

# Itistian



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#### PRESIDENT FINNEY-HIS CON-VERSION.

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, an never be known. The impressive thing on the buman 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 his mind to settle the question of the salva he said, and yet he was dejected at every you waiting for? Did you not promise to give tion of his soul?" 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 characterized this man's Christian life from over, but he would scarcely believe it. He God. He went to the woods to pray, but his the beginning? Was it a revelation to him had, I think, a Slough of Despond in 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 deep or 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 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 1 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 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 similar event, said: "God Almighty aping 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 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 | curs, that probably there is not any admitted | Sepulchre. There he desired to stay a little David Brainerd, he "saw the sweetness and | fact or truth equally apprehended by both | to look; and he seemed for a while after to happiness of being God's subject and at his sides, so that it may be called common be a little cheery. When he came to the hill disposal." His soul seemed to break with ground, fit to be used as the starting point of Difficulty he made no stick at that, nor did the longing that God might be glorified." such an argument. The same, in another much fear the lions; for you must knew that Out of this view of the Divine Being sprang | degree, may be said of us in comparison, with | his troubles were not about such things as his unconquerable faith, a faith which grew the beings whom the Creator employs in these; his fear was about his acceptance at South Africa became Protestant by colonizastronger day by day from feeding on the ordering his work and doing his pleasure. last, Word of God. Out of this also sprang his God, as we are told, can make things that He desired much to be alone; yet he alconsuming desire to win souls. He could are not as though they were. Again, though ways loved good talk. He also loved much treated by men. When he gave himself up things are possible with God. These texts them in his mind.

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 God sentences the heart of a people to be in to talk the matter over. Mr. Finney

Lord Jesus Christ to plead his cause, and I cannot plead yours."

He saw that he had never studied law with any regard to God, and he had no right now could be put in competition with the worth of the soul. "No labor could be so sweet, which is in us may be made darkness; which no employment so exalted as that of holding must mean that God, if we deserve it. will up Christ to the dying world." Whenever take away our power of truly regarding fear he met men he talked with them on the sub. things. So that by effecting a change in our ject of religion. His father and mother were perceptions he may, to our apprehension. unconverted. Here is the colloquy between him and his father on his first visit home much happiness or misery. And a corollary after his conversion. His father met him at on this is that scorners who fancy that they the gate.

"How do you do, Charles?"

"I am well father, body and soul. But father, you are an old man. All your chil. and truths-are in the power of him whom dren are grown up and have left your house; they choose to make their adversary. - Rlackand I have never heard a prayer in my | wood's Magazine.

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.

1. The conversion of Mr. Finney was 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 quest city. tion 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

2. What is the secret of that tremendous of the beauty and holiness of God which which is not given to other men? No, it mind, that he carried everywhere with him. was the result of the habit of dwelling upon the Law of God, rather than upon the mere 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 Christ. This type of conversion, this habit

at the top of my voice, and exclaimed that love. The other form was the atonoment of ing; it would have pitied one's heart to have of meditation upon the divine government, is one of the pressing needs of the present generation. 3. Every man's life has one supreme mo-

ment. It is when God approaches the soul with a call to enter upon the new life. It is expectant array, stand the bad angels of the the all-loving and all-bearing and all-forbearwas the one supreme, determining event to and forbearing Christ. Between them the lay in the cold a good while before he would which he so often referred, as Jacob looking wavering soul must make the decision which that Mr. Finney was to himself, to the world, as you ponder these words. If so, you will into an eternity of iron doom, will you?-Chicago Advance.

THE POWER OF GOD. He who has taught his mind to apprehend must surpass that of any inhabitant of this tor is so infinitely beyond us in every way; | journey we set forward, and I went before he looks at his work with an understanding him. The man was but of few words. He so immeasurably more highly informed than seemed glad when he saw the Cross and the

seem to point to the different points of regarding things, of which mention has been made above. If we go on to remember how made gross, so that they shall not see with their eyes, nor hear with their ears, nor "Dea. B ...., I have a retainer from the understand with their hearts, we get evidence that he does choose sometimes to act | that valley. upon the human powers of perception - in He was greatly attached to the profession | this instance, by restricting them; but in the eagor gladness, so enamored was he of God. 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 to make any conditions with him. Nothing see, the powers of perception were increased. Further, we have been taught that the light change the whole universe, and may confer 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

#### ' 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: Knewhim! I was a great companion of his.

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

Mr. Honest: Well, then, pray let us hear a little of him and how he managed himself

under your conduct. MR. GREATHEART : 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 God cometh not with observation. Who can | together; nor durst he venture, though many tell what God means to accomplish through offered to lend him their hands. He would any unsaved man, if he will only " make up not go back again either. The celestial city, difficulty, and stumbled at every straw Well, after he had lain at the Slough of Dessense of sin, that overmastering impression | pond a great while, one sunshiny morning, I don't know how, he ventured, and so got or else he could never have been as he was. So he came up to the gate that stands at the attributes of compassion or the pitiable head of this way, and there, also, he stood a condition of man. As he pondered the 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 shrinkseen him. Nor would be go back again. At last he took the hammer that hanged 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 wantest thou? With that he fell down the crisis when all the gracious influences of to the ground. He that spoke to him won-God's providence seem to culminate, when | dered to see him so faint, so he said to him. the heart must begin to grow radically and Peace be to thee; up, for I have set open finally better, or finally and profoundly the foor to thee; come in, for thou art seemed to drop into his mind with a flood of worse. All the forces of life, all the powers blessed. With that he got up and went in light: "Then shall ye go and pray unto me, of the soul, then muster at a single point. trembling; and when he was in he was The arguments of God, and the allurements ashamed to show his face. Well, after he of earth and sin are face to face. It is the had been entertained there awhile he was bid Waterloo of existence. On the one hand in on his way, and also told the way he should take. So he went on till he came to our heart, the very fiends of hell. On the other house; but as he behaved himself at the gate, so he did at the Interpreter's door. He venture to call; yet he would not go back; back from his death-bed, singling out a fixes its destiny forever! There is no other the nights were long and cold then. He had moment in existence like that. It may be, a note of necessity in his bosom to allow him peared to me at Luz and blessed me." All my reader, that this crisis is upon you, even a stout and valiant conductor, because he was so chicken-hearted a man; and yet for all to God, began there. It was also the turn inst turn this moment of golden opportunity 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 trouble was always such as made me knock 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 how the intelligence which made the worlds say that for my Lord he carried it wonderfully lovingly to him. Then he presented world, not in degree only, but in kind also, the note; then my Lord looked thereon, and will readily acknowledge the presumption, said his desire should be granted. So when heard him refer to this event in his own life | the absurdity, of a man passing any judg. | he had been there a good while he seemed to ment upon the creation, or maintenance of get some heart, and to be a little more comthe universe, or any part of it. The psalm- forted. For my Master, you must know, is ist says: "Thou thoughtest wickedly that I very tender, especially to them that are am even such a one as thyself." The Creat afraid. Well, when he was ready to take his

ation, 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

Here he would lie down, embrace the ground, and kiss the very flowers that grew of the law, yet he gave it up with a kind of case of the young man who, at the prayer of in this valley. He would now be up every that is, unless The Telegraph pretends to 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

> . 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 over it.

It would be too tedious to tell you of all. the fair. I feared there we should have been lence will anywhere have a hearty welcome knocked on the head, so hot was he against and in City Road Chapel, hallowed by many come so many miles to behold.

very remarkable; the water of that river perhaps, so well known as some, but Mr. 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 it will be pleasant to see Mr. Isaac Holden 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

Mr. Honest Then it seems he was well at last?

MR. GREATHEART: 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 would deny himself of that which was lawful because he would not offend.

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

Mr. GREATHEART: 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 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 tral Turkey, are at present characterized by 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 onposed no man ever yet could shake off with

Then said Christiana, 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 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 that has been evangelized by either Catho. to the empty forms of a dead faith.

When we went into the Valley of Humili- lies 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; hold for further labor among the unreached 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 peoplemorning by break of day, tracing and walking | 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 angiversary are now complete. Everything avors the expectation of an encouraging and successful series of services. Talent and sympathy have been secured so far as the not to meddle until Mr. Fearing had passed pulpit and the platform are concerned. The wock-evening congregations have been cared for, and neither Mr. Davidson nor Mr. Tyer-When he had come to Vanity Fair, I thought man will need either introduction or comhe would have fought with all the men in mendation. The President of the Confertheir fooleries. Upon the Enchanted Ground | memories, will not fail to call forth the he was very wakeful. But when he was hearty response of his people. Dr. Parker, come to the river where was no bridge, there | who, in various ways, has shown many kindagain he was in a heavy case. Now, now, he nesses to Methodists and Methodism, will, said, he should be drowned forever and so we doubt not, add thereto by his telling minnever see that face with comfort that he had istrations in the Great Queen Street Chapel. The Chairman at the Breakfast Meeting, on And here also I took notice of what was Saturday morning, in Exeter Hall, is not, Warrington will be found to be a true friend of the Society. As for the Monday morning, 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 Pravermeeting at City Road, on Saturday evening. Beyond all other gifts we need the power of himself, and so troublesome to others. He the Spirit of Christ; his influence can call was, above many, tender of sin: he was so forth all manner of needed response and seafraid of doing injuries to others that he often cure 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 cearnest 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 heaviness of mind. The first string that the 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 Cen. general barmony 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 Theo. logical 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 misionaries are in continual conference with the native brethren and in constant communion with every Protestant community. They volving the funds 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 overshot the mark. They now hear with amazement the order to retrench at every point, for the time has come, forsooth, 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, 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 back ground of millions of Turks, Arabs, and tion. As to date, the Protestants have a Kurds who have yet no more thought of hecentury or two the advantage; and, as to the coming Christians than Christians have of

The results of fifty years of mission work. with all the array of churches, schools, and Christian homes, constitutes merely a foot-

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 est 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 re vival 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 spake 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 Spir t. 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 desirable-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 "Re vivals." In the afternoon the text was Be not deceived, God is not mocked. Twelve hundred people, by count, filled every reserve to themselves the final decisions in linch 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 conto the utmost, and further pressure at the viction 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 brothren, it it is with hearts full of wonder and joy that we see the progrees of this great movement; countries themselves, they have vastly the becoming Moslems, while hundreds of thou- a thousand testimonies prove to us that it is not endure to think of the way God was certain things may be impossible to men, all to see ancient things, and to be pondering advantage. It would be hard to find a country sands of nominal Christians, too, still cling indeed from God. To him be all the praise." -Condensed from the Missionary Herald.

#### Family Treasury.

SPRING.

Eweet 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 wayside 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 Alike the stately parks and lowly bowers.

Hark I 'tis her laughter through the forest ringing: The wild birds waken at her joyous shout! Eee | how the merry maid, in sport is flinging The seeds of fruitfulness aliround 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 beauteous thought in everything:

And in my dreams the soft melodious voices Oh Faith and Hope a pleasant music sing. 40h man! Oh woman! whatsoe'er thy sorrow,

Let it no longer shadows o'er thee fling: Ali 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 mdeed something to delight in.

