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FOLLOW THOU ME.

Have ye looked for sheep in the desert, For those who have missed their way? Have ye been in the wild waste places, Where the lost and wandering stray? Have ye trodden the lonely highway, The foul and darksome street? It may be ye'd see in the gloaming The print of my wounded feet.

Have ye folded home to your bosom The trembling, neglected lamb, And taught to the little lost one The sound of the Shepherd's name? Have ye searched for the poor and needy, With no clothing, no home, no bread ? The Son of man was among them, He had nowhere to lay His head!

Have ye carried the living water To the warched and thirsty soul? Have ye said to the sick and wounded, " Christ Jesus makes theo whole?" Have ye told my fainting children Of the strength of the Father's hand? Have yo guided the tottering footsteps To the shores of the "Golden Land?"

Have ye stood by the sad and weary, To smooth the pillow of death, To comfort the sorrow-stricken, And strengthen the feeble faith? And have ye felt, when the glory Has streamed through the open door, And flitted across the shadows. That I had been there before?

Have ye wept with the broken hearted In their agony of weo? Ye might hear me whispering beside you: 'Tis a pathway I often go! My disciples, my brethren, my friends Can ye dare to follow me? Then, wherever the Master dwelloth There shall the servant be!

MR. COOK'S FAREWELL LEC-TURE IN ENGLAND.

-New York Observer.

On Tuesday evening, 31st ult., the Rev. Joseph Cook, of Boston, brought his campaign against unbelief, heresy, and other ovils in this which was about half full. The Rev. Dr. Allon, who presided, stated that Mr. Cook had delivered 195 lectures and addresses since to the lecturer having been passed, the prohis arrival on our shores, and had not failed to justify his vocation. Mr. Cook had been specially gifted to do a particular work, and he had stirred up the gift in him by assiduous cultivation. It had been said that it was hardly likely one man could have so mastered all the arguments of metaphysical and materialistic skeptics as to be able to confute them; but it did not require a poet to tell a good poem, or a painter tell a good picture. And without being a profound metaphysician or a scientist, a man might pronounce upon the incredibility or insufficiency of an argument. He honored Mr. Cook above all for his fidelity to the old truths. Whatever difficulties might be in Christianity, it came home to the need and conscience of man. Mr. Cook, added Dr. Allon, was about to proceed to Germany, and thence on his way round the world, to India and Australia. He would be followed by their prayers, and would, it was to be hoped, lead many who were wavering back to the faith of their fathers. Mr. Cook then came forward to deliver his lecture, which was on "Roligious Certainties." They had been, he said, a little while in this world, and a little while hence they would be here no longer. That was a certainty, and Demosthenes said every discussion should begin with an incontrovertible proposition. Massillon once thrilled his hearers by saying that he should imagine the roof of the church to be opened for the thunderbolts of heaven to descend, and every door to be shut. But he would imagine that on one side sat the prophets and apostles and saints, of all ages; and on the other the representatives of religious unrest and agnosticism. Assuming that death did not end all, he could not go hence in peace, unless harmonised with himself, his God, and his record. He could not escape from his environment. In the American war the Cumberland was sent to the bottom by the Merrimac. The Cumberland could not rise again. It could not swim out of itself. Even blear-oyed skopticism knew that man must be in harmony with the plan of his nature. Natural law was the fixed method of God's will. The flower touched the sun, the opening buds touched the rain; and so the soul in the movements of conscience, touched God. The soul was made under law, and the plan of the soul must be found out. There was a best way to live, and it was best to live that way. The natural action of a machine is not such as to involve its own destruction. It could not be as Daniel Webster said, constitutional to destroy the constitution. In the republic of the soul vice was unconstitutional. The Christian on hiskness saw further than the philosopher on tiptoe. In the great men of all ages, Plato, Newton, Shakespeare, peared at its best only in Jesus Christ. Cul. the face of Jesus.-Dr. R. S. Storrs.

Christ, Another part of man's environment was Almighty God. The Cumberland could not swim out of the ocean. Man must learn to love what God loves, and hate what God hates. We must acquaint ourselves with God, and be at peace. Matthew Arnold was a sweet singer, but when he saw him entering the field of theology, he longed for another hour of Matthew Arnold's father. But even Matthew Arnold's father, he feared, judging from the teaching of Dean Stanley, was not very sound in the faith. There was a combination of causes in the production of an eye or a hand, and even Mill would admit that those causes came together in order to form an eye or a hand. If so, there was an intender, a thinker, an eternal Some one who made for righteous ness. Personality in God did not, indeed mean all that it meant in man; but God was a thinker, a Father. The doctrine of the new birth was taught in the need for man's being harmonised with his environment, and Emerson had declared that doctrine to be a scientific one. After referring to some incidents in the life of Burns, the lecturer remarked that whilst he would not say where Burns was now, he at least knew that he was with his conscience, his God, and his record. They could not repeal God. The moral man was like Ulysses, anxious to join the sirens, and only prevented by being lashed to the mast, and having a crew whose ears are closed with wax. The religious man was like Orpheus, overcoming the singing of the sirens by sweeter music. The necessity of an atonement was dwelt upon in the last place. Man must be harmonised with his past. Skepticism could not wash off the blood spots on the hands of Lady Macbeth. A Unitarian might, by the grace of God, and as a great exception, be a Christian, but Unitarianism was not Christianity. They wanted the unadulterated doctrine of the Atonement, as preached by Mr. Spurgeon. He was not afraid of free thought, provided it was that of a devout mind. In conclusion Mr. Cook as-

ture was arrogant, but if it could be made to

follow the little light it had, it would worship

thought of the arguments. A vote of thanks ccedings wore brought to a close with the benediction. The usual vote of thanks to the chairman was singularly omitted. Mr. Cook, indeed, proposed one, but no one seemed to think it his duty to second it, and it was not put to the meeting. The manners of the good people of the Tabernacle are clearly capable of being mended.-Christian World. .

TIEN HOU MU.

THE TEMPLE OF THE HEAVENLY QUEEN IN FESTIVAL-DESCRIPTION OF THE RITES-INTERIOR OF A JOSS HOUSE.

A joss house in the Chinese quarters was recently visited, in company with a Chinese interpreter. For four nights and three days previous a festival had been in progress, in honor of Tien Hou (Heavenly Queen), the goddess of the mu or temple, and it had only ended an hour or two before the visit was made. The temple is a two-story brick with a balcony in front, was formerly a residence, and has been in use as a place of worship for about four years. Its front was bedecked with Chinese inscriptions and lanterns, and from a protruding pole was suspended a large flag of dingy white, bordered with dull brown. on which was inscribed in Chinese letters: Protect the nation and assist the people." Two long streamers of red flannel depended from the end of the pole.

Entering the vestibule and ascending the stairs at the left, the ante-room was reached-Directly opposite the stairway was a counter behind which were seated or standing several Chinamen, some smoking, one counting blessings only on those who contribute to the money, one writing, and all directing questioning glances towards the new comers. An explanation ensued, and the information was gained that three of the Chinamen, Yip worship; but it costs them to do so, as I have Woo, Lee Kee, and Wong Tuck Ping, were priests, the first named being the head priest-They were all dressed in ordinary Chinese costume. This ante-room was curiously furnished. Between the two doors that led into the temple was an altar, on which were miniature junks, other curiosities, and a number of offerings, including what was unmistakably a bottle of whisky !

"At these festivals," said the interpreter, offerings are made of fruit, roast pork, clay, and named Tai Wong, or doorkeeper, boiled chicken, rice, tea, whisky, and other things. There will not be another festival in from entering the temple. this temple until next August; the priests, wall of the stairway there were pasted rows sured his hearers that the books of Canning, of narrow slips of pink paper, over which was Chinese in this city. There are but very, Martineau, Voltaire, and Strauss could not a row of orange paper, five broader slips being very few here who speak the Peking dialect, save them from the descending thunderholt at one end of the orange row, and every slip of God, but that the Bible could. Mr. Cook, in these rows had characters on it. "Each was frequently applauded during the de- of these slips," said the interpreter. "reprecountry to a close. The concluding lecture livery of his lecture, which was, perhaps, sents a contribution, the broad slips from \$20 was delivered in the Metropolitan Tabernacle, the most successful rhetorical effort he had to \$10, and the others from \$10 to four bits, made in this country, whatever may be the name of the donor being also given." Back of the counter there were huns

furnace in the corner; a man has just put some mock money in the fire, and he has made that noise to let his god know it." (The furnace was of brick, square, about four fest high, painted and lettered, and had two openings near its top, in which was to be placed mock-money, and from which smoke came drifting into the room. In the corner by the furnace, on a rack, was an old brandy cask with a cowskin head, the gong, and under it was a large bell suspended and ringable by a short rope. "The priests during festival," said the interpreter, "officiate four or five times a day. They wear a long red gown--red is the favourite colour of the Chinese, because it is bright, cheerful, and gorgeousand a black hat the shape of a square collar box. The services or rites are gone through with by first reading aloud the names and donations of the contributors on those slips by the stairway; then they march around the temple and ask the gods and goddesses to bless the contributors, to give them children, money and happiness. That is about the whole ceremony. No, they don't invoke temple. They don't own the temple. It is owned by a corporation which hires them. All Chinese people are free to attend and shown you. Well, it is a money-making affair, but your churches are no different." After looking at a case in the temple, im-

ported from China, which contained behind glass and a wire screen figures of wood, gilded, representing hunting scenes, battles, religious rites, birds, etc., a walk was taken to the balcony, whereon, in one corner, stood a 'petty god," almost surrounded by burning punk and candles. The little fellow.was of and his mission was to prevent evil spirits

"There are 200 dialects used in China," meantime, will officiate elsewhere." On the said the interpreter in parting, "and the Canton one is what is spoken by most of the and the other dialects spoken here are the See-Yup, the Sam-Yup, and the Hooh-Kar." -San Francisco Bulletin.

THE PERIODICAL PRESS AN AP-PROPRIATE EVANGELICAL AGENCY. of marked red and yellow slips, which the interpreter said were sold as oracles. "And Religious discussion includes all that is of this," he said, taking a little package from greatest interest to the race. Especially impossible is it to fence it away from every-day among other little packages in a case behind the counter, and unrolling it on the counter, thought, for an every-day religion is just what the priests meanwhile looking on interestedly the world needs. Even the most spiritual and amiably, "contains punk, candles, and part of religion, experimental piety, can have mock-money, all of which is used by worship its place. Living near to God, one best lives pers, who pay for it from two bits up, accordwith men. This is clear enough in revival ing to their means and disposition. The times. Then the secular press teems with mock-money is made out of cheap brown experiences of the loftiest yet most practical paper, and to resemble old-fashioned Chinese character. Why may not Baxter and Bunyan money. But come into the templo part." teach it in the daily press, as well as Shakespeare or Carlyle ? The tract on the way to be holy may appear side by side with one on cleanliness and political honesty. Life is one, and all its needs are imperative. Why not harness the lightning that draws the car of progress worth having? This would be answering that Western plea to the colporteur, to bring "spectacles" with his books, by bringing religious literature emphatically under the eyes of the short sighted and forgetful world.

Just then a gong beat and a bell rang, and opportunity arise. In this court of public the interpreter said : "Let's go over to the piuion how important that the standard of udgment should be Christian. What a power against evil the periodical press may be if it can be made the whip-hand of him who cleansed the temple. The interests that hang pon the moral education of the people are simply incalculable. The great social and civil questions are moral questions at bottom, and must be added to the problems of individual morality. Christian sociology is to become a science if the world is to live right, and a popularized science besides. That is the next great step in the way of evangelization. The Word of God is practically settled, so is the way of salvation, so is the question about God's works ; but how men shall live in society is the question that agitates.

MARITIEU.

Thought is seething about them and settling into the hard forms of opinion and legislation, as plaster of Paris sets in its mould. How imperative, then, the necessity for making lying all, overshadowing all, which assured ncessant applications of the higher principles to the masses of minds engaged in these decisions and charged with the duties and responsibilities involved in them. Remember, I say, and answer how we are to reach that great jury, the people, and appeal to its common sense, its material interests, its higher instincts, and its religious feelings, except through the periodical press? It is impossible otherwise. Too great surfaces are to be reached, and the time is too short. Yet the right principles must prevail concerning the things mentioned, or we may witness social convulsions as much greater than any the world has ever seen, as we are a larger body and possess more explosive material, and will be more helpless when completely disorganized by lack of moral unity.

Yes, the press is the means, and the time is now; and the Church of Christ is no way so near to the centres of power as she ought to bo.-From an address by Rev. S. F. Scovel, D.D., at the Anniversary of the American Tract to usher them to fiercer conflict; he knows Society.

THE LATE REV. W. O. SIMPSON.

We have already apprised our readers of the lamented death of the distinguished Wesleyan minister whose name stands at the head of this article, in which the Wesleyan Church in England has sustained an irreparable loss. Noxt to Dr. Punshon, there does not appear to have been one of her ministers which she could have worse aforded to lose. The fact that several years of the earlier part of his ministry had been spent in the high places of the Missionary Field, where he had, by personal experience, become acquinted with everything connected with this important department of Christian work, and the further fact that he was one of the most effective platform speakers of his time, made him especially valuable to a Church carrying on such extensive evangelizing operations throughout the world. The Methodist Recorder says of him : William O. Simpson was no common man, and had no common gifts and powers. The massiveness and robustness of his physical presence was indicative of the strength and nobility of his mind. His intellectual endowments were of a high order : he had a quick and rapid discernment, a vivid yet chastened progress to religion, which alone can make | imagination, a power of connected and incisive reasoning, and in a remarkable degree a faculty of glowing, and radiant, and eloquent speech-a rich natural gift which had been improved and cultivated by constant use and practice, until he became one of the most popular preachers and one of the most Moreover, the press is the historian of the powerful and effective public speakers of his world's life, and what does it live for if not to day. He had a voice of marvellous compass and flexibility, which he had learnt to use with consummate ease and mastery; its ringing tones would fill, without effort, a building of the largest capacity, while its softer, gentle cadences and intonations were insinuatingly touching and pathetic, full of sweetness and tenderness. He was, indeed, as one that had a pleasant voice and could play well on an instrument. He had a copious vocabulary, a great command of forceful and nervous diction; and, while his voice was clear, and shrill, and strong as a trumpet, he could at will baptize the commonest word with an influence tender as the breeze that kisses the cheek from the south. He had an inexhaustible fund of animal spirits, a natural cheerfulness and vivacity which no fatigue could depress and no sorrow could darken, which made him perennially bright and lively and interesting, and which enabled him stoutly and manfully to hold up his head under a burden of domestic anxiety, which would have crippled or crushed a feeble man. He was never tame, or languid, or prosy, or gloomy in the pulpit or the plat. form. Dullness was an abhorrence to his is an apocalypse, showing, the heavens to sunny, genial nature ; there was glow, and brightness, and sparkle always on his countenance and in his speech. He was beyond most men a thoroughly lovable man; his acquaintances all liked him ; his friends all loved him; there was something in the frank and manly expression of his face that Eng.¹ lishmen love to look upon; but those who pering to us well nigh incessantly. Whenwere privileged with the inner circle of his ever the sounds of the world die out in the friendship know how much he had to attach and retain the affection of his brethren. He on y we do not always hear because of the through the land, are both given to the press. had a lofty scorn of daintiness, and pedantry, no se, hurry, and distraction which life They can use them just as the domand and and affectation, and effeminacy, and especi- causes as its ips by.-F. W. Faber.

illy of educated feebleness and respectable but powerless mediocrity, which made him sometimes careless of the niceties of personal oppearance and somewhat rugged and ungentle in manner. With an instinct to perceive the comical side of a subject, and revelling in an exuberance of wit and humor and pleasantry, it cannot be wondered that he was not only jocund and jocular, but that. he occasionally exceeded the limits of dignified propriety and refined good taste. Who that knew him could forget the frankness of his open brow, the glare of his piercing eye, the lines of his massive countenance, the tones of his commanding and persuasive voice, and the force and determination which were apparent in every movement of his well-knit frame? And then, above all and beyond all, there was a calm experience, a blessed, constant trust in God, a blamelessness of life, an all-persuasive godliness underof the supreme reality he attached to eternal things, and of their habitual, abiding influence and impression on his heart and life,

We have not space now to linger further on the characteristics of his ministry, or on the features of his distinguished missionary career. Systems are greater than even the mightiest men, and it can be said of no one individual that he is necessary to a peculiar Church, but we may lawfully mourn over the silencing of tongues that were eloquent, and the ceasing of a ministry which was to many a word of power. In view of the openings for promising service in the future which need strong men, we can ill afford to bear such losses as those which in rapid succession have fallen upon us. But it is the Lord's hand, beneath which we bow; we hear the rod and who hath appointed it. He knows when it is best to send his servants out to war; he knows when it is best to send his servants in to weep ; he knows when it is best when it is best to beckon them upward to be crowned.

ROBERT HALL AS A PREACHER.

The Rev. Paxton Hood gives this graphic account of one of Robert Hall's sermons in a village chapel : "We remember to have heard a dear departed friend tell how, when a boy, he was taken by his father, one still summer evening, across the Northamptonshire fields-I believe it was to the little town of Thrap-

THE ALL-FATHER.

Passing the offertory altar the "temple" was The word father has been transformed by entered. What contents and what smells! Christianity. Before, it did not mean af-Punk, incense from small candles and large fectionate paternity. Here is an idea only to be appreciated through experience. No poet ornate candles, smoke from burning papers and a variety of other odors. And the equipor philosopher could transmit that which made him great to any of his followers. His ments! Great fantastic lanterns, unframed mottoes, and gaudy balloons hanging down genius he could not impart. But Christianity from the ceiling. Three sides of the room promises that its God shall give to man of bordered by Chinese insignia to carry in prohis own nature and Spirit-shall impart his cessions, such as umbrellas (huge and of silk), own life to his followers. But here is met a fans of the shape and size of brooms (of silk, unique idea-God restoring to himself the ornamented with gold leaf and edged with vicious and depraved. Sovereignty gives a pre-eminent place to sympathy. Whether leather), and devices of wire resembling we regard Jesus as divine or merely human, | dragons-all on sticks stuck in racks. Scatthis idea is supreme. Christ's self-surrender tered along the sides were also either figures of gods and goddesses-some standing erect is the father's declaration of himself by the Son. He who stood nearest to the Divine and looking very fierce or else cases containheart has given us the key to the majestic ing various deities, some smaller and some and wonderful secrets of that heart. The larger, and all gods and goddesses being of Southern Cross cannot reveal the glories of wood or clay and uniquely garbed. The interior of the cases and the bodies of the the sky as did that darkened cross, outside the gates of the city, reveal the glories of the deities were noticeable for their profuse display of decorations of peacock feathers, Divine heart. I match against every other gold leaf and red cambric. In a large and conception ever held in the world, this New Testament exposition of God as seen in the fantastically embellished case in the lower sacrifice of Christ. That this conception end of the room sat "the heavenly queen," a has not universally pervaded the world deity (sex unknown) sitting on each hand. shows how hard it is to hold the world up to The queen was not very imposing in her this high idea. But it cannot be denied that appearance. She was small in body (clay), a change, prodigious and inspiring, has ocblack, about 18 inches tall, and her head was curred in the world because of this concep. covered to the eyes by a lead bonnet, coneshaped and devoid of trimmings. Her popution. History ceases to be an enigma. There is now a majestic rhythm in progress. There larity was attested, however, by the number is a general courage and hopefulness which of candles and pieces of punk that were were not before. There are songs which burning in a semi-circle at her feet. Between were not before. The grandest, tenderest. her highness and the entrances opposite there most inspiring thought that has ever come to were a number of altars of pine and redwood men is this idea of God as revealed in Jesus which had been elaborately painted and Christ. It does not now seem strange that the Hand which holds creation should wipe altars there were deities, huge vases of lead the tears from weeping eyes. The once containing bouquets of artificial flowers; sandrare experience of the few has become the bowls of brass, in shape resembling moncommon enthusiasm of the many. The God of the universe is the God of the Now Testament. No one can compute the beneficent effects of this connection. If nothing else were burning away. A little girl had just had been accomplished, it would take its entered with a handful of candles and punk, bad one? Its reflecting surfaces for the good place as the grandest system ever received in which she was affixing some on the altars and are millionfold, and for exposure of wrong the world. This teaching might have come from God. whether it did or not. And all Goethe, they saw the faculties of man's in- this, with the inestimable results, was shown don't lack for gods, for in the temple there and the whip with which to lash the rascal tellect at their best; but conscience had ap- to the world in the mission, the words, and were gods and god lesses for nigh every pro- through the land, are both given to the press. fession and pursuit.

realize the aims and objects, social and individual which are set forth in religion? To tell the story of evangelization is to evangelize. Think of the number and scope of those questions: Sabbath, or none? Pure mails. or governmental facilities for wholesale ruin ing of our youth? Monogamy, or polygamy? Marriage for life or for convenience? Prevention of crime, or contention with its fearful multiplication table? True personal liberty, or destructive traffic in intoxicants ? Reform of prisoners by Christianity, or failures by inefficient and impotent humanitarianism? Capital punishment, or increasing murders? God's word in education and God's law in legislation, or sapped bases of morality and the wild frenzies of men for law, such as

prevailed in the atheistic phase of the French Revolution? These are "burning questions," and they are being rapidly settled, and not dways rightly. But, if possible, yet more appropriate is it for the whole domain of ethical teaching Here it becomes the greater pulpit. What embellished by Chinese artisans. On these magnificent scope for teaching the things which Christ has commanded respecting life and conduct! The millions are to be educated in correct moral principles, and the strous spittoons, in which punk was consumed principles are ever to be applied in fresh ing itself, and rectangular redwood candle, relations and sometimes in difficult circumstands, in each of which numbers of candles stances. What instrument like the press, either to commend a good deed or punish a some in the cases, muttering prayers or invo- what is there like the pillory of the public cations meanwhile. Surely, the Chinese piess? The words to encourage the worthy,

stone---to hear Robert Hall. It was one of those old village chapels with the spuare galleries. As in the instance of Chalmers, the place was crowded with plain farmer folk and a sprinkling of intelligent ministers and gentry from the neighborhood. The minister came in, a simple, heavy, but still impressive looking man, one whose presence compelled you to look at him. In due course he announced his text, "The end of all things is a hand; be sober and watch," etc. Quite unlike Chalmers, his voice was not shattering, but thin and weak. There was no action at all, or only a nervous twitching of the fingers, more especially as the hand moved and rested upon the lower part of the back, where the speaker was suffering almost incessant pain. As he went on beneath the deepening evening shades falling through the windows of the old chapel, his voice first chained, then charmed and fascinated his hearers one after another. The whole place seemed as if beneath a great spell-As he talked about the 'end,' the spell upon the people seemed to begin to work itself out into an awful, fearful restlessness. First one, and then another, rose from his seat, and stood stretching forward in a kind of fright and wonder. Still there was no action ; only the following on of that thin voice with a marvellous witchery of apt and melodious words; but through them the end of all thisgs' sounded like some warning bell. More people rose, stretching forward. Many of those who rose first, as if they felt some strange power upon them-they knew not what-got up and stood upon their seats, until, when the great master ceased, closing his pathetic accents, the whole audience was upon its feet, intensely alive with interest, as if each one had heard, in the distance, the presages and preludes of the coming end, and felt that it was time to prepare. My friend used to speak of that never-forgotten moment, that summer evening in the old chapel, as one of the most memorable in his life."

No matter where the skeptical thought originates, or how it get access to our minds, we see at once that it flattens the level of of life and every aspiration. It narrows the horizon of our outlook, and makes our character less vigorous. The Gospel 18 not simply a philosophy of religion or law of life, but it our thought, and so bringing its spiritual benedictions to every heart and life .- Dr. R. S. Storrs.

We live in the midst of revelations. We are continually receiving what we ordinarily call inspirations. There is hardly ever a complete silence in our souls. God is whis-

CHRISTIAN GUARDIAN. THE

The Family Treasury.

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WAITING FOR MOTHER.

The old man sat in his easy chair, Slumbering the moments away, Dreaming a dream that was all his own, On this gladsome, peaceful day. His children have gathered from far and near, His children's children beside— And merry voices are echoing through The "Homestead's " hall so wide. -

But far away in the years long flown Grandfather lives again ; And his heart forgets that it ever new A shadow of grief and pain, For he sees his wife as he saw her then-"A matron comoly and fair, With his children gathered around his board, And never a vacant chair.

OI happy this dream of the Auld Lang Syne, Of the years long slipped away And the old man's lips have gathered a unite, And his heart grows young and gay. But a kiss falls gently upon his brow, From his daughter's lips so true ; "Dinner is ready; and, father. dear, We are only waiting for you.'

The old man wakes at his daughter's cell, And he looks at the table near-"There's one of us missing, my child," he says, 'We will wait till mother is here." There are tears in the eyes of his children, then, As they gaze on an empty chair; For many a lonely year had passed Since " Mother" sat with them there

But the old man pleads still wistfully: "We must wait for mother, you knew!" And they let him rest in his old arm chair Till the sun at last sinks low. Then, leaving a smile for the children here, He turns from the earth away, And has gone to "Mother," beyond the skies,

"I PRESS ON."

When I read about the martyrs, I feel ashamed. How very few men and women are in dead earnest like Paul! I love to look at Paul, and never do it without thinking that, perhaps, it would take about a thousand Christians nowadays to make one like Paul. Did Paul compromise when he received those forty stripes save one? "Those Jews have beat you five times now, Paul. What are you going to do?" "Do! Do you think these light afflictions, which are but for a moment, move me ? I'm pressing forward to the prize; these stripes dou't hinder." Then they stoned him with those cruel stones until they thought he was dead. "Don't you think, Paul, that you had better go down into Arabia awhile, until this opposition has blown over ? " " No; I must press forward." "Yes; but it is costing you so much -that cruel scourging. Don't you think you had better be careful ? You know it makes the Jews mad to tell them about Jesus, the One they crucified. What are you going to do ? " Do ! I press forward." Satan got his match when he got Paul.

In Philippi he and Silas were cast into prison. He thought he had a call to go down there ; in a strange land and in a prison they sung praises, and the prison doors flew open. I am afraid Mr. Sankey would not sing praises as he does now in Paul's dungeon. He is among false brethren. We hear no complaining but stripes, and no looking back. He did not have ministers sitting on left, nor in front of us is the living foe! the platform behind him to back him up. There are corpses around us that have been There was no despondency, no gloom. He struck by three, four, and even six bullets, and takes his pen and writes, "Light afflictionit is but for a moment." He takes his pen again and writes that last epistle. I love to read it : "I have fought a good fight; I have finished my course. Henceforth there is laid up for me a crown of righteousness." Talk about Cæsar, Napoleon-that little tentmaker was greater than them all, and had a crown they never had. He is on his way to execution-no, on his way to glory ; and I hear him say, "To day I shall see the King in his beauty." Nero may have the head; but you can see him in the chariot of God sweeping through the gates into that light which no man hath seen. His blessed work is not finished yet. It lives in this book, and will live until, like Paul, we gaze upon him who is the light thereof. -D. L. Moody.

arities as the texture at the end of the thumb, and its ranges of hills, should also have family resemblances in the midst of their indefinite diversities ?--- Anon.

hereditary diseases, when such minor peculi-

REALITIES OF WAR.

