of every kind. I have my reputation and character as a professing Christian to maintain against fearful odds. What shall I do? I will do this. I here promise never to drink a drop of spirituous liquor as a beverage, or to be in any place where I should be ashamed for my father or mother to see me; and I will look to the Lord in every trial to make a way for my escape." Then, kneeling down, I asked the Lord to help me keep my promise. I did not then know how soon the trial was to come. The next evening I was invited by two of my new acquaintances to take a walk to see the city, and, being unacquainted with city life, was glad to accept. After passing several squares we came in front of what was called the "Green House," into which it was proposed we should go. I inquired, "What kind of a place is this?" "The Green House," they said; "only an oyster saloon." I replied, "You may go in, and I will wait here for you." "Come in, come in," they exclaimed; "we will not stay two minutes." "No," I replied; "you go if you wish, and I will wait here five minutes for you. [Looking at my watch,] but if you are not out by that time you will not find me here." I waited that space of time, and then returned to my hotel. That night one of those young men was brought from the gutter, into which he had fallen intoxicated. I watched his downward course for several years, until I learned that a wave washed him from the deck of a ship, and he perished. The last I heard of his comrade was, that he, too, was fast sinking to a drunkard's grave. In Baltimore I soon obtained a situation, and at once gave it my undivided attention, and have now pursued the same business more than thirty years. To the present time the promise I made is still unbroken, and largely to it, through the help of the Lord, I owe my success and escape from the snares into which I have seen so many fall; and I would say, as I once heard the Rev. Alfred Cookman say to a young man just starting out, "Thomas, take God with you."—*H. C. L., in Christian Advocate.*

WISE WORDS.

Beware of that daughter of pride—enthusiasm. Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him; they may be from nature; they may be from the devil. I advise you never to use the words wisdom, reason or knowledge by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say, so; and throw away the chaff, but not the wheat. One general inlet to enthusiasm is, expecting the end without the means. Some have been ignorant of this device of Satan. They have left off searching the Scriptures. Others thought they had not so much need of hearing, and so grew slack in attending the morning preaching. I say yet again, beware of enthusiasm. Such is the imagining you have the gift of prophesying or of discerning of spirits, which I do not believe one of you have, no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings. This is no scriptural way of judging. O, keep close to the "law and the testimony."—*The Rev. John Wesley.*

RELIGION IN BUSINESS.

The pressing need of our faith is not simply evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much scepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep from him the evil, not by taking him out of the world but by making him victorious over it. He is a most worthy disciple of Christ, who, like Palissy, or Buxton, or Badgett, or Porteus, exhibits religion as "the right use of a man's whole self,"—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mainspring of earnest and successful strivings after loftier ends, and a purer life—as the power outside of, and within man, which, lifting up conduct in the individual, raises the community—and not a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath, days and special hours, old age and death beds. Every man who is "diligent in business, serving the Lord," is a sermon brimful of the energies of life and truth, a witness to the comprehensive-

ness and adaptability of Christ's religion, a preacher of righteousness in scenes where none can preach so effectively or so well.—*North British Review.*

THE MODERN ARAB.

No matter how old an Arab may be, how many suns and moons have rolled over his head, he remains to the day of his death as truly a child as when he was born into the world. Not only does he not know how to read and write, but he does not know his own age; he cannot tell the day or even the year of his birth. I doubt if one of our Bedaween could tell us his age within five, even if he could within ten years. Indeed, he has no idea of time any more than of distance. Ask him how far it is to such a wady or such a camping-ground? He will answer, "A good way." Indeed, he never measures distance by miles, but only by hours, and even of these his ideas are of the vaguest kind. Ask him how long since such a thing happened, and he will answer, "A good while ago." As he has no clear memory of the present, so he has no forecast of the future. Like a child, he lives only in the present. Like a child, he acts wholly from impulse—upon the feeling of the moment. Like a child, listening to them. The tales of the "Arabian Nights" are simply a series of brilliant pictures of what may be witnessed still when a group gathers about a story-teller in the bazaars of Cairo or Damascus, or around any camp-fire in the desert. A people who are thus but children must be treated like children, not like full-grown men. It is useless to present to them formal propositions or arguments. I should no more think of reasoning with a Bedawee than of reasoning with a baby. Give him backsheesh, and that he can understand, but argue he cannot understand. Try to govern him by appealing to his conscience or his common sense, and you will make a dismal failure. He has little power of reflection or of judgment, and a very imperfect germ of moral nature. The ordinary standard by which he measures men or actions is by the amount of backsheesh they give. A good man is one who gives "plenty backsheesh;" he who refuses this is to be accursed.—*Dr. H. M. Field's "On the Desert."*

REVIVALS NEEDED.

I do not want to be misunderstood. I am working for a revival of religion. A religion that converts people—renews them in the spirit of their minds, creates them anew in Christ Jesus, delivers from the bondage of sin, injects new ideas, purer, better than the old, brings them out of the world and separates them unto Christ. A religion that redeems a man from all sin and sets him on holy living—on self-denial, painstaking, circumspection, and prayer, that imbues his spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus, an example, a model, an Israelite without guile or hypocrisy or wavering. In a word, let us have, in the name of the Lord, a revival (there is some of it in the Church, visible to all, much that is latent, smothered, needing air) of pure and undefiled religion, a sin-killing, sin-hating sin forsaking, debt-paying, God-serving, man-loving religion. A religion that makes the Church liberal, that lifts up the fallen drunkard, sets him up right on his feet, makes and keeps him sober, that crucifies the pride of life, the lust of the eye, and the lust of the flesh, roots out the love of the world and fills the soul with the love of the Father, a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.

The strength of the Church is not to be determined by a per capita count, but by experience and practice, character and social business reputation. Do not make haste, brethren, to receive into full fellowship. Abide by the Discipline. Heed its instructions. Large, hasty indiscriminating accessions may give you eclat as a revivalist, "falling away" will discount your ministry and wring your heart with mortification. Let every member be an increment of moral force, one not only to be counted, but relied upon, a palm-tree, tall and fruitful, a cedar of Lebanon, strong, evergreen, fat and flourishing even down to old age. Oh, for a soul-saving revival of the Christian religion!—a pure, consecrated ministry—a holy spiritual Church, without spot or wrinkle, or any such thing. The Bridegroom cometh! Let the virgin bride make herself ready, and may we all be worthy to go in to the marriage of the Lamb.—*Bishop G. F. Pierce.*

THE BIBLE.

Study it carefully.
Think of it prayerfully.
Deep in thy heart let its pure precepts dwell!
Slight not its mystery.
Foster its history.
None can over prize it too fondly or well;
Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unswerving,
And love all prevailing,
Trust in its promises of life evermore.
With fervent devotion,
And thankful emotion,
Hear the blessed message, respond to its call
Life's purest obligation,
The heart's adoration,
Give to the Saviour, who died for us all.
May the message of love,
From Jehovah above,
To all nations and kindreds be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah on earth and in heaven.

It is beyond comparison a more brilliant height of glory to be free from disgrace than to be loaded with applause.

What would life be without hope, the fresh spring of water bubbling up in the dry, waste places of the heart.

Action may not always bring happiness, but there is no happiness without action.

Virtue in society is like valor in an army; it depends greatly upon mutual reliance.

All the scholastic scaffolding falls as a ruined edifice before one single word—faith.

Our Young Folk.

A CHILD'S HYMN.

Now the day of work is done,
Now the quiet night's begun,
And I lay my tired head
Safe within my little bed.
Saviour, hear me;
De thou near me;
Till the hours so dark have fled.
I can see from where I lie,
Glimmering in the dark blue sky,
Here and there a little star
Shining out so clear and high.
Saviour, hear me;
De thou near me;
Keep me safe beneath thine eye.
If I've given thee through this day,
Let my sin be washed away;
Make me meek and pure and kind,
Give me thy most holy mind.
Saviour, hear me;
De thou near me;
Let me now thy mercy find.
Thou art loving me above,
And I love thee for thy love;
Thou dost leave thy throne on high,
And for me come down to die.
Thou wilt hear me,
And be near me—
I am safe while thou art nigh.

THE DEFENSE OF ROCHELLE.

In the old times, when people were in the habit of fighting each other about their religion, the little French sea-port Rochelle was called "the city of refuge." The Huguenots, or French Protestants, held the place, and when the armies of the French King tried to take it, in the latter part of the sixteenth century, they were beaten off and so badly used in the fight that the King was glad to make terms with the townspeople.

An agreement was therefore made that they should have their own religion, and manage their own affairs; and to make sure of this the King gave Rochelle so many special rights that it became almost a free city. After that, whenever a Protestant in any part of France found that he could not live peaceably in his own home, he went to Rochelle, and that is the way the place came to be called the city of refuge.

For a good many years the people of Rochelle went on living quietly. They had a fine harbor of their own, their trade was good, and they were allowed to manage their own affairs. At last the new King of France made up his mind that he would not have two religions in his country, but would make everybody believe as he did. This troubled the people of Rochelle, but the King sent them word that he only meant to make them change their religion by showing them that his was better, and that he did not intend to trouble them in any way.

In those days promises of that kind did not count for much; but the King's Prime Minister, Cardinal Richelieu, who really managed everything, knew very well that Rochelle could give a great deal of trouble if it chose, and so perhaps he really would have let the town alone if it had not been for the meddling of the English Prime Minister Buckingham.

This Buckingham, with an English fleet and army, sailed into the harbor of Rochelle in the middle of July, 1627, and undertook to help the people against the French King. If Buckingham had been either a soldier or a sailor, he might have made himself master of the forts near Rochelle at once; but although he had command of a fleet and an army, he really knew nothing about the business of a commander, and he blundered so badly that the generals of the French King got fresh troops and provisions into the forts, and were able to hold them in spite of all that the English could do.

Seeing how matters stood, Richelieu at once sent an army to surround Rochelle, and at daylight on the 10th of August the people found a strong force in front of the town. Rochelle had not made up its mind to join the English, and the magistrates sent word to the French general that they wanted peace. They said they were loyal to the French King, and even offered to help drive the English away, if their King would promise not to break the treaty that had been made with Rochelle many years before.

It was too late to settle the matter in that way, however. The French general meant to make the town surrender, and so, while the English were fighting to get control of the island of Rhe, at some distance from the town, he began to build works around Rochelle. His plan was to shut the people in the city and cut off their supplies of food; and when the Rochelle folk saw what he was doing they opened fire on his men.

The war was now begun, and the Huguenots made terms with Buckingham, hoping, with his help, to win in the struggle. Buckingham promised to help them, and he did try to do so in his blundering way; but he did them more harm than good, for when he found that he could not take the forts, he sailed away, taking with him three hundred tons of grain, which he ought to have sent into the town.

It was November when the English left, and Rochelle was in a very bad situation. Richelieu set to work to shut the town in and seal it up. He built strong works all around the land side, and then, with great labor, brought earth and stones and built a mole, or strip of land, nearly all the way across the mouth of the harbor, so that no boats could pass in or out.

The situation was a terrible one, but the people of Rochelle were brave, and had no thought of flinching. They chose the mayor, Guillon, for their commander, and when he accepted the office he laid his dagger on the table, saying, "I will thrust that dagger into the heart of the first man who speaks of giving up the town!" He then went to work to defend the place. He strengthened the works, and made soldiers of all the men in the city, and all the boys, too, for that matter. Everybody who could pull a trigger had to take his place in the ranks. England had promised to send help, and the only question, Guillon thought, was whether or not he could hold out till the help should come; so he laid his plans to resist as long as possible.

The French in great numbers stormed the defences time after time, but the brave Rochelle always drove them back with great loss. It was clear from the first Guillon would not give way, and that no columns, however strong, could force the city gates. But there was an enemy inside the town which was harder to fight than the one outside. There was famine in Rochelle! The cattle were eaten up, and the horses went next. Then everything that could be turned into food was carefully used and made to go as far as it would. Guillon stopped every kind of waste, but day by day the food supply grew smaller, and the people grew weaker from hunger. Starvation was doing its work. Every day the list of deaths grew longer, and when people met in the streets they stared at each other with lean, white, hungry faces, wondering who would be the next to go.

Still these heroic people had no thought of giving up. They were fighting for liberty, and they loved that more than life. The French were daily charging their works, but could not move the stubborn, starving Rochelle. The winter dragged on slowly. Spring came, and yet no help had come from England. In March the French, thinking that the people must be worn out, hurled their heaviest columns against the lines; but do what they would, they could not break through anywhere, and had to go back to their works, and wait for famine to conquer a people who could not be conquered by arms.

One morning in May an English fleet was seen outside the mole. The news ran through the town like wild-fire. Help was at hand, and the poor starving people were wild with joy. Men ran through the streets shouting and singing songs of thanksgiving. They had borne terrible sufferings, but now help was coming, and they were sure that their heroic endurance would not be thrown away. Thousands of their comrades had fallen fighting, and thousands of their women and children had starved to death; but what was that, if, after all, Rochelle was not to lose her liberties?

Alas! their hope was a vain one, and their joy soon turned to sorrow. The English fleet did nothing. It hardly tried to do anything, but after lying within sight of the town for a while, it sailed away again and left Rochelle to its fate.

Richelieu was sure that Guillon would surrender now, and so he sent a messenger to say that he would spare the lives of all the people if the town was given up within three days. But the gallant Guillon was not ready even yet to give up the struggle. "Tell Cardinal Richelieu," he said to the messenger, "that we are very obedient servants;" and that was all the answer he had to make.

When the summer came some food was grown in the city gardens, but this was a very little way among so many people, and the famine had now grown frightful. The people gathered all the shell-fish they could find at low tide. They ate the leaves of the trees, and even the grass of the gardens and lawns was used for food. Everything that could in any way help to support life was consumed; everything that could be boiled into the thinnest soup was turned to account; everything that could be chewed for its juice was used to quiet the pangs of fierce hunger; but all was not enough. Men, women, and children died by thousands. Every morning when the new guard went to take the place of the old one, many of the sentinels were found dead at their posts with starvation.

Still the heroic Guillon kept up the fight, and nobody dared say anything to him about giving up. He still hoped for help from England, and meant to hold out until it should come, cost what it might. In order that the soldiers might have a little more to eat, and live and fight a little longer, he turned all the old people and those who were too weak to fight out of the town. The French would not let these poor wretches pass their lines, but made an attack on them, and drove them back toward Rochelle. But Guillon would not open the city gates to them. He said they would starve to death if he let them into Rochelle, and they might as well die outside as inside the gates.

At last news came that the English had made a treaty with the French, and so there was no longer any hope of help for Rochelle, and truly the place could hold out no longer. The famine was at its worst. Out of about thirty thousand people only five thousand were left alive, and they were starving; of six hundred Englishmen who had staid to help the Rochelle, all were dead but sixty-two. Corpses lay thick in the streets, for the people were too weak from fasting even to bury their dead. The end had come. On the 30th October, 1628, after nearly fifteen months of heroic effort and frightful suffering, Rochelle surrendered.