One of his old Edinburgh friends, the exscellent 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 reiciced to have him abroad amid her glories. Mr. Black declared him to be the besthumored 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 sonin-law's beautiful anecdote of the poor musicmaster 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 remembered that look all his life. . 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 ministrel," said Irving, ar 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-hearted old worthy, full of the joyousness of youth, and his deportment towards his family, his neighbors, his domostics, the very dogs and ionship or have a misunderstanding with and largely to it, through the help of the cats, I can never forget; everything that him. 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 seemed too high or remote for the grasp of his mmd, 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 feebleness. . . . 'Lockhart,' he said, 'I nation. Do not hastily ascribe things to other, for on that day was published the first of the "Waverley" romances. A world without Scott's novels in it must have been religious—be a good man. Nothing else will from God. They may be from him; rather a lean place to live in, surely; and we give you any comfort when you come to lie they may be from nature; they may be can never quite estimate the duliness and here." 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 'Tis Sixty Years Since." 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 Mameness. 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 re- leart and indomitable spirit of this soldiermembered, and often laughed about it in safter life. Whenever a sheep was killed for the use of the family at the farm, little Wal. ster was stripped and swathed up in the skin, warm from the animal's carcase. Then they Plaid him down on the parlor floor and tried to make him crawl about, in order to get strength into his damaged limb. His grand. only a sort of contemptuous indulgence. mother and grandfather were his playfellows in those early days, and used to tell their she was the only human being whose chidsmall grandson stories of Scottish heroes, grave and gay, and amuse him as best they ful in her rebukes while the sun shone, and 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 | Her provincial habit of economy stood her after loftier ends, and a purer life—as the down beside an old shepherd among the in good stead in her vigorous old age; she crags and rocks where the sheep were feed was rich when the empire had passed away, ing. By degrees the boy got strength to and her grand-children needed her aid. It stand, then to walk, and then to run, but he | must have been from her that Napoleon took Bath he lived a year for the benefit of the parte, though a brave soldier and an ardent waters, and it was there he first learned to patriot in his youth, was of an easy and mess gave him many hours of leisure within he found it, and not to insist too much on doers which he might not have had if his having it go in his especial way. After the sermon brimful of the energies of life and

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 midbed. As he grew older a benevolent old man time he was a scholar in the High School of Edinburgh, getting into his bead as much Latin and Greek as he had room for. Soon natural scenery on the banks of the Tweed and the Teviot, and this early worship of the beautiful in God's world never deserted

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 pupilage he certainly learned many things worth know-

When Walter was a boy ef fifteen, Robert Burns, the Bard of Scotland, came to Edirburgh 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 halfdozen 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 anthor 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

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 In Baltimore I soon obtained a situation, 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 compan. time the promise I made is still unbroken,

Lockhart's description of Sir Walter's last hours, in the year 1832, once read can | and I would say, as I once heard the Rev. never be forgotten. He says, "As I was dressing on the morning of Monday, the 18th and simple enjoyment of a child; nothing of September, Nicolson 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 may have but a minute to speak to you. God. Do not easily suppose dreams, voices, My dear, be a good man—be virtuous—be impressions, visions, or revolations to be

"About half-past one, p.m., on the 21st of 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 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

French blood in any of them. Their ances. found in the remote annals of Ajaccio. excellent breeding and character, who marin 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 ly woman. She never relinquished her authority in her family. When all her children were princes and potentates, she was still the severe, storn Madame Mere. The beauty and grace of Josephine Beauharnols never conquered her; the sweet Tyrolese prettiness of Maria Louisa won from her When her mighty son ruled the continent, ings he regarded or endured. She was faithwhen calamity came, her undaunted spirit in itself sordid and earthly—as the mainwas still true and devoted to the fallen. spring of earnest and successful strivings never was wholly cured of his lameness. At his extraordinary character; for Carlo Bonaread as a dame's school. I think his lame- genial temper, inclined to take the world as | and death beds. Every man who is "dili-

voured books at a rapid rate, and early be-! success of the French arms, and accepted the | ness and adaptability of Christ's religion, a came on fire for deeds of chivalry. He read situation without regret, and became intiwith avidity everything he could lay his mate with the conquerors, he placed as many none can preach so effectively or so well .hands upon in the form of history and poetry, of his family as possible on the French penand when some odd volumes of Shakespeare sion 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 night fire when the family had retired to yet in the prime of life, he died of the same deadly disease which was to finish Napowho owned a library recommended him to leon's days at St. Helena; and the heroic which had become chronic in Corsica; and he became inspired by the beauties of the English in 1793, she made her escape with her children to Marseilles, where she lived several years in great penury.—Ex.

#### 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 salcon." 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. and at once gave it my undivided attention, and have now pursued the same business more than thirty years. To the present Lord, I owe my success and escape from the 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 imagifrom the devil. I advise you never to use the words wisdom, reason or knowledge September, Sir Walter breathed his last, in 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 ear, the gentle ripple of the Tweed over its 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 Italian race. There was not a drop of preaching. I say yet again, beware of enthusiasm. Such is the imagining you have history of Corsica, and their names are spirits, which I do not believe one of you have, no, nor ever had yet. Beware of Carlo Bonaparte was a poor gentleman 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 Budgett, or Perthes, exhibits religion as "the right use of a man's whole self,"-as the one thing which gives dignity and nobility to what is nower outside of, and within man, which, lifting up conduct ir 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 gent in business, serving the Lord," is a

preacher of righteousness in scenes where North British Review.

No matter how old an Arab may be, how

many suns and moons have rolled over his

#### THE MODERN ARAB.

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 Ossian and Spenser, and these books mother, her responsibilities becoming still read and write, but he does not know his excited him to a wonderful degree. All this heavier by this blow, lived for eight years own age; he cannot tell the day or even longer amid the confusion and civil tumult the year of his birth. I doubt if one of our Bedaween could tell us his age within five, then, after the capture of the island by the 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 be 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 on the descrt. A people who are thus but children must be treated like children, not like fullgrown 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 argument 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 nower 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, purcr, better than the old, brings them out of the world and separ. ates them unto Christ. A religion that redeems a man from all sin and sets him on holv living-on self-denial, painstaking, circomspection, 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 models 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, mansuares into which I have seen so many fall; 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 last of the eye, and the last 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 instruc tions. Large, hasty undiscriminating 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 mora 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 tors had come from the mainland in the early the gift of prophesying or of discerning of 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 history. Ponder its mystery, None can e'er 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 unfailing, And love all prevailing. Trust in its promises of life evermore

With fervent devotion, And thankful emotion Hear the blest welcome, respond to its call Life's purest oblation, 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 Hallelnish ton earth and in beaven

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

#### Our Poung Folk.

A CHILD'S HYMN.

Now the day of work is done, Now the quiet night's begun, And I lay my tired lead Safe within my little bed. Saviour, hear me; Be then near me. Till the hours so dark have fled.

I can see from where I lie, Glitt'ring in the dark blue sky, Here and there a little star Shining out so clear and high ~ Saviour, hear me; Be thou near me : Keep me safe beneath thine eye. ....

HI've grieved thee through this day, Let my sin be washed away ; \* Make me meek and pure and kind. Give me thy most holy mind. Be thou near me:

Let me now thy mercy find. Thou art loving me above. And I love thee for thy love; Thou didst leave thy throne on high, And for me come down to die. -

Thou wilt hear me,

And be near me—
I am safe while theu 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 towns-people.

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 city. After that, whenever a Protestant in | Thousands of their comrades had fallen any part of Franco found that he could not live peaceably in his own home, he went to 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 thing, but after lying within sight of the 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. 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 everything that could be chewed for its juice of the forts near Rochelle at once; but but all was not enough. Men, women, and although he had command of a fleet and an | children died by thousands. Every morning army, he really knew nothing about the busiless 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 Rc. chelle. 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 Hugue nots made terms with Buckingham, hoping, with his help, to win in the struggle. Buckingham promised to help them, and he did the 30th October, 1629, after nearly fifteen try to do so in his blundering way; but he months of heroic effort and frightful sufferdid them more harm than good, for when he found that he could not take the forts, he sailed away, taking with him three bundred tons of grain, which he ought to have sent took away all the old rights and privileges of 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 | from the King .- Harper's Young People. 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, Guiton, for their commander, and when he accepted the office he laid his dagger on the table, saving: "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. Guiton thought, was whether or not be could hold out till the help should come; so Timb hal en sound. At any rate he de cause of Corsican liberty was lost by the truth, a witness to the comprehensive ruined edifice before one single word—faith. he laid his plans to resist as long as possible. the proportion they are abridged.

The French in great numbers stormed the lefences time after time, but the brave Rochellese always drove them back with great loss. It was clear from the first Guiton 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 cutside. 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. Guiton 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 Rochellese.

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 special rights that it became almost a free heroic endurance would not be thrown away. fighting, and thousands of their women and children had starved to death; but what was Rochelle, and that is the way the place came | that if, after all, Rochelle was not to lose her liberties?

> Alasi their hope was a vain one, and their joy scon turned to sorrow. The English fleet did nothing. It hardly tried to do any. town for a while, it sailed away again and left Rochelle to its fate.

Richelieu was sure that Guiton would surrender now, and so he sent a messsenger to say that he would spare the lives of all the people if the town was given up within three days. But the gallant Guiton was not ready even yet to give up the struggle. "Tell Cardinal Richelien," 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 went 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 off the trees, and even the grass of the gardens and This Buckingham, with an English fleet 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: was used to quiet the pains of fierce hunger 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 Guiton 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 ext, 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 Guiton would not open the city gates to them. He said they would starve to death il 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 Rochellese, all were dead but sixtytwo. Corpses lay thick in the streets, for the people were too weak from fasting even to bury their dead. The end had come. On ing, Rochelle surrendered,

Richelieu at once sent food into the town, and treated the people very kindly, but he 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

Riches are given to make life pass comfort] ably; but life is not given only to mass

Our possessions are not so wholly apprecia ated by ourselves as by those who have them

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

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

#### Onr Sunday School Mork.

STUDIES IN THE ACTS OF THE - APOSTLES.

Sunday, April 29,4883.

INTERNATIONAL BIBLE LESSON .-Lesson 5.

[SECOND QUARTER.] PETER WORKING MIRACLES.-Acts ix. 32 43.

GOLDEN TEXT. " Jesus Christ maketh thee whole."-Acts

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. 10-81 Th .- Maintaining good works. Titus iii. 1-15. F.-Life to the dead. Mark v. 21-43.

TIME .-- A.D. 39, at the close of the last

S.—The resurrection and the life. John xi. 14-27, S.—The prayer of faith. James v. 10-20.

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 thee "-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.

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 sow-

PERSUASION BETTER THAN FORCE,

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Always taking out and never putting in soon reaches the bottom. There is no sweeter repose than that which

The art of life is to know how to enjoy a little, and to endure much.

is purchased by labor.

The angels find all their happiness in use,

from use, and according to it.

A wise man reflects before he speaks, and reflects on what he has uttered.

The head, however strong it may be, can

accomplish nothing against the heart. Men spend their lives in the service of

their passions, instead of employing their passions in the service of their lives. Dr. Payson says, that he who gazes long at

the sun, becomes unsusceptible of impres. sions from inferior luminaries; and he who looks much at the Sun of Righteousness, will be little affected by any alluring object which the world can exhibit.

Wesley says: O make haste to live! Surely those who may die to-night, should live to-day.

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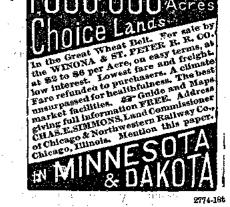
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TORONTO, WEDNESDAY, APRIL 18, 1883.

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 robed choristers, 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 trampling 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 in fluences 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 elecution 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 religion 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, masmuch 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 pelormances, 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, genufications and performances with tapers, had no resemt. lance to the simple partaking of bread and wine by Christians in memory of a dying Saviour. It was sensuous, 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 planness 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 preacher is not as eloquent and imdegree of reverential ceremony in public worship is fitting, and enhances the solem. nity 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 assume the sombre hues of the shadows and in our public preaching and public wor- within you. Don't unduly magnify little

All Letters containing payment for the 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 Conferences of 1883 be? In all Metho. dist 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 kindlier, 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 and God's fulness 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 GRUMBLING.

Don't gramble, 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 hepeful 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 pressive 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 them. selves. 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,

Some of the things you are grumbling about are only like green apples—in a preparatory stage. Have patience, and they will be ripe bye 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 No proposal to invest any Church court with who said, "during my whole life I have heard of nothing but decay, and have seen nothing but proze s."

#### REVOLT AGAINST CALVIN-ISM"-A DENIAL,

Our esteemed contemporary the Presby erian 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 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 280 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 se-The Presbyterian's the correctness of our statements as to the facts, or to show that our conclusions were not justified. But instead of this, there is case of Dr. Burns. Dr. Burns never was accused of opposing "Arminianism." 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 | they are not rich, or elequent, or influential 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 strengthen some sorely tempted young man, that the changes sacrifice things characteris- or young woman, to steer away from some 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 slashing statements" against a sister Church, the gift of speech are frequent and constant. because we said that the creed of the Presby. terians was "inconsistent with zeal and activity." Surely, a moderate comment upon the Church is a widely different thing from "slashing 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 charity 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 condemued Mr. Duucau's ascerted 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 unscriptural 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 minis ters, 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 Advecate, 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 Contheir rights and privileges, a change is pro-

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.

The provision; but no similar proposal was made have uniformly endorsed and spoken in the highest terms of its practical workings in all their messages and public documents. Mr. Committees. No action was taken in reference to the Rostrictive Rules. The highest terms of its practical workings in all their messages and public documents. Mr. Cook says: "The women prize and exercise of 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 of have degrated by founding a system of the hardest and most exclusive ecclesiasticism. The disintegrate and their messages and public documents. Mr. Cook says: "The women prize and exercise of hard degrated by founding a system of the hardest and most exclusive ecclesiasticism. The disintegrate and their messages and public documents. Mr. Cook says: "The women prize and exercise of hard degrated by founding a system of the hardest and their messages and public documents. Mr. Cook says: "The women prize and exercise of hard degrated by founding a system of the hardest and their messages and public documents. Mr. Cook says: "The women prize and exercise of hard degrated by founding a system of the hardest and their messages and public documents. Mr. Cook says: "The women prize and exercise of hard degrated by founding a system of the hardest and their messages and public documents. Mr. Cook says: "The women prize and exercise of hard degrated by founding a system of the hardest and their messages and public documents. Mr. Cook says: "The women prize and exercise of hard degrated by founding a system of the hardest and the h ence 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 thom.

