VOLUME LIII. No. 10.

TORONTO, WEDNESDAY, MARCH 8, 1882.

WHOLE No. 2731.

The Christian Guardian

ISSUED EVERY WEDNESDAY 78 & 80 King Street East, Toronto, AT \$2 A YEAR. STRICTLY IN ADVANCE.

REV. E. H. DEWART, D.D.....Editor. REV. WILLIAM BRIGGS Book-Steward

AT LAST.

BY JOHN GREENLAAF WEITTIRE. When on my day of life the night is falling.

And in the winds from unsunned spaces blown. I hear far voices out of darkness calling My feet to paths unknown.

Thou who hast made my home of life so pleasant, Leave not its tenant when its walls decay; Be thou my strength and stay !

Be near me when all else is from me drifting, Barth, sky, home's pictures, days of shade and shi And kindly faces to my own uplifting. The love which answers mine.

I have but thee, O Father! Let thy spirit Be with me then to comfort and uphold; No gate of pearl no branch of palm I merit No street of skining gold.

Euffice it if—my good and ill unreckoned, And both forgiven through thy abounding grace.

I find myself by hands familiar beckoned Unto my fitting place.

Some humble door among the many mansions, Some sheltering shade where sin and striving cease And flows forever through heaven's green expansions The river of thy peace.

There from the music round about me stealing I fain would learn the new and holy song. And find, at last, beneath the trees of healing. The life for which I long.

_Atlantic Monthly.

"HAVING FAITHFUL CHILD-REN."

The Apostle Paul, in writing to Titus tells him "that he had been left" in Crete, that he might "set in order the things" which the apostle had left undone, and ordain elders

Among a man's qualifications for being made an elder, he includes "having faithful children."

The importance to the influence of any church officer of having good and devoted Christian children cannot be overestimated. If a man have not care for his own children, how shall he properly care for those of ethers? If a minister of the Gospel have not lone, and his sons open sinners, or dissolute, wait upon the clergyman's ministrations will instinctively feel that there must be some lack of spiritual power in him, or some weak spot in his moral constitution.

More than any other man, a minister requires a good wife; a wife who will abstain from parish work, refuse to be president of half a dozen societies, or attempt the work of an assistant pastor; one who devotes herself to her duties at home, and whose loftiest ambition is to be a pastor's good wife. The parish has no more claim upon the pastor's wife than it has upon the lawyer's, the den-"tist's, the baker's or the butcher's wife, except this-that she bring up her children so that they shall be examples to the flock, and so that she and her husband may say to the congregation, "Follow us, as our children follow us, and as we follow Jesus."

Much of the training of a pastor's children

must depend upon the pastor's wife. We are not of those who adopt the style of talk about the "badness of ministers' children." It is not true that they are generally bad. Take them as a class, the children of the ministers of the Gospel, in the United States and in Great Britain, are actually better than the children of any other class of men, in proportion to their numbers. We may suppose that this foolish piece of gengralization in regard to ministers' children was made upon the recollection of those who were bad children in ministers' families, the good children not being taken into account.

Pastors have a harder time in raising their children than any other class of men. Everybody helps to ruin the children; and under the influence of alternate indulgence and severe criticism, the children must be brought up to associate with those who are in affluent circumstances, while the father's stipend is wholly insufficient for the purpose. It is a triumph of grace when a minister's children are not driven by the congregation into infidelity.

In spite of these difficulties, hundreds and thousands have followed in the footsteps of their fathers in lives of piety, and very many have followed their fathers into the work of the ministry. It must be admitted that this blessed result comes from maternal influence. Only God knows the trials of a woman who is at once the mother of children and the wife of a Christian pastor. But he will remember such women for good. He, who enjoys the privilege, and he only, knows what a blessed thing it is to be the husband of "one" such "wife." With what freedom he can move among his people! With what manly confidence he can preach

> them 100 600 to the fit If these lines should come under the eye of any child of any deacon, or elder, or raffles, &c.

the doctrines and the ethics of the Gospel to

pastor in any department of the Christian Church, he is earnestly besought to bethink himself if his influence on his father's ministry is wholesome, or detrimental. If he were another man's son his influence would | dishonor religion. be limited, but being the son of a Christian preacher, his influence touches a thousand men. Let him think how many passages of | righteousness, immorality, and vice. Scripture his father dare not read to his people, without blushing under the feeling that they direct the attention of all his flock to the conspicuous defects in his own child.

Let him think how many points of exhortation the father must omit, because it looks like reproving his own child in the presence of the congregation, and will certainly sting the sensibility of that child's mother, the pastor's own wife.

It is a terrible thing for the sons of those Belial. How can Eli be just and good when Hophni and Phineas are notoriously lewd fellows of the baser sort?

As yet so far as we know, no church has requested a pastor to retire from the work of the ministry because his children are "unfaithful;" but certainly no man can be allowed with unfaithful children to enter the ministry, any more than a man with two wives.

The children of Christian pasters should lay this to heart, and feel that if they themselves should not be called to succeed their fathers in the work of the ministry, they are at least bound to uphold him by setting a pure, godly, and beautiful example to all the young, and thus crown him with glory.-Rev. Charles F. Deoms, LL.D.

PASTORAL CHANGES AND DE-SERTED CHURCHES.

"An Inquiry into the Causes of the Fre quent Changes in the Ministry, and the Diminished Power of the Churches to Hold the People in the House of God."

The author of this pamphlet of 16 pages issued from the Congregational House Boston, is C. B. Wilder, who in a note describes him as "nearly four-score years of age," and as one who "could not depart in peace without putting on record his convictions and testimony touching matters of great moment concerning the Church of God."

. Starting with the postulate "Short pasfaithful children, how can be have power in torates and diminishing attendance on the family who was cranky and it wrought a ceedings of the body. The cloture, as it is the community? If his daughters be frivo. preaching of the Word suggest that something is wrong either in the quality of the ministry, er even conspicuously worldly, those who in its fitness to meet the demands of the time, or else in the character of the Churches to may get into the pulpit. Woe to the Church one great rule for every deliberative body. which they minister," he says, "during a long | where crankism is in the pulpit! It may be | N. Y. Observer. and eventful life we have had occasion to distrust both the method of selecting and of qualifying young men for the Gospel ministry;" and he makes these points:

I. Too little is made of natural qualities and fitnesses -natural qualities of body, mind, and heart. As in the Jewish priesthood and the Catholic church, and at West Point and Annapolis physical health and presence should be held of much account. There should be soundness of mind and limb, good digestion, arteries full of red blood, courage and enterprise, a sensi tive not tough nervous organization and, as a crowning thing, a clear, full, resonant, sympathetic voice of large

But, on the contrary we too often see men in the pulpit with hard, leaden, unsympathetic voices, a cold, stiff, and awkward manner, &c. We must have the "mens sana in corpore sano," men with power to move men.

II. Even more to be insisted on is it that the great preacher shall have the best mental and moral make-up; holding the truth clearly. logically, purely, and able to state it exactly in all its bearings, mental honesty and grip, power to think a subject through and through with a mastery over it and over his audience, and presenting those mighty truths which have nourished the saints of God.

III. Minute criticism and protracted courses of study alone will not make mighty oreachers of the Word. The business of the pulpit is to deal with great fundamental truths which lie in the very substance of the Scriptures. Great preachers are made by the mastery of great truths. Men want strong, inspiring, and convincing preachers, who can reason with them on the eternal verities of God, conscience, and salvation and who know the wants and experiences of men.

IV. The preacher must have moral earnestness, intense and profound convictions. such as to compel in others the conviction of their sincerity and devotion, and that they do not preach perfunctorily nor selfishly : that they have a call and consecration of God that inspires the feeling, "Woe is me if I preach not the Gospel."

Such are some of the needs-and there must be common sense, knowledge of men and a determination to tolerate nothing in ministerial life and standing which can weaken the power of the Church or of the

But the Churches have their responsibility.

I. They have relied on expedients more than on spirituality: costly churches unfit as audience rooms, musical display, liturgical cruel to fix a date at and beyond which

II. They have thus fallen too much under plete. It is possible that disfranchisement the rule of sensationalism in the place of high of existing polygamists may become a necesmoral influence.

III. Such methods repel sensible men and

IV. So also the moral cowardice of the churches in not grappling with sin, un-V. The moral lapses of ministers and

members of high position. VI. Sectarianism, denominational rivalries, and strifes.

The above is a brief and imperfect analysis and summary of a pamphlet which, especially as coming from an octogenarian, is worthy of the consideration of the people, the pulpit, and the press. The author writes with freshness and vigor. His eye is not dim nor his natural force abated. He shall have at who serve the altar to become the sons of least the sympathy and thanks of a Septuagenarian.—Religious Herald.

ABOUT " CRANKS."

The Editor of the N. Y. Christian Advocate gives us the following pungent remarks on Cranks."

"We now venture the following reflections on "crankism," which may have various applications:

"Crankism is a mixture of self-conscious vanity, malice, superstition, and excitableness, with often an ingredient of depravity. It is liable to be mistaken for fanaticism, or ordinary rascality; but it is not any one of the three. If the crank had a little more sense, and was no better morally than he sometimes is, he would be a villian; if he had a little more excitability and a fixed delusion, he would be a lunatic; if he had less vanity and more moral principle, he would be a fanatic. When the crank is viewed in one aspect, he excites as a criminal; in another, a partial belief that he is merely a sincere ignoramus.

"Crankism shows itself in religion in times of great revival, and also in a time of deadness; is not so likely to appear in a state of ordinary prosperity in the Church. It occurs more frequently among the married. Spoiled the public business should go on. But all children of both sexes are liable to it. Proper sensible men know there is a point where it is located on a very extensive plain on the discipline would have prevented it. We is best to stop. When a subject has been knew a case of crankism in which the select thoroughly discussed, there is no propriety men of a town in Connecticut instructed a in allowing flatulent men to make speeches man to chastise the adult member of his for their constituents, or to obstruct the pro-

and send out a generation of cranks. Crankism | protection of the House, and ought to be the | so I was obliged to live in my tent under a doctrinal crankism, then the people are blown about by every wind of doctrine; it may be oratoric crankism, then the groundlings will laugh white the judicious grieve; it may be religious crankism, then the best people in the Church, if they do not fall in pels those bereaved of relations to render with every whim of the pastor, may be 'erankism.'"

FRUITS OF POLYGAMY.

The Rev. Dr. John Hall, of New York, is reported in the Herald, as saying from his own personal observation of the effects of polygamy in Utah :-

"If Utah has any cause to boast of the products of the soil, she cannot boast of the human product. Human nature, especially female human nature, is there seen to no great advantage. The types of womanhood are of the lowest, the dregs of certain sections of society-mean, ignorant, wretchedlooking creatures; and even the betterlooking among them, those of a higher grade, have a sad and desolate look. They are not happy, and they show it. Where the human flower does not bloom and rejoice there is something wrong. All this, however, aside, polygamy is opposed to the fundamental principles of the American constitution: it is an open antagonism to the genius of our Christian civilization; it is a stain upon our character as a nation : it is liable to spread and to poison the morals of the community generally; it should, therefore, be put down. Bad as it is, it is a small affair relatively-too small to justify a panic, too small, certainly, to justify cruelty. Let us be firm, but magnanimous: We should legislate for the future, not for the past. Polygamic relations have been contracted in good faith. There are children by these marriages. In any legislation these mothers and children must be cared for. The difficulty which presents itself is one which has frequently presented itself in the history of Christian missions among the heathen. It must be similarly dealt with. We cannot legislate these mothers and children out of existence, nor can we legislate them out of their rights. They must be provided for; they must be supported; and the burden must rest where it ought. This is a feature of the case which some people wholly overlook. It presents a real difficulty, but it is not an insuperable one. It might be harsh, it might be cruel, to disfranchise every existing polygamist. It would not be harsh-it would not be

sity; but I have great faith in justice and fair play, and while I am anxious to see the question taken up at once and earnestly, I should like, above all things, to see our legislators rise to the dignity of the occasion. To stimulate the activity of Congress the public mind must be kept warm on the subject; but the public mind must not be fanned into a flame. Wisdom as well as force is necessary. Whatever is done let it be done decently and in order."

THE PREVIOUS QUESTION.

It is somewhat strange that so small matter as the "previous question" should convulse the British government, and threaten to lead to the dissolution of Parliament. It simply gives a deliberative body the right and power to go on with business according to the will of the majority. The rule exists in the American Congress in the lower House, but not in the upper. Many ecclesiastical bodies have this rule, and often enforce it In the Senate of the United States, for want of the rule, the majority resorts to a trial of physical endurance, and protracts its session through the night until one party or the other yields.

It is more dignified to employ the previous question. Some one moves that it be taken. The presiding officer then ascertains whether a majority (or whatever number is required) are in favor of now arresting debate, and voting on the question before the House. If it appears that the prescribed number are prepared to vote, the president puts the question, all debates and amendments being now precluded. Such a measure is often nity as non compos mentis; in another, wrath | called a "gag law," by those nuisances in every deliberative assembly who are always wanting to hear themselves talk. It is the misery of most legislatures to have some verbose and ventose members who think it more important that they should have a chance to ventilate their thoughts, than that "Crankism may get into a theological chair previous question, as it is called here, is the

A TYRANNICAL CUSTOM. "Pamela" writes to London Truth to

denounce the tyranny of fashion which comthemselves conspicuous for a full year in the denounced as on the way to hell. Boware of sombre and expensive costumes which are supposed to be the proper drapery of woe We know no custom which would be better honored in the breach than this. It is not simply an indifferent fashion with which it is better to comply than fly in the face of social usage. It is in the first place repugnant to the feelings of the sincere mourner It it a violation of the sacred privacy of grief. Why should those whose hearts are torn and bleeding, and who instinctively long to be alone with their great sorrow, feel compelled to advertise their grief and keep its insignia constantly before the curious and unsympathizing public? The inner circle of true friends certainly need no such reminder to call forth their sympathics, or if on the other hand, as seems too often the case, the grief is a shallow pretence, or a mere fleeting pang, what good end is gained by the hypoorisy of wearing the symbols of a sentiment which the heart does not feel? The sable habiliments can certainly be of no value to the dead, and as certainly they are no proof of sorrow to the living. In fact, if some of the departed who thought themselves wellbeloved, and who, perhaps, were so in human nature's selfish fashion, could revisit, as perhaps they may, these earthly scenes, and listen unseen to the discussions of their dearest ones they have left behind, over the cut and quality of mourning draperies, we fear they would often cry out to think that the substance of grief could so suddenly be buried beneath its shadow. The expense to which many who can ill afford it, and even the very poorest feel compelled to go, in the purchase of appropriate mourning is probably the strongest condemnation of the custom. The debts incurred often tempt them to be dishonest. The privation undergone often renders them miserable for a year. And all for a mere name, a cowardly dread of being thought to fail in proper feeling or "respect" for the deceased. It will be a happy day for society when some leaders of fashion have courage to emancipate themselves and break the fetters of fashion for their fellows .-

The hiding-places of men are discovered by affliction. As one has aptly said, "Our refuges are like the nests of birds : in summer they are hidden among the green leaves, but involve disfranchisement total and com. branches."

THE MISSION FIELD.

MISSIONARY WORK IN AFRICA.

The cable very properly informed us of the return and success of the journey of Mr. Richards and party to Umzila's capital, on behalf of the American Board. The next number of the Missionary Herald will contain a letter from Mr. Richards, taking up the account of his journey where his previous letter (printed last December) left it. He was proceeding quietly and with little difficulty toward the capital. His first detention was at the border of the king's territory. There he was met by one of Umzila's officers, an Induna, named Masikewana, who told him that no white man could enter the kingdom, under pain of death, until the king had been officially informed and had granted permission. So he refused to allow the party to pass until he could send to Umzila. In due time (thirtyseven days) permission to proceed came, and on August 27th the party set out. Reaching the Sabi River, they followed it thirty miles, and then struck into the wilderness direct for Umzila's kraal. They suffered intensely in the jungle for want of food and water, but emerged from it, after a terrible experience of three days, into a high and beautiful country. No event of special importance occurred until the party were within a day's march of their destination, when Mr. Richard's was stricken down with fever, which caused a delay of twenty days. The expedition finally arrived at the kraal, Oct 10th. Mr. Richards says:

"The name of Umzila among the natives is Uyamondwa. His subjects never call him by his right name. The name of his kraal is Umoya muhle, i. e., 'a haven of fair winds.' To my great surprise I found Umzila located south of the Umswaliza River. There is a range of mountains just south of the Umswaliza, and a small river (without a name on Baine's map) at the south of these mountains, which flows to the east and then north into Umswaliza. Umzila south bank of this river. The name of this river is Mligwayama. The plain is fifteen hundred feet high by my aneroid, which pombe (native beer) and two goats. was not allowed a but in the royal harem large tree. At four p.m. of the same day the king sent for me; and I went to see him. taking with me one half of the goods for Umzila's present.

"I found the king sitting under a large tree, and one of his Indonas with him. I spread a fine blue blanket for him to sit on : but he made me sit on it, saying the 'ground was accustomed 'to him. Umzila is the finestlooking black man I have ever seen. His face is full of intelligence, and is genuinely pleasant. He is tall, somewhat spare in flesh, yet he is well proportioned, and might be called a handsome gentleman in any country, if gentlemen ever are handsome. I told him my whole story at once-who sent

me, what for, and what I expected him to we were nearly swept out of our tent. The rainy season had commenced in earnest. However, the rain did not deter Umzıla from remembering us, for about ten in the old bullocks, telling us to shoot one immediately for food. I chose the finest, of course, and we had plenty of food that day. The next morning he sent two tusks of ivery, to say 'good morning' with. One weighed twenty pounds and the other six pounds. The weather did not clear till Saturday, and he sent word he would see me that day; but he did not come, and I sent word that I would not see him the next day (Sunday). So our final meeting was held on Monday morn- abiding fellowship in a world-wide and pering, October 17th."

The result of his conversation with the king was that the latter sent greeting to the American Beard, and an invitation for five missionaries and their families to come to his kingdom and begin work at once. The

return to Durban occupied forty six days. "I began the return march early on the morning of the 18th of October. The country is quite like Natal-hilly, healthy, and very stony for three days this side of Umzila. The king gave me four stout fellows as guides to Makupi, where the late Captain Wybrants died, a four days' march from Umzla's. One day out from Makupi I met Mr. W.J. Mayeo, engineer of the Wybrants' expedition. He had been deserted by the only surviving member of the party, Captain Owen, of Natal, and he was making his way up to Makupi, to bring the body of Captain Wybrants. I waited for him one day, to go to Makupi, and Mr. Jourdan went with him. They found the body already services, fairs, festivals, suppers, tableaux, entrance into polygamic relations would in winter they are seen among the naked taken, and Mr. Mayeo joined my party to return to Chiluwan."-Independent.

METHODIST FELLOWSHIP IN INDIA.

While the Ecumenical fraternizing is roent, it may be well to receive from distant lands its echoes, and even preceding notes. A Wesleyan English missionary in South

India, writing us, says at the close of a long letter, "You will be sorry to hear that we are likely to lose our good Christian, Mr. Stephenson, through Mrs. S's. sickness. I trust, however, that our worst fears will not be realized, and that after a voyage to England, he,at least maybe able to return to us." Having thus testified to his faith in our good. wishes, he sends his own : "I have been glad to hear, from time to time, of your prosperity in America. I trust you are now restored to perfect health. Are we ever to see you in

Madras again ?" From this glimpso of personal fraterna fellowship, ten thousand miles long, let us turn to something of large importance. The South India Conference gathered its ministers from the west, north, and east of India, to the far south, last November, at Bangalore in the Madras Presidency. An evening of fellowship is reported by the veteran Editor of the Bombay Guardian, the Rev. George Bowen:

*The members of Conference were most hospitably entertained, the Weslevan Missionaries, among others, freely throwing open their doors to them, and displaying the utmost cordiality and good-will. On Thursday, Nev. 3, Conference came together in the Richmond Town Church, elected Mr. Bown. President, and proceeded to business. Including probationers, thirty members werepresent. On Saturday evening on invitation of the Wesieyan brethren, the members of the Conference were entertained by the English brethren and sisters at tea, and the occasion proved to be one of much social enjoyment and spiritual refreshment.

Mr. Hudson, Chairman of the Wesleyan Mission in Mysore, gave an admirable address of welcome, referring to the Ecumenical Conference recently held in London, when twenty-seven divisions of Methodists met to show their essential oneness, only two of which were here represented. The floodgates once opened, the stream-of eloquence shall we say ?-of sympathetic atterance. flowed forth for an hour or more. English, .. Welsh, Irish, Canadian, American, and Indian gave the same as Baine's. The day I Methodism found some to speak for its varireached the king's kraal he sent four pots of ous nationalities, and congratulate one another upon the privilege of laboring united ly for the amelioration of India. * * *

In Bangalore there are five Weslevan missionaries, three belonging to the London Missionary Society, four Methodist Episcopal, one Baptist, one Lutheran. The writer on Sunday morning had the pleasure of address. ing the Tamil congregation, ministered to by the Rev. Mr. Symonds, (Wesleyan,) the Rev. Mr. Peters, (Methodist Episcopal) kindly interpreting. There appeared to be more than a hundred present. We could but remark the excellence of the singing. * * *

The members of the South India Conference were last evening (Monday) privileged . to attend the monthly meeting of the Bangalore Missionary Conference. Brethren from Calcutta, Bombay, Allahabad, and Rangoon gave some account of the Lord's work in those places. The Conference was received by the do. He listened very attentively, and at the Rev. Mr. Lee in the vestry of the Methodist close said he would call Magajou, his chief Episcopal Memorial Church on St. John's Induna, and, having talked with him, in a Hill. We should not omit to speak of the few days he would return me an answer, visit paid to the Wesleyan High School under The next day it rained hard all day, and for the direction of Mr. Vanes. There are close two days more the water came so fast that upon 450 scholars in attendance upon the institution, mostly taught through the medium of English, with a class of about 70 candidates for matriculation. They are accommodated in a handsome and suitable morning he sent down four fine three-year building, and it seemed to the visitors that nothing could be better than the disposition of classes and the arrangements generally. Some of our party addressed the students. who listened apparently with much interest. The school is highly favored in having an accomplished scholar and earnest missionary at the head of it.

