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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

HISTORY OF THE PAPACY.

The Church of Rome claims great credit for unity, and constantly reproaches Protestantism for its divisions. A close examination of the true history of the past will show that Rome has not much to beast on this point. We take the following from the London Record's review of Dr. Creighton's "History of the Papacy, during the Period of the Reformation."-Ed. Guardian.

The learned author states his object as follows:-- " My aim in this book is to bring change which came over Europe in the six. teenth century, to which the name of the or both of the contending Poyes. The bold Reformation is loosely given. I have at- theory of an appeal from the Vicar of Christ (It is true that such scandalous schisms have tempted to do this from a strictly historical point of view-by which I mean that I have contented myself with watching events, and noting the gradual development of affairs."

The author begins with a history of the great schism, dating from the year 1878, and concludes at the death of Pius II., in the year 1464. This period includes some of the most stirring events which have occurred in the history of the Western Church, broken as it was into hostile sections by the pretensions and conflicts of rival Popes. He purposes to continue his survey, in succeeding volumes, to the dissolution of the Council of Trent. A detailed account is given of the efforts which were made by Councils to heal the schisms which so long divided Europe. These attempts led, as the author observes, to a serious criticism of the Papal system by orthodox theologians, and to an examination of primitive usage which was fruitful for later times. The theological and political basis of the Papacy was discussed, and Europe did not forget the results of the discussion.

A crisis occurred on the death of Gregory XI., in 1878. For the long period of seventy years the Popes had resided at Avignon. "The great question to be decided at the coming election was whether, by choosing an Italian, the Cardinals would assure the return of the Papacy to Rome, or by choosing a Frenchman, they would strive to perpetuate its residence at Avignon." Of the twentythree cardinal, six had remained at Avignon. One was absent in Florence as a Legate, and sixteen were in Rome. The people of Rome were anxious for the return of the Pontiff to the capital, and urged the Cardinals to choose an Italian. "The crowds pressed into the room with the Cardinals. . . . It was with difficulty that the room was cleared by the Banderisi, who, before withdrawing, addressed another exhortation to the Cardinals to elect a Roman Pope." The voting however, resulted in the election of Pigrano. Archbishop of Bari, who was not a Roman. The meb was incensed. They broke into the palace, and would have killed the Pope if they could have found him, but he managed to ainda their search. Next day the tumult ceased, and the opposition gradually subsided. The Cardinals now found to their dismay that the new Pope, Urban VI., had determined to remain at Rome, and to make a further creation of Cardinals. The major ity of them retired to Anagni, the summer residence of Gregory XI., ostensibly to avoid the heat of Rome. There they took their stand, and wrote to the four remaining Cardinals, who were still with Urban VI. They declared that their choice had been fettered by the mob, and required their brethren to ioin them at Anagnı to deliberate upon the steps which should now be taken. This conflict resulted in the election of Robert of Geneva, who took the name of Clement VII. and set up his claims against Urban VI Europe was consequently divided into hostile ecclesiastical camps. Italy, Germany, England and Flanders submitted to Urbanwhile France, Naples, and Savoy adhered to Clement. Spain remained for a time neutral.

garding the struggles which took place between the claimants and their adherents, not only in the field of diplomacy and intrigue, but on that of battle. It was at this period that the voice of Wyclif was raised at Oxford against the corruptions and usurpations of the Popedom. Clement VII, died in 1387, and was succeeded by Tomacelli, under the name of Boniface IX. Thus the death of one of the claimants had no effect upon the schism which desolated the western Church The University of Paris remonstrated in vain, but still it did not cease to labor for "the shattered unity of the Church." As the author observes. "Christendom groaned under the expense of the Papal establish. ment, but was helpless to find any lawful method of redressing its grievances, and setting at one the distracted Church." Efforts VII., which took place in 1894, seemed to Baronius described the Popedom at this such but a very ten perary halting place be-added, as he laid his hand on my arm at part. at from a business point of view, it is evi. literary tone, and that it is pure in morals.