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. 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 criticise 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: were lost to the Church, because they could | 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 spake 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 style of reply seems to us not the most for finfluence the happiness and well-being of cible. It was quite open to our critic to deny others? Words can convey knowledge and instruction to the minds of the ignor, n', and put them in the possession of great truths adapted to guide and gladden. Words an attempt to retort by a reference to the 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 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. Wisc and timely words of counsel may being shipwrecked. Words of Christian instruction, by those who have tasted that the Lord is gracious, to those who are out of loving mother, a faithful and devoted wife. Christ, may save a soul from death, and hide a multitude of sins. Unlike some other 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, logical consequences of the doctrines of a is not used so faithfully as it ought to be used. How many scarcely think of it as a tilent 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 beaven.

#### 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 east 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 all 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 ferences to disapprove of legislation affecting to have been very successful. 'Joseph Cook, who speaks from personal observation, bears

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

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 interiority 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 should be so much prejudice against women who is staying here for the season. It is a good engaging in employments that have hitherto been occupied mainly by men. We are glad 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 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 of life and hope. In the primitive Christian Church, in spite of the repressive in. fluence of social customs, women appear to performances as a departure from "the simoffive Christian work than they do in the churches of to day. In the Gospel dispenhas in mercy bestowed.

A MOTHER IN ISRAEL.-It was our melanre-ting-place the mortal remains of Mrs. DANIEL HUNT, mother of Mrs. Dewart and years ago, and have resided in or near rears she has been connected with the Methodist Church, to which she was strongly She was a woman of more than ordinary intelligence and force of character-a wise and an a most generous and sympathetic neighbor and friend. In her last hours she disof the faithful companion of his life for nearly 58 years. "The memory of the just is

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 asks:-

"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 Manton described them, by 'a Synod of the most godly and judicious divines, 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 patent to 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 Con-tession 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

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 has been produced in England during the only his disciples could comprehend. The following estimate of his character is from educated for the bar, and in the active exerthe London Outlook :--

He has survived all the men of the early movement except Mr. B. W. Newton and Mr. Parnell, now Lord Cargleton, who were, however, estranged from him for more than a gene-ration. He began life as a clergyman of the Established Church in Ireland, but withdrew from all ecclesiastical relations to found little of the natural social tastes and human intant in your estimation, and then measure cral Conference is to be substituted for this says the last three Governors, since 1869, the Christian Church of his day. Mr. Darby hymns, achieved great distinction as chan-

of hard, dogmatic Antinomian disputers represent his work of half a century; but they are everwhere in Ireland, England, Scotland, America, Australia, France, Germany Switzerland, Italy and India. A gentlemanly softspoken man, capable of establishing easy re-lations 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 Sande man and William Huntingdon. It is a currous commentary on such men that they should begin life by an effort to draw Christians toviews of some "woman's rights" advocates in the States, who failed to recognize the gether in still closer relationship and end it by sacred claims of home and motherhood, and 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 talenced 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 back ground is a little faulty; it should either be more definite or less distinct. But the painting of tace and hands is exquisite, solid, and well considered. Mr. Eaton is a slow worker, 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 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 poss, 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 lenghthy accounts have a special fitness for carrying to the which come to hand in the English papers homes of ignorance and suffering the message of the induction, "enthronement" &c., of the Archbishop of Canterbury. Others may regard such parade of formalities and have occupied a more prominent position in plicity of the Gospel." At "the enthronement," the Bishop Suffragan of Dover presided over the ceremony as Archdeacon of sation everyone should be free to use for Canterbury. The Primate made the usual God's glory every gift of usefulness which He solemn affirmation, and after the First Lesson he was conducted by the Archdeacon to the throne. After the mandate of enthronization had been read, the Archdeacon choly duty, last Friday, to follow to the last | inducted the Archbishop in Latin. Morning Prayer was then proceeded with. The Archbishop was next conducted by eight of the Mrs. D. Moore of Hamilton. Mrs. Hunt had English Bishops, by the Archdeacon, Dean, reached the rips age of 82. The family | Vice-Dean, and other of the Cathedral dignicame to Canada from New Jersey over 50 taries, to the marble chair, which stands under Thomas a Becket's crown. Here the Hamilton ever since. Mrs. Hant was in her form of induction was repeated. The Archearlier years an active member of the Ameri. | bishop was then placed in the Dean's stall, can Presbyterian Church; but for the last 30 in token of his "taking and having real "and actual possession of the See of "Canterbury, and of all the rights and priattached. She suffered much during the "vileges thereof." After prayers, the Archlast few years from growing infirmities, histop pronounced the Blessing, which asked and received according to our need tic of Mothodism. The same line of reply is dark reef, on which life is in danger of which she bore with Christian patience. brought the ceremony in the Cathedral to a close. The other proceedings, conducted in the Chapter House and the Treasury, are 1 too numerous to mention."

> That Rome represses freedom of thought. means of influence, the opportunities of using played unwavering and joyful trust in Christ and requires of her votaries an unquestionher Saviour. Mr. Hunt deeply feels the loss ing 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 ssued 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 entoining upon the aithful 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 eccelesiastical 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 Œcumenical 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 enmittes." 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 last half-dozen years is the work of men cise 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

Gladstone, all busy men of affairs, have, Mr. Spurgeon. morals and religion.

Our contemporary, the Evangelical Churchman, ca'ls attention to a unique p ragraph 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 rite of the Roman Catholic Church, he made a declaration to the warden that he wanted to be a Protestant. His application was sent to against social purity are spread out before 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 | portrayal of such crimes cannot be wholesome 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 preten sions to be infallible, in the assumed power of papers would not publish what they do unthe 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 priest. 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 innecence. 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 strenyous 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 centenary 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,-823; Roman Catholics, 15,371,227; Christian sects of other denominations, 116,735; and Jews, 520,575. Again, Austria preper 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

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 religiousliberty. 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 deplore 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 mor-

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

one of the Alabama arbitrators. Lord who find their way to Newington every Sun-Blachford, Sir James Fitz James Stephen, day. The annual meeting of the congregation the Duke of Argyle, and pre-eminently Mr. has just been held, under the presidency of was reported that the without the neglect of their duties as offerings at t c doors during the twelve statesmen or jurists, found time and inclina- months for the rollege and corresponded tion to write strongly on vital questions of with the date the year, amounting to £1,882. The additions to the membership for the year had been 444, received thus: By baptism, 267; 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 the public, as rendering such papers unfit for the family. There can be little room to question that this is overdone; and that the amusing in this report. This innocent priest 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 less 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

<u></u>	<b>F</b>	,	
follows:			'
	YEA.	NAY.	TIE
Torento Conference	215	17	. g
London "	207	22	1
Montreal "	167	28	. 4
Nova Scotia Conference	44	. 17	1
N. B. and P. E. I. Conference	52	2	1
Newfoundland Conference	5	٠.	
	(8)	83	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-abous one to every 2,500 inhabitantsthe 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 es': 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 literar value on Anthony Trollope, accompanied by an excellent portrait. Other articles are: "The 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. Tayler 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

Colin Clout's Calendar. By Grant Allen, New York: Funk & Wagnalla. 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 writen in an interesting and racy style. It is a good boo for summer reading.

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

This is an intensely interesting biography of on earnest and successful minister of the Meth. odist Episcopal Church of the United States, who has been noted for many years as a conse crated 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

The Life of Bishop Gilbert Haven. By George Prentice, 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 1880. 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, edu. cated, witty and active. He was a thorough held on Monday evening, 16th inst., at 8 o'clock,

cery barrister, became successively Solicitor- | to be all present upon any one occasion, there | Methodist, and gave his life to promote the in | General, Attorney General, and Lord Chan. would be something less than 100 empty teres's of the Church which he loved. The cellor, and, as Lord Selborne, officiated as seats available for the crowds of strangers | 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 Cottor's Saturday Night, and other Poems. B Robert Burns. No. 26 of the Elzevic Lib-ar Price, two cents. John B. Alden, Pab. lisher, New York.

The Sidereal 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 Theo. ogical Union of Mount Allison Wesleyan Coljege, delivered in June, 1882. 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. Ockley, 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.

COBDEN.-Rev. J. J. Haylock, paster. The friends here are doing well with subscription list for the new church. We purpose (D.V.) laying the corner-stone on May 24th. The church will be 28 x 40, to be finished on or before Sep tember 1st. The site is one of the best in this fast 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. Aylsworth 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 sermons were preached by our minister. the Rev. J. B. Clarkson, and the amount for which we 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.-Com.

BRAHPTON,-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 paster 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, Berkeley 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 o 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.

Tononto, 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." Middle Colonies before the Revolution;" "Art | The attendance was good, and a pleasant evening was spent. The Association purpose hold. ing 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 anniver sarv 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. Dewait, p eached, on behalf of the Educational Society, sermons remarkably appropriate, impressive, and able, resulting in the contributions to this fund Accreing two hundred per cent. The Avenue engregation were delighted with Dr. Dewart's first visit to this church .- We can report pros perity of every kind. Our membership each year has been greatly increased, both by revivals and constant ingathering. Our congregation is constantly growing (all our sexts 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, which, for ability, zeal, and usefulness, it would be difficult to equal, while the fact that a very large number of intelligent, converted, eavoted young men and women are associated with us, is a pleasing and hopeful feature of this growing Church.-Com.

#### LONDON CONFERENCE.

DELTA. -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 collowing notice: On Monday evening a large number of the young people of the Central Meth. odist Church organized themselves into a so ciety 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

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 "Court" ship and Marriage," to a full and delighted house. A debt of \$310 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 efcorts were also put forth at Townline and scaled with divine blessing. One soul added to the Church, and we expect others. - Com.

#### MONTREAL CONFERENCE.

PRESCOTT.—Rev. J. Henderson, pastor. Sermone 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.

Queezc,-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 Sher-brooke. 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 Genera will not permit him to perform any episcopal duties in that canton. .

The Baptists are erecting a church 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," "Hossnna 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 80, 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 10C families; and a communicant for about eight of the population. The annual cost of the various efforts for social. moral, and religious reform is roundly estimated at sixteen millions sterling .- Independent.

Dr. E. De Pressense-Independent, thinks the Liberal won a decided victory in the late elections in the Reformed Church o 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 conveue a synod, since it would have no power to carry into effect any of its resolutions without State int-rvention, 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 squadron at the bombardment of Alexandria. He did everything in his power to aid us, for asked them to raise 1,000L in that meeting. A lady immediately announced a gift of 1001, 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 121., which she had taken from her finger. Ultimately it was announced that over 1.0001. had been raised.

CONTRIBUTIONS FOR MRS. EVERISS. Mrs. Bruce, Brussels 1.00
Mary Hagcock, Bath 5.00 Mary Hancock, Bath .....

JOHN CARROLL, Almoner.

#### FROM THE MISSION ROOMS.

Extract from a letter from Rev. Dr. McDonald, to the General Secretary of the Womans' Mission-ary Society, dated Tokio, Japan, January 12th 1883.

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 ex cellent 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 carrest, godly 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 Secre tary as follows, and asks an answer through the

April 12th, 1883.

"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 Bannis. ter, 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 otherwise.

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 Welford Church Sunday-school, was presented

recently with a handsome castor and two beautiful napkin holders as a token of estcem, President Arthur has gone to Sanford, Florida where he will stay a week or more. His health has thready improved. He refused to receive

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; onethird 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 Gustive 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 silvermounted 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

The New York Mail Express says :- Rev. Dr.

Newman preaches to one of the largest congregatio s in the city. Every seat in the large Church of the Disciples is filled, and the auditora are well repaid by the preacher's vigorous Anglo-Saxou. 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 religious 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 Lon

don Lord Alcester (Admiral Seymour) eulogised 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 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 Str 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 1852 53 as deputy. assistant quartermaster general to the 1st di-vision, 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 Medjidje, and promoted. He was nominated a military com-\$8.25 panion of the Order of the Bath on the 2nd of June, 1877.

#### NEWS OF THE WEEK

Rev. Father Restter, a Montreal priest, proposes to commence a colonization crusade for the purpose of inducing the settlement of far-

mers 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 Alian 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 untustly with the Danes in Schleswig-Holstein, by compelling them to submit to military

-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 Penusylvania Senate a bili has been

introduced making it a misdemes for to manufacture or sell infernal machines and devices to destroy life or injure property. A bill was also introduced preventing the personation of Jesus Carist in theatrical performances.