Such letter-writing, receptions, dining together, benevolent visits of inspection, and newspaper paragraphing are guarantees of petical Ecumenical.—Rev. C. P. Hard.

NORTH INDIA.

Rev. D. Osborne, Presiding Elder in the Allababad District, in South India, the fraternal delegate to the North, at Moradabad, in January, writes: "Indications of a steady heartbeat in conjunction with the sister Conference pleasantly abounded. After some expressions of fraternal regard on behalf of the younger body, a keen-sighted and warm nearted brother sprang to his feet and proposed a resolution be passed that the North India Conference has no sympathy with the strictures upon Rev. William Taylor's work made by the Rev. Dr. Rigg, before the Ecu-menical Conference, and, added the speaker, I thank God from my heart for the day when William Taylor let Methodism loose upon the two hundred millions of India. The hearty spontaniety with which this. sentiment was acquiesced in, indicated the warm current of sympathy below; and the brothers did themselves credit by appointing a strong Committee to frame the resolution proposed." The progress in the North is gratifying. In the South Conference is one of the native charges; one hundred and ten have been converted within a few weeks.

Family Treasury.

A MIDNIGHT HYMN.

[The authorship of the following beautiful bymn of trust is unknown. It was found treasured up in an in unible cottage in England.

In the mild silence of the voiceless night, When chased by siry dreams the slumbers fice, 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 oh, in spite of past and present care, Or anything besides, how joyfully Passes that almost solitary hour. My God, with thee !

More tranquil than the stillness of the night, More peaceful than the stillness of the hour. More blest than anything, my bosom lies Beneath thy power.

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

A NIGHT IN THE FORE-TOP.

The loss of the "Indian Chief" on the Long Sand, in 1881, and the sufferings of her crew, created a large amount of interest account given to the writer by one of the

" Well, sir, I'll try. I shipped as able seaman for a voyage to Yokohama; and I joined my ship at Middlesborough. The 'Indian Chief' hundred tons. A better manned craft never told. The captain was a good man, a seawere as steady a lot of fellows and as good and prosperous voyage. We sailed from the Tees on Sunday morning, and all went well worked heavily, and having a large quantity of iron on board, the ship was not very lively in stays; but for all that she was a fine craft, | hours of anxious suspense, and then the day and if she had had fair play, she would never light began to appear in the east. As soon have served us the trick shedid. I was in the as it was fairly light, we eagerly scanned the starboard or second-mate's watch; and on the horizon to see if assistance was coming; but night in question, we came on deck at twelve the morning mists limited our view. There o'clock. It had been a tolerably fine night was nothing to be seen but a cold, hard sky when we went below at eight o'clock; but in above, and an angry sea below. We got our the meantime the weather had altered con- breakfast, such as it was, for there was no siderably for the worse; the wind, which was northeast, had increased, and was blow- this time it was dead low-water, and the ing a stiff breeze; the sky looked black and ship lay easier. It was evident, however, angry; and there was a good deal of mist now that we could see the hull of the poor about. We were under easy canvas, three | 'Indian Chief,' that if the gale continued, topsails, top-gallant-sails, spanker, and fore- she would leave her bones in the sand. As course; the mainsail was not stowed, but hung in buntlines.

"The captain kept the deck; I fancy he had not much confidence in the pilot, who, more than an ordinary gale. sail and make everything snug. However, he did not seem to agree with this. When position. I heard him caution the pilot about the set of the tide, saying that the know. flood would be sure to suck us in towards the mouth of the Thames. As the night grew, the wind drew more to the eastward, and we had to brace up the yards a little; but the wind was still free, and she laid her course south-south west. About four bells we clewed fearfully. Wave after wave struck her, liftup the top-gallant-sails; and the hands were just going aloft to stow them, when a squall struck us, and we were all aback. All hands were called, and the port-watch came tumbling up, some of them only half dressed.

"We were now on the starboard tack, heading for the Knock-so the pilot said; but she did not seem to make much of a lay of it, for I could see by our wake that she was bagging bodily to leewards. The pilot saw this too, for we had not been long on this tack when he sang out, 'Ready about!'

"She did not come to very quickly; and when she got head to the wind she came to a dead stop, and then began to fall off; so we had to put the helm up, and board the foretack again. After letting her get good headway we tried her again; but it was no use, rose up in my throat when I saw this, and and we had to wear her. We made two more my heart beat at a terrible rate. I sang out tacks after this: in short, no sooner had we belayed the braces than it was 'Ready about! again. The last time, as soon as we had braced up and trimmed the head-sheet. the foresail began thundering and flapping in a way that threatened to take the mast out of her.

" Board that fore-tack! shouted the pilot.

".' Fore-tack unbooked, sir,' was answered back from the forecastle.

"'Clew up the sail, then, and see if you can hook it again.'

"Before we could accomplish this somewhat difficult operation, the pilot again hailed

"'Are you ready with the foresail?' he sang out.

"' No. sir.' answered the mate. "" Well' then, let them lay down sharply;

we must try her without it.' "Almost before we could get down on deck, it was 'Helm's-a-lee!' and the ship Inffed up into the wind. I think she would have come round this time; but when we came to 'Main sail haul!' when the yards were nearly square, we could not get them to move another inch.

" What's the matter there, Mr. Fraser?' as ed the pilot.

yard,' called out a hand.

" 'Up there, and clear it." " By this time the ship had got stern way on her, and there was nothing left but to wear her. We brailed up the spanker, shivered the mizzen topsail, and put up the | helm.

"'Main topsail brace all clear,' sang out a hand from aloft.

" By this time we had squared the foreyard, and hauled down the jib; and as the wind came on the other quarter, we hauled out the spanker.

Port 1: roared the pilot.

" 'Spanker-sheet foul of the tiller-ropes!' called out the man at the wheel.

"Two or three hands rushed aft, and got the tiller-ropes cleared. The yards were braced, and she luffed up close to the wind; but it was too late, there was a cry of Breakers ahead ! the ship was caught up by a big sea, and after grating two or three times, went broadside on to the sands!

: All was now noise and confusion. Everything was let go-sheets, halvards, and braces After some little time order was restored the captain took the command and ordered us to clew up the sails; as to stowing them that was out of the question. Every time the sea lifted her, the ship bumped back on the sand with a force that made every timber in her crack, and nearly knocked us off our legs. Every two or three minutes the seas throughout England. The following narra broke over and swept the deck fore and aft. tive of the incidents as they occurred is no At these times the poor ship rolled over fiction, but has been derived chiefly from the almost on her beam ends, every timber groaning and creaking like a thing in agony most intelligent of the seamen who survived: Every spar buckled, every rope strained, "You want me to tell you how we got and every minute we expected that the on the Long Sand?" said the narrator, masts and yards would come rattling down upon our heads.

"The night was gloomy and dark, and the north east wind was piercingly cold. After was a full-rigged ship of nearly thirteen a time we got a flare under-weigh, and sent up rockets; and our signals were answered sailed; there were twenty-eight hands all by the lightships. Apart from our being in such danger, the sight was a grand one. The man, and a gentleman; and my shipmates | red light of a tar-barrel illuminated the sea and the heavy clouds above with a crimson seamen as I ever came across. The two glare, the tall masts cutting out black and mates were fine men and good officers; and distinct against the red clouds. We kept the altogether things looked well for a pleasant rockets going, and every now and then the lightships answered. We all sheltered ourselves as well as we could and waited. At with us till the middle watch on Wednesday this time. I do not believe there was a man night. It is true that some of the gear on board but what thought we should get the ship off at daylight.

> "The time passed heavily, four or five chance of lighting a fire in the galley. By soon as the flood began to make, the wind freshened; and from the look of the sky to windward it was evident that we were in for

Lloyd, the mate, went below, a long consul the low land trending to leeward, and away tation was held. The upshot of this seemed to windward a lightship. As I was looking was for; and at last I saw a smack running before the wind; she luffed up under the lee we had been on deck about an hour, several of the lightship and spoke her. When she lights have in sight, and I could see that the had done this, she bore down towards us, captain was very anxious about the ship's dipped her flag and then stood away to the southward. What it all meant, I did not

> "With the rising tide, the gale came on with increased fury, and it soon became a quustion, not of saving the vessel, but of ing her up, and then letting her fall again with terrific violence.

"All this time there was no sign of assistance coming. We kept a sharp lookout for anything like a lifeboat, but we saw none. The captain and the mates kept going up into the rigging and sweeping the sea with their glasses; but nothing came in sight, and now hope gave way to despair. I myself had been up in the fore-rigging several times straining my eyes in all directions. I could not believe that we should be left to perish: but still no help came. At last, away in the distance, I saw the smoke of a small steamer. I watched and waited. She came nearer and nearer; and at last I could see that she had a lifeboat in tow. A great lump to the men on deck, and told them what I had seen. Somebody went aft, and told them in the deckhouse, and all hands came swarming out to have a look for themselves. At last, when she was a long way off the lifeboat cast off her tow-rope, set her sails, and bore down toward us. It was a sight I shall never forget, and it filled us all with hope and expectation...

"The sea upon the sand was like a boiling cauldron; was it possible that the lifeboat | They have no business there. There is could get safe through it? That was the question I asked myself; it never entered my head that she would not try. Several times she stood off and on, waiting as I

thought, for a good chance. Meantime the steamer had put up her helm and was steaming away towards the land. Then, to my horror, the lifeboat hauled ait her sheets and went after her. It was a cruel sight, and as she recoded from my viow. my heart sank within me with gloomiest foreboding. I went back into the forecastle and ment, hoping that somehow or other it will sat down and buried my face in my hands. That was the bitterest moment I had ever passed, for I felt that our situation was now almost hopeless. I was sitting thus almost in a state of stupor, when a great wave lifted | places of amusement of a questionable the ship high in the air, and a second after character together, and without the knowshe came down with a shock so tremendous ledge of parents, associate with the vilest things afflict us.

"Main topsail brace foul of the cross-jack | that she literally broke her back. We all | adventurers. Certain ruin is before such rushed out staring about us in stupefied girls. The mother may feel that she has no horror.

> " Get out the boats!' roared the captain. I believe he was half bewildered, or he would never have thought of launching a boat in a while when it is too late-when the child such a sea. The men, too, were beside themselves with terror. It seemed as if they were only now for the first time conscious of the desperate peril that surrounded us I was quite sure that no boat could live in the tremendous waves that were raging around us: but it still seemed our last chance and, like the rest, I made a frantic rush for the boats. The lashings were cast off, and two boats were lowered; but scarcely had they touched the water when they were dashed to pieces against the ship's side.

TO BE CONCLUDED NEXT WEEK.

"FIDELITY TO GODLY ANCESTRY." It is no dishonor to a young man to believe in the religion of his father. It shows no want of independence to be a Christian because one's father was a Christian. To to the Christian hope which first bloomed at thing. God forbid that I should glory in breaking loose from such sacred ties! Said a clergyman of my acquaintance, "I have been young, and now am old, and I have spent my life in the study of the religions of the world; but I have yet to find a stronger discovered forty years ago in the character and life of my father and mother." That pride of intellect which a young man some. times feels, which makes him think that nothing in religious faith can be settled by the past, that he must, therefore, enquire de novo, as if no experience had taught his aucestry anything, is a very weak and narrow affection of the brain! No generation exists in God's plan for nothing. Every generation of Christian believers adds something to the reasonable faith of the world in Christ, as truly as every generation of astronomers farnishes data for the calculations of astronomers who follow them, I have no more reason for rejecting the Christian faith of my fathers because I have not investigated everything about it, than I have for going back to the Ptolemaic theory of the stars because I am not an expert in the Copernican astronomy.—Austin Phelps, D.D.

SLEEP IN JESUS.

Is not that one thought, that our beloved ones sleep in Jesus, enough? They sleep in Jesus, and, therefore, in infinite tenderness, sympathy, care, and love. They sleep in Jesus; and he is the Life, and, therefore, they sleep in Life. They sleep in Jesus: and he is the Light, and, therefore, they sleep in Light. They sleep in Jesus; and he is Love, and, therefore, they sleep in Love. And what better? This is betterthat they who sleep in Jesus must surely awaken. For, as it is written, his is a quickening, awakening, life-riving Spirit. and so to sleep in him is to sleep in the very fount and core of life and power. If from let it be understood, had command of the . "After breakfast I went up into the rigging; Jesus all our powers and talents come here ship for the time-being; and before Mr. the morning had now cleared and I could see on earth, sure he will give us more and nobler when we sleep in him, and wake in him to a risen and eternal life. And more: to be that the pilot was advised to shorten at her she fired a gun. I wondered what it it is written that them that sleep in Jesus will he bring with him. At the last day we shall see, face to face, those we loved-and before that-Oh, doubt it not! Oftentimes | The English army was worn out in the long when Christ draws near our spirits he comes not alone, but loving souls—souls whom we knew in the fiesh on earth-bear up his train, and hover near our hearts, and join their whispers to the voice and inspiration of him who loved us, and who will guide us with counsel here, and after that receive saving our lives. The sea dashed furiously us into glory, where we shall meet those over us, and the ship began to roll and labor beloved ones — not , as our forefathers dreamed, as meagre shadows, flitting through dreary and formless chaos, but as ing! The artillery of God rumbling down we knew them once—the body of the flesh | the sky, coming, coming!—Dr. Tulmage, in alone put off, but the real body, the spiritual Frank Leslie's Sunday Magazine for March. body, to which flesh and blood was but a husk and shell, living and loving more fully. more utterly, than ever before; because it is in Christ, who is the fount of life, and freed in him forever from hell and death. And if you wish for a sign that this is so, come to the Holy Communion and take the bread and wine as a sign that your bodies and theirs your souls and theirs, are fed from the same fount of everlasting life-the dead and risen and everlasting body of Christ Jesus, which he has given to be the life of the world .- Charles Kingsley.

A CRYING EVIL. The London Telegraph complains of the numbers of young girls of respectable families who promenade the streets in the even ing in questionable society. The same charge might be made against a certain class of giddy, ungoverned girls, in almost every city and town in the United States. Those who have travelled much will have observed that when the evening itrain comes in crowds of young girls are at the village station, sometimes almost blockading the passage-ways. crowd of young men there to match them. and when the train leaves they file off together. The thoughtless parents take no note of all this. Their children are incorruptible. They can read what they please. and go into any kind of company, and come out pure-so the foolish mother thinks. 'The fact is, in many households the child rather than the parent dictates terms of peace, and the mother weakly yields to the preference of the child even against her better judgall come out right; but it often happens that her hopes are crushed and her child ruined. In the cities it is even worse; crowds promenade the streets tril a late hour, go to

time to look after their studies and reading, no time to be company for them in the streets, but she will have time to weep after is utterly wrecked-The Christian Woman.

EARTH AND MOON.

In a recent lecture at Birmingham by Dr.

R. S. Ball, the able astronomer royal for Ireland, is an interesting sketch of the action and reaction of the earth and moon, and the effect of this upon the length of the day. While the day, said Dr. Ball, was gradually lengthening through the moon's action on the tides, the earth reacted on the moon and drove it further and further away. The circle described by the moon was, therefore, gradually increasing, and thus the day was getting longer and longer as the moon was receding further and further. If they looked back to earlier periods, the moon must, therefore, have been closer and closer to the earth the further they went back. At one epoch; believe as my father believed, to trust the which he put at about 250,000,000 years, faith which my mother sang to me, to cling | the moon must have been very close to the earth, and ther the day, instead of being the fireside of my childhood's home, to rest twenty-four hours, would be only three hours in my inherited religion, and follow the long. The closer the moon was to the earth example of my godly parents, is no unmanly the more quickly it revolved; and, looking back to that remote period, they had the extraordinary state of things in which the earth was spinning round once in every three hours, and the moon rotating once in every three hours also. At that time the earth was really a mass of semi molten matter, and if proof of the truth of the Scripture than I the oceans were there at all, they were suspended in vapor around it. Dr. Ball showed that the nearer the moon to the earth the greater was the rise of the tide; and he calculated that, when the moon was so near to the earth, the tides must have been 216 times as great as at the present time. Rising 240 feet high, the tides would have washed over the whole of England.

MAN, THE ARBITER OF HIS OWN FATE.

Under God we decide for ourselves whether we will be good or bad. We cannot throw this responsibility off on Satanic possession. Every man's heart has walls around it, and strong gates around it, and we entertain what guests we will. Hark! there is a knock at the gate. Who comes there? Revenge, with gauntleted fists, beating to come in. It has just dismounted from a fiery dragon of the pit. Do not open the door. Hark! another knock at the gate. Who comes there? Uncleanness, that has just dismounted from a satyr of the desert. Do not open the door. Hark! another knock at the gate. Who comes there? Ambition, that has just dismounted from a horse lathered with human gore. Do not open the gate. Hark! another knock at the gate. Who comes there? It is gentle. It is accompanied with a heavenly voice and a gracious urgency. It is a messenger from God. Shove back the bolt. Swing open all the gates. Come in, Grace, with all thy family of Christian gracos-love and joy. and peace and patience, and brotherly kindness and charity. Come in and take possession of all the rooms of the heart's castle; join hands, and skip up and down the wide

halls in great glee. Do you find the struggle against tempts tion hard, call on God for reinforcements. They are saddled and bridled ready for the fray. Do you know a little girl decided the battle of Waterloo and the fate of Europe? battle when a little girl showed Blucher and his men a short cut to the field of Waterloo, otherwise they would have gone a long distance round, but through that short cut they were up in time to save the day.

Oh, men, tempted men, tried men, immortal men, this may be your Waterloo of temptation and trial! I would God I could take the part of that little child and get to you quick reinforcements. They are com-

THE BIBLE.

The man who treats God's word with con-

temptuous neglect and objects to it as a book of no power over the human conscience, resembles one who, after closing all the blinds of his house and retiring to an inner room, complains that the sun does not shine. The Bible appeals to a man's understanding, regarding him not as an automaton, to be mechanically moved, but as a rational creature to be persuaded by reasons addressed to his mind, his conscience, his affections, his will. Hence it must be studied before its effects are felt. And when it is studied with fidelity and candor, it demonstrates its divinity by the tumult, it awakens in the conscience. It causes its student to feel as did Bishop Boone's Chinese teacher who, while assisting him to translate the Scriptures, rushed into his study one day exclaiming, Whoever made that book, made me; it knows all that is in my heart. It tells me what no one else except God can know about me. Whoever made me wrote that book!" In this case the Bible proved itself " quick and powerful," as it will also do in all who will thoughtfully read it. Does the reader doubt? Let him read the New Testament through with desire to find the living Christ in its truths, and before he finishes his task, his doubts will vanish into thin air. He will say of it, "Surely this is God's Word!"-Zion's Herald.

A person whe is too nice an observer of the business of a crowd, like one who is too curious in observing the labors of the bees will often be stung for his curiosity.

Character is not cut in marble—it is not comething solid and unalterable. It is something living and changing, and may become diseased as our bodies do.

Little things console us because little

Good Mords for the Houng.

A MOTHER'S BOQUET.

BY MRS. ALLIE TOLAND CRISS. I've a baby, a small precious bundle With brown eyes so large and so loving.

And the timest little white feet. How she grasps at the golden sunbeams, And blinks at the stories I tell. ~ This world with its wealth could not purchase My darling sweet "Baby Blue-Bell."

I've a dear little girl; just two summers Have passed o'er her beautiful head. Just twice since she came have the daisies -Peeped up from their green, mossy bed. She puts her arms round me so softly, And whispers, "I 'over you so well I How much I love you, blue-eyed Datsy, Is more than I ever can tell:

Who frolies from morning till night : He turns all the chairs into horses, And keeps things in quite a bad plight. But his beart is as loving and truthful As if he had never known fun; I can ask for no brighter blosso Than gay "Johnny Jump up," my con. I've another, a dear little Lily.

I've a five year old boy, full of mischief

So spotless, so lovely, and rare But she faded away in the autumn To bloom in the " land over there." I know that the Saviour is keeping My darling, so pure and so swe And "some day" Ill gather the Lily That blooms at my dear Saviour's feet.

And so, with sweet Blue-bell and Daisy, And dear Johnny Jump up so gay, With Lily, who bloometh in heaven. I own a most precious boquet-A cluster of beautiful flowers To tenderly purture and love. Till the Father, who giveth and taketh Shall gather us all up above.

WOLVES.

In Kentucky a good many years ago was egro named "Black Dick.". It was Christmas time, and very cold. The wolves had had difficulty in getting plenty to eat. The cattle were housed for the winter, and they had to depend upon such wild animals as they could find in the woods and fields. Black Dick was a musician, and played the violin. There was to be a Christmas party at a farm house, some miles distant. and he was to be there. The night came and Dick arrayed himself in his finest clothes -yellow breeches, a blue cost with shining buttons and long tails almost reaching to the ground, ribbons in his shoes, and a wide white collar. I do not doubt he thought himself "just splendid," and taking his violin,

he started. It was a moonlight night, and he stepped briskly along, thinking about the good time he was going to have, the bright fires and gay company. The last piece of the way he had to pass through a bit of thick woods. It was pretty dark, but still he did not think of being afraid, when, just as he had got nearly through, he heard a sound of stealthy running in the bushes, and saw by the dim light a figure approaching, which he knew was that of a wolf. He quickened his steps, but the wolf gained on him, and soon he saw another and then another, and knew that a whole pack was after him. As one came too near, he thrust his violin toward him, at the same time accidentally sweeping the strings. The wolf did not like the sound, and sprang back, Dick acted upon the hint, and when one of them approached too near he touched the strings of the violin.