The learned author enters into details re-

moval of this terrible scandal. The King of issued from the gates of hell." (Annals, France and the University of Paris now in | 1844.) In the twelfth century Pope Innocent terposed, and sent missives to the Cardinal s, urging them not to perpetuate the schism scribes the Church as in a miserable state at by the election of a new Pope. The message this time. (Annals, 1130.) Baronius refers was urgent. "Never could there be again to the battles fought by the claimants, not Saviour Jesus Christ .- Irish Methodist. such an opportunity of healing the schism; it was as though the Holy Ghost stood at the | The schisms therefore of the fourteenth and door and knocked." But the Cardinals were more auxious to exercise their authority than refers, were by no means novel events in the to give peace. They at once elected Peter de Church of Rome. Luna as Pope, in opposition to Boniface 1X. He assumed the name of Benedict XIII. In the year 1404 Boniface IX. died, and the been lured into the Papal Communion. Italian Cardinals elected Cosmo dei Migliorati, under the title of Innocent VII. And thus the rival conclaves of Cardinals went on electing rival Popes to the great disgust of statesmen, and some honest theologians, amongst whom the celebrated Gerson, of the has been repeatedly rent asunder into oppo-University of Paris, took a lead. " All plans site and contending sections. We only retogether materials for a judgment of the had now failed which rested on either the voluntary or compulsory withdrawal of one

on earth to Christ himself residing in the

whole body of the Church, was to be tried,

and the long-forgotten name of a General

Council was again revived."

With much difficulty a Council was convened by the Cardinals at Pisa. "It was from France that the conciliar movement came, and it was French intellect that advocated General Councils as a recurrence to primitive antiquity." Gerson and other eminent theologians contended that the rival Popes were bound to appear before the Council, and, if necessary, to abdicate for the sake of unity in the Church. These views prevailed, and the Popes were summoned to the bar of the Synod. They refused to ap pear, upon which the Council pronounced that they were not only guilty of contamaciousness, but of schism and heresy. The Council pronounced the sentence of deposi tion against the rival Pontiffs, and proceeded to the election of Peter Philargi, under the title of Alexander V. But Gregory XII. and Benedict XIII., with their adherents, refused to submit to the Council, and, as Baronius, the Roman Catholic historian observes, "Therefore, whereas this schism in the beginning had only two heads, and the Council was anxous to cut them both off, all at once three were in existence at one time." (Annals, A.D.

Alexander V. died in May, 1410, and the Cardinals proceeded to elect Cossa, with the name of John XXIII., who was more of a soldier than an ecclesiastic, and a person of viewed with intense ha red. Dietrich Vries

a German monk, published a Latin poem, in which he said, "All things are degenerate, the Papal Court is rotten: the Pope himself, the head of all wickedness, plots every kind of disgraceful scheme, and while absolving others, hurries himself to death." It is no wonder that, even amid the corruptions which prevailed, there was a widespread and longing desire for "the reformation of the Church in its head and members," as well as for the re storation of unity in the Popedom. With great difficulty another Council was convened at Constance in 1414, which deposed John XXIII. as a person of "detestable and unseemly life and manner, both before and since his accession to the Papacy." Gregory XII. consented to abdicate, but Benedict XIII. refused to abandon his rights, and maintained them even after the election of Martin V. Notwithstanding the decrees of the Council, Benedict "still had, adherents." As regards the reformation of the Church in 1ts head and members nothing was effected. The Council answered its immediate purpose in reference to the anti-Popes, but when it had done this it could do nothing more. The abolition of ecclesiastical grievances was beyond its power." The Council of Constance committed John Huss and Jerome of Prague to the flames. But the necessity of reformation was still felt, and earnestly sought. Mr. Creighton, in his suc-

This work is very valuable in many respects. It not only exhibits the fact that Councils were unable to effect a genuine reformation, but it serves to dissipate delusions which exist as to absolute and abiding unity in the Church of Rome. The great schisms of which Dr. Creighton treats continued during the lives of several Popes. We place the competitors in juxtaposition:-

ceeding volumes, will take up this question.

publication.