-H. M. steamship Tenedos, with the Princess Louise on board, arrived at Newport, R. L. 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 Olessa 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 walk or stand for any length of

-During a recent debate in the House of Commons on the Irish emigration scheme Mr. Trevelyan stated that offers of a most interesting nature and 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

to Canada, a gentleman has made careful enquiries while in England, and was convinced tide of last year. Very large numbers had been booked already for the North-west.

from Europe, this coming spring and summer,

-St. Hyacinthe, P.Q., has been visited by a disastrous spring freshet. A dam and several bridges have been swept away and great dam. age 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 Redovations on the way, and says he is out of ond, who is agitating the question of Irish wrongs in Australia, was read. It says the

> -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

developments of the Phonix Park murder case

are doing the League much injury there, and

have already materially interfered with his auc-

-A Rome despatch says:-In the Senate the Minister of Foreign Affairs said the sole object of the accord between Italy, Austria, and Ger many 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

-The riple alliance between Italy, Austro-Hungs y, and the German Empire is causing great uneasiness to the French Republic. But it s possible that this alliance was entered into without any idea of offensive action towards France. Caveollotti, 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, Derry, 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 resclution of the Chinese Government to establish a permanent naval station at Corea, in order to prevent the Japanese from settling in that region. 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 evident that a collision with that nation will eventually prove unavoil.

WE NE'ER REGRET.

BY EDGAR M. CHIPMAN. We ne'er regret a kind word snoken A sharp retort that is unsaid ; An angry word hath often broken and hearts that have in secret bled. We ne'er regret a kindly action, However it may be received; To do it gives a satisfaction The heart will treasure though deceived.

Ah! many eyes are red with weeping, And many hearts are sore distressed, In sad remembrance ever keeping A word in angry tones expressed. How many lives are darkened ever By shadows worse than those of death : How many friends are doomed to sever By but a cruel whisper's breath.

We ne'er regret the hearty greeting That cheers the weary, care-worn heart; The friendly grasp exchanged at meeting ; The warm "God bless you" as we part. We ne'er regret a brother lifting Out of the depths of his despuir The clouds that darken his life, rifting And letting in the sunshine there.

We ne'er regret the looks of gladness The cheerful smiles we can employ, To comfort bearts bowed down by sadness And turn their mourning into joy. The man who thus lives liveth rightly. And has few things he would forget; He lives, with few cares pressing lightly; He dies, with nothing to regret. -The Presbyterian

#### SERMON

BY REV. T. DEWITT TALMAGE DELIVERED IN THE BROOKLYN TABERNACLE.

LIVE CHURCHES.

"And onto the angel of the Church in Smyrns, write these things."—Revelations it. 8. Smyrna was a great ancient city. It was bounded on three sides by mountains. It was the great centre of the Levantine trade. In that brilliant and prosperous city, a Christian church was established. After a while it was recked down by an earthquake. Then it was re-built. Then it was destroyed by a conflagration which swept down the entire city. Church again re-built. The fact was, that Church had in it a living active Christian people. Without in it a living, active Christian people. Without that, all the splendor of architecture and all the beauty of surrounding would have been only the ornaments of death, the garlands on a coffin and

the plumes of a hearse.
On this, the fourteenth anniversary of my pastorate in this place, and looking into the friendly faces of this great audience, I propose to set forth what I consider to be the characterisremark that a live church is prompt in its financial engagements. Every religious institution has monetary relations. The Bank of England ought to be no more faithful in the discharge of its obligations than ought the Church of Jesus Christ. If a church standing in any community fails to pay its debts, it be comes an injury to the place where it stands instead of a blessing. All religious institutions ought to be an example to the world for faith. fulness in the discharge of monetary obligations. There are a thousand things that prayer will not do. Prayer will not paint a church, prayer will not purchase a winter's coal, prayer will not pay an insurance, prayer will not support the insti-tutions of religion. A prayer never goes heaven high unless it goes pooket deep. All our sup-plication on behalf of religious institutions amounts to nothing unless we are willing so far as God has prospered us to contribute for their support. I had in my Western church a man in favorable worldly circumstances who used in prolonged prayer to pray for his pastor until the prolonged prayer almost became a nuisance to the prayer meeting; for it was a prayer with-out ceasing, and a prayer in which he asked that the pastor might be blessed in his basket and in his store, while he, the petitioner, never gaves cent of salary. All such supplication as that amounts to nothing. Members of a congregation meeting their obligations inside, then the Church of Christ is able to meet its obligations outside. I speak with no embarrassalthough it has come, in other years, through darkness and storm, is standing to day in a large place, and our temporal prosperities go right beside our spiritual prosperities. Thanks first to God, and secondly to the generosity and promptness of the people. I might at this point that there are many churches of Jesus Christ in our land that are utterly failing in this direction. There are a great many of the ministers of religion half starved to death: "Thank you," said a minister from the far West when some friends from the East sent him a few extra dollars; "thank you, sir. Until that money came we had no meat in our house for three months, and our children this winter have worn their summer clothes." There is no more ghastly suffering in the United States today than is to be found in some of the parsonages of this country. You have with great munificence provided for all my wants, and so I can speak without any embarrassment on the subject while I denounce the niggardliness of many of the churches of Jesus Christ, keeping some men who are very apostles for piety and consecration in circumstances where they are always apologetic and have not that courage which they would have could they stand in the presence of people whom they knew were faithful in the discharge of their financial duties to the Christian Church. Alas! for those men of whom the world is not worthy. Do you know the simple fact that in the United States to day the salary of ministers averages less than \$600, and when you consider that some of their families are very large, you as business men will immediately see to what great straits many of God's noblest servants are this day reduced. A live church will look after all its financial interests and be as prompt in the meeting of all those obligations as any bank in all the cities.

A live church will also be punctual in its attendance. If in such a church the services begin at half-past ten o'clock in the morning, the people will not come at a quarter of eleven. If in such a church the services begin at halfpast seven in the evening, the people will not come at a quarter of eight. In many churches there is great tardiness. The fact is some people are always late. They were born too late, and I suppose they will die too late. It is poor inspiration to a Christian minister when in preliminary exercises half the people seated in their powers leading and the people seated. their pews are looking around to see the other half come in. It is very confusing to a minister of religion when during the opening exercises there is the rustling of dresses through the aisle and the slamming of doors at the entrance. I am glad to say that this congregation. There tual and prompt in their attendance. The very first word of the invocation is as important as anything that may come after. Scripture lesson the voice of God to man, while a sermon may be only the voice of man to man, and happy is that church where all the worshippers are present at the beginning of the services. I know there is a difference in timepieces, but a live church goes by railroad time, and everybody in every community knows what No man goes to take the limited expleas train to Washington at five minutes pas ten o'clock if the train started at ten. In many of the households of Christendom every Sabbath morning the family might well sing that old

#### Early, my God, without delay, I haste to seek thy face.

I go further, and tell you that in every live church all the people take part in the exercises. A stranger can tell by the way the first hymu starts whether it is a live church. It is a sad thing when the music comes down in cold drizzle from the organ loft and freezes on the heads of silent people beneath. It is an awful thing for a hymn to start and then find itself lonely and unbefriended, wandering around about, after a while lost amidst the arches. That is not melody to the Lord. In heaven they all sing, although some sing not half as well as others. The Methodist Church has sung its as others. The Methodist Church has sung its "Mr. Hill, I have quit the ministry, because I most way around the earth. A man on fire with am not willing to hide my talents." Mr. Hill Sharp.

the Gospel as John Wesley preached it has taken his place in the far West, and on Sabbath morning has come out, in front of his log cabin and surc.

A charge to keep I have, A Ged to glorify.

And they heard it on the other side the forest. and they gathered around the decretep, and after a while a Church grew up and they had a great revival, and all the wilderness heard the voice of God. A Church that can sing can do anything that ought to be done. In this great battle for God let us take the Bible in one hand and the hymn-book in the other. I am glad that this Church has made mighty advancement in this direction, a prominent minister of religion in the store, in the factory, in the shop, in the writing me, yesterday, saying, "I would walk; street, in the banking house—everywhere. Each writing me, yesterday, saying, "I would walk five miles to hear your congregation sing

Jesus, lover of my soul, as I heard them sing it the other Sunday. While we have four voices to chant the especial music, when the regular hymn is given out there are five thousand people who feel they belong to the choir and whose voices are like "the voice of many waters and the voice of mighty thun-

Let those refuse to sing Who never knew our God; But children of the Heaven'y King Should speak their joys abroad. On the way to triumphs without end and to pleasures that never die. Sing! I remark again, that a live Church will have a flourishing Satbath-school. It is too late in the history of the Church to argue the benefit of Sabbath-schools. A Sabbath-school is not a sapplement to the Church; it is the right arm. "O!" you say, "there are stupid churches that have Sabhath-schools." Yes, and the Sabbath-schools are stupid too. It is a dead mother holding a dead child. But where, Sabbath after Sabbath, superintendent and teachers and children come, their faces aglow with enthusiasm, entering with great heart into the services, and then retiring to home feeling that they have been on a mount of transfiguration—that church will be a live church. But while we have the children of the refined and educated and the cultured in our churches, I deplore the fact that there are such vast multitudes who get none of the tenediction. What will become of the 70, 000 destitute children in New York? It is a tremendous question. What will become of the thousands of destitute children in Brooklyn? If we do not act upon them they will act upon us. If we do not Christianize them they will heathenize. It is a question not more for every Christian than for every parent and every philanthropist and every statesman. O! if we could gather them all together, what a scene of hunger and wretchedness and despair and death. If you could see those little feet on the broad road to death, which through Christian charity ought to be pressing the narrow road of life; if you could hear those voices in blasphemy, which ought to be singing the praises of God; if you could see those hearts, which at that age ought not so be soiled with one impure thought, already become the sewers of iniquity; if you could see those little ones sacrificed on the altar of every those little ones sacrineed on the after of every iniquitous passion and baptized with fire from the lava of the pit, your soul would recoit, crying, "Avaunt, thou dream of hell!" They are coming up. They will not always be boys and girls. They are coming up to be the men and women of this country. That spark of iniquity that might be put out now with one drop of the water of life will become a conflagration destroying every green thing that God ever planted in the soul, That which ought to be the temple of the Holy Ghost will become a scarred and blasted ruin, every light quenched and every altar in the dust. That petty thief who yesterday slipped into your store and took a piece of cloth from the counter will become the highwayman of the forest, or the burglar at midnight picking the lock of your money safe and blowing up your store to hide the villainy. A great army, they come on with stag-gering step and blood shot eye and drunken hoot to take the ballot-hox and horral at the elections. The rough-handed ruffianism of the country, if we do not look out, will, after a while have more power than the tender hand of sobri ety. Men bloated and with the signature of ain burned in from the top of their foreheads to the bostom of their chins, will look honest men out of countenance Moral corpses that ought to be buried a hundred feet deep to keep them from poisoning the air, will rot in the face of the sun

at noonday. Industry in her plain frock will be

despised and thousands of men unwilling to work

will wander about with their hands on their hips,

saying, "The world owes me a living," when it

there is in iniquity when, unrestrained and un blanched, it goes on concentring and deepening

and widening, rolling ahead with a very triumph

like flame, crushing like rocks. What are you going to do with this vast multitude of children

marching up to take possession of this land?