Just beyond the bit of woods was a desertwhere he hoped to be in safety. He dashed across the opening between the woods and hut, the whole pack after him, and as he sprang in and closed the door, the foremost one was not two yards behind him.

But he soon saw that he could not stay there; such was the ruined condition of the hut, the wolves could very easily get in. So, putting his foot on the window-sill. he squeezed himself through a hole in the roof. The wolves burst in the door before he was fairly outside, and one of them seized the long tails of his blue coat. Dick wrenched them away, and now there he was on the top of the low building, with a pack of wolves inside and out. Wolves cannot climb like hears, but still the roof was not very far from the ground, and Dick did not know what hunger might force the savage brutes to do. He concluded to try his violin again. So he seated himself and began to play.

The wolves were charmed. Sitting down stranger or more attentive audience. Dick stock of tunes. The wolves did not encore. though I dare say they would have done so if they could, but not being fashionably bred they did not know the usages of concert-goers in general.

But Dick ventured to repeat, and his repetitions seemed to meet with approbation. He observed that the wolves particularly liked Yankoe Doodle, and he played it over and over. It was a rather cold and not very agreeable task to be playing to wolves, instead of the party, which he supposed must have long since gathered at the farm-house, vainly awaiting his coming.

In the meantime, the people becoming im. patient, concluded some accident must have befallen Dick, who was never before known to be late at a merry-making, and a party was detailed to go in search of him. Their approach alarmed the wolves, who directly where they are now." made off, greatly, as you may suppose, to Dick's relief. Wolves are very sagacious. A farmer in

one of the French provinces saw through the fence a wolf making an attack on his mule. Wolves are not only tolerated in some parts of France, but are protected for the sake of hunting. The mule kicked so vigorously. however, that the wolf apparently gave up the attack, and going to a neighboring stream, plunged into the water. The farmer supposed he did this to cool himself. But his shaggy coat being thoroughly saturated, he eyes, blinding him, and at the same time a storm to avoid a shipwreck.

springing upon him, killed him before the armer could interfere.

In 1844 a gentleman was chased by wolves while skating on the Kennebec River, Me. He had gone up the river from his home about two miles, and had turned off from the main stream upon a narrow creek overarched by trees, when he suddenly became aware of the presence of wolves. He commenced a rapid retreat, the welves following him. 'At one point they almost reached him, when he chanced to veer a little from his straight course, and they passed him.

The wolf's foot is so constructed that he cannot turn directly and quickly on the ice. The skater observed this fact, and took advantage of it. As the wolves came near him he would suddenly turn to one side, and then, while the wolves, after going on a little, were turning to follow, he would dash by them down the river. And so he reached his home in safety, but it was a narrow escape. As they approached the house, the baying of his watchful hounds, chained in their kennels, alarmed the wolves and they turned back.

"MY MOTHER IN JAIL."

"Did you put my mother in jail?" asked a little tot of a girl, while she pushed her sunbonnet back, and looked from one officer to another, as she stood in the Philadelphia Central Police Station. She was but a child, so young that she could hardly speak plainly, and so small that a policeman had to help her up the steps at the stacion-house.

"Did you put my mother in jail?" The officers stared at the little waif; they had arrested a tangled-haired woman who spoke four languages in her rage, and fought the officer like a fury, and they did not dream that this was her child, but it was.

The little thing seemed so innocent and pure they did not want her to see her mother eaged like a wild beast behind iron bars; but the mother heard her voice and called for her, and so they swung open the corridor door, and let the little creature in. She went to the cell door, looked in, and cried

"Why, mother, are you in jail?" The mother shrank back ashamed, and the

child dropped on her knees upon the stone floor, clung to the iron door and prayed: "Now I lay me down to sleep, and I hope

my mother will be let out of jail." The strong men had a strange moisture about their eyes as they gently led the little thing away, and when the case came into

court, his Honor whispered to the woman to go home, and for her child's sake behave as mother should. Perhaps she will do so -unless she should meet with some one licensed to deal out for "the public good" that which makes fathers act like brutes, and mothers forget the sucking child. Perhaps she will prove a true mother—unless some honorable and respected citizen gets her crazy on a dram on which he makes a profit of six cents. Strange things are done in this world, but few are more strange than the wonders wrought by this devil's draught, which in an hour turns love to hate, calmness to frenzy, quiet to confusion, and a mother to a fiend.

WHAT'S THE HARM?

"What's the harm of a game of cards?" said John Latimer to Robert Stanton, who ed log hut, very much in ruins. He made up had suddenly come upon him and his friends, his mind that he would try to reach the hut, as they were gathered around a card-table. "We don't have any stakes. We don't play for money, or cigars, or drinks. We are only whiling away a little time and

> having a little pleasant excitement. Now where's the harm?": "Well," said Robert, "perhaps there is not much harm in the mere act of playing, as you are playing just now. But, I am afraid of the beginning of such things. Card-playing is like drinking. At first, it seems innocent enough; but at the last, it ruins every-

thing. For my part, therefore, I choose the

safe side. I am very sure, if I know anything about cards, there will be no possibility of my becoming a gambler."

"By the way," he continued, let me tell you what I lately saw in the Philadelphia Times. That paper says : "There is a man in Washington who is now a common gambler, but who, in other years bore a splendid name. He was a graduate of Harvard College, and was elected, at the close of the war, to the on their haunches, they listened. It was a United States Senate, from one of the Southqueer concert. Never did a musician have a ern States. He served in this and other offices with great distinction. After his term played through his whole rather limited in the Senate, he was appointed Assistant Secretary of the Treasury. Here his fall began. He became too fond of wine and cards, and finally lost his office and landed

> in jail. "After getting out of jail, he was for a time wretchedly poor. He railied a little and got appointed to a twelve hundred dollar clerkship. His friends thought he might recover himself in this position. But he did not. He had a terrible passion for gambling, and under the baleful influence of this, he lost his clerkship and his money too. Now he goes about, borrowing a dollar or two, wherever he can, which he takes into the lowest gaming places and plays with, until it is gone. If he has no money, he sits by and keeps the score for the low wretches who frequent these hells on earth. He once had a charming family of boys and girls; but he knows not

> "I tell you what, boys," said Robert, warming up, "there is harm in anything which produces results like those: If you want to incur such risks, you may, but I will not. In my judgment, the best thing to do with a pack of cards is to pack them into the fire."

> Christianity is the companion of liberty in all its conflicts-the cradle of its infancy and the divine source of its claims.

-Anon.

It is better to meet danger than to wait for it. He that is on a lee shore, and foresees a returned and shook the water into the mule's hurricane, stands out to sea and encounters

Our Sunday School Work. Books at the Methodist Book Room.

STUDIES IN THE GOSPEL ACCORDING TO MARK.

Sunday, March 19, 1882.

INTERNATIONAL BIBLE LESSON. Lesson 12.

(FIRST QUARTER.) POWER OVER DISEASE AND DEATS! -Mark v. 21.48.

GOLDEN TEXT.

Be not afraid, only believe."-Mark **▼. 3**6.

CENTRAL TRUTH

Faith in Jesus-active, patient, humble, strong-is the cure for every human ill.

Home Readings.

Monday .- Mark v. 21-43. Tuesday.—Matthew ix. 10-26. Wednesday.—Luke viii. xli. 56. Thursday.-Matthew xv. 21-28. Priday.—Luke vii. 1-17. Saturday.—John xi. 1-10. Sunday.—John xi. 19-45.

Time. -Autumn, A.D. 28. Probably in the afternoon of the same day that Christ healed the demoniac at Gadara.

PLACE.—Capernaum; at a feast at the house of Matthew; on the way to the house of Jairus, and the house of Jairus, all in or near the city.

"Parallel Passages. — Matt. ix. 1826 Luke viii. 41.56.

INTERVENING EVENTS.—After healing the demoniacs, Jesus returns from Gadara to Capernaum; is invited by Matthew to a feast at his house. He there holds conversation with some Pharisees, and some of John's disciples (Mark ii. 15-22; Matt. ix. 10-17; Les. vi. 5). While speaking with them, Jairus comes praying him to heal his daughter. On the way to his house he heals

the woman with an issue of blood. HELPS OVER HARD PLACES .- (Verse 1) "Unto the other side"—To Capernaum, from Gadara. (Verse 22) "There cometh!" -To the house of Matthew. "Rulers of the synagogue "-- (Probably the synagogue of Capernaum) : one of the elders and presiding officers. "Jairus "-The Greek form of the name of Jair, or Ya-ir, meaning " he will enlighten." "Fell at his feet "-Dropping upon his knees, and bringing his forehead to the ground; the Oriental expression of respect or reverence, not necessarily of worship. (Verse 24) "Thronged him"-Pressed so close as almost to suffocate him. (Verse 25) " A certain woman "-Her name not known. Tradition says she was a Gentile of Cesarea-Philippi, named . Veronica. (Verse 27) "Touched his garment"-Rather, the "hem or border of his garment," i.e., one of the four tufts or tussels, attached to the four corners of the outer robe. (Verse 28) "If I may touch but his clothes"—She showed true faith, but mingled with superstition, believing that his garments were imbued with magical power. (Verse 29) "Straightway"—Instantaneously. "Felt in her body "-There was a sense of returning health. (Verse 30) "Virtue"-Healing power. " Who touched?"-Christ was not ignorant, but wished to draw out from her confession of her faith. (Verse 31) "His disciples said "-Peter and they that were with him (Luke viii. 45). (Verse 33) " Fearing and trembling "—Just as was natural a humble, shrinking woman should, at the

affection, also implying a spiritual relationship. "Thy faith hath made thee whole "-Hath cured thee, saved thee, both body and soul. Christ saved her, but her faith was the condition. (Verse 35) "Certain"-According to Luke, a single messenger. Probably others (volunteers) accompanied the messenger. "Master"-Teacher. (Verse 36) "As soon "-Before the ruler had time to lose faith. (Verse 37) "Save Peter," etc.-Who were most intimate with Christ. (Verse 38) "Tumult"-Eastern funerals are always conducted with loud weeping and noisy demonstrations. " Them that went" -The friends, together with professional mourners. (Verse 89) "Not dead"—Because he was so soon to bring her to life

again, as one awakened from sleep. (Verse

40) "Laughed to scorn"-Showing that

she really was dead. (Verse 41) "Talitha

cumi "-Aramaic, meaning, Rise, my child.

public exposure, and knowing that, accord-

ing to the Levitical law, her touch was un-

clean, (Verse 84) "Daughter"-A term of

How does this lesson show us-

1. Two common sorrows of life? 2. Where to go in trouble?

3. What true faith does? 4. What death is like?

REVIEW EXERCISE.

After healing the Gadarene demoniac, what did Jesus do? Ans. He returned to Capernaum, and attended a feast at Matthew's house.

. Who came to him there? Ans. Jairus, praying him to cure his dying daughter. What occurred on the way to Jairus' house? Ans. He healed a woman who had been sick twelve years.

What did Jesus find when he reached the house? Ans. That the daughter was dead. What did he do? Ans. He raised her to life by a word.

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CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, MARCH 8, 1882

THE MANITOBA FEVER. There are unmistakable signs that the

interest in Manitoba is increasing, rather than diminishing. The feverish excitement is really interfering somewhat with business in our towns and cities. There is, in the older provinces, a lull in real estate and farm lands, out of keeping with the prosperous times. Nearly all the spare capital in Ontario is seeking investit in Manitoba farms or town lots. So far as the farms are concerned. the investment of money in those rich agricultural lands is perfectly safe. They are sure to increase in value, and at the time of purchase are worth much more than what is paid for them. It is certainly a fine chance for an industrious man of limited means to get a good farm. Getting 160 acres free, and the right to preempt another 160 acres, to be paid for at the end of three years are very easy terms; and we need not wonder that they attract multitudes to Manitoba in spite of the severity of the climate. There can be no doubt that the North-west has a great future before it, though we think it a mistake for those who are comfortably situated in Outario to rush off to Manitoba and expose themselves to the privations of this new North West. "A man's life consisteth not n the abundance of the things which he possesseth." But whatever may be true of the interest in farm lands, the excitement and speculation in town lots in Winnipeg, Portage, Brandon, and minor places are feverishly unhealthy. No doubt a number of important towns will spring up in the North-west, country; but in the present excitement the future of these places is being largely discounted. The prices paid for town property are in the basis of what these places are expected to be in the future -not what they are now. Some degree of reaction and collapse must come. In the meantime, the sale of town lots has become a kind of gambling, which is morally unhealthy.

The rapid influx of population also carries with it an important lesson for the Christian Churches which should receive carnest attention. If these settlers are not supplied with the ministry of the Word and the ordinances of religion, in this formative period of a youthful country's life, fertility -of soil and increase of wealth give no secure pledge of true progress and national stability. without the conserving salt of personal religious character. The godly example of neglects her duty to the world. In her inand important work which God is laying upon us in the West. Foundations are being laid, it is important that they be laid well. The excitement and love of gain which are so powerfully influencing the people that are serious danger that many may forget God. and neglect religious obligations and duties. This tendency creates a necessity for faithful religious teaching, at the present juncture-a time which has the future character of that country so largely in its keeping. The seedsowing of the present determines the future barvest.

It is not in Manitoba alone that the spirit of speculation and the desire for gain have become dangerously powerful. All over this province the majority of the people are talking and thinking of little beside "land commanies," and "sections," and "half-sections." It is not for us to say how much of this is logitimate, and in what cases the line of propriety is crossed. Legitimate and proper means of acquiring wealth for good use are not wrong; but no one can deny that amid day real life, not of sighs of a poetic dreamer such intense excitement about land and lots and companies, there is pressing need to remember the Divine admonition: "Keep thy heart with all diligence, for out of it are the issues of life." Solomon says: "He that maketh haste to be rich shall not be innocent," simplying that covetonsness warps the mind from rectitude and honesty. St. Paul has a similar warning: "They that will be rich all into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Perhaps one of the greatest evils of this state of things is the demorshizing effect upon our young men of the many reports affoat about he sudden fortunes made at Winnipeg and other points. Plodding industry is despised as a slow coach, and the students at our pose is the only thing which a child can colleges can hardly be restrained from drep- understand. On the contrary not even the ping, their books and rushing out to the cultivated taste of the most experienced North-west to make their fortune. This feeling is greatly to be deprecated as in. mical to the true success that results from roatient industry.

It is even said that many ministers are smitten with the "Manitoba fever," and are | fact the difference between the best hymns standing in slippery places. We do not for children and for adults is by no means so hink it desirable that ministers should be great as some suppose. Almost everything sich : but we have no sympathy with those who think all ministers should be kept on short allowance to keep them humble; and who cover their own penuriousness by finding fault with ministers for not being utterly of the comforts of this world. Many of to religious worship at any age, and, while teaching prevails. Another excuse for theit not remedy. Our Church wants a head, in Christ's righteousness.

it. It makes us feel very bad when we see of pious-sounding croaking we have no feeling but contempt. If a minister can scrape together enough to buy one of these cheap Manitoba farms for his boys, by all means let him do it. There is nothing wrong in the sight of God or man in doing so. There is no law about wealth in the Bible for minis. ters that is not equally a law for the laity. But while we repel unreasonable croakers, we believe sincerely that there is an excitement in regard to wealth in the air that renders it very necessary that ministers, as well as layspirit of the times. 1 It is a fee to spirituality. | and such we should give them. It is enteebling to the moral power of the Church. Times of rapid growth in wealth have always been times of spiritual decline. There certainly is at the present time serious danger of the things that are seen and temporal occupying more absorbing interest than the things that are unseen and eternal.

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By direction of the General Conference

and of the Book Committee, a committee is

now engaged in the preparation of a Hymnal for our Sunday-schools. From some facts and suggestions which have come before the committee, it appears to us that there are misconceptions abroad as to what the Church really needs in this direction. It has grown to be a fashion to introduce new music into the school every year or two. This is, of course, greatly to the advantage of the bookmakers and publishers, who supply a class of music and hymns depending upon exagger ation of sentiment and effect, and upon their novelty for a transient popularity. Now this seems to us to be altogether too important a matter to be left to the mere caprice of a prevailing fashion, or of interested music dealers. The selection of the hymns which our children sing is a work calling for the exercise at once of the maturest judgment and most discriminating taste. These hymns are, perhaps, the most powerful of all influences in moulding the religious ideas and emotions and affections of childhood. Their power is not at all diminished, but rather increased by the fact that the hymn gives expression rather than didactic form to the great elements of spiritual life. When catechism and creeds and lesson outlines will be forgotten or retained only as dead verbal memories, the hymns sung in childhood will retain their hold upon the memory, and their power over the heart as well, and will be sung by the strong man in his hours of joy and of sorrow, and by the old man upon the very bed of death. In selecting these hymns, therefore, novelty or a temporary popularity and attractiveness are far from Christian men and women, and the faithful being prevailing considerations. We must preaching of the Gospel of Christ are the have something that will wear and some-Divine method of lifting the world nearer to thing that will nourish toe spiritual God, and must be faithfully plied, if we life in the soul. It is especially important would counteract the unbelief and indifference | that our children's hymns should embody that are sure to prevail where the Church | the fundamental saving truths of the Gospe in scriptural form and in scriptural fulness. fancy, Methodism nobly did her work as a Novel and fashionable modes of presenting religious pioneer in this country. With ampler | Christian truth are often found to differ resources it would be a disgrace to us if, as a from the Word of God when closely ex-Church, we did not prove equal to the great | amined; and though "Jesus paid it all" and such like may sing very well, they will not bear the exact application of the great rule of faith. The Wesleys impressed their theology thoroughly upon their hynms, and those hymns have done more to maintain thronging into this new country, create a the unity of Methodist doctrine throughout the world than any of the Standards; and fulness of doctrine is scarcely second in importance to correctness. If our hymns are too largely the language of merely natural religion, and not prominently evangelical, if they dwell in heaven rather than upon earth, if they tend to solifidianism and ignore the varied regenerating work of the Spirit, they will fail to call out a well-balanced religious life in the child. Like David's psalms, Wesley's hymns do sometimes rejoice in the beautiful works and manifold goodness of God in nature. Sometimes, also, they dwell in Apocalyptic visions of the coming glory; but their staple is the cry of the heart after God, the cry of the sinning, sorrowing, toiling, watching, contending, praying, human heart. They are full of the spirit of every. or contemplations of a mystic recluse. We will never build up for our children a strong, healthy Christian experience by the use of ditties on sweet fields, golden gates, etc. Reverent adoration, and joyous thanksgiving, penitent sorrow and trusting faith, patient submission and expectant hope, longing prayer and exulting triumph, and divine charity in all its wonderful variety of forms, each should have full expression and its share of space. If our children's hymns are all in one strain, however good, the religion which they both express and cultivate will be similarly or e ided.

Nor is the literary style of the hymn s matter of indifference. Some seem to think that the doggerel which a child would comcritic is more sensitive to that which is really excellent than is the mind of a child. The child needs the most perfect work of poetic art, the art which unconsciously embodies the spirit and perfection of nature. And in which is objectionable in a child's hymn is objectionable in a hymn for the average adult. All obscure references or turns of thought, things not easily or commonly

it for ourselves; but for ministers not at all. | will wear for three thousand years, will make | receive, or if he has work to do that does not the When they get money they are encroaching it a good hymn for children as well as for belong to him, he can compensate himself by on our domain. They have not grace to bear adults. In fact we think that children's laymns should not be so much a distinct ministers acquiring wealth." For this kind class by themselves as a collection of the simplest, best and most enduring hymns which the Church has gathered up along the ages. In this way the hymns of childhood cau continue to be the Christian's life long favorites, and that which has been sung through all the world's ages may likewise be sung from the cradle to the grave. Of course this is not intended to apply to hymns expressive of phases of experience peculiar to adult age. But as regards the great fundamentals of religion the same simple, yet grandly sublime expression which suits the men, should watch against the prevailing universal heart of man will suit the children,

The accompanying music is only second in importance to the character of the hymns. Here again the elements which will promote congregational singing will suit the children. A well-marked rhythm and easy time, a simple but clearly defined and leading melody, with harmonic parts merely as accompaniment, are essential; and perhaps a sufficient variety of such music may be found in the more serious national airs which have maintained themselves for so many generations among the nations of Europe. The important work of the musical part of the committee will be to unite the best hymns with such appropriate tunes as will help to make them more powerful to reach the hearts of the children. There are many admirable airs which would be fitted to new words, and both music and words thus sent forth upon a more successful mission for good.

JESUIT THEOLOGY.