Urban VI. Clement VII. Boniface IX. Clement VII. Bomface IX. Benedict XIII. Innocent VII. Benedict XIII. Gregory XII. Benedict XIII. Alexander V. Gregory XII., Benedict XIII. John XXIII. Gregory XII., Benedict XIII. Eugenius IV. Felix V.

these numerous schisms in the fourteenth by an unwillingness to have it said their if he does not deliberately try to have some principle of Methodist Union, and this at once our Sunday-school libraries. But were made in vain to induce the rival Popes and fifteenth centuries did not stand alone. | cause has failed." to resign their positions as a sacrifice to the In the tenth century there were two Popes, A man educated in Unitarianism may conpeace of the Church. The Popes held on in | Gregory V. and John XVII. In the eleventh | time in it, but a secoder from an orthodox | evening, but I shall be all right to-morrow, | Church courts which have yet to prospite of all persuasion. The death of Clement | century there were three Popes. Cardinal church will not remain long. It is always to | for I expect to sleep well. My friend," he | nounce upon this subject. Certainly, looked | that what fiction they do read is clevated in

create a favorable opportunity for the re-time as "the three headed beast who had was opposed by Pope Anaclet. Baronius deonly with pen and ink, but with the sword. fifteenth centuries, to which Dr. Creighton

The above historic facts serve to dispel the delusion by which some in these days have They prove that the mark of absolute unity, which Rome claims as a proof of her exclusive catholicity, does not belong to her. We have only to view the past in the light of history in order to be convinced that she gret that these facts are not generally known. for they undoubtedly prove that the Church of Rome in this matter is a mere pretender. not taken place since the Reformation, but they may recur at any time. The history of the Church from the beginning to the present time illustrates the growth of the tares with the wheat, and shows that perfection will not be the portion of the Church till the

THE TENDENCY OF UNITARIAN-ISM.

The larger portion of the Unitarian body is drifting away from historical Christianity, and is gradually ceasing to be, even in any sense, Christian. The older and more scholarly men continue to occupy the platform which Channing occupied, but the younger and weaker ones are departing altogether into cold and starless negation. The late Dr. H. W. Bellows, of New York, says, in his Restatement of Christian Doctrine," an able and admirable book :---

"The Resurrection I proclaim as a fact -a pure, proven, historic fact-a glorious fact. If it be not a fact, fling your Bibles into the fire; for they are deliberate teachers of falsehood. . . If it be not a fact, history itself is a common liar, and the learning and faith of the ages are but proofs of the worthlessness and folly of human testimony and human inquiry. But, if the Resurrection be a positive fact, we have a Religion indeed."

And Dr. Andrew P. Peabody, an eminent living divine of the same body, also wrote respecting the Resurrection of Christ-" It abandoned character. The Papacy was is the most momentous fact in the biography of Christ and the annals of the world. Several men occupying the same position have seceded to the evangelical denominations; and one of these is now bishop in the Protestant Episcopal Church of the United States.

> A Unitarian minister in England has just left that body, and has published a pamphlet in which he gives his reason for doing so. He says:-

> "You ask me why I should think of giving up the Unitarian ministry, when that denomination gives to its ministers the utmost freedom of thought on all religious questions? But this toleration extends; for the most part, only to those thoughts which tend towards negation. A minister may deny the reality of the miracles recorded in the New Testament. He may represent all the events of Christ's life, from the cradle to the cross, as purely mythical. He may endeavor to show that the history contained in the four Gospels and the Acts of the Apostles is wholly urreliable. He may even go so far as to hold that the only kind of immortality on which we can reckon is an immortality in the memory of our friends and those who come after them; and that the existence of any self-conscious Intelligence, over and above the universe, is very problematical. But should be maintain the Deity of Christ, or represent our Lord as the Saviour to whom we must look in prayer, he would find at once that he had passed the bounds of Unitarian toleration."