A popular writer thus describes a battle :-We have been fighting at the edge of the woods. A moment ago the battery was a confused mob. We look again, and the six guns are in position, the detached horses hurrying away, the ammunition chests open, and along our line runs the command, 'Give them one more volley, and fall back to support the guns.' We have scarcely obeyed when boom! boom ! opens the battery, and jets of fire been three or four grains, carefully cultivated jump down and scorch the green trees under which we fought and struggled. The shattered old brigade has a chance to breathe, for the first time in three hours, as we form a lasso de la Vega affirms that, in Peru, up to line and lie down. What grim, cool fellows | 1547, wheaten bread had not been sold at those cannoncers are 1 Every man is a perfect machine. Bullets splash dust in their faces, but they do not wince. Builets sing over and around them, they do not dodge. There goes one to the earth, shot in the head as he sponged his gun. That machinery loses just one beat, misses just one cogin the wheel. and then works away again as before. Every gun is using a short fuse shell. The ground shakes and trembles, the roar shuts out all Colony, at New Netherlands, were shown in sound from a battle line three miles long, and the shells go shrieking into the swamp to cut trees short off, to mow great gaps in the though we find no record of it, and in 1629 bushes, to hunt out, and shatter, and mangle men until their corpses cannot be recognized as human. You would think a tornado was howling through the forest followed by billows of fire, and yet men live through it-aye, pross forward to capture the battery. We can hear their shouts as they form for the rush.

" Now the shells are changed for grape and canister, and the guns are fired so fast that all reports blend into one mighty roar. The shriek of a shell is the wickedest sound in war, but nothing makes the flesh crawl like the demoniac, singing, purring, whistling grape shot, and the serpent-like hiss of canister. Men's legs and heads are torn from bodies, and bodies cut in two. A round shot or shell takes two men out of the rank as it crashes through. Grape and canister mow a swathe and pile the dead on top of each other. Through the smoke we see a swarm of men. It is not a battle, but a mob of men desperate enough to bathe their bayonets in the flame of the guns. The guns leap from the ground almost as they are depressed upon the foc, and shricks and screams and shouts blend in one awful and steady cry. Twenty out on the battery are down, and the firing is interrupted. The foe accept it as a sign of wavering and come rushing on. They are not ten feet away when the guns give them a last shot. That discharge picks living men off their feet and throws them into a swamp, a blackened mass. Up now, as the enemy are among the guns1 There is a silence of ten seconds, and then the flash and roar of 8,000 muskets and a rush forward with bayonets. For what? Neither on the right nor

8th century, sowed their wheat in the spring, | mother can, a wife without the time to symand in the days of Queen Elizabeth, its cultivation was but partial. Indeed, wheat was an article of comparative luxury, till nearly the 17th century. In India, wheat seems not to be native, but introduced, for its name signifies "food of the barbarian ;" yet three varieties are mentioned in the Bhavaprakasa, one of which, a large grained, is said to have come from the west, and another, a small grained, or beardless wheat, is said to have been indigenous to Middle India.

The first wheat raised in the "New World' was sown by Spaniards, on the Island of Isabella, in January, 1494, and on March 30th the ears were gathered. The foundation of the wheat harvest of Mexico is said to have in 1530, and preserved by a slave of Cortez. The first crop of Quito was raised by a Fran ciscan monk, in front of the convent. Garci Cusco. Wheat was first sown by Gosnold, on Cuttyhunk, one of the Elizabeth Islands, in Buzzard's Bay, off Massachusetts, in 1602, when he first explored the coast. In 1604, on the Island of St. Croix, near Calais, Maine, the Sieur de Monts had some wheat sown, which flourished finely. In 1611, the first wheat appears to have been sown in Virginia In 1626, samples of wheat grown in the Dutch Holland. It is probable that wheat was sown in the Plymouth Colony, prior to 1629, wheat was ordered from England, to be used as seed. In 1718, wheat was introduced into the valley of the Mississippi, by the "Western Company." In 1799, it was among the culti vated crops of the Pimos Indians, of the Gila River, New Mexico.-Millers' National Maga zine.

THE CHARACTER OF HANNIBAL.

Almost as wonderful as Hannibal's victories over Nature or his enemies, were his victories over his own followers. Under the spell of his genius, the discordant members of a motley Carthaginian army-disaffected Libyans and Numidians, barbarous and lethargicSpaniards, fierce and fickle Gauls--were welded into a homogeneous whole, which combined the utmost play of individual prowess with all the precision of a machine. No whisper of disaffection or of mutiny was ever heard in Hannibal's camp. Italians deserted by thousands to Hannibal; but no Hannibalian veteran, even when his star was on its wane, ever deserted to Rome. Politic as he was brave, and generous as he was far-sighted, Hannibal could arouse, alike, the love and the fear, the calm confidence and the passionate enthusiasm of all the various races who served under his standard. The best general, a high suthority has said, is he who makes the fewest mistakes; but what single mistake can the keenest critic point out which marred the success or checked the progress of Hannibal's three first extraordinary years? They are years, moreover, any one of which might have made or marred the reputation of any lesser general. Unfortunately we know Hannibal only through his enemies. They have done their best to malign his character. They have called him cruel; and happily almost every specific charge of crueity supplies us, even with our imperfect knowledge, with the materials for its own refutation. They talked of "Punic ill-faith " till they came themselves to believe in its existence, or to think that the name proved itself. We know Hannibal, let us repeat it once more, only from his enomies; but in what character, even as painted by his friends, can we discern such vivid and unmistakable marks of great ness? The outline is commanding, imperial, heroic ; and there is no detail with which our materials enable us to fill it in at all, which is not in perfect harmony with the whole -Rome and Carthage. WEARY WOMEN. Nothing is more reprehensible and tho roughly wrong than the idea that a woman fulfils her duty by doing an amount of work that is far beyond her strength. She not only does not fulfil her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken down, over worked wife and mother-a woman that is tired all her life through. If the work of the household can not be accomplished by order, system, and moderate work, without the necessity of wearing, heart-breaking toil-toil that is never ended and ever begun-without making life a treadmill of labor, then for the sake of humanity, let the work go. Botter live in the midst of disorder than that order should be purchased at so high a price, the cost of health, strength, happiness, and all that makes life endurable. The woman who spends her life in unnecessary labor, is unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment. the luxuriance of vegetation is such, that She should be the careful, intelligent adviser and guide of the one, the tender confidante and helpmate of the other. How is it possible for a woman, exhausted in body, as a natural consequence in mind also, to perform either of these offices? No, it is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and, more than all, her youth, the last thing that a woman should allow to slip from her; for, no matter how old she is in years, she should be young in heart and feeling, for the youth Abyssinia, according to Parkyns, the flour of of age is sometimes more attractive than the "teff," or "dogussa," scarcely palatable youth itself. To the over-worked woman, this green old age is out of the question ; old age comes on her sere and yellow before its time. Her disposition is ruined, her temper is tired hands can do their part. Even her ye have brought me to the feet of my Father

pathize with and cheer her husband, a woman so over-worked during the day, that when night comes her sole thought and most intense longing are for the rest and sleep that very probably will not come, and even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself the curse of overwork.-Sanitary Magazine.

ECLIPSE OF THE MOON.

A correspondent of the Northern Christian Advocate, referring to the recent total eclipse of the moon asks, how it is that the shadow of the earth instead of passing off from the moon's disk on the side opposite from that which it entered upon, seems to pass off nearer to the side on which it entered than upon the opposite side? The explanation will doubtless be of interest to our readers. The path in which the earth moves round the sun is known as the earth's orbit. Let us imagine great sheet of paper stretched from one side of this orbit to the other and passing directly through the centre of the sun; this sheet of paper will represent an imaginary plane, called, the "plane of the Ecliptic" or some times more briefly the "Ecliptic" so called because when either sun or moon is eclipsed it is in this plane.

The moon revolves around the earth in an orbit similar to the earth's orbit around the sun, but the plane of the moon's orbit neither coincides with, nor is it parallel to, the plane of the ecliptic, but crosses it at two points at an angle of about forty five degrees. The two points where the moon's orbit crosses the ecliptic are called nodes. Now if an eclipse can only take place when the moon is in the ecliptic, it must be at one of these nodes or very near it. And an eclipse of the moon can only occur when the centres of the sun, earth and moon are very nearly on the same line, and that line must pass through one of these nodes. But when that line does pass through one of these nodes or within a very small distance of it no eclipse can occur, because the moon is not in the place to receive the sha dow of the earth. If, however, the moon is sufficiently near to one of its nodes it may receive a part of the shadow of the earth and a partial eclipse is the result. But it quite seldom happens that these three heavenly bodies are so situated that a right line would pass through all three of them at the same time; but the moon is a little above or a little below such a line. Hence as both the moon and the shadow of the earth, under the circumstances we are considering, present to the eye of the observer the appearance of circular disks, and as one appears to pass over the other, it seems to pass a little above or below the centre of the other. Suppose the centre of the earth's shadow passes below the centre of the moon, the moon and the earth's shadow would then separate sooner above than below, and the shadow would appear to roll around the moon to some extent, and the appearance would be as if the shadow parted company with the moon at a different point from one directly opposite to that at which it first touched the moon, and the appearance

pondent. We will add that this appearance is at times much more obvious than at others, for

Good Mords for the Young.

THE RAIN-WAGGON.

The air was hushed and breathless The dayhad been very warm, And a heavy black cloud in the west Threatened a thunder-storm

We could hear the terrible rumble And roar as the thunder burst; And Teddy was grave, and left his play, Afraid from the very first.

At last down came the shower In a full flood from the sky, And the lightning dazzled us with its blaze : And Teddy began to cry.

"What is it," he asked, " that rattles : So dreadfully overhead ? " "The rain-waggon, going over a bridge,"

The little nurse-girl said, Ab. that was a pretty notion -A waggon made of the rain !

Perhaps it ran ou an iron track As runs a railroad train.

And the sound that followed the lightning, And echoes so far and loud, Was only the roar of the waggon-wheels When it came to a bridge of cloud.

That comforted little Teddy ; He did not cry again !

But rather grew to like to hear The waggon made of the rain.

Not all the truths of science That the searching world has taught, I am sure, could have soothed that childish fear Like the nurse-girl's happy thought.

-Mrs. C. D. Bates, in Our Little Ones. THE BRAYEST MAN IN THE REGIMENT.

"So you want me to tell you a story about brave man, little people ?" said Colonel traylock, as his half-dozen nephews and nieces, tired with their afternoon's play, athered around his arm chair by the fire.-Well, I've seen plenty of them in my time, but the bravest man I ever knew was a young ensign in our regiment, whom we used to call 'Gentleman Bob, -and right well he deserved the name, though not as we meant it.

"Soldiering's a very different thing now from what it was in my young days, and men have learned-but it's a pity they didn't learn sooner-that a man may make none the worse officer, for being a gentleman and a Christian. Henry Havelock taught us that pretty fairly, but in the rough old times it was a very different thing. Then the harder an English officer drank, and the louder he swore, and the more he bullied his men, and the readier he was to fight a duel, or to join in any low frolic, the better his comrades liked him, and I'm afraid we were much the same as the rest. So you may fancy what we thought when a man like 'Gentleman Bob' came among us, who was always quiet, and soher, and orderly, and instead of brawling and rioting like the rest of us, spent all his spare time over dry, scientific books, that we knew nothing about, and read a chapter of the Bible every morning and evening. How we did laugh at him, and make mock of him, to be sure! But the provoking thing was that he never seemed to mind it one bit, and he was so good natured, and so ready to do any one a good turn when he could, that would be precisely that named by our corresit certainly ought to have made us ashamed of ourselves; but it did'nt, more's the pity.

"But before long something did make us | of the animals were killed; first stunned by ashamed of ourselves, and this was it. Our colonel was in a great hurry one day to find | the eels seemed to grow weaker, the horses out the whereabouts of a village that wasn't ceased to be afraid of them, and ran after marked on his map, and none of us could help them as though they enjoyed the chase. When the fish were thoroughly tired out, the him, when, lo and behold ! forward stepped Indians harpooned them with harpoons fas-'Gentleman Bob,' with a neat little map of his own drawing, and there was the very tened to long ropes. They drew them out of place, just where it should be. The colonel the lake and put them, without touching looked at it, and then at us, and said, grimly, them, into little ponds prepared to receive 'It's not often, gentlemen, that the youngest them. Even then the Indians dared not take officer of a regiment is also the smartest; let out the harpoons themselves. The travellers this be a lesson to you.' You may be sure took them out, and ware very much hurt in this reproof made us none the more merciful doing so. in talking against poor Bob; and, perhaps, A gentleman once had a small electric cel we might have done something more than which lay in a large tub of water outside his talk, but for a thing that happened one night door. Two sailors were passing by, and stopped to look at it ; the gentleman thought he would at mess. Our junior captain, a rough, bully have some fun with them, so he asked them ing kind of a fellow, was going to empty a to lift the eel out of the tub for him. One of glass of wine over Bob's head, when the ensign grasped his wrist, and over-turned the them put one hand in carelessly and took hold of the little fish, expecting that he could wine upon him instead, and the wrist was black and blue from that squeeze for many a lift it easily. What was his surprise when, without moving, it gave him a blow that "About a month after this, one of our men made him loose it at once | He tried again who used to have fits of madness every now with both hands, but he could not hold it, and and then, from an old wound in the head, it hurt him worse than before. He took off came flying along with a big knife in his hand, slashing at everything within reach.

for, it but to fall back. We formed again

under cover of some thickets, but even there

we had enough to do to hold our ground, for

were giving it to us pretty hot. Suddenly,

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and shielding him with his own body, brought him back into our lines ; and such a cheer as went up then, I never heard before or since." 'And did that horrid lieutenant die, uncle ?" ' Luckily not," answered the colonel, laughing, "for I'm sorry to say the 'horrid lieuten. ant' was no other than myself." "Oh, uncle! were you ever as naughty as that ?" lisped a tiny voice, in tones of amazement.

"But what became of 'Gentleman Bob' ?" asked an impatient boy.

"He's now my respected brother in law, and your papa," said the colonel, exchanging a sly glance with a fine looking man on the other side of the room, who had been listening to the story with a quiet smile. "And now, that you've had your tale, go and say good. night, for it's high time for by by."-Husper's Young People.

LIVE ELECTRIC BATTERIES.

Perhaps some of my little readers have felt an electric shock. At any rate you have noticed the telegraph poles and wires, and know that the message is sent along the wires by a force called *electricity*, and you know, too, that it is produced by a machine in the office from which the message is sent.

Some fishes can give electric shocks from their bodies whenever they choose. The electric ray lives in the deep sea ; the electric eel likes fresh water best. The ray carries its battery in the hollow on its back; the eel carries its battery in a long line ranning over the greater part of its body.

.Did you ever knock your elbow, what you call your "funny-bone," hard against the table? Your arm tingled right up to the tip of your little finger, and yet it seemed to be numb all the time. If you were to touch a ray, especially if you squeezed it over its battery, you would feel just as if you had knocked your "funny bone" very hard indeed. The eel is much larger and stronger than the ray, and it gives a much more powerful shock. Even the Indians are atraid to touch them. If you touched one, it would not move in the least, and yet it would hurt you terribly, most likely knock you right down, and perhaps kill you.

Some travellers wanted to catch some electric eels alive to take home to England. They asked the Indians to get some for them ; the Indians said they must first gather thirty or forty horses and mules. The travellers could not understand at first what the horses and mules were wanted for. The Indians drove the animals to the shallow lake where the eels were, and right into the water, while they stood all round the lake with spears and long canes in their hands. Some of them climbed trees that overhung the water. They then began to shake their weapons and to shout as loud as they could, so as to make the horses and mules rush hither and thither in the water. This disturbed the eels, and they swam after the animals, giving them shock after shock. The horses and mules were terribly frightened. They pranced and leaped about in all directions. Their manes stood straight up, they snorted, and their eyes showed how much alarmed they were. They tried to escape to the land, but their masters forced them back again. Soon, however, some did climb on the shore, and then they lay down quite exhausted. One or two

the shocks, and then drowned. By and by

LOOK AT YOUR THUMBS.

If anybody will look carefully at the end of his thumb he will find that the surface is ridged with little thread-like ranges of hills, wound round and round in tiny spirals. If he will take a magnifying glass and examine them closely, he will find that there is a good deal of individuality in the way in which these are arranged. No two thumbs in all the world are exactly alike. The miniature mountain ranges are as fixed and decided as the Alps or the Sierras, the geography of the thumb as unmistakable. Now the Chinese have made use of this fact for establishing a rogues' gallery. Whenever a criminal is examined by the law, an impression is taken of his thumb. Smeared with a little lamp-black, partially wiped, and then pressed down on a piece of paper, an engraving of the thumb is made, and kept in the police records.

It serves just the same purpose which is served by our photographing our burglars and pick-pockets. The accused can be identified with great certainty. Nothing short of mutilating or buring the thumb can obliterate its features. Sometimes a ghastly proof of guilt is furnished. A murderer, red-handed with his crime, may touch his finger's end upon a white wall, and so leave, in the color of his guilt, a photograph on the accusing wall His signature is left, just as unmistakable as if he had signed the bond of his iniquity; and thus great crimes have been brought to light, and deeds of blood have been made to tell their own story.

But this individuality in the skin of the tip of the thumb, strongly marked as it is, yet admits of strong family likeness. Brothers and sisters who will take impressions of their thumbs will find resemblances among each other that they will not find when comparing thus minutely does that strange thing, family likeness, descend. What wonder is it that faces look alike, voices sound alike; how can it seem strange that members of the same family should have dispositions and similar-

nowhere on this acre of ground is a wounded man! The wheels of the gun cannot move until the blockade of dead is removed. Men cannot pass from caisson to gun without climbing over rows of dead. Every gun and wheel is smeared with blood; every foot of grass has its horrible stain. Historians write of the glory of war. Burial parties saw murder, where historians saw glory."

THE MIDNIGHT HYMN.

In the mild silence of the voiceless night, When chased by airy dreams, the slumbers fiee, Whom in the darkness doth my spirit seek, O God! but Thee?

And if there be a weight upon my breast-Some vague impression of the day foregone-Scarce knowing what it is, I fly to Thee -And lay it down

Or if it be the heaviness that comes In token of anticipated ill, My bosom takes no heed of what it is. Since 'tis Thy will.

For O! in spite of past and present care, Or any thing besides, how joyfully Passes that almost solitary hour, : My God, with Thee

More tranquil than the stillness of the night, More peaceful than the silence of that hour, More blest than any thing; my bosom lies Beneath Thy power.

For what is there on earth that I desire, Of all that can give or take from me? Or whom in heaven doth my spirit seek, O God! but Thee?

A SHORT HISTORY OF WHEAT.

The varieties of wheat are almost numberless, and their characters vary widely under the influence of cultivation and climate. There are said to be 180 distinct varieties in the museum of Cornell University. On the slopes of the mountains of Mexico and Xalpa, wheat does not form ears. In Japan, it is said, the wheat has been so developed by the Japanese farmers, that no matter how much manure is used, the straw will not grow larger, though the length of the ear increases. The height is rarely more than two feet, and often not more than 20 inches. Through selection, winter wheat has been changed to summer wheat in three years, and summer wheat converted in the same time to winter wheat. In general, wheat is the most esteemed of the cereal productions, but in

to Europeans, is preferred by the natives to any other grain.

Isis was supposed to have introduced wheat into Egypt, Demeter into Greece, and the soured, and her very nature is changed by them with the thumbs of strangers. Even Emperor Chin-Wong into China, about 3,000 the burden which, too heavy to carry, is B.C. In Europe, it was cultivated before the dragged along as long as wearied feet and period of its history, as samples have been recovered from the lacustrine dwellings of affections are blunted, and she becomes Switzerland. In England, it was probably merely a machine - a woman without the folded wings, spangling the sapphire desk not cultivated by the ancient Britons, but the time to be womanly, a mother without the whereon stands his throne, which is our ities of temper, of mental aptitudes, and Anglo-Saxons, when Bede wrote, early in the time to train and guide her children as only a home.-Macdonall

the reason that the outlines of the earth's shadow are not distinct. In a total eclipse of the moon, as the moon travels from west to east, we first see the eastern side of the moon slightly dim; this is the first contact with the penumbra, spoken of in the almanecs. At length the real umbra or shadow is reached and the eastern edge becomes almost invisible; we have now the first contact with the dark shadow; the circular form of the earth appears, and at last she enters the shadow entirely. The line separating the penumbra and the umbra is not very sharply drawn on the disk of the moon, and this aids to some extent in the illusion of which we have spoken. A total eclipse of the moon of the most complete kind lasts about an hour and three fourths.

WHO IS DRIVING?

We often think we are succeeding by our own foresight or skill. Hence we are keeping day after. a keen look out and employing all our wisdom but sometime the control of a mightier hand and a wiser intelligence is so manifest that we cannot fail to see and to acknowledge it. Who, that believes in God and in his providence, cannot recall instances in which he has been guided by a wisdom not his own, and

not have achieved? along a familiar road with a gentle horse. To before we could call out; and then some of gratify his child the father placed the reins in his haad, but at the same time, unseen, retained his own hold on them. As they rode on they saw approaching them, at terrible speed, a runaway team. The danger was great and imminent. But the father guided his horse so that a collision was avoided, and ment was), that, at last, there was nothin : the danger escaped. When all was over, the little son looked up

to his father, and with choked utterance said. "I thought I was driving; but I wasn't, was the enemy had brought up several guns, and I, papa?"

between two gusts of smoke, one of our So often does the child of God, when some peril has been escaped, or some deliverance wounded, lying out on the open plain, was has been vouchsafed in ways unforeseen and seen to wave his hand feebly, as if for help. unthought of, have occasion to say, "Father, It was one of our lieutenants, who had been harder than any one upon 'Gentleman Bob,' I thought I was driving, but I wasn't." Oh, it is, it is blessed to feel that the reins are in and his chance was a poor one, for it seemed certain death to try and reach him through the hands of One mightier and wiser than we are! And it is blessed, on the eve of some such a pelt of shot, while if a bullet didn't signal deliverance, to look into the face of our | finish him, the scorching sun was pretty sure Father, and say, "Thou hast done it. Thy to do it. hands held the roins."-Rev. Wm. Lamson, in "All at once a man was seen stepping out

Watchman.

from the sheltering thicket, and that man Lead, lead me on, my hopes. I know that was 'Gentleman Bob.' He never looked to ye are true and not vain. Vanish from my right or left, but went straight to where his persecutor was lying helpless, and tried to eyes day after day, but arise in new forms. I will follow your holy desception; follow till raise him. At first the French banged away at him like fury, but when they saw what he was doing, several officers called out, 'Ne in heaven, where I shall find you all, with tirez pas, mes enfants,' ('Don't fire, my boys,') and raised their caps to him in salute. Bob

his coat and rolled up his sleeve, and tried again. But it was all in vain, and his arms Some cried to shoot him, but Bob said, got so numbed that he could hardly straighten his fingers. Then his companion tried, and quietly, 'A man's life is worth more than been vouchsafed deliverances which he could that; let me try.' And, in a moment, he of course he failed as well. They both tried had seized the fellow's knife-hand, and together, and took firm hold of the fish; and A father and his little son were once riding tripped him so cleverly, that he was down this time the shock was worse than ever. So they concluded they had best leave the queer the men came up and secured him. Of course fish alone, and went away thinking that the we could say nothing against Bob's pluck gentleman had bewitched it .- Early Days.

PAGANINI AND THE STREET PLAYER

Among the pleasant stories told of him is one similiar to an incident previously related of Viotti. One day as he was walking in Vienna, Paganini saw a poor little Italian boy scraping some Neapolitan songs before the windows of a large house. A celebrated artist who accompanied the artist remarked to him, "There is one of your compatriots." Upon which Paganini evinced a desire to speak to the lad, and went across the street to him for that purpose.