Before Paul Bert, the late French Minister of Public Instruction, received his appointment the Josuits controlled the educational institutions of France. M. Bert, who had become thoroughly disgusted with the principles and teaching of the Jesuits. when he came into power assumed an extreme provides, have never been quite satisfied position, and opposed all control in the national system of education. In 1879, as chairman of a Committee on Education, he to disparage any system or method that opened his attack upon the prevailing system in the Chamber of Deputies, when the famous bill prohibiting the members of every religious congregation, not recognized by the State, from teaching, was introduced. The attack was principally against the Jesuits. and in the course of the debate he exposed the immoral doctrines of the Order. He be hackneyed, if not classical. This pracshowed that from the days of Pascal they have taught doctrines inimical both to the necessity seem greater for their special pure morality and to the welfare of the panacea, is common enough in socular life State. The only defence that could be set up was that of a claim to misrepresentation. like many others that do duty for fact and They urged that it was unfair to judge the argument, will not bear close inspection. Order to-day by the teachings of two hun. The Presbyterian Church in Canada is by dred years) ago, and they claimed that no means "a rope of sand;" and yet it has M. Bert had also misquoted the authorities not as much connexional unity as our own. he cited. To meet this plea and to prove We have one Missionary Society for the that the Jesuits are always the same, he whole extended field. We have the same made extensive quotations from their stan. doctrines, discipline, and usages. We have dard authors of the present time, and showed connexional Superannuation Funds for the t the teachings of the Order make all civil and social obligations subservient to the interests of the Church, and gave a license periodicals, reminding the Church from to immorality that would be destructive of the Atlantic to the Pacific that we the foundations of society.

ber of the Society of Jesus, whose writings had received the endorsation of the Arch-Church. One of these works is the authorized Manual of Moral Theology used in all Roman Catholic seminaries. From these standard works he showed that the doctrines of the present time are essentially the doctrines of three hundred years ago, and that they are as odious and destructive as ever. His citations are decidedly startling and almost incredible to the uninitiated, and they reveal a thoroughly licentious and rotten system of morals. We find that M. Gury enunciates views concerning lying that Ananias and Sapphira would have thought liberal. He divides lies into three classes : the prejudicial lie, which he deems wrong in proportion to the offence; the officious lie, which is excusable because it does not cause much disorder, and some. times is necessary to preserve important to have no blame attached to it. The liberty he gives extends to the judicial oath, and allows a witness under oath to tell an untruth, providing he thinks the question an improper one. A mental reservation removes all criminality. As an illustration of the principle, he cites the case of a man, who in answer to the customs officer's question if he has dutiable goods replied that he has not. Mr. Gury decides that the man did not sin against truth, because his answer was equivalent to saying, "I have nothing to declare myself; it is for you to search instead of questioning." In connection with this he gives the important caution, "But ecclesiastics should be instructed to tell the truth to avoid any scandal from such a denial if it came to be known." May not the made in the special interests of the laity. license hero given be the cause of much of the evasive testimony sometimes heard in our courts, especially in police courts?

In the Jesuitical teaching concerning theft we also find the source of the communistic Spirit, so prevalent in Roman Catholic countries. M. Gury teaches that a man in extreme necessity,no matter what causes the give his own words, that "in such a case all becomes common, an then he who takes the

All Letters containing payment for the Christian Guardian, Methodist Maga-Christian Gu theft to the amount he considers due him This surely is loop-hole enough for all

thieving servants. These are only mild specimens of the doc trines quoted by M. Bert to prove the unfitness of the Jesuits for the position of teachers of youth. The writer of an article on this subject in Harper's Monthly for March says that a very large proportion of Gury's teachings are too filthy and indecent to be more than alluded to unless in the "disgnise of a learned language." One need not wonder when such doctrines as these are presented as the teaching of Christianity, that thought ful men should be driven into Skepticism. They confound Romanism with Christianity and disgusted with her errors they too often drift into religious indifference, or rush into bald atheism.

STEALING A MARCH ON THE UNWARY.

In connection with the negotiations for

union and lay delegation which preceded

our present Church organization, a proposal was submitted in favor of one or more General. Superintendents, analogous to the bishops of the Methodist Episcopal Church, who were to preside in the Annual Conferences. After the Episcopal Methodists withdrew from the negotiations, this feature was still retained by the Union Committees of the New Connexion and the Wesleyan Methodists. But on the final review of the basis of Union, at the Confeences of 1873, after a very full and searching discussion of the whole subject, this plan was rejected; and the Annual Conferences, like most public bodies, civil and ecclesiastical, allowed to appoint their own presiding officers. An arrangement that, despite the disparagement of some, has operated harmoniously and efficiently ever since. But some of the friends of the greater concentration of power which episcopal supervision that the scheme which they preferred was not adopted. Some people have a tendency does not embody their ideas. Every jar in the working of our Church machinery, from whatever cause it sprung, has been attributed to the failure to adopt some system of oneman power. The phrase, "Our Church is only a rope of sand," though very far from the truth, has been often enough repeated to tice of disparaging existing things, to make among men. The "rope of sand" phrase, East and West We have hymn-book and connexional papers and are one body. And above all, we His quotations were taken principally have the itinerant system, which makes from two works by John Peter Gury, a mem | the ministry the common possession of the whole Church. If our Eastern brethren have to do their work with but little bishop of Paris, and other dignitaries of the association with the brethren of the Western Conferences, that is a necessity of their geographical position and not of our Church system. There is no Protestant Church in Canada with greater organic unity. In view of these indisputable facts, is it wise or loyal to labor to create dissatisfaction and distrust with our present arrangements, in order to make an opening for an occlesiastical cure all which some may sincerely desire, but which others, not less loyal or intelligent, sincerely believe to be a questionable change. These brethren have a right to believe in Episcopacy. but no one has a right to exaggerate imaginary faults to make room for fanciful remedies.

that in the end may prove no remedy at all. We have been led to make these remarks now-though the thoughts have often occurred to us before-in consequence of receiving a circular petition which has been concected scoro and the pleasant lie, which seems by some disciples of the "rope of sand" theory and stealthily sent around—not to all superintendents of circuits-but apparently to those laymen and ministers who were supposed to be in favor of that concentration of power in the hands of a few, which the anonymous concectors of this petition deem so essential to our future well-being. We are opposed to the statements, animus, and objects of this document, and to the sly way in which its promoters sought to gain the apparent support of the unsuspecting laity of our Church. No anonymous document has any claim to the regard of Quarterly Meetings. Many would think it an official decument coming from those high in office, and without serious thought append their names to state. ments that make a plausible show of being The main points presented in this fly-sheet,

which flaunts the banner of democracy to win favor for a system of one-man-power, may be briefly named as follows: It is claimed that the General Conference has no power to enforce its decisions. By what new system of pains and penalties is it proposed to enforce obedience? There is no proper necessity, may take the property of another provision for transferring ministers. "The and not be guilty of theft, on the ground, to law for transferring ministers is practically a dead letter." This would be serious if it were true. But the facts are against this goods of another appropriates to himself the statement. Ministers have been transferred common property as if there had been a whenever it was deemed expedient; and if division." In this we have communism pure | there has been any difficulty, it has not arisen understood, and ever nice refinements of ex. and simple. No wonder that the rights of for want of machinery to effect transfers,

The old Wesleyan Conferences of pastors voluntarily gave up to a mixed Conference all legislative power, and all control of the great connexional enterprises-Educational, Missionary, and Publishing interests—confinwork alone; and yet we have hero an ungenorous appeal to class feeling to destroy their guaranteed immunity-not to have their rights and privileges taken away contrary to their wishes. If it is thought best to restore the privileges of the Quarterly Meetings to veto legislation interfering with the rights of the lasty, we have not the least objection. During our whole editorial career, we have advocated every measure that enlarged the privileges of our laity, in whose loyalty and discretion we showed confidence, before most of the present advocates of a quasi episcopacy were converted to lay delegation. prejudice against the Annual Conferences. and to secure the lay vote for some nondescript concentration of power, alien to the liberal spirit of Canadian Methodism, will be whenever the attempt to despoil the Annual them in the organization of our present church system is made, the warmest opponents of those who would break faith with the pastoral Conferences will be found in ! e

QUESTIONS AND ANSWERS.

Lay gaire fuller notice in a future issue.

Questions.—Has the Quarterly Official Board of any of our churches the right to take from any or all of the connexional collections a sun qual to their average collections to be put with ther collections for incidentals, thus not send ing the whole amount collected, that is the loose of the whole amount concepted, that is the room collections aside from the envelopes. For instance the educational collection on a particular ar Sabbath is \$6 and the average collections during the year \$3; should this amount be deducted from that particular collection and only \$3 given toward that fund?

Answer.-Certainly all the appointed Conpexional Funds should be taken up as directed in the Discipline, and the whole collections given to the proper object. It seems to us a very small business to deduct from the Church collections which have been publicly announced for a specified purpose.

QUESTION.—Is it a correct rendering of the Lord's Prayer to say "Lead us not into tempta-tion?" Do you think God would lead his people into temptation?

ANSWER .- The Revised New Testament enders it "bring us not into temptation." both in Luke and Matthew, which must herefore be taken as the correct translation. But though God place: 8 2 circumstances which test our character, he does not tempt any one to do wrong. St. James says : " Let no man say when he is tempted. I am tempted of God; for God cannot be tempted with evil, neither tempteth he any

Question.—In electing society representatives to the Quarterly Meeting are any persons except members of the Church eligible for electricity.

- we think not. None but members are entitled to be representatives or to vote for such representatives. --

Question.—What course is to be pursued in regard to one who was once a member of our Church, perhaps a leader; he withdrew, and then joined again, but now refuses or negle ts to meet in class, seldom or never at Church, gives nothing to the cause of God, &c. ?

Answer.-The fact that a man was former ly a member has nothing to do with the case Every member of the Church is amenable to the rules of the Church, and there should be no respect of persons.

Question.—Why is it that farmers are looked down upon, i.e., respecting their social position by members of the various professions, merchants, and mechanics? Is it from a lack of education, or a lack of social etiquette which is deemed necess ary fashion? or is it from a lack of tidiness in

Answer .- First of all, we do not know that this is true of farmers. We think if they are as good in all respects as other people, they will receive just as much respect. If farmers. or any others, are satisfied to remain in ignorance, or in any way conduct themselves in a way to ferfeit respect, of course they will suffer. But we have always thought that farmers are the most independent portion of the community, and have some of the best opportunities for reading and mental culture. It is a great mistake for young men to think that because they are going to be farmers, they do not require a good education. A fair proportion of our legislators should come from among our farmers. It is always gratifying to find the signs of intelligence and taste in the homes of our farmers remote from the great centres of population. That farmer's sons who are doing well should leave home to find more respectable and genteel employ. ment has always seemed to us something

QUESTION .- On a vote being taken at a Trustee meeting held under our Model Deed, if there be a tie through the vote of the minister, has be the Chairman) still the right to give the casting vote; or has the Chairman the right of the esting vote only when there is a tie independent

Answer.-The Chairman of the Board can only vote once under the new Model Deed Act. He cannot make a tie, and then create majority by his casting vote.

Question.—Do you consider the small book, called "Grace and Truth;" by McKay, orthodox in its teachings; or would you recommend its circulation among our people?

Answer .- We would not recommend it be cause we consiler it quite Antinomian in its nature, as if there were a good and a bad man in every person, and the good man was not accountable for the doings of the bad man: and as if a man might be wicked and ungodly in himself, doing bad deeds, and still be accountindifferent to money, which secures so many pression and rhetorical artifices are unsuited property are not respected where such but from other causes, which a bishop could ed holy before God, because he was clothed the claimant of the throne of France 1 At ...

MOUNT ALLISON COLLEGE.

We see by the Wesleyan that a circular has been issued, by order of the Board of Governors of the Mount Allison Educational Institutions, which gives a full statement of the present condition, prospects, and demands of these institutions. The obligation that exists to maintain these Institutions, in the highest state of efficiency is recognized and deeply ing themselves to the supervision of pastoral | felt at this important crisis. To do this, not only has an addition to the Endowment Fund been long held to be an essential requisite, but also the erection of a new College building affording facilities for educational work such as the original college building is not adapted to supply. Accordingly, on the withdrawal of the Nova Scotia grant in 1881, a Committee was appointed to solicit subscriptions for an increase of \$50,000 to the Endowment Fund. Over \$31,000 had been contributed to this Fund, when the destruction of the Male Academy by fire, on the 8th of January last, created a new exigency. It was estimated that \$40,000. in We know the laity of our Church too well to addition to the insurance money, would be believe that this adroit attempt to create needed for Building purposes and to complete the Endowment Fund. Before the special meeting of the Board last month, \$7,000 had been raised by special subscription. On the decision of the Board to complete the endowcrowned with success. We predict that ment Fund, and erect a new College edifice and a new Academy, \$5,000 was guaranteed Conferences of the rights bestowed upon by a friend, which, with former subscriptions and the Treasurer's donation of \$10,000. would make up the \$50,000 sought, and provide for the support of the College a total Endowment of \$100,000. In view of the ranks of our intelligent laity. The several necessity to erect a new Academy building and College Edifice, the Board has made points in this anonymous trap for the unwary arrangements for the erection of the same the Academy building to be ready for occu. pancy by the close of the present year, and the College edifice completed in August, 1893. It is estimated that, in addition to what is already available, \$80,000 will be required to defray the cost of erecting and furnishing these buildings. The committee appointed to canvass for subscriptions, now confidently, look for success in this important enterprise. We trust the response will be liberal and coneral.

RICHMOND STREET, TORONTO.

Our readers will be pleased to learn that gracious revival has visited this old historic Methodist Church. The pastor of the Richmond Street Church has been conducting, during the past few weeks, a series of pecial services, which have resulted in the conversion of many souls, and in the quickening of the whole Church. We learn that last Sunday evening Brother Toyell had the satisfaction of publicly receiving sixty two new members; and in the afternoon of the same day formed a catechumen class of Sunday-school scholars, num. bering thirty, who had given evidence of being saved. In all these services the membership of the Church loyally sustained the efforts of their minister, and hence the results through the blessing of God.

It will not surprise the readers of the GUARDIAN to learn that under the circum: stances the idea is abandoned of selling the Richmond Street Church; and that the Official Board will look to the Conference to make a suitable appointment of a minister for them, as successor to their present pastor. gratulate our Richmond Street friends on their decision; and trust that this old church has many years of usefulness before it, and that it is entering on a new career of power and progress.

We must return to the subject of correspondence. Unless the brethren will make their biographical notices shorter we can not possibly get room for all that are sent. We are also strongly of opinion that accounts of presentations are rarely of sufficient importance to occupy space in a general paper. At any rate, they should be be put in the briefest possible form. And again we remind our friends that no consideration, except poetic merit, should be urged in favor of publishing pieces in metrical form. Many articles have to be rejected on account of their prolixity, which would have been published if the thoughts they contained had been presented wi h brevity. We must also ask our friends not to send us complimentary resolutions to individuals. We cannot publish them.

A contemporary has the following remarks on the results of the introduction of Prohibition in Kansas: The example of Kansas in prohibiting the sale of intoxicating liquors. by constitutional cuactment, which the benevolent liquor-dealers feared would be so iniurious to the prosperity of the State, it would appear is attracting the close attention of some of her sister States. Immigration. instead of being discouraged by the fact that ardent spirits cannot be obtained lawfully within its borders, is actually increasing and even from those countries where wine and beer were staple beverages. Other Western States have no idea of being thus distanced in the competition for desirable new comers. It is now anticipated that Iowa will vote for a prohibitory law as one, inducement for securing immigrants who are looking forward towards Kansas from the security it presentsfrom the temptation to drunkeaness and a drunkard-making.

A singular illustration, says the Christian Weekly, of the effect of the reaction against the superstitions and absurdities of the clerical teachers who have long had sway in ... France shas sbeen slately 3 given aby the Municipal Council of Paris. With vivid remembrance of and pardonable indignation... at the impositions and pretended miracles teaching. Itteaches imputed sin and imputed | practiced at the "healing shrines" of La. righteousness, and a strange theory of a dual Salette and iLourdes, it has forbidden the reading in the public schools of M. Henri Martin's Life of Joan of Arc, for fear that the story of this impassioned and patriotic heroine might excite visionary children to" imitate her example, and attempt to restore the same time the short-sighted authorities

Subscribers who have not paid for the GUARDIAN for the coming year are bereby notified that after next issue their papers will be discontinued. Send in your subscriptions this week without fail. But if in any cases the paper should be stopped, because of non-payment, remember this is done without respect of persons. Take the stoppage of your GUARDIAN as an emphatic hint to renew immediately.

A feeling of profound and general satisfaction pervades not only the British Empire, but the whole civilized world, that the dastardly attempt upon the life of Queen Victoria last week had no bad result. The attempt itself had no political eignificance, and is merely another example of shallowbrained crankism and love of notoriety. There was not even ground for the supposition that personal spite inspired the outrage. Such an event only reveals, the existence in the most civilized communities of ill-balanced anscrupulous persons, who without being supposed worse than average are capable of the most deadly crimes. We hope and pray that our beloved Queen may be long spared to reign in the hearts of a loyal and loving

We are glad to learn that the appeal of Rev. Dr. Douglas, in last week's GUARDIAN, respecting a Ryerson Chair of Philosophy, has touched a responsive chord in many Learts. The project of founding a Rverson Professorship in Victoria College seems to meet with general approval. There are doubtless many friends of Dr. Ryerson, in all parts of the country, who would deem it a privilege to give something to help any worthy effort to perpetuate his name. The memorial services at Belleville, Brantford, and other points, and the numerous resolutions passed by public bodies as tributes to his memory, show the high respect in which he was held. We are in a position to say that practical steps are being taken to carry out the idea of the proposed professorship with as little delay as possible.

The apparently authoritative rumor comes from Quebec that the Roman Catholics of that province are trying to induce Pope Lea to remove the Holy See from Rome to that city, and that the Pope is said to be looking into the proposal. The idea is so preposter. ous that it smacks of a huge real estate speculation. No sensible not to say "infallible" Pope would be guilty of such a mistake as to abandon sunny Italy, with the prestige of Rome and the storied glories of the Vatican, for the inhospitable climate of Canada, and the more dangerous vicinity of liberal loving English and American Protestante, not to speak of the prying inquisitiveness of our interviewing reporters .- So says a contemporary.

Miss McCutcheon and W. Wangh Lauder intend giving a grand concert in the Horticultural Garden's Pavilion, on the 24th of March, when they swill perform Liezt's majestic symphonic poem, "Tasso, Lament and Triumph," and Reinecke's Improvisata, "La belle griselidis" (ancient French melody,)both for two pianos. There will also be several instrumental solos, including an original composition by Mr. Lauder himself. Eminent vocal talent has been secured and the Lieutenant Governor and ladies will be present. The concert promises to be a grand

We direct attention to the advertisement of Daniel F. Beatty's Organs and Pianes, in another column. Mr. Beatt'y large organ factory at Washington, Warren county, New Jersey, which was entirely destroyed by fire on Sunday, September 18th, 1881, has been entirely rebuilt, and resumed buiness on January 18th, 1832, just four months from the time it was destroyed. It is now in full operation, and, by the use of Edison electric light, work on building cabinet organs is kept up until 9 p. m. The factory covers an area of nearly four acres.

Our readers will doubtless, by the advertisement in another column, notice the reduction that Mr. Lawson has made in the price of his teas. The excellence of these teas has been such as to command a wide patronage in the past, and we doubt not that a large increase of custom will follow present reduction in price.

The New Brunswick Reporter under ands that the Trustees of the Fredericton Methodist Church have ordered a new organ from Mesers. Warren & Co., of Toronto. They expect to have it in the new church, before the assembling of the Conference, in June

Dext. PERSONAL ITEMS.

The twin monuments over the graves of the poet Keats, and his friend, Joseph Severn, were unveiled in the Protestant Cometery at Rome. last week, in the presence of many English and

The friends of the Rev. J. Wass, on the Yonge Street South Circuit, met at the residence of J. P. Bull, Esq., Downsview, recently and presented him with an address and a purse of forty dollars: 4 - 150 y to be at the special control

Private telegrams from Athens give most discouraging accounts of Lord Houghton's condition, and arouse the gravest anxiety. The attack began in the form of angina pectoris.

Mrs. J. K. Kerr, wife of Mr. J. K. Kerr, Q. C., died at her husband's residence in this city last Thursday night. She was one of the daughters of the late Mr. Chancellor Blake, and sister of the Honorable Mesers. Edward and S. H. She took an active part in the various charitable movements of the city, and was generally beloved and respected.

The first of the state of

RRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

TORONTO, Wesley Church .- The choir of Wesley Church, Dundas Street, gave a concert in the tecture-room of the church last week. The attendance was good, and an excellent programme

Toronto, Spadina Avenue .- A Young Peoples Association was organized in connection with the Spadina Avenue Church on Thursday evening, 2nd inst. The Association, which starts with a membership of about fifty, will hold regular meetings weekly, with an open public meeting once a month.

ALLISTON.-The Alliston Herald says: The sermons by the Rev. Dr. Sutherland in the Methodist church here recently, on behalf of the Missionary Society of the Methodist Church, which were delivered to large and attentive audiences, were able and elequent expositions of the Word of God. At the close of the evening sermon the preacher submitted a summary of the statistical and financial position of the Society's missions, which was of an encouraging nature. The response of the congregation to the appeal for funds was very gratifying—the sum of \$238.48 being the result and it is expected that this will be largely increased when the collectors shall have completed their canvass. On the Monday evening Dr. Sutherland lectured to a highly appreciative audience on "Manitoba and the Northwest." A large map, showing the distance, the several routes of travel, and the settlements was of great service to the lecturer as well as the audience, as they together travelled over the expanses of our North-west heritage. Our limited space will not permit us to do more than say that while the lecture was delivered without a shred of "notes" or manuscript, occupying over two hours, it was replete with most valuable information, and delivered in a style so charming that it held the close attention of the andience to the end. A cordial vote of thanks was presented to Dr. Sutherland for his admirable lecture, as well as for his valuable pulpit services on the Sabbath.