Richelieu at once sent food into the town, and treated the people very kindly, but he took away all the old rights and privileges of the city. He pulled down all the earthworks used by the defenders of the place, and gave orders that nobody should build even a garden fence anywhere near the town. He made a law that no Protestant who was not already a citizen of Rochelle should go there to live, and that the "city of refuge" should never again receive any stranger without a permit from the King.—*Harper's Young People.*

Riches are given to make life pass comfortably; but life is not given only to mass riches.

Our possessions are not so wholly appreciated by ourselves as by those who have them not.

By taking revenge a man is but even with his enemy; but in passing it over he is superior.

The discovery of what is true, and the practice of what is good, are the two most important objects of life.

Pleasures may be aptly compared to many great books, which increase in real value in the proportion they are abridged.

Our Sunday School Work.

STUDIES IN THE ACTS OF THE APOSTLES.

Sunday, April 29, 1893.

INTERNATIONAL BIBLE LESSON.

Lesson 5.

[SECOND QUARTER.]

PETER WORKING MIRACLES.—Acts ix. 32-43.

GOLDEN TEXT.

"Jesus Christ maketh these whole."—Acts ix. 34.

OUTLINE.
1. Peter at Lydda. v. 32-35.
2. Peter at Joppa. v. 36-43.

HOME READINGS.

M.—Peter working miracles. Acts ix. 32-43.
Tu.—The paralytic healed. Mark ii. 1-12.
W.—The excellent woman. Prov. xxxi. 10-31.
Th.—Maintaining good works. Titus iii. 1-15.
F.—Life to the dead. Mark v. 21-43.
S.—The resurrection and the life. John xi. 14-27.
S.—The prayer of faith. James v. 10-20.

TIME.—A.D. 39, at the close of the last lesson.

PLACES.—Lydda and Joppa, on the maritime plain of Palestine.

EXPLANATIONS.—"Peter passed"—He visited the Churches through Palestine, to look after and direct them. "To the saints"—"The holy ones," the common name for Christians in the New Testament. "A certain man"—Nothing is known about him. "Palsy"—The paralysis, a disease making one entirely helpless. "Jesus Christ maketh these"—Peter was careful to show that the power came from Jesus, and not from himself. "Make thy bed"—A mattress, spread on the floor. "All turned to the Lord"—Meaning that very many became disciples of Jesus. "Joppa"—On the seashore, nine miles from Lydda. "Tabitha"—Dorcas—"One is the Hebrew, the other the Greek word for 'gazelle.'" "Full of good works"—One whose life was spent in doing good. "And alms-deeds"—Gifts to the poor. "Laid in an upper chamber"—The large room of the house, best fitted for the funeral. "They sent"—Not sure that he could bring her to life, but with a hope that perhaps he might. "The widows"—The poor women whom Dorcas had helped. "Showing the coats"—Clothing in general, whether for men or women, is meant. "Put them all forth"—That he might pray alone. "Opened her eyes"—Her spirit came back to her body. "Saw Peter"—Perhaps she had never seen him before. "Presented her"—Showed her.

TEACHINGS OF THE LESSON.

How does this lesson teach—
1. That there is power in the name of Jesus?
2. That there is power in prayer?
3. That there is power in faith?

DOCTRINAL SUGGESTION.

Good works.

EVERY PERSON A MISSIONARY.

Dr. Chalmers once wrote: "Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it or not." What a solemn truth, and yet how few consider it properly! It is impossible for any one to occupy a neutral position. The very attempt to do so exerts an influence, and cannot fail to produce its legitimate results. Every act we perform tells, however remotely, on human destiny. We are building up characters in ourselves, and influencing the characters of others, either for weal or for woe. What is your mission? What influence are you exerting? What fruits will be gathered from your life's sowing?

PERSUASION BETTER THAN FORCE.

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THOUGHT GEMS.

We must learn to infuse sublimity into trifles; that is power.

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CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, APRIL 18, 1885.

RELIGIOUS WORSHIP AND MODERN CULTURE.

We noticed that in a recent conference of evangelical clergymen of the Church of England, there was a marked division between what may be called the extreme wing, which presented an uncompromising opposition to every sign of ritualistic tendency, and another wing which was in favor of a more peaceful and conciliating policy towards the High Church section of the Church, and the adoption of a somewhat more ornate and imposing style of worship. It was claimed by the latter, that modern taste, and the spirit and culture of the times, demanded and justified the employment of robes, choirs, and other adjuncts to make the services more attractive and interesting. We are not here concerned with this division of sentiment, any further than to say that at the present time any step in the direction of ritualism is of doubtful expediency. But the subject suggests a more general question, which in some form demands to be fairly answered in every Church. It is this: How far is it expedient and right to use other than purely intellectual and spiritual means of exerting an influence on behalf of religion? In other words, is it right to consider natural human instincts and tastes, and to adapt our modes of religious teaching and public worship to these known proclivities and preferences of human nature? And if it be right in principle, how far is it right to go on this line of adjustment? We fancy the difficulty of this problem is more in degree than in principle. That there is no virtue in tramping upon and disregarding natural human feeling and taste, and making the message of life repulsive and disagreeable, all will admit. That many motives and considerations which come powerfully into play in common life may strengthen religious influences will hardly be denied. The sympathy of large numbers acting in unison, the influence of example, the power of music, the effect of agreeable associations, the attraction and power of good elocution and eloquence of speech—and many other things which constantly contribute to the success of patriotic, political, or scientific undertakings, also properly contribute to the success of religious and religious services. Indeed, it would be folly to disregard in religious work the advantage of many things, not in themselves necessarily religious. This may be seen by comparing a service in a very plain, unsightly building, without grace or beauty where the singing is poor and the style of the preacher is unpleasant, with a similar service in a church, beautiful as well as commodious, where the manner as well as the matter of the preacher is impressive, where the singing is good, and the taste of the most cultivated is not jarred by any offensive coarseness. One cannot but feel that the same truths and worship would be more impressive in the latter case than in the former, inasmuch as some elements of friction and hindrance are removed. So far there is little room for any serious difference of opinion. But as we know that there is a possibility of overshadowing the spiritual in religion by ceremonial, or ritualistic performances, and of substituting outward forms for the inward power and experience of godliness, the question, how far may we safely go in the use of human accessories to religion? is one of grave practical importance.

When in England, we saw Cardinal Manning celebrate high mass. Such marchings and counter-marchings, genuflections and performances with tapers, had no resemblance to the simple partaking of bread and wine by Christians in memory of a dying Saviour. It was sensational, spectacular, and ritualistic—a sort of religious play, too puerile to be even solemn. Ritualistic form was substituted for sanctifying truth and spiritual power. Yet, it must be admitted that such services, by their showy and fantastic vestments, striking and peculiar pantomimic performances, and weird and tender music, arrest the attention of eye and ear, and have a kind of attraction of their own. They appeal to something in human nature. If the picture of plainness mentioned above is the extreme of baldness in worship, this is the extreme of ritualistic ceremonial. We do not admire either; though we prefer the greatest baldness to a Roman ritual.

But is there not some wise and scriptural mean between these two extremes? Some degree of reverential ceremony in public worship is fitting, and enhances the solemnity of the service. We must never lose sight of the fact, that the presentation of the truth of the Gospel, and the offering to God through Christ of the simple and sincere worship of the heart are the main things. Nothing must be allowed to overshadow or displace these. But this does not preclude a recognition of what is reverent, graceful, and in harmony with good taste. We have not written this article to advocate any new departure, or to defend any particular mode of worship, but simply to direct the thought of the Church to a question that, with the development of wealth and the increase of culture, must be felt, more or less, in all the churches.

There is a danger of giving prominence to forms and human devices, instead of to the Word and Spirit of power, against which we cannot guard too carefully. At the same time, we must study humanity as it exists; and in our public preaching and public worship there should be a discerning recognition of the natural social tastes and human in-

stincts of hearers and worshippers, and a wise adaptation of our services to the wants of the people. This may be done without pandering to what is doubtful in taste, or wrong in moral principle or religious feeling. Our true safety will be found in guarding, as we have already intimated, against permitting anything to obscure, or displace the simple truth, and the personal experience of its saving power.

STANDARDS OF PROGRESS.

Another Church year is nearing its close. The pastors of our churches are drawing the net to shore, and estimating the results of the year. How goes the battle against the powers of darkness? What shall the report for the Conference of 1885 be? In all Methodist churches increase in the membership is expected, and there is a feeling of disappointment if this is not realized. We cannot, and ought not to be satisfied with retrogression or a stationary state. We have a right to expect that the hosts of those who witness and work for God shall grow stronger and stronger, from year to year. We have a right to expect that as numbers and wealth increase larger liberality shall be displayed in sustaining the enterprises of the Church. We have a right to expect that with the growing intellectual and religious culture of our people, our Church will "devise liberal things," and adapt her educational and missionary agencies to the growing wants of the world. But after all, we may estimate the value of numbers too highly. There are elements of strength more important than large numbers. The growth and development of high Christian character is a more important thing. It is not so much the numbers that have been added, as the type of Christian manhood which distinguishes them, that will tell upon the future of the Church. The highest results cannot be tabulated. One convert such as Mr. Finney, whose conversion is given on our first page, may count in usefulness against hundreds who have a name to live and are dead. We cannot always see the beginnings of the streams of influence that have been set in motion by the labors of the year—the increase of faith, love and zeal that shall powerfully influence the future. How are the people of our congregations compared with what they were a year ago? Have they grown in grace and holiness? Are they truer, and braver and kinder, and more devoted to the work of Christ, than they were last Conference? The real strength of a Church consists in spiritual power, rather than in numbers, wealth, learning or any external signs of progress. The times of great progress have been times when the workers in the Church have been clothed with power from on high, and those who named the name of Christ departed from iniquity. The Spirit of Christ in the members, prompting them to strong confidence in God, and earnest efforts for the salvation of men, is the true strength of a Church. Let us then not forget, while we are making out our record of members, and our returns of Church funds for the year, to examine ourselves respecting our growth in holiness and power. We have some faith, some zeal, some usefulness; but have we asked and received according to our need and God's fullness of grace? A religious contemporary forcibly says: "Of every true Church it is true, 'Thou hast a little strength.' But the Church of God is to shake kingdoms. She should not be content with a little strength. Her prayer should always be for more faithfulness in the pulpit, more prayer and Christian living in the homes, more trophies of redeeming grace from the world."

CONCERNING GRUMBING.

Don't grumble, or croak. It will do neither you nor anybody else any good. If things are all right and propitious, it is ungrateful to grumble. If things are not as well as they ought to be, it will not help them to tell all you meet that everything is going to the dogs. Grumbling and looking at the dark side of things has a tendency to produce what you profess to deplore. Be hopeful and cheery. Don't exaggerate small defects, by the use of the magnifying glass of personal dissatisfaction. You can always find the kind of thing you look for. The people who have done the most to lift the world out of the sloughs of Despond have been people who were more concerned about doing their own work well, than anxious to lecture other people and point out their defects. A young girl was reading to her grandmother, and exclaimed, "Why, grandmother, here's a grammatical error in the Bible." "Well, kill it and go on," said the old lady. Yes; that's the best policy; "Kill it and go on." *Harper's* for April contains a suggestive little story called "Nehemiah's Plan"—that is, as all Bible readers know, for every one to build opposite his own door. It is not a bad plan. Try it. If your preacher is not as eloquent and impressive as you would like him to be, don't fancy it will help him, to tell everyone you meet how bad you feel about it. Don't forget that as much depends upon the eye you see things with, as upon the things themselves. Have you not heard people tell how, when they were first converted, the trees and the fields and the hills seemed to rejoice with a new joy? Don't fancy, because some one else is at the helm, where you once were, that the vessel is going on the rocks. Don't say, "the former days were better than these," because you had larger capacity for enjoyment. They were not half so good. No man or woman over sixty, without a good deal of grace, can think the world is as bright as when they were young. But the change is in them—not in the world. Don't get out of sympathy with all that is good in the tendencies of the times. If you get looking on the dark side of things, the world without will grow dark, and assume the sombre hues of the shadows within you. Don't unduly magnify little crochets and things that are very important in your estimation, and then measure

the progress of the world from your personal standpoint. It is not wise to do so. There are things not held high in your estimation that are more important than you fancy. Some of the things you are grumbling about are only like green apples—in a preparatory stage. Have patience, and they will be ripe by and bye. There never were so many good people in the world as now. There never was so much given to support God's cause. There never was so much good work done for God and man as now. Don't disparage the work being done, because everything does not run in the groove of your notions. The best of us are not as infallible as we think ourselves to be. That was a sensible man who said, "during my whole life I have heard of nothing but decay, and have seen nothing but progress."

"REVOLT AGAINST CALVINISM"—A DENIAL.

Our esteemed contemporary the *Presbyterian* does not like our statements about the action of the London (Eng.) Presbytery in regard to modifying some of the more severe Calvinistic features of the Confession of Faith; though we maintain that our inferences were just and legitimate. At the meeting of the London Presbytery, it was stated, without contradiction, that because of the failure of the Confession of Faith "adequately to recognize the love of God to the world, and his full and sincere offer of salvation to all men," and other defects named, that ministers and elders who were loyal to the Church were lost to the Church, because they could not swallow such things. The overture for a change was said by Mr. Dale to express the collective sentiments of a council of his brethren. He said that if the Confession was to be fully enforced that 270 out of the 290 ministers would be driven out of the Church. These sentiments appeared to be approved as true by such eminent men as Dr. Donald Fraser, Dr. Oswald Dykes, Dr. Edmond, and Dr. Gibson—the foremost men in English Presbyterianism. Do not such statements by such men respecting Presbyterian feeling on this point amply justify our inference, that there is a revolt against the more severe tenets of Calvinism? The *Presbyterian*'s style of reply seems to us not the most forcible. It was quite open to our critic to deny the correctness of our statements as to the facts, or to show that our conclusions were not justified. But instead of this, there is an attempt to retort by a reference to the case of Dr. Burns. Dr. Burns never was accused of opposing "Arminianism." We fail to see in his being tried for holding views contrary to our doctrinal standards, and acquitted, anything analogous to what we were commenting upon. This was not some indefinite talk of "two or three ministers" about the desirability of restatement of doctrine and revision of standards; but direct statements, by competent witnesses, respecting widespread dissatisfaction with the teaching of the Confession on specific points. To say that the proposed changes in doctrine are not so great as our Church is making in government for the sake of Union seems to us very irrelevant, unless it can be shown that the changes sacrifice things characteristic of Methodism. The same line of reply is adopted in reference to our moderate criticism of Mr. Duncan's offensive remarks about the Methodist Church. Instead of condemning Mr. Duncan's discourtesy, it apologizes for it, and tells the *GUARDIAN* that it is guilty of the same fault of uttering "offensive and slandering statements" against a sister Church, because we said that the creed of the Presbyterians was "inconsistent with zeal and activity." Surely, a moderate comment upon the logical consequences of the doctrines of a Church is a widely different thing from "slandering and offensive statements" about a sister Church. The two things are widely apart. The Confession of Faith says: "These angels and men thus predestinated and pre-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." And again: "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only." Is there any offensiveness, unfairness, or want of clarity in saying that this unconditional salvation is inconsistent with the "Christian zeal and activity," with which we credited our Presbyterian brethren? Besides, the *Presbyterian* knows that in the very article in which we condemned Mr. Duncan's "slandering and slandering" statements, we asserted the right of the ministers and members of every Church "to express a frank dissent from anything in the teaching of any other Church which they believe to be unsound or untrue." We must still claim this right for ourselves whatever hard names our brother of the *Presbyterian* may apply to it. Our high regard for the Presbyterian Church, and esteem for many of its ministers, shall not prevent us expressing our honest convictions about what we deem false in its creed.