We look forward with much interest to their Mr. Creery says there has been a numerical decline in the Unitarian body during the last thirty years, and adds :-

"The unconditioned liberty accorded to Unitarian ministers has been one of the glad that you did so." causes that have brought about the decline. As soon as a young man bas 'out-grown' all the Christian tenets held by orthodox churches, he at once assumes that he is fit for a Unitarian pulpit; and should his intellectual | noon." abilities be at all above the average, he will have no difficulty in finding a settlement. But by and by he will find that the more religiously minded members of his congregation will gradually cease to take an interest tend as frequently as possible the Church of England; and so the management of congregational affairs will be left to those who are We would call attention to the fact that kept altogether either by old associations, or

tween positive Christian faith and sceptioning, "did you ever thank God for the oblivion cism. Mr. Creery says that "Unitarianism of sleep?" is doomed;" and Dr. M'Cosh affirms that it in the Son of God, as the glorified Lord and

A TIRED CLERGYMAN.

Going home from business this afternoon! met my pastor on the street. He is one of those men whose step and whose look give a cheeriness to whatever place they enter. You look into their faces, and a gleam of sunshine seems to meet you. You own face takes an nnconscious smile as you e them. I have seen children, entire strangers, look up to such men with a ripple of gladness in their eyes. I do not wonder that we have ommon expression. "a sunny countenance." Words could not better bring the thing out before the mind. My pastor's face is one of of Methodist missions in the same territory. that sort. I have heard his people say that Our figures shall all be taken from the pubhis coming into a sick-room seems like bring- lished Minutes of the Methodist Church of ing in the light and the breath of a spring | Canada for the years 1875 and 1882, which morning.

smile seemed to have a shadow over it. I the end of the first year after the union with said to him as I greeted him, "What is the the New Connexion Church was consummatmatter? You do not seem in your usual ed; the latter is the latest date up to which spirits to day. No dyspeptic symptoms, I | the statistics of the Church are given. For h. c; no blues, I am sure,"

rowful ones. There was young Mrs. Linwood, who, you know, buried her babe yesterday, her only child. It was her first great grief. True, she will have greater ones by and by, if she lives long, but her heart seems broken now. I had to enter her grief by recalling the day when I buried my little one, and out of the sorrowful past get something to help her. Then I prayed with her, and one cannot pray well with a sufferer unless be understands the suffering and feels it.

"From her house," my friend went on to say, "I went to see Mrs. Embrey. Her husband died last week. My coming-he was an intimate friend of mine, and she knew that-awakened anew her grief, and she grasped my hand in a passion of weeping.

"The absolute desolation of widowhood sometimes comes over me like a flood, and I can scarcely see through my misty eyes the lines of wee on the bereaved face. And not only the look of agonized sorrow, but sometimes merely the pale face and the widow weeds go to my heart with a sudden pang.

"So it was now. But I had to be calm-it grief as she sobbed it out. I said what I could, and we prayed together, I trying to help her carry the unbearable load to God, bearing it on my own heart the meanwhile.

"From her house I went to see our sick friend Mr. Forman. He suffers so greatly that one of our church officers says that he cannot go there, the visit affects him so distressfully. It is my place to be there, and I must try to come close in contact with the pain. I wished that I could help it, but the half-suppressed exclamations of distress that would force themselves from his lips quivered through my frame. Inquiries were to be made and replies were to be listened to, and they made the suffering more keen and vivid

"From his house I went to old Mr. Jellid's home. He has, by a disastrous fire and and in British Columbia. other misfortunes, lost almost all his property, and is reduced from competence to poverty; and poverty means much at his time of life. I wished that I could help him-I was, as I sat there, trying to think of some way to be of service, but none appeared. It

vas a case to pray with for help from above. Manfried stopped me. He has lost his place, all the earnings which he has so tenderly given them. He told me of his trouble, and though he did not ask it, I knew that he quiries, and try to find him a place, but startled me with your cordial hail. I am