After ascertaining that he was a poor beggar boy from the other side of the Alps, and that he supported his sick mother, his only relative. the great violinist appeared touched. He literally emptied his pockets into the boy's hand, and taking the violin and bow from him, began the most grotesque and extraordinary performance possible. A crowd soon collected, the great virtuoso was at once recognized by the bystanders, and when he brought the performance to an end, amid the cheers and shouts of all assembled, he handed around the boy's hat, and made a considerable collection of coin, in which silver pieces were very conspicuous. He then handed the sum to the young Italian, saying, 'Take that to your mother," and rejoining his companion, walked off with him, saying, and raised their caps to him in salute. Bob "I hope I ve done a good turn to that little lifted the wounded man gently in his arms, animal."—George T. Ferris.

after that; but all this was a trifle to what was coming. A few days later came one of the greatest battles of the war, and we were so hard pressed on the left (where my regi-

THE CHRISTIAN GUARDIAN. JUNE 22, 1881;] Our Sunday School Mark. Books at the inethodist Book Room. Proks at the Methodist Book-Room. Aotie?. Pianos and Organs. NOW READY. JUST IS-UED. S. R. WARREN & SON STUDIES IN THE BOOK OF EXODUS A Summer in Prairie-Land. COMPANION to the REVISED VERSION Sunday, July 3, 1881. FORGAN BUILDERS NOTES OF A TOUR THROUGH THE NORTH-WEST TERRITORY. DEPARTMENT OF THE INTERIOR, INTERNATIONAL BIBLE LESSON .-By REV. A. SUTHERLAND, D.D. OTTAWA, 25th May, 1881. Lesson 1. Queen Street " Organs, and all the linstruments in the Dominion. WHFREAS circumstances have rendered it expe-dient to effect certain charges in the policy of the Government respecting the administration of Do-minion Lands, Public Notice is hereby given :--Beautifully printed on toned paper, and Illustrated NEW TESTAMENT, (THIRD QUARTER.) with two portraits and five other engravings. ISRAEL IN EGYPT.-Exod. i. 1-14. 12mo, cloth : 208 pages, 70 cents. Usual discount to Ministers and the Trade. Address 2. The Regulations of the 14th October, 1879, were rescluded by order of His Excellency the Governor Guneral in Council, on the 20th day of May justant, and the following Regulations for the disposal of agricultu-ral km¹s substituted therefor :--EXPLAINING THE REASONS FOR THE CHANGES MADE IN TH GOLDEN TEXT. METHODIST BOOK & PUBLISHING AUTHORIZED VERSION. "And they made their lives bitter with HOUSE. By ALEXANDER ROBERTS, D.D., Fat Substituted therefor:— 2. The even numbered sections within the Canadian Pacific Railway Belis-that is to say, lying within 24 there is a section of the line of the said Railway, ex-cepting those which may be required for wood-lots in connection with settlers on prairie lands within the said telt, or which may be otherwise specially dealt with by the Governor in Council -shall be held exclu-sively for homesteads and pre-omptions. The odd-numbered sections within the said belt are Canadian Pacific Railway Lands, and can only be acquired from he Company. 78 and 89 King Street East, Toronto, Ont. 269 hard bondage."-Exod. i. 14. Professor of Humanity, St. Andrews, and Member of the English Revision Committee. JUST ISSUED, WITH **STUDIES IN MATTHEW** CENTRAL TRUTH. EXPLANATIONS OF THE APPENDIX TO THE REVISED NEW TESTAMENT, The bondage of sin, like that in Egypt, is By REV. J. CYNDDYLAN JONES, WHICH CONTAINS bitter, cruel, and destructive. Author of "Studies in Acts." Trainteens The Changes suggested by the American Committee, but which were not assented Canadian Copyright Edition. to by the English Committee. 3. The pre-emptions entered within the said belt of 21 miles on each side of the Canadian Pacific Railway, up to and including the 31st day of December next, shall be disposed of at the rate of \$2.50 per acre; four-tenths of the purchase money, with interest on the attest at the rate of six per cent, per annum, to be paid at the end of three years from the date of entry, the remainder to be paid in six equal instalments annually from and after the said date, with interest at the rate above mentioned on such portions of the purchase isotey as may from time to time remain unpaid, to be raid with each instalment. HOME READINGS. 12mo, eloth, \$1.25. BY A MEMBER OF THE AMERICAN COMMITTEE OF REVISION, Monday.-Exodus 1. 4-14. This book will be issued from our press and ready for the public in a week or two. Friends who have already ordered, will have their copies sent them at the eurlest date possible. 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From and after the 31st day of December next, the The shall remain the same that is 3.50 or acce-to procendli remain the same-that is 3.50 per acce-to pro-emptions within the said belt, or within the corres yonding belt of any branch line of the said Railway but shall be paid in one sum at the end of three years or at such earlier period as the claimant may have ac quired a title to his homestead quarter section. ture," or " going out," from the chief event JUST ISSUED. of the book. HYMNAL II. THE AUTHOR.-Moses. Guired a title to his homestean quarter-section. 5. Dominion Lands, the property of the Government, within 24 miles of any projected line of Rajlway recog-nized by the Minister of Hailways, and of which he has given notice in the Official Gazette as being a projected line of railway, shall be dealt with, as to price and torms, as follows:-The pre-emptions shall be sold at the same price and on the same terms as fixed in the next preceding paragraph, and the odd-numbered sec-tions shall be sold at \$2.50 per acre, payable in cash. FOR III. CHARACTERISTICS. - Genesis is the book Prices: Paper cover, 30 cents; Cloth cover, 65 cents. SUNDAY SCHOOL 1.0 ... of Creation; Exodus is the book of Redemp" CAUTION. BRITISH EMPIRE. As we have purchased the right of publishing and copyrighting this work for the Domi-nion of Canada, we hereby caution any person or persons importing U. S. editions that they will be liable to the penalty of the law for infringement of Copyright. tion. 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HELPS OVER HARD PLACES .--- (Verses 2-4) "Rueben," etc.-These names are given in the order of their mothers. The first six are Leah's sons, Benjamin is Rachel's; the others of Bilhah and Zilpah, the handmaids. (Verse 5) "Seventy souls "-i.e., persons. These include Jacob himself, as coming out of Egypt, verse 1, and Joseph and his two sons. (Verse 7) "Increased abundantly."-As promised by God, Gen. xlvi. 3. Egypt, and especially Goshen, was noted for its fertility in children. There must have been a population of two millions at the time of the exodus. (Verse 8) " New king "-A new dynasty of kings, a new government. People part. "Knew not Joseph "-They had no interest in what he had done for another government, and so forgot, practically all about it. (Verse 9) "Mightier than we "-Not, than the whole of Egypt ; but, than the governing tribe or party, which held several provinces in subjection. (Verse 10) " Deal wisely "-Shrewdly; but, as it was a wicked policy, it was in reality foolish, and ended in failure. (Verse 11) "Treasure cities"-For storing corn, etc., as depots of military provisions. (Verse 13) " Serve with rigor ' -They were not slaves of individuals, as modern slaves; but held houses, flocks, and property. But they were drafted to work on the public works, and treated with great oppression.

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11. The system of wood lots in prairie townships shall be continued—that is to say, homestead settlers having no timber on their own lands, shall be permitted to purchase wood lots in area not exceeding 20 acres each at a uniform rate of \$5 per acre, to be paid in cash.

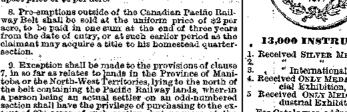
9. Exception shall be made to the provisions of clause 7, in so far as relates to junds in the Province of Mani-toba or the North-West Territories, lying to the north of the belt containing the Pacific Railway lands, wherein a person being an actual settler on an odd-nambered section shall have the privilege of purchasing to the ex-tent of 321 acres of such section, but no more, at the price of \$1.25 per acre, cash; but no Patent shall issue for such land until after three years of actual residence upon the same.

12. The provision in the next preceding paragraph shall apply also to settlers on prairie sections bought from the Canadian Pacific Railway Company, in cases where the only wood lands available have been land out on even numbered sections, provided the Egilway Com-pany agree to reciprocate where the only Mabor in the locality may be found on their lands.

13. With a view to encouraging settlement by cheap-ening the cost of building material, the Government reserves the right to grant licensee from time to time, under and in accordance with the provisions of the "Dominion Lands Act," to cut merchantable timber on any lands owned by it within surveyed townships; and settlement upon, or sale of any lands covered by such license, shall, for the time being, be subject to the operation of the same.

10. The price and terms of payment of odd-numbered sections and pre-emptions, above set forth, shall not apply to persons who have settled in any one of the several belts described in the said Regulations of the lith October, 1873, hereby reached, but who have not obtained entries for their lands, and who may establish a right to purchase such odd-numberod sections or pre-emptions, as the case may be, at the price and on the terms respectively fixed for the same by the said Regulations. TIMBER FOR SETTLERS.

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God's people sometimes suffer wrong? People forget the kindness others have

done them?

REVIEW EXERCISE.

How many Israelites came down into Egypt? Ans. Seventy persons.

What became of them? Ans. They increased rapidly into a great people.

What did Pharaoh do to stop the increase ? Ans. He oppressed them in bitter bondage. What more did he do? Ans. He killed

their children. Did this lessen their number ? Ans. No;

they increased more and more, for God wanted them to be a great nation.

BREVITIES.

No man is so insignificant as to be sure his example can do no hurt.

A person often repents of talking too much, but seldem of saying too little.

A more glorious victory cannot be gained over another man than this, that when the injury begins on his part, the kindness should begin on ours.

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14. In any case where a company or individual applies for lands to colonize, and is willing to expend capital to contribute lowards the construction of facilities for communication between such lands and existing settlements, and the Government is satisfied of the good faith and ability of such company or individual to carry out such undertaking, the odd-numbered sections in the case of lands outside of the Canadian Pacific Railway Belt, or of the Belt of any branch line or lines of the same, may be sold to such company or individual to carry out such undertaking, the odd-numbered sections in the case of lands outside of the Canadian Pacific Railway Belt, or of the Belt of any branch line or lines of the same, may be sold to such company or individual at half price, or \$1 per acre, in cash. In case the lands applied for be situated within the Canadian Pacific lialway Belt, the same principle shall apply so far as one-half of each even-numbered section is concerned—that is to say, the one-half of each. The company or individual at the price of 3125 per acre, to be protected up to the extent of \$500, with six per cent, interest thereon till gaid, in the case of advances unade to place families on homesteads, under the provisions of section 10 of the amendments to the Dominion Lands Acts hereinbefore mentioned. New Publications.

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15. In every such transaction, it shall be absolutely

(a) That the company or individual, as the call enargy be, shall, in the case of lands outside of the said Canadian Pacific Railway Delt, within three years of the date of the agreement with the Government, place two settlers on each of the odd and the odd annubered sections, and also two on homesteads on each of the even-numbered section.
(b) That should the land applied for be situated within the Canadian Pacific Railway Beit, the company or individual shall, within three years of the date of agreement with the Government, place two settlers on the held of a section and also one settler upon each of the two quarter sections remaining available for homesteads in such section.

remaining available for homesteads in such section. (c.) That the promoterstalling within the period fixed, to place the prescribed number of settlers, the Gover-nor in Council may cancel the sale and the privileges of colonization, and resume possession of the lands not settled, or charge the full price of \$2 ber acro, or \$2.0 per acro, as the case may be, for such lands, as may be deemed expedient.

(d.) That it be distinctly understood that this polley shall only apply to schemes for colonization of the public lands by emigrants from Great Britain or the European Continent.

PASTUBAGE LANDS.

16. The policy sot forth as follows shall govern appli-cations for lands for grazing purposes, and previous to encortaining any application, the Minister of the Inte-nior shall satisfy himself of the good faith and ability of the applicant to carry out the undertaking involved in such application.

17. From time to time, as may be deemed expedient It is the total of the same of the same be desined experiment, leases of such townships, or portions of townships, as may be available for grazing purposes, shall be put ap at auction at an upset price to be fixed by the Minister of the Interior, and sold to the bighest bidder - the premium for such leases to be paid in cash at the time of the sale.

B. Such leases shall be for a period of twenty-one years, and in accordance otherwise with the provisions of section eight of the Amendance to the Dominion Lands Act passed at the last Session of Parliament, hereinbefore mentioned.

hereinbefore mentioned. 19. In all cases, the area included in a lease shall be in proportion to the quantity of live stock kept thereon, at the rate of ten acres of land to one head of stock; and the failure in any case of the leases to place the requisite stock upon the land within three years from the granting of the lease, or in subsequently maintain-ing the proper ratio of stock to the area of the lease-hold, shall justify the Governor in Council in cancelling such lease, or in diminishing proportionately the area contained therein.

contained therein. 2). On placing the required proportion of stock within the limits of the leasehold, the lesses shall have the privilege of purchasing, and receiving a patent for, a quantity of land covered by such lease, on which to construct the buildings necessary in connection ther-with, not to exceed five per cent. of the area of the leasehold, which latter shall in no single case exceed 100 000 acres.

21. The rental for a leasehold shall in all cases be at the rate of \$10 per annum for each thousand acres in-cluded therein, and the price of the land which may be purchased for the cattle station referred to in the receding paragraph, shall be \$1.25 per acre, pay able in eash.

PAYMENTS FOR LANDS.

22 Payments for public lands and also for pre-emp-tions may be in cash, or in scrip, or in police or military bounty warrants, at the option of the purchaser.

23. The above provisions shall not apply to lands valuable for town plots, or to coal or other mineral lands, or to stone or marble quarries, or to lands having water power thereon; and further shall not, of course, affect Sections 11 and 29 in each Township, which are public school lands, or Sections 8 and 25, which are HuCson Ray Company's lands.

J. S.DENNIS, Deputy Min ster of the Interior LINDSAY RUSSELT. 2693-84

Sa veyor General.



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THE CHRISTIAN GUARDIAN.

JUNE 22, 1881.

Christian Guardian, Methodist Magaing, S. S. Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Book-Steward, Rev. WILLIAM BRIGGS, Toronto. All Communications intended for inser-

tion in the Christian Guardian should be addressed to the Editor, Rev. E. H.

DEWART, D.D. Toronto.

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, JUNE 22, 1881.

THE ANNUAL CONFERENCES.

During the past few weeks it has been our privilege to pay a short visit to the sessions of the Montreal, London, and Toronto Conferences. We have been greatly interested n the important discussions to which we have listened, and pleased with the earnestness of wisdom by which they were characterized. While each Annual Conference is smaller than was the entire body ten years ago, and while they no longer have the power of legislation, which occupied the time, and called forth ability of the old Conference, they have by no means sunk into insignificance. They are still large and influential bolies of able men, and their discussions embrace topics of the most vital importance to the Church. The pressing questions of the day are the same in all three Western Conferences. They are the questions of domand for and supply of ministerial labor, of arrangement and extension of the work, and of evangelism.

What shall we do with the young men? is the question which has occupied the attention of each Conference for hours. In the London Conference a class of nine young men are this year ordained, while about twenty are asking for admission on trial : twenty are sent to College, and nineteen more are continued on probation in the work. As the average term of probation is five years, three on a circuit and two at college, the ordinary growth of this Conference would seem to require fifty probationers, twenty at college and thirty in circuit work, giving an ordination class of ten each year, and asking for ten to be received on trial. But here are twenty men offering themselves, and work can be found for them all as young men. Should they not be received in faith, especially if the evidence is clear that they are called of God? Prudence supe, No! for there is no probability that five years hence we will be able to give charges to twenty new men, except by pushing out of the work old men who are still effective. This is not a new difficulty. Many years ago it was felt very severely in American Methodism, and the common solution then was that numbers of the men located as soon as they married, and left the itinerant work to be done by young men. But this solution is quite as unfair to the ministers. and as unfortunate for the Church, as our solution of putting men who are still physi-~cally capable on the superannuation list. We think the true solution is being attained in the most rigid testing and selection of the men. Every Conference feels deeply the necessity of this, and neither time nor pains and its suburbs; and it might be so interhave been spared this year in the most preted as to take in two or three townships, careful scrutiny of every candidate. In every line of practical life this is the course which · common sanse dictates-" take the best." If we faithfully follow this principle for a few years, we shall have men who cannot be pushed out by younger men--men whose habits of study will enable them so to improve by experience, and ripen with age, that they will be far more desirable men at fifty than could be the most brilliant young man of thirty. But this work of selection is itself beset with difficulty. The four considerations taken into account are piety, natural ability, education, and practical success in the work. Methodism has always attached especial importance to the last point, as it seems to include in itself the other three. And in former times men , could be tested from the outset by this practical standard. From the first efforts at public prayer, through the work of classleader, exhorter, and local preacher, there was a series of progressive steps leading to the fall work of the ministry, and at every. step a man was advanced according to his practical success. Can he preach? Can he save souls? were the comprehensive and emphatic questions asked in every case, and it was the glory of an old-fashioned superintendent to be able to answer them satisfactorily. But unfortunately for the young men of to-day, in more than half our work the opportunities for this preliminary testing are no longer to be had. In our cities, towns, and even frontier country circuits, there is little or nothing for local preachers and exhorters to do; and if we are to take nono but men who have given practical proof in these capacities, we must henceforth recruit our ministry entirely from the backwoods. In the large cities and towns could not the Church test her young men in the Sabbathschool and the Bible-class, and in city mission work, which are now the only fields of practical work largely and universally open to them? The ministry of the future must be pre-eminently a teaching ministry, and their success in this office may well indicate the probabilities of their future. The arrangement and extension of the work is another very grave problem, closely -connected with the one we have just considered. Considerations of economy would require that existing work be arranged so as to be carried on with the smallest expenditure of men and means consistent with efficiency, and thus the largest amount of both will be available for extension. But the practical application of this sound principle is by no means easy. The real present question is how to arrange the work so as to support as muly men as possible. We are glad to note an increasing determination not to yield to this pressure of the moment. Should | we do so, the result must be final disaster.

support them had been absorbed in local work. The future success of the Church demands a wise economy in the arrangement of appointments, and the building of churches. and the division of circuits and formation of stations. We must call into effective exercise all our lay forces, give each pastor as much work as he can properly superintend, and as large congregations as he can minister to efficiently, and choose only the best men for the work of the ministry ; and such men will be well supported, easily stationed, and will

wear well in the work, and the Church will have abundant resources for the great fields beyond. With men at the helm seeking only the advancement of the work of God, and willing to bear with a little present inconvenience that we may build for the future, we need have no fear. We have but to adhere steadfastly to the wise and right way, and all present difficulties will speedily dis-N. B. appear.

CHANCELLOR BLAKE'S SPEECH.

The Hon. Mr. Blake's speech, delivered at the Convocation of Toronto University, should have been noticed last week, but for the pressure of other matter upon our time and attention. We trust the worthy Chancellor will accept our apology for this apparent neglect. In common with all who take an interest in educational matters in this country, we read his address with a good deal of interest. In all the facts and figures brought forward by him in illustration of the prosperity of our Provincial University, and of the magnitude and importance of the work that it is doing, we heartily rejoice; and had he confined himself to this line of remark, we certainly would have had no fault to find. Even if he had occasionally indulged a little in hyperbole or exaggeration we should not have been disposed to criticise it very severely, considering the peculiar character of the occasion. At such a time an orator is naturally expected to make the best of his subject, and when facts are meagre and not altogether satisfactory, to draw a little upon his.imagination. That Mr. Blake did this we do not affirm, as we have not attempted to verify his statements. Indeed we are disposed to accept all the statements he was pleased to make concerning his own University for all that they carry on the face of them. It is the minifying and depreciatory character of his allusions to sister universities to which we are disposed to take exception. It is quite evident that no one who heard

Mr. Blake's oration, and was dependent upon him for information, could have anything like a just conception of the character of the institutions referred to by him by name, or of the work which they have done, or are doing. Even "the ancient institution of McGill College" is little more than "damned with faint praise," though it is admitted that it no doubt draws a considerable number of students from the extreme east of Ontario. But the denominational colleges are those which he belittles most. " The University of Queen's College, at Kingston," we are told, " is very convenient to a large section of country in the immediate vicinity." This, of course, is not very definite. It would appear to take in, at least, the city or even as many counties. The idea, how ever, is that it is a local institution, the usefulness of which is confined to Kingston and 'the immediate vicinity." Surely this will be a new idea to the gentlemen in every part of Canada, especially in every part of the Provinces of Ontario and Quebec, who have contributed so liberally toward its endowment. But the minifying allusion to Victoria University caps the climax, and reaches the acme of absurdity. "Victoria College, at Cobourg," we are told, " would naturally take up a considerable portion of the youth of that town." It is remarkable that Mr. Blake does not even condescend to call it a university at all, and that he has no other notion of it than of a petty local academy, which exists chiefly | indignant public. for the benefit of a comparatively small town . Can it be possible that Mr. Blake knows so little of these institutions of learning, and of owners or the officers of the Victoria. If the magnitude and character of the work | they possess the ordinary feelings of humanity which they are doing? It is scarcely conceivable that he would have spoken in this strain of our own University if he had known that she has the four faculties of Arts, Law, Medicine, and Divinity; that her School of their verdict. But, although we can respect Science is so equipped and conducted that professors from other universities in Canada resort to it for the further prosecution of scientific studies; that her standard of matriculation is, if anything, higher than the University of Toronto; and that the scholars which she is sending out from her halls are distinguishing themselves equally with the graduates of any other of the universities of the country in all the walks of professional life. It is manifestly unfair in Mr. Blake, or any one else, to represent an institution whose grad. uates and undergraduates are found in every part of Canada, doing their full share of the literary and professional work of the country in a manner not inferior to any other class of educated men, as existing chiefly for the convenience of the town of Cobourg. It may be, indeed, that Victoria University does get a few students from Cobourg, who would prefer to attend the Toronto University if it were as easily accessible to them. But, on the other hand, we know there are scores of young presented by every State in the American men who have received their training in the Union, and every Province of the Dominion latter of these institutions, simply and solely of Canada. It will include not a few of the because the university which they perferred was not situated in Toronto." We are not, however, to be dragged into a position of even apparent antagonism to the have said, in a former issue, it is, perhaps, the University of Toronto. Tons, in common with the rest of the people of this country, held in this country. We have bespoken for this institution belongs; and we have an its members a right royal welcome, and we equal interest with all others in its pros- have good reason to believe they will re- in our own day. Dr. Adam Clarke, in his note perity and usefulness. There is plenty of work | ceive it. We believe the very best homes in for both it and the denominational colleges to the city have been opened for the delegates and do. The country is growing both in wealth and that nothing will be left undone by our in population; and the demand for higher | citizens to make them feel at home while they education will naturally increase from year are among us. And so far as the strangers egen haf in 1220 at 1270 at 1270.

nominational auspices, which had their time of trial too, but they have outgrown it, and perity and independence quite equal to some at home an equally good report. others richly endowed by the State. History may repeat itself; and what has happened. in the case of the Presbyterian University at Princeton, New Jersey, and the Methodist University at Middleton, Connecticut, may happen in the case of Queen's College at Kingston, and Victoria College at Cobourg. In that event, instead of the Toronto University looking down upen these sister Univer sities, they, with their superior endowments, may be tempted to look down upon her. Institutions which are rooted in the intelligent confidence and affection of great and growing religious communities are not likely to be allowed to perish, or even to be very long seriously crippled for want of means to carry on their work. 🛛 🧎

THE LONDON HORROR.

The inquest on the appalling accident which occurred on the Thames on the Queen's Birthday, has at length reached its conclusion; but whether it will have much influence in preventing similar disasters in the future admits of serious doubt. The verdict, it is true, censures almost everybody and everything about the ill-fated vessel, but the censure is so distributed that nobody seems to be held to any very strict responsibility. The jury are of the opinion that the immediate cause of the calamity was water in the hold of the boat; but on what ground they have come to such an extraordinary conclusion is not very clear. The fact that there is a hole in her bottom at present can scarcely be ac cepted as proof that it was there before the accident. The theory of the jury is that she ran upon a snag or a rock, and in this way she became so damaged as to begin to fill with water. But how such an accident could take place without attracting the attention of the officers, and leading to a thorough examination of the hold is not very apparent. We have no reason to doubt the honesty of the jury, but we are not prepared to accept their judgment. As to censuring the engineer for not making a more thorough examination, if it has been proved that either rock or snag was

really struck, and struck with such violence as to stave in her bottom, that is all right enough, though we suppose that the captain ought to have seen that the examination was made, and, therefore, on him, more than on his subordinate, the blame should rest.

The facts are, the boat was in every respect too frail and defective to be properly entrusted with such a freight of human life as was on her on the 24th of May, and even if she had been of sufficient strength to carry such a load, she was too imperfectly manned to be safe. The very fact that the boiler was so

All Letters containing payment for the All the great works of the Church, mission versity is a fair field - and - no favor. Her not only on their own account, but on account knowledge, seen one instance to the contrary. death in an Egyptian palace, specially endeavor ary, "educational, and benevolent, would be fourteen hundred graduates, most of whom are of the generons hospitality extended to Can. I have seen no righteous man forsaken, nor any dwarfed, because the strength which should filling influential positions in every part of addians on similar occasions, in the United children of the righteous begging bread. God the country, and other persons of wealth and States. It was our privilege to attend the intelligence who are close and deeply in Convertion held in Baltimore six years ago. terested observers of the work she is doing, and if the delegates to the present Convention are quite able and willing to look after her are only half as well treated as Canadians interests. She is not yet supported, it is were treated in that beautiful city, they will true, as she should be ; but in common with have no cause to find fault. Of the welcome all kindred institutions in the country, she is which the Convention had at Atlanta, Georgia, still in her infancy. There are other Univer- and the treatment accorded to its members. sities on this continent, originated under de- those who were there speak in most enthusiastic terms. We only hope that our visitors may be able carry away with them equally pleahave attained to a state of financial pros- sant memories, and to make to their friends

QUESTIONS AND ANSWERS.

QUESTION.-Is it wise to allow so much space in our denominational organ to be occupied with obituary notices, which though very interesting, no doubt, to the relatives of the subjects of them and a very limited circle of friends, can have no manner of interest for thousands of readers?

ANSWER.-We think it is not advisable that so much space should be filled in this way. It must be confessed the GUARDIAN has had just a little too much of this sort of literature of late. But this is the department of a denominational newspaper which an editor always feels it most difficult to control. A little more discrimination and care upon the part of those who prepare these biographical sketches would greatly assist us in this mat-

ter. The material facts in most of these notices might be condensed into little more than a square; and brief papers of this kind could be more promptly inserted, and would be far more likely to be read than when they are expanded into a quarter or even half a column. There are lives, of course, which require more extended treatment, but in such instances they are more suitable for a maga-

zine than for a newspaper. QUESTION.—Are people justified in going to Europe merely for the purpose of seeing and learning, when neither the state of their health norfamily considerations, such as visiting friends, requires them to travel? It is right to spend hun-dreds of dollars on such a trip, when the money might be applied to the support of the Missionary operations of the Church

Answers.-These are questions which, we judge, everybody must answer for himself. There is nothing wrong in seeing and learning; so far from this being the case, we believe it to be the duty of every man to see and learn all he can consistently with loving God with all his heart and his neighbor as himself. There are a great many people who never travel much, nor take any kind of pleasure which costs them much money, and yet they give very little to the Missionary or any other Christian or benevolent cause. There are others who spend considerable in the pursuit of knowledge and innocent enjoyment, and yet somehow find means to help forward every good cause. There may, indeed, be a more excellent way. All honor to those who deny they may have more means wherewith to honor God and bless their fellow-men.

QUESTION.-How old should children be before their parents cease to compel them to attend Sabbath-school?

ANSWER.-This, too, is a question which every parent will have to answer for himself. During the whole of a child's minority he should be subject to the authority of his parents; and where the Sabbath school is insecurely fastened, that when she lurched properly conducted, not only all the children, it shifted from its place, and actually went but the young people also, should be in it. But if our children, when they are approaching manhood and womanhood-when they have got to be sixteen or eighteen years of school, compelling them to attend is seldom doubt; but the judicious parent will never forget that the end of all discipline is the formation of character, and that the sooner higher motives than force can be brought into In view of all the facts this milk-and water play the better will it be. It is encouraging, however, to know that the wise man has said, "Train up a child in the way that he should judgment or the feeling of an outraged and go, and when he is old he will not depart from

puts this honor upon all that fear bim; and thus careful is he of them and their posterity." At a time like the precent, when George Muller, Dr. Cullis and others are carrying on large and expensive institutions on the simple principle of faith in God, it is no time for us to explain away or tone down the promises of God. Let us take them for all they carry on the face of them, and we shall not be disappointed.

We regret to announce the death of the Rev. David Smyth, Presbyterian minister, at Eramosa, near Guelph, and brother of Rev. W. Smyth of the Toronto Conference. The deceased was converted to God under the preaching of the Rev. David Savage, and soon after entered theministry of the New Connexion Methodist Church, in which he was very successful an dgreatly respected. At the time of the Union, Mr. Smyth, from objections to the itinerancy, joined the Presbyterian body, in which he has labored successfully for the last seven years. After a brief illness, he died on Sunday, the 12th inst., from an affection of the heart. His end was emphatically peace. He leaves a widow and two children to mourn his loss. He was in the forty first year of his age and had been in the ministry twenty years.

The Book Steward makes a special request that the ministers will kindly send him the names and addresses of all the Sunday-school superintendents on their circuits, in order that he may send specimens of our improved Sunday-school periodicals. This request is made to enable him to carry out the pledges given at the recent Conferences.

LITERARY NOTICES.