THE BASIS OF UNION.

Among the objections urged against the Basis of Union, both in the *GUARDIAN* and *Canada Christian Advocate*, is one that we think is based upon a misapprehension of the facts of the case. We refer to the alleged abolition of the Restrictive Rules relating to legislative action in certain cases, as they existed before and since the Union of 1874, and in the Canadian M.E. Church. These are substantially the same as in the two great Methodist Churches of the United States. There can be no doubt that the abolition of these restrictions on changes in fundamental things would be a very serious ground of objection, but there is no good reason to assume that any such thing was intended by the Union Committees, or is embodied in the published Basis.

In the case of the power of Annual Conferences to disapprove of legislation affecting their rights and privileges, a change is proposed; and a specified majority in the General Conference is to be substituted for this

provision; but no similar proposal was made with respect to the Restrictive Rules. The subject was not discussed in the United Committees. No action was taken in reference to the matter. No demand was made, so far as we know, by any party for the abolition of these constitutional restrictions. No proposal for such a change was submitted to the Quarterly Meetings, or discussed or voted upon by them.

No action contemplating such a change was taken by our General Conference; and there is no legal and constitutional power to make such a fundamental change, except in the way that the Restrictive Rules provide. No proposal to invest any Church court with power to change the doctrines and fundamental principles on which the Church is founded, by a vote, has been made in these Union negotiations, nor do we think such a proposal would be entertained. It is a mistake to regard and criticize the Basis of Union as if it were the complete Discipline of the future Church. As we understand it, it deals only with matters which were thought to require adjustment as terms of Union between the uniting bodies, leaving other matters for future arrangement.

A MIGHTY INSTRUMENT.

The power of communicating thought by speech, is one of the greatest gifts possessed by human beings, whether regarded as a means of receiving knowledge, or of influencing the minds of others. Max Muller, in his lectures on the Science of Language, says: "To whatever sphere it belongs it would seem to stand unsurpassed—nay, unequalled in it—by anything else. If it be a production of nature, it is her last and crowning production which she reserved for man alone. If it be a work of human art, it would seem to lift the human artist almost to the level of a divine creator. If it be the gift of God, it is God's greatest gift; for through it God spoke to man and man speaks to God in worship, prayer, and meditation." We speak of the influence of money and other gifts, as laying a weight of obligation upon those who possess them. But is there not equal responsibility for the right use of speech, in view of its great power to influence the happiness and well-being of others? Words can convey knowledge and instruction to the minds of the ignorant, and put them in the possession of great truths adapted to guide and gladden. Words can report all the great discoveries made in the world of thought, by enquirers and thinkers. They can bear messages that will wound and sadden, or cheer and animate, according to their spirit and import. There are few conditions of suffering or privation in life to which suitable words may not bring some relief. It is a great mistake for people to imagine, with false humility, that because they are not rich, or eloquent, or influential in some way, they can do nothing to help others. A kind word of sympathy or encouragement may cheer and strengthen a neighbor, in an hour of trial and discouragement, from whatever cause his trouble comes. Wise and timely words of counsel may strengthen some sorely tempted young man, or young woman, to steer away from some dark reef, on which life is in danger of being shipwrecked. Words of Christian instruction, by those who have tasted that the Lord is gracious, to those who are out of Christ, may save a soul from death, and life a multitude of sins. Unlike some other means of influence, the opportunities of using the gift of speech are frequent and constant. No day passes in which some one may not be helped or hindered by the words we speak. This common gift, within the reach of all, is not used so faithfully as it ought to be used. How many scarcely think of it as a talent at all? How many allow golden opportunities of witnessing for the Master to pass unimproved? May not the failure to employ this gift more faithfully bring condemnation upon many nominal Christians?

"Then let none misuse the gift
God for use has given;
Thro' him every word may lift
Some one nearer heaven."

WOMAN'S RIGHTS AND SPHERE.

There are signs of increasing interest in the duties, privileges, and interests of women. An association has been recently formed in Toronto for the purpose of pressing the claims of women to the legal right of voting at elections, both municipal and political. We are not quite sure how far the Association is disposed to press these claims, or whether we can approve of everything in their programme; but we sympathize with every movement that aims at securing larger privileges for the "better half" of our humanity. In favor of giving the franchise to women, it is argued with great force that women are more generally in favor of temperance, morality, and social reform, and that their votes would, therefore, be more uniformly cast upon the right side.

On the other hand, it is said, with perhaps equal force, that the family is now represented by the vote of the husband and father. If the wife has the same political opinions as her husband, her views are represented by him. If she votes differently from her husband, that would cancel the family vote, and probably add an element of family discord, where political excitement ran high. Whatever may be true in that case, we cordially agree with the provision in the bill just introduced by the Government at Ottawa, to give single women who hold property in their own right, the right of voting at all elections. To deny them this privilege is "taxation without representation," something alien to the spirit of our free institutions.

Being ourselves among those who question the necessity and advantage of endowing married women with the elective franchise, we deem it only fair to say that in the territory of Wyoming, U.S., where woman suffrage has been the law since 1869, it is said to have been very successful. "Joseph Cook," who speaks from personal observation, bears very favorable testimony to the results. He says the last three Governors, since 1869,

have uniformly endorsed and spoken in the highest terms of its practical workings in all their messages and public documents. Mr. Cook says: "The women prize and exercise their political rights as highly and as generally as the men." And, what strikes us still more as a surprise, "it is no uncommon thing for wives and husbands to differ in their political opinions; but this, as a rule, produces no ill social effect."

There can be no doubt that the extreme views of some "woman's rights" advocates in the States, who failed to recognize the sacred claims of home and motherhood, and spoke as if mothers were just as suitable candidates for public office and work as their husbands, really retarded rather than helped the progress of this legal and social reform, so that the rights of women are now more fully recognized in England than in America. Yet with all its exaggerations and questionable logic, this movement, like an inarticulate cry of distress, indicated something wrong which needed relief or remedy. Some remains of the barbarous and false idea of woman's inferiority and subjection, which prevails in Eastern lands, still linger, even in the most civilized countries of the world. With regard to spheres of labor, as women thrown on their own resources find it more difficult than men to obtain remunerative labor, neither law nor social prejudice should shut them out from any employment, which they may deem it proper to enter. It is curious that in a country, in which the highest office of State is filled by a woman, there should be so much prejudice against women engaging in employments that have hitherto been occupied mainly by men. We are glad that there has been a movement inaugurated in this city to organize a Woman's Medical College, for the education of female physicians. We think the tenderness and delicate touch of women specially fit them for this work; and that no obstacle should be thrown in their way. We believe that in the sphere of Church work "much land remains to be possessed" by Christian women. They have a special fitness for carrying to the homes of ignorance and suffering the message of life and hope. In the primitive Christian Church, in spite of the repressive influence of social customs, women appear to have occupied a more prominent position in native Christian work than they do in the churches of to-day. In the Gospel dispensation everyone should be free to use for God's glory every gift of usefulness which He has in mercy bestowed.

A MOTHER IN ISRAEL.—It was our melancholy duty, last Friday, to follow to the last resting place the mortal remains of Mrs. DANIEL HUNT, mother of Mrs. Dewart and Mrs. D. Moore of Hamilton. Mrs. Hunt had reached the ripe age of 82. The family came to Canada from New Jersey over 50 years ago, and have resided in or near Hamilton ever since. Mrs. Hunt was in her earlier years an active member of the American Presbyterian Church; but for the last 30 years she has been connected with the Methodist Church, to which she was strongly attached. She suffered much during the last few years from growing infirmities, which she bore with Christian patience. She was a woman of more than ordinary intelligence and force of character—a wise and loving mother, a faithful and devoted wife, and a most generous and sympathetic neighbor and friend. In her last hours she displayed unwavering and joyful trust in Christ her Saviour. Mr. Hunt deeply feels the loss of the faithful companion of his life for nearly 58 years. "THE MEMORY OF THE JUST IS BLESSED."

We mentioned recently the strong feeling which exists in the English Presbyterian Church against some of the Calvinistic points in the Confession of Faith. The Evangelical party in the Established Church of England is moderate Calvinist, not giving much prominence to Predestination or Election, but insisting upon Imputed Sin and Righteousness. We notice a communication in the last *Record*, the organ of the Evangelical wing of the national Church, protesting against this movement against the Confession. This writer says:—

"Why these changes now,—now, in these times of restlessness, and after 240 years, the brightest and best in the history of Presbyterianism—times when it is especially needed, to put aside the most perfect human compendium of Scripture truth the world ever saw, compiled, as Thomas Munro described them, by 'a Synod of the most godly and pious divines, if I do verily believe, that ever England saw,' which in periods of lamentable defection has, under God, kept Presbyterianism comparatively sound, and the want of which in the last century almost extinguished it in England? Must it not be tainted at all acquainted with the controversies of the Puritan times, that the arguments used against the sovereignty of God, as stated in the Confession, are those then and now employed by Arminians against Calvinism, natural if heard in a Wesleyan Conference, but sadly out of place when spoken in a Presbytery where the Confession of Faith is the standard, and where all the members profess to be Calvinists?"

It seems to be regarded as a settler that such arguments are similar to what is heard in "Arminian" or "Wesleyan" circles. We believe they will soon be heard in all circles where sound reason and Scripture prevail over the theories of a necessitarian philosophy.

DEATH OF J. N. DARBY.—The death is announced of Mr. J. N. Darby, in the 82nd year of his age; who has been widely known for many years, as the founder and leader of the Plymouth Brethren. He was a man of considerable force of character, and an acute and subtle controversialist, though much of his writings was obscure and hazy. His theological speculations frequently had the appearance of a metaphysical muddle that only his disciples could comprehend. The following estimate of his character is from the *London Outlook*:—

He has survived all the men of the early movement except Mr. B. W. Newton and Mr. Parrell, now Lord Cargleton, who were, however, estranged from him for more than a generation. He began life as a clergyman of the Established Church in Ireland, but withdrew from all ecclesiastical relations to found little communities which were greatly to influence the Christian Church of his day. Mr. Darby

began life as the most catholic of men; he ended by founding a system of the hardest and most exclusive ecclesiasticism. The disintegrator of Churches, he has failed to point to anything that can take their place. Little knots of hard, dogmatic Antinomian disciples represent his work of half a century; but they are everywhere. Ireland, England, Scotland, America, Australia, France, Germany, Switzerland, Italy and India. A gentlemanly soft-spoken man, capable of establishing easy relations with casual acquaintances, in controversy he was uncompromising, one-sided and bitter. There has been nothing like him in his treatment of his opponents since Robert Sandeman and William Huntingdon. It is a curious commentary on such men that they should begin life by an effort to draw Christians together in still closer relationship and end it by a system of social war that tramples under foot all the amenities of family relationship, all the courtesies of society, and all the sweetest maxims of the Christian religion.

A CANADIAN ARTIST.—The following criticism in the *N. Y. Times* of the work of Mr. Wyatt Eaton, said to be written by one of the most competent literary critics in the United States, is highly creditable to this talented Canadian artist. It may interest some of our readers to know that his father, Mr. J. W. Eaton, was for many years Recording Steward of the St. Armand Circuit and a member of our first General Conference in 1874. Speaking of the exhibition now open in New York, this writer says:—

"In some respects the portrait by Wyatt Eaton is the finest he has yet shown. The background is a little faulty; it should either be more definite or less distinct. But the painting of face and hands is exquisite, solid, and well considered. Mr. Eaton is a good painter, but on the whole he may be called the leading portrait painter in the United States, not excepting a clever and versatile artist from London town who is staying here for the season. It is a good sign that the society should have such a man for President, since the tendency of bodies of men is to put mediocrities into the high places. The happy mean between real and ideal is struck so fully by no other painter; no other can give so much distinction to his sitter while keeping an excellent likeness. His portrait is extremely restful in pose, and the face is taken during one of those fits of abstraction when the mind is away, the features are absolutely at rest, and the eyes widen unconsciously."

Those who are fond of ceremony must be well pleased with the lengthy accounts which come to hand in the English papers of the induction, "enthronement" &c., of the Archbishop of Canterbury. Others may regard such parade of formalities and performances as a departure from "the simplicity of the Gospel." At the enthronement, the Bishop Suffragan of Dover presided over the ceremony as Archbishop of Canterbury. The Primates made the usual solemn affirmation, and after the First Lesson he was conducted by the Archbishop to the throne. After the mandate of enthronization had been read, the Archbishop inducted the Archbishop in Latin. Morning Prayer was then proceeded with. The Archbishop was next conducted by eight of the English Bishops, by the Archbishop, Dean, Vice-Dean, and other of the Cathedral dignitaries, to the marble chair, which stands under Thomas a Becket's crown. Here the form of induction was repeated. The Archbishop was then placed in the Dean's stall, in token of his "taking and having real and actual possession of the See of Canterbury, and of all the rights and privileges thereof." After prayers, the Archbishop pronounced the Blessing, which brought the ceremony in the Cathedral to a close. The other proceedings, conducted in the Chapter House and the Treasury, are "too numerous to mention."

That Rome represses freedom of thought, and requires of her votaries an unquestioning submission, fatal to personal independence, has often been denied by Roman Catholics; yet fresh proofs of the truth of this charge frequently appear. The command of the Pope, to which we referred last week, is another case in point. The Roman Catholic Bishop of Sherbrooke has sued a pastoral to the clergy of his diocese on the late letter from the Holy See on the Laval question. It is decidedly the most emphatic of any yet published in enjoining upon the faithful adherence to its behests. The Bishop says, "The decree is binding on the conscience under the pain of mortal sin." The force of the word decree is explained as the official expression of the Sovereign will of the Holy Father for this ecclesiastical province. In conclusion the pastoral says, "In order to be truly Catholic and united to the Sovereign Pontiff, it is not enough for one to say that he wishes to live in the communion of the Holy See; it is necessary to submit with spirit and heart to the decrees and decisions of him who has received the full and entire power to command, to rule, and govern the universal Church."