GRAVENHURST .- The anniversary services of the Methodist Church at Gravenhurst were held week before last. Sermons were preached on Sunday, morning and evening, by the Rev. John Bredin, of Alliston. The Gravenhurst paper says :- Both sermons were masterly efforts, and for clearness of thought, beauty of diction, and spiritual power, they could not be easily surpassed. The attendance at both services was good, and, judging from the attention given, lasting impressions must have been made. On the Monday following the anniversary tea-meeting was held in the Town Hall. After a rich feast had been heartily partaken of, the Rev. T. Dunlop, pastor, took the chair, and proceeded with a lengthy programme. Addresses were delivered by Rev. Messrs. Dawson. Woodsworth, and Bredin. The latter gentleman's address on "Irish Character" was particularly instructive and amusing, and was greeted with frequent applause. Should the reverend gentleman again visit our town he will be sure of a warm reception. Some excellent music was rendered during the evening by the choir of the Bracebridge Methodist Church. : A tea for the Sabbath-school was given on the Tuesday evening in the same place. A number of the parents and friends were present. Recitations and singing was fornished by the school. Before closing each scholar was presented with a Bible or hymn-

LONDON CONFERENCE. BOTHWELL -- Rev. T. H. Patchell writes :-Great revival! Our church is full every night Scores are up at the altar, some seeking bartism of the Spirit; others conversion. Many have been baptized and converted. The meetings are increasing in power. Mrs. Howe, that woman of God, is here. God is crowning labor and prayer.

· HAGERSVILLE.—The trustees of the Hagersville Church have just let the contract for enlarging the church, increasing its seating capacity two-thirds more than at present, to be ready for re-opening by the 1st of August next. -The brethren at Decew's appointment are building a shed for horses at their church, and the people at Hullsville have finished a large addition to their shed.—Con.

LONDON, Wellington Street .- A blessed work of revival is in progress in Queen's Avenus Methedist Church. Upwards of seventy have been forward as seekers of salvation, and many have found peace in believing. The spiritual interest is deepening and widening every day; and, though the protracted services will shortly close, it is confidently expected that many more will be gathered in in the ordinary means of grace.

DELHI.—The result of our late special religious meetings at the Salem appointment gathered into Church connection twenty-six persons, quite a number of whom will be helpful additions financially to our cause at the above place. At our Quarterly Meeting on the 5th of February eighteen persons were baptized. At our anniversary services in Delhi village the of Hagersville, ably assisted us. Proceeds, clear оf екрепнен, \$74.39.—Сом.

OKVILLE .- At the last Quarterly Board Church of Canada, Rov. J. E. Dyer, presiding, it was unanimously carried,-" That any movement tending to the organic union of any two or more Methodist bodies, respecting the Church, has the full sympathy and concur rence of said Board.".

AYLMER.-We learn by the Aylmer Express that the tea-meeting in the Methodist Church on Wednesday evening of last week was largely attended, and the financial results were very gratifying, the sum of \$78.50 being raised. After an excellent tea, Rev. Geo. Richardson took the chair. Several choice selections were rendered by the efficient choir of the church during the evening, and added much to the interest of the meeting. The addresses of Rev. Messrs. Ross and Brothour were elequent, and of a highly intellectual character, and were This was followed by a partial parelysis, which listened to with marked attention by the audi-has been succeeded by congestion of the lungs. Succeeded by congestion of the lungs. ence. A very pleasant evening was spent by all

> PLATISVILLE, -- Anniversary services were preached here on Sunday, the 26th ult., by Rev. D. E. Brownell, of Ingersoll, and were accompanied with fine spiritual unction. Large Hughes, and Resolved,-"That the Official congregations listened to the stirring discourses Board of West Winchester Circuit take this the

present.

ing was highly successful and very numerously | hearing of the hearty and unanimous expression | bery, and Mr. Gladstone, and to potition Parlia. attended. Addresses by Messrs. Brownell, tea-meeting on Monday evening attracted a splendid audience. The choir sang delightfully, for the purpose of discussing such union." and short addresses, were delivered by Rev. Messrs. Whitworth (Primitive), Hobbs, and Brownell. Proceeds, with collections, \$50. Autograph quilt. \$45.

PALMERSTON. - Brother J. Broley writes :-Rev. E. A. Telfer lately lectured here on Droll Men and Their Merry Ways." Numbers who formerly heard him lecture in Harriston and Mount Forest, came down to hear him. All were delighted and highly profited, and should he return again to this part of the country, large numbers will avail themselves of the privilege of listening to one who has proved himself a grand man and an orator of a very high order. Seldom has it been our privilege to listen to a lecture so fresh, so sparkling, and so full of genuine wit and wisdom. May his life and great talents long be spared to the honor of the Master and the good of humanity.

Listower.—The re-opening services of our Stewart's Church, which has been recently reitted at a cost of \$178, adding very greatly to its appearance and comfort, and furnished with an excellent church organ (the generous gift of Brother John Chamney), were held on Sabbath, 12th ult. Able and instructive sermons were presched morning and evening by the Rev. B. Sherlock, of Peel. On the following Monday vening a very successful tea meeting was held. followed by a social on Tuesday evening. Net results \$61 .-- Interesting and successful teameetings have also been held at our Hant's and Carthage appointments. We have commenced series of special services at our re-fitted church. Pray for us.-Cox.

DECEMONDVILLE. -On the 26th February, Rev. W. W. Ross, of the Centenary Church, Hamilton, preached in the morning an eloquent sermon, which stirred the hearts of all present. In the evening a platform meeting was held. After devotional services and reading of the report by the pastor, Rev. S. Wilson, Bro. Ross delivered a missionary address full of missionary information. It was a speech long to be remembered by all who heard it. The congregations were large. Co lections and subscrip. tions were taken up morning and evening, Wedeparted from the time-honored custom of holding a missionary meeting on a week-night, By this means the missionary information and appeal reached a much larger number of people. Our missionary income here this year will be about double what it was last year-Com.

CANTON CIRCUIT.-There has been great ma. terial progress made on this circuit during the religious services have been in progress during the past month. Several have obtained mercy, and the work is powerful and deep, and bids fair to be wide spreading in its influences. The anniversaries in connection with the Moovish and Canton Churches were all that could be desired. Admirable preparatory sermons were preached by Rev. Messrs. Bestty and McDermaid, of Port Hope, pastors of the First Presbyterian and Baptist Churches of that place. and the festival on the Monday was in every way successful. The ministers in charge, Revs. Mesers. Cragg and McCamus are much encouraged in their work, and are both held in high estimation as able ministers of the New Testament.—Com.

Godenica.-An immense congregation greeted the Rev. Dr. Williams on Sunday evening, Feb. 26th, at the Methodist church, to hear his sermon to young women. The text selected was Psalm exliv. 2, which furnished the starting sound and eloquent instruction. Some of the points touched upon were, the ways that have been and are now being opened up to women. wherein they can use their influence; how much that influence is needed and felt. Women are the moulders of character, and should. therefore, be cautious how they use their influence: they can never afford to lower their dignity. There is a true nobility in being employed in work. The Doctor alluded to the many ways, in which fashion governed, and pointed out how apt young women were to reap upprofitableness from the perusal of fashionable literature. A noble woman is a grand sight, and a womanly nobleness can only come from aspiring to that which is pure and good, ean only come from oly life. The sermon was listened to with earnest attention throughout. -Goderich Star.

GALT .- The third anniversary of our beautiful church in this town was celebrated on Subbath, February 26th. Rev. William Briggs, Book-Steward, presched morning and evening. His sermons were clear, foreible, and spicy expositions of the Word. The anniversary teameeting was held on Monday evening, and was decided success. Rev. W. J. Maxwell, of Guelph, delivered a very interesting and practical address, well calculated to stimulate to faithfulness in Christian work. Rev. J. K. Smith, M.A., of Galt (Presbyterian), followed with a beautiful and very pleasing address. making kindly reference to what he called the Rev. Messrs. Dixon, of Tilsonburg, and Cosford, unrivalled prosperity of Methodism in Galt. Our very efficient choir did most admirably, both on Sabbath and Monday evening. These anniversacy services were particularly satisfac-Meeting of the Oakville Station, Methodist tory, both in character and results. Our church finances are in a very natisfactory condition. Our faithful Trust Board are doing well. ... The general interests of our beloved Methodism in this town are in a very healthy state. Congremovement now being made by the Methodist gations and membership are increasing; con-Church of Canada and the Methodist Episcopal nexional and circuit funds are advancing, and the Sabbath school is making very encouraging progress.--Com.

MONTREAL CONFERENCE.

LAURENCEVILLE.—Rev. A. M. Delong, pastor, very able lecture was delivered on the 20th ult. by Rev. J. T. Pitcher, of Stanstead, on "The Signs of the Times." The church was well filled with an appreciative audience .- St. Johns News.

PITTEBURGE. - Rev. J. Davies, pastor. A successful and well-attended tea-meeting was held in Zion Church,on the 28th ult. Dr. McCammon, of Kingston, presided, and addresses were delivered by the pastor, and by the Rev. Mr. Quinn and Mr. E. Joyner. Music was contributed by the choir of St. Lawrence Church.—Daily News.

WEST WINCHESTER .- At the last meeting of the West Winchester Official Board, it was moved by John S. Ross, seconded by John L.

in favor of the union of the Methodist Episco. Thompson, Motherel, Kilborn, and Rouse. The | pal Church with the Methodist Church of tion of disestablishment. Canada at the meeting recently held at Iroquois

Orrond Mission-D. C. Sanderson, pastor,-The Kirkland appointment has been visited with a very gracious outpouring of the Holy Spirit. The Church has been quickened, and sinners converted to God. The class at this appointment has worshipped in the schoolhouse for nearly thirty years. If brick can be procured a new church will be built this summer. The friends at Bishop's Mills and Kirkland Ridge vice. have presented the pastor with a valuable coon skin overcoat as a token of their respect and

BROCKVILLE-W. Galbraith, B. C. L., pastor. -On the 9th ult., the young ladies of the congregation, gave one of the best socials which has een held in this town for years. The net proseeds amounted to \$61.—The Ladies" Aid gave a most excellent parlor social in Victoria Hall on 2nd inst., netting at least \$75. With commendable zeal and energy, the Ladies' Aid has ordered a fine large new organ which is to be put into the church about the 1st of June, and have been working hard to provide the funds to pay for it.

Cooksиtse, -- On Sunday evening, February 26th, a memorial service for the late Dr. Ryerson was held. Rev. W. T. Smith preached from the words of the Psalmist "Help, Lord, for the godly man ceaseth, for the faithful fall from among the children of men." The preacher paid a high tribute to the great talents and many excellencies of the departed, and dwelt especially on the fact that he was a godly man. Addresses were also delivered by Rev. T. W. Constable and Mr. Orr, both of whom had long known and admired "the greatest good

Montreal.-Contracts have been awarded and work has begun in the erection of buildings for the Wesleyan Theological College, - Witness. -Dominion Square Church .- A most interest. ing and instructive lecture was delivered on the 2nd inst., by Rev. H. Johnston, A.M., on " Tower. Castle, and Minister." The lecture was illustrated by very fine oxyhydrogen stereoptican views exhibited by Mr. G. R. Prowse. --- The annual tea-meeting of Desrivieres Street After. room, on Friday evening, 24th ult. After tea the Rev. E. D. Mallory took the chair. An | The Discipline, p. 75, after defining the comfor the great West, was presented by the officers and teachers with a pocket Bible as an expression of their appreciation of his services as secretary past Conference year. The new church at and librarian. Addresses were made by the the means of grace? 5. Are any changes to be Bethel is largely attended, and very successful Rev. E. B. Lanceley, Mr. Hodgson, and Mr. Pettigrew, superintendent.

OTHER CHURCHES

THE Year Book for 1882 gives the following statistics of the Baptist denomination in this eountry : Associations, 1,155 . churches, 26,373; ordained ministers, 16,514; communicants, 2,336. 022. This is a net gain for the year in the last item of 39,695. During 1881 the additions by baptism numbered 81,570. The diminutions by letter resched 38,815, and the additions by letter 33,474.

Taz Rev. Jacob Chamberlain, a Presbyterian missionary, writing from Madanapalle, India, tells of whole villages coming over to Christian. ity, and adds : "There is a tremendous upheaval going on all through India at the present time, seize the fragments of the ruins and build up the temple of the Lord."

THE authorities of the Greek Church, it is said, propose sending a mission to England hierarchy. The motive of the High Church party, in seeking closer connection with the Eastern Church is attributed to a desire to get the feature which, in the first instance, com Church on a footing equal to that of Rome.

THE Rev. Dr. Fleming Stevenson, of Dublin, has been delivering a course of lectures this month, in Edinburgh and Glasgow, on "Foreign Missions," under the suspices of the three Presbyterian Churches. This display of "Catholic Preebyterianism,"even in so small a matter, was not brought about without considerable difficulty. Great efforts are now being made by the Estab lished Church to create an increased interest in her foreign missions, which have certainly not flourished for several years past.

ALL the Conferences of the Methodist Ppiscopal Church South have elected delegates to the General Conference, to be held in Nashville Tenn., May, 1882, except Baltimore Conference, which meets in March. From two to four new bishops will be elected; most likely four, as Bishop Wightman is ill, and Bishops Paine, Kavanaugh, and Pierce are up in years and cannot be effective long. The Rev. Dr. Linus Parker Dr. A. G. Haygood, and Dr. A. W. Wilson are among those most named for the office.

A conference of the Protestant missionaries of Japan is to be held in Osaka from April 16th to 21st, 1883. There are now in Japan 78 married male missionaries, 10 unmarried male missionaries,48 unmarried female missionaries,35 stations converts, 37 ordained native pastors, 116 unordained native preachers. Last year 18,000,000 sold for \$16,000.

COMMITTEES of the General Assembly of the Cumberland Presbyterian Church have completed the revision of the Confession of Faith. They state that their aim was to purge it of Calvinism, to make it consistent in all parts with itself, and the whole consistent with the system of Bible truth held and taught by the Church, and also to condense the statements of doctrine, and render their meaning clear and explicit, and to render the form of government and other parts of the book conformable to the wants and usages of the Church. The state of the state of

A GREAT public meeting in favor of the disestablishment of the Church of Scotland was held recently at Aberdeen. Upwards of 2,000 persons attended, and the chair was taken by Lord Provost Esslement, who delivered a vigorous speech, declaring that the time had come for carrying out the great work to which the Liberal party were pledged. Dr. Webster, M.P., Principal Cairns, and Principal Rainy also spoke.

ment in favor of immediate action on the quis

FROM THE MISSION ROOMS.

EXTRACTS FROM LETTERS.

TORONTO CONFERENCE.

SCHOMBERG .- "The subscriptions for the Mis sion Fund from Schomberg Circuit are far in advance of any previous year. Brother Mo-Cullough, of Lloydtown, did us excellent ser-D. CATTENACH "

ORILIA.-" Our missionary services have proved very successful. Rev. Dr. Harper's sermons were admirable. Our meeting on Monday was well attended and enthusiastic. Bros. Crosby and Annis did grand service. Already. before our Collectors have gene out, our receipts show a slight increase on those of last S. P. Robe."

CASTLETON .- " Enclosed you will please find the sum of \$150. This is the third remittance. making \$300 for this circuit, with a small bal-

ance to come yet-against \$239 last year.

LONDON CONFERENCE.

PORT LAMBTON. "Our missionary income is almost double that of last year.

CASH RECEIPTS-ORDINARY FUND.

 Orangeville, per Rev. G. M. Brown
 \$12 00

 Uxbridge, per Rev. J. A. McClung
 20 00

 Parkdale, per Rev. T. W. Campbell
 13 92

 Castleton, per Rev. J. C. Wilson
 150 00

 Campbellford, per Rev. J. A. Chapman
 45 00

 Yonge Street North, per Rev. P. Addison
 73 90

 St. Thomas, per Conference Treasurer
 120 00

 Sparts
 70 00

 Sparta, -Grimsby, Hamilton District, Frankville, per Chairman Perth, Elizabeth Watling, Roseburg, Oregon, per Rev.

RELIEF AND EXTENSION FUND.

LEADERS' MEETINGS.

This old Methodistic institution has lost none of its value. Having been familiar with it from noon Sabbath-school was held in the school. his youth, the writer can testify to its necessity and worth.

attractive programme was well rendered by the position of the meeting, names as topics of scholars. Mr. J. L. Woodworth, who is leaving enquiry: "1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any that walk disorderly and will not be reproved? 4. Are there any who wilfully neglect made in the classes? 6. Are there any memhers on trial to be received into full member ship? 7. What amount has been received for the support of the minister? 8. Is there any miscellaneous business?"

When Wesley in 1742 instituted the Leaders Meeting, he was simply, perhaps unconsciously reviving one of the usages of Early Christi anity. In the Primitive Church there were officers specially appointed to examine closely into the lives and characters of applicants for admission, and of those who were already recognized." This court, the Bampton Lecturer for 1880 calls a " College of Disciplinary Officers." Methodism needs to vitalize this resuscitated

usage. The Leaders' Meeting touches great

1. The value of church membership would be enhanced, and greater Christian and little se-cured, were the case of every applicant for admission aubmitted to the "College of Disciplinary Officers." A somewhat significant and I fear that Hinduism is going to fall to pieces before the Church of Christ is ready to seize the fragments of the ruins and build an inade some progress since he was here before at least in knowledge. Has maintained his habite of prayer and reading the Bible. Is fully deter-mined to adhere to the cause of Christ always. ioin the Church and then turn. Will never give shortly, either to investigate Anglican orders, or up his hope or love Christ less, whether admitted to develop some more complete and satisfactory to the Church or not." "Admitted May 4th, hierarchy. The motive of the High Church 1856." The candidate was D. L. Moody, then eighteen years old.
2. Thoroughness of Church oversight. It was

Spurgeon's large membership of over 4,000, is placed under the supervision of a Board of Deacons, of which the paster is President. The residence, circumstances, spiritual er otherwise, date of membership, attendance at communion. etc., are known. What could the paster do with such a constituency without an efficient board of

counsel and supervision?

- 3. Development of Evangelical Power. The deacons of the Primitive Church were the bishops " The pastor representatively multiplied his influence in each working member of the meeting. By training his staff to work, he augments the rower of the pulpit, limited only by the numbers and weight of the agents.

4. Spiritual Life and Enjoyment. A stagnant Church cannot be healthy. Work for Christ.

strangely quickens the pulse, brightens the eye, and gives comfort and force to prayer.

And why may not every Appointment have its

Leaders' Meeting, or something tantamount to it? If the number of Leaders and Stewards is small,—two small to form an efficient corps for counsel and action—why not select an adequate umber from the more active men and women of the locality, and meet them monthly for consultation and service? Give them work to do in the interim, and let the Secretary of the meeting keep a record of the work done. H. F. BLAND.

JAPAN-BRO. EBY'S CASE.

DEAR BRO. DEWART,-The day before Christ mas last, the house occupied by Rev. C. S. Eby in Tokio, Japan, was consumed by fire, in which he lost a valuable library, togethe with manu-84 out-stations, 8 organized churches, 8,408 adult | scripts, translations, and papers which canno easily be replaced. An accident of th kin under any circumstances a calamity to a minister but to a missionary in a country like Japan, it is pages of the New Testament and portions were emparrassing beyond anything that we can

In consultation with a few friends I have been encouraged to ask any throughout our Church who may be willing to contribute toward furnish ing Bro. Eby with at least the foundation of a new library, to send their gifts to the Missionary Secretary, who, with Dr. Dewart, Dr. Potts, S. Hunter, Geo. Cochran, and the Book Steward will not as a committee to select suitable books and secure their transmission to Japan. Donations may be sent not later than the 1st of May, nounced to the subscribers. Faithfully yours. George Cocenan.

-According to the Olobe & Low respondent set in, and is highly favored as well by the Government as by such men as the Rev. John Bridger, Emigrants' Chaplain at Liverpool, who is the same lines as that for the emigration of women. He will himself head the first party in spring, when the Rev. Styleman Herring will also lead a large party to the North-West. This Resolutions were passed in favor of immediate project the Right Hon. James Lowther likewise disestablishment, and it was resolved to send endorses for the benefit of the Irish, as a pana with great interest. The Sunday echool meet first opportunity of signifying their pleasure at copies of them to the Lord Advocate, Lord Rose | cea for all their woes. The building solution of the control

NEWS OF THE WEEK.

-The coronation of the Czar is said to have been further postponed until the 22nd of August. The farmer shot by armed men at Feacle has died. Nineteen arrests have been made in that vicinity under the Coercion Act.

The death sentence of three of the condemned Nihilists has been commuted.

-Mr. Bradlaugh was returned for Northampton on Thursday by a majority of 111.

-Several members of the Edmonton Vigilanes Committee have been arrested and committed for trial.

The Egyptian Government has declined M. deLesseps' application to construct the Port Said fresh water canal. -The nomination of Mr. Conkling to the vacant

Supreme Court judgeship was confirmed by the United States' Senate on Thursday. -Seventeen indictments against fraudulent etar. coute contractors have been returned by the

grand jury at Washington. Sergeant Mason, who shot at Guiteau, will it is understood, be sentenced to three years' im-

prisonment at Fort Leavenworth. -The Legislative Council of Nova Scotia, by a vote of 12 to 9, has declined to legislate itself out of existence.

-It is reported that 40,000 tickets have been seued at Hong Kong, to be used after the passage of the anti-Chinese Bill by Chinese intend. ing to emigrate to the United States.

-The Iowa Senate has agreed to a constitutional amendment prohibiting the manufacture or sale of intoxicating liquors as a beverage. The measure now goes before the people.

-Sir Leonard Titley has intimated that the Government will give a grant towards the hold. ing of a Dominion Exhibition in St. John, N.B.,

this year. -Advices from the west coast of Africa report that a ferry boat crossing the lagoon of Lagos capsized, and that 47 out of 60 persons were drowned.