The Mosaic Era. A series of Lectures on Exodus. Leviticus, Numbers, and Deuteronomy. By John Munro Gibson, author of " The Ages before Moses." New York: Anson D. F. Bandolph & Company, 900 Broadway. The author of this volume is not unknown to

the public. He had, before the appearance of his present work, won for himself the distinction of an able exegete and apologist. His former book on "The Ages before Moses," met with a very favorable reception ; and those who read it will not be willing to do without the companion volume on " The Mosaio Era." These studies of the sacred records, of the period indicated by the title of the book. are on the same plan as the former series. In 'The Ages before Moses" we have, as the author tells us, "the result of an attempt to combine the expository and topical methods, and at the same time to secare the benefit of a continuous exposition, without wearying and discouraging those who have not time to dwell on details." This happy idea is admirably wrought out in " The Mosaic Era." We have only time and space at present themselves in this, and other respects, that | to quote the title of the chapters, or lectures, as a further indication of the plan of the book : " Israel in Egypt," " The Way Out," " Pharaoh Subdued," " Israel Saved," " The Wilderness." "The Sinai Revelation," "The Sinai Covenant," " The Tabernacle Revelation," " The Lapse and Restoration," "The Tabernacle." "Ritual of the Altar," "Ritual of the Holy Place," " Ritual of the Most Holy Place," " Sacred Times," " The Camp," " Ine March," 'The Forty Years," "The New Departure," Balaam," " The Star and Sceptre Prophecy, "The Second Muster," "The Second Law." The Dying Song of Moses," " Last Words : Th End." It will be seen by these titles that our author makes a pretty clean sweep of the important period which he undartakes to treat : age - have not contracted a love for the and every student of the biblical criticism of recent times is aware that this is one of the either pleasant or profitable. Training and battle-fields on which the fight has raged the compulsion are not exactly synonymous. The fiercest. Dr. Gibson has something to say on all exercise of parental authority is a duty, no the questions that have been raised, and what he has to say will be found to be well worthy of the consideration of the biblical student.

ing to trace the hand of an over-ruling Providence throughout. The lessons drawn from the life of this remarkable man, equally applicable to every age, are practicable and suggestive, and evince careful reading and deep thought. We can heartily recommend this volume for the perusal of our readers.

The Practical Speller, suitable for High and Public Schools. Toronto: W.J. Gage & Co. Price, 30 cents.

This book consists of a series of graded lessons, ontaining the words in general use, with abbreviations, elc., words of similar pronunciation. but different spelling—a large collection of the most difficult words in the language, and a number of literary selections intended for dictation exercises. The book is compiled on a commonsense principle, and cannot fail to commend itself to teachers, parents and scholars. The selections for dictation exercises are especially judicious, and such as every pupil should commit to memory.

-The July number of the North American Re. view bears the usual characteristic of timeliness. Carl Schurz leads off with a suggestive paper on 'Present Aspects of the Indian Problem." Next a caustic writer gives the views of "A Yankee Farmer " on " The Religious Conflicts of the Age," to the discomfiture of the modern Agnostic, Moralist, and Evolutionist. Another trenchant article is " The Power of Public Plunder." by James Parton. Mr. Henry George dwells on " The Common Sense of Taxation." " The Cost of Cruelty" is presented by Mr. Henry Bergh, and "A Study of Tennyson" comes from

the pen of Mr. Richard Henry Stoddard. -Harper's Magazine for July is an unusually in eresting number. Mrs. Champney contributes a charming description of Oporto vineyards, with beautiful illustrations. Mrs. Annie Howells Frechette described the life of Lord Lorne and the Princess Louise at Rideau Hall-a finely illustrated article, which will be of special interest to Canadians. T. B. Aldrich contributes a delightful article entitled "A Day in Africa." Samuel Adams Drake's "White Mountains" series, illustrated by W. H. Gibson, is continued. E. Mason contributes a paper on "Old Dutch Masters." There are also articles on " Thomas Blanchard, the Inventor," " Hawthorne among his Friends." "Railroads in Mexico," and "A Bicycle Era," and poems by Julia C. R. Dorr, James T. Fields, and others. The serial Nevels by Miss Woolson and Thomas Hardy are continued ; and short stories are contributed by Edward Everett Hale and Arthur Hastings. The Editorial Departments are, as usual, full of entertaining and instructive matter for all classes

Methodist Church of Canada.

of readers.

TORONTO CONFERENCE.

SECOND DAY.

THURSDAY, June 9th, 1881.

Memorials from several Districts were presented and referred to the proper committees. A special committee was appointed to consider a resolution concerning the working of some of our missions, adopted by the Cobourg District. The Rev. W. H. Jamieson, M.A., tendered his resignation as a member of this Conference, which was accepted.

The following resolutions, adopted by the Montreal and London Conferences, were on mo ion also adopted by the Toronto Conference.

First, "That feeling the gravity of the responsibility to this fund (and with a deep sonse of its obligations to honestly carry out the laws regulating the expenditure of the fund) this Board

overbord shows with what criminal carelessness she was constructed, and the further fact that the stanchions by which the promenade and hurricane decks were supported were constructed chiefly of pine, too slender at that, and not properly braced, affords still further proof of her utter unfitness to be used as she was on the day of the accident. Indeed if the people who built and ran this craft had intended to construct, and set a huge mantrap, it is not easy to see how they could have better accomplished their purpose. verdict cannot be regarded as satisfactory ; it utterly fails to adequately express either the

No rightly constituted person would cherish any vindictive feeling toward either the their punishment must already be quite enough for them to bear. And we can well suppose that this had considerable weight with the jury, in determining the character of such kindly feeling, we submit, it ought not to have kept the men whose duty it was to pronounce upon the result of an investigation in which the public was so deeply interested. from characterizing the conduct of those who were responsible for this terrible disaster in more decided and unequivocal terms. Something was due, no doubt, to these unfortunate people, but, something was due also to the public; and it was in the interests of the latter rather than the former that this inquest was held. The guilty, it is true, should be shielded from undeserved blame, and from weightier condemnation than their faults properly call for; but it is no less important that innocent and unsuspecting people should be shielded as far as possible from being entrapped and destroyed.

The International Sunday-school Convention begins its session in the Pavilion of the | Horticultural Gardons to day. It will be remost active and influential Christian workers connected with the several Evangelical denominations of both these countries. As we most important gathering of the kind ever

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QUESTION.-How many times may a professing Christian become intoxicated before he ceases to be fit for Christian fellowship, if he only professe to be sorry as often as he sins?

Answer .-- No man can get drunk without interrupting his fellowship with God. and rendering himself unfit for followship with his people. But if a man be overtaken in a fault. it is the duty of those who are spiritual to restore such an one in the spirit of meekness: and there does not appear to be any Scriptural warrant for limiting the number of these restorations in any individual case. Perhaps with greater tenderness and forbearance than the unfortunate victim of this degrading vice. who is sincerely struggling to escape from the snare of the devil, and yet, through the strength of appetite and the imbecility of an enfeebled will, is repeatedly falling into sin. QUESTION ... What is the meaning of Psa, xxxvii.

They shall not be ashamed in the evil time and in the days of famine they shall be satisfied? Also of the 25th verse : "I have been young and now am old, yet have I not seen the righteons forsaken, nor his seed begging bread."

ANSWER.-There are some things which are better without explanation. This we judge to be true of the promises of God, especially when the language in which they are expressed is plain and explicit. If it be our duty to ask our Father in heaven daily to give us this day our daily bread," and to

upon this verse, says, "I believe this to be literally true in all cases. I am now grayheaded myself; I have travelled in different countries, and have had many opportunities of seeing and conversing with religious people to year. All that we ask for our own Uni are concerned, they richly deserve this, in all situations in life; and I have not, to my from his birth in Jacob's humble home to his the Methodist people with the laborers far away.

A Suggestive Commentary on Luke, with Critical and Homiletical Notes. By W. H. Van Doren, D.D. Edited by Prof. James Kernahan, London. Svo, 1,104 pp., bound in 4 vols.; paper \$3; same in 2 vols., cloth, \$3.75. New York I. K. Funk & Co. Toronto: Methodist Book Room.

This Commentary is the most suggestive aid to biblical study that we have ever seen. The nith of criticism, ancient and modern, as well as the results of the author's personal travels and researches, are presented here in s wonderfully condensed and suggestive form. The volume contains the following elements, expressed in a number of concise sentences Information-geographical, historical, archeological, nocessary for a thorough understanding of the text. Explanation-enabling the English reader to have a clear apprehension of the mean ing of the sacred writer. Suggestion-a number of remarks exhibiting the spiritual and moral bearing of the text, and pointing out the analo there is no one who deserves to be treated gies with other facts and truths, designed, how ever, rather to set the reader thinking than to save him the trouble of doing so. In these suggestions special prominence is given to the Christian life and the saving work of Christ. The ruled blanks for marginal notes form a new feature. They will prove convenient to Bible students, making it serve as a Biblical Index Rerum. The work has passed through nine editions in England, gaining the approval and admiration of the ablest preachers on both sides of the Atlantic.

> The Recognition of the Supernatural in Letters and in Life. An Oration. By Richard S. Storrs, D.D., LL.D. New York: Anson D. F. Randolph & Co., 900 Broadway, corner of 20th Street.

Dr. Storrs is not only an orator, but a Chris tian philosopher. He is one of the few men of our time who combine breadth, profundity, and accuracy of thought, with eloquent speech. offer this prayer in faith, believing that it will | Whatever comes, either from his lips or his pen, be answered, it is not quite easy to see how is worthy of attention. This profound and anything but our own unbelief can prevent our | brilliant oration, originally delivered before the wants being supplied. David, or the author | Phi Beta Kappa Society in Harvard University, of the psalm, whoever he may have been, gives will enhance his reputation as an orator and a the result of his own observation and experi- thinker. It is in its author's very best vein ; ence of a long life in the 25th verse; and it and its circulation cannot fail to do good. It is corresponds strictly with the conclusion to published in pamphlet form, printed on bcautiwhich pious and observing men have been led fully tinted paper, in the very highest style of the art.

> Through the Prison to the Throne. Illustrations of life from the Biography of Joseph. By Rev. J. S. Van Dyke. New York: I. K. Funk & J. S. Van Dyke. Co. Toronto: Methodist Book-Room. The author of this work sketches the career of Joseph through the various vicissitudes of life,

cannot in justice to itself and others commute with any minister who is in vigorous health and who is physically qualified for the active work of the ministry."

Second, " That in the judgment of this Board the placing of any person on the Superannuation Fund who is not physically incapacitated for the active work is a wrong done to the present claimants on the funds, and also a wrong done to the same class of claimants in the near or remote future, and is also further a perversion of the funds contributed by ministers and ethers, exclusively for the support of worn-out ministers and the widows of deceased ministers."

Third, "That as the Superannuation Fund is now totally inefficient to meet the present claims of truly worn-out ministers and widows having unquestioned claims thereon, and for whose benefit this fund was instituted and is continued, this Board would respectfully, but as earnestly as renectfully, entreat the Conferences concerned not to place as claimants upon the fund any of its members who are not physically incompetent f.r the active work.' The following superannuated ministers were

recommended by their District Meetings to be restored to the active work of the ministry:---Rev. W li Poole, LL.D Rev. Chas. Turver Rev. Joshua H. Johnson, M.A. Medical and other testimony demonstrating Mr. Johnson's physical inability for the labors of the itinerancy was submitted to Conference, whereupon it was resolved that his superannuation relationship te continued.

On notion it was resolved to place Rev. Dr. Ryerson s name on the Committee appointed to eport on the State of the Work, and Rev. John Bredin's name on the Educational Committee, The following young men, who have traveled four years and completed their studies, are recommended to be received into full Connexion and ordained :- William Bacon, William Strongman, B.A., Robert B. Laidley, Lewis W. Hill, B.A., Edward Eves, George Nesley, Marvin Thomas, B. Beynon, B.A., Joseph Edge, Enos Langford, John McLean, Alfred Green, and the following native ministers in Jepin :---Hiraiwa Tsuneyasu, Asagawa Kobo, Yamanaka Yemu, Sugiyama Hiroku. On motion it was re-solved that the Chairman of the Japan District be authorized to ordain the young men who have passed their usual studies. William Marshall who has travelled four years to be continued on trial another year.

The following young men are recommended to attend college during the ensuing year :---Wm. Hooton, John Caldwell, Benjamin Greatrix, Honry Jenkinson, William West, James Campbell, George Marvin, James Boddy, Fred. Crowle, B.A., Charles Blakeley. The following young men having travelled three years as candidates for the ministry are continued on probasion :----William Hooton, James Liddy, Thomas Steel, David McCamus, John E. Starr.

The Conference adjourned at half-pest five with the benediction.

MISSIONARY MEETING.

The meeting was held at 7.30 p.m., the Prosident, Rev. J. G. Laird, in the Chair, and was opened by singing the 697th hymn; the Secretary read the 72nd Psalm and the Rev. Dr. Hunter ed in prayer.

The Chairman made a few pointed romarks on the introduction of the first speaker, the Rev. E. R. Young, formerly a missionary in the great North-west.

The speaker referred to the old days previous to his work in the distant held. In touching words he spoke of the great sympathy among

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He spoke of difficulties encountered by those who met in the first District Meeting in the North-west. The distance travelled by the varieus members in going to the meeting was 1,120 miles. 'He referred to the fact, that in the Northwest they never locked the door; they never had anything stolen. The Indians of that land were honest. When he had secured a picture of Her Gracious Majesty, Queen Victoria, and had it nicely framed, it was hung up in the house where the Indians met to gaze thereon. So great was their reversion for the Queen that they walked backward as they retired from the same and in no single instance did any Indian turn his back upon the picture. He spoke of the difficulties which cause great expense in prosocuwing the work. When the poor Indians are hungry and cold and in needy circumstances it is difficult to make good Christians out of them. But Christianity makes them heroes. They learn to regard the holy Sabbath with profound reverence. The speaker dwelt upon the thought that the Christian Indians die well. They learn to walk eitod. He spoke of the poverty and loneliness of many of the Christian Indians, whose end was triumphant. A noble tribute was paid to the memory of James Evans who invented the syllabic characters for the Indians. In the speaker's opinion the work of James Evans was as great as the combined labors of all other workers in that

region. "From Greenland's icy mountains, &c.," was cheerfully rendered by the choir. The Rev. Thos. Lawson, from the Little Saskat-

chewan was then appropriately introduced. He did not propose to make an eloquent speech-not even a missionary speech. He proposed to relate his experience in the North-west. Previous to his going out to that land he was informed politely by some gentlemen in Toronto, that he was about to encounter bears and lions, tigers and elephants. Well, he never met these creatures except those on two legs. The benefits of the Northwest were apparent in his own case, because five years ago he had gone out a mere lad and now behold-whiskers and a plump form. A few days ago on returning to his old home, he met his own father on the street and reached out his hand to him and asked him how he was. "Very well" replied he; "but, sir, you have the advantage The for of me." "Why do you not remember Thom; s?" Benjamir "Thank God ! so you have returned," said the Bl kely. father. At Portage la Prairie the e are now over 1,500 inhabitants where five years ago there were butvery few. In Little Saskatchewan five years ago very few people dwelt. The first service which Mr. Lawson conducted was held in a service ich Mr. Lawson conducted was held in a small underground cellar. This special point is now known as Oak River. Many of the special difficulties of the North-west were referred to. Men of push and power are required—also much money to make the enterprises of the Church a grand success. The address of Mr. Lawson cave many amusing incidents and very many practical

The Rev. Mr. Steinhauer, of forty years' experience among his own people, was then intro-duced. In 1836 he first began his course of education. Shortly after this date he went with a party to the North-west, in order to assist in the Christianization of the Indians in that land. He was associated with James Evans. He was chosen to translate the Scriptures into the Indian language. John Sinclair translated from Genesis to the Psalms. From the Psalms to the end of the Old Testament was his (Mr. Steinhauer's) work; also from Paul's Epistle to the Romans to the end of the New Testament." Five years were spent, almost night and day, in this great Now the Indian neople have the Bible in their own tongue. When the missionary opens his Bible to read the lesson, the Indian Christians open their Bibles and read along with the minisopen their Bibles and read along with the minis-ter the lesson. He spoke of their great love of the means of grace, the prayer-meeting, the elass-meeting, and preaching. There is no complaint of non-attendance on class. In 1857 he pitched his tent at White-fish lake. The inhabitants were very few, the dwellers in only two wigwams. Under these circumstances proper use offered end earvices held. Cultive. prayer was offered and services held. Cultiva-tion of the soil was begun. The potatoes grew very large in the vicinity. The speaker thought it was the right place for Irishmen to go. Diffi-oulty was experienced in causing the horses to draw the plough in that early day. So the speaker arranged twelve men in order, and they acted as a substitute. Now every Indian in the vicinity of White-fish Lake ha h ross and cattle and each one can plough the land with his own torses. There are now 300 inhabitants in that vicinity. He stated that were it not for missionary work the Government could not hold such peaceable possession. Now, the white man can pass in safety there. This address was closed with the rendering of an Indian hyme.

Rev. Dr. Nelles said it would be a mistake for and scores were converted. He could no longer ministry, whatever the disappointment may be, our Conference to pass such a resolution. No possible good could result from such a procedure. It would be open to misconstruction. What has

een written cannot be forgotten. Rev. Dr. Ross said in reference to the resolutions before the Conference that he was sorry for their introduction. We do not want to revive the doings of the past. He said we are already one, and he could not vote for the resolutions. Rev. John Bredin expressed his strong dissent from the resolutions. He said that Dr. Ryerson's articles in the magazine were in antagonism to the resolutions. He also thought that the English Conference would not only wonder at a procedure of this kind, but would pronounce the resolutions untrue in fact. He contended that we could not obliterate the history of the past. On motion it was resolved by a unanimous vote to lay the resolutions on the table. Rev. D. C. McDowell moved, and Rev. John

Shaw seconded, a vote of thanks to Dr. Ryerson, for his valuable contributions to the Magazine on the past history of Canadian Methodism. The motion elicited considerable remark, not because Dr. Ryerson's history was not both ably and eloquently written, but because some senior members of the Conference thought it gave too fair a side of the Canadian at the expense of the English position during the history of that time. The vote of thanks, however, was very cordially adopted by the Conference. Rev. Henry Matthews read the report from

the Committee on Statistics, of which the following is a summary: The increase in church membership is 1,284; of Sabbath-schools, 57; and of scholars, 1,841. The Contingent Fund shows an increase of \$97, the Educational Fund \$62, the Sunday-school Fund \$62, the General Conference Fund \$40, and the Superannuation Fund \$319. The Missionary Fund is not yet fully reported, but it is anticipated that its re-turns will show a considerable advance on last year. The large sum of \$154,534 has been paid under the head of salaries during the year.

The Rev. Dr. Burwash read the report of the Committee on Education, which was adouted. The following undergraduates remain at Victoria College: Jas. Campbell, Wm. West, and Jno. Caldwell.

The following are Conference students: Benjamin Greatrix, Hy. Jenkinson, and Charles

The undermentioned young men are assigned to the Wesleyan Theological College in Mon-treal:-Fred. Crowle, B.A., George Marvin, and Wm. Hooton.

Young men of one year :-John Caldwell, Robert Leitch, Wesley Pattison, Isaac Puffer, James Campbell, Hector McTavish, James Wilkinson, Wm. Elliott, James McAlister, John Mears, and Hasheinoto Mutenshi, a native apanese minister. The following are the names in part of the

superannuated ministers : Drs. Ryerson, Rose, Taylor, Carroli, and C. Sylvester, William Price,

James Matthewson, John Shuttleworth, Dr. Wood, David Jennings, Thomas Ferguson, Wm. McFadden, George Beynon, Samuel Philps, sen., David Madden, James Seymour, Wm. Jolley, Richard Jones, Vincent Howard, John English, Alexander Green, Wm. Steer, James Hughes, George Carr, Charles Taggart, and Robert

Brooking. Rev. Professor Burwash, by permission of the President, examined the class of candidates for relation in systematic and dogmatic theology. The examination was conducted orally, in the presence of Conference, and was a very critical test of the attainments of the young men. Their ready and clear replies to the various questions submitted to them, evinced large and intimate acquaintance with the science of Theology.

RECEPTION SERVICE.

The Reception Service is generally regarded as the most interesting of the public meetings held in connection with the Annual Conference, and the church on this occasion was crowded, many coming in from the surrounding country. The President announced the 744th hymn. the Secretary read a Scripture lesson, and Rev.

Dr. Rose led in prayer. After referring to the importance of the service, and the elements of a call to the ministry, the President called upon the following to relate their religious experience and their call to preach

the gospei: L. W. Hill, B.A., said that to relate the facts of his conversion and call is a joyful thing. His mother had presented him to God in infancy. When five years of age, he had a clear and joyful sense of God's love in his sout. If he had been wisely treated he believed that experience would have remained; but the counsel of well-intended people raised doubts. He was told to repent and believe; but these terms were not explained. and he doubted his conversion. Now he could see that he had then experienced religion. Under the preaching of Mr. Gee, and others, he had received help and light, and for some time he had an abiding sense of God's indwelling love. As to his call to the ministry, it was bound up with his earliest recollections. He was never without it. When called to fill up a vacancy on a circuit, he was very anxious to return to col lege ; but after full consideration he cousented. and God had blessed him in the work. If he had ten thousand tongues, they would all be considerated to God. Edward Eves said he felt this to be a pe culiarly solemn epoch in his life's history. Look ing over his life, he could see the hand of God. was raised in a Christian home, under the guidance of devoted parents, through whose in fuence he was converted early in life. The hour of salvation would never be forgotten. He received the witness of the Spirit to his adoption and he could reason, "If a child, then an heir," etc. His feelings then, and ever since, have

resist the call, and he decided to give himself to the work. Peace came to him, after three years of corroding anxiety, when he made the de-cision. The desire of his heart was to be a soul-

Joseph Edge said: When a child, his father's house was a Methodist class-room. His mother died when he was only nine years of age, but he remembered much of her Christian counsel. For years he was careless. Two of his brothers died in one week, and the uncertainty of life was impressed upon his mind. Shortly afterwards was convinced of sin, and during the prohegress of special services he was so troubled that he could not sicop. At midnight he called his father up to pray with him. The next evening he went forward, and was publicly praying before the close of the service. The next morning he sought his companions, visiting twelve families, with whom he read the word and prayed. The people thought him fit for a luna-tic asylum. He felt called to preach before his conversion, and afterwards the conviction of family and an afterwards the conversion. duty was deepened. He began to prepare for the work by diligent study, and the Church the achievements of science; but like Paal, we shortly afterwards called him to preach. He may appeal to history, for it is written in the

owes all to Jesus and the Methodist Church. The Rev. W. H. Laird moved the reception of the young men into full Connexion. In obedience to authority, which should ever be re-spected, he moved this resolution. His feelings were peculiar. Twenty two years ago he occupied the position held by these young brethren. He viewed this meeting as most important, because we stand at the gate of the Christian ministry, and open it for the entrance of these young men to its sublime duties and privileges. Beheving that the success of the Church depends upon the consecration of its ministry, it need not cause wonder that this service is regarded with peculiar interest. God alone can call men into the work of the ministry. There can be no true call to this work without a previous call to a Christian life. Conversion, then consecration, is the order. The call is not all that is neces sary to make a successful preacher. The times demand a fairly liberal culture. Thegreat thing for these young men to remember is that they are to be preachers of the Word. Two dangers will meet them-that of becoming merely a master of ceremonies, and that of neglecting study in acceding to the clamor for tea-drinking visitation. Faithful pastoral visitation is mos important, but the careful preparation needed to make stalwart preachers must not be neglected. Preachers are to be defenders of the faith, and with Paul should be able to exclaim, " I have kept the faith "-I have been true to God in all respects. The Church is in more danger of losing its piety than of rejecting its creed. Its orthodoxy is safer than its piety. If there should come into the Church a sentiment that restrains the emotional volitions of the soul, it will lose the power by which a living soul moves a dead We must care first for the piety of minis ters and people. Ministers need moral courage. They are to prove that they are no less men be cause they are ministers—prove that they are better men because they are men of God. The religion of Christ is for the every-day life of the world, and these young men should go forth to this practical work asking, "Lord, what wilt thou have me to do?" May they be able in life and in death to feel, with the sainted Punshon,

that Jesus is to them "a bright reality." Rev. W. J. Hunter, D.D., seconded the resolu-tion. He said; "Mr. President, members of the Conference, and Christian friends.-This place like the chamber where the good man meets his fate, is privileged beyond the common walks of life-quite on the verge of heaven. Hallowed memories come trooping through the soul, calling forth smiles and tears, and stirring the heart's depths with strange and winning power. We are surrounded by a great cloud of witnesses. We are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the gen eral assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just man made perfect:

"Even now, by faith, we join our hands, With those that went before; And greet the blood besprinkled bands On the eternal shore."

In such a presence and on such an occasion one may well pray for "thoughts that breathe, and words that burn;" "acceptable words, sought out, and as nails fastened by the masters of assemblies, which are given from one Shepherd." There is a time to mourn and a time to rejoice, and this present is a time to rejoice. I rejoice in the privilege of offering my feeble contribution to the interest of the hour, and I rejoice in the honor of seconding the motion, "That the brethren whose names have been announced

whatever the provocation may be, abide in the old ship. Not a timber will start, not a rudder will break; but with streaming banners and with songs on the deck, she will land you on the heavnly shore.

3. I congratulate these young brethren and the of salvation. Eighteen centuries ago St. Paul indicated the needs of the world and the design of the Christian ministry when he said, "For after that in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the colishness of preaching to save them that believe." In that statement the Apostle is histor-ical, not dogmatic. He simply indicates the knowledge to which the world can attain without divine revelation. There was before him the moral failure of the Greek civilization. It never understood God. It never purified the heart. It never controlled the passions. It never consoled and fortified the sufferer in present pain or in prospect of death. It is no part of our work to deny the grandeur of the intellect and bloom and decay of the mightiest empires of the past-that science and art, and poetry, can never

impart a knowledge of God, and can never doliver the soul from the bondage of sin and death And can modern science succeed where Greece and Rome failed? It will not be questioned that our knowledge of natural and physical science is far greater, and our systems of philosophy more substantial than those of the Greeks and Romans But there is no sadder voice than that of the unreligious philosophy of the age we live in. It speaks as from the very chill of the shadow of teath. Before it spreads the future, a trackless desolation for the weary soul. Around it is a see of negation and vacuity—orderly, beautiful, but cold; for no voice speaks to tell us whether the sighing of our spirits for life eternal is an insane presumption-whether the trials that purge us are clothing guests for the heavenly hanquet, or weaving garments for the grave—whether aught be right save what is strong-whether love be not imbecility, and all men are not made in vain. Now, over against this and failure of human effort to know God and man and immortality, we have God's self-revelation in his own infinite love And the chosen instrumentality for imparting And the chosen instrumentality for imparting this knowledge is the preaching of the Gospel. "It pleased God by the foolishness of preaching to save them that believe." Not foolish preach-ing, and not the foolishness of preaching, literally. The word translated "preaching" is concrete and refers to the substance of the message. Th incarnation and the redceming sacrifice of Christ are the cardinal facts of the Gespel. And these facts, with the doctrines which grow out of them, the wisdom of the world stigmatizes as foolish. ness. It scorns a crucified Saviour. It rails at the degradation of Divinity. It excludes the supernatural from a world where order reigns vith irresistible despotism.