Dean Bradley has recently issued three lectures on Dean Stanley, his predecessor at Westminster. They are entitled "Recollections," and are glimpses of the late Dean conceived in a very friendly spirit. That he drifted too much towards Rationalism many feel; but that he manifested a noble liberality towards all who held the essentials of Christianity all must admit. Had he been living the Methodist Ecumenical Conference would not have been left without a word of recognition from every minister of the Church which has at times shown such anxiety to absorb the Methodists. Westminster Abbey he loved to call "the consecrated temple of reconciled ecclesiastical enemies." In his closing years, as appeared during his visit in America, he dwelt chiefly on points in the Christian creed "which are held by all Christians."

The *National Baptist* calls attention to the fact that a large portion of the thinking and writing on theology and ethics which has been produced in England during the last half-dozen years is the work of men educated for the bar, and in the active exercise of their professional and official duties. Frederic Harrison, the distinguished agnostic, was Secretary of the Royal Commission for the Digest of the Law, and was Examiner in Civil and International Jurisprudence in the Council of Legal Education. Sir Roundell Palmer, the author of many favorite hymns, achieved great distinction as chan-

APRIL 18, 1893.]

cery barrister, became successively Solicitor-General, Attorney-General, and Lord Chancellor, and, as Lord Salisbury, officiated as one of the Alabama arbitrators. Lord Blackford, Sir James Fitz-James Stephen, the Duke of Argyll, and pre-eminently Mr. Gladstone, all busy men of affairs, have, without the neglect of their duties as statesmen or jurists, found time and inclination to write strongly on vital questions of morals and religion.

Our contemporary, the *Evangelical Churchman*, calls attention to a unique paragraph in the official report on Penitentiaries, and quotes and comments on the following curious statement in the Roman Catholic chaplain's report:—"A fact worth mentioning was the transit of one convict from the Catholic to the Protestant faith. Exactly one week after having been prepared for death, and receiving the last rites of the Roman Catholic Church, he made a declaration to the warden that he wanted to be a Protestant. His application was sent to Ottawa and his request was granted. The reason of this change, in my opinion, was brain disease, caused by epileptic fits." There is something unusually suggestive and amusing in this report. This innocent priest could not deem it possible that anything short of brain fever could account for a man renouncing the unscriptural teaching of Romanism, and turning directly to Christ himself for light and consolation. This man might have lost faith in the Pope's pretensions to be infallible, in the assumed power of the priest to dispense forgiveness, or in the numerous additions to the faith, which exalt the clergy as the channels of grace—but none of these dawned upon the mind of the man. It is notable that as long as the man submitted to the teaching of Rome, no discovery was made of anything being wrong with his brain.

Brady has been found guilty of being one of the murderers of Mr. Burke and Lord Frederick Cavendish, and sentenced to be executed. He declares his innocence. No one can have any respect for a man like Carey, the informer, but it is better that cold-blooded murderers be brought to justice by the testimony of confederates than escape unpunished. The *New York Sun's* cable despatch says:—"Other arrests of minor importance will be made in connection with the recent outrages, but the authorities are confident that the defeat of the conspiracy is complete. The trial of Brady has been watched with the deepest attention, and the result has been hailed with general gratification. There was a widespread belief in Dublin that he would escape with the aid of the *alibi* which his friends made such strenuous efforts to establish. The general impression is that conviction will ensue throughout the whole list of the prisoners with but little delay. The evidence is completed in every part, and from what the Crown prosecutor says everyone engaged directly or indirectly in the crime has wanted to turn informer, except 'No. 1,' and a few who have escaped to America."

The approaching "official" celebration of the fourth century of the birth of Luther is calling forth earnest protests on the part of Ultramontanes in Germany. According to the latest religious census, the population of the States composing the German Empire was divided as follows: Protestants, 26,718,923; Roman Catholics, 15,871,227; Christian sects of other denominations, 116,783; and Jews, 529,575. Again, Austria proper is as much a part of the great German Fatherland as Elsass-Lothringen; and in Austria proper the Protestants number less than 2 per cent. of the population. Candid Catholics will not deny that in spite of these figures Germany is essentially Protestant, the influence of Protestantism on Catholic practice, and even on Catholic doctrine, being hardly less marked in Germany than in England. But for this very reason, the Catholics are disposed the more strenuously to object to having the Protestant colors flaunted in their faces.

The emergencies of politicians impel them to do things which they would not be expected to do, and which often are not consistent with their principles. The German empire was a few years ago regarded as the great European bulwark against papal aggression. Indeed, the Falk laws were more severely against Rome's pretensions than anything that existed in Britain, or America. But to strengthen himself against the political Liberals, Bismarck made common cause with the Roman Catholics. Ever since, there have been rumors of negotiations with Rome, and new concessions. The claims of the Roman Catholic Church have been so arrogant and intolerant, that many countries have been forced, in self-defence, to treat her in a way not consistent with religious liberty. It is reported now that a new Church Bill will be submitted to the German Diet, removing the restrictions against the celebration of mass and administration of the sacraments.

At the recent meeting of the Presbyterian Synod of Hamilton and London, among matters considered was "Sabbath Observance." The following resolution was unanimously carried:—"The Synod deplors the continued prevalence of the public profanation of the Sabbath, especially on the railways of the Province, and urge on all our people to use their influence for the suppression of this great evil." There can be no doubt that there are of late signs of a tendency to break down the sanctity of the Sabbath among us which demand the united opposition of all Christian people. The open and widespread breaking of the Sabbath will be followed by other evils, and general laxity of social morality.

The growth in the membership of Mr. Spurgeon's Church is something marvellous. The members are drawn to the Tabernacle from every quarter of London, and in some instances from miles beyond: and were they

to be all present upon any one occasion, there would be something less than 100 empty seats available for the crowds of strangers who find their way to Newington every Sunday. The annual meeting of the congregation has just been held, under the presidency of Mr. Spurgeon. It was reported that the offerings at the doors during the twelve months for the college, as corresponded with the date of the year, amounting to £1,892. The additions to the membership for the year had been 444, received thus: By baptism, 207; by letter, 116; by profession, 57; by restoration, 4. The reductions from various causes numbered 827. The net increase for the year was thus shown to be 117, bringing the membership of the congregation up to 5,427.

The Chicago *Advance* has drawn some severe attacks on itself by criticising the morality of the daily papers. The *Advance* complained of the sensational manner in which the details of murders and crimes against social purity are spread out before the public, as rendering such papers unfit for the family. There can be little room to question that this is overdone; and that the portrayal of such crimes cannot be wholesome reading for the young. The replies of the daily press have been more of a personal attack than of a defence. It must be admitted that daily newspapers must reflect the actual condition of society, the evil as well as the good. The tone of the press indicates the taste of its readers; for the papers would not publish what they do unless they thought it would increase their popularity. But there is no obligation to select the demoralizing details of crime.

The Votes of Quarterly Boards on the Basis of Union, as far as reported, are as follows:

	YEA.	NAY.	TIE.
Toronto Conference	215	17	2
London	207	23	1
Montreal	117	26	4
New Scotland Conference	44	17	1
N. B. and P. E. I. Conference	5	2	1
Newfoundland Conference	5	2	1
	(8)	95	10

The temperance people of New York City have organized a new effort to be called the Church Temperance Society. Its proposition is to have but 500 licenses issued in the city—about one to every 2,500 inhabitants—the lowest license fee charged being placed at \$500. These proposals seem to be very moderate indeed, yet it is very doubtful if such measures can be carried in New York.

Rev. J. C. Warren, of the Montreal Conference, passed away in great peace at Lansdowne, last Saturday evening, after a gradual decline of several months. He commenced his ministry in 1833, but had been superannuated for several years.

An item which appeared in our issue of last week referring to Dr. Nelles' address should have been credited to the *Canada Educational Monthly* instead of the *Canadian School Journal*.

Please show this number of the GUARDIAN to some neighbor who does not take it, and ask him to subscribe.

LITERARY NOTICES.

Harper's Magazine for May is an exceedingly interesting and beautifully illustrated number. There are finely illustrated articles on, "San Francisco," by W. H. Bishop; "The Treaty of Peace and Independence, II," by G. T. Curtis; "The National Academy of the Arts of Design," by B. J. Lossing; "Roman Carnival Sketches," by Anna Bowman Blake; "The Brooklyn Bridge," by William C. Conant. Walter H. Pollock contributes an article of literature on Anthony Trollope, accompanied by an excellent portrait. Other articles are: "The Middle Ages before the Revolution," "Art Study at Home and Abroad," and "Fresh Air in Summer." A new serial novel, "A Castle in Spain," illustrated by Abbey, is begun in this number. The frontispiece of the number is a fine engraving of Mr. Abbey's picture, "The Sisters." The editorial departments are full of timely and entertaining matter in their respective fields.

The *Methodist Quarterly Review* for April opens with an article by Rev. W. H. Milburn on the late Bishop Bascom, of the Methodist Episcopal Church, South, of whom there is a striking portrait. Then follow, A. Glimpse of Old Testament Eschatology, by the late Prof. Taylor Lewis—Methodist Doctrinal Standards, by Rev. R. Wheatley—The Beginning of Life, by Prof. Hillman—The Religion of Babylonia and Assyria, by Rev. J. N. Fradenburg—Methodist Foreign Missions, by Rev. D. Curry, D.D.—The Problem of Our Church Benevolence, by the Rev. J. W. Young. The Quarterly Book-table contains discriminating notices of several recent books.

Colin Clout's Calendar. By Grant Allen. New York: Funk & Wagnalls. Standard Series. A series of short sketches—the record of a Summer from April to October. The majority of the papers are on botanical subjects, and are written in an interesting and easy style. It is a good book for summer reading.

High Montgomery; or, the Experiences of an Irish Minister and Temperance Reformer. New York: Phillips & Hunt.

This is an intensely interesting biography of an earnest and successful minister of the Methodist Episcopal Church of the United States, who has been noted for many years as a consecrated worker and successful revivalist. Mr. Montgomery was born in Ireland, and emigrated to Canada in 1847. Shortly after this he removed to the State of New Hampshire, where he has ever since been actively engaged in evangelistic and temperance work. The narrative abounds with thrilling, pathetic, and humorous incidents.

The Life of Bishop Gilbert Haven. By George Prentiss, D.D., Professor in Wesleyan University. New York: Phillips & Hunt.

This is a large illustrated volume containing a complete account of Bishop Haven's life from his birth in the State of Massachusetts, in 1821, to his death in 1890. It will be read with very great interest, as the name of Bishop Haven is familiar throughout Canada, as well as the United States. He was generous, cheerful, educated, witty and active. He was a thorough

Methodist, and gave his life to promote the interests of the Church which he loved. The careful reading of such a biography cannot fail to strengthen and inspire every worker for Christ. The volume contains several extracts from Bishop Haven's writings and addresses, as well as many striking incidents.

BOOKS RECEIVED.

The Cottar's Saturday Night, and other Poems. By Robert Burns. No. 26 of the Elzevir Library. Price, two cents. John B. Alden, Publisher, New York.

The Sideral Messenger. A monthly Review of Astronomy. Carleton College Observatory, Northfield, Minn.

Boston University Year Book. Edited by the University Council. Boston.

Fourth Annual Lecture and Sermon of the Theological Union of Mount Allison Wesleyan College, delivered in June, 1892. The lecture is by Rev. Howard Sprague, D.D. Subject: "St. Paul's Doctrine of the Atonement." The sermon is on "The Incarnation and its Lessons," by Rev. A. D. Morton, A.M.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

PICKERING.—Rev. J. F. Oakley, pastor. The Lord has been graciously visiting the Church in this village. During the past ten days about twenty-five persons have professed conversion, and still the interest increases.

CORBET.—Rev. J. J. Haylock, pastor. The friends here are doing well with subscription list for the new church. We purpose (D.V.) laying the cornerstone on May 24th. The church will be 28 x 40, to be finished on or before September 1st. The site is one of the best in this rising village on the Canada Pacific Railroad.

COLLINGWOOD.—The special revival services now held in the Methodist church are largely attended; the lecture-room was crowded every evening last week. Over fifty persons have presented themselves as seekers of salvation. The pastor, Rev. J. G. Laird, is assisted by Dr. Aylworth and several members of the church; many of whom are praying and laboring for the conversion of others.—*Collingwood Bulletin*.

OWEN SOUND.—On Sunday last the Educational services were preached by our minister, the Rev. J. B. Clarkson, and the amount for which were assessed raised by a liberal collection. This is an advance of 100 per cent. The Missionary as well as the Church anniversary sermons were also preached by our pastor. In addition to this Mr. Clarkson gave a lecture, when \$700 in cash was obtained to pay for some liabilities, which were unwisely allowed to accumulate. All interests are prosperous.—*Cox*.

BRAMPTON.—We take the following from the *Brampton Times*: The revival services have continued all this week. The congregations have been large, and a deep interest has pervaded each meeting. The pastor of the church has conducted all the prayer-meetings. The sweet singing of soul-stirring hymns has greatly added to the interest. Probably from twenty-five to thirty will be added to the Church, while the Church itself is full of zeal.—We also learn that Rev. Dr. Harper preached two very thoughtful and forcible sermons last Sabbath in the Brampton Church, in behalf of the Educational Society. The congregations and collections were excellent.

TORONTO, *Berkley Street Church*.—Evangelistic services are being conducted in this church by the pastor, Rev. I. Tovell, with encouraging prospects. The attendance last week was large and several conversions took place, most of whom were heads of families. On Sunday evening the willingness of the people to dedicate themselves to Christ was very marked. The congregations and interests generally of Berkeley are steadily advancing.

TORONTO, *Spadina Avenue Church*.—Our Young People's Association gave a public entertainment in the school-room, on Thursday evening, 12th inst. The chair was occupied by the President, Mr. M. L. Hutchins. An excellent programme of music and singing, readings, etc., was given, concluding with an admirable address from Mr. J. L. Hughes, on "Why Men Fail." The attendance was good, and a pleasant evening was spent. The Association purpose holding their closing meeting about the middle of May.—We have recently been favored in this church with sermons and lectures from several prominent preachers, in connection with our Church and Educational anniversaries. On March 18th, sermons of great beauty and power were preached on the occasion of the anniversary of the church to large congregations by Revs. S. J. Hunter and William Briggs. The tea-meeting, on the following Friday, was well attended, notwithstanding the great snow storm and the high price of the tickets. This success was no doubt largely due to the fact that Rev. Hugh Johnston delivered one of his magnificently illustrated lectures on "A Journey to Jerusalem." On the 8th inst., Revs. Principal Caven, D.D., of Knox College, and Dr. Dewar, preached, on behalf of the Educational Society, sermons remarkably appropriate, impressive, and able, resulting in the contributions to this fund of over two hundred per cent. The Avenue congregation were delighted with Dr. Dewar's first visit to this church.—We can report prosperity of every kind. Our membership each year has been greatly increased, both by revivals and constant gathering. Our congregation is constantly growing (all our seats in the main audience room, except the last row, have been rented for the last four or five months), while all our social means of grace are very largely attended, and are seasons of refreshing. We have a class of local preachers, leaders, stewards, and, I may add, a Sunday-school Superintendent, with for ability, zeal, and usefulness, it would be difficult to equal, while the fact that a very large number of intelligent, converted, devoted young men and women are associated with us, is a pleasing and hopeful feature of this growing Church.—*Cox*.