I took my friend's arm, and we walked towards his home. "You have," I said. "evidently been sympathizing in its inner sense of 'suffering with' people this after-

"Oh, yes," he answered; "you know that I could not have been of any use to the sorrowful and troubled people if I had not been Ontario, how much greater, it is asked, will in the services; their young people will at | pathy without suffering. There is no escape | the almost boundless North-west! This, we If one does not mean to take upon himself apprehend, is the consideration which has perly nor pray properly with the sorrowfol large majorities, given their adhesion to the costs. So I am a little worn and tired this ly prevail with those Conferences and ary nor desirable, it is of the first importance

is now laid out for decent burial. No reli- came back, and as we came to his door-step than by perpetuating upon the virgin soil of gious system can live that excludes a boilef he gave me his usual cheery Good-by. I went the North-west the rival agencies and institroubled soul makes upon a man. But then were he, I would do it in preference to many other things. The applause over a fine discourse dies on the moment; comfort given lasts for ever."-Christian Weckly.

METHODIST MISSIONS IN THE NORTH-WEST.

Following up our recent article on Presby-

terian missions in the North-west, we purpose to give a brief resume of the progress show the rate of progress during the last But to-day he looked worn, and the usual seven years. The former of these periods is over fifty years, it is true, the Methodist "I do not know," he answered, "except it | Church has had missions among the Indians be that I have been making some pastoral in Hudson Bay Territory, but as these, from calls, and they have been a succession of sor. I their very conditions, share the non-progressive character of the native tribes, they are omitted from the present enumeration. t was not till after the cession by the Hudson Bay Company of its territorial rights in the North-west that the Wesleyan Church sent a missionary to the white settlers in that region. The Rev. Dr. Young, now Mission. ary Superintendent of the Methodist Church of Canada in the North-west Territory, had the honor to be the pioneer missionary. It took nearly as many months as it now takes days for the journey from Toronto to what was known as the "Red River Settlement." The turbulence and social disorganization attending the "Red River Rebellion" were unfavorable to the new mission. Its growth, therefore, was slow, and in the year 1875 there were only five mission stations, or "circuits," and seven itinerant missions in the entire North-west.

The progress since that time has been very rapid. The Methodist missionaries and have closely followed the pioneer settler far and wide over the prairies of the great cost an effort—and then listen to her story of North-west and up the valleys of the Saskatchewan, the Qu'Appelle, and Peace Rivers. In 1882 there were in Manitoba and the North-west forty-two itinerant ministers of the Methodist Church of Canada, with one hundred and twenty four preaching places, besides eight Indian missionaries and mission stations.

In 1875 no returns whatever were given of Church property, and there was probably little or none to be reported. In 1882 the value of Church and parsonage property reported is \$452,600; of this, however, \$400,650 is in the city of Winnipeg, the greater part of which has accrued from the enhanced value of real estate.

The above statistics do not include twentynine ministers and one hundred and fifteen preaching places in the "Algoma district"

The Episcopal Methodists, the Primitive Methodists, and the Bible Christians have also misionaries in the North-west, but we have not statistics which will enable us to give the precise figures. The rapid development of Manitoba and

the North-west is an important factor in the "Then, just before you met me, young settlement of the question of Union among the different Methodist bodies in the Doand his feeble mother and little sisters need minion. This is the ground for Union which has been most strongly urged by the advocates of that measure. It is asserted that it will tax to the utmost the efforts of even wanted me to tell him what to do. The hard the United Church to do its part in providthing for me is that I do not know where I ing the ministrations of the Gospel to the can send him. I shall, of course, make in. vast influx of population which may shortly be expected to pour into that country. It is meanwhile it troubles me, and I had him on argued that although that influx is certain to my mind as I walk. I was anxiously turning | be very great, yet so wast is the country it all over in my thoughts when you almost | that is to receive it that the population for a long time to come will be very sparse; that the average farm will be about a mile square; that therefore, even when all the farms are taken up, the homes of the settlers will be far apart, and consequently preaching places will be widely scattered. If the disadvantages of having several branches of Methodists in the same village are so marked in the old and well-settled parts of able to have at least some sympathy; and, be the disadvantages of having a divided as you have intimated, one cannot have sym' | Methodism amid the scattered settlements of some pain, he had better stay away from the had chief weight with the various bodies and afflicted. At all events, one cannot talk pro- Church courts which have already, by such them of all reading of fiction. We should of the load upon his own heart. And that consideration we anticipate will large while this extreme course is neither nec as