-Meetings are being held on the United States Pacific coast against the immigration of Chinere, The Chinese merchants of San Francisco are endeavoring to prevent further immigration.

-It is stated that Sir Stafford Northcote will endeavor to prevent Bradlaugh taking the oath. Bradlaugh will, it is said, present himself on Tuesday, and if the House refuses permission to the clerk to administer the cath he will again swear himself.

-The Russian authorities took special precautions to secure the secrecy of the late Nihilist trials, but notwithstanding foreign newspapers managed to get reports. An inquiry is to be made into the matter. -Egan, Treasurer of the Land League, has

offered an investigation of his accounts to the

American League, but intimated that it would not do to make the details public, as it would be giving information to the enemy. -In the trial of the Nihilists two men and two women were allowed to speak at the class in their own defence, and were so shusive and in-

sulting that the Court out them short. The

woman Terentieff abused the soldiers and gend-

armes, uttering the most disgusting ouths. ... There was a scene in the Imperial House of Commons on Friday night in consequence of the Attorney General for Ireland admitting that a warrant under the Coercion Act had been issued against Mr. Arthur O'Connor, the Home

Rule member for Queen's county. -A deputation representing thousands of unemployed persons in London waited on the Lord Mayor, asking advice and aid, especially with regard to emigration. The Lord Mayor advised them to confer with Sir Alexander Galt, High Commissioner for Canada.

-A deputation from the Quebeo branch of the Dominion Alliance has been waiting upon the Provincial Treasurer to request some legislation in the interests of temperance. The Treasurer expressed a willingness to do anything so long as it would not affect the revenue.

The Queen's monument to Earl Beaconsfield has just been erected in Hughenden church. - It bears the following inscription: -"This memorial is placed here by his grateful and affection. ate Sovereign and friend, Victoria R. Kinga love him that speaketh right."

-Mr. Foster, acting under instruction received at a special Cabinet Council, has refused to appear before the Commission of the House of Lords on the Irish Land Act. The invitation to appear contained a statement of the scope of the intended inquiry which was evidently intended as the besis of an agreement between the Commons and the Lords.

The Russo-Jewish committee's statement confirms the reports of the outrages on the Jews in Russia, including many cases of murder and rape, which the British consular reports discredited. The committee's statement is founded upon letters from prominent persons in the Jewish community, and from the personal evidence of the refugees. A letter from an eminent rabbi indicates that the Russian authorities are trying to conceal the truth.

-Five thousand Jewish families are preparing to. leave Odesea. Four thousand families will leave. Elizabethgrad. A delegate of the Jewish Alliance has returned to Vienna from Brody, where he went to assist thirteen bundred Jewish fugitives to return to Russia. The mission was unsuccessful, as it was learned that if they went back they would be exposed to certain death. One hundred thousand floring will be need to help them to emigrate to America.

-A Constantinople despatch says Russia has demanded priority for her claim on the Roumelian treasury of twenty three million france forthe maintenance of the Russian Army of occupation. The Porte contends that the signatory powers must decide the amount due to Russia. and that the revenue the Russians collected while occupying the province must be deducted from

-Baron De Worms in moving that the Government find means of using its good offices with the tide of emigration Lanadawards has rly the Czar to prevent the recurrence of outrages upon the Jews in Russia, said 201 women had been violated, 56 Jews Hilled, and 70 wounded, Twenty thousand persons had been rendered starting a scheme for the emigration of men on | homeless, and property valued at £16,000,000 wrecked. Mr. Glad stone said that the interven. tion of a foreign government would be certain to cause a strong reaction, not merely among those who committed the outrages, but among those who were averse to anything like an in-Worms withdrew the resolution.

PASSING AWAY. BY MRS. BISHOP SIMPSON.

Passing away, passing away ! The sweet summer roses are passing away; Their beauty is wasted, their fragrance has fied, And with ring they lie in their damp, lowly bed. The fair, dewy morns in their splendor will rise, The pale stars grew soft in the evening's clear skies, The cooling dew fall and the musical rain, But the roses will brighten, ah, never again t

Passing away, passing away ! Bright hopes of my youth—bow they're passing away. With the beautiful visions that gladden my eyes By day time and night time, as sunlight the skies. Oh, hope may come back to may surrowful heart, Bright dreams from their long silent chambers mastart.

But those of my youth I may woo all in vain, For they ne'er will return to their beauty again!

Pessing away, passing away! Friends I have loved—how they're passing away! I have watched there go down to that cold, solemn tide While the rale, silent boatman kept close to their side Tve caught the dull dip of his dread, muffled our, As he bore them away to that coholess shore, And my heart existh out in its desolate pain, But they ne'er will return to bless me again l

Passing away, passing away! Yet I know of a land where there is no decay, Where the balmy air's filled with the richest perfu From sweet, fragrant flowers, all fadeless in bloom. Where the soul never grieves, as it doth here below, "'O'er'f' i 'vanished dreams, c'er hope's fitful glow, Where linked fast forever is love's golden chain, And parting words chill us, oh, never again | -People's Paper

RYERSON MEMORIAL SERVICES AT THE METROPOLITAN CHURCH.

There were large assemblies at both services in the Metropolitan Church yesterday, especially in the evening, when the building was crowded to the doors. The church was draped in black, and the music was of an appropriately solemn character. The anthem in the morning was "Blessed are the dead that die in the Lord," and in the evening, "Brother, thou art gone before us." Mrs. Bradley sang at the former service "Abide with me," and in the evening "I know that my Redcemer liveth."

In the morning, Dr. Nelles, President of Victoria University, preached on the text:—II. Samuel, iii. 38:—" Know ye not that there is a prince and a great man fallen this day in Israel?"

Great men are God's method of helping the world. He gives us many blessings in many ways; he gives us no greater blessings than those which he gives with the advent, and the labor, and the consecrated spirit of great and good men. And why may this great man not be considered to come in the person of him who, at the critical time of a young nation's birth and early history, comes to establish amid many difficulties and embarrassments a great system of popular instruction, that will be widespread and imperishable in its influence, as the long centuries run. Not so striking this it may be, not so imposing, not so likely to dazzle the imagination, or give eloquence to the descriptive power of the historian, according to the old notion of writing history, but in that better notion of writing history which takes in the homes and the every-day life of the people, the manners and customs, the joys and sorrows of the people-more beneficent and not less grand and enduring or beautiful than the labors of those who fought the world's great battles, or presided in the councils of empires. That such systems of instruction should have come so late aye, that they should yet scarcely have come to the great nations of the old world, is proof enough that there is something in this kind of labor more arduous, more difficult, and equally benevolent as the other achievements to which

have referred. All rightmindedness and all good feeling re-quire of us that we should not forget great and good men—that we should not lay them silently and coldly in the grave, or let the pressure of this world's care and occupation crowd them immediately from our thoughts, but dwell upon their history, recount their services, build their

numents, fondly and perpetually CHERISH THEIR MEMORIES.

and hold them up as bright examples to encourage and inspire the youth of the land to imitate them in beneficence, perseverance, and successful achievement. We have no Westminster Abbey; if we had one, we are so young as yet, we have so little national development, that we would have but few whom we could account worthy to be laid to sleep in that great restingplace, that national place of final abode which our fathers in Eugland have. But we have had even already some few, who, perhaps, if they had lived in those other lands, and if they had been lifted up upon those high places of influence and observation—though they had been in possession of no more talent or merit, or rendered no more especial services than those few-might not have been accounted unworthy to sleep with the sacred and heroic dead in you Westminster Abbey. Let us, as Canadians, feeling ourselve specially near to them, and feeling them specially near and dear to us, let us embalm their memories, and let us dwell at times upon their achievements, and be thankful to God that in this the beginning of our national career we have had already a few great, honored names, worthy to be mentioned and remembered. I cannot attempt to give an enumeration of all such names as might be worthily mentioned, but a few great names, all of whom are well known in this city as well as in the country: Dr. Strachan, first Bishop of Toronto, who did not live or die in vain. Chief Justice Robinson, s great and good, simple minded and true-hearted man, not given to show, but a sterling man and an eminent jurist. Robert Baldwin, an honest and successful politician and statesman. Blake, first Chancellor of the University of Toronto. Rolph and Draper and Moss, alas, too early sra'ched away, the gifted, sweet-spirited mar George Brown, held in honor by a large section of the community, and doing, according to his light and his honest conviction, a work that shall continue to tell upon the history of this land, and three others with whom I must close this list, understanding that if any names are not mentioned they are included-

THE THREE BYERSONS.

William, the great natural pulpit orator, not in that respect surpassed by any man that ever lived on this continent. John Ryerson, the great ecclesiastical leader, a man in labors abundant; true hearted, self-sacrificing, and devoted; and last him whom we mourn to day —the other brother, Egerton Ryerson—who was warmly esteemed and loved by you all, and of whom especially, for a little, we shall have occasion to speak. Some of these were earnest opponents; then opposition had that intensity about it that from the circumstances of the case and of the time, it amounted almost to a kind of personal antagonism. But all personal antagon ism should die with the grave, and as for the antagonisms—the oppositions of opinion and of party—they are among the conditions of our freedom and progress, and that which is exempt from criticism ceases to grow into something better, and comes under suspicion. In the order of society it holds good, as Edmund Burke has said of nature, that God by the reciprocal antagonistic forces draws out the harmony of the universe. These men we all have reason to value now as jurists, or as statesmen or preach ers, or as those who established great organs of public opinion that must be influential for weal or for woe upon large masses of men. It is quite possible that we shall value them more highly in the days to come than we do even now it is quite possible that coming generations will somewhat idealize them, as all the great men of antiquity who stand high now upon the rolls of Church. time stand thus by virtue more or less of a kind of idealization and imagination—their imperfec tions, their faults, their mistakes, thrown a little into the background, and their services and good qualities brought forward into view. In regard to our dear departed venerable brother, this great and good man, as from the depths of my heart I can call him, let us honor first of all in him the grace of God., Let us ascribe large in

early or late career, which are so familiar to all and have appeared largely in the public press. But in the early conversion of which you have read; in the sacrifice that he made for religious rinciple, when, rather than surrender his loyalty to the prisciples of Christ, he left his father's home, giving proof and promise of what was in that young man. That converting grace of God, that twining of his thoughts to the Bible, which, as I have often heard him say, was indeed a light unto his feet and a lamp unto his path—that it was which more than any-thing else made Egerton Ryerson the great man that he was, by becoming the good man that he was, and laid the foundations of his successful achievements in this land of his with and tells.
Doubtless, as my good brother, the paster of this church, said, he was born great, and he was fitted to be great in simost say sphere of life; and it is only a few days since the First Minister of this Dominion, upon the Boor of the House of Commons, speaking of the tidings of his death, said he would have been

A MOST EMINENT STATESMAN if he had not been a preacher of the Gospe That is all true; but we honor the goodness of God in the gifts of nature. It is a great deal to be well born, to be well constituted, and highly endowed; but you have no guarantee in those gifts of the successful or beneficent career of the most gifted genius the world has ever seen. No man can pretend to tell what Egerton Ryerson's man can pretend to ten what higher a type career might have been had he not experienced the converting grace of God. He had a gifted intellect; many a gifted intellect has gone out in the darkness of ain. He had intense energy; many an energetic will has been turned in the wrong direction. He had great powers of per-severance and great versatility and talent, but these have not saved many a great man from wreck and ruin. Let me proclaim to you, and especially to my young friends, that God appointed an eternal wedlock between truth and goodness... There are three things in the career of Dr. Ryerson on which I shall touch. Firstly, he contended in his early youth, without experi ence or much backing, and almost single-handed for equal rights and privileges for all classes of the community in this Canada of ours, against some forms of exclusiveness which were beginning to prevail, of monopoly and ecclecsiastical favoritism and preference which were beginning to develop, and which, if they had not been swept away, would have wrought more and more disastrously upon the well-being of this young and rising nation. How much is implied in this I fear very few of us are aware. We have always had the knowledge and enjoyment of equal rights and privileges between socts, but if we would see the value of it we have only just to contrast our condition with that of lands which have failed to get it. Almost every nation of Europe has been struggling for the enjoyment of these equal rights and privileges. Even England is beginning to be conscious of a want of a wider and juster distribution of the good things of this life, and a desire for the abolition of some forms of exclusiveness. That this is not so with us is largely due to the great and good men whose names this day I have mentined, but to no one so largely as to that young Methodist preacher who first, by the vigor and power of his mind, swept away the exclusiveness and inequality. He helped to make this land

A CHRISTIAN COUNTRY. .

I take it that Canada is to day, as regards the prevailing leaven and influence of the Gospel, ahead of almost all nations, and especially of all in the old world. God has given to us a better order of things. Not indeed a higher Christian intelligence among a select few, but a diffused power of the Gospel. That he has given us this in this land is owing to the labořs of those devoted and gifted men who, as the pioneers in the great evangelica work, came to this land, years ago and preached the [Gospel in the wildernesses and forests making it possible for Christianity to keep pace with the growth of the land as a security for our future national career. A word upon

THE SCHOOL SYSTEM.

We all know that he was the father and founder of that. There was, it is true, a school system in his day, but as different from the one which he brought into being as the rude fables, stories, and traditions which existed before the time of the great poet of England were to those immortal dramas into which he converted them. He give to the Province of Ontario, and by example largely to the whole Dominion, a great system of popular instruction. In the facof the apathy and suspicion of the people, of the close-drawn purse-strings of the people, he gave generally accepted as the best we could have had at that time, and which has won the admiration of eminent men of other nations. We may

THE POWER OF THE GOSPEL

has not found a larger and more effectual place in our system of elementary and grammar school training. If Egerton Ryerson could have overcome some of those prejudices and party feelings to which I have referred, that defect would not have been left in the system. But he had to make such compromises as statesmen often have to make, giving the people "the best laws that they will bear." In the nature of the case, even a secular system of training, in a Christian land with churches and Sunday schools and Christian homes, is not only a good thing in itself, but a valuable ally and coadjutor to the religion of Christ. Without a system of popular education you may have something which you may call Christianity, but Christianity in the true sense of an enlightened, spiritual religion the world has never seen, and will never see, without a diffusion of popular intelligence.

After dwelling on the fact that Dr. Ryerson was a successful man, the preacher gave some personal reminiscences of him while he was President of Victoria College, and mentioned six of the graduates of that college who were in the class-himself, Dr. Ormiston, the late Senator Brouse, the late Judge Springer, of Hamilton, the late James Biggar, and Dr.

THE REV. DR. POTTS' SERMON. EVENING SERVICE.

At the evening service Dr. Potts preached on II. Timothy iv. 6, 7, 8, dwelling especially on the words "I have fought the good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of rightecusness." He thought it would be admitted that the passage he had selected was one aptly appropriate with the death of the late Dr. Ryerson. Only occasionally did a man of the Pauline stamp appear, and they felt that a man of that stamp had just gone out from amongst them. After dwelling upon Paul's career, in the threefold aspect suggested in the text, and on the hope it expressed the preacher said: "As I have expounded this passage of Scripture, suggested by the death of Dr. Ryerson, I need not, so far as I am concerned, make any application. For, as I have described Paul to-night, the form, the countenance, the kindly word, the mighty power, the sanctified eloquence, the Christian genius of our departed friend, has been present to the mind of every intelligent man and woman in this Metropolitan Church congregation to-night."

DR. RYEBSON'S CONVERSION. He then read an account from Dr. Ryerson's own pen of his early life, his conversion to God. and his entrance into the ministry of the Meth-

odist Church, and also a manuscript in the doctor's own handwriting, a copy of which is sub-

" LONG POINT ISLAND COTTAGE, "March 24, 1878. "I am this day seventy-five years of age, and this day fifty three years, after resisting many solicitations to enter the ministry, and after long and painful struggles, I decided to devote

" The predominant feeling of my heart is that of gratitude and humiliation; gratitude for God's unbounded mercy, patience, and compassion, in the bestowment of almost uninterrupted health, and innumerable personal, domestic, and social blessings for more than fifty years of a public life of great labor and many dangers; and humiliation under a deep felt consciousness of personal unfaithfulness, of many defects, errors, and neglects in public duties. Many tell me

that I have learned little, experienced little, n comparison of what I might and ought to r fears. The joy of the Lord is my strength re fears. The joy of the Lord is my strength. I feel that I am now on the bright side of seventy-five. As the evening twilight of my earthly life advances, my spiritual sun shines with increased splendor. This has been my experience for the last year. With an increased sense of my lower sinfulness, unworthiness, and belonger the blass. helplessness,I have an increased sense of the bless edness of pardon, the indwelling of the Comforter, and the communion of saints.

Here, upon bended knee, I give myself and all I have and am afresh to him whom I have endeavored to serve, but very imperfectly, for more than threescore years. All helpless myself, I most humbly and devoutly pray that Divine strength may be perfected in my weakness, and that my last days on earth be my best days— best days of implicit faith and unreserved consecration, best days of simple scriptural ministra-tions and public usefulness, best days of change from glery to glory, and of becoming meet for the inheritance of the saints in light, until my Lord shall dismiss me from the service of warfare and the weariness of toil, to the glories of victory and the repose of rest. "E. RYERSON."

NOTES ON THE BERMUDAS. No. 1.

Correspondence.

Sitting the other day in our quiet Bermudian study the thought suggested itself that the readers of the Guardian, which, by the way, gladdens us by its regular visits, many of whom have never smelled what old salts call "blue water," would not object to a few paragraphs relating to our island home. First of all in describing a locality, it is necessary to tell its whereabouts. We are in the midst of the seas. That may be very indefinite, but is expressive at any rate. Resting on our beds we may listen to the roar of surf, the strength of which has been growing since it left the equator; or, at another time from the same resting-place we hear the dash of waves that began their tireless march at Greenland's ice bound coast. We can mount a hill near the parsonage, and, looking east or west north or south, our vision is bounded only by the restless billows of the Atlantic. We have grand opportunities of becoming acquainted with old ocean in all its moods. It is always within sight, or its waves are making rough thunder in our ears. Often when the dark wings of the storm fiend are shaken about us, and the waters leap angrily at our feet we are ready to utter the apostrophe-

"Ocean 1 thou dreadful and tumultuous home Of dangers, at eternal war with man, Wide opening and loud roaring still for more.

Just as often the sea seems to sleep placidly and calmly, reflecting the contour of the cedar-clad hills, and the white sails of the fairy like boats which glide noiselessly from isle to isle. To be more definite, the Bermudas or Somers Islands, lie-between 32° 13' and 32° 30' north longtitude, and 61° 2' and 64° 53' west longtitude. We are, therefore, about 730 miles due south of Halifax; N.S., and 630 due east of Charleston, S. C.

Charleston, S. C.

Between these islands and the continent that great ocean river, the Gulf Stream, finds its bed. This strange phenomenon of the seas has often been described, but we will risk the tax upon your readers' patience, and dwell a little

upon its wonders.

The equatorial current travelling west is obstructed by the South American continent, and, by the configuration of the coast, a portion is turned northwards into the Carribean Sea and Gulf of Mexico. Here the warm waters of the sea are met by the river waters of the Rio Grande and Mississippi, and, joined by them, force their way around the southern end of Florida and through the openings between the Bahamas Islands. At the point of its efflux into the Atlantic the Gulf Stream is scarcely thirty miles wide. Once in the free seas, it broadens rapidly, sweeping along at some dis-tance from the coast of the Carolinas, but leaving on the shores much silt and sand, thus forming the shallow lagoons and low islands of is turned eastward by the trend of land, and, meeting as it reaches the southern edge of the banks of Newfoundland, the cold polar currents it strikes boldly across the ocean, bearing with it to the shores of insular and continental Europe warmth and fertility. All along its course the limits of the ordinary ocean water and the Gulf Stream are well defined. A traveller in crossing the equator is said to have looked for a well-defined black line in the sea, as we find in our geographies. He was disappointed. We, too, would fail to find sharply-cut separation in the waters. They mingle at their edges, but in a short half hour the ocean traveller as he enters or passes from the

Gult Stream is conscious of the change. A little to the south and east of the Bermudas the sailer enters the Saragossa Sea. This is so named from the presence, in large quantities, of a peculiar kind of floating sea-weed which lies so thickly upon the surface of the ocean as to give it the appearance of a vast

green meadow.

Thus placed in the midst of strange seas, one is not surprised to find many strange things about the islands. Its coast waters teem with life. Fish of many shapes and vivid hues gambol among the gorgeous sea plants which make the shallows a very bewilderment of beauty and color. Among the most gorgeous of the deni-zens of the deep are the angel fish, whose broad fins and tail are rainbow hued, and the cow pilot, vulgarly called "Sergeant Major," whose small body is striped vertically in brown and yellow. The cuttle fish is certainly no beauty, but his motions and habits are interesting and peculiar.

Along the walks, at low water, the delicate ounds and filaments of the sea anemone form orilliant but treacherous blossoms and in the en, remind us of the catchfly of terra firma. At light our waters are brilliant with phosphorescent creatures of various sizes, which, in points, arcs, circles of fire, hang upon or drop from the dripping our, and make the wake of the passing boat or the track of the fish in the deep a line of light.