LONDON CONFERENCE.

DETRA.—The debt on the parsonage of nearly one thousand dollars, exclusive of interest, has been paid in full, the property costing in all nearly \$2,000; so that for the first time in the history of Methodism, on this circuit, she has a parsonage free of debt.—*Cox*.

STRATFORD.—The *Stratford Herald* has the following notice: On Monday evening a large number of the young people of the Central Methodist Church organized themselves into a society to take steps to have the church grounds improved and beautified. Rev. Mr. Richardson was elected President, and Mr. W. Price Byers Secretary-Treasurer. The next meeting will be held on Monday evening, 16th inst., at 8 o'clock.

LISTOWELL.—Brother Holmes writes: A very gracious revival is in progress in the Church here. Members of the Church who had lost the "witness of the Spirit," have been restored to the joys of salvation. Others not members have found peace with God, and very many are under powerful conviction of sin who have not made an effort to be saved. We ask special remembrance in prayer, that God will give us a glorious victory.

STIRLING.—Brother Walker writes: We closed our union special services last evening. It has been a time of special blessing. We could not tell how many presented themselves at the altar for prayer; but up to date we have received one hundred names of persons who profess conversion. And there are quite a number who were backsliders in heart, who have been reclaimed, and the churches greatly blessed. It has been a time that will not soon be forgotten in Stirling.

TALBOTVILLE.—On the 26th of February last, an oyster supper was given by the trustees of our church, and Rev. W. C. Henderson, M.A., delivered his very popular lecture on "Courtship and Marriage," to a full and delighted house. A debt of \$340 was wiped out. Three weeks ago nineteen persons were received into full connection with the Church at Delaware, where we had but two members before. Two since that have been received on trial, so that now we have an infant society of twenty-three at that appointment. May the Lord keep them to the day of his coming. Union services have been held at Talbotville between the Bible Christian Church and ours, for five weeks, which were well attended and greatly owned of God, resulting principally in good to the churches, and some professed conversions. These churches are quite ready now for the Union. Special efforts were also put forth at Townline, and sealed with divine blessing. One soul added to the Church, and we expect others.—*C.M.*

MONTREAL CONFERENCE.

PASSPORT.—Rev. J. Henderson, pastor. Sermons were preached last Sabbath in the interest of the Educational Society, and the collections of last year were more than doubled.

BROCKVILLE.—Rev. T. S. Williams, pastor. The Methodist Church of Canada is about to place an organ in their church at a cost of \$3,550. The Society of Willing Workers gave an entertainment last night which netted considerably over \$100.—*Montreal Witness*.

STANBRIDGE EAST.—Rev. J. W. Chipsham, pastor. It seems to be a settled fact that there is to be a new Methodist church here. We understand that Rev. S. Jackson offers \$750 for the little old church and a subscription of \$500 more for a new one.—*St. John's News*.

QUEBEC.—Interesting and profitable special services are in progress in the Methodist Church. The pastor, Rev. A. B. Chambers, is ably assisted by Rev. Alex. Campbell, of Sherbrooke. The afternoon service will commence from this day (Friday) at 4 o'clock, and the evening service at a quarter to eight. A cordial invitation is extended to all seriously disposed persons.—*Quebec paper*.

OTHER CHURCHES.

The Presbyterian Church of Canada is making vigorous efforts to promote its work in Manitoba and the North-West. It is proposed that some missionaries be left free, without charge, and go over the country supplying its need.

Bishop Mermillod, so long exiled from Switzerland, has been permitted, on the intercession of the Pope, to return to the country as Bishop of Lausanne, but the government of Geneva will not permit him to perform any episcopal duties in that canton.

The Baptists are erecting a church in Salt Lake City, almost under the shadow of the great Mormon Temple. They want \$10,000 for it, and ask ten thousand Baptists each to send \$1 to the Home Mission rooms in that city. The Rev. Dwight Spencer, who is managing this enterprise, recently succeeded in building and paying for a church at Ogden.

The success of the Salvation Army has given rise to a number of similar organizations in England and Wales. There are "The Army of the King's Own," "Christian Army," "Gospel Temperance Blue Ribbon Army," "Hoanna Army," "Redeemed Army," "Royal Gospel Army," and "Salvation Navy." These bodies, together with the "Alethians," the "Calvinistic Independents," the "Christian Evangelists," and the "Christian Pioneers," have 45,000 places of worship.

The total of stated ministers of religion in England and Wales is 36,000, of whom 23,000 are in the Church of England. Every Sabbath 30,000 sermons are preached. There is a stated minister for every 700 persons, comprising 140 families; a place of worship for every 500 individuals, or every 100 families; and a communicant for about eight of the population. The annual cost of the various efforts for social, moral, and religious reform is roughly estimated at sixteen millions sterling.—*Independent*.

Dr. E. De Frænse—*Independent*, thinks the Liberal won a decided victory in the late elections in the Reformed Church of France. He says:—"One of the most certain results of the late electoral contest is, the indefinite postponement of all projects of reconciliation between the two parties. It would be utterly useless to convene a synod, since it would have no power to carry into effect any of its resolutions without State intervention, and this both parties are determined to eschew."

A meeting was held recently in the Free Trade-hall, Manchester, in support of the District Auxiliary of the Wesleyan Foreign Missionary Society. The President of the Conference (the Rev. Charles Garrett) and other influential ministers and laymen were present. The Rev. Hugh P. Hughes, of Oxford, in the course of his address, showed that the contributions to the Society from a number of districts had fallen off. He made a stirring appeal to the Methodists of Manchester to turn the tide, and to strike a note that would thrill through England. He asked them to raise 1,000, in that meeting. A lady immediately announced a gift of 100, and for more than an hour contributions came in from all parts of the hall, varying in amount from 2s. 6d. to 50l. One lady sent up a ring worth 12l., which she had taken from her finger. Ultimately it was announced that over 1,000l. had been raised.

CONTRIBUTIONS FOR MRS. EVERISS.

Rev. S. E. M.	\$2.25
Mr. Bruce, Brussels	1.00
Mary Hancock, Bath	5.00
	\$8.25

JOHN CARROLL, Almoner.

FROM THE MISSION ROOMS.

Extract from a letter from Rev. Dr. McDonald, to the General Secretary of the Women's Missionary Society, dated Tokio, Japan, January 12th 1893.

Miss Cartmell did not reach us on Christmas day, as we hoped, but we were very glad to have the pleasure of welcoming her to Japan the second day after. We think that you could not have made a better selection. Miss Cartmell is admirably fitted for the work. She has made a very favorable impression upon the foreign portion of the community, and the Japanese, to whom she especially comes, say that she is excellent beyond expectation. Miss Cartmell has very clearly defined ideas of what she came to Japan to do, and is already taking steps to give them shape and form. Should her health be spared, there is no doubt that a very successful missionary career is before her.

TEACHERS FOR INDIAN SCHOOLS.

There are several vacancies for teachers in Indian schools in the North-west, which we desire to fill as soon as possible. Two married men (local preachers preferred) could be employed as soon as navigation opens. We want earnest, golly men, with good standing as teachers, and second-class certificates. Applicants are requested to send references or testimonials, and to give all needed information as to age, health, family, grade of certificate, experience in teaching, Church relations, etc. Address, Rev. A. SUTHERLAND, D.D., Methodist Mission Rooms, Toronto.

DONATIONS ON ANNUITY.

A correspondent writes to the General Secretary as follows, and asks an answer through the GUARDIAN:—

"DEAR SIR.—If I was to let you have one thousand dollars toward the Missionary Fund, would you pay me interest half-yearly, seven per cent. per annum, as long as I and my wife would live? My own age, seventy-four; wife's age, sixty-eight."

ANSWER.—Money is sometimes received by the Missionary Treasurers on conditions similar to the above; but the rate of interest depends somewhat upon the amount of principal, the age of the donor, and whether the annuity is to be upon two lives, or only upon one. Persons desiring fuller information will please communicate direct with the General Secretary.

PERSONAL ITEMS.

The death is announced of Dr. Henry Bannister, Professor of Theology, at Evansville.

Mr. D.D. Hay goes shortly to England as special emigration commissioner representing the interests of Ontario at the great agricultural exhibitions of Great Britain, and elsewhere.

H. R. H. the Princess Louise, arrived in Boston on Saturday from Bermuda, and was met by the Marquis of Lorne. She is expected at Ottawa this week.

The Mitchell Advocate states that the Rev. R. W. Williams, pastor of the Methodist Church in Mitchell, has sufficiently recovered to be able to conduct the usual services.

The members of the Newtonbrook Methodist Church recently presented Miss E. Jackson with a silver tea set as a mark of their appreciation of her services as organist of the church.

Mr. George Hutton, Superintendent of the Wolford Church Sunday-school, was presented recently with a handsome castor and two beautiful napkin holders as a token of esteem.

President Arthur has gone to Sanford, Florida, where he will stay a week or more. His health has already improved. He refused to receive visitors on the way, and says he is out of politics.

The will of Peter Cooper has been filed for probate in New York. The estate amounts to about \$2,000,000. The will bequeaths a hundred thousand dollars to the Cooper Union. The greater part of the estate will be divided equally between Edward Cooper and Mrs. A. S. Hewitt, children of the deceased.

Gustave Dore has left one-third of his fortune to his brother Ernest, an army officer; one-third to his sister, who is married, and one-third to the Society of Artists. To his second brother he left nothing, because years ago, when Gustave had established him in business he took to gambling in stocks and lost \$60,000, which Gustave was obliged to make good.

Rev. J. H. Locke, pastor of Spadina Avenue Methodist Church, on Friday night last was made the recipient of a handsome silver-mounted inkstand, accompanied by an address, at the hands of the members of his Friday night young ladies' class, the charge of which circumstances have necessitated his giving up. Mr. Locke acknowledged the tribute in feeling terms.

The *New York Mail Express* says:—Rev. Dr. Newman preaches to one of the largest congregations in the city. Every seat in the large Church of the Disciples is filled, and the auditors are well repaid by the preacher's vigorous Anglo-Saxon. Dr. Newman always has something to say. There is a thought in every sentence. He has one of the best libraries in the country, and is well versed in all the religions of the world.

A memorial to John Milton in the village of Horton, Bucks, where the poet lived with his father and mother, and composed his "Comus," "Penseroso," and "Arcades," is being discussed in the neighborhood, and the promoters want to interest the public in filling the east window of the church with stained glass to Milton's memory. Sarah Milton, the poet's mother, was buried in this church.

At the banquet at the Mansion House in London Lord Alcester (Admiral Seymour) eulogized Admiral Nicholson and said:—"Although representing a country thousands of miles away, he is still very near the English nation in blood. I will never forget the cheers with which the men on the gallant admiral's ship greeted the English sailors whilst steering around our squadron at the bombardment of Alexandria. He did everything in his power to aid us, for which I am afraid he will not receive the thanks of the Irish American party."

Lieutenant-General Lord A. Russell, C.B., who has been appointed to the command of the troops in Canada, in succession to Lieutenant-General Sir P. McDougall, K.C.M.G., was gazetted a second lieutenant in the Rifle Brigade on the 11th of July, 1839, and served in that corps in the Kaffir war of 1835-36 as deputy assistant quartermaster-general to the 1st division, and was commended in despatches for his services in the campaign. He served also with distinction in the Crimea, and was awarded the medal with clasps, Sardinian and Turkish medals, the 5th Class of the Medjidie, and promoted. He was nominated a military companion of the Order of the Bath on the 2nd of June, 1877.

NEWS OF THE WEEK.

—Rev. Father Rastier, a Montreal priest, proposes to commence a colonization crusade for the purpose of inducing the settlement of farmers in Quebec Province.

—The grand jury at Washington has returned additional indictments against several ex-members of the Washington detective force for compounding of felony, misconduct in office, and illegally extorting fees.

—The first of the Allan line mail steamships to ascend the St. Lawrence this year will be the *Circassian*, and as she is booked to leave Liverpool on the 26th inst., she may be expected to arrive at Quebec about the 6th of May.

—The Italian Minister of Foreign Affairs in a speech, declared that Italy could not suffer any single power to obtain preponderance, nor admit the constitution of a great Empire in Africa.

—A committee of the Danish Folkething has reported that the Prussian Government has dealt unjustly with the Danes in Schleswig-Holstein, by compelling them to submit to military service.

—Advices from Hayti announce that the revolution on the island was provoked by the gross cruelties practised by the blacks upon the mulattoes, who were shot and banished by wholesale, and deprived of all their property.

—In the Pennsylvania Senate a bill has been introduced making it a misdemeanor to manufacture or sell infernal machines and devices to destroy life or injure property. A bill was also introduced preventing the personation of Jesus Christ in theatrical performances.

—H. M. steamship *Tenedos*, with the Princess Louise on board, arrived at Newport, R. I., on Saturday morning. The Princess immediately disembarked, and left shortly after for Boston, where she rejoined the Governor-General and party on the same evening.

—An Odessa despatch says that the authorities are taking precautions to prevent interference with the trial of twenty-six nihilists just arraigned. There is an uneasy feeling in official circles, and fears are entertained of an attempted rescue.

—The *Court Circular* states that the Queen's doctor dressed her injured knee on Saturday. The condition of the joint is much improved and the Queen will ultimately regain full power of the limb, but some time will elapse before she will be able to walk or stand for any length of time.

—During a recent debate in the House of Commons on the Irish emigration scheme Mr. Trevelyan stated that offers of a most interesting nature had been made to the Government respecting the emigration of Irish farmers, which the Government believed involved comparatively small expenditure.

—With regard to the volume of immigration from Europe, this coming spring and summer, to Canada, a gentleman has made careful enquiries while in England, and was convinced that it would far exceed even the unprecedented jobs of last year. Very large numbers had been booked already for the North-west.

—St. Hyacinthe, P.Q., has been visited by a disastrous spring freshet. A dam and several bridges have been swept away and great damage to property has resulted. Residents on the banks of the river were rescued in boats and rafts. The Rideau has also attained an unusual height, and the loss of one life is reported.

—A despatch from Dublin says: The Irish National League met last week. It was reported that \$5,000 had been received from Irish sympathizers in Australia. A letter from Redmond, who is agitating the question of Irish wrongs in Australia, was read. It says the developments of the Phoenix Park murder case are doing the League much injury there, and have already materially interfered with its success.

—A Hong Kong despatch says:—The French Minister arranged the Tonquin affair satisfactorily in December, but the new French Ministry rejected the arrangement. The result will probably be a long and costly war for France. China will use her best troops, which will probably be commanded by European leaders, and will, perhaps, have the assistance of a Russian ally.

—A Rome despatch says:—In the Senate the Minister of Foreign Affairs said the sole object of the accord between Italy, Austria, and Germany was the preservation of peace. He emphatically denied that the agreement was characterized by any spirit of hostility towards France. It was useless to seek the manner or the form of this agreement. The Senate must be content to know that Italy withdrew from her position of isolation. Her agreement with the German powers allowed, a perfect reciprocity of rights, and left her free to take the initiative to each.