"O!" you say, "it's only a child, it's only a child." Ah! that child has covered up in the

ashes of its body a spark of immortality which

will blaze on with untold splendor long after

yonder sun has died of old age, and all the count-

less worlds that glitter at night shall have been

swept off by the Almighty's breath as the small

dust of a threshing floor. You say it is only a child. Ot that God would come down upon the

desolation, drowning like surges, scorching to flame, crushing like rocks. What are you

Sabbath school of this church and upon all the friends of children, and that instead of having 1,800 in the Sabbath school we should have three thousand, four thousand, five thousand, six thousand every Subbath atternoon shouting hosanna in the temple. I remark again, that a live church will have commodious and appropriate architecture. A log thurch may do in a place where people live in log cabins, but in cities where people have com-modious and beautiful apartments, a church that is not commodious and is not beautiful is a mora nuisance: it is an insult to God and an insult to So we said years ago, "We shall have a large church and have it amphithestrical in shape; and seats shall rise above each other, and when the minister of the gospel stands up to preach the truth he will be able to look every man full in the face; and the acoustics shall be perfect." perfect." God granted our prayer. The first tabernacle was built, and the Holy Ghost came down with great power, and the place became the gate of heaven to a multitude. Then this building was erected and God came here and blessed us. But when we persisted in this style of architecture, O! the scorn and the caricature. Some of you remember it. They said it would be a "hippodrome." They said it would be a "holy circus." They called it "Taimage's theatre." But the building once completed, I never saw a man that did not like it. Perfect in acoustics: perfect in all its arrangements; a great family circle, as every church ought to be -the pulpit only the fire-place, all the family gathered around the fire-place. An angular church makes an angular theology. The most uninteresting part of a man is the back of his head. Arranged in an audience like this, you either see the full face or you see the side face, and hence the great circle of sympathy. Sympathy in the song, sympathy in the salutation, sympathy in all the service. "How amiable are thy tabernacles, O Lord of Hosts!" A live

architecture. I remark again that a live Church must be a soul saving Church. The Gospel of Jesus Christ must be preached in it. A Church may be built around one man who shall read an essay, the Church may be built around one man who shall preach something else than the Gospel, and there may be a large congregation, but after a while the man dies and the Church dies. That Church has a very poor foundation that is built on two human shoulders, I could tell you of a church in the city of Boston that was more largely attended some 30 years ago than any other church in that city. Where is it to day? Utterly gone out of existence. A man stood there who preached anything but the Gospel of Jesus Christ. He died and the Church died. We want a Church built on the Rock of Ages, Jesus Christ, the Lord. That is the Church that will go on decade after decade, century after century—a Church standing like Rowland Hill's old Church, meaning the Gospel all the way through. I was at the celebration of, I think, the ninetieth year of that Church. The man who founded it had long ago gone into the skies. "O !" eay some, "the Gospel of Jesus Christ allows such small opportunity for man's intellect." Does it? A man of that kind came to Rowland Hill, of whom I just spoke, and said:

church must have commodious and appropriate

friend, and I think the sooner you hide your talents the better." O, there is no such field for a man's intellect and a man's heart as the Gospel ministry. Have you powers of analysis? Exhaust them here. Have you irresistible logic? Grapple with St. Paul's Epistle to the Romans. Have you powers of pathos? Exhibit the love of Jesus Christ. Have you great imagination? Dwell upon the Psalms of David or John's appealentic vision. of you called to preach this Gospel somewhere, a voice from the throne saying this day: "Woe unto you if you preach not this Gospel." I am glad to know it has been the ambition of this Church, so far as I can understand it, that this shall be a soul saving Church. Pardon for all sin. Comfort for all trouble. Eternal life for all the dead. And we have never thrown out the net and brought it back empty—at one communion scason gathering in a hundred, at another gathering in a hundred and eighty, at another gathering in three hundred, at another gathering in four hundred, at other seasons gathering in five or six hundred, and the work only just begun; for some day, per-haps after my lips, are closed in death but I pe not, I hope it is not to be postponed until after that-some day some man will stand here and preach this glorious Gospel and 3,000 souls will press into the kingdom. I could tell you how God has made this a soul-saving church; how at the foot of the pulpit one Sabbath night a gentleman passed on, his face bronzed with the sea. I saw he was just from shipboard. He said, "I am an Englishman." He passed into the inquiry room. The Holy Ghost wrought upon him mightily and brought him out into who stood around him and told how he had found the Lord. Then I said, "When did you arrive?" He replied, "At 1 o'clock this morning the steamer got in." I asked: "How long are you going to remain in the city and in the country?"—"To morrow morning," he said, "I go to Toronto and so on to Halifax, where I have business, and then will go back home to England." I said: "I guess you came in here to have your soul saved." He said, "I really believe that is the reason I came." So one Sabbath night there were three persons who looked so glad, so happy, I accosted them. I said to the gentleman, "Are you a Christian?" He said, "Yes." I said, "When did you become a Christian?" He said, "To-night." I said, "Is this your wife?" "Yes." "When did you become a Christian?" I asked her. She said, "To-night." I said, "Is this your daughter." He said, "Yes." I asked the daughter, "Are you a Christian?" "Yes." I said, "When did you become a Christian?" She said, "To-night." I said, "How long will you tarry in the so glad, so happy, I accosted them. I said to night." I said, "How long will you tarry in the city?" The gentleman said, "We go to morrow; we came yesterday; we live in Charleston, South Carolina." I have since heard of him as useful in the Church of Jesus Christ where he lives. O! how many have been brought to Christ. It is my ambition to-day, as I close one chapter of my pastorate and open another —it is my ambition that this be a soul-saving

said: "I have known you a long while, my

There is a sadness that comes over me this morning, as I remember that fourteen years of my pastorate have gone by, and so many opportunities when I might have struck a stouter blow for Christ have gone by. I do not suppose there are a dezen persons hearing this four-teenth anniversary sermon who heard my open ing sermon. Some of them have entered upon the saints' everlasting rest. I stood by their deathbeds and got the testimony as to what God does for a dying Christian. Your fathers, your mothers, your companions, your sons, your daughters, where are they!

Asleep in Jesus, blossed sieep, From which none ever wake to weep, Of the nineteen persons who gathered to-ether—it was all that could be mustered at that time - of the nineteen persons who were gathered together to give me a unanimous call, nearly all are gone. Some in other fields are serving Christ; in other cities, in other lands, are them in that day when we shall celebrate the harvest home. I thank God that I ever came to Brooklyn. I thank God that I ever knew you. I declare to you this morning, in looking over the fourteen years of my ministry in this place, I cannot think of one complaint to make. I have had it too easy. I have never, as other ministers, been visited by committees asking me to do this differently and do that differently. I have never had any thorn in my side, but the heartiest co-operation all the way through When sickness came to my house there has been no lack of watchers, and when death came remember how tenderly you lifted the silent form and carried it out to slumber in God's acre. thank you for all your kindness during these fourteen years, for the way in which you have borne with all my infirmities, for the manner in which you have upheld me with your prayers. Now we close the chapter and open another. wish that this anniversary day might be celebrated by the coming of a great multitude to God. I this morning asked the clerk of the session to give me the additions to the church during my pastorate of fourteen years, and he says that 3,303 persons have connected themselves with the Church, 2.617 on profession of laith. We Thank God for the sheaves that have been gathered. But it is only an intimation, I believe, of what God is going to do for us as a Church. O! step into the kingdom of Christ to day. The years speed on. Fourteen years! How short a time, and yet the audience entirely changed. The conductor of a rail train was telling me how he stood on the side of the track by his crowded train; the train had been switched off on a side track to let the express go by unhindered. He said as he stood there in the night by his crowded train on the side track, he heard the express train thundering on in the distance. In lew moments he saw the flash of the head light of the locomotive, and as the train came near by he saw that the switch had not been attended to. The switchman either through intoxication or indifference, had failed in his duty, and that train in a minute more would rush on the side track and crush his train and massacre the passengers, if something were not instantly done. He shouted, "Set up that switch!" and instantly the switch went to its place and the train thundered on. The conductor told me that the excitement of the mo ment was so great, the nervous strain so great as the train went by, he was too weak to put his feet upon the step of his car. Such an awful escape! OI men and women immortal, speeding on toward a great eternity swift as the years, swift as the months, swift as the days wift as the hours, swift as the minutes, swift as the seconds-on what track are you? sin switched you off this side? or has Satan switched you off the other side? Are you sure you are on the right track? Toward light, or toward darkness? Toward victory or toward defeat? Toward heaven or toward hell? Are you on the right track? "Now is the day of

A Good Man's Wish .- I freely confess to you that I would rather, when I am laid in the grave, have some one stand over me and say: "There lies one who was a real friend to me and privately warned me of the dangers of the young; no one knew it, but he aided me in times of need. I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children: "There is your friend and mine. He visited me in my afflicti . , and found you my son, an employer, and you, my daughter, a happy home in a virtuous family." I say, I would rather that such person should stand at my grave, than to have erected over it the most beautiful sculptured monument of Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared .- Dr.

#### Correspondence.

ANSWER TO REV. T. BROCK.

Our brother Brock in his article on the Union great imagination? Dwell upon the Psalms of did not meet on terms of financial equality. The David, or John's apocalyptic vision. Are you resources of the Wesleyan Methodist Church, disposed to bold thinking? Follow Ezekiel's both with regard to the Missionary and Superwheel full of eyes, and hear through his chapters the rush of the wings of the seraphim. Of the pay fair amounts to the alemantary of the seraphin. of 1874, and on Church Funds, says: "It is an funds was much greater than that of the New Connexion Church" \* It was "agreed that the ministers of both bodies should share alike in the future:"-that " auch arrangement was an advantage to the ministers of the smaller body and a corresponding loss to some ministers of the larger body."

He continues: "Is it not true that a large portion of the reported invested capital of the New Connexion Annuitant Society Lad been loaned and expended on Church operations, and never became available as a source of income to

the united Church?"

My answer to the last paragraph, here quoted, is, that if Mr. Brock will turn to the journal of the first General Conference, 1874, page 180, he will there find the report of an able and judicious committee which carefully and fully examined this matter, which shows that the Wesleyan Methodist Church had invested in good securities \$31,855.54, being \$56.50 per claimant, and the New Connexion Church \$6,652.91 in good securities, being \$69.30 per claimant, or \$12.80 more per claimant than the Wesleyans, not one dollar of which has been lost to the Endowment Fund. Mr. Brock will also find on the same page of the Journal that there was a further sum of \$5,363.57, which was loaned to other Connexional enterprises of the late New Connexion, but this was not counted among the good investments, so that I was correct in stating that the New Connexion entered Union with a larger superannuation endowment than the Wesleyans, even if we count the comparatively small sum received by this fund called "an interest on the profits of the Book Room," and therefore were but justly treated in having their claims raised to an equality with the Weslevans.

Mr. Brock further says: "Is it not true that a number of the New Connexion ministers, who had previously no claims for superannuation allowance, joined the Annuitant Society of that Church in order to become equal claimants on the Superannuation Fund or

the United Church?"

Yes this is perfectly true; but it is equally true that the proposal for those brethren to enter originated with the Wesleyan brethren of the Union Committee, who generously proposed and even insisted that those brethren referred to must be reported as claimants. Further: the Wesleyan members of the Union Committee enthusiastically voted that each of those brethren be acknowledged as claimants; all the New Connexion members of eaid committee (shall I say modestly) refrained from voting on this motion. Furthermore: several of the leading Wesleyan ministers of the committee, whose names I still distinctly remember, urged that those brethren be accounted claimants without paying anything whatever into the fund; but upon the New Connexion members of the committee objecting to this last proposal, the matter was left to our discretion to make such arrangements as we saw proper with said minis ters, which we did by having them pay the amount of their annual subscriptions, with compound interest for each year they had been in the travelling connection, and yet-including those ministers as claimants—we had \$12.80 per claimant more in the investment fund at the time of the Union than the Wesieyans. It is just here that the sting is felt, to have it said or insinuated, as has been more than once, that there was anything like "sharp practice" on our part in this matter, or that we are being treated charitably in receiving equal claims on this fund since Union.

We cannot, nor do we wish to deny that the Weslevans treated us with a noble generosity when the English New Connexion Conference, having given a reluctant consent to our separa-tion, then turned round, and, after we had lifting up the standard, and I hope to meet made our missionary appropriations, and withtem in that day when we shall celebrate the harvest home. I thank God that I ever came ary grant in the middle of our Connexional year, thus leaving our missionaries to suffer great embarrassment had not the Wesleyan breren-without our appealing to them-voluntarily granted from their Mission Fund, the last year before the re-arrangement of the fields, the

amount necessary to carry on our work.

As to the Contingent Fund of the Canada Mothedist Church assuming a debt of about ten thousand dollars which had been expended in Church enterprises while the united body acquired New Connexion property which had been valued at about a quarter of a million dollars, Bro. Joseph Gundy, I think, effectually disposes of this question in his communication to the Guardian of March 14th, and needs nothing more from me.

After all, I agree with Bro. Brock and a multitude of our most loyal and intelligent members who foresee great financial pressure in the early working of four Churches in the proposed Union (although I am not opposed to it), and especially great privation and suffering on the part of many of our superannuated ministers, widows and orphans, if this part of the scheme is not equitably amended, or a large sustentation fund created to enable the united Church to tide over the difficulties of the first few years of its existence. In love to all,

I am yours, truly. W. TINDALL.

A SECOND MACEDONIA CRY FROM MUSKOKA.

DEAR BROTHER,—The remarks of our esteemed Chairman, Bro. C. Fish, in your issue of the 28th ult., anent the Muskoka fields of labor, find ample corroboration in every particular. From personal observation I am led to state that there are sections of this district in a more destitute and deplorabe state, religiously considered, than many parts, even of heathendom, could be. The "Come over and help us; come to our settlement and preach the Gospel." is a very frequent one in the ears of your missionaries here. These invitations are accepted, but to give Sabbath preaching being out of our power, These invitations are accepted, but to we visit them and hold divine service during the

A man may be willing to work, but what can he do for three or four settlements of people, destitute of the Gospel, who are asking for his labors, when, at the same time, he has six or seven Sabbath, and two or three week night services, with some half dozen lumber camps to visit during the winter? What is one among so many? The conscientious, devoted man will according to his strength; but even then, when his powers are in active requisition to their utmost tension, much more has failed in its accomplishment because it lay not in his power to bring it about.