Now, sir, it is the duty and privilege of the Gospel ministry to show the folly of the wisdom which talks so scornfully of the substance of our measage. It can meet this wisdom on its own ground, and challenge it to show cause why, if there is a mineral order, and a vegetable order, and an animal order, there may not be a spiritual order as well; and why it may not be a law of this spiritual order that the largest love of all should bear up our little loves on its all-sustaining strength. Why it may not be the very central idea of God that he should enter into sympathy with his responsible creatures, and suffer for them, and by suffering redeem, and sanctify, and save them. Oht no, it is not a foolish message, and it is not on a fool's errand that we go forth. We go forth to proclaim God as our Father. We go forth to tell men that this Father can pity our ignorance and forgive our sin. That he dwelt with men on the earth, agonized in human agony, went in human tears, and lifted up his bleeding goodness on a cross, to draw all men unto him. And, my brethren, this message will always find responsive hearts-hearts that will measure the wisdom of the Cross, not from the standpoint of intellectual criticism, but by its suitability to their terrible necessities, by the mighty love it shadows forth. by the hely ehelter it provides from the spectral forms of our past iniquities, and the dread

shadows of the wrath to come. 4. I congratulate these brethren on the "form

of sound words." committed to their keeping-the form of sound words which Methodism has retained amid all the changes of her history. I pi y the man whose heart is larger than his creed, and whose every attempt to breathe freely, pain-fully reminds him that he is in a straight jacket. And I pity the people who, with every change

sanctifier, than from the head of God the Redeemer. I would prove the true and proper di-vinity of the Sanctifier, just as I would the true and proper divinity of the Redeemer-by his works." And, brethren, it is our privilege to gear on to this mighty power of God, and then 3. I congratulate these young brethren and the Church on the life work to which they are called. They are called to make known the divine method in much assurance." There are minor elements of success, but I cannot stay to note them. O ! what a blessed work it is to preach the gospel. I wonder not that the silver tongued Punshon, although ready to depart and be with Christ which is far better, should cling to life and exclaim, "Of the rapture of living." May God bless these young men, and make them able ministers of the New Testament. May their life-long ambition find voice in the words of the dying missionary;

I ask not a stone to be sculptured with verse, I ask not that fame may my merits rehearse, But I ask as a boon, when I give up the ghost, That my brethren may know that I died at my post."

The Conference adopted the resolution by a ising vote. In addition to the young men who spoke,

Robert Laidley, W. A. Strongman, B.A., four Japanese natives, and two young men in the North-west, were received into full Connexion. At the request of the President, the Rev. J. Shaw addressed the young men, giving them words of wise counsel and encouragement.

The Rev. Dr. Douglas then delivered a stirring and brilliant address, that will not soon be for gotten by those privileged to hear it.

BRIEF CHURCH ITEMS.

HILLSDALE CIECUIT .- The contract for building Methodist church, 30 x 48 feet, in Vasey, was let by the trustees on the 23rd of May, 1881.

ODELLTOWN .- A very successful Sabbath-school picnic was held at Roxham, on the 8th inst. At the close of the proceedings Miss Addie Akester read an address to Rev. Mr. Crane expressing the very general regret felt at his removal. The address was accompanied by the presentation of a purse.

MONTREAL.-The Ladies' French Missionary Society held a Floral and Chocolate Festival in the Gymnasium, on the 16th mst. The building was tastefully decorated with flags and flowers and the arrangement of refreshments very elegant and tempting. Mrs. Torrance, Treasurer; Mrs. W. E. Ross, Secretary: Mrs. G. Hol land and other leading members of the Society very actively contributed to the success of the entertainment. The absence of the President. Mrs. Cularton, was owing to her residence out of the city during the summer.

DARLINGTON .--- We learn from the Bowmanville Statesman that at the May Quarterly Meeting of the Official Board on the Darlington Circuit, a resolution was passed expressing appreciation of the highly satisfactory labors of Rev. J. C. Wilson, during the past three years, and their high estimation of Mrs. Wilson as a lady and carnest coworker. A resolution was also passed expressing their confidence in the Rev. E. D. Lewis, junior minister on the circuit, who has suffered from illhealth during the past year, and assuring him of their sympathy and prayers for his future success Both ministers were deeply affected, and made appropriate replies...

GODERICH .- A meeting of the ladies of the North Street Methodist Church, was held in the parsonage on the afternaon of the 23rd of May, to consider the propriety of forming a Ladies' Missionary Society. Mrs. Dr. Strachan, Corresponding Secretary of the General Society, and Mrs. W. C. Ross, Secretary of the Ladies' French Missionary Society, Montrcal, were present, and rendered valuable aid. A Society was organized under the constitution prepared by the General Society. The officers for the year are the following :--- President, Mrs. Leach ; Vice-President, Mrs. Ooty; Recording Secretary, Miss Hattie Smith; Corresponding Secretary, Mrs. Dr. Williams ; Treasurer, Miss Susie Achison.

-Spadina

NEWS OF THE WEEK.

-The Bey of Tunis has made one of his Court fools superintendent of religious corporations. -It is reported that one thousand men have organized in the Choctaw nation to resist an attack of the whites.

-In the case of Herr Most, editor of Die Freiheit, the sentence of the Court below has been confirmed by the Appellate Court.

-The trial of Captain Rankin and Manager Parish on criminal charges in connection with the London disaster began on Monday.

-By the explosion of a torpedo on board the British ironclad Monarch, at Tunis, one officer was killed and several sailors wounded.

-The Algerian rebellion has been short lived The native troops suppressed it in a battle, in which sixty six of the rebels were killed.

-The steamship companies find the utmost lifficulty in providing room for the vast number of emigrants leaving Germany for America.

Quace lighthouse, on the Bay of Fundy, was completely destroyed by fire on Thursday morning. It was built about thirty years ago. -The Angle-French treaty of commerce is making very slow progress, the French Commissioners being unwilling: to make desired conces-

-Mr. Deson, of Philadelphia, has made in the State of Florida the largest purchase of land. ever made by one individual in the world-fourmillion acres.

A serious accident occurred on the Credit: Valley Railway, near Milton, on Tuesday, 14thinst., killing one man and injuring others. A. broken wheel was the cause.

-The King of Spain expresses his willingness to receive into his dominions all persecuted Hebrews, in order to compensate the race for the severities of his predecessors towards them. -The transfer of the frontier territory ceded to Greece requires all that the Greek authorities can do to accomplish it. At Arta, a conspiracy

was discovered to blow up the town on its evacuation by the Turks. -A terrible forest fire is raging at Little Bay

mining colony, Notre Dame Bay, Newfoundland, The whole of the woods are in flames. The town is threatened, and the people will undoubtedly be homeless.

-Diretto states that the Pope has summoned a special congregation of cardinals to pronounce upon Father Curci's book, entitled "New Italy and Old Zealots," and its being placed on the Index Expurgatorio is considered certain.

--- The Bill for the reform of the Victorian con-stitution has passed both Houses of the Legislature. It reduces the qualification for mem bers to £100, freehold electors to £10, and noncoupyers to £25. The Colony rejoices at the ettlement effected.

-A tenant named Simson has been awarded by the Land Session at Castlebar, County Mayo, . the sum of £2,954 as compensation due him by his landlord, Lord Lucan, for improvements." Simson claimed £5,895, and his Lordship refused to pay anything.

-A cablegram says that a cargo of Manitoba wheat sent to Liverpool has been carefully examined by leading millers and importers. It is pronounced the finest sample in the market, and three pence per bushel more is offered for it than for the finest Californian.

-A riot occurred at Marseilles on Saturday in consequence of some Italians having hissed the troops who had just returned from Tunie. An attack was made upon the Italian club and the national escutcheon torn down. The club has

An effort to raise \$300, for the completion of the roof of Mr. Steinhauer's Church, was largely successful. Dr. Burwash's appeal had telling effect. A liberal collection was made. The meeting was the most enthusiastic ever held in Brampton. About 650 people were present.

THIRD DAY-MORNING SESSION.

Friday, June 10th. The President in the chair. After the approva of the minutes of the previous session, the following probationers for the ministry were W. J. West, M. B. Conron, C. E. reported Blakeley, G. K. Adams, T. P. Steel, D. N. McCamus, W. Hooten, J. Waite (retired from the work on account of ill-health), J. E. Starr, J. Liddy, who have travelled three years; B. Greatrix, H. S. Jenkinson, A. D. Wheeler, Jos Wood, Hasheinoto Mutsushi (Japanese), J. R. Real, J. C. Speer, F. W. Crowle, B.A., W. F. Wilson, J. Morgan, and W. W. Andrews, who have travelled two vears.

The President of Conference introduced the following clerical visitors from sister Confer- been :-ences: Roys. Dr. Douglas, President of the General Conference, Dr. John A. Williams, Wm. Williams, Thomas Brock, Wm. McDonaghe, John Hoimes, and Thomas Maxwell. The following resolutions were moved by Rev.

Dr. Ryerson, and seconded by Rev. Dr. Harper :

"Whereas differences have occurred between the English and Canadian Conferences, which suspended their brotherly unity and co-operation from 1837 to 1847, on account of questions which then agitated Canada in regard to a State Church establishment, the appropriation of moneys by the Orown out of a Canadian revenue for religious purposes, and the British constitutional and al civil rights of all classes of the inhabitants oqual civil rights of an encode of the set of Upper Canada; and whereas, in view of these of the set of the se stances and facts, it is becoming and desirable that the resolutions and addresses adopted by the English and Canadian Conferences between the years 1837 and 1847 which contained anything unfriendly in regard to either the English or Canadian Conference, or any members thereof, be cancelled, and are to be regarded as never having been adopted, and the English and Canadian Conferences adhere to the advice of Mr. Wesley in his last letter to the American preachers, and reiterated in the resolution unani-monaly adopted by the English Conference and the General Conference of the Methodist Episcopal Church in America, 'That the Methodists are one people in all the world, and that it is their

full determination to continue so."" Dr. Ryerson, in moving the resolution, very briefly reviewed the history of the union with the English Conference, and of its suspension, afterwards of its restoration, said he was anxious to obliterate all traces of past differences, and to show that Methodism was one throughout the world.

Rev. R. Jones gave expression to his conviction that it would be undesirable to blot out history. We ought to allow the records of the past to remain for the instruction of the generations yet to come

Rev. Dr. Harper said he was not in the ministry when the first disruption between the English and Canadian Conferences occurred. His sympathies were all with the latter body, while he respected the former, and after his entry into the ministry he cordially gave his influence for the union. He did not regard the adoption of the resolutions as the blotting out of the past, but as a Christian expression of willingness to bury in oblivion all that was unhappy in

the history of the past. Rev. A. Browning, while expressing great veneration for the venerable mover, said we had nothing to retract and nothing to repent over, and he would vote against the resolutions.

Rev. John Hunt and Rev. John B. Armstrong expressed their dissent from the resolutions, and won'd vote against them.

Bey. Wm. Burns took similar ground, and Rev. Wm. McFadden expressed his concurrence with the resolutions.

" O ! that the world might taste and see The riches of his grace."

He did not feel called to the ministry until a special work for him to do. He afterwards became impressed that such was the case. After some time of anxious prayer he was able to say, " Lord, I place myself in thy hands; wherever a door opens I will enter." The following week the Church called him to work. He had comfort in his work. T. B. Beynon, B.A., said he also had to thank

God for Christian parents. He had enjoyed the restraining influences of a Christian education and home. Eleven years ago he was convinced of sin through some kind words of the Rev. T. B. Howard, and he found peace under a sermon preached by the Rev. J. Shaw. Since then he had enjoyed blessed communion with God. Had given himself to God and the Church, and the consecration was daily renewed. Had been troubled with doubts, but God had kept him. From childhood he had longed to preach the gospel. After his conversion he was asked to preach, and did so. He prayed then that if it were not the will of God that he should preach, the way might be hedged up. The way of en-trance had opened up. He had preached with great comfort, and with a good degree of success. lie had felt drawn towards missionary work, and last winter he had offered himself to the work to which he is now appointed. He committed himself to God and his Church.

William Bacon said he had been led by Divine Providence in a very mysterious manner. He the Lord of hosts: had always felt that he had something to do for So shall the He was converted in 1872, under the God. ministrations of a student, and ever since he had enjoyed the witness of the Spirit. The influes of his home were strictly moral, but not religious. He was strictly moral, and always wanted to be a Christian. He longed for Christian counsel : but neither preacher, teacher, nor other person spoke to him personally until he was fifteen years of age, when his dying mother left him with the exhortation to meet her in heaven. For six months he was the subject of deep conviction. Frequently he rose and prayed at midnight. Finally, he prayed most earnestly that if he were pardoned, God would reyeal it to him before the day closed. That day he found salvation. From his earliest years he had felt drawn towards the ministry. After his conversion a deep conviction that he should preach seized him, and when a month later a call came to go and preach, he went, and the Lord blessed him. His first sermon preached in a cottage in which Wesley His first sermon was had preached, and he stood behind the same chair. he associations of the place were inspiring. He hesitated sometimes, however, before he would become a local preacher. He tested the genuineness of his call by earnest prayer that God would give him souls as an evidence,

by the Secretary, be now received into full Connexion with the Methodist Church of Canada, and on next Sabbath morning be ordained to the work and office of the Christian ministry.'

1. I congratulate these young brethren on the completion of their period of probation. It is the most trying period of their ministry. If they have never been tempted to abandon the work and give up in despair, it is because the devil has not thought them worth tempting. They have vercome, and to-night, with unreserved consecration to God, and unquestioning devotion to the Church of their choice, they give themselves to him and it, in solemn covenant forever.

2. I congratulate the Methodist Church on these new accessions to the ranks of her "servants Our fathers, where are they for Christ's sake." and the prophets, do they live forever? Twenty five years ago I entered the ministry of this Church, and in looking over the death roll of the old Wesleyan Conference and the three Western Conferences, I find one hundred and forty-one names, exclusive of the present Conference year. Thank God, the religion which they preached to others sustained them in the last and trying hour. They have passed away from the scene of conflict and of trial, and yet the good work goes on. God huries his workmen, but carries on his His quiver is full of arrows, which he work. bringeth forth at the right time; and when he gets them into his own hand and wields them by his own omnipotence, what a power they become Twice a day for forty days the Philistine drew near with the same proud challenge on his lips, and in all the armies of Israel not one dare take up the gauntlet and enter the arena. But the divine resources were equal to the emergency. He had already in store the man to grapple with this giant. When Israel's dire extremity came, Moses was ready to lead them out of the house of bondage. When the critical juncture of the Goshel's progress came, Gamaliel's pupil was at hand. When the darkness of the middle ages obscured the Sun of Righteousness, Martin Luther came forth to protest against the abomina tions of the thurch and the corruptions of the world. When, later on, the Church was a "car case without a spirit," Oxford sent out men to pro claim a free and full salvation through faith in the cleansing blood. John Wesley preached it Charles Wesley sang it, and John Fletcher bridled the mouths of its opponents. When our infant Church wanted an ecclesiastical statesman William Case was ready for the emergency. When the battle of equal rights and privileges must be fought, Egerton Ryerson was the anointed stripling hero, awaiting only the final challenge of the giant of Philistia, and the command to go forth and most him in the name of

" So shall the bright succession run, Through the last courses of the san, While suborn churches, by their care, Shall rise and flourish large and fair."

O, ye sainted fathers of our Israel, who laid the foundations so wisely and well-Case, and Wil kinson, and Spencer, and Stinson, and Green, and Punshon-look down upon us to night, and strike your harps afresh as we again resolve, in God's name, and by your memories that not a stone shall be disturbed, not an ancient land-mark shall be removed ! And you, ye venerable and vener-ated heroes, who still linger on these mortal shores to cheer us by your presence and guide us by your counsels—wrapping your mantles around you, and just ready to stop into the chariot of flame-cherish no misgivings about the loyalty and fidelity of your successors, but lot a double portion of your spirit rest upon us, and leave your mantles with us, and in the name of your God we shall smite the waters, and part them hither and thither, that we may go over and go on. : And you, my brothren, like myself in the midst of the conflict, in the midst of the voyage, great force and beauty Dr. Spring has will you pardon me if I say it? Well, I will say said, "The work of Christ in the matter will you pardon me if I say it? Well, I will say it, whether you pardon me or not, for I speak to odist Church, if you were divinely called into this

minister find a change of doctrinal statement and opinion. Most of all do I pity a Church which professes liberality to the exclusion of all creeds, and then finds in her religious teachers, beliefs and opinions as opposite as the poles. In the ministry of this Church, the fundamental doctrines of salvation are clearly defined, and tenaciously held, and from no Church in the world have so few ministers gone out on the ground of doctrinal belief. Methodism has given

men to the pulpits of other denominations, but where you will, nine out of ten will find them assure you that they are preaching the same old doctrines. The fact is, these are the only doctrines men dare preach, and the only doctrines the people will tolerate. And it is not the time for us to utter, them with bated breath, when they are so permeating the modern pulpit as to give to it its only hold upon the hearts and consciences of the people. The universality of the atonement-repentance, faith, regeneration, entire sanctification as a present attainable bless-ing, the possibility of falling from grace, and the eternity of future rewards and punishments, the presence and power of the Holy Ghost-let us emphasize these as did our fathers, and the God of our fathers shall be with us. And if, at any

time, the doctrines fail to command the unqualiied assent of the judgment and conscience, let us honestly walk out as we came in, for if we do not. Methodism will very politely show us the door and follow us, if not with a "God bless you," at least with a very hearty "God pity you."

5. And now, sir, shall I not once more congratulate these brothron and the Church on the facilities afforded for the development of the aighest type of ministerial efficiency. I envy not the titles which so many of our rising ministry bring from our noble University, although the one regret of my life has been that I was not permitted to remain within her walls for similar training. But over and above a university course are essential facilities within the reach of all. Paul's charge to Timothy was, "Take heed unto thyself and the doctrine." He had already counselled attention to reading, to diligence, to meditation, and now he embraces every charge in ne-" Take heed unto thyself and the doctrin With great wisdom does he enjoin us to take heed to our doctrine by first taking heed to ourselves, for the clearness of our perceptions of truth depends largely upon the purity of our When our hearts are right, affections towards it. the Bible is right. It is not because the doctrine is not plain enough that men stagger at it, but because their hearts are not pure enough." "Blessed are the pure in heart, for they shall see God." That is the first essential for the develop-ment of the highest type of ministerial effi-ciency—a pure heart. Prayerful study of the Holv Scriptures is another. The way to speak from God is often to hear him speak. "The Lord hath given me this tougue of the learned, that I should know how to speak a word in season to him that is weary." The tongue of such learning, infinitely more precious' than any

other learning, must be given of the Lord or we have it not. That is the second essential for the development of the highest type of ministerial efficiency. Implicit dependence on the power of the Holy Ghost is another. "I believe in the Holy Ghost" is an article of our creed; but it is one thing to believe in him, and another thing to feel our momentary dependence upon him. I cannot believe that God designs any one of his servants to preach a fruitloss sermon, and yet who will say that thousands are not preached every Sabbath? Why is it so? Is it not because there is not truth in them? But neither truth nor argument nor persuasion can save a soul. They may convince and move, they may thrill and electrify, but the conversion of a soul is the special work of the Holy Spirit. With of the sinner's justification is not more important

was given on Thursday night in the Church, in honor of the retiring pastor, Rev. C. Watson. After a lengthy programme of songs, duets, and choruses had been rendered, Rev. Mr. Watson, who is leaving for his new field of labor in British Columbia, was presented with a beautifully illuminated address and a purse containing \$200 in gold. The address was in the form of a roll, and contained expressions of regret on the

part of the congregation at parting with their pastor after his three years' labors among them. Rev. Mr. Watson made a suitable and feeling reply, referring to his work during the time he had been among them, and to the intimate relations and good-fellowship that had always existed between pastor and people.

PERSONAL ITEMS.

Last year Master Clarence R. Lucas, son of the Rev. D. V. Lucas, took the medal and a Commissioners' Scholarship at the Panet Street Commissioners School, and at the close of the examinations for this spring Mr. Lucas' second

scholarship also. This is good work for the nople because of facilities they afforded for the boys.

We learn from a correspondent that the Rev. Dr. Mark, who has been a laborious and zealous Methodist minister for twenty-four years has been laid aside with a spinal affection. His symptoms have been exceedingly serious; physicians have attended him night and day, and his recovery is hopefully anticipated; but the utmost caution must be exercised, or his medical advisers say he will be bed-ridden.

We have had a pleasant visit from Dr. Elon Foster of the New York East Conference. He has just completed the tour of this Province, in the course of which he has visited the Montreal, the London, and the Toronto Conferences of the Methodist Church of Canada. After having attended about sixty Conferences of his own great Church, he is in a position to form a pretty reliable judgment respecting the character of these gatherings, and it is gratifying to us to know that of incitement to outrage coming from America. as is of opinion that the Conferences which he ias attended in this country will suffer nothing, situes as to their personnel or their manner of transacting business, by comparison with any that he has visited elsewhere.

There appears to be but one opinion among hose who heard the sermons and addresses of the Rev. Dr. Douglas, President of the General Conference, delivered by him at Brantford and Brampton. All agree that the great preacher never appeared to better advantage. Though physical disease has left its mark upon him, and n addition to other infirmities, the light appears to be departing from his eyes, his intellect never was more vigorous, and the organ tones of his magnificent voice have lost none of their sweetness. Above all his ministry was never hefore attended with so rich an unction. Many prayers no doubt will be offered by those who have had the privilege of hearing him at the London and Toronto Conferences, that his life may long be preserved, and that he may have such a measure of health as will permit him to yon as, perhaps, noother minister can speak when than the work of the Spirit in his conversion and go in and out among his brethren. and to stimuloans, being by the point of the first occasionally, with a second state of the second

since been closed by order of the authorities. -An amendment to the Irish Land Bill'in the interests of landlords was moved on Thursday night by a Liberal member. The majority. against it was only twenty-five. The Irish party in the House of Commons is abandoning its. policy of obstructing the Land Bill, which Mr. Gladstone hopes will be passed by the 17th of July.

-Ewen Peterhof, chosen on account of they fancied security it would afford, is not a safe retreat for the Czar. The officers of the gun boat; stationed there have been arrested. The Czar still refuses to grant any concessions to hispeople, and the indications point to a generalrebollion.

-It is announced that the experimental excavation of the proposed tunnel under the English Channel is proceeding at each end at the rate of three miles a year. In six months, it is, expected, a tenth of the whole distance will be pierced, and a tunnel of seven feet in diameter completed in five years.

-The Porte has issued a circular stating that it son, Master Melville, took the medal and a suppressed the local post offices in Constantitransmission of revolutionary appeals. The circular calls upon the Powers to abolish their post-offices in the interior of Turkey, and hopes. they will suppress the present service between Constantinople and foreign countries.

> -Sir Wilfred Lawson's supporters in the Imperial House of Commons are determined to carry their recent Parliamentary victories intoeffect. They demand that pending the Government's action respecting the liquor traffic, the issue of all licenses for two years shall be suspended. One of England's most striking political and social features is the marvellous growth of the temperance movement.

-The state of affairs in Ireland grows more promising, and there seems to be every disposition now to pay fair rents in the meantime. and await the issue of the Land Bill, the third. clause of which has been carried. The question is attracting considerable attention in England, Mr. Gladstone on Monday replying to a queztion in the House in connection with it.

-Despatches from Melbourne confirm the rumoured loss of the Australian mail steamer Tararua, together with over one hundred lives including four New Zealand delegates to the Wesleyan General Conference which meets at Adelaide. The names of these four ministers are Connelly, Armitage, Mitchell, and Richardson. The steamer was making her regular voyage from Dunedin to Melbourne when the disaster took place.

-It is understood that Departmental advices at Ottawa, give contradictory statements of a reported battle on Canadian territory between the Cree and the Sioux Indiana. Sitting Buil has left Fort Qu'Appelle, where he was negotiating for a reserve on Canadiar, territory. This was refused him and he finally decided to return to Wood Mountain, where he will consult his braves as to the advisability to surrendering to the American sathurities,

THE CHRISTIAN GUARDIAN.

THRENODY.

and the constant of the state

Oh, sweet are the scents and songs of spring. And brave are the summer flowers ; And chill are the autumn winds that bring The winter's lingering hours. And the world goes round and round, And the sun sinks into the sea ; And whether I'm on or under the ground, The world cares little for me.

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The hawk sails over the sunny hill ; The brook trolls on in the shade ; But the friends I have lost lie cold and still Where their stricken forms were laid. And the world goes round and round, And the sun slides into the sea ; And whether I'm on or under the ground, The world cares little for me.

O life, why art thon so bright and boon t O breath, why art thou so sweet | O friends, how can ye forget so soon The loved once who lie at your feet! But the world goes round and round, And the sun drops into the sea, And whether I'm on or under the ground, The world cares little for me.

The ways of men are busy and bright ; The eye of woman is kind; It is sweet for the eyes to behold the light But the dying and dead are blind. And the world goes round and round, And the sun falls into the sea, And whether I'm on or under the ground, The world cares little for me.

But if life awake, and will never cease On the future's distant shore, And the rose of love and the lily of peace Shall bloom there for evermore, Let the world go round and round, And the sun sink into the sea, For whether I'm on or under the ground, O, what will it matter to me? -J. G. Holland, in Scribner.

LONDON CONFERENCE-EDUCATION AL MEETING.