cent that greater economy of men and means can be effected by a Union which will Then, as by a sudden effort, the old smile, consolidate the resources of the Church. on my way, saying to myself, "Here is what tutions of Methodism which have characterthe people's money cannot pay for, and which ized the older Provinces. This vigorous many of them never think of-the huge and aggressive Church has our best wishes draughts which a visit to a sick room or a for its success in contributing, with the other Christian Churches, to the moral develophis sweetest and best work is there. If I ment and higher civilization of this Dominion .- Toronto Globe.

NOVELS AND NOVEL-READING.

We are not going to attempt to discuss the whole great question in the limits of one brief article; but there are a few things to be said that may be pertinent just now. This one thing is sure, that the novel is among us to stay. The world's teachers are, to a very great extent, using the story form in which to convey their instruction. The Sunday-school library is constantly calling for stories—it is a low estimate that says that two thirds of the books on these shelves are simply stories. So there is no use in attempting to fight the inevitable. Stories the world wants and will have. The main thing at present to be desired seems to us to be that the stories that are given to us shall be pure in their character and elevating in their

Just here we want to quote some words of Mr. Charles Dudley Warner in the April number of the Atlantic Monthly. He says :-

"I do not know how it has come about that in so large a proportion of recent fiction it is held to be artistic to look almost altogether upon the shady and the seamy side of life, giving to this view the name of 'realism;' to select the disagreeable, the vicious, the unwholesome; to give us for our companions, in our hours of leisure and relaxation, only the silly and weak-minded woman, the fast and slangy girl, the intrigants and the 'shady'-to borrow the language of the society she seeks-the hero of irresolution, the prig, the vulgar, and the vicious; to serve us only with the foibles of the fashionable, the low tone of the gay, the gilded riffraff of our social state; to drag us forever along the dizzy, half-fractured precipice of the Seventh Commandment; to bring us into relations only with the sordid and the common; to force us to sup with unwholesome company on misery and sensuousness, in tales so utterly unpleasant that we are ready to welcome any disaster as a relief; and then-the latest and finest touch of modern art-to leave the whole weltering mass in a chaos, without conclusion and without possible issue." Mr. Warner very properly goes on to argue

that this is no more truly art than to paint happy homes and virtuous society. We heartily agree with him. We have heard a friend within a short time lamenting over the condition of our society as depicted in the pages of some modern novels. In his view, society, as these books portrayed it. was rotten enough. But the trouble was that these novels had simply seized upon certain repulsive features and made them prominent. No doubt these features exist. No doubt there are evils enough in our 10. ciety. It certainly is the novelest's right to expose these evils. The doing of this may be one step towards their eradication. But the trouble with the books of which we speak seems to be that they depict the evil simply for the sake of depicting it, and not for the sake of smiting it. What the novelist, as it seems to us, ought to aim to do, is so to hold the mirror up to nature as to incite his readers to nobler and better things. The true painter is not content with a mere photographic representation. The photograph is true so far as it goes, but it cannot tell the story the artist would convey. He uses the facts of nature to convey his i lea!. So with the novelist. He may be strictly true to nature in the details he gives us of vicious passions and vicious scenes; but unless his ideal leads him to use them so that they may warn us from the evil and incite us to the good, they are simply like the illustrations in a book of surgery, useful to the practitioner. but shocking to the general public.