Just here the Methodist minister is the sole representative of the Christian ministry—the only ordained minister for three Methodist missions. What is the consequence? Absence from his own people, to baptize, marry, visit, etc., nembers of sister churches who are deprived of their own pastorate. Absence from his own mission to attend Quarterly services, baptize children, and to look after the spiritual and temporal interests of the Church. And, without exaggeration, the fact is patent that some balf dozen settlements are seeking his labors. On the Port Carling mission there are at least four appointments that could be added to the mission if Sabbath preaching could be given. These places, so needy in respect to the Gospel, are distant from our regular appointments, and would average, in congregational strength, some thirty souls. What an opening for Bible class services, for pastoral and revival work, if an additional laborer were sent to this mission! Many of those settlers are Methodistic in their proclivities, but others are of the different Evangelical orders of Church fellowship. Invitations come to the writer from various members of Evangelical Churches to supply the vacancy. These, in course of time, under the spiritual supervision of a man thoroughly imbued with the spirit of God and the work of Christ for perishing souls, would eventually join the ranks of the great Methodist Church of Canada, so potent in the past and so aggressive for the meeting of the mission was called, that I might gences which have crept in.

Our Bracebridge district could furnish adequate labor for a dozen more men who were thus qualified and trained for the work.

This district needs the era of the suddles and the saddle-bags—the circuit rider with his panoply of progressive, aggressive, practically ex-emplified religion and life; and before such a man's life and labors the serried ranks of evil would fall as did the walls of Jericho when the trumpet's blast was sounded against them. For men who choose hard toil for Christ and for men's souls; and for men who have not chosen this toil, but with a devotion to their work that leads to its accomplishment, and in humble obedience to the dictates of a higher tribunal, they have given their strength to this labor, no better arena than this can be found for the exhibition of their zeal and devotion. The men we have are believed to be of this stamp. They must be or they would not stay. But more of them are needed.

The influx of settlers is often retarded by derivation of church services; and the depletion of many settlements is owing to the same cause. have it from good authority that a nephew of Dr. Ryckman moved out from this district be cause of this reason, and although a Methodist Church had been built, no Methodist minister was available to give services in it. Cases are frequent where people have been ten or twelve years settled here and have never heard the Gospel. Children have grown up to manhood and womanhood without attendance at Sunday school or church services. Thresholds of many homes have never been darkened for many years by the welcome shadow of the man of God. Whole families are growing up unbaptized, c. g. fourteen baptisms were performed in one visit made by your correspondent, and other dear little lambs of Christ had to wait for three months ere the minister was ready to receive their dedication to Christ by their parents. It is quite a frequent occurrence for an intending bridegroom to come twenty or twenty-five miles to ask the minister to perform a delicate piece of business for him at a certain date : and one instance is on record where he deputed his deputy to make the distance of thirty-six miles, by means of conveyance, steamboat, and pedestrian travel, to ask the minister to perform the marriage ceremony !

The people here, as a general thing, love the Gospel, and hallow the labors of a good man; and his welcome to their often lonely and sequestered, but beautiful precincts, is one that was often seen and experienced in the days of Nathan Bangs and his hely coadjutors. It is in vain that printer's ink has lain upon our shelves and placed before our eyes "The Decay of Modern Preaching;" for when applied to our rural and more retired districts many of the statements are not only wide of the mark, but all under the more serious condemnation that

they are untrue.

The people here, and the more needy they are in respect to the Gospel, say with Thos. Cariyle:
"The speaking function—this of truth, coming to us with a living voice—with all our writing and printing functions, has a perennial place. That a man stands there and speaks of spiritual things to men—it is beautiful." And the embodiment of this beauty is seen in the multiplied sanctuaries of God, and the regenerated hearts and lives of men, as they "bear witness of the truth as it is in Jesus." Much more might be said oncerning the crying needs of the habitant, the lumberman, and the immigrant, who find their work and home on this district, but space for bids. And just now, when the great North-west is attracting the utmost attention, and our men and means are rightfully employed to spread and sustain the Word of God, kindly suffer us to put n our plea for these northern districts, and send " second Macedonia cry " from Muskoka.

A. STRONGMAN. THE WOMANS MISSIONARY SOCIETY

Letter from Miss Cartmell to the President of the Womans' Missionary Society, dated Tokio, Japan, Jan. 11th, 1883.

It is with mingled feelings and not a little trepidation that I attempt my first report from this far distant but sunny land. The words of the 103rd Psalm seem the most appropriate expression of the heart as I review the path through which the Lord has led me. The promise he gave (Luke xviii. 29, 30) the first night he laid the burden of this work upon my neart, he has faithfully fulfilled. Fathers and mothers, brothers and sisters in Christ were my feared might be a desert land to me, he has provided "a quiet resting-place in a peaceable habitation," Isaiah xxxii. 18. Except the inevitable sea-sickness. I met with no unpleasant experiences throughout the long journey, but very much which will be cheering and strengthening to recall. Every honor that could be given to your Society has been tendered to your representative, and though personally very grateful, the thanks of the Society are due the missionaries here for the very cordial reception given. Shortly before midnight of the 26th of Dec., 1882, the City of Tokie, cast anchor in Yokohama Bay. Very early next morning, before I had left my stateroom, a letter from Do McDonald was placed in my hands, assuring me of a hearty welcome and relieving me of all anxiety as to the next step. Very soon after breakfast the missionaries came on board, and l was transferred to the protection of new friends who won my confidence at once. All care as to luggage, customs, etc., was taken from me, and very soon I was told that a room in Dr. Mo-Donald's house was at my disposal if I would accept it. Not only was the proposition made in the kindest manner by both Dr. and Mrs. Mo-Donald, but the disadvantages of living alone, and the difficulties of house-keeping before I had a little knowledge of the language, and the desir ability of being free from all responsibility during the first few months of grappling with the lan-guage, were all placed before me in such a way as to remove all natural shrinking from becomi an intruder into the family. I am persuaded this was done at the sacrifice of much personal convenience, and I feel it all the more deeply. I have had very little opportunity yet of considering the work that lies at my feet, but I have no trouble in seeing more than it is possible for one to undertake. I am cautioned on every hand not to attempt too much. I never felt so eager to engage in teaching as during my visits to the Sabbath-school here, I stand perfectly helpless, facing a great need, my heart burdened with the precious message, but not one word to express it. All the laborers in the various missions find that irregular attendance at the services is the greatest discouragement and hindrance to the work in Japan : of course this is the case among the children. Curiosity, and the love of novelty, will bring them once or twice, and they will be found no more. The most hopeful scheme for overcoming this difficulty is to have day schools in connection with the different preaching appointments, with native Christian teachers under the supervision of the lady missionaries, who will visit the schools as often as possible, follow the children to their homes, become acquainted with the parents, and it may be, win at least a few to take a greater interest in the Sabbath-school and Church services, and result in gathering in well-instructed nembers in the Church, and training up others in the Sabbath-school. Of course this implies a small outlay of money and a great amount o persistent labor from the ladies you appoint to the work. Knowing, as well as I do, the objects pefore the Society, their just need and prior claim. I have hesitated to ask for any appropri ation, especially in my first report. But I have considered, you have put great honor upon and trust in me by sending me to this field to flud work to do for the Master. Every business transaction has its financial side; you would certainly look at that side when you undertook the work, and a little outlay in the beginning may bring in large returns. The scheme is, at least, worthy of your consideration. Four hundred dollars (\$400). I am told, would be sufficient to pay teachers and the running expenses of two schools for a year. There is one such school in connection with the mission, and there is no difficulty in getting pupils whose parents will insist upon regular attendance, for they are required to pay a nominal sum for tuition. This plan of work was not proposed to me, but when I talked it over, I found that the ministers

future, in the evangelization of the masses for know the opinion of all. It was unavinous; every one encouraging me to do all I could "to secure this grant of \$400." While I hesitated about making the request at this early date, these words. "The silver is mine and the gold is mine" eccurred to my mind, and I thought that possibly if the need was known, the Lord might put it into the hearts of some of the stewards of his bounty to present out of their abundance a freewill offering unto him for this object, and so strengthen my hands.

There is one more thing I am anxious to do. I would like to have a few simple, appropriate paper motoes pasted upon the walls of the Sabbath school rooms. They would be very inexpensive, add very much to the appearance, and, I think, they would attract, as the Japanese love decoration. We are instruced to be as serpents," and to "catch with guile." A very few dollars would be sufficient, and I ask. them from the mission bands. (To be continued.)

REFLECTIONS AND REMARKS SUG-GESTED BY A GOOD AND TIMELY

Considering the rise, character, and objects of Methodism, there could be nothing more proper and complete than the provisions—for introducing members, securing an I promoting the character and conduct required of them; the pro-visions for watching over them, reproving and reclaiming the erring; and for the final disposal of those who plainly forfeit their member-ship, either by non-attendance and return to the world, or by immorality—contained in the Discipline of the Methodist Church of Canada, only that those regulations are, perhaps, a little too much diffused throughout the book, and, therefore, somewhat hard to find by those not familiar with the Discipline.

For this reason, and others, they are too

little understood, even by some of those whose duty it is to administer those regulations. Further reasons for their not being justly enforced arises from various causes: (1) Some of the candidates for the ministry did not learn their true intention and application before their en-trance on the ministry, from their having been connected with societies where these matters were loosely administered; (2) the circuit, or pastoral work, now consisting so much of single charges; young ministers have little opportunity of learning to understand and administer the rules referred to, by laboring first for some years under an accurate superintendent; (3) there is no periodical visitation and inquiry by a superior office-bearer of any kind, in any form, to the young preacher's circuit to teach him how to act in an emergency, and to rectify any thing that may have gone wrong; and (4) we are all, more or less, guilty of dereliction of duty in not making the annual examination of character at the District Meeting, when the question, among others, is asked concerning every brother, "Has he duly observed and en-forced our Discipline?" of real, thorough, practical utility. Delinquency arises from various causes: most are conscious, most likely, of their own deficiencies, and do not venture to throw the first stone;" and many of those who are strict and exemplary disciplinarians in their own persons, hate to appear pragmatical, or to be accounted as accusers of their brethren—the more delicacy and refinement there is, the greater our temptation to allow delinquents to pass unchallenged. Looseness in ministerial administration on the part of those who know better, varies in different constitutions. Some are constitutionally averse to painstaking-scme are constitutionally timid-and, some, do as they would, though perhaps learned and gifted as pulpit men, have no proper judgment, skill, or tact in administration. They do not know what to do. The result of these and other causes is, there are surely lamentable "differences of administration" to a great degree, and actual neglect and decay to a melancholy extent. I think no candid brother will deny this. Where are the proper means taken to make the love feasts and society meetings as select as they were intended to be? Nay, have they not in many places fallen into desuctude? What societies preserve the class-meetings in their integrity and efficiency? What class-leader performs his duty as laid down in the Discipline? Does he try to see each of his mem-bers once a week somewhere? Are the sick and absentees promptly visited? And, to keep that in view, is the class book carefully marked in the presence of the class? And does each class companions along the way. And in this, that I receive at least one visit in a quarter by a minmembership, given from his hand? How many names are left on a General Register (if there is one kept), which no exact leader, who has any respect to the reliableness of his class-members, will consent to have upon his list? Are the contemplated periodical Leaders' Meetings (not for monetary matters alone) where the absentees, the disorderly walkers, and the sick are inquired after, taken down, and duly visited, and otherwise properly dealt with—I say are they duly held? Then as to "Society Meetings," (see page 33), where is their value properly understood—

feit, and utilized—as it might be? Now, these interrogatories do not make pleasant reading; and they will not enhance the popularity of their propounder. But who dares deny that they relate to matters and measures vital to the purity and energy of the Church? Nor must any one deceive himself by saving tuat our rules are impracticable. It is much easier to get on by a strict and uniform, though bindly, observance of rule, than by a fittul and variable course of action. Our slovenliness is disappointing to rest ectable, earnest people, who have come to us (perhaps in times of revival) from other communities, in expectation of finding more vitality and strictness among the Methodists. Two cases, compromising two persons in each case, of a highly respectable gentleman and lady (husband and wife), I have met with within a very few years. As to the first couple, both husband and wife are class-leaders; they were lamenting to me the decay of discip-line and increasing conformity to the world in their respective classes, and that no pastoral attempts were put forth to arrest the cibing tide. There," said they, at least in substance, "we sacrificed our standing in the Church of England-our friends-to come where there is now little if any more earnest Christianity." gentleman and lady, one of whom had been an Anglican, the other a Presbyterian, who had found the class-meeting, as formerly conducted, a weekly means of refreshment and quickening, expressed their extreme regret at their pastor, a well intentioned man, out of deference to those who have no spiritual-mindedness, in his quarterly visits, depriving it of its experiential character, by substituting something like a Bible-class. good in itself, but not answering the objects of the original class meeting.
Is not the desuctnde of Watch-nights in many

circuits of ill-omen? And then, while our ancient Discipline required the "improvement of the great festivals"—Christmas, Easter, etc., etc.—by preaching and holding religious services, they can now only be utilized (save the mark) by some sort of frivolous gathering for raising money, at least those that occur on a week day. But the most melancholy spectacle of all is, that the great annual fast, intended to commemorate the Saviour's dying agony—" His fainting pangs and bloody sweats"—Good Friday, instead of being spent in prayer and humiliation, are made available for raising money, by concerts and teameetings. For my own part, I have never attended them, and never will. And if I forfeit all the friendships I have in the Church, I must say they are out of character, and discredit us as a Church. They shock the very infidels with their unseemliness. Who would think of junketing on the anniversary of his father's death?