MONDAY EVENING, June 6th, 1881. The chair was taken by the Rev. David Savage, and the Rev. Dr. Fowler led in prayer. The Rev. Donald G. Sutherland, I.L.B., B.D., was the first speaker. He said:—Allow me first of all to direct your effection to the extent and

of all to direct your attention to the extent and importance of the collegiate system as it existed in the past. The gathering together of learned men and students for the prosecution of higher courses of study and investigation is of very ancient date. In that memorable defence of Stephen before the great council of his people, we read that, "Moses was learned in all the wis-dom of the Egyptians." The analogy of later times would indicate that this learning arose from and found its expression in the gatherings of students and learned men. Even before his time, in the days of Joseph, we are told that Pharoah, when puzzled by his dreams, sent for the magicians and wise men to interpret them. Three hundred years after Moses in the days of Samuel when the people of Israel were broken before their Philistine foes at the terrible battle of Shiloh, the prophet adopted as part of his plan for the restoration of his pcopie to unity, freedom, and prosperity, the establishment of colleges or schools of the prophets. He first of all gathered them to Ramah, his dwelling-place, and taught them in the pasture fields, as Plato afterwards did in the grove. Here, during the remainder of his life, he gathered about him hundreds of young men, and sent them forth as teachers of the people. Not only were the simpler branches of learning taught, but also music law, theology, and the healing art. Not only was it intended for those who were to be prophets or preachers of the truth, but also for lawgivers and doctors, and scribes, and rulers of the land After Samuel's time these schools multiplied. In Elisha's time, we read of them existing at Bethel, Jericho, and Gilgal. We read of their students or graduates as numbered by hundreds. Ramah, the first Hebrew University, it thus seems stood at the head of a long line of education al institutions, which ended after the Savour's day in the great schools of Tiberias, and other places. We might refer to the schools of Athens, for so many years the fountain of learning and philosophy for the civilized world. Even to day mcn bow before the names of Socrates and Plato, Aristotle and Zeno, and visit the spots where they taught as almost sacred shrines. Around hem gathered students by the thousa enquirers after knowledge from every land. But even these distinguished men of that day were glad to go down to Egypt, that granary of the world, to obtain inential food. Herodotus speaks of Holiopolia est being the centre of Entities of Heliopolis as being the centre of Egyptian learning, and even Solon, Pythagoras, and Plato did not think it beneath them to sit at the feet of its teachers. If we pass on now to the medizeval times we will find immense colonies of men young and old, gathering around the institutes of learning. The great Universities of Paris and Bologna were early founded and drew to them hosts of students. In Germany they multipled very fast. Alfred the Great has the credit of founding the first University at Oxford. Fourteen out of its nineteen colleges were founded before the Reformation. It was in 1110 that Cambridge began its work in a hired barn, and has increased to 17 colleges, attended by over 2,000 students. I have not time to refer to the celebrated Moorish academies at Cordova, in Spain, and Bagdad on the Tigris, or to the early Irish and later Scotch Universities. Another point to which I draw attention is that this zeal for university work is as wide-spread as it is ancient. In China there has existed for over 1 000 vears a competitive system of examination which brings together tens of thousands of students. Japan boasts of her University of Tokio, India her three great Universities-Calcutta, Madras, and Bombay. In the centre of Asia stands Bokhara, with its 100 colleges and 10,000 students. In Cairo I was privileged to stand in the great Mosque el Erher, where students have sometimes gathered to the number of 20,000. And now wherever the Anglo-Saxon race establishes itself it sets up its schools and colleges. So that in New Zealand and Australia, in Canada and the are thronged by eager students. Whole armies of them are hard at work delving into the mysteries of science, literature, and mathematics. Now what does all this indicate? 1. The existence of a felt want. It is not to be 2. They exercise an important social and political influence on the adjoining country. It must be so. Other things being equal, the men who are the best educated occupy the most advanta-geous ground for advancing the interests of the nation. What countries stand in the van, but those which possess the greatest number of well educated men? Did not Greece by her philoso-phy conquer the very nations that had overcome her by force of arms? Is Germany distinguished because she conquered France? Still more is she conquering the world by the forces of thought coming from her Universities. 3. Universities have been the best promoters of discovery in science. Many of the most important discoveries in chemistry and astronomy have been made within college walls. It is only before seen a lamp swinging, but it was a Gulileo that learned from it the laws of the laws of the heavenly orbits. Men had often burned tallow candles, but it needed a Faraday sities have been for the most part the product of

from Oxford. When superstition and ignorance blinded men's eyes, and Church tyranny held men's reason and conscience in chains, who brought back the light and restored the lost liberty? Luther was a professor in the Univer-sity of Wittenberg; Knox, a graduate of St. show of wittenberg; Knox, a graduate of St. Andrews; Melancthon, a professor of Greek; Calvin, Beza, Zwinglins, Erasmus, among the most eminent classical scholars of the age. Their weapons were "keen as Damascus blades." And who were the men who broke the spell of lathergy and indifference that had fallen or the lethargy and indifference that had fallen on the Church during the last century? Your own Wesleys and Fletchers, were men of eminent learning. There is a darker side to this state-ment; for what may become a power for good, may, if ill directed, become a power for evil. Your sun with its bright, warming, fertilizing influences causing the earth to green over with ver-dure and to become golden with ripening grain, may also scorch and blast until all nature becomes blackened. So it was with the Encyclopedists,

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from all this? 1. To guard well the fountains of the national life. Let these be poisoned and the Church and national life are in danger. Let these be kept pure and wholesome and the blessed effects will be felt down to the lowest strats of the next generation. And that care must be not simply negative but positive. You must not simply guard against error, but you must see to it that the truth is instilled. There is a distinct relation between revealed and all other truth. The truth of the Christian religion is in harmony with scientific, mathe-matical, metaphysical, and all truth. All truth, as made known to man, has its relations to God and his plans for man. He is the wisest and best teacher, who discerns these relations. That is the best school that lifts young men up to a true idea of these relations. If it fails to discern the relation existing between the seen and the unseen, if it does not bring God into its instruc-tions, it falls short of the highest success, it fails ust where success is most assured and most demanded.

(2) What a field for missionary zeal and effort! I think most highly of our missionary work in foreign lands. But I question if there is a more important mission field than this. Among the 60,000 and more of students attending the American colleges, are the most influential men of the rising generation—the most commanding intellects, the most earnest spirits, who will lead he thought, and stamp the character of the

people, for many years to come. (3) Moreover, this college training has a distinct bearing upon our foreign missionary work. It is well understood that the easiest modes of access to the people, by missionaries, are through cdu-cation and the healing art. And now, finally, what is a university an indication of? Perman cr.cc. power, progress. What is the essential idea of a Christian university? Just what it was in the minds of the Magi-those collegians of old. They brought their offerings of gold, rankincense, and myrrh, and laid them at the Saviour's feet. So with the colleges we would set up. All the noblest faculties of the soul, all the richest treasures of the storied past, all the finest products of the imagination, all that enriching of mankind, all we would bring and

lay at the feet of our sovereign. S. S. Nelles, D.D., LL.D., was then called on, and in his remarks paid a high tribute to the intelligence of the people of Brantford, as shown in the largeness of the audiences at all the Conference anniversaries, and in the unanimity with which they remained to the close of the meetings. He said : If called on to name the most important duty of the Methodist Church to day, I should unhesitatingly say, to strengthen and promote the educational enterprises of the Church. My heart is in full sympathy with the missionary work, pastoral work, Sabbath-school work, in short, with every department of our Church-work. Nor do I want to put our educational ork in undue precedence. But there are times when some department of work, not in itself more important than others, may require special emphasis. I think that to be the position of the Methodist Church in matters of education. I speak not a word to the disparagement or present. The fact is, the bistory of the Methodist Church, when looked at closely, is nothing short of a marvel. When we consider how short a time it s origin, that it is scarcely influence, institutions, and enterprises, we have reason for the deepest gratitude for what God has wrought. Nor have we been indifferent to powerful upon the intelligence of the masses. I doubt if any of the older Churches have acted more powerfully on the masses in the way of quickening intelligence, and raising the standard f an enlightened civilization. It is a great law that, wherever you bring the power of Divine truth to operate upon the hearts of the people, you will develop the mental faculties. Many a man never knew he had an intellect until Methodism told him. Many a man never had his tongue loosened, until Methodism loosened it. Many a man never knew what his powers were, until he found them in the Protracted-meeting, or Camp-meeting. I thank God for many good things connected with the religion of Christ; but I thank God greatly that there is a power in this religion, to "cast down imaginations, and bring every thought into captivity to the obedience of Christ." But the time has come to attempt greater things. We have not been behind in the matter of schools, periodicals, and publication of books. I don't know that any other Church has its book-room, periodicals, and papers, under the direct control of the Church, in the same sense and in the same degree, as the Methodist Church has. This is a peculiarity of, and an immense New Zealand and Australia, in Canada and the benefit to, Methodism. Nay, when the people of United States, halls of learning are endowed and are thronged by eager students. Whole armies genius in thought and in the power of the pen, to take charge of and develop the common school system, they took a Methodist preacher. If we find our people ignorant, we don't leave them ignorant. If we find them poor, we don't supposed that men will expend large amounts leave them poor. It is very easy to find a rich of money and devote a large portion of time and people, and nestle in their bosom; but to go labor unless there is some adequate call down into the mine, from which it was long tures it may safely be taken for granted that there is a felt want for such training. 2. They exercise an immortal spirit, and to be obtained, and to that great theology which, thank my God, 300 gence. is a work in which we have an immortal spirit. They exercise an immortal spirit. gence, is a work in which we have been excelled by none. They say to us, "Oh, you Methodists have done a good work among the poor; but stay among them. Don't come to cities and centres of intelligence." I would not be afraid to put the Methodist preachers, man for man, in any pulpit in the world. They might not be so learned as some, but, in preaching power, they would not be a whit behind the chiefest. We may well look and wonder at the great Republic. Which Church has there signalized itself the most by the huilding and sustenance of academies? It is sometimes made a reproach against the M. E. Church, U.S., that it has built too many academies, at the expense of efficiency. I believe they have been wisely led. Their academies will grow. The great thing with them has been the diffusion of light and intelligence, the in the mechanical arts that great progress has raising up of schools in all places. Their schools been made apart from collegiate enguiry. But are adapted to the state of the people, and are in all enquines having truth and the laws of lifting them up, and hearing them forward. As nature as their object, the best work has been the people grow in interligence, they will increase done by the diligent student. Men had often the efficiency of the schools. We were as early in the field as any. I don't find that any of the churches established an academy for both sexes, pendulum. Men had often before seen an apple fall, but it needed a Newton to gather from it the laws of gravitation. Men had often watched the circling of the orbs, have given us an example of which we should gather from it the laws of gravitation. In the forming of that action, the should The age of ecclosiastical discussion was the age but it needed a Kepler to unfold the three great be proud; and we should be recrease to our of the North African school. The age of dogma trust, if we did not maintain and augment the power of the institution they have handed down to us. We are now much stronger than, we were in numbers and in wealth. We have a popula-tion stretching from sea to sea, and from the river—that is, the St. Lawrence—to the end of the earth—that is, the North Pole. Now the stretching trust strenger that is the worth Pole is the state and the strenger the earth—that is the North Pole. Now trust, if we did not maintain and augment the power of the institution they have handed down 4. But it is especially in religious matters that the Universities affect the community. Univerriver-that is, the St. Lawrence-to the end of the Church or of Christian enterprise. Their the earth-that is, the North Pole. Now life and that of the Church have been most closely merchant princes, judges, secretaries of state, identified. The greatest religious movements are official members of the Methodist Church. have had their origin within college halls, or My point is, that we cannot to do more we

from men trained in college halls. In that great are able to do more, than we have done, towards Lollard movement of the 14th century which making our institutions more useful than they moved England from sea to sea, the leader came have hitherto been. At the General Conference, we had some querying whether we should per-petuate the Educational Society. I am glad it was upheld, if for nothing else than the good it does, by congregating our people together, to hear educational matters discussed. It has not done much in the way of raising money-only \$6,500, last year, contributed by 120,000 members. We must double, yea, quadruple the amount. But I hear people say, "It is no matter who teaches secular learning." They go down to the public schools, and say that it does not matter who teaches arithmetic, grammar, or geography. Grant that—though, I am by no means sure that it is true—but these are not the subjects we teach in the colleges. Is it no matter who teaches philosophy, natural sciences, history, ethics? But it is objected that these may be ethics? separated from religion. Surely not moral philosophy and natural science. Who dabble more in religious questions than scientists do? Who does not know there is not an article of the Christian faith, not struck at by the that by their vain philosophy helped so much to bring on the woes of the French Revolution. So it has been with the Rationalistic movement in the German Universities. What do I gather said, "At Church, sir," and received the reply,

'You might better have been dissecting the leg Would that have no influence on the of a frog. mind of that boy? Was it not the subtle voice of the charmer tempting the boy away from the faith of his fathers? When a teacher is hostile to the Christian faith, the more learned and eloquent and plausible he is, the more dangerous he is. I would not care much if they were un-learned and stupid. But we know that they are men chosen on account of their learning power. Sir, it has been said, " you cannot refute a sneer." But you can poison a young man's mind by a sneer. You can lead him away from the faith of his fathers by a sneer. It is no triffing thing that men alien to the faith should be leaders of the young in the higher paths of

ethical and philosophic study. Some object that we are always asking for money. "What have you done with all the money we have given you?" You never gave it to us. What have you done with all the money? How much owest thou to Victoria College? You owe her a great debt. If we had only given you a few men, such as Sutherland, Dr. McDonald, Meacham, and Eby, we should have more than repaid you for all your contributions.

Some say that colleges should be self-sustaining, Are your own public schools solf sustaining? They tell us that the difficulties of Victoria College have arisen from the fact that its manage ment has been so largely in the hands of Metho list preachers. The truth is it would have perished long ago but for the Methodist preachers. They understand, as well as any other class of men, the practice of economy. Do your towns and cities never go into debt? And they are not managed by Methodist preachers. Wesleyan University, Middleton, with scarcely any more students than we have at Victoria College, has an endowment fund of \$250,000; and yet, occasionally, her expenditure for the year exceeds her ncome by \$8,000. In such cases, the debt has been immediately paid by wealthy members of the Board. This shows that accdemical education involves great expense; and yet, how God comes to the rescue in moments of emergency. One man, Seney, of New York, has given a quar finest products of the imagination, all that ter of a million for the endowment of semina-heaven and earth can furnish for the delight and ries of learning. Another man, Orange Judd, has contributed \$100,000 to the endowment fund of his own alma mater. How foolish, then, to suppose that with our endowment of \$120,000 we are exorbitant in demanding anything further for running expenses.

We want to endow moro chairs in Victoria University. Mr. and Mrs. Jackson, whose names are as continent poured forth, have led the van in this direction. I have the happiness of stating that a gentleman, who must at present be name. less, has lately promised the magnificent sum of \$25,000 for the endowment of a chair to be designated by the President. If our people follow that example there is no reason why Victoria may not be the very first university in the Dominion. As we have not been second in religion, so we need not be second in education.

The Rev. George Douglas, LL.D., was called upon in the unavoidable absence of Dr. Sanderson. After a few humorous preliminary remarks

toric antiquity, the grandcur of their influence their tremendous power; but I want to ask who are the educators of the nationalities? I answer. the ministers God has given to the churches. I tell you, men of the London Conference, that this old; and then consider our present numbers, great peninsula of Canada is more indebted to the pulpit than to any other power on the face of the earth. In connection with this there arises the fact that the men who stand in our pulpite number so large a list of eminent scholars and thinkers as some other Churches can; but I consider that to be no disparagement. We are only of yesterday in comparison with the older Churches. But it should be remembered that the influence of Methodism has been marked and I thank Dr. Nelles for the eulogy he has pro-nouncod upon the theology of the Methedist Church. The longer I live the more I am disposed to uncover my head before the grandeur of John Wesley and the theology he formulated. Did it ever strike you that that wondrous and gifted man seemed to have gone through the ages of the past, and to have grasped everything in theology from the post-apostolic period down-He seemed to accept everything that was ward? valuable in those systems, and to reject what was unworthy. John Wesley accepted the Augus-tinian doctrine of sin, but rejected the horrible dogma of the decrees. He accepted the Pelagian doctrine of the will, but rejected its denial of depravity and of the ministry of the Spirit. He accepted the spectacular theory of Abelard and the substitution theory of Anselm, but rejected the rationalism of the one and the commercial theory of the atonement advocated by the other: He accepted the perfectionism of Pascal, but rejected the quietism which settled into the per-suasion that there was nothing better. He accepted the grand old primitive Arminian, universal redemption, but rejected the loose semi-Pelagianism of the remonstrants of the modern school. He accepted the Unitarian view of the wideness of God's mercy, but rejected the denial of retribution of the wicked and the consequent view that unspotted innocence and hideous vice should dwell together in the everlasting habitations. He accepted, in a word, whatever, in the marvellous keenness of his intellect, he saw to be in harmony with the everlasting truth of God, while every speculation was fung from him and trampled in the dust as unworthy of a place in that great theology which, thank my God, 300 given to theology, you will find that Methodist anthropology declares the reality of the human will as a great factor in the development of manhood and of moral character. Its seteriology proclaims a universal atonement while accepting, with the stoutest Calvinist, the sovereignty of divine grace. Its eschatology avoids the vagaries of the adventism or Millerism, while it proclaims the reality of the Judge's coming. This is the theology entrusted to the Methodist Church. Is this to be got at by haphazard? Are men untutored for the defence and exposition of this theology to stand in our pulpits confronted with the educated classes—the professional and legal men who throng our churches? No, no, you will see that there is need-and I feel that need tonight more than ever—that our young, rising, prominent ministers should be thoroughly instructed in the length and breadth and depth and first the first state of the second who depend and height of this great theology. Those who proceeded me have spoken of the universities, I want to speak about preaching. The history of the pulpit is a most instructive history. The age of direct testimony was the age from the Apostles down to Justin Martyr. The age of allocary was the age of Origen. The The age of allegory was the age of Origen. The age of supersition was the age of the Montanists. The age of ecclosiastical discussion was the age trate the grand problems that pertain to this deep theology of ours-light, warmth, and power to fuse the abstractions of truth and make them we potent to take the hearts of men by storm.

SPEECH OF REV. W. R. PARKER, M.A.

In moving the reception of the young men at the London Conference Reception Meeting, the Rev. W. R. Parker, M.A., spoke substantially as follows :-

MR. PRESIDENT, BRETHREN, AND FRIENDS,-In accepting the responsibility of moving for the reception into full membership with this Con-ference, and the ordination to the ministry, of these young brethren, this pertinent question confronts us : Has this Methodist ministry earned so good a degree as to demand perpetua tion, and are these the men to contribute to this

I have no hesitation in answering this challenge in the affirmative with the entire concurrence of my judgment and convictions. I may be told, however, and not without some force. that I am a prejudiced witness, and reminded that this is an age of critical tests, when Science bids us "prove all things," and skepticism says, "Give us facts!" Facts, indeed! They are so abundant and significant as to embolden the men of this ministry to speak confidently, even with their encuies in the gate.

Is not this Methodism the grandest fact of modern times? Is it not a fact, that in a little more than a century its agents have belted the world with its missions; that in their vast fields their ambassadors are numbered by tens of thousands, their adherents by tens of millions, and that they possess Church property worth hundreds of millions? Is it not a fact, that the labors of these men marked, ave, made, an epoch in the history of the Anglo-Saxon race? Is it not a fact that this mighty move-ment has revolutionized the world of Literature, Philosophy, and Religion? The long slumber-ing mind of the masses was thoroughly awaken-ed, and the famished intellect stirred to an intense yearning to which these men ministered the too long forbidden fruit of the tree of knowledge, through the diffusion of a cheap litera-ture, thus anticipating the "Standard" and the "Seaside" library by a whole century. Thus the principle of the modern convention was discovered, and the working men and the laboring classes sprang into an importance in the great question of suffrage, still recognized in the adiress of the politicians, and by the clamor of the demagogue.

Then and thus started upon their mighty ministry of blessing the first British Bible So-ciety, the London Missionary Society, the Church Missionary Society, and the first Tract Society, of which even a Churchman affirms, "Wealey started all these." So, too, of Sunday-schoold the Bailtee' Curchman the output schools, the Raikes' Centenary to the contrary, otwithstanding.

And, moreover, is it not an historical verity, that no candid reader can deny, that the revival of spiritual Christianity, promoted by these men, has permeated with the leaven of perpetual quickening all other Churches of the land firing them with its spirit, charming them into the grand "Hallelujah chorus" of its hymns and spiritual songs, and largely conforming them to the measures and methods for the world's evangelization?

Look on the picture of the Churches of to-day and on that of their state before the advent def the "Holy Club" at Oxford, and for once the delusion is dispelled that "distance lends enhantment to the view." Alas! The half may not be once named. Suffice it to quote the ver-dict recorded by a distinguished writer, himself Churchman, that " England had lapsed into virtual heathenism when Wesley arose ; " and the testimony, endorsed by the devout Butler, Burnett, and Leighton, that the Church of England, and all the Churches in England, Conformist and Non-conformist, Papal, Protestant, and Puritan, were but a dead formalism-

a body without a soul. What, we demand, awoke the dead and nut power in the place of impotent ritual, if not the lod-honored labors of the Methodist ministers ? Was it the refined essays of Addison, Steele, and Johnson, in the Guardian, the Rambler, the Spectator, and the Tattler ? They, indeed, faith-fully exposed the follies and rebuked the vices of the times; but, like the pale beams of the moon falling upon the battle field, they but revealed the festering wounds and bruises they could neither cure nor mitigate.

If not the writers, then the preachers did heal the hurt of the people! Was it the "ribald burlesque and the licentious humor" of such graceless divines as Swift and Sterne? caustic. Was it the balm of the devout among and the "Holy Club," or their detractors? How] general," and charged them with "sending the eatholic and commendable the reproof uttored by the noble Earl of Shaitesbury to a sprig of a curate who defined Methodist ministers as the embodiment of ignorance and piety," declaring that such clergymen should be told, they " are the embodiment of ignorance without the piety.' In these days, then, of the growing nearness and likeness of the several Churches, the preju-dice against one from our ranks joining the ministry of another communion is lessening somewhat. We have not so far to go. Meth-otim has here hardling up the store for the far dism has been levelling up the others. In fact, to go out to them now is but to find among them "the greater Methodism," on the analogy by which the visitor from Great Britain finds

greater Britain in India, Australia, and the United States, as well as in Canada. But our indignant protest must be urged against the manner of some men going out from us, when no longer of us; who imbibe some crude notions, ill-digested theories, and some heterodox questionings, till they cherish become inflated with the assumption that they are the exponents of modern thought; and, mark you, while they yet draw the Church revenues, and still standing in the pulpit, whose eminence has raised them to high vantage ground, they are dishonest enough, cowardly

Wesley or Paul ! In their great evangelistic work, these men were preachers. According to the Discipline, our young men are preachers before they are ininisters. They recovered the lost art-not soothing men in guilty nature's sleep, not of embalming them in their moral sepulchres, but the lost art of preaching, and that preaching

"That wakes the dead, And bids the sleeper rise."

They preached the gospel-not "another gos-el" without repentance, but with it-as did heir Master. The Wesleys and Whitefield their Master. began " vehemently to call men to repentance. and their followers keep up the habit still. They propound justification by faith, sanctification by the Spirit through belief of the truth, and the witness of adoption. They preached what was true, but not new. They cut their way through the devise of ages, deeper than Luther's Re-formation ; aye, like the famished Persians, who, by diving through fathoms of brine, bring up sweet waters that have flowed in those under rivers, hundreds of miles from perennial springs in the everlasting mountains—they tapped the river flowing from Mount Zion, whose "streams make glad the city of God." They but told "the old, old story of Jesus and

his love.' Their preaching was pre-eminently testimon Like Stephen, they were "good men, full of the Holy Ghost and of faith ;" and like that devout class in the north of Scotland, who, because they are the extreme embodiment of Celtic piety, are likened to the Methodinian of "Celled, by way of pre-eminance, "The Men," they experienced what they taught. They rang the changes on the monotone: "We know, we know;" "We know whom we have believed;" "We know that we have passed from death unto life." Did any questioner demand-

• " How can a sinner know His sins on earth forgiven ?" they joyfully replied:

" With confidence we tell And publish to the sons of men The signs infallible."

What they experienced they witnessed; and by this sign conquered. On this, hear the opinion of an ex-President of the British Con-Rev. Alex. MacCauley, "Speaking and herald-ing will not do alone. They must be accompanied by a statement of personal experi-ence. Christianity appeals to this test in all nations, and at all times. Every evangelical re-vival has been accompanied by an outburst of experience and testimony. This has been the faithful ally of successful evangelization from the beginning, and will be to the end." Thus Faul preached by testifying his own experience. And so in such good company have Methodist ministers, like the sample found in the ardent Irish apostle, Gideon Ouseley, told the disease and the cure.

They preached, also, with the fire of a sublime euthusiasm. Christ "the Light of the world and the life of men," by the infusion of his love into the souls of his disciples, did what no system of philosophy, and no other system of religion, ever could, " Raised the love of man, as man, to an enthusiasm." He evoked what the philosophical author of "Ecce Home" styles "the enthusiasm of humanity." This spiritual the surging wave of corruption? Alas! When-ever such men appeared in the pulpit, they were silenced for superseded. What of the preaching of these to whom the multities the surging of the surging of the surging the surgest the surgest the surgest the surgest the surges people to hell wholesale," was a hundred years ahead of his age in this matter. His successors give no uncertain sound from the conference, the platform, press, or pulpit. No use for any traitorous trimmer to proffer them the advice of the deacon to the timid young preacher, whom he cautioned not to say anything against liquor dealers, as a wealthy and liberal one was present, and whom he instructed, when he asked what he might say: "Say what you like about the

Mormons, for they haven't a friend in town." All that has been affirmed, in this cursory review, of the men of this Methodist ministry in general, is claimed touching the heroic pioneer band, and their successes in this Canada of band, and their successes in this Uanada of ours, as the men foremost in making it what it is, educationally and socially, as well as relig-iously. And yet, forsooth, there are those in this land, who officiously and offensively question the validity of this ministry, because we, like Paul, received our apostleship from Christ, and went not up to their Jerusalem. We are rele-weted into the cold chard without the Chard gated into the cold shades without the Church, and classed only among the "denominations."— Let us count the denominations-Presbyterian, revenues, and still standing in the pulpit, whose eminence has raised them to high vantage ground, they are dishenest enough, cowardly enough, to preach another gospel than that of ations within or without the Church, and where is the greater diversity of opinion and action?

We are, moreover, styled "Separatists." We plead guilty to the charge. No voice ever sounded more certainly from Heaven, "Come out from among them, and be separate." Dr. Rigg, one of our historians, thus assigns the cause : "The efforts of the clergy to embarrass, and neutralize Mr. Wesley's work, caused his partial, but fundamental separation from the Church of England, and the ultimate separation, in due sequence, of the Church he had founded, from the Church in which he was nurtured. The expulsive power of the new principle, Wesley had embraced, cast out the sacramental ritualism which had held him in bondage. Newman renounced justification by faith, and clung to apostolic succession, therefore he went to Rome. Wesley embraced justification by faith, and renounced apostolic. succession, therefore his people are a 'separate' people from the Church of England." By building the tombs of the prophets, and

courting us to return, those who drove us out, recognize the Master's blessing, that has "crowned the head of Joseph that was separate from his brethren ;" and we can afford to extend them the overture of the separated brother to his brethren, "As for you, ye thought evil against me, but God meant it unto good; to bring to pass as it is, this day, to save much people alive."