—The triple alliance between Italy, Austria-Hungary, and the German Empire is causing great uneasiness to the French Republic. But it is possible that this alliance was entered into without any idea of offensive action towards France. Cavallotti, a Radical member of the Italian Chamber of Deputies, says that the alliance was inspired through the fear that Republican ideas would obtain deeper root and spread throughout Europe, and the Minister of Foreign Affairs says that the sole object of the accord between the three European powers is the preservation of peace, and that the agreement is not characterized by any feeling of hostility towards France.

—The steamship *Nestorian*, of the Allan Line, arrived at Boston on Sunday with the first lot of Irish immigrants sent to this country at the expense of the English Government. About 650 passengers, some of whom paid their own passage, came by the *Nestorian*, and several more steamer loads will soon arrive. The majority of passengers came from Galway county, others from Mayo, Kerry, and Donegal counties. Most of those from Galway had been evicted from their homes. The greater part of the passengers consist of families, some of which number 8 and 10 members, while the average is about 5.

—The large orders which have been lately given by the Chinese Government to German manufacturers for arms, ammunition and vessels of war, have attracted general attention, and other facts which have just come to light, show that China has begun in earnest to prepare for war with Japan. It is the attributed resolution of the Chinese Government to establish a permanent naval station at Corea, in order to prevent the Japanese from settling in that region. There has been a continuous increase of armaments on the part of Japan, and notably the augmentation of the Japanese navy this year at an outlay of \$3,000,000, and it is anticipated that the collision with that nation will

In this much-needed work our excellent Brother, Rev. S. Bond, has furnished us an excellent guide and assistant, in his newly published tractate, entitled

"CHURCH MEMBERSHIP," issued from our noble Publishing House, and executed—as to style of composition, paper, printing, and binding—in a most satisfactory manner. In the issue of this little book our brother has, in some degree, done for our Dominion Methodism what Grindrod in his "COMPENDIUM" and Barrett in his "PASTORAL OFFICE" did for English Wesleyans many years ago.

I had intended to analyze the work thoroughly, and give a somewhat extended synopsis of its contents; but I find that I have consumed so much space in my preliminary observations, that I will scarcely be tolerated in lengthening my article much more. But perhaps it is just as well; as the work only embraces seventy-two pages, every one can easily read it for himself, which I would most warmly recommend him to do. But then, from its profound and argumentative nature, it should receive at least two or three perusals, and should be often referred to.

It will be enough, perhaps, to say that the author has succeeded in giving a thoroughly doctrinal and Scriptural basis to the Church regulations, which many of their very promoters have never ventured to go beyond regarding as merely wise prudential and useful. Mr. Bond has felt his way through the New Testament, determining the meaning and true character of the Christian Church (general and local), in its essential spirit and its vital embodied form, showing what seemed to have been apostolic intentions and practices, quoting, as he goes, chapter and verse, and giving by the way, either directly or incidentally, profound and original views of many passages of Scripture not fully understood, while he has gathered up and, as it were, codified all the regulations relative to membership in the Methodist Church of Canada, which he shows most noticeably coincide with New Testament teaching and primitive practice. His method reminds me of a remark read well on to sixty years ago in that trenchant production of the acute Daniel Isaac, entitled, "Ecclesiastical Claims Investigated," in which, after showing how Mr. Wesley's Society and connexional arrangements substantially corresponded with those instituted by the apostles and planters of Christianity at the time of their introducing it into the world, Mr. Isaac observed, that good men, who have the same, or similar objects to secure will naturally adopt an similar method for securing them, or words to the same effect.

This is a book which I should like to see widely circulated among all the Methodists of the Dominion and diligently read. I would hope its perusal would have the effect to lead those intelligent nominal members and adherents of the Church, who are habitually weak hands and give the hearts of class leaders and ministers anxious to preserve the Methodist Society organization in its integrity, by their habitually ignoring the Society meetings and, consequently, their obligations as members. Many of them are otherwise very deserving persons; and if they could be brought to understand the Scriptural character and great utility of our institutions, we should bring them "up to the help of the Lord against the mighty," to a degree which they never will attain without fully identifying themselves with our inner Church arrangements. Their present course of conduct causes them to aid in doing what they could not like to do, and in having done, namely, turning the Methodist Church from a living, revival Church to a dead, formal organization, which would be the effect if all did as they do.

The price of this book is only 35 cents, with a discount of one-third to those who buy to sell. Almost any one has the means of procuring it. The pastors of the churches who are cringing themselves of a great auxiliary in their work "building up a holy people" by commending the book, and extending its circulation. I will be happy to aid any one who desires it in procuring the work.

I am sorry to leave so valuable a production with so important a portion of it, but one of ordinary capacity is capable of examining it, and deciding on its merits for himself.

N.B.—Perhaps it would not be too much to ask of our several Connexional papers, the *Wesleyan*, the *Christian Observer*, the *Christian Journal*, and the *Christian Advocate*, to copy this.

Noting that we may succeed in building up "a glorious, spotless, Church below," I remain the friend of all the brethren,

JOHN CARROLL.

METHODIST UNION AND A PLEBISCITE.

Dr. Williams, in his recent letter, intimated that before the question of Methodist Union was finally decided, there might be an appeal to the people, to the entire membership of the Methodist Churches, instead of the official alone. Now, if such a thing is contemplated at this advanced stage of things, surely it is the greatest consideration. As we cannot coerce people into the Union, let us, at least, ascertain whether they will go in or not. It is alleged by many that the Quarterly Boards have not represented the will of the membership on this question. Unless the Union is approximately unanimous, it will be a great blunder to break up existing organizations, to find, when too late to retreat, that thousands of Methodists have refused to come into the united Church. Let the coming Conference demand, before they ratify the Union, that there shall be a plebiscite, an appeal to the entire membership. The result of such an appeal will show the opinion of the people, and the people will enter the united Church, and what proportion will refuse to enter. If it shall appear that thousands of members will be lost to Methodism, or rather to the proposed united Church, by the Union, surely that will be a sufficient reason for going no farther with the negotiations, especially as the people are entitled to believe that those refusing to unite will seek to perpetuate the present Methodist denominations, or unite to originate another, for then the great object, for which Union is sought, would be frustrated. The Christian public would not expect that the people should make a sacrifice for nothing. But if it be found that only a few hundred will refuse to unite, then one of the greatest, if not the greatest, objections to Union will be shown to have no foundation.

N. S.

A NOTE FROM TARA.

Often the readers of the *GUARDIAN* are treated to accounts of successful church meetings and revivals. Sometimes the success has been too much like the French army of a few years ago. It has consisted of too much paper. The show has, of course, been truthful; but there has been too much show. Occasionally, perhaps I might say frequently, the remaining debt has been a more difficult task to grapple with than to inaugurate the movement. With the new harness the first pulls are rather pleasant. But the old load of debt requires a veritable "tug of war." And when the tug is crowned with success let the parties sound a note of joy. Why should the first days of effort receive all the praise? Let a little be reserved for the last.

The Tara Methodist Church enterprise may be classed among the successful ones. About nine years ago the Methodists of Tara and the neighborhood lying northward struck out for a church of their own. They felt their manhood, and said, "We can build it, we get the chance to do it." Some of the success has been due to the fact that the Tara people (Rev. J. G. Laird) said, "Go on." Bro. J. Greene fell in with the tide; and on the church did go. A good Board of Trustees was secured. At first, they thought of keeping near to three thousand dollars. But their ideal could not be reached short of six thousand; and at this they aimed. Bro. Greene, Bro. N. S. Bond, and Bro. J. G. Laird have the pleasure of working with this noble band. I must not forget to mention that the women of Tara Methodist congregation have acted well their part.

During the years of these worthy brothers the trustees kept at their task, and saw the debt yielding to their efforts. When the Tara church last June I found the workers with the harness on.

In the course of a few months Brother J. W. Allen made the trustees a very liberal offer, provided the balance of indebtedness should be

raised to the 1st of April, 1883. This has been done, and, at a trustee meeting on the 2nd of April, the treasurer told his brethren: "The church is free of debt, and about \$20 over and above are in my hands."

The church reflects credit on the parties who undertook the work. It is well arranged, with its orchestra, basement, and class rooms. And, all for all, it is one of the best churches, for the money invested, that can be found. A little touching up is needed, and is on the carpet. In the mean time the trustees rejoice as those who put off the harness. And who can blame them with laughing hearts they say, "Our lot, shed and church are free from debt."

E. S. RUPERT.

"THE CANADIAN METHODIST CHURCH."

DEAR EDITOR,—Although living near the sources of the Mississippi we are yet among Canadians, and take a more than passing interest in the question that now so deeply stirs Canadian Methodism.

While we have no disposition to interfere in your affairs or give advice, yet you, perhaps, will accord the favor of expressing an opinion on the name proposed for your united Church—"The Methodist Church." Did your Union Committee overlook the fact, that we have on this Continent many Methodist Churches, each having, in its name, an indication of its geographical position? The Episcopal Church, as "The Methodist Episcopal Church," "The M. E. Church South," "The African M. E. Church," "The Free Methodist Church," &c. In order that your united Church may preserve its identity as a member of the great Methodist family, and not be confounded by a name which should only be applied to Methodism generally, you ought, we think, to incorporate in your name something that would locate your existence in the Methodist world. The name, "The Methodist Church," ought not to be appropriated by any one branch of so numerous a family, but remain to be applied to the whole.

The different Pacific Railways have each an adjective in their appellation which distinguishes them from every other Pacific Railway. And it would be deemed an undue assumption for the Canadian Pacific to assume the name "The Pacific Railway." I beg leave to suggest that the most highly appropriate name for the United Church, and one which would at once identify it, and distinguish it from all others, and a name which none could object, would be "The Canadian Methodist Church." A. W. EDWARDS.

Our Church Work.

THORNBURY CIRCUIT.

MR. EDITOR.—As the dear old *GUARDIAN* comes to our home week after week, and we read of the progress of the work of God throughout our Connexion, we sometimes wonder why it is that we do not occasionally find an item of news from this rapidly rising circuit.

With your permission we will set the example, and send you an item from one of the nine appointments on this circuit, viz.,

VICTORIA.

As we have a small debt upon the church at this appointment, we decided that we would have some sort of an entertainment to help the finances, and after much deliberation it was finally agreed to dispense with the long established and customary tea on such occasions, and have a fruit festival instead, said festival to be held on the evening of the 14th of March. This being decided, the question was asked, "Where shall we find a speaker that will draw a crowded house, with admission 25 cents, and no tea to give them?" This all-important question was soon settled by a unanimous resolution being carried, that the Rev. John Mahan, of Cooke's Creek, our pastor, be invited as the speaker for the occasion.

The night appointed was looked forward to with much anxiety, owing to the prediction of storms about that date, but the evening was beautiful, although the sleighing was not very good, as it had been thawing all day; yet, notwithstanding this drawback, the church was comfortably filled with friends from all around the circuit. The refreshments were deposited in paper bags, and each received a bag well filled with sundry articles too numerous to mention.

These being disposed of, the Rev. D. F. Geo, Superintendent of the Circuit, opened the intellectual part of the programme by a few well-chosen remarks, after which Mr. D. F. Hunter was called to the chair.

The Chairman, as Secretary-Treasurer of the trustees, stated the object of the gathering, remarking that, although a sufficiency to cover all expenses was subscribed at the opening of our church, yet at the end of three years we found a moderate balance in our treasury, and we were glad of their presence upon this occasion to aid us in our undertaking.

Short addresses, interspersed with music by the choir, were given by the following resident ministers: Rev. Messrs. Colter, Scott, Geo, and Franks, after which Rev. John Mahan was called upon to deliver a most excellent address. The speaker stated his pleasure in seeing so many of his old friends once more, and, although not feeling so well as he could wish, yet he would do his best in speaking to them upon the subject named. To attempt to give a worthy sketch of the lecture is something beyond my ability, therefore I will only say that it was a grand success, and we all felt that the success of our festival was largely owing to the presence of the lecturer, as he is very popular—and deservedly so—on this his recent field of labor.

The choir, with Mr. R. Berry as leader, and Miss Smith as organist, merited and received great praise for the excellent music rendered, which added much to the entertainment. Gross receipts, \$48.25; expenses, \$22; net proceeds, \$26.25.

Last, but not least, we are increasing in spirituality and in numbers at our appointment. Union services were held here during the month of this winter, and the members were quickened and fresh zeal imparted, and the number that professed conversion five united with our Church, four of them being heads of families. To God be all the praise.

Our regular services and class-meetings are well attended. Our Sabbath-school, organized two years ago, is also well attended. A few more earnest workers to assist as teachers would be welcomed by the Superintendent. Our own publications are patronized. Each family receives a copy of *Pleasant Hours and Home and School*, on alternate Sabbaths, as we prefer them to a circulating library.

Our Superintendent, Rev. D. F. Geo, closes his three years of labor with us this year, and, like his predecessor, Rev. Mr. Mahan, he also is very popular on this circuit, and we bespeak for him a hearty welcome from the friends on his next field of labor. Rev. D. Franks, colleague, is held in high esteem, and is a young man of great promise, and worthy of another front circuit by the Conference.

This is a longer item than intended, but as it is my first attempt, so it may also be my last, trusting some able correspondent may send you another item from this circuit. I shall content myself with having set the example.

D. J. H.

WYOMING.

Since February, 1882, when we wrote last, we have had various entertainments, yielding, in the aggregate, \$290. The result has been spiritual gains in the same proportion. The fewness of conversions has been a very great disappointment. On the other hand, the tone of our services has, of late, had a marked improvement. And for the past four weeks the Episcopal, Primitive, and ourselves have been united in revival meetings. By this movement an exceedingly gratifying unity of spirit has been promoted among the members of these three branches of our divided Methodism. One person has professed conversion, another came forward last evening, and others seem near the right decision.

At the meeting the Rev. W. J. Ford, our esteemed predecessor at the church anniversary of the village. His sermons were well-timed and superior. The tea-meeting was a grand success. The gathering was addressed by Bro. Ford and the resident ministers. And the re-

port read showed that \$901 had been raised by the congregation for all purposes, in the year ending May, 1882.

To the Ladies Aid Society is largely due our financial prosperity. As soon as its members know of an entertainment, they plan and work for its result. We have now about thirty dollars to raise for the Parsonage Trust, and eleven dollars for the choir. This forty dollars is all our church and parsonage debts amount to, with the exception of forty dollars on an organ, which has been purchased for the church in Brooke's neighborhood. A new fence has been erected around the parsonage, and the building is to be repaired before the coming of our successor.

The Sabbath-school still flourishes. On February 25th two very appropriate sermons in its behalf were preached by the Rev. W. W. Shepherd, and it is more liberally supplied with our Connexional literature.

A great pleasure it was to have the Rev. T. S. Howard, pioneer preacher of these parts, preach the missionary sermons and address the missionary meetings.