Though I write regretfully, I do not write de-apondently. The planks and timbers of the old ship are yet sound; and it is a great matter to have the letter of good laws on our ecclesiastical statute-book. Besides, the present is an opportune time for a new departure. Our amiably yielding brethren of the other Methodist Churches have consented, in accepting the Basis of Union, that not only will they take our standards of doctrine, but our terms and conditions of membership, as laid down in our form of Discipline. They probably thought, dear souls, that we were more exact and exemplary than I fear they may find us. We should, therehere had long seen not only the desirability, but fore, do what every considerate housekeeper the great necessity for just such a line of oper- | would do on the ever of an accession of beloved and respected new members to the family-have

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 Do-minion Methodism what Grindrod in his " Com-PENDIUM" 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 seventytwo pages, every one can easily read it for him-self, which I would most earnestly 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 re-

It will be enough, perhaps, to say that the author has succeeded in giving a thoroughly doctrinal and Scriptural basis to a set of Church regulations, which many of their very approvers have never ventured to go beyond regarding as merely wisely 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 visible and embodied form, showing what seemed to have been apostolic intentions and practice, 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 our 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 corress onded 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 alight on similar, methods 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 habitually weaken the hands and grieve 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 per-sons; 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 would not like the thought of having donenamely, turning the Methodist Church from a living, revival Church to be a dead, formal organization, which would be the effect if all did

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 would be availing themselves of a great auxiliary in their work of "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 procur ing the work.

I am sorry to leave so valuable a production with so imperfect a portrayal; but every 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 Christian Advocate, to copy Hoping 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 PLEBIS-

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 officiary alone. Now, if such a thing is practicable at this advanced stage of things, surely it is the great desideratum. As we cannot coerce people into the 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 Conferences 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 about what proportion of the people will enter the united Church, and what people will enter the littled 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 if there is any reason to believe that the refuser of the resistant will seek 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 us to make such a sacrifice for nothing. But it 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. 🦠

#### A NOTE FROM TARA.

Often the readers of the GUARDIAN are treated Often the readers of the GUARDIA are treated to accounts of successful church openings and re-openings. 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 nulls are rather pleasant. 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? Lev a little be reserved for the

The Tara Methodist Church enterprise may 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, if we get the chance to do so." The Chairman of the District (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. 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. After Bro. Greene, Bros. N. S. Burwash, and J.

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 I came on this circuit last June I found the workers with the

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

above are in my nands.

The church reflects credit on the parties who undertook the work. Its architectural proportions please the eye. 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 if 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 lethodism.

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 adjective distinguishing it from every other Methodist 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 prove it identities the state of Church may preserve its identity as a member of the great Methodist family, and not be conounded by a name which should only be applied to Methodism generally, you ought, we think, to ncorporate 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 Reliways have each an djective in their appellation which distinguishes them from every other Pacitic Railway. And it would be deemed an undue assumption for the Canadian Pacific to assume the name "The Pacific Raiway." I beg leave to suggest that the most highly appropriate name for the United Church, and one that would at once identify it, and distinguish it from all others, and a name to which none could object, would be "The Canadian Methodist Church." A. W. Edward.

#### Our Church Mork.

#### THORNBURY CIRCUIT.

Mr. EDITOB,-As the dear old Guardaan comes to our home week after week, and we read of the progress of the work of God through out 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 ine 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 Mahau, of Cookstown, our former 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, not-withstanding this drawback, the church was comfortably filled with friends from all over 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. Gee, Superintendent of the Circuit, opened the intellectual part of the programme by a few well-ohosen remarks, after which Mr. D. J. 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 material shrinkage from various causes, and we were glad of their presence upon this co-

casion 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, Gee, and Franks, after which Rev. John Mahan was Union, let us, at least, ascertain whether they will go m or not. It is alleged by many that The speaker stated his pleasure in seeing so many of his old friends once more, and, al-though 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 our ability, therefore we will only say 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 special meetings were held here during part of this winter, and the members were quickened and fresh zeal imparted, and of 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. more carnest 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. Gee, 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 a her 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, \$280 net. We cannot report 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 im-provement. And for the past four weeks the Episcopals, Primitives, and ourselves have been After Bro. Greene, Bros. N. S. Burwash, and J. united in revival meetings. By this movement an exceedingly gratifying unity of spirit has uoble band. I must not forget to mention that the women of Tara Methodist congregation have three branches of our divided Methodism. One person has professed conversion, another came forward last evening, and others seem near the

right decision. We had the Rev. W. J. Ford, our esteemed vicining to their enorms. When I came on this orientials 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

We had the kev. W. J. Ford, our esteemed predecessor, at the church anniversary in 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 \$991 had been raised by and day. He fell asleep in Jesus, October the the congregation for all purposes, in the year 11th, 1832, in the seventy-fifth year of his age. ending May, 1882.

To the Ladies' Aid Society is largely due our financial prosperity. As soon as its members know of any embarrassed interest, they plan and work for its relief. We have now about thirty dollars to raise for the Parsonage Trust, and leven 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 feuce has been erected around the parsonage, and the building is to be repaired before the coming of

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 now 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 mission-

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, which in every way was a success. A more than sufficient of "good things" was provided by the ladies to satisfy all who had the pleasure of par-taking of them. After tea, Mr. John F. Betts, one of our enterprising merchants, was called to the chair, and presided with grace and ability. the chair, and presided with grace and ability. Part I. of programme was rendered by the Sabbath echool children as follows: Singing, "Work to do for Jesus." Recitations by James Eby, "The Two Glasses"; Clara Pride, "Beautiful Musio"; Tommy Case, "The Busy Boy"; Anie McFadden, "She's Somebody's Mother"; J. Turner, "Dare and Do"; Teddy Deacon, "The New Baby"; T. Patterson, "The Frosty Morning"; E. McBeath, "The Inquiry"; Josie Deacon, "The Frog"; O. Miller, "A Child's Duty," Singing, "Home in Heaven." Recitations by Willie Eby, "Toot's Complaint"; Alice Patterson, "The Wonderful World"; G. Stephens, "Loss of Royal George"; Annie Deacou, phens, "Loss of Royal George"; Annie Deacou,
"The Sailor"; Annie Case, "Is Father on the
Deck." Song, Jessie McFadden, "Baby Mine."
Recitations, Eliza Eby, "A Mother's Love";
Amos Plaxton, "The Patter of the Shingle." Song by Manly Eby, "The Little Boy's Dream." Part II.—Song, Mr. Robert Hamilton, "Bruce's Part II.—Song, Mr. Robert Hamilton, "Bruce's Address." Recitation, Mr. J. S. Slater, "Lochiel's Warning." Song, Mrs. Coombs. Speech, Rev. J. Seiveright (Presbyteriau). Song, R. Deacon. Reading, Mr. Wm. Campbell, "Broken Bowl." Recitation, Mrs. J. M. Eby, "Terrestrial Beauty or Celestial Glory" (original). Song, Mrs. Plazton. Reading, Robert H., "Country Pedagogue." Song, Mrs. Henry Keensn, Song, Mr. J. Hamiton.

The Autograph Quiit, by means of which the ladies had raised almost sufficient for the Church Organ Fund, was then presented to the pastor's

The proceeds of the evening and the North-West collection will cover the expense of the organ which, unfortunately, is detained at Cumberlaud, and cannot be re-shipped until naviga-tion opens. Our Society here, however, are 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 state, is sojourning here for the winter. Believe me, Yours truly,

#### The Righteons Dead.

SARAH PEACOCK.

Died Sept. 20th, 1832, Sarah, beloved wife of Wm. Peacock. Sister Peacock, whose maiden name was Sparks, was born in Warwickshire. England. Was converted to God in the town of Sligo, Ireland, on the last Sabbath of the year Emigrated to Canada 1844, settled at Pine Grove, Ont., thence moved to the Humber near Toronto, thence moved with her now sor. rowing husband to the Township of Adjala, near

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 gave unmistakable 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. Armstrone, 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, Coaticooke, Waterloo, Baraston,—superannuated one year on account of ill-health at St. Armand—Magog, 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 often said "It is better to wear out than to rust out." His love for souls led

nim into labors far beyond his strength. His lesire to promote the work of God consumed To the last he clung to life; not from love of life, but from love of preaching the Gospel. Shortly before his death he said to his brother,

"I would rather live a little longer. But I only desire . . . to serve my Saviour. I do not wish to be seldsh. It is all right whether I live or 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 n pastoral and pulpit duties, and abundant in A. HARDIE.

#### EDWARD WILFORD,

The subject of this brief sketch was born March 17th, 1898, County of Tyrone, Ireland. He ex-perienced a change of heart in the spring of 1832, and united with the Primitive Methodist, or better known as the Cloneites—but now Wesley-ans. 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's church, while residing in Esques ing. 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 be alth 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 would have something 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 de-lighted to converse upon theology and experi-mental 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 at home (Ireland). I will never forget the sermon he preached in Mrs. Currie's, one Christmas morning, from the text, "The dayspring 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 the highest terms, as a good man. I visited him 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

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 neighbours, 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. Birrs.

#### 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 Chris-topher and Isabella Cook, of Esquesing. From her deathbed there came a quiet, unfailing 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

lied in hope of a bliesful immortality. She leaves a very find 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-leader visited her and found her surrounded by her five children at home, singing their dear 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 presched by her pas-

tor from "We are come to the spirits of the just made perfect." Then her body was laid away in the village cometery till the rising morning. ISAAC CRANE.

MARY ANN PERDUE,

Eldest daughter of the late Samuel Willoughby, and niece of the Rev. N. R. Willoughby, was born near Cookstown, on November 1st, 1845, and died at Stayner, 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 sorrowing husband, and removed to Stayner. Since that time I have had very little intercourse with her, but being in Stanner two days before her death, I called upon her, and finding that her end was near, prayed and conversed with her or the state of her soul and her pros-pect 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 Guandian, as I had been more intimateassociated with her father's family than any other minister, having baptized her young est brother, buried her father, and married her self and sister. She died as she had lived, a quiet, 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 n the triumphs of the Gospel November 3rd,

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

Sister Scott was constant, during health, in ner 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 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 improved by her pastor to love and symptometric transfer in the Pastor. a large and sympathetic audience in the Rose mont church, from Rev. xiv. 13.

A. Armstrone, Superintendent.

### Special Antices.

Never Allow It,

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

Mr. George Sewell, of Memrameook, N. B. writing from Moneton, N. B. under date of May 7th 1878. says :--

1875, says:—

DEAR SIR,—In January last I came to Moncton from Memramook 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 low I never expected to leave it. A physician was called who pronunced my case as hopeless; that I might live a week or two, but not certainly more, As a last resort he recommended "Robinson's Cod Liver Oil with Luco-Phosphate of Lime." I purchased a bottle and after taking the first dose commenced to improve. It seems after taking a dose, as if I had eaten a good hearty meel. 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.

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Twenty years' experience in Ontario. Read the following Letter which speaks for itself:-Toronto, 4 Argyll St., December 11th, 1882.

DR. NASH, "Teronte Palmonarium." 123 Church street, Toronto, Ontario. 2776-2782—1y

Financial.

N. E. 1 and E. 1 N. W. 1 Sec. 33, Township 12, Range 8 East, 240 acres C. P. R. runs through it. Also, N. W. 1 and W. 1 N. E. 1 Sec. 24, Township 12, Range 5 East, 240 acres, near Selkirk and 16 miles from Winnipeg. Both these Farms are reported first-class land. Will be sold cheap, or exchanged for Ontario farms. Also, a Section near Regina; also, 2 Sections near the Saskatchewan River, N. W. T. Any or all of these Lands will be sold at bottom prices or exchanged.

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East London East, January, 1882. 2775-t# Firearms.

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Toronto, 4 Argyll St., December 11th, 1882.