It comes to pass, hence, that there should be wise discrimination in our selection of the works of fiction we read. We cannot with impunity read these works that depict evil and only evil. If we mingle with the society of the impure we cannot avoid defilement. In a very important sense this is true of the society we find in books. Indeed, sometimes the avil does not seem half so bad when seen through the glowing atmosphere of some writer's genius as when we meet it in real

And if this is true of those of us who have arrived at mature years and who are supposed to possess some measure of discrimination, it is certainly vastly more true of the young. As things now go, it would be well nigh impossible, even if desirable, to debar have to begin in such a case by shutting up that those who have any responsibility for the reading of the young, should see to it

Family Treasury.

THE ANGELS IN CHARGE. BY JOSEPHINE POLLARD.

will give His angels charge concerning thee." hou canst not escape them; in vain the endeavor From warders angelic to set thyself free; For the Father in heaven, who loves thee, has given Them charge over thee.

They know thy temptations! they watch o'er thee doily.

To chide thee, and guide thee, and safety provide thee For this were they sent. When thou, overcome by some sere tribulation,

The evil that threatens thy soul to prevent;

Towards darkness and solitude wearily crept, n hardness of spirit, not owning demerit-How they must have wept!

O angels, how oft are ye tried and offended! How oft must yo suffer the deepest distress! Despised and rejected, your warnings neglected By those ye would bless! God charges his angels concerning the sinner

Who hesitate yet from his idols to flee;

So gently reproving, so tenderly loving,

They watch over thee. He charges his angels concerning the erring Who stumble when Satan appers in the way; New courage inspiring, thy rescue desiring, They're with thee to-day.

There's never a moment they are not beside us, Protection and peace and relief to afford; To-day and to morrow, in joy and in sorrow, They keep watch and ward.

These, these are the angels that lead thee to judgment When thou art set free from all earthly control. There counsels affording-what are they recording Against thee, my soul?

Time's shackles are on thee to-day: but to-morrow The cold kiss of death may thy spirit enlarge. And thou wilt go mourning, if here thou art scorning The angels in charge.

GOOD MANNERS.

Good manners imply more than mere cere mony, mere attention to established forms, The habitual observance of certain conventional rules and usages does not make a lady or gentleman. Some degree of formality is necessary in conducting our relations and intercourse one with another, but there must be with it some heart, some genuine love for | nor spinning, yet, however arrayed in all her our kind; otherwise we can neither be the nstruments or recipients of enjoyments in | honest and laborious sisters. If Lent shall the midst of the social circle. To impart or | be the season in which radical truths like receive pleasure in society there must be at least "the flow of soul," if not the "feast of reason." We may admire this or that person for special accomplishments of manner, style and conversation; but if these are seen and felt to be merely artificial, not at all involving the affections, we can never love the same. No gifts of mind, nor elegance of person, nor propriety of personal bearing can compensate for the want of heart in company. It is only the heart that can touch and impress the heart. A warm, confiding soul is the element of all enjoyment and pleasure in the social world; and where this is there can be no stiffness, no studied formalism of manner or language. In his same liberty of choice in the conduct of life intense loathing of empty, heartless forms in society, the great bard has not untruthfully

"Ceremony Was devised at first to set a gloss On faint deeds, bollow welcomes, But where is true friendship, there needs none"

Good manners originate in good sense and good nature. The one perceives the obligations we owe to society, while the other heartily accords and enforces them. Formed for society by the very conditions of our themselves as men for themselves. But if morning before a hard day's toil. Our nature, our interests and happiness in life are necessarily in what we contribute to its direct the activities and studies of women, aggregate good; hence it is our interest, as practically denying them the freedom of preaching and miracle. And our pride must it should be our pleasure, to do all in our power to promote the social well-being of our fellows. No one is independent of so- inevitable. Not more surely will he that works. God dwells with the humble. To ciety in the matter of his happiness and sows the wind reap the whirlwind than he comfort. All rational enjoyment is contin | who would impose upon society to-day the gent on the due observance of the social law of our being, for

"Man in society is like a flower Blown in its native bed. 'Tis there alone His faculties, expanded in full bloom, Shine out, there only reach their proper use."