And yet we would protest that, while our fathers in this country did not "enter upon another man's work, made ready to their hand," we would have been "family compact"-ed out of our denominational heritage, and "Strachan".ded on the lee shore of an ecclesiastical dead sea, had it not been for the timely, masterly, and tri-umphant defence, of a gifted young Methodist preacher, now beside you, Mr. President, on this platform, in the person of the venerable chieftain,

the Rev. Dr. Ryerson. It is not my province to address these candi-dates for ordination. I will simply say to them, If your call be not unquestionable, stop while you may, and turn aside to secular employments. But, brethren, are they not "called, chosen, and faithful?" As we ourselves were received, so let us receive them to a place in this brotherhood, and a share in the toils and triumphs of this. ministry. Among them we are glad to welcome two sons and one grandson of Methodist ministers. I am thankful to have had endorsed by the Conference, my judgment in bringing out two of this class into the work, one of whom is to me a Timothy, my own son in the Gospel. And yet, on no mere personal grounds, dare we commend them, but because their "grace and gifts" make them approved. And now, notwithstanding the throng of men and the pancity of places, believing that, as Christ made the " plenteous harvest" a plea for "labourers," so He. makes the abundance of labourers a pledge of harvest fields somewhere, we repeat the counsel of our beloved and now sainted friend, Dr. Punshon:

" Listen, the Master beseecheth, calling each one by his

preaching of those to whom the multitude would give heed? Surely not in the face of the judg-ment rendered by the distinguished jurist Blackstone, "that their sermous had no more Christianity in them than the writings of Cicero; and that by hearing them, you could not tell whether the preacher was a follower of Configure of Mahammed or of Christ". Why Confucius, of Mohammed, or of Christ." Why, even the evil spirit they would exercise, re-buked their badness, demanding, "Jesus I know, and Paul I know, but who are ye?"

It was in this appalling crisis, when there was no balm in England and no physician there, that Wesley and his coadjutors appeared, hav-ing found the lost remedy, and skilled to apply them: As it is beyond question that they were strumental in the marvellous transformation of

ociety, we may enquire how they did it. Wa it by the potency of prestige? They were the hated sect—everywhere spoken against. Was it by the popular patronage, and legislative enact-ment? Not with these, but without them—in spite of them. They were pelted by the mob maligned by pamphleteers, and scorned by the elete and religionists; while the custodians of the law winked at their persecutions, or doled out to them a scant and grudged avenging. Betimes they received a meed of justice, a triffe creditable to the squire, as in that laconic court-scene, described by Wesley, where the only bill of particulars the chief accuser could file was that they had transformed the scolding propensities his wife into the meekness of a lamb whereupon the magistrate bid them begone,

and "convert all the scolds in the town." In seeing how they did what they did, glance at the mon themselves and their methods. As in the planting of Christianity, so now in its renewal, the Spirit chose men of large, warm, plebeian hearts. They were of the people, from the people, by the people, and for the people. They were to widely disseminate the glad tidings of the gospel provision, not for a class, but for man as man. Honce these itinerants, like the old-time prophets, were proud to be called the "sons of men," and to be ambassadors in the stead of him who significantly named himself, not son of Abraham, but " Son of Man." They weremen, not priests. They indeed rejoiced in belonging to the "royal priesthood" of the "chosen generation;" but they deprecated all hierarchial pretensions, and denounced all sacerdotal functions, such as the offering of sacthe as ritice, the intervention of mediation; sumption of power over the conscience, and the control of the key of knowledge, as the foulest treason against Christ. They were men rather than clergymen, according to the modern classi-fication of the race into "men, women, and

clergymen : " wherein, of sourse, the clergyman is nearer the supernatural—at least, more unnatural than the man, and noted for more affectation, softness, effeminacy than the woman. They were men of thought. They were think-ers as well as doers; although rated by their libellers as zealots without knowledge, they evoked thought in the unthinking masses, and stirred the popular heart with their " thoughts that breathe and words that burn." Why, it is proverbial that they see not only abundant recruits for their own ranks, but they furnish many of the medium, and not a few of the foremos preachers of other bodies. Of this latter claim note one instance out of the many. Is it not a fact, that one of the grandest preachers, organizers, and educators of modern times, or any other times—the Rev. C. H. Spurgeon learned to look and live" from the lips of a humble Methodist preacher ?

They were trained men. They were not, any more than the old-time apostles, "unlearned and ignorant men." They were learned, though not scholastic. They had a profound sympathy with men and things, and held a degree in com-mon sense. Cold scholastics sneered at them, as

was the conscious incoming of the Paraclete into the heart of John Wesley which was the secret of that impulse which he communicated to Protes tant Christianity throughout the world, and which shall endure to the end of time."

At the rise of Methodism, formalists scornfully denounced enthusiasm as brainless fanaticism and Methodist ministers as madmen. But this did not hurt them any more than the same charge did Paul. They were only drunken with the same "new wine," as were those at Pentecost It is well said by that princely man, Spurgeon "It is better to see a people boil over some times, than never to boil at all." In this assur ance these men affirm to all who reproach

> "The love of Christ doth us constrain To seek the wand'ring souls of men; With cries, entreaties, tears, to save, To snatch them from the gaping grave.

Then touched with God's mercy, whose "wideness is as the wideness of the soa," and moved by the sentiment of brotherhood that makes all the race akin, they cry :

"Sent by my Lord, on you I call, The invitation is to all.

A line of defence was then urged against the accusation that the Metnomist point, and a ministerial monopoly of corporation, and a ministerial monopoly of power-but another name for priestcraft. is no system more truly democratic. When Mothodism began there were ministers and nothing else. The ministers but awaited the fullness of time to welcome layinen to an equal share in its councils and legislation. But in co-operation in work, and by the early use of leaders and local preachers, it has ever been ahead of all other churches, yearly acknowledging that, as disciples, without Aaronic or Apostolic ordina. tion, it has established the first foreign missions ; so the local preachers-Gilbert, Newcomb, and Philip Embury, respectively, introduced Method ism into the West Indics, Australia, and America; and it was boldly claimed that the Young Men's Christian Association, with all its appliances and activity, was only the legitimate fruitage of the example and zeal of Methodist

laymen. It is matter of boast, too, that by no other ministry, since Apostolic times, have the merit and mission of "devout women" been so promptly recognized, and their gifts so prudently utilized, as in this. The legislative genius of Wesley, pronounced by Lord Macaulay equal to that of Richelieu, developed the activities and organized the agency of women. Hence, multi-tudes of "elect ladies" have done what they could in the service of this Church, not after conventual but the Christian fashion, of whom we name as samplos, Susanna Wirts, Lady Huntingdon, Hester Ann Rogers, and Barbara

Heck. The shrewd common sense, the prescient wisdom, and the statesman-like skill of these meth-odical men, is seen in nothing more than in their systematic endeavours to remove cancerous evils from the body politic, and to shout the John Baptist cry, " to prepare the way of the Lord." This is seen in their attitude toward slavery. Wesley's terse and terrible verdict, "The sum of all villainies," has done grand service everywhere as the battle-crv of freedom. Wilberforce was moulded for his part through Methodism ; Coke and Ashbury sought the Presidential aid of Washington; the West Indies Emancipation was celebrated in the Methodist Churches; after the attack on Fort Sumter, the New York East Conference was the first ecclesiastical body to pledge co-operation with the Government; and by a remarkable coincidence, the same Conference was the first to telegraph congratulations upon the surrender of Lee; and when the noble martyr, President Lincoln, thanked God for the aid given by the Churches, in crushing the slave-holders' rebellion, he thanked Him especially for the Methodist Church. Equally pronounced and orthodox is

their But who wielded the grand power to touch attitude on the temperance question. Wesley, second instance in which I have been so bitten and mould the masses? The "Bedford tinker" who denounced the traffickers as "poisoners" by the dwellers in Yankeedom, I feel it a duty to

Correspondence.

ESCAPE RROM THE IRXSOMENESS OF CONFERENCE BUSTLE.

" Conference irksome!" Are not all the as-Sociations connected with it pleasurable? There is the relief of getting away from the monotony of routine at home, the pleasure of the journey to the place, the kind reception from our host and hostess, the joyful greetings of barthere who can be be sup following the mother brethren who are to be our fellow lodgers; the diversion created by old colleagues and friends dropping in at our boarding-place; the interest of Conference business and Conference debates ; the thrilling character of the religious services, and the public meetings. But, then, there is the irksomeness of crowded houses, and the toil and worry the families are put to where we sojourn ; the bee-like going in an out of crowds on the premises where the Conference is held; the wearisomeness of the frequency and length of the several sederunts of convocations; weariness to those who never come into notice, and are not stimulated by actual conflict with the battle. To such, Sunday, for several reasons, must be the most irksome day of all.

For these reasons, when a Christian brother drove in, six or seven miles, from a country hamlet, with the invitation that I should go out. and supply Shiloh Church with services for the Lord's Day, I gladly accepted it; and, oh, such a happy relief as it gave, and revulsion that it produced! There was the pleasure created by the easy carriage and the fleet horse, the engaging conversation of an intelligent yeoman and his amiable wife, as we rode under the moon. beams, over the best of roads, and through a country in the highest state of cultivation, which had known in its primitive wildness fifty years. ago, fanned by soft zephyrs redolent of the fragrance of clover blossoms, along past good fences, and walls, and tasteful structures. Thon, came the arrival at the comfortable and wellappointed farmstead, the well-kept rooms, the soft, clean bed, so grateful to a weary man. The

profound sleep prepared for the Sabbath. To compose a couple of homilies for unsophisticated hearers gave profitable exercise to the mind and heart. Then came the preaching services, the blessed class-meeting, and the visit and address to the lovely children in the Sun-day-school room, purposely built for their accommodation. These, with a day wound up by an evening conversation about the days of the Lord's right-hand doings in times long gone by, all had a most soothing and salutary influence on my jaded spirit; and I returned to the Conference on Monday morning with pleasing impressions of Grahamsville, and grateful remembrances of Mr. and Mrs. Egerton Watson, their lovely children,

and the wisdom and kindness of the children's Grandpa." God bless them all, and make them a blessing!

Amen. JOHN CARBOLL.

CAUTION .- BEWARE OF SHARPERS.

A junior member of my family, seeing adver-tised in Harper's Young People, which he is taking, a periodical entitled "The Fret Sawyer's Monthly and Home Guest," with several premiums as in-ducements to subscribers, wished to obtain the periodical. I, therefore, enclosed the required amount of subscription, a dollar and ten cents, to the publishers, Adams & Bishop, 46, Beekman St., New York, (Box 2,456). After waiting a reasonable time for the monthly, and not seeing it. I wrote the publishers, making enquiry of the failure, but received no answer. I did so a second time, and then, subsequently, wrote the Harpers, but with no better result in either instance. I, therefore, now conclude the whole thing a sham and a fraud. And, as this is the

· JUNE 22, 1881.]

put others on their guard, as I, myself, shall now be henceforth, against all such sharpers and their schemes, as the above. J. BORLAND. Granby, 10th June.

The Righteous Dead.

ELIZABETH GREEN.

under the labours of the Rev. James Simpson, Primitive Methodist, in the township of Peel. She afterwards united with the Weslevan body, of which she remained a faithful member, until she changed her relation from the Church militant to the Church triumphant. Sister Green's life was one of beautiful consistency, and, as the result, her death was only a passing over. Sister Green was of a quiet and even temperament. Her works did not consist in what she said, but Her works and not consist in what she said, but in what she did. And truly, she never ceased from doing, until so weakened by disease she could no longer lend a helping hand in caring for the wants of her now sorrowing husband, and nine beloved children, who still remain to mourn over the irreparable loss of one of the best of wives, and most devoted of mothers. But our departed sister did not sock to lay up her treasure upon the earth, she laid up treasure in Heaven. She could truly sing, after giving her blessing, and saying good-bye to all her children :

What is there here to court my stay, And keep me back from home, When angels beckon me away, And Jesus bids me come?

Sister Green had a great love for the courts of the Lord, and never was her seat found empty, until wasting consumption had so weakened the mortal frame, she could no longer repair to the hill of Zion. In my frequent visits to her sick chamber I always found her cheerful and recon-ciled. No murmuring, no repining, simply trusting, and waiting for the will of the Master. The writer administered the Sacrament of the Lord's Supper to her a short while before she Lord's Supper to her a short while before she died, and never shall I forget the hallowing influ-ence that filled the room. How grandly was the Christian religion exemplified, and truly Jesus did make the dying bed soft as downy pillows are. Her end was peace. The funoral was largely attended by weeping friends and sorrow-ing neighbors, who had come to pay their last tribute of respect to one, who had the confidence and good will of all who had the opportunity of making her acansintance. The sermon was making her acquaintance. The sermon was preached by the writer, from Hebrews, xi. 16., "But now they desire a better country, that is, a heavenly." The Rev. J. Broly, a former pastor, was present, and made a few very appropriate remarks, regarding the great worth and Christian character of the departed sister.

hristian character of the departed sister. We watched her breathing through the night, Her breathing soft and low. As in her breast the wave of life Kept heaving to and fro. Our very hopes belied our fears, Our fairs our hopes belied : We thought her dying while she slevt, And sleeving when she died, For when the hour came dim and sad, And chill with early showers, Her quist eyelids closed, she had Another morn than ours.

MRS. MURDOCK.

J. LIVINGSTONE.

The subject of the following skotch was the second daughter of the Rev. Alexander Sturgeon, Wesleyan minister, Ireland, and was born in Sligo, Ireland, in 1803, when her father was stationed on that circuit.

Mr. Sturgeon entered the ministry in 1795, and died in Lisburn, in 1839. He was a min-ister remarkable for three things : fidelity to his circuit appointments (often at the risk of both health and life); for his clear and earnest preaching of the Methodist doctrines; and no less for his wise, firm, and conscientious mainte-nance of the Discipline of the Church. And, as a natural result, he was successful in winning souls, and in building up believers in their most holy faith,

His brother, Rev. William Sturgeon, after travelling as a minister for a few years in Ircland, went out as a missionary to the West Indies; but owing to failing health, was soon obliged to return, and died almost in the prime of life.

Mr. Sturgeon's eldest daughter was the wife of the Rev. Claudius Byrne, Wesleyan minister, who left the Irish Conference and joined the Methodist Church in Canada, in the year 1848. Mr. Byrne labored for a good many years on Such was his experience when the early Metho-

Toward the end of December she went up to her spirit passed, we trust, into the unbroken rest Belfast to spend the Christmas with Mr. and beyond dark Jordan's wave. Mrs. Alley, intending to return the first week of January. But God, who seeth not as man seeth, ordered it otherwise. Her medical atten-dant, who was at once kind, skillful, and attentive, hoped she would rally, and perhaps live through the summer; but unexpected, even by him, she began to sink, and for more than a week it was

but too plain the end was drawing rapidly near. ELIZABETH GREEN. The subject of this brief sketch was born in 1832, and died Oct. 29th, 1880. Mrs. Green, whose maiden name was Elizabeth Bettison, was converted to God about twenty-seven years ago. under the labours of the Rev. James Simpson. about all matters relating to herself and me and her daughter and grand-children, to our surprise

and, withal, to our constant delight. The Holy Scriptures and Wesley's hymns filled her mind and heart; and not only did she ask to have certain portions read for her, especially out of the Fsalms and out of the New. Tostament, but she would repeat over and over those texts which describe the confidence of the children of God in the immediate view of death and judg-ment:—"I know that my Redeemer liveth." "To me to live is Christ, and to die is gain." One verse of a hymn she often repeated was :---

"My God, my God, to thee I cry, Thee only would I know; Thy purifying blood apply, And wash me white as snow."

She delighted greatly in the 201st hymn, and again and again she repeated with deep emotion and happy countenance, the last verse beginning,

"No condemnation now I dread ; " Jesus, and all in him is mine, &c."

She called her daughter, who was at her bedside to come near to her and embracing her and kiss-ing her, she said, "Good bye, Mary Jane, I am going home, home to God ; good bye, God bless you." To me she said, as she clasped her arms you." To me she said, as she clasped her arms around my neck, repeatedly kissing me, "Fare-well, James dear, we must part; farewell, my dear James." Turning on her side and putting her hand under her head, she said, very distinctly, "James pray." These were the last words we ever heard from her lips. For some hours she lay as if enjoying a refreshing sleep, not a sigh, not a moan, not the movement of a muscle, but with only longer, and still longer intervals of re-spiration, she sweetly and literally slept in Jesus, spiration, she sweetly and literally slept in Jesus, February 25th, 1881. J. M.

JAMES SWITZER,

Or botter known of late years as Father Switzer, was born in Elizabethtown, New Jersey, in the year 1813, and departed this life on the 29th of December, 1880.

When quite young he, with his father's family. came to Toronto, and settled within three miles of Streetsville, where he remained until twentyone years of age. It was at a camp meeting in that neighborhood he sought and found the Saviour of his soul. So free and full did this salvation appear unto him, that he began at once to tell to sinners round what a dear Saviour he had found. He thought all he would have to do would be to tell his godless companions of the love of Christ, and they would at once accept him; but like Luther's cotemporary he was constrained to cry out "The old Adam is too much for the young Melancthon." Soon after his conversion he moved westward and found in the dense forest of the township of Goderich, what was to be the centre of his life work and his earthly home. He was one of the first to undergo all the trials and hardships incident to such circumstances; but being bleased with an industrious and persevering spirit, the difficul-ties were soon overcome, and a beautiful farm and comfortable home were the results of his labor. Nothing gave him more pleasure than re-hearsing his early struggles for life in the woods. He had a great deal of native wit and humor which gave spice and coloring to his many adventures, making him a very enjoyable host to those who had the pleasure of his acquaintance.

Being deprived of the means of grace in the wilderness he found himself growing cold and careless, which gave him a great deal of sorrow of heart; and often in the evening time as he sat by the fire in his log cabin, his voice might be heard breaking the stillness that reigned supreme,

singing : Where is the blessedness I knew? When first I saw the Lord? Where is that soul-refreshing view, Of Jesus and his word? What peaceful hours I then enjoyed How sweet their memory still But now I find an aching void The world can hever fill.

I spoke to her several times during the few days she lingered under the stroke, and she always gave me to understand by her movements, being unable to speak, that her end was peace. And he who remembers a "cup of cold water" given to a disciple, shall crown her whose delight it was to be kind. Her sorrowing husbard, having passed his 80th year, is waiting in faithfulness and pa-tience for the voice that bids us go hence. SANUEL H. EDWARDS.

MRS. CHASTINA HUNT. The maiden name of the subject of this brief memoir was Chastina Scott. She was born in the township of Dunham, Province of Quebec, on the township of Dunham, Province of Quebec, on the 21st of July, 1826, and departed this life on the 20th of February, 1881. On the 29th of June, 1846, Sie was united in marriage with the Rev F. Hunt, then a minister of the late New Connexion Methodist Church. Mrs. Hunt's father, the late Uaptain Lemuel Scott, and the greater part of his large family, were then members of the same body. When, in 1855, the New Connexion withdrew their missionaries from the eastern district, Bro. Hunt sought and obtained a union with the Wes-leyan Methodist Church. For this step both he and his faithful partner had to endure considerable ensure from certain quarters; but they had the satisfaction, a few years after, to see all their critics follow them, when the two bodies became united in the present Methodist Church of Canada. 👘

The married life of our dear departed sister, during which she shared the triumphs and trials of her now bereaved and sorrowing husband, extended through twenty-two years of earnest itin-erant labor, and a little more than twelve years of supernumerary relation. Then, with all the full-ness of Christian hope and faith, entirely resigned to the divine will, peacefully and confidently she passed from the Church militant on earth to the Church triumphant in heaven.

For the last twenty years of her life, though not confined to her bed, Sister Hunt was a con-stant sufferer from liver complaint and heart disease. Two weeks before her death she attended ease. Two weeks before her death she attended the Quarterly Meeting at Lennoxville. Towards the close of the service she was taken with a vio-lent palpitation of the heart, and though the best medical advice was immediately procured, she obtained but temporary relief, until the Master said, "It is enough: come up hither." The suf-ferings of her last illness were at times most intense, but she endured them with wonderful fortitude, waiting patiently for the end she knew was approaching, and frequently expressing gratiwas approaching, and frequently expressing grat-tude to God for the unclouded possession of her reason. To the ministers and other Christian friends who visited her she often said, "If I have friends who visited her she often said, "If I have any fear of death I am not aware of it. Jeans can save to the uttermost." Among other things, she said she never doubted that she experienced the converting grace of God at the age of eleven year. To say that she was always faithful to this grace would be saying too much, and what, if living, she would not wish to have said; yet it is not too nuch to say, that amid the weakness and unfoith. much to say, that amid the weakness and unfaith fulness inseparable from human service, she ever followed Christ, looking unto him as the author, to be also the finisher of her faith. During the twelve years of her husband's super-numerary relation she always manifested undi-

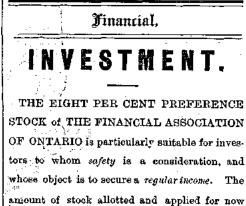
numerary relation she always manifested indi-minished love and regard for God's cause, and a strong sympathy with the ministers of the Methodist Church, and their wives and families. Nothing gave her greater pleasure than to con-tribute according to her ability to relieve their wants; and there are many living witnesses to testify to the promptness and generosity of her benefactions. Though the morning of her burial was bitterly cold and stormy, the high esteem in which she was held and the public sympathy with the afflicted family were evidenced by one of the which she was held and the public sympathy with the afflicted family were evidenced by one of the largest funeral processions ever seen in the neigh-borhood. Sad to say; her bereaved husband, pros-trated by an attack of cougestion of the lungs, was unable to follow her to the grave. The funeral sermon was preached by the Rev. G. H. Porter, B.A., Rev. James Kines and Rev. T. Smith sessisting with the securior. This bar grave. assisting with the services. Thinking of the peace and triumph of our dear sister's closing hours, we are led to exclaim, "Let me die the death of the righteous, and let my last end be like his," and in view of the irreparable loss sustained by the Church and the afflicted family, we bow our heads and con ess that, "Clouds and darkness are roun about him : righteousness and judgment are the babitation of his throne." G. H. P.

MRS. MARY NOBLE.

Mary Noble, who was born in Scotland, emigated to Canada in 1854 with her husband, being the first year of their marriage. At the time of

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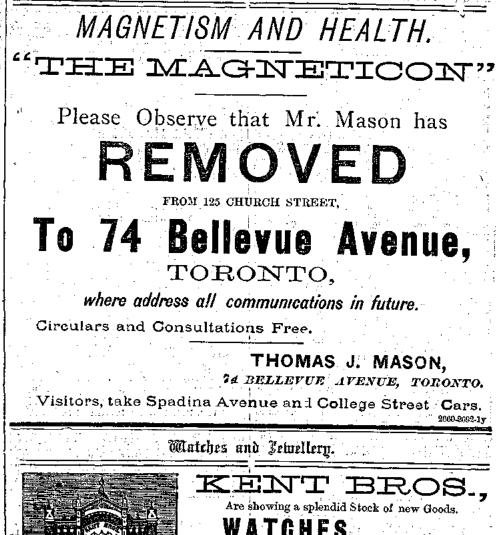


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THE CHRISTIAN GUARDIAN.

different circuits in Canada with very great acdifferent circuits in Canada with very great ac-ceptance, and, at a good old age, died in the faith, loved and honored by his Canadian friends. Mr. Byrne's eldest son, Alexander Sturgeon, was a minister in the Methodist Church of Canada, and gave great promise both of fledity and usefulness ; but, in the providence of fledity and usefulness ; but, in the provi of God, was cut down as a flower. There are two sons and one daughter of Mr. Byrne's in membership with the Canada Methodist Church at this day.

thankfulness of having been brought to the en-joyment of personal salvation in early life; and urged this fact upon others in order to their early consecration to God.

But if the time, and place, and circumstances of her conversion are unknown, the practical, life-long proof of that essontial change was amply furnished by her uniformly abhoring that which was evil and cleaving to that which was good. She not merely desired to be good, but she loved to do good; and providence, acting in harmony with the constraining love of Christ,

Long after she bocame a wife and a mother, these works of faith and labours of love were heartily taken up by her; and all who can remem-ber the character of the Methodist itinerancy in ber the character of the Methodist itinerancy in heartily taken up by her; and all who can remem-ber the character of the Methodist if inerancy in Ireland, forty years ago, will be able to rightly estimate the self-denying labour of this worker for Christ

The first serious shock to her uniform good health was the sudden death of her only son, a lovely child, about eight years old, cut off by, inflammation of the brain; and only seven months after she was called to mourn the death of a little daughter, nearly ten. Her nervous system was a good deal shaken by these sore bereavements; and for months after, she would repeat, by day and by night, sometimes loud enough to be heard, these solemn words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The summer after the death of our children we spent at Kilkee, a watering place in County Clare, and this was not only of advantage to Mrs. Murdock's health, but also to the health of our only surviving child, now the wife of Rev. Geo. Alley, Belfast. In 1862, Mrs. Murdock had a virulent attack of bromebilia and for more than rix weeks two

of bronchitis, and for more than rix weeks two doctors were in constant attendance. From that time until her last hour, she never was the woman of health and vigour she had been before. The bronchitis affection became chronic, and again and again she was the subject of painful and protracted attacks. In 1880 she had a severe attack of her old complaint, beginning in sovere attack of her old comparine, beginning in autumn; and from which she never perfectly recovered. She was obliged to give up house-keeping and to ask her grand-daughter, Miss Alley, to come and take charge; and for more than three months she was with us at Comber.

dist missionaries found him. But as iron sharp

once set to work as an exhorter and then local preacher. He had a great affliction from his youth, in the way of shortuces of sight, and toward the end of life he was almost totally blind. But this difficulty so far" as preaching was con-cerned was overcome by his excellent memory; he could recite all the Psalms of David, and if Mr. Stargeon's youngest daughter was the wife of the Rev. Robert Jessop, who left the Irish Conference in 1848, and joined the M. E. Church of the United States. Mr. and Mrs. Jessop slept in Christ at Annodale, Oliio, U.S.

Conterence in action of the United States. Mr. and Mrs. score f in Christ at Annodale, Ohio, U.S. Mr. Sturgeon's second daughter was married to the Rev. James Murdock, Wesleyan minister, Ireland; and now, at the end of more than forty-four years of happy married life he is left bitterly to mourn the loss of the wife of his youth, and with heavy heart to write this brief record of one in every way worthy to be had in lasting remembrance. Intervention to God I know but little.

Away my unbelleving fear, Feat shall in me no more have place. My Saviour doth not yet appear He hides the brightness of his face; But shall I, therefore, let birn go, And basely to the tempter yield? No, in the strength of Jesus, no, I never will give up my shield.