S. L. NASH, M.D.:—Dear Dr.,—I take great pleasure in saying your treatment of my wife by inhalations for an affection of the bronchial tubes has proved most satisfactory. After being treated by several prominent physicians of Toronto, I almost despaired of her being relieved of the distressing cough which clung to her in spite of the best efforts put forth by skilled men to relieve her, and pronounced by some as incurable. Now, after a large of almost nine months since discontinuing your treatment, she has passed the fall weather without any signs of her old complaint returning.

Yours respectfully. JOSEPH POWELL.

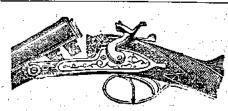
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#### Book-Steward's Rotices.

Any person having a February number to spare of the Mr. boist Magazine will confer a favour, by returning a to the office of publication.

WE have been compelled to print an edition of 10 600 copies of the Canadian Scholars' Quarterly. It contains 24 pages, a map of the Journeys of St. Paul, 39 selected Lesson Hymns, Lesson Notes, and Catechism Questions. Only \$2 per 100.

#### MAGAZINE PREMIUM.

No Premium ever offered with the METHODIST MAG-AZINE has been in such demand, as Whitehead's Lives of the Wesleys. 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 \$3 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 tasto give to his opinions the weight of author ity. He says:

The perusal of PLEASANT HOURS has given me so much pleasure that I cannot forbear writing you a note of thankfu congratulation. Old and young in our families are greatly favored in the possession of such a paper, unrivalled in cheapness, 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 its editor, and a general augury or the growth and triumph of moral power in our land. PLEASANT House should be in all the homes of the Dominion. Its Catholic spirit, its loyalty and patriotic genius, its elecating and practical morality, place it in the van of all literature for our sons and daughters. daughters. All Sunday-school workers are behind the times who fail to a sail themselves of this grand auxil-tary to their work." 2287 MR MR MIN AND MR PLEASANT HOURS is published semi-monthly at the following rates per year, post-paid: — Single copies. 30 cents each; less than 20 copies, 25 cents; 20 copies and upward, 22 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 no less than 17,000 copies were called for For their size and quality we anow no cheaper Sun day school papers in the world.

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THE BEREAN LESSON LEAF is published monthly. Price, per year, post-paid, 100 copies, \$5.50.

#### Connexional Actices.

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 1

at the General Conserence near in Hamiltonian tember last:—

Resolved:—"That in assessing circuits for the Children's Fund, children under it years of age, who may be members of the Charch, that not be included in the number forming the basis of assessment." In order to meet the requirements of above resolution, it will be necessary to report the names of all members under sixteen years of age to the District Meeting and Conference in a separate column, Williams 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 Awde, B. A., at the next annual meeting, will be "Dogma and Duty."

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

S. D. CHERIN. Secretary.

#### BAZAAR.

Piease 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, and 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. Will be glad to see all our friends.

#### EDUCATIONAL SOCIETY.

Sermons will be preached (D. V.) on Sabbath, April 22nd, on the Streetsville Circuit, by the Rev. S. S. Nelles, D.D., LL.D., Principal of Victoria University, en behalf of the Educational Society at Gardner's Centre Road, 10 o'clock a.m. Streetsville 6.30 p.m. Collections will be made to aid the lunds of the Educational Society.

JOHN HUNT, Supt.

QUEBEC DISTRICT EXAMINATIONS. Candidates and probationers on the Quebec District kre requested to meet in the Methodist Church, Sher-brooke, on Wednesday, April 25th, at 9.30 a.m. A. B. CHAMBERS.

#### PERTH DISTRICT.

The annual District Meeting will be held in the Methodist Church, Carleton Place, on Wodnesday, May 16th, beginning at 9 a.m.
The general business will be taken up on Thursday, the 17th, at 9 a.m.
G. MCRITCHIE.

#### STRATFORD DISTRICT.

The annual District Meeting for the Stratford District, will be held in the town of Mitchell, 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 Hannon.

SIMCOE DISTRICT. The annual District Meeting will (D.V.) be held at Jarvis, commencing Wednesday, May 16th, at 9.30 a.m.
The lay representatives will meet the following day at 9.30 a.m.

All reports, (Knacardine included) to be ready for the first day of the meeting. A. C. Buss, 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 S. S. Convention at 8 p.m.
The representatives will assemble at 10 a.m., Wed-

The representatives will please remember, to return needay.

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

W. R. Parres, Chairman.

James Whiting, 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 16th. Lay members are requested to attend on the 17th, at 10 o'clock.

A. B. Chambers, Chairmen.

ALEX. CAMPBELL, Fin. Secretary.

BROCKVILLE DISTRICT, The annual Meeting of the Brockville District will assemble at Autaville on Tuesday, May 22nd, at 10 o'clock a.m. The Recording Stewards will please attend at 10 o'clock s.m., on Wednesday, the 23rd.
T. G. WILLIAMS.

OTTAWA DISTRICT. Candidates and Probationers, are requested to meet for examination in vestry of Dominion Church on Wednesday, 25th inst, at 10 a.m. LE ROY HOOKER.

### STANSTEAD DISTRICT.

The annual meeting will be held at Coaticook, on Wednesday, the 3th May, at 3 a.m.

The laymen with the ministers will meet on Thursday, the 19th, at 10 a.m.

J. PITCHER, Chairman, W. Jackson, Fig. Sec.

#### ST. THOMAS DISTRICT.

The annual District Meeting will commence in the willage of Dutton, ou the 22nd May, at 9 o'clock a.m. lay Representatives will meet at 10 a.m. on Wednesday Superintendents musting out their membership re-bullerintendents musting out their membership re-port, will please state the number of members under 16 years of age, in order to secure a basis of calcul-ation for appropriations to children's fund JAMES GRAY.

NAPANEE DISTRICT. The Annual District Meeting will be held in the Methodist church, Morver, continenting Tu sduy, May the 15th, at 9 a n.
The Lay Representatives are requested to attend the day following (Wednesday) at 10 a.m.,
M. L. Pranson, Chairman.

### WALKERTON DISTRICT. The annual District Me ting will he held in the Methodist Church, Hanover, commencing Tuesday, May 2 nd, at 9 o'clock a.m. The lay representatives will attend on Wednesday, the 2 nd, at 9.30 a.m. E. A. RUPERT, Chairman. J. GALLOWAY, Fin. Secre tary.

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

#### PEMBROKE DISTRICT.

The Annual District Meeting will be held at Pembroke, on Wednesday and Thursday, May 16th and 17th H. F. BLAND.

#### WOODSTOCK DISTRICT.

The annual District Meeting will be held in the Methodist Church, Ingersoll, on Tuesday, May 23nd, at 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 16th of May. The laymen will please attend on Thursday, the 17th, at 9. a.m. James Woodworth.

### STILL WELLINGTON DISTRICT.

The annual District Meeting will be held in the Methodist Church, Drayton, commencing Tuesday, May 22nd, at 9.0 clock, a.m.
The lay representatives will please be present on Wednesday, the 23rd, at 9.30, a.m.
T. Brock, Chairman.

Jas. Broley, Fin. Secretary.

#### WELLINGTON DISTRICT.

The annual District Meeting will be held in the Methodist Church, Waterloo, commencing Wednesday, May 16th, at 9 c'clock, a.m.
The representatives will attend on Thursday, the 17th, at 9.30, a.m.
R. Whiting.

#### KINGSTON DISTRICT.

The Annual District Meeting will be held in the Lecture Room of the Sydenham Street Church, o Wednesday, May 5th, at 10 a.m.
The Representatives are requested to be present of Thursday, at 10 o'clock a.m.

#### SARNIA DISTRICT.

The annua District Meeting will be held in the Methodist Church, Forest, commencing Wednesday May 18th, at 9 o'clook a.m.

The lay representatives will attend on Thursday the 17th, at 9.33 a.m.

Superintendents of circuits will please bear in minimals of the 18th annual property and a circuit will please bear in minimals. that all members under sixteen years of age are to be reported in a separate column. Returns for the Kincardine Church debt will be e

#### pected from circuits not previously reported. W. C. HENDERSON, Chairman. J. W. GERMAN, Fin. Secretary. GODERICH DISTRICT.

The District Meeting for the above District, will (D.) the District meeting of this slove District, which you held in the town of Wingbam, commencing of Tuesday, May 22nd, at 9 o'clock, a.m. The recording stewards, and lay representatives, will please meet it the same place at 10 o'clock on Wednesday the 22nd.

JOHN WAREFIELD, Chairman.

#### ALGOMA DISTRICT.

The May Meeting, Algoma District, will be held, (D.V.) at Gore Bay, commencing Wednesday, 3th May, 18-3, 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 Queen's Avenue Church, commencing Wednesday May 23rd, at 9, a.m. Lay kepresentatives will meet in the same church, the following day at 17 a.m. Reperts to be made in separate column of members under sixteen years of age.

Ail 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 16th, at 10 o'clock, a.m.

The Recording Stawards 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 6 o'clock a.m.

E. A. Starpford, Chairman.

#### SUPERANNUATION FUND. Remittances received during the week ending April 14th, 1983: -

Whitby	\$40	00
Rev. J. H. Starr	5	(4)
Oakwood	10	00
Bothwell	7	18
Georgetown	13	24
Rev. W. Morton	-5	ŰΨ
Lucan		
Harmony		43
Moneton		60
Wolford	10	
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Milton		
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Pembroke		
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Mauchester		
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#### Births, Marriages and Deaths.

Treasurers.

Notices of Hirths and Starringes, to cusure Insertion, must be accompanied by 25 Cents such—sent to the Book-Meward.

#### MARRIED.

On the 6th inst., by the Rev J. H. Steward, at the Parsonage, Billing's Bridge, Joseph Ricks, Esq., of North Gower, to Mr. Mary A., only daughter of John Stvenson, Esq., of the same place. On Monday, 9th inst. by the Rav. J. W. McCallum assisted by the Kev. T. H. Reid, at the residence of the bride's father, Rev. Matthew B. Conron, of Weston, to Annie, eldest daughter of Robert Wilson, Eaq., or Thistleton, Township of Litolicoks. On the 9th inst., by the Rev.William H. Gane, at the residence of the bride's father, James Oke, Esq. of Brooke, Mr. James Newman Dodd, of Alvinsten, to Miss Ellen Ameda Oke, of Brooke.

On the 10th inst. by the Rev. L. W. Hill, B.A., at the residence of toe bride's father, Miss Mary C. Dawson, to Mr. Arstenia Snier, all of the Township of Brock. On the 12th inst., by the Rev. Jaz. Henderson, at the residence of the tride's brother-in-law. Prescott, John Bush, Esq., and Miss Percilla McCullougn, both of Cttawa.

### DIED. On the 27th of January, in the city of Adelaide, Bouth Australia, at the Conference, in the Conference Church, of apoplexy, Rev. Geor. W. Patchell, M. A., Wesleyan minister, aged 60 years, beleved brother of Rev. T. H. Patchell, Lyuedoch, Ont. English "Watchman" and Irish "Evangelist" please copy.

man" and hish "Evangelist" please copy.

On the lith inst., at the Parsonage, Auburn, Agnes Violet Maud, beloved daughter of Agnes G., and Rev. A. F. Smith, aged 9 months and 26 days.

On the lith inst., at the residence of his father. Welland, Wm. Edwin. eldest son of the Rev. R. J. Foreman, of Septalmia, caused by pleuritis offusion, aged 19 years. We laid him beside his Ma, in the kincarding cemetery, in sure and certain hope of a resurection unto life. He was a great sufferer since Christmas day, but never murmured. He seeps in Jesus.

On Tuesday, 10th inst. at his late residince, Berkeley Street, Toronto, after a shirt illness, Henry R. Faucloth, formerly of Carlow, Ireland, in the t8th year of his age. his age.
On the 11th inst, at her residence, 121 Main Street
East, Hamilton, in the Sird year of her age, Elizabeth,
the beloved wife of Mr. Daniel Hunt, and mother of
Mrs. Dennis Moore, of Hamilton, and Mrs. E. H.
Dewart, of Forento. Her end was peace.

#### PORTRAIT PAINTING.

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Beets, per bag
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Wool, per lb.
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Fancy
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No.1 Superfine
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GRAIN, 1. o. c.
Fall Wheat, No. 1
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## VICTORIA UNIVERSITY

#### CONVOCATION WEEK.

May 13th-9 a.m., Sermon before Theological Union by Rev. Hugh Johnston, M.A., B.D. 7 p.m., BACCALAUREATE SERMON by Rev. A. Burns, D D , LL.D. Address to Graduating Class by President of the University.

" 14th-3 p.m., Lecture before Theological Union by Rev. James Graham. 7.30 p.m., Literary Association.

15th-9 a.m., Senate. 2 p.m., Cellege Board. 7.30 p.m., Meeting of Alumni. 16th-9 a.m., Adjourned Senate or Board.

3 p.m., Science Association. 8 p.m., Alumni Dinner, " 17th-3 p.m., CONVOCATION.

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