In other words, when we dreamed of a pos sible visit to these fairy islands, we used to imagine them of volcanic origin, or we seesawed between that notion and the other, that they were coral islets. There is nothing on the surface, and nothing, so far as men have dug—and that is not very far—to establish either ides. To an ordinary observer, your correspondent does not claim to be a geologist, the country is a succession of sand-hills, which have been formed by the joint action of wind and wave. The sand is nowhere silicious, but is altogether composed of broken sea-shells, once the homes of living organisms. Some of the shells have been ground into an almost impalpable powder, others are in larger fragments, and still others are almost entire. This calcareous sand has, by the action of infiltrated water, become more or less compact, and con-stitutes the ordinary building material of the

To the stranger the cutting and quarrying of this building stone is a curious and interest ing operation. Every here and there on the roadside laborers may be observed at work armed with chisels, some three inches broad, attached to handles from ten to fifteen feet long. By means of these, and without the aid if maul or hammer, scores are cut in the face of the rock. These scores are supposed to be perpendicular, but in practice they assume various angles. The cuts are made from three to four feet apart, and are crossed by others parallel to the working pan of the quarry. They are sunk to a natural cleavage, or soft sand bed which is almost uniformly formed at a short dis-tance from the surface. The masses of stone separated in this way from their surroundings fluence and necessary influence to his early con-persion. I need not recount the incidents of his that I have been useful to the Church and to the (he is often alone) then lays off the large blocks are thrown down by levers. The workman

country; but my own consciousness tells me into convenient and regular sized pieces, and proceeds to saw them out. He uses an erdinary cross-cut of common hand-saw, such as can be have known and done. By the grace of God' I found in any carpenter's shop. With slow and am spared; by his grace I am what I am,; all measured movement our laborer drives the cutam spared; by his grace 1 am what 1 am; all measured movement our laborer drives the cutmy' trust for salvation is in the efficacy of ting gear, and the saw creeps through the stone, Jesus' atoning blood. 'I know whom I have trusted, and am persuaded that he is able to keep that which I have committed unto him against that day.' I have no melancholy feelings to feel the Toddie model. if not a rebellion, at least a stern, strong resistence. Your Bermuda workman is conservative. He dislikes innovations, and will not be hurried. He will accept no mechanical aids. Main strength, and an indefinite amount of Main strength, and an indefinite amount of patience, are his engines and machinery. His deliberation is painful to one accustomed to the energy and snap of the north. But you cannot give him speed. He knows too well that energation extension are not given by the truth of God, but sets itself up in reduction against the light of the Gospel, and virtually accuses God of falsehood. Unbelief is one of the most provoking abordinations to that energetic action means loss by evaporation, and he refuses to risk the lessening of his avoirdupois. Stones for walls and slate for roof are thus slowly wrought out, and add greatly to

the cost of building.

There is neither freshwater, lake, nor running brook in all the islands. An occasional well is found, but the water is always brackish, and rises and falls with the tide. For water sup-ply we are dependent upon the rainfall, which is copious, but somewhat irregular. To utilize the rain for household and other purposes atone tanks, cement-lined, have built, and, in many instances, specially pared water-sheds have been provided. anks and the water shed are kept carefully clean. The water is limpid and clear, and perfectly tasteless. To those accustomed to spring water it is a little flat on the first use, but in a little one learns to like it.

In another letter we will say something of the climate and products of these islands.

J. G. A.

DELEGATES TO THE GENERAL CONFERENCE.

Ms. Editor,-It seems to me that according to our present arrangements the relation of the General Conference to the whole work as a representative body is very uncertain, to say the least of it. What do they represent in the General Conference? The ministerial part of the Conference presents the fact that there are ten times their own number in the whole work, and the laymen of the District Meeting elect an equal number of lay representatives. But is this all our delegates represent? Is this in keep-ing with common sense principles of representa-tion? We have certain burning issues for example in one part of our work that is of little interest in another part, and it is desirable that our delegates represent ideas as well as numbers. Now is this the case with our present chances of appointing delegates? We proceed to elect a certain number from our Annual Conferences as delegates, and we neither know what are their opinions on given questions to be discussed nor do they know what are our wishes. It is impossible for delegates so chosen to represent any body but themselves. Would the Methodist part of our country be satisfied to elect our representatives in Parliament in the same way Certainly they would not. The great political issues of the day are under discussion for weeks and months before the election takes place, and the elect represent the opinions of the country in their debates. It is well known that there are several great leading questions of internal economy that must come up at the approaching General Conference next fall, and the question is, how are our lay brethren and the whole ministry going to be heard on those questions. I suggest that a special session in the coming District Meeting be set apart for the laymen to discuss the uppermost questions in their own or other districts, and that the election of delegates take place at the close of the said session. Then in the coming Annual Conference there can be a session for the expression of opin ions upon questions that are likely to engage the attention of the General Conference. Delegates could go and present to the General Conference the united intelligence of their several Conferences ences upon leading questions in the Church. As matters now stand, we vote in the dark when appointing delegates, and delegates, instead of representing the voice of their Conferences, simply express a private opinion. I write simply to start the question, feeling that something in this direction is needed in order to giv an intelligent expression of the whole Church in the General Conference. say, both ministerial and lay?

A. MINISTER

FAITH.

A revelation of the truth and will of God in some way must be a condition of faith. Faith is inconsistent with total ignorance. There can be faith no farther than there is light. Faith is a condition of salvation. It is something which we are commanded to do, upon pain of eternal death. The Bible distinguishes between intellectual and saving faith. There is a faith of devils, and there is a faith of saints. Even so faith, if it hath not works, is dead, being alone."

There are many passages in the Bible which listinguish between intellectual and saving faith. One produces good works or a holy life, the other is unproductive. This shows that one is a phenomenon of the intellect merely, and does not, of course, control the conduct The other must be a phenomenon of the will, because it manifests itself in outward life. Faith is not a gift, because we are commanded to exercise it, and are guilty and responsible for not possessing it. Faith is not a feeling of any kind—that is, it does not belong to, and is not a phenomenon of the sensibility.

Faith, regarded as a virtue, cannot consist in any involuntary state of the mind whatever. It is represented in the Bible as an active and most efficient state of mind. It works, and works by love," and produces the obedience

Since the Bible uniformly represents saving or evangelical faith as a virtue, we know that it must be a phenomenon of the will. It is an efficient state of the mind, and, therefore, it must consist in the embracing of the truth by the heart or will. It is the will's closing in with the truths of the Gospel. It is the soul's act of yielding itself up or committing itself to the truths of the Word of God. It is trusting in Christ, a committing of the soul and the whole eing to him, in his various offices and relations to men. It is a confiding in him and in what is revealed of him, in his Word and providence and by his Spirit. Faith is a confiding in God and in Christ. It is a receiving of Christ for just what he is represented to be in his Gospel, and an unqualified surrender of the will and of the whole being to him. No one can believe hat which he has not heard, or that which he does not understand.

I must first understand what a proposition, a fact, a doctrine, or a thing is, before I can say whether I believe it or not. We certainly can-not believe, trust, or confide in what we do not understand. Evangelical faith implies the appropriation of

the truths of the Gospel to ourselves. It im-plies an acceptance of Christ as our wisdom, righteousness, sanotification, and redemption The soul that truly believes on Christ as the Saviour of the world, as offered to all; therefore, it embraces and receives it for itself. Christ is represented in the Gospel not only as the Saviour of the world, but also the Saviour of each individual. He is embraced by the world no further than he is embraced by individuals He died for the world because he died for the individuals that compose the race. Evangelical faith implies an evangelical life. This would not be true if faith were merely an intellectual state or exercise. But since as we have seen faith is of the heart, since it consists in the committal of the will to Christ, is followed by a law of necessity, that the life will correspond with the faith. Evangelical faith implies repentance towards God. It is an embracing of Christ and his salvation. The will cannot be submitted to Christ, it cannot receive him as he is represented in the Gospel. while it neglects repentance toward God, while it rejects the authority of the Bible, it cannot submit to the Son.

Faith implies a peace of mind. In Christ the soul finds its full and present salvation. It finds justification, which produces a sense of pardon and acceptance. It finds all its wants met, and all needed grace proffered for its assistance. It sees no cause for disturbance,

in Christ. It has found its resting place in Christ, and rests in profound peace under the shadow of the Almighty. Let us notice a few of the natural consequences of faith. A holy or obedient life results from faith by a natural or necessary law. Faith will develop every form of virtue in the heart and life, as their occasion shall arise. Faith receives not only the atonement and mediatorial work of Christ as a redeemer from punishment, but it also receive Christ as a King to set up his throne and reign in the heart. Faith secures to the soul com-munion with God. How great must be the one of the most provoking abominations to God there is in the universe. It is the perfection of all that is unreasonable, unjust, and ruinous. It is infinitely slanderous and dishonorable to God, and destructive to man, and to all the interests of the kingdom of God. J. LYNESS.

AN INDIAN'S LETTER.

The following interesting letter was addressed to Bro. W. McKay, of Victoria, B. C., by Wm. H. Pierce, a converted Indian in the Indian Sunday school, Victoria, about nine years ago. It shows that when a man is truly converted he becomes a worker for Christ; and if a convert shows no interest in Christian work there may be grave doubts of his religious character :-

PORT ESSINGTON, B. C.,

MR. McKAY, DEAR SIR, -I am happy to tell you how we are getting on in this place. God has blessed us very much this new year. All our meetings are get ting better. We have a very good time in Port Simp-son with Bro. Tate. On Christmas and New Year the people turned out well in the streets-and a brass band was playing. All the people put on their best dress, the firemen, temperance society, and soldiers turned out. It was the biggest day I ever expect to see in that place, where Satan has had his own kingdom for so long a time. But, thanks be to God for the truth that is in Jesus, you will see that I am still in this grand battle field to fight like a good soldier in this dark land of ours. Our Bro. Mr. Tate visited us last month, and it was a refreshing time to the people; thirty five were desirous to be on the Lord's side—all baptized in one day; and twentytwo were married next day. I have visited one village fifty miles down the river, and the people were all very glad to see us. I preach to them of him who came to seek and to save that which was lost. The young people wish me to stay with them altogether. May God send us more men to tell these poor, dying souls about Jesus. I suppose you heard about the trouble Mr. Duncan and Mr. Bishop had; Bishop turned Mr. Duncan out from the mission house, and Duncan is now staying in an Indian house. His records is now staving in an Indian house. His people are all in trouble, they don't know what to do Some of them would like to join our church. The Indians are saying now that if Duncan and Bishop are quarrelling with each other how can they be saving souls amongst the poor people? When the Methodist Church started at Port Simpson, the other churches said it would not last long; but now the Indians know God will use the Methodist Church to save the Indians in British Columbia. Please give my love to Bro-McMillan and to his wife. We are all feeling sad to hear of the death of Father Lewis. May we prepare to meet our God. Remember me to my Indian friends. Yours in Christ, W. H. Prescs.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

There is an aspect of this question which I do not remember to have seen presented in the discussions that have taken place with regard to it, which appears to me of the most vital importance—one that has been ever present during my ministerial life, and one that has led me to persistently refuse being a party to such mar-

It is not that I have any doubts of their Scriptural righteousness. My convictions are those you have expressed that Lev. xviii. 18, prohibits you have expressed that Lev. XVIII. 18, prohibits marriage with a living wife's sister, and has no reference to a deceased wife's sister; and how any one gets a meaning of that kind out of language so explicit is simply marvellous.

language so explicit is simply marvellous.

And the fact that Mosaic law required a brother under certain circumstances to take his deceasnearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own." And in the face of that is Deuteronomy xxv. 5., requiring a man to marry his brother's wife, and failing to do so he must submit in presence of the elders to the most ignominious treatment. Under no kind of circumstances is a man at liberty to marry his sister, or a woman to marry her brother, but here is a law prohibiting her marriage with any one but her husband's brother Ecclesiastical councils in the ages past have promulgated a number of things that cannot be sustained by the Word of God, and in the light of these Scriptures, I do not believe there is a shadow of a sound reason why the statute prohibiting marriage with a deceased wife's sister, should remain among the laws of the land one day longer than it can be lawfully re-

pealed.

And if the sentence in your editorial is correct that in the province of Ontario, the law is regarded as obsolete, and that such marriage have not only been sanctioned but contracted by ministers of the highest standing in our Church If such is the feeling, and ministers of other Churches as well as our own are marrying parties in this relation, in the view that I tak of it, there is something frightful to think of. I am aware that Dr. Punshon married his deceased wife's sister, and that he did so under the trongest conviction that he was doing right in the eight of God, but he was married, I believe in the United States where no such law exists on the arrival of the lady from England, and consequently did not violate either English or Canadian law; but if as your remarks imply others are sanctioning and contracting such marriages in defiance of law, then I think the time for looking at this question with apathy has gone by, and all the powers of the Church uld be brought to bear on the repeal of the existing statute.

My position on this question has been this: in the sight of God, marriage with a deceased wife's sister is right, but in the eye of the law of the land it is wrong, and as long as the law forbids it such marriages ought not to be consociety together, that unites men and women for life, on the strength of which property descends, and in the legal character of which the rights of husbands, wives, and children are

secured. .. The religious aspect and ceremonies of marriage belong to the Churches, and if any of the Churches desire to retain regulations that are at variance with sound exegesis and the spirit of the age they have the liberty; but the time to demand that the state shall enforce such decrees on those who do not believe them is past, and the only duty of the state at present is to legalize what the enlightened conviction of Christen dom has pronounced to be right in the sight of God. It is this legal aspect of the question that has invariably govern-ed my own action, and which is to me the mest important, rendered, perhaps, all the more vividly important because of a judgment delivered in the highest court of judicature in England soon after my own marriage.

A suit was instituted to dispossess certain

holders of a large property, on the ground that they were not legal heirs, and among other pleas set up was this, they were held not to be legal heirs, because the marriage of the parents was contracted on Sunday. The case went from court to court until it reached the highest, and there it was decided that the marriage was null, on the ground that marriage was a civil contract, similar manner, especially Emerson and

nothing to ask or desire that is not treasured up | and all civil contracts entered into on the Sabbath were void. A judgment that sent con-sternation through the land, as thousands of marriages had been solemnized by the State Clergy on the Sabbath, without the slightest suspicion that anything was wrong. I had my-self been married in an English Church on the Sabbath, and to find it all legally null and void

In the case before us, the law forbids marriage with a deceased wife's sister, and I have ever felt that I could be no party to placing a confiding girl in such a position, that the man she took

for life could any day put on his hat and leave her without legal redress. ... And if the facts are as you state them, that the law is being largely disregarded, not only should all effort be made to secure the repeal of the present law, but in addition a strong move should be made to secure a law that would legalize all the marriages with the deceased wife's sisters, that have been already contracted.

Such a statute was secured in England with regard to marriages contracted on the Sabbath. As it was feared such multitudes had been married on that day, without the slightest suspicion that it involved any legal disability, and a similar one should be obtained here without de-lay. T. W. Constable. lay.

MANITOBA AND THE NORTH-WEST.

The following letter is from the pen of Mr. Benjamin Beddome, of Mermora, and we publish it as many of our readers will be glad to read a true description of our great North-west .- North

Hastings Review.

The Province of Manitoba, with the great North-West territory at the other side of it, occupies at the present time considerable attention as to its farming capabilities, and its general adaptation for settlement. Much has been said and written on the question; some have represented the country as being of unknown and most wonderful fertility, and, in fact, as being every-thing necessary and desirable, while others have returned disgusted, and abuse or misrepresent everything belonging to it. The truth lies very much between these two extremes, as is commonly the case in all other disputed or controversial matters. The writer has travelled over several hundr d miles of the territory within the last six weeks, in various directions, through all the principal towns and villages, inclusive of Winnipeg, and has had the opportunity of hearing the opinions and expressions of all kinds of people in reference to the state and prospect of the country, both at the present and in the future. Manitoba, generally, is low, level, or flat, and there being much rain in the spring or summer, the water never entirely runs off, giving to the whole country a rather dismal appearance. Much of it is in the hands of Indians or half-breeds, who do not farm for hay for their horses and cattle, and raise a patch of corn and potatoes during the season. Indians will not work under any circumstances. They will drink, hunt, and fight, and they will do teaming or "freighting" (as it is called) but they will do no work that can be avoided. Wherever there is any Indian blood it is the same. The plow and drag are objects of their very great dis-like, together with any kind of steady and regular work whatever. Hence the Indian Reservations work whatever. Hence the indian beservations and half-breed allotments are, for the most part, turned to very poor use or to no use at all. Land speculators also hold a large portion of these lands (waiting for a rise) so that the whole Province is, for the most part, in bad hands, and requires a general system of drainage before anything like justice can be done to it. The quality of land in Manitoba is not all alike, neither is it all good. but the greater part of it may be said to be very good, especially for wheat. It is strong and black, consisting, as it does, of vegetable mould, which is the growth of centuries. It would make very good manure for impoverished or poor land very good manure for impoverished or noor and if it could be used in that way. This is in Manitoba, which is only a very small part of Northwestern territory. When we go further to the west the land generally rises, becomes rolling or hilly, and is not only more desirable for farming or for residences, but to a great extent drains itself and makes better reads or trails which in itself and makes better roads or trails, which, in all parts of Manitoba, at certain times in the year, (spring and fall) are so bad as to be almost impassable and almost indescribable. The mud resembles glue, both in appearance and in consistancy, and sticks to whatever it touches in a similar manner. It is almost impossible to cross the main street in Winnipeg without, at least, two or three pounds of it sticking to a man's boots, which And the fact that Mosaic law required a brother under certain circumstances to take his deceased brother's wife, disposes of the prohibition of the Confession of Faith which reads, "The man may not marry any of his wife's kindred land or of its unitness for settlement, but is a proof of the contrary. There is no doubt that the whole country, all the way up to the Rocky Mountains is, for the the most part, at least, good and fertile land, and in a few years will be o up for settlement. The air is pure and the climate perfectly healthy and salubrious, which is an important element in considering the subject of emigration to a new country. But there is a great scarcity of wood over the whole country. The prairie, as a rule, produces nothing but grass. cores of miles may be travelled without see single tree except the scrub or brush, which prevails in some localities. There is no pine or hemlock, and no beech and maple, and nothing except white poplar, scrub oak, scrub willow, and other scrub vegetation, for which no name has been found, and that only on the banks of the rivers, creeks, and water courses, or wherever the water settles down. Sawed lumber, of a very inferior quality, is \$35 per 1,000, and cannot be obtained at that price except in the neighborhood of a saw mili, or near some town or village, or centre of business. It is difficult to know what will be done for wood within a few years, both for fuel and buildings. Coal is said to have been discovered here and there, but none of it has hitherto been made use of. Roads and bridges will also have to be attended to, either by the people or by the Government. Roads are all left in a state of nature from one year to another, and bridges there are none except on the main thoroughfares. No wonder there should be so many mud holes and quagmires, called ! slews, getting worse and worse, until the whole are covered by the ice and snow of winter. Mosquitoes too, are very numerous and vicious for the whole summer, especially in some choice localities. And the very sight of the prairie in the fall of the year with the grass all faded and yellow, and shivering and shaking as it does in the stormy winds of early winter, and not a solitary tree to be seen except one or two scrub oaks or poplar in the distance, or a belt of brush or scrub skirting the far distant horizon, all this gives a sad and dismal feeling to the lonely traveller or poor emi-grant looking for rest and shelter. The difficulty of carriage or of transport is another hindrance in the way of occupation and settlement of the tracted with the religious aspects or ceremonies great North-west territory. Two-wheeled carts, of marriage, further than to forbid them within drawn by an ox or mule, and driven by Indians the limits of consanguinity; the law has nothing or half-breeds, are the principal and almost the to do, its sole function is to sanction and secure only public means of conveyance. The roads are evidence of the execution of a civil contract, of so had (in some places for miles) that each cart all contracts the most important to the safety can only take from five to seven cwt., which they and well-being of the society over which the take from Winnipeg, several hundred miles back state bears rule; a civil contract that binds to Fort Edmonton and the whole west. These carts travel from ten to twenty in a string, for the sake of company or mutual assistance, and they camp out at night in tents or otherwise, making about twenty miles a day during a long journey. This they call "freighting," and is a very favorite occupation for Indians and half-breeds, as it keeps them in perpetual motion without being very hard work. All descriptions of merchandise are thus conveyed. Railways will do away with this years soon, to a great extent, and in fact it is very soon, to a great extent, and, in fact, it is railways that will make the whole country to be settled and prosperous; not merely the Canadian Pacific Railway, but that will only be, as it were, the main artery, which will be intersected by branches here and there in every direction. It is the easiest and cheapest country in the world in which to construct railways, as it is for the most part pretty level, and there is little or no stone or rock to interfere. The growth and pro-gress of the city of Winnipeg is something marvellous, even amongst the North-western cities. Ten years ago the city had, literally, no existence, but last year no less than four hundred buildings were erected, at the cost of over one million dollars, many of them being large blocks of buildings,

of four or five stories high, on the main street, which is now nearly two miles in length. They

neighborhood, and resemble stone in the distance.

Other towns for villages are also increasing in a

are mostly built of white brick mad

Portage, both of which are situated in the midst of a rich and rising agricultural country. Free grants of land are not now to be obtained in very desirable localities, being mostly taken up by settlers, or seized upon by speculators and land sharks, both ferocious and numerous. The price of land will now rise very considerably every year, and all other things (now very dear) will come down in proportion, and this will be especially the down in proportion, and this will be especially the case as railways come into operation, and good gravel roads assume the place of the "trails" or mud tracks which at present form the only means of communication. The time will come, in a few years, in which the great North-west will be inhabited or occupied by millions of busy and prosperous settlers or citizens. Counties and townships will have to be formed for local Government, and schools and churches will spring up as they are doing already. Dirty, ragged, and wandering Indians, having very little more intelligence than the wild animals that they kill or capture, will go further back or become or capture, will go further back or become extinct, or will exterminate each other. It seems to be the inevitable destiny of our growing population to "go west" by the instinct of an irresistible law in that direction. Railways carried through the wilderness will take with them civilization, population, and prosperity. For even the Grand Trunk Railway of Canada, so long depressed and paying dividends out of capital, is now rejoicing over the amount of traffic, both east and west, beyond all precedent or expectation. The Canada Pacific Railway, also, within a few years, (supposing that time and tide still continue to regulate our mundane affairs,) will introduce a new era into the great North-west, and reclaim the land from its long dark night of solitude and

METHODIST UNION.