I hever wing its up in y sinch. In hope, believing against hope, Jesus my Lord, my God. I claim; Jesus my strength shall lift me up, Salvation is in Jesus' name : To me he soon shall bring it nigh, My soul shall then outstrip the wind, On wings of love mount up on high, And leave the world and sin behind.

found for her many an open door. As a collector for our foreign missions few have ever excelled her in self-denying labour, or in financial success. In the Sunday-school she was a constant- and carnest teacher, and her was a constant- and carnest teacher teacher, and her was a constant- and carnest teacher te success in this department was marked by the His mourning widow lost a kind husband, his attachment of her pupils, their constant attend children a devoted and affectionate father. But attachment of her pupils, their constant attend. (onlight a devoted and allocated latter latter. But ance, and also by the numerical increase in her class. The office of class-leader she never would undertake, except in case of real necessity. This facing was owing solely to her deep sense of its importance; but when she did take it up, it was faithfully discharged with a single eye to the in the single eye to the single set of the single s Master's glory, and the good of precious souls. vii. 9: "After this I beheld and lot a great multi Master's glory, and the good of precious souls."

MRS. FANNY BETZNER.

Sister Betzner was born in the township of Whitchurch. Received her first religious training in the Presbyterian Church, but after her marriage to David Betzner she joined the Methodist Church, Rev. James Hill being the pastor.

Theirs was a home for the itinerant. Many of God's servants found food and shelter, and received sympathy and kindness from Father and Mother sympathy and kindness from Father and Mother Betzner. God has blissed that home, and the ohildren have grown up godly. Methodism, on the Lynden Circuit, has no truer men than Bros. John and Abraham Betzner.

the Lynden Circuit, has no truer men than Bros. John and Abraham Betzner. For nine months, as a probationer, I found a comfortable home there, our deceased sister acting the part of a mother. Having been crippled by a fall, she was unable to attend the means of grace as often as she desired. However, she walked within her home with uprightness; administoring the kindness of our common humanity to those who' came within her reach. She possessed a strong constitution, and enjoyed good health until last winter. Though gradua ly getting weaker, she confplained but little, and hore her suffering patiently. The "earthly house of her tabernacle," that was apparently struggling with age and in-firmity, suddenly gave way under a stroke of paral-ysis. The servant girl being away for a time, she arose early, prepared breakfast; and partook, as usnal, of the same. A short time after, while setting her house in order, God, who "doeth all things well," permitted the hard of death to be likt upon her. She spoke no more, but lingered a few days on the margin of the tomb, and then

her decease, which took place on the 18th of April, 1881, she was 46 years of ace, and had resided in Strathroy for 16 years. She was blessed with pious parents, whom she dearly loved, and from her youth she had a very strong love for, and an her yourn she had a very strong to e for, and an undoubted faith in, her Saviour. The story of her nist con ersios when quite young in years, she often repeated to her now mourning husband and children. Of late years her domestic cares and trials, together with weakness of body, prevented, her taking as active a part in the Church of God as she many a time wished she could have done. His fore the family may nor her marked, and it Her love for her family was very marked; and it was her constant delight, by every means in her power, to make her home bright and cheerful. During the time Mr. Goodson had charge of the Strathroy circuit, God in his providence took from her one of her little children; the bereavement she took as from the hand of God, as many a time she said God had a good purpose in so doing, as she bad not lived so near to him as she should have done. One Sabbath morning in the old church, while Mr Goodson was preaching, she was anew tilled with the love of Christ. That memorable day her hus and speaks of as one he can never forget. Sicce that time until the day of her death her faith neve. falled. Although weak in body, she could ever say, " but though our outward man perish, yet the inward man is r-newed day by day." Her constant prayer was on behalf of her children, and she had strong faith to believe that God would hearken' to her cry on their behalf, and that they and her husband would all meet her in heaven. For some time before her death abs was enabled to give up all her family to the Lord. She had a desire to live for the sake of her children, but with meek submission to the will of God, whom she believed would do what was best, and to whom she could ever say, "Not my will, but thine be done." During her last hours Christ was yery precises to her, and with the worde "come, Lord Jesus" upon her lips, she sweetly passed away. WM. C. HENDERSON.

EMMA E. HUTCHINS

Was born in the township of Osnabruck, Sep-tember 28th, 1865, and died May 27th, 1880. Be tember 28th, 18th, and dred May 27th, 1880. Be-ing trained by Christian parents Emma, whose disposition was baturally sweet and winning, was soon led to love the Saviour, and at a revival held in Lunenburg, four years ago, by the Rev. J. Davice, ste was enabled to give herself fully to Jesus, and to rejice in his love. From that time until her death, nearly three years, she strove to scrve God, and her life proved that her efforts were not in varu. When death came it was sud-dealy, but it eave d no alarm. It was the privideniy, but it cause d no alarm. It was the privi-loge of the writer to be present the last hour of her life, and this scene he can never forget. While the members of the family, with the exception of her only brother, who was in the far west, and her only brother, who was in the far west, and many of her young friends stood around her couch with breaking hearts, she sang with failing voice, the verse, "Jesus, lover of my soul," &c. When asket if Jesus was precious, she replied, "Oh, yes," and in a few minutes her happy spirit peace-fully soared to that fand "where suns no more go down.". Thus, passed from earth to her home in the skies a young Christian, whose life was beau-tiful a d death triumphant. T. J. MANSELL



JOHN ROBINSON, Downsview, Out

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THE CHRISTIAN GUARDIAN.

Connexional Aotices.

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AORONTO CONFERENCE.

STATIONS OF MINISTERS AND PREACHERS, 1681 JOHN G. LAIRD, Tresident of Conference, SAMUEL J. HUNTER, Socretary of Conference.

- I. TOBONTO DISTRICT.

SANGEL J. HUNTER, Scientary of Conditioner. I. TORONTO DISTRICT. Toronto (Metropolitan)-John Potts, D.D., 206 Jarvis-st.: Egerton Rysrou, LLD., 171 Victoria-st.; Samuel Rose, D.D., Lacohan Taylor, D.D.; Charles Silvester, 136 Shuterst, superannuated; John G. Manley, 68 Bond-st, supy. Missionary Department, A. Sutherland, D.D., 407 Sherbournest., General Scretary: Thomas S. 407 Sherbournest., General Scretary: Thomas S. 407 Sherbournest., Book Steward; Edward Hautdoy Dewart, D.D., 47 Sherbourne st. Editor of the Curars-TAN GUABDIAN; Wm. H. Withrow, M.A. 210 Jarvis-st., Editor of Magazine and Sunday-school publications. 707 Diversity Sherbourne st. Editor of the Curars-Toronto (Elemand street)-Isaac Tovell, 171 George-st. 201 Magazine and Sunday-school publications. 707 Magazine and Sunday-school publications. 107 Onto (Elemand street)-Isaac Tovell, 171 George-st. 201 Magazine and Sunday-school publications. 107 Magazine and Sunday-school publications. 108 Markey Street)-Samuel J. Huntar, 33 Elm.st.; 109 M.A.; 165 Cariton-st; James Matheson, superannuated. 107 Markey Bionary Massionary Soerstar, John Shnttle-108 Spaline avenue. Toronto (Elverside)-Jas. M. 108 Withinson, M.A.; John Carrolt, D.D., superannuated. 109 M.A.; John Carrolt, D.D., Superannuated. 109 Markey M.A.; John Carrolt, D.D., Superannuated. 100 Markey Massionary Scoretary, Chales Turver, 100 Markey M.A.; Parkdale-Thomas McMullen, sup's. Yorkville (Yonge street Scoth-James H. 108 Superannuated; James F. Metcalle, sup/ 109 Scurborot-Michael Fawest Herbert C. Ross, (Cherry-109 Scurborot-Michael Fawest Herbert C. Ross, (Cherry-109 Scurborot-Michael Fawest Herbert C. Ross, (Cherry-109 Scurborot-Michael Fawest Herbert C. Ross, (Cherry-109

II. BRAMPTON DISTRICT.

II. BRAMPTON DISTRICT. Brampton-Nicholas R. Willoughby, M.A.; Wm. Mo-Fadden, Geo. Beynon, supersnutated. Brawpton Cir-cuit-Peter Campbell. Weston-Joseph W. McCallum, Matthew B. Conron. Streetsville-John Hunt, Charles E. MoIntyre: Cooksville-George Frown, Hector W. Me-Tavisk. Chinguacousy Wm. G. Howson (Campbell's Cross). Orangeville-George M. Brown, Alton and Amaranth-Wm. T. Hicks. Mono Road-Thomas R. Reidt Richard Pinch, supernumerary. Albion-Henry T., McDowell. Klinaburg-Shem Blanchard, John Locke-Meno-Calvin Shaw. N. R. WILLOCGHEY, Chairman. John HUNT, Fin: Sec. III. WHITBY DISTRICT. Whitby-J. Herbert Starr. Ontario Ladles' College-

III. WHITBY DISTRICT. Whisby-J. Herbert Star. Ontario Ladies' College-John's. Hare, M.A., Principal and Goremor. Oshawa John Learoyd; Wm. C. Jolley, superannuated; A. B. Demill, supernumerary. Bowmanville-David C. Ma-Dowell Newcastle-Jonathan E. Betts, Thomas P. Steel (Orono). Newtonville-Wm. R. Barker (Hamp-ton). Wm. H Learoyd (Tyrone). Pickering-Nichard Potter (Greenwood), James W. Wilkinson (Brougham). Dafin's Creek-Alfred Brown. Markham-James C. Seymour, Wm. J. Barkwell, B.A.; James Seymour, superannuated. Stouffville-George Leech, Edward D. Lewis. Uxbridge-James A. McCluthg; Isaac Gold, su-perannuated. Prince Albert-Lewis W. Hill, B.A., David B. Madden; Samuel C. Philp, superannuated. Port Perry-John B. Armstrong, Scugog-Geo. T., Rich-ardson (Prince Albert), superannuated. Reach-Geo. J. Bishop (Greeuback). Cartwright-Edward Hill; Geo. S. Reynolds left without a station at his own request. Sunderland-John A. McChamus. Vroomanto. John A. Dowler.

JOHN LEAROYD, Chairman. WM. R. BAEER, Fin. Sec.

IV. COBOURG DISTRICT.

IV. COBOURG DISTRICT. Cobourg-Thomas W. Jeffrey; Richard Jones, Trea-surer of Educational Fund; Vincent B. Howard, John English, Robert Brooking, superannuated. Fictoria Coliage, Samuei S. Neiles, D. D., LLD, President, Alfred H. Regnar, M.A. Professor of Modern Languages and Liberature; Nathaniel Burwash, S.T.D., Dean of the Faculty of Theology and Professor of Biblical and Sys-tematic Theology. Port Hope-Win: H. Laird; Alex. T. Green, superannuated. Canton - Edward Cragg. David N. McCanus. Baltimore-Edward F. Goff. Plainville-Thomas J. Edmison, B.D. (Gore's Landing) Grafton-To be supplied; Wm. Steer, superannuated. Colloure-Egerton K. Young; James Hughes, George Carr, superannuated. Castleton - John C. Wilson Brighton-Thomas Cullen; Charles Taggar, superan-nuated, who shall take charge of Fresqu Isle Point. Brighton-Thomas Cullen; Charles Taggar, superan-nuated, who shall take charge of Stresqu Isle Point. Chapman, M.A. Hastings-Henry Kenner. Percy-Archelaus Dorses (Warkwoth. Feulla-William Bu-chanan. Alderville - George Jacques (Roseneath). WM.H. LAIRD, Chairman. E. R. YOUNG, Financial Secretary. V. BELLEVILLE DISTRICT.

V. BELLEVILLE DISTRICT.

V. BELLEVILLE DISTRICT. Belleville Centre (Bridge Street)-Wellington Jeffers, D.D. Belleville North (Biseceker Street)-K. N. Burns, B.A. Belleville West (Holloway Street)-Sidney J. Shorey, Sidney-Eichard C. Wilkinson (Canifton). Thurlow-J Kilgour (Canifton). George W. Leggott. Marmora-Samuel McCaulay. Stirking-Kobert Walker, Jamest A. Wood. Prankford-Phineas D. Will. Tren-ton-Hdwin Clement; Wm. Young, supersmuted. Wooler-John H. Ruttan. Shannorville-Isaac N. Robin-son. Thomarburg - Wm. H. Feake Tweed-J. W. Sarage. Bridgewater-Wm. E. Smith. Finton-An-drew Wilson. Madoe James McFarlane; N. D. Peters, supernumerary. Madoe North-Samuel Down : Philip J. Robin, supernumerary. Limerick-One to be sent. Baneroit-Wm. Bowman Tucker. Combernere One to be sent.

W. JEFFERS, D.D., Chairman. E. CLEMENT, Financial Secretary.

VI. PICTON DISTRICT.

Walkerton-Edmund S. Rupeit, M.A.; David Wil-imm, superanuated. Midmay-Alexander Thiba-desu. Hanover-Nathaniel S. Burwash, James C. Speer: Andrew Clarke, superanuated; H. Holmes, supy, Durham-J. Smiley, M.A. Cheeley-William Tindail, Joseph Edga. Invernay-Joseph Galloway Arkwright-John Wobster, Robert H. Leith; Henry Hall, supy. Paisley-Josias Green. Eden Grove-Jno. Pepper, B.A. Tiverton-David D. Rolston. Port Eigin William Smythe. Saugeen-Thomas Culbert. N. S. BURWASH, Fin. Secretary. XV. ALGOMA DISTRICT.

XV. ALGOMA DISTRICT.

KV. ALGOMA DISTRICT. Sault Ste. Marie – James Anderson; Korah – John Morgan. Garden River. – Thomas S. McKee. Gore Bay – One wented. Shegniandah and Little Current-Jos-eph R. Gibson. Manitowaning.–William P. Brown; James Baskerville, superannuated. Saudfeld.– One to be sent. Bruce Mines.– John Hodgson; George H. Kenny, superannuated. St. Joseph Island.– William Marshall, under Superintendent of Bruce Mines. Thes-salon–Janes McAllister, under the Superiztendent of Bruce Mines. Prince Arthur's Landing–Osborne R. Lambly, M.A., John W. Catheart, superannuted. J. ANDERSON, Fin. Secretary.

MISSIONARY DISTRICTS. XVI. WINNIPEG DISTRICT.

XVI. WINNIPEG DISTRICT. Winnipeg (Grace Church)—Samuel D. Rice, D. D., Juo E. Starr; Edward Morrow, M.A., Thomes L. Helliwell, superanmersries. Winnipeg (Zion Church)—John Sem-mens; Thos. E. Morden, B.A., supernumerary. Plymp-ton—Robert B. Laidley, Selkitk, C.P.R., and Rat Port-age—William Halstead. Stonewall—Thomas B. Bey-non, B.A. Meadow Lea.—Arthur B. Hames, Fisher River—Andrew, W. Ross. Beren's River—Native assist-sant, under Superintendent of Fisher River. Norway House—Orrin German. Oxford House—Ence Langford. Nelson River—To be visited. S. D. Rice, D D., Chairman. WM. HALSTRAD, Fin. Sec. XVII EMERSON DISTRICT.

XVII EMERSON DISTRICT. Emerson and West Lynn-Geo. Young, D.D. One to be sent. Nelsonville-John W. Bell, B.D. One to be sent. Crystal City-A. Stewart, B.D. Boyne River-Albert D. Wheeler. Beaconsheld--Charles Mearing. Dominion City-Wilbur W. Andrews. Morris-William B Morrisou.

GEO. YOUNG, D.D., Chairman, J. W. BELL, B.D., Fin. Sec.

XVIII. PORTAGE LA PRAIRIE DISTRICT. XVIII. PORTAGE LA PRAIRIE DISTRICT. Portage La Prairie-Wm. J. Hawitt. Burnside and Prospect-Alfred J. Barltrop. High Bluff James M. Harrison. Gladetone-One to be sont. Salisbury-Geo. K. Adams. Big Plain-Benjamin Franklin, B.A. Bapid City-William T. Dyor. Minnedosa -Thomas B. Wilson.: Oak River-John Mears. Grand Valley, and C. P. R.-Thomas Lawson. Milford and Plum Creek-Thomas W. Hall; Joshua Elliott, supernumerary Birlis-One to be sent. Cypress River-Gne wanted. Prince Albert-Arthur Whiteside. Wir. J. HEWITT, Chairman, J. M. HARRISON, Fin. Sec. XIX. SASKATCHEWAN DISTRICT.

XIX. SASKATCHEWAN DISTRICT.

Edmonton House-One to be sent. Wooirille-To be supplied. -Victoria -James A. McLachlen. White Fish Lake-Henry B. Steinhaur. Slave Lake-To be visited. Battle River-Tobe supplied. Morley-John Mc Dongall. Fort McLeod-John McLean. JOHN McDOUGALL, Chairman.

XX. VICTORIA AND NEW WESTMINSTER DIS-TRICT.

TRICT. Victoria-Coverdale Watson. Chinese and Indian Missions-William Pollard, superannuated. Maple Bay and Saanich-To be supplied Nanaimo-C. Bryant Weilington-Win. V. Sexsmith-New Westminster-Ebenezer Robson. Burrard Inlet-C. L. Thompson. Maple Ridge and Langley-One wanted. Sumas and Chilliwhack-Jos. Hall. Indian Missions-One wanted. Yale and Lytton-One wanted. Nicola Valley and Kam-loops-One to be sent. Cariboo-James Turner. COVERDALE WATSON, Fin. Secretary. XXI. PORT SIMPSON DISTRICT. Port Simpson-Thumas Graphy. Port Essincton-

XXI. PORT SIMPSON DISTRICT. Port Simpson-Thomas Crosby. Port Essington-Native assistant, under Superintendent of Port Simp-son Kit-a-mai-To be supplied. Naas-Afred E. Green. Kit-wan-silk --Native assistant, under the Superintendent of Naas. Bella Bella-Charles M. Tate. Ify-hies-Native assistant, under the Superintendent of Bella. Wee-kee-no-Native assistant, under the Superintendent of Eella Bella. Bella Coola-One wanted, THOS. CROSER, Chairman, XXII. JAPAN DISTRICT.

XXII. JAPAN DISTRICT.

Tokio-Davidson McDonald, M.D., George M. Meach-am, M.A., Charles S. Eby, B.A., Hireiwa Yoshiyasu, Asseguwa Koko, Tamamushi Shujiro, Yuki Munizo. Schidzuoka - Yamanaka Yemu; to visit Numadze every month, and to spend two Sabbaths and the inter-vening siz days there. Numadze-Miyagawa Minori; to exchange with Mr. Yamanaka, Kotu-Sugiyama Hikoroku; Kobayashi Mitsuyasu. D. McDoNALD, M.D., Chairman.

The following probationers have been recomprised by their District Meetings to attend college-William Hooton, Reviamin Greatrix, Henry S. Jonkinson, J. H. Campbell, William J. West, George W. Marvin, James Boldy, Fred, W. Crowle, B.A., Charles E. Blakeley,

CAMP-MEETING.

A District Camp-meeting will (D.V.) be held at Bell's Corner, six miles north of Morrisburg, Brockville Dis-trict, beginning on Thursday, June 23rd, at 2 p.m. The ministers and other Christian workers of the District are cordially invited to attend and render all possible aid. J. SCANLON. P.S.—The Heckstone Camp-meeting is to begin on the 30th August. Full particulars in due time. J.S.

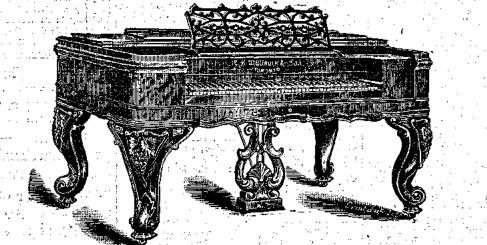
GODERICH DISTRICT CAMP-MEETING.

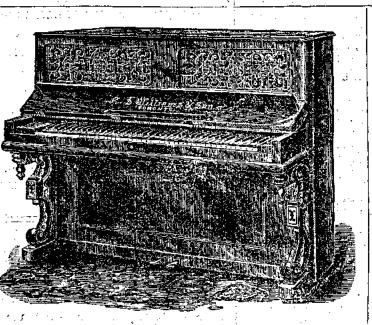
A Camp-Meeting, under the auspices of the Goderich District Meeting, will be held in the Ashfield Circuit, near the town of Lucknow, commencing on Thursday, June 23rd, at 2.30 pm, and to continue till Thursday



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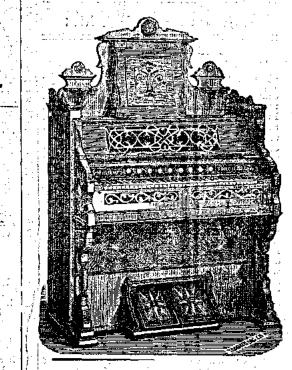
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JUNE 22, 1681

VI. PICTON DISTRICT.
 Picton-John F. German, M.A.; Almon P. Lyons, superanuated. Consecon-John A. Jowell, B.A. Weilington-William Burns. Meiville-Chas. W. Watch. Ameliasburg-Wm. Tomblin. Reduerville-William Scales; A. L. Peterson, superannasted (Ameliasourg) Bioomfeld-Samuel Sing. Cherry Valley-Foster Mc-Ammond, B.A. Millord-Wu. C. Washington, M.A. Cressy-Wm. Tucker (Picton). Demorstville-Alfred Brown. Northport-Garrét J. Dingman. JOHN F. GEBMAN, M.A. Chairman. WILLIAM BURNS, Fin. Sec.

VII. PETERBOROUGH DISTRICT.

VII. PETERBOROUGH DISTRICT. Peterbory-John Shaw, George C. Workman, M.A. Ashton Flecher, superannumerary. Milbrook-Newton Hill; I. B. Howard, superannuated. Cavanville-Thos. Cleworth (Cavan). South Monaghan-Thos. Manning, B.A. (Fraserville). Keene-Cecil Harper, B.A. Nor-wood-Jos. E. Sanderson, M.A.; Win, M. Pattyson, su-perannuated. Lakefield - George Washington, M.A. Hall's Bridge and Chandos-Adam Glazier. Mud Lake -To be supplied from Hall's Bridge. Hiswatha -Thos. Woolsey Bethany-Albert C. Wilson, Henry Sherin, Ballyduff-John B. Wass, M.A. Warsaw-Thos. For. Blairton-Cheto be sent. Journ SHAW, Chairman, G. WASHINGTON, M.A., Fin. Sec. WIII. LINDSAY DISTRICT.

VIII. LINDSAY DISTRICT.

VIII. LINDSAY DISTRICT. . Lindsny-John S. Clarke; James Greener, W. W. Leech (Gorrie), superannuated. Lindsay East-To be supplied. Omenoe-Edward Barrass, B.A., Joseph R. Real; James Norris, superannuated. Oakwood-A. R. Campbell, Weilington J. Dowlor, B.A. Camington-Isaac Weldon, Wesley A. V. Patryson. Fonelon Falis-Thomas W Glover. Dunsford-John Tozeiand. Min-den -Wm. H. Maddon. Halburton-One to be sont (Coboconiz-Peter W. Davies. Bobcaygeon-Wm. H. Emaley, David. Baftour. Woodville-Wm. Richardson. Beaverton - Sidnoy F. Depew. Atheriey - Francis Johnston. Victoria Road-Walter W. Lloyd. Dal-zymple-Richard G. James. JOEN S. CLARKE, Chairman. J. WELDON, Fin. Secretary.

IX. BRADFORD DISTRICT.

IX. BRADFORD DISTRICT. Bradford-Thomas Campbell, Richard Duke. New-market-Arthur Browning. Sharon and Queensvillo-James E. Allon. Aurora-Jacob E. Howeil, M.A., Frank Kaam. Bondhead-Henry S. Mathews, Chas. Lang-ford (Booton). Lloydtown-Robert HeCulloch. Schom-berg-David Cattanach. Cookstown-John Mahan, Wm. B. Wilson Thornton); Jacob Poole, supernume-rary. Innisfil-John W. Totten. William Bacon (Bram-John Bredin. West Essa-James W. Stewart. Mount Albert Wr. J. Young Rosemont-Andrew Armstrong, 'Edward Eves. Adjala-John Power. Satton-Isaao Baker. Georgins Island-To be supplied. John Bredin. To be Supplied. John Brastin, Chairman. THOMAS CAMPRELL, Fin. Sec.

X. BARRIE DISTRICT.

X. BARKIE DISTRICT. Barrie-Ephraim B. Harper, D.D. Allandale-Jere-miab W. Apnis, B.A. Angus-Geo, Walker. Dalston-Thomas Hadion. Hillsdale-Win. H. Cook. Penetau-mishene and Midland. Chas. E. Perry. Isase W. Putfer (Midland). Engby-Thos. Williams (Orillis). Orillie-5 armel.P. Rose. Coldwater-Richard Strachen. Rama ... Kannedy Creighton (Orillis). E. B. HARPER, D.D., Chairman. SAMUEL P. Rose, Fin. Sec. XI. BRACEBEIDGE DISTRICT.

XI. BRACEBRIDGE DISTRICT.

XI. BRACEBRIDGE DISTRICT. B teoebidge - James Woodsworth. Gravenaurst-Th. & Dunlop. Severa Bridge-John Hart. Utterson -J., & W. Ifeid, under the Superintendent of Brace-brid, K. Uffington-One to besent, under Superinterdent of Br vebirdige. Port Carling - Wm. A. Strongman, B.A. Hunt wille-Stephen & Arkeis; R. N. Hill, sayy. Perry and Armour-Thomas Leonard, under the Super-intend that of Huntsville. Magauetawan-George W. Hewitt, B.A. Rosseau-James McMullen, under Super-intende ti of Port Carling. McKellar-Wm. Hall; Key-ben Toy e. J. Crawford, supernumeraries. Lorne-Ons-to be son t. Nipissing and Stony Loke - Hirann Fuzee, under the Stiperintendent of Magauetawan. GEO. W. HEWIT, B.A., Fin. Sec. XII. COLLINGWOOD DISTRICT.

XIL COLLINGWOOD DISTRICT.

XII. COLLINGWOOD DISTRICT. Collin rwood-J. G. Lairi Prez Con; E. Sallaws, super-annated. Nirkville - Jarnes Liddy, under Superinten-dent of Collingwood. Thornbury-Daniel F. Gee, Wun. Elliott. Meatord, Maxwell-Thomas J. Snowdon. Horning's Mills-John O. Willmott M.A. George Brown (Lavonier). Avening - George Edwards. Staymer-Henry Wilkinson: Parry Sound-Wesley Casson Parry Island, Snawmage, and French River-Native assistant unler the Superintendent of Parry Sound. Christian and Beausoliel Islands-Allen Salt. JOHN G. LAIRD, Chairman J. C. WILLWOTT, M.A. Fin. Sec.

June 2374, as 2,50 p.m., was the 30th. The grounds are pleasant, and easy of access; good water and pasture near by. Applications for tents, which will be furnished at reasonable rates, can be made to the Rova. J. T. Smith and N. C. Henders, Lucknow P.O. JOHN A. WILLIAMS, Chairman. Straw, per ton FLOUR, f. o. c. Superior Extra Extra Fancy Facy Spring Wheat, Extra No. 1 Superfine Oatmeal, small lots GRAIN, f. o. c. Fall Wheat, No. 1 "No. 2 "No. 3

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