To conclude: we expect the circuit to do well in supporting the Connexional funds.

W. W. EDWARDS.

PRINCE ALBERT, N. W. T.

DEAR DR. DEWART.—A social was held in the Methodist Church, on the 15th February, when in every way more success was achieved than the object of "good things" was provided by the ladies to satisfy all who had the pleasure of partaking of them. After tea, Mr. John F. Bates, one of our enterprising merchants, was called to the chair, and presided with grace and ability. Part I.—Song, "Jesus McFadden," "Baby Mine," "The Frog," O. Miller, "A Child's Duty," Singing, "Home in Heaven," Recitations by Willie Eby, "Too's Complaint"; Alice Patterson, "The Wonderful World"; G. Stephens, "Loss of Royal George"; Annie Deacon, "The Sailor"; Annie Case, "Is Father on the Deck?" Song, "Jesus McFadden," "Baby Mine," Recitations, Eliza Eby, "A Mother's Love," Amos Plaxton, "The Patter of the Shingle," Part II.—Song, "The Little Boy's Dream," Song by Mary Eby, "The Little Boy's Dream," Part II.—Song, Mr. Robert Hamilton, "Bruce's Address." Recitation, Mr. J. S. Slater, "Loddie's Warning." Song, Mrs. C. B. Smith, "Speech, Rev. J. Seaveridge (Presbyterian), Song, R. R. Brown, Reading, Mr. W. C. Brown, "Broken Bow," Recitation, Mrs. J. M. Eby, "Terrestrial Beauty or Celestial Glory" (original). Song, Mrs. Plaxton, Reading, Robert H., "Country Pedagogue." Song, Mrs. Henry Keenan, Song, Mr. J. Hamilton.

The Autograph Quilt, by means of which the ladies had raised a sum of \$100 for the Church Organ Fund, was then presented to the pastor's wife.

The proceeds of the evening and the North-West collection will cover the expense of the organ which, unfortunately, is detained at Cumberland, and cannot be re-shipped until navigation opens.

The organ is greatly favored by the use of the organ kindly loaned by Mr. James Eby, brother to the esteemed missionary to Japan, and who, with his family, we are glad to say, is sojourning here for the winter. Believe me,

Yours truly,

A. WHITESIDE.

THE RIGHTWISSE DEAD.

SARAH PEACOCK.

Died Sept. 20th, 1882, Sarah, beloved wife of Wm. Peacock. Sister Peacock, whose maiden name was Sarah Peacock, was born in England. She was converted to God in the town of Sligo, Ireland, on the last Sabbath of the year 1829. Emigrated to Canada 1844, settled at Pine Grove, Ont., thence moved to the Humber near Toronto, thence moved with her now surviving husband to the Township of Adajla, near Lake Huron.

Sister Peacock's piety was such as could not be questioned. She lived a consistent, Christian, and pious life, retaining the consciousness of her peace and acceptance with God from the time of her conversion until she went to be forever with the Lord, and though, for three days prior to her death, her sufferings were excruciating, she never manifested evidence of her trust in Jesus to the last moment, dying in the faith and triumph of the gospel. Her death was improved by the writer from the xxiii. Psalm, ver. 4, before a large congregation in Rosemont church.

A. ARMSTRONG, Superintendent.

REV. ALLEN PATTERSON.

Bro. Patterson was born in New York State, but in his sixteenth year his parents moved to Lakefield, P. Q. He was converted about 1862, received his education at the Grammar School, Richmond Hill, Ont., and commenced preaching under a chairman in 1871. He was stationed at the following places:—St. Armand, Cookscook, Waterloo, Huron—superintended one year on account of ill-health at St. Armand—Maggog, Hudson, and Riviere du Loup.

In 1878 he was married to Miss Hattie Hogle of St. Armand. About two years after his devoted wife died in great peace.

Bro. Patterson was most zealous in his Master's work. He was a devoted brother, and was out there to rust out. His love for souls led him into labors far beyond his strength. His desire to promote the work of God consumed him.

To the last he clung to life; not from love of life, but from love of preaching the Gospel. He would rather die than to be a brother, "I would rather live a life of prayer. But I only desire . . . to serve my Saviour. I do not wish to be selfish. It is all right whether I live or die."

At his post at Riviere du Loup, animated with a truly heroic spirit, Oct. 25, 1882, thirty-four years of age, our beloved brother passed away to the glorious company of the Church triumphant. He was exemplary in life, faithful and efficient in pastoral and pulpit duties, and abundant in labors.

A. HARRIS.

EDWARD WILFORD.

The subject of this brief sketch was born March 17th, 1839, County of Tyrone, Ireland. He experienced a change of heart in the spring of 1862, and united with the Methodist Episcopal Church, better known as the Colonization, but now Wesleyan. In the year 1841 he came to Canada and united with the Methodist Church (Wesleyan). Some difficulty arose between him and the minister—he left and united with the late M. E. Church, and preached every alternate Sunday at Bloomfield, never forgetting the people he preached to. About seventeen years ago he moved to the Township of Morris. He was a delicate man and did not know anything about the blessing of health for years—still he would preach quite frequently. If the preacher did not come, the people never felt disappointed if Bro. Wilford was there, for he had never failed to say for the Master—and they were thankful for the privilege of hearing him again. When in Ireland he was invited by a man of influence to attend the Congregational College, Belfast; his reply was, "I cannot sacrifice my principles." The Rev. Mr. Addyman would rather than the price of the horse he rode, that he would go to college. He was a man of a superior mind, of strict integrity, and remarkably social; he delighted to converse upon theology and experimental godliness. Rev. Mr. Bryers says, in a letter of sympathy to the son, Bro. John Wilford, I thought a great deal of your father—he was the first local preacher I ever heard of at home (Ireland). I will never forget the sermon he preached in Mrs. Currie's one Christmas morning, from the text, "The day-spring from on high hath visited us." This discourse started Bro. Bryers to think about his duty to God and the Saviour who died for him. His influence for good was extensive. Every one speaks well of him, and in his highest regard as a gentleman, and a man frequently during his last and protracted sickness, and always found him in a good frame of mind and resigned to the will of God. He bore his sickness with remarkable patience, having to sit in his chair for a long time night

and day. He fell asleep in Jesus, October the 11th, 1882, in the seventy-fifth year of his age. The last sermon he preached was from Daniel, standing in his lot. His death was improved by the writer to a large assembly of friends and neighbors, who gathered at his late residence. His remains were taken to the Blyth cemetery. Though dead he yet speaketh, and his works do follow him. May the father's mantle fall upon the son, and heaven's benediction rest upon the bereaved widow.

W. BIRDS.

MARIA BRODDY.

After a few weeks of sickness Maria, wife of James Broddy, of Erin village, died on Sunday, Jan. 21st, 1883. She was the daughter of Christopher and Isabella Cook, of Esquimaux. From her deathbed there came a quiet, unflinching trust in God, and a fearless confidence in a Saviour, full, sufficient, and to the uttermost.

Loved and respected by her family and friends, approved by her Lord, she lived a Christian, and died in hope of a blissful immortality.

She leaves a very kind husband and seven children, all of whom she very intelligently, a few hours before her departure, committed to the care of her covenant-keeping God.

On the evening of her decease the pastor and class members gathered at her late residence, and by her five children at home, singing a whole mother into and over the river. They sang together the beautiful hymn, "Nearer my God to Thee." Poor children, their voices betrayed sad hearts—but the mother evinced a most joyous and triumphant state of soul. To her, death had no sting.

A large assemblage in attendance upon her funeral witnessed to the affection and sympathy of the community.

The funeral sermon was preached by her pastor from "We are come to the spirit of the just made perfect." Then her body was laid away in the village cemetery till the rising morning.

ISAAC CRANE.

MARY ANN PERDUE.

Elder daughter of the late Samuel Willoughby, and niece of the Rev. N. R. Willoughby, was born near Cookstown, on November 10th, 1845, and died at St. Armand, on November 10th, 1882. Surrounded by pious influences from infancy, she gave her heart to God in early youth and united with the Wesleyan Methodist Church in which her father, at the time of his death, held the office of leader. Thirteen years ago last June she was united in marriage to her now surviving husband, and removed to St. Armand. Since that time I have had very little intercourse with her, but she has been a constant before her death, I called upon her, and finding that her end was near, prayed and conversed with her on the state of her soul and her prospect for the future. She was very weak and spoke with difficulty, yet she gave clear and unhesitating expression of her confidence in God and assurance of a home in heaven. Before leaving she requested me to write her obituary for the *GUARDIAN*, as I had been more intimately associated with her father's family than any other minister, having baptized her young son, brother, buried her father, and married her sister and sister. She died as she had lived, a pure, peaceful, trusting Christian, leaving a husband and four young children to mourn her early loss.

A. R. CAMPBELL.

ELIZABETH JANE SCOTT.

Sister Elizabeth Jane Scott departed this life in the triumph of the Gospel November 3rd, 1882.

She was a native of Ireland. Came to this country many years ago, joined the Church at Thornton, P. Q., and resided there for many years, with her husband and family, residing in the township of Mono, on the Rosemont Circuit.

Sister Scott was constant, during health, in her attendance on the means of grace. Her piety was of a quiet and unassuming nature. Her sufferings were long and painful, yet she never murmured, but with a faith that never wavered, and with a resignation to the will of God that was beautiful to behold, she waited all the days of her appointed time, until her change came, and her happy spirit took its flight to glory and to God. To her pastors and family she gave every proof that she was ready to depart and be with Christ, which is far better. Her death was a resignation to her pastor to a large and sympathetic audience in the Rosemont church, from Rev. J. B. S.

A. ARMSTRONG, Superintendent.

Special Notices.

Never Allow It.

Never allow the bowels to remain in a torpid condition, as it leads to serious results, and ill health is sure to follow. Buckle's Blood Purifier is the most perfect regulator of the bowels, and the best blood purifier known.

Mr. George Sewell, of Memramcook, N. B., writing from Moncton, N. B. under date of May 7th, 1882, says:

"DEAR SIR,—In January last I came to Moncton from Memramcook to consult a physician, as I was in the last stages of Consumption. When I arrived here I had at once to go to my bed, and was so ill that I expected to leave it. A physician was called who pronounced my case hopeless; that I might live a week or two, but not certainly more. As I had never heard of 'Buckle's Blood Purifier' I purchased a bottle and after taking the first dose commenced to improve. I resumed after taking a dose, as if I had eaten a good hearty meal. I have continued taking it ever since and am rapidly improving. I am confident that had it not been for your OIL I WOULD HAVE BEEN IN MY GRAVE TO DAY. You are at liberty to use this in any way you wish, as I am anxious to let others, who are afflicted in the same way, know in the hope that they too, may receive the same benefit."

Sold by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5.

DR. BAXTER'S MANDRAKE BITTERS.

FOR THE CURE OF GENERAL DEBILITY, LOSS OF APPETITE, SICK STOMACH, DYSPEPSIA, LIVER COMPLAINT, HABITUAL CONSTIPATION, SICK HEADACHE, &c.

THESE BITTERS ARE UNPARALLELED AS A PURIFIER OF THE BLOOD, and are found of signal efficiency in preventing Contagious and Epidemic Diseases, as well as all kinds of FEVERS.

PRICE, 25 CENTS PER BOTTLE.

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D. S. B. JOHNSTON & SON.

Negotiators of Mortgage Loans, ST. PAUL, MINN.

Mention this paper.

2708-2713-17

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BIG PAY to sell our Ladies' Evening Dresses. See our list in TAYLOR BROS. & CO. Cleveland, O.

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The Eminent and World Renowned English Lever Watch Manufacturers.

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THE system of business adopted by S. D. & Co. is simply to sell

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Saving to the Buyer

ONE PER CENT.

Book-Steward's Notices.

Any person having a February number to spare of the *Methodist* will confer a favour, by returning it to the office of publication.

We have been compelled to print an edition of 50,000 copies of the *Canadian Scholars' Quarterly*. It contains 24 pages, a map of the Journeys of St. Paul, 20 selected Lessons, Hymns, Lesson Notes, and Catechism Questions. Only \$2 per 100.

MAGAZINE PREMIUM.

No Premium ever offered with the *Methodist* MAGAZINE has been in such demand, as Whitehead's Lives of the Wesley's. Three editions have already been exhausted, and a fourth is now passing through the press. As it is a bulky book of nearly 600 pages the printing and binding takes some time. It will be mailed as soon as ready to all subscribers ordering it at 40 cents per copy, including postage. We can still supply back numbers of the MAGAZINE, at \$2 a year MAGAZINE and GUARDIAN together \$2.50.

SPECIAL ANNOUNCEMENT.

TO SCHOOLS OPENING IN THE SPRING.

We beg to call the attention of schools opening in the Spring, and others, to the following facts:

PLEASANT HOURS has no rival in existence in the amount of good reading furnished for the price. In support of this statement we beg to give the following entirely unsolicited letter from an honored minister of the Methodist Church of Canada, whose culture and literary taste give to his opinions the weight of authority. He says:

"The personal of PLEASANT HOURS has given me so much pleasure that I cannot forbear writing you a note of thanks. I have found it a most valuable addition to my family. It is greatly favored in the possession of such a person, untrivial in character, variety, raciness, and moral tone of its contents. It makes the hours pleasant in many homes. Such literature as this is an honor to the Church, a credit to the editor, and a general augury of the growth and triumph of moral power in our land. PLEASANT HOURS should be in all the homes of the Dominion. Its Catholic spirit, its loyalty and patriotic genius, its elevating and practical morality, place it in the van of all literature for our sons and daughters. All Sunday-school workers are behind the times who fail to take advantage of this grand auxiliary to their work."

PLEASANT HOURS is published semi-monthly at the following rates per year, post-paid:—Single copies, 50 cents each; less than 20 copies, 25 cents; 20 copies and upward, 20 cents.

HOME AND SCHOOL, precisely the same size and price and same general character as PLEASANT HOURS, has at once leaped into popularity and success. Of the first number not less than 17,000 copies were called for. For their issue we know no cheaper Sunday-school paper in the world.

THE SUNSHINE is especially adapted for infant and primary classes. Its pretty pictures, large type, ready, charming verses, and easy questions and answers to the lessons, make it a universal favorite with the little folk and a great help to the teacher.

Specimens of our Sunday School Helps free. Do not fail to send for them before ordering elsewhere.

The SUNSHINE is published semi-monthly at the following rates per year, post-paid:—When less than 25 copies, 15 cents each; 25 copies and upward, 10 cents.

CANADIAN SCHOLARS' QUARTERLY. Price, per year, post-paid, 50 cents each.

THE DEARER LESSON LEAF is published monthly. Price, per year, post-paid, 100 copies, \$3.50.

Constitutional Notices.

LONDON CONFERENCE.

The attention of superintendents of Circuits is respectfully called to the following resolutions, passed at the General Conference held in Hamilton, in September last:

Resolved:—That in assessing circuits for the Children's Fund, children under 10 years of age, who may be members of the Church, shall not be included in the number forming the basis of assessment.