DEAR DE. DEWART,-An informal preliminary meeting, consisting of about a dozen ministers, was held in the town of Brampton, at the Primitive Methodist Parsonage, on the 27th uit. About an equal number was present from the three different Methodist bodies. Ageneral conversation on the above named subject, and a very free expression of opinions and desires took place. A spirit of brotherly kindness pervaded every utterance, and the universal desire expressed was to see a union as speedily as practicable brought about. Difficulties, all of a human character, were talked over, some of them, it was admitted, are of considerable magnitude, yet not one of them it was thought, but by the blessing of God on human effort, may be overcome and amicably adjusted. The conclusion which was come to, was to hold a convention of ministers and laymen when the subject will be more thoughtfully and circumstantially discussed. The desire seems to be rapidly gaining ground, that this sin of division and useless exaground, that this sin or division and useless expenditure may speedily be wiped out. The above-named convention is to meet in our church at Brampton, on Thursday, March 33rd, at 10.30 a.m. A cordial invitation is extended to all interested in the subject. If any have been accidentally overlooked, either on our own district or alsowhere in sending out the invitadistrict or elsewhere, in sending out the invita-tions, I think the universal feeling will be that they will be doubly welcome if they can meet with us on that occasion.

John Hunt.

TEMPERANCE WORK.

Mr. W. H. Lambly, Grand Worthy Chief Templar of the Province of Quebec, delivered a lecure in Three Rivers on the evening of the 14th uit., on "Intemperance, its Curse and Cure." The following is from the Montreal Daily Star,

Mr. Lambly's lecture was one of the ablest temperance lectures ever delivered in Three Rivers. He is thoroughly acquainted with the temperance cause, having attended three annual sessions of the Right Worthy Grand Lodge of the Independent Order of Good Templars for centage of crime in those States where licenses were granted, was five times as great as it was where no licenses were granted, and the law was enforced. He criticised very severely the con-duct of those ministers of the Gospel who use strong drinks, and recommend them to people to be used in moderation; and also those ministers who were total abstainers, but kept aloof from all temperance organizations, and who claim that all reforms should originate in the Church and be carried on by the Church, or for some other reasons best known to themselves. He also criticised very severely the conduct of those persons who voted for people who would grant licenses and those who would not help to enforce prohibitory laws where they were enacted. His lecture was interspersed with anecdotes which provoked laughter and left the audience in the best of humor. The only compensation that Mr. Lambly would accept for his services was a vote of thanks, and he has promised to favor Three Rivers with another visit at some future

GOLDEN WEDDING.

The ministers who have labored on the old Albion Circuit in the past, and subsequently on the Mono Road Circuit, will remember with pleasure Brother James Ceasar, of Ceasar's appointment. His home has been a stopping place for Methodist ministers for over forty years. This very esteemed and faithful friend of Methodism and his beloved wife having been married for fifty years, were unexpectedly called upon by their sons (and their wives), and their daughters (and their husbands), grand-children, and great-grandchildren, and a few relatives, and friends, including their pastor and his wife, and Rov. Mr. Pinch and his wife, on the evening of the 28th ult., being the fiftieth anniversary of their marriage. After a very bountiful repast had been partaken of, two very valuable easy chairs were presented to the aged couple by their children. After a very suitable and affectionate reply had been made by the honored father, all joined in singing a verse of one of our Methodist hymns, the pastor, Rev. Mr. McKin led in prayer, all heartily responded in the request, that this grand old couple would be spared for many years yet to their friends and the Church which they love so dearly. A very enjoyable evening was spent.

CONFORMITY TO THE WORLD.

DEAR SIE,-Please allow me to thank my dear old friend the GUARDIAN for its manly, outapoken independence against worldly triffers in all branches of the Methodist Church. This class in the Methodist Church is getting large enough to take care of themselves, without any sympathy from Methodist ministers. I am glad, therefore, they are not likely to have any help from the Guabran. I was much grieved when I read in the Winnipeg Times of the doings in Wesley Hall; but I should have been still more grieved if the GUARDIAN had taken AN OLD METHODIST OF FIFTY YEARS' STANDING.

STOP AND THINK.

BY BOSELIA S. LOOK.

Do thy angry passions rise? Stop and think.
Bitter words will cause thee pain. .Thou may'st strive, but strive in vain To erase their cruel stain ; Stop and think.

Has misfortune crossed thy path? Stop and think. Do not at thy lot repine. Many blessings still are thine All from God's own hand divine; Stop and think.

Hast thou been by friends betrayed?
Stop and think.
Will revenge thy wrong redress?
Or will wrath and bitterness
Make thy injuries seem less?
Stop and think.

Does temptation thee assail?
Stop and think.
Wilt thou for one moment's joy
With thy future welfare toy?
The temptor tempts but to destroy.
Stop and think.

The Righteons Bend.

THE LATE MRS. CECIL HARPER.

On Sabbath morning, 26th February, the Rev. Dr. Hunter preached a memorial sermon in Queen Street Methodist Church, Toronto, selecting as his text Rev. xiv. 13. Mrs. Harper was formerly a scholar, and then a teacher in the Queen Street Sunday-school. She was converted to God in this church where the family still worship; her father, Mr. Alexander Suther-land, having occupied the position of class-leader for many years. She was greatly beloved and respected in Toronto, and the large audience ssembled on this occasion bore testimony to the place which she occupied in their affections. Dr. Hunter gave the following account of her life and death, from data furnished by her father and her husband: Maggie Sutherland Harper was born at Toronto on the 10th of July, 1851, and died at Keene on the 10th of February, 1882. from childhood she was lively and playful, and at an early age showed marks of intelligence above the common order. She passed rapidly through the different stages of education, and graduated from the Normal School with a firstclass "A" certificate at the age of 16 years With a sound education, a bright intellect, and courage and energy beyond her years, she took her position as teacher in the city schools, and her efficiency and success secured to her quick But it was the new birth which gave brightness to her character, and powers of labor to her mind. She was convinced of sin and converted to God during a series of special services held in this church, by the Rev. Dr. Young, in the year 1867. Having found the pearl of great price, she was anxious that others might find it also. She then commenced her labors in the Sunday school, and, knowing by experience the value of a thorough understanding of the Scriptures, she spared no pains in preparing the Sunday school lesson. From her Sundayschool class she formed a church class for prayer and the relation of Christian experience. In all ber instructions she urged the necessity of repentance as the first step to the new birth—the enlightening of the understanding by the Holy Spirit to show the deprayity of human nature— the confession of sin and faith in the merits of Christ-the forgiveness of sin-the removal of guilt—and the witness of the Holy Spirit bearing his testimony to the reality of the blessed work: The fruits of her teaching still continue, and since her death some have called upon her parents to make grateful acknowledgment of the

benefits received through her instructions.

She also labored amongst the convicts in the Central Prison, and the fullness of her knowledge and freedom of speech as she addressed those hardened men, took them by surprise. She carefully avoided any reference to their former life or what they were there for; but with earnestness and solemnity she presented the terrors of a future state which await all who die in their sins, and then, with a simplicity and clearness peculiar to herself, she opened up the grand Gospel plan of salvation, and her words, accompanied by the Holy Spirit pierced the hard heart and drew tears from eyes unused to weeping. After her first visit she had no difficulty in getting a full class. She purchased books and tracts and gave them to the prisoners, and she received several letters from persons in and she received several letters from persons in the country thanking her for her Christian efforts in behalf of their relatives. Her daily life was a "living epistle known and read of all men." Her death was sudden and unexpected. Three members of her father's family hastened to her bed side, and though very weak, yet she recognized them with a smile, assured them that she was happy, and said to her weeping sister, "Jennie, do not cry, it will be all right." The following testimony to her life and character is from the the Independent Order of Good Templars for the whole world, and met delegates there from every civilized country. He treated the subject it its physical, moral, religious, and legal aspect. He showed by statistics that the average life of those who used strong drinks was only about half that of total abstainers, and that the cost of supporting criminals and paupers made by liquor was far in excess of the amount received for licenses. He also showed that the per centage of crime in those States where licenses pen of her bereaved husband: .. " I am asked to ings that now overwhelm me. How can I so control myself as to think for others? May the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, enable me to comfort some by these words.

A little more than three years ago, my darling wife and I met at the residence of our mutual and true friend, Rev. David Hunt; of Belmont, and almost at once we realized that we had found in each other a long-sought ideal. The oner ground or our mendship, which so quickly ripened into love, was our high regard for Christian character, and ever, during our brief but happy married life, did this aspiration to be true Christians maintain its ascendancy. How well my darling wife was qualified by nature, by culture, and by grace, tor her new and arduous dating in convertion with the ministry. duties in connection with the ministry, I need not say, nor need I stop to tell how heartily she entered on her work and how faithfully she discharged every duty. That, as all who knew her know, was characteristic of her. In how many ways her bright example, her earnest prayers, and active co-operation were helpful to me, time would fail to tell. In the spiritual welfare of the church she was always most deeply i terested. In the evangelistic services of last winter she was a happy and successful toiler. There are those who rejoiced to recognize her as their spiritual guide in the crisis of their souls' being who, if faithful shall yet greet her with, Hail, thou that art highly favored among women! In her private Christian life her own room was a loved retreat, nor was she satisfied to leave it till it became to her a Peniel. Her Bible was her daily companion, and her last plan was to commit to memory the entire Gospel of Mark during the year 1882. Her home and family she loved and labored for. For her child she daily thought and tabored for. For her child she daily thought and worked. She often spoke with enthusiastic anticipation of her delight in telling him the first stories of Jesus and his love—a pleasure she was never permitted to realize. On asking her during her illness if Jesus was precious, she unhesitatingly replied, "yes." But I did, not need that testimony. Her life was her testimony,

and by it "she, being dead, 'yet speaketh." On saving to her, on one occasion, "Maggie, darling saying to her, on one occasion, "maggie, darling I hope the Lord will spare you to me," she said, "Oh, yes; there seems so much to live for." Then, after a little pause, she added, "But we will leave it all in his hands. The best of all is God is with us." On Friday, February 10th, at nine o'clock in the evening, my darling Maggie fall esteen in Layer. fell asleep in Jesus.

WILLIAM J. THOMSON, of Fingal, was born on Grenadier Island, in the county of Leeds, Ont., April 11th, 1843, and died October 19th, 1881.

He was favored with a kind Methodist mother who sorrowfully survives him. Through the Scotch ancestry of his father, Brother Thompson inherited firmness and puritanical morality as a prevailing characteristic of his life. By a strange coincidence just four weeks before the departure of our brother his father died suddenly though also possessed of apparently good health and a strong vigorous constitution. Brother Thompson left his father's house early in life and after a brief sojourn in the United States took up his abode in Western Ontario in 1864, where he for several years engaged in the profession of teaching. He was married to his now sorrowing partner Mary E. Ross, in 1866, and leaves one daughter to mourn him who was to her the fondest of fathers, as well as to her mother the most loving and beloved of hus-

They removed from Haldimand county to this place in 1874, and here the most marked of changes took place in his already exceedingly moral life. Here he was converted to God in a meeting held by the Rev. Jas. Harris, Feb. 18th,

Recording the event and doubtless referring to the influence and example of his godly partner and the period of their marital life, he asserts that for ten years he had been trying to be a Christian, but only now had obtained the power

by the gift of a new heart and of a right spirit.

His life was most exemplary and his work so uniformly consistent with his profession that sinner and saint, child and adult honored him. looking to him as a reliable friend and counsellor ready at any time to render unobtrusively the help desired and secured by his matured experi-

nce and well-trained mind and heart. He held in addition to the care of his own merchandise the important trusts of Post and telegraph offices, and Bible depository.

In the church he was the laithful and indefatigable Recording and Church Steward, Sab-

bath school and Tru tee's Secretary. He was unwearied in his labors as one of the most active of the trustees of our new and beautiful church, and was always in his place as usher

and in the Sabbath-school work.

In fact in any post requiring sterling worth, well disciplined intellectual ability, and reliable judgment in Church, Sabbath or common school, or as a citizen the community leaned on Brother Thompson and as usual, with that strange generosity in such cases, he was allowed to take all the labor possible till the over-worked and too heavily-taxed system suddenly succumbed to the unwise tension.

He had a severe attack of throat affection in the had a severe attack of throat affection in the summer which seriously impoverished his system and weakened his vital force, but he could not be induced by physician or other friends to take rest and recuperate. He insisted on keeping to his post believing he could get none to attend to his multifarious business which he kept methodically but painfully accurate and m order.
On the 17th of October he was attacked with

holera morbus, of which none were made aware After attending a meeting of a society in the evening, where he gave impressive and loving counsel to his brethren, he returned home late, and was seized at midnight with a severe attack of that illness that he had hoped was gone. He refused medical aid till morning, but then his disease had assumed a virulent type. All that three physicians and many kind friends could do was done. In the evening he seemed to convalesce and joined us in earnest prayer, empha-sizing "He doeth all things well," who saw fit thus to afflict him. After a short repose he awoke in delirium in which he remained till morning, when the spirit took its flight to be gathered with

the blood-washed throng at God's right hand.

Never will we forget the earnestness with which, more than usually, he entered into the services of the previous Sabbath, evidently drinking largely from the fountain of Christian happiness and earnestly remarking that it had been to him a good day. Little did he think then that before another Sabbath he would be with him in whose presence "There is fulness of joy" and at whose "right hand there are pleasures for evermore."

His death cast a pall over the community

and his funeral cortege on Thanksgiving day was the largest known here in the memory of the oldest resident.

J. H. McCarner. the oldest resident.

RICHARD HAYDEN.

The subject of this memoir died at Montreal, January 19th, 1882, in the 57th year of his age, having been born in the county of Wexford, Ireland, January 6th, 1826.

While yet a mere lad he came with his parents to the city of Quebec, where, in 1848, he married Miss Mary Ann Newmarch, who was taken from him by death in 1865. Two years later Brother Hayden was united in marriage with Miss Jane Lanceley, third daughter of Mr. John Lanceley, for many years a local preacher in the Methodist Church.

Brother Hayden was a consistent and exemplary member of the Methodist Church for about thirty years. It pleased God to try him in many ways as in a furnace of affliction, but sach time he came forth as silver refined.

Being prevented for some time by a painful accident, and atterwards by illness, from attending the house of God as often as he desired, he found great delight in reading and meditating upon the Word of God. About four weeks before his death his severe cough brought on hemorrhage, by which he was greatly pros-trated. When he had revived somewhat he said to his sorrowing companion, "My dear, I am about to leave you now; but, O! trust in Jesus, that loving Jesus, who will never leave you nor forsake you." To his children who came to visit him he said, "I shall not be long with you. I want you to love Jesus, who has

loved me so much, and meet me in heaven." Though never gifted with the power of song to the surprise of all present, a short time before his death he sang in a clear strong voice,—

"Oh, that each in the day
Of his coming mey say,
I have fought my way through.
I have finished the work thou didst give me to do." By his death the bereaved family lose a loving husband and father, and the Church a most valuable and faithful member but "our loss is his infinite gain."

D. V. Lucas.

ROBERT BURNSIDE. Robert Burnside, whose life is the subject of Fermanagh, Ireland, in the year 1822. His parents appear, from his own statements, to have been deeply pious. He often referred to his mother's influence in leading him to, and keeping him near the Saviour. At the age of fifteen he became a member of the Wesleyan Meth odist Church, and remained in its communion to the end. Bro. Burnside lived in Ireland until after the death of his parents, coming to Can-

ada in 1848. He lived several years in the township of Huntingdon, but removed to Madoc, where he apont the last years of his earthly existence, near the the old Hazzard Corners' Church His death was very unexpected, but we think he was prepared for the change. During a revi-val held a few months before his departure, he

seemed to drink water with joy from the wells of salvation.

His daughter Hattie, when writing of him says, "He was a devoted husband, as kind and loving a father as ever blessed a home. His real, yea, truly noble character was only known to his family and most intimate friends. The last evening he was with us, he spent in singing and praying. Specially pleading that the absent members of the family as well as those at home might meet around the great white throne. The last words he was heard to utter on retiring to rest were 'Praise the Lord.'" Early the next morning Bro. Burnside was found in a state of suffering and unable to speak. e lingered until about 11 a.m. Thus on the 28th of May, 1881, he passed the bourne from which no traveller returns. Two days later his remains were interred by his pastor. A very large company met to say farewell to departed dust. A wife, six daughters, and four sons mourn his loss. May they all embrace and cling to the Saviour.

J. MACFARLANE.

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WILLIAM BRIGGS,

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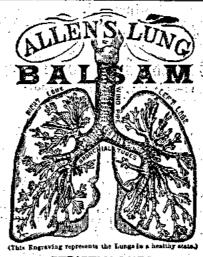
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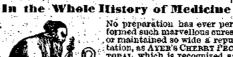
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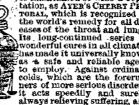
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SPECIAL NOTICE.

The April number will contain a paper by Dr. Nelles en "Personal Recollections of Dr. Eyerson," and also the Rev. Hugh Johnston's "Personal Recollections of Dr. Punshon," Al o copious extracts from Dr. Ryerson's posthumous volume "The Story of My Life." This will be a number of unusual interest. Please send orders at once, as an extra edition may be required.

Price \$2 a year; \$1 for six months; 20 cents per number. A \$1.20 premium for 30 cents "PLEASANT HOURS"

For March 25th, will contain a portrait of Dr. Ryerson a sketch of his life expressly written for this paper by Dr. Carroll, and tribute to his memory by the Editor also an ILLUSTRATED ARTICLE ON JAPAN by the Rev George Cochran, for Six Years Canadian Methodist Missionary in that country. That every scholar in our schools may possess this memorial of her most distinguished son, whom Canada has lately lost, this number of "PLEASANT HOURS" will be mailed in any quantity, from ten upwards at the rate of one cent per copy.

The Quarterly Review Service, and Canadian Scholar's Quarterly, have both become very popular. Of the latter we had to print no less than four editions to emply the demand.

The Review Service for March 26, is now ready, and will be mailed for 50c. per 100. The second number of the Quarterly, that for April, May, and June 20 pages -Man, besson Hymna, everything required, will be mailed for \$2 per 100.

Connexional Actices.

EDUCATIONAL SOCIETY NOTICE. Brivelopes, for use at the meetings or Sabbath sermous of the Society, with brief Report, may be had at the Book-Room. Price, 25 cents per hundred, by mail.

N. Burwash, Secretary. INGERSOLL

The Rev. F. V. Hart, Superintendent of the Missions of the M.E. Church in China, will preach in the King Street Methodist Church, on March 13. Lecture on Monday evening on behalf of the Educa-tional Society. D. E. BROWNELL.

MITCHELL.

The re-opening services of the Methodist Church will be held (D. V) on Sabbath and Monday, 12th and 18th March. Sermons will be preached at 10.30 a.m. and 6.39 p.m. by the Rev. Wm. Briggs, and at 2.30 pm. by the Rev. B. Clement.

On Monday, 13th, tea will be served in the new lecture-room from 6 to 6 p.m., after which Rev. Manly Benson will deliver his Lecture on "London, the World's Metropolis." Tickets, south 3.c. children's 500 each.

SUPERANNUATION FUND. The following amounts have been received:-

275	8mithfield	25	00	
***:::	Rev. John C. Ash	10	00	
	Sawverville	. 7	00	
•	Guelph Dietrict	24	60	
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110	Northport, 2nd rem	7	00	
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	A Priend Barrie	10	õ	
	Fullarton	ő	00	
č.	Marthasville	7		
	Dungannon	25	00	
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	Rev. R. Hobbs /	10	00	
	Richwood, 2nd rem	-8	00	
	Richwood, 2nd rem	18		
-	Rev. Wis. K. Shortt		00	
	Stonewall, Winnipeg	23		
	Rev. Thomas B. Beynon		õ	

On the 1st of March there were 33 city stations and 35 circuits and missions from which no remittances have been reserved in Ontario and Quebos. Winnipeg has done well so far.

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MARRIED

On the 22nd February, by the Rev. John R. Issae, at the residence of the bride's parents, Howick, Mr. Thos, W. Lake, of Morris, to Miss Janet E. Higgins, eldest daughter of Mr. William Higgins.

On the 1st instant, by the Rev. S. McCaulcy, Marmors, in the Methodist Church, Biairton, in the presence of a large circle of friends and admirers, Daniel Thos. Young, of Belmont, to Mary J. Aunger, daughter of J. L. Aunger, Esq., of the village of Blairton.

On the 1st inst., by the Rev. John Power, at the residence of Mr. Thomas Henry, Thornton, uncle of the bride, Mr. Robert McBride, of Essa, to Miss Clifford Dunn, of Thornton.

On Thursday, March 2nd, at the residence of the

On Thursday, March 2nd, at the residence of the bride's father, by the Rev. J. W. McCallum, John W. Franks, Teacher, Pine Grove, to Jennie Totten, of the same place.

DIED. On Sunday morping, the 26th ult., of inflammation of the brain, at the Methodist Pareonage, Warkworth, Phabe Alma Vanduren, youngest child of Rev. A. and Alma Doxsee, agest six years and six months. Although youngest, yet first to react! he kingdom.

On the morning of the 3rd uit, at Fairfield, Centra-lie, David Elliost, aged 62 years, 1 month, and 24 days. On the 28th uit, in the Township of Westminster, of typhoid fever, Richard Mill. aged 22 years. His last words were the 1st verse of the 103rd Psalm. On the 3rd inst., in this city, Annie Beatrice, the be-loved child of Thomas Wilson, jr., of this office, aged 3 months and 11 days.

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