Those who shun society, or who fail to bear themselves in it with reference to its entertainment and pleasure, do so by default of either good sense or good nature, or both, because they thus cut themselves off from the chief source of human enjoyment, not to speak of the wrong they thereby do to of nature, the stirring of noble sentiments and feelings within, acts in the social world for the joy and comfort of its fellow souls as gentleman is always courteous and pleasant, affable and kind. Good sense and good

nature both unite to make them so.

"Good manners," says Swift, "is the art converse. Whoever makes the fewest people uneasy is the best bred in company." "Hail, ye small, sweet courtesies of life!" exclaims it, like grace and beauty, which beget inclinations to love at first sight; 'tis ye who open the door and let the stranger in." Thomson, in speaking of social obligations of life in the following beautiful lines:

"Hail, social life | into thy pleasing bounds Again I come, to pay the common stock My share of service, and, in glad return, To taste thy comforts, thy protected joys,"

Good manners constitute the most valuable of earthly possessions. All may have them by the cultivation of the affections, and none without it .- Anon.

AFTER MARRIAGE.

One frequent cause of trouble in married life is a want of openness in business matters. girl, who has been used to taking no more the lilies of the field. He begins by not liknot hint so long as he can help it at care in trifling expenses-he does not like to associate himself in her mind with disappoint. eagerness of her girlish love, to please, to or confined to England had not been decided is that it puts earnestly such a question.

whatever, falls into habits of careless extravagance, and feels herself injured when at last a remonstrance comes. How much wiser would have been perfect openness in the beginning! "We have just so much money to spend this summer. Now, shall we arrange matters thus or thus?" was the question I heard a very young husband ask his still younger bride not long ago I and all the womanhood in her answered to this demand upon it, and her help at planning and counselling proved not a thing to be despised, though hitherto she had "fed upon the roses and lain upon the lilies of life." I am speaking not of marriages that are no marriageswhen Venus has wedded Vulcan because Vulcan prospered at his forge-but marriages where two true hearts have set out together, for love's sake, to learn the lesson of life, and to live together until death shall part them. And one of the first lessons for them to learn is to trust each other entirely. The most frivolous girl of all "the resebud garden of girls," if she truly loves, acquires something of womanliness from her love, and is ready to plan, and help, and make her sacrifices for the general good. Try her, and you will see .- Our Continent.

THE FRAILTIES OF THE WOMAN OF FASHION.

If the observance of Lent has become more fashionable, it is fortunate that fashion has a glass held up to it in the church, into which it does not look in the boudoir or the drawing-room. At the door of the temple. as she passes in, it is well that the airy and jewelled dame and demoiselle shall receive the salutation, "Here fashionable vice shall be shown its own image." It is well that in God's house, if not in Midas's, Lady Clara Vere de Vere should hear that she is not made of a purer and more privileged clay because she can crust herself with diamonds and trace her lineage to a pirate, but that she is an offender against Divine laws and a corrupter of her poorer sisters, and that, toiling not glory, she is not the peer of the least of her these shall be told with conviction and power to those who seldom hear the trnth of themselves, it will be in good faith a season of purification and renewal.

But what is the real root of the situation which the preacher justly touched with words of fire? What is the final cause of the various tendencies and evils which he depicted? The Easy Chair has preached more than one sermon upon the same text The root of the wild excesses of fashionable folly, deepening into actual crime, is the view of women which men generally adopt and which women generally accept. It lies in the refusal to recognize in women the which men assert and maintain for themselves. It lies in the distrust of those laws of nature in regard to women which are implicitly trusted in regard to men, and in the assumption of men to decide for women what is becoming in woman. Men perpetually talk of the sphere or woman as if women did not know their own sphere quite as well as occupations and education of woman as if all the channels and desires of the soul. Mar- he is care ul to speak the exact truth; w'c women were not competent to choose for men are to decide what is truly womanly, and choice which men will fight to the death to be humbled if we would become prolific in secure for themselves, the consequences