In order to assist agents of above resolution, it will be necessary to register the names of all members under sixteen years of age to the District Meeting and Conference in a separate column.

WILLIAM WILLIAMS.

THEOLOGICAL UNION.—MONTREAL CONFERENCE BRANCH.

The members of the Theological Union, in the Montreal Conference, are hereby informed that the subject of the lecture to be delivered by the Rev. James A. D. B. at the next annual meeting will be "Dogs and Dogs."

It is expected that the members will make some preparation to discuss the above theme.

S. D. CHURCH, Secretary.

BAZAAR.

Please remember that the Ladies of the Richmond Street Church will hold their bazaar in the Temperance Hall on Temperance Street, just across the street from their own church, on Wednesday, Thursday, Friday of this week, from 10 a.m. until 10 p.m. each day. A luncheon table will be provided, where a good meal can be had at a reasonable rate. We will be glad to see all our friends.

EDUCATIONAL SOCIETY.

Sermons will be preached (D.V.) on Sabbath, April 22nd, on the Scripture of the Rev. S. S. Nelles, D.D., LL.D., Principal of Victoria University, on behalf of the Educational Society at Gardiner's Centre House, 400 College Street, at 10 a.m. Collections will be made to aid the funds of the Educational Society.

JOHN HUNT, Secy.

QUEBEC DISTRICT EXAMINATIONS.

Candidates and probationers on the Quebec District are requested to attend the District Meeting, Sherbrooke, on Wednesday, April 25th, at 9 a.m.

A. B. CHAMBERS.

PERTH DISTRICT.

The annual District Meeting will be held in the Methodist Church, Carlton Place, on Wednesday, May 15th, beginning at 9 a.m.

The general business will be taken up on Thursday, the 17th, at 9 a.m.

G. MORRIS.

STRATFORD DISTRICT.

The annual District Meeting for the Stratford District will be held in the town of Stratford, commencing on Tuesday, May 22nd, at 9 a.m. Lay members will meet in the same place on the following day at 10 a.m.

Members under 16 years should be reported in a separate column.

JAMES HANCOCK.

SIMCOE DISTRICT.

The annual District Meeting (D.V.) will be held at Jarvis, commencing Wednesday, May 24th, at 9 a.m. The lay representatives will meet the following day at 9 a.m.

All reports, (Kincaid included) to be ready for the first day of the meeting.

A. H. HUS, Chairman.

CHATHAM DISTRICT.

The Chatham District Meeting will be held in the Park Street Church, Chatham, commencing at 9 a.m. Tuesday, May 22nd, and the annual B. Convention at 9 p.m.

The representatives will assemble at 10 a.m. Wednesday.

The superintendents will please remember to return members under sixteen years of age in a separate column, and bring with them the collections for Kincaid's Cemetery.

J. PARKER, Chairman.

JAMES WHITE, Fin. Sec.

QUEBEC DISTRICT.

The annual District Meeting will be held in the Methodist Church, Windsor Mills, commencing at 9 o'clock on Wednesday, May 10th. Lay members are requested to attend on the 17th, at 10 o'clock.

A. B. CHAMBERS, Chairman.

ALEX. CAMPBELL, Fin. Secretary.

BROOKVILLE DISTRICT.

The annual Meeting of the Brookville District will assemble at 9 a.m. on Tuesday, May 22nd, at 10 o'clock a.m. The recording stewards will please attend at 10 o'clock a.m., on Wednesday, the 23rd.

R. G. WILLIAMS.

OTTAWA DISTRICT.

Candidates and Probationers are requested to meet for examination in view of Douglass Church on Wednesday, 20th inst., at 10 a.m.

LE ROY HICKES.

STANSTED DISTRICT.

The annual meeting will be held at Cootes Paradise, on Wednesday, May 24th, at 9 a.m.

The laymen with the ministers will meet on Thursday, the 10th, at 10 a.m.

J. PITCHER, Chairman.

W. JACKSON, Fin. Sec.

ST. THOMAS DISTRICT.

The annual District Meeting will commence in the Methodist Church, 22nd May, at 9 o'clock a.m. Lay representatives will meet at 10 a.m. on Wednesday. Superintendents noting out their membership report, will please state the number of members under 16 years of age, in order to secure a basis of calculation for Appropriations to children's fund.

JAMES GRAY.

NAPANEE DISTRICT.

The annual District Meeting will be held in the Methodist Church, Morris, commencing Tuesday, May 15th, at 9 a.m.

The lay representatives are requested to attend the day following (Wednesday) at 10 a.m.

M. L. FRASER, Chairman.

WALKERTON DISTRICT.

The annual District Meeting will be held in the Methodist Church, Walkerton, commencing Tuesday, May 22nd, at 9 o'clock a.m.

The lay representatives will attend on Wednesday, the 23rd, at 9 a.m.

E. S. REPERT, Chairman.

J. GILLOU, Fin. Sec.

OWEN SOUND DISTRICT.

The annual Meeting of this District will commence (D.V.) in the Methodist Church, Owen Sound, on Tuesday, the 22nd of May, at 9 o'clock a.m. The stewards will please be in attendance on Wednesday, the 23rd, at 10 o'clock a.m.

D. C. McDOWELL.

PEMBROKE DISTRICT.

The Annual District Meeting will be held at Pembroke, on Wednesday and Thursday, May 24th and 25th.

H. P. BLAND.

WOODSTOCK DISTRICT.

The annual District Meeting will be held in the Methodist Church, Ingersoll, on Tuesday, May 22nd, at 9 o'clock a.m.

The lay representatives will attend on Wednesday, May 23rd, at 9 o'clock a.m.

WILLIAM WILLIAMS.

PORTAGE LA PRAIRIE.

The annual District Meeting of the Portage la Prairie District will be held in Portage la Prairie, to commence at 9 a.m. on Wednesday, the 22nd inst.

The laymen will please attend on Thursday, the 23rd, at 9 a.m.

JAMES WOODWORTH.

THE annual District Meeting will be held in the Methodist Church, Drayton, commencing Tuesday, May 22nd, at 9 o'clock a.m.

The lay representatives will please be present on Wednesday, the 23rd, at 9 a.m.

BROOK, Chairman.

JAS. BOWEN, Fin. Secretary.

WELLINGTON DISTRICT.

The annual District Meeting will be held in the Methodist Church, Waterloo, commencing Wednesday, May 16th, at 9 o'clock a.m.

The representatives will attend on Thursday, the 17th, at 9 a.m.

B. WATSON.

KINGSTON DISTRICT.

The Annual District Meeting will be held in the Lecture Room of the Synagogue Street Church, on Wednesday, May 17th, at 10 a.m.

The Representatives are requested to be present on Thursday, at 10 o'clock a.m.

J. ELLIOTT.

SARNIA DISTRICT.

The annual District Meeting will be held in the Methodist Church, Sarnia, commencing Wednesday, May 16th, at 9 o'clock a.m.

The lay representatives will attend on Thursday, the 17th, at 9 a.m.

Superintendents of circuits will please bear in mind that all members under sixteen years of age are to be reported in a separate column.

Returns for the Kincaid Church debt will be expected from circuits not previous to the meeting.

W. C. HENDERSON, Chairman.

J. W. GERMAN, Fin. Secretary.

GODERICH DISTRICT.

The District Meeting for the above District, will (D.V.) be held in the town of Goderich, commencing on Tuesday, May 22nd, at 9 o'clock a.m. The recording stewards, and lay representatives will please meet in the same place at 10 o'clock on Wednesday, the 23rd.

JOHN WAREWICK, Chairman.

ALGOMA DISTRICT.

The May Meeting, Algoma District, will be held (D.V.) at Gore Bay, commencing Wednesday, 30th May, 1888, at 9 o'clock a.m.

The lay members will please be in attendance, on Thursday, 31st, at 9 o'clock a.m.

J. ANDERSON.

LONDON DISTRICT.

The annual District Meeting for London District will be held in the Wesleyan Avenue Church, commencing Wednesday May 23rd, at 9 a.m.

Lay representatives will meet in the same church, the following day, at 10 o'clock a.m.

Reports to be made in separate column of members under sixteen years of age.

All reports to be ready for presentation at the opening of the District Meeting.

G. R. SANDERSON, Chairman.

MONTREAL DISTRICT.

The annual District Meeting will be held in the Dominion Square Church, Montreal, commencing Wednesday, May 17th, at 10 o'clock a.m.

The recording stewards are requested to attend on May 17th, at 10 o'clock.

All probationers and candidates will meet for the Annual Examinations in Dominion Square Church, Montreal, on Wednesday, April 18th, at 9 o'clock a.m.

R. A. STANLEY, Chairman.

SUPERANNUATION FUND.

Remittances received during the week ending April 14th, 1888:	
Widdow	\$40.00
Rev. Hugh Johnston, M.A., B.D.	10.00
Oakwood	10.00
Bowling	7.18
Georgetown	12.24
Rev. W. Morton	5.00
Lucas	10.10
Hartford	7.48
Moncton	3.50
Wolford	10.00
Quebec	10.00
Millot	15.00
Dugan	28.00
Peabroke	20.00
Belgrave	15.00
Manitoba	20.00
Manitowish	28.00
Lusk	15.00
Dublin	22.00
Walpole	1.00
G. R. SANDERSON, Clerical Treasurer.	

ENDOWMENT FUND VICTORIA COLLEGE.

The undersigned thankfully acknowledge the receipt of the following cash subscriptions to the Ryerson Chair, per Rev. Dr. Nelles, Treasurer:	
J. W. Little	\$100.00
D. J. Ferris	50.00
John Massey	50.00
A. M. Rogers	25.00
W. B. Dawson	1st instalment 20.00
Rev. J. S. Ross	20.00
W. W. Smith	15.00
E. W. Smith, Chatham	10.00
Miss G. G. Gardner, Chatham, 1st instalment	50.00
James G. Gardner, Chatham, 2nd instalment	50.00
S. Barlow	1st instalment 50.00
W. McCough	50.00
S. R. G. R. SANDERSON, Treasurer.	

Births, Marriages and Deaths.

Notices of Births and Marriages, to ensure insertion, must be accompanied by 25 cents each—sent to the Book-Steward.

MARRIED.

On the 6th inst., by the Rev. J. H. Steward, at the Parsonage, Billings Bridge, Joseph H. Steward, Esq., of the Wesleyan Church, and Mary A. Steward, daughter of John Steward, Esq., of the same place.

On Monday, 9th inst., by the Rev. J. W. McCullum, assisted by the Rev. T. H. Bell, at the residence of the bride's father, Rev. J. H. Steward, Esq., of the Wesleyan Church, Rev. J. H. Steward, Esq., of the Wesleyan Church, and Miss J. H. Steward, daughter of John Steward, Esq., of the same place.

On the 10th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 12th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 14th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 16th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 18th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 20th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 22nd inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 24th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 26th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 28th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

On the 30th inst., by the Rev. W. H. Hill, B.A., at the residence of the bride's father, Miss Mary C. Dawson, to Mr. A. Steward, Esq., all of the Township of Brock.

DIED.

On the 27th of January, in the city of Adelaide, South Australia, at the Conference, in the Conference Church, of apoplexy, Rev. George W. Fitchell, M.A., Wesleyan Minister, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 14th inst., at the Parsonage, Auburn, Agnes Violet Maud, beloved daughter of Agnes G. and Rev. A. F. Smith, aged 9 months and 29 days.

On the 15th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 16th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 17th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 18th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 19th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 20th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 21st inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 22nd inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 23rd inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 24th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 25th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 26th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 27th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 28th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 29th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

On the 30th inst., at her residence, 121 Main Street East, Hamilton, the 6th year of her age, Elizabeth, daughter of the Rev. A. F. Smith, and to years, beloved brother of Rev. T. H. Fitchell, Lyndoch, Ont. English "Watchman" and "Evangelist" please copy.

PORTRAIT PAINTING.

MR. FORSTER, ARTIST.

Just returned from Europe, has opened a Studio for PORTRAIT PAINTING.

AT

81 King Street East, Toronto, Ont.

278-279-17

Toronto Markets.

FARMERS MARKET.—MARKET PRICES.

Wheat, fall, per bush	40.00	40.00
Barley, do	35.00	35.00
Oats, do	25.00	25.00
Hay, do	15.00	15.00
Straw, do	10.00	10.00
Butter, per lb.	1.00	1.00
Eggs, per doz.	1.00	1.00
Chicken, per doz.	1.00	1.00
Ducks, per doz.	1.00	1.00
Geese, per doz.	1.00	1.00
Turkeys, do	1.00	1.00
Butter, lb. roll	1.00	1.00
Butter, large rolls	1.00	1.00
Butter, small rolls	1.00	1.00
Eggs, fresh, per dozen	1.00	1.00
Apples, per bush	1.00	1.00
Potatoes, per bag	1.00	1.00
Onions, per bag	1.00	1.00
Tomatoes, per bu.	1.00	1.00
Turnips, per bag	1.00	1.00
Cabbage, per doz.	1.00	1.00
Carrots, per doz.	1.00	1.00
Beets, per doz.	1.00	1.00
Peas, per doz.	1.00	1.00
Beans, per doz.	1.00	1.00
Hay, per ton	15.00	15.00
Straw, per ton	10.00	10.00

FLOUR, 1.00.

Superior Extra	4.40	4.45
Extra	4.30	4.35
Fancy	4.20	4.25
Spring Wheat, Extra	4.10	4.15
No. 1	4.00	4.05
No. 2	3.90	3.95
No. 3	3.80	3.85
No. 4	3.70	3.75
No. 5	3.60	3.65
No. 6	3.50	3.55
No. 7	3.40	3.45
No. 8	3.30	3.35
No. 9	3.20	3.25
No. 10	3.10	3.15
No. 11	3.00	3.05
No. 12	2.90	2.95
No. 13	2.80	2.85
No. 14	2.70	2.75
No. 15	2.60	2.65
No. 16	2.50	2.55
No. 17	2.40	2.45
No. 18	2.30	2.35
No. 19	2.20	2.25
No. 20	2.10	2.15
No. 21	2.00	2.05
No. 22	1.90	1.95
No. 23	1.80	1.85
No. 24	1.70	1.75
No. 25	1.60	1.65
No. 26	1.50	1.55
No. 27	1.40	1.45
No. 28	1.30	1.35
No. 29	1.20	1.25
No. 30	1.10	1.15
No. 31	1.00	1.05
No. 32	0.90	0.95
No. 33	0.80	0.85
No. 34	0.70	0.75
No. 35	0.60	0.65
No. 36	0.50	0.55
No. 37	0.40	0.45
No. 38	0.30	0.35
No. 39	0.20	0.25
No. 40	0.10	0.15
No. 41	0.00	0.05
No. 42	0.00	0.00
No. 43	0.00	0.00
No. 44	0.00	0.00
No. 45	0.00	0.00
No. 46	0.00	0.00
No. 47	0.00	0.00
No. 48	0.00	0.00
No. 49	0.00	0.00
No. 50	0.00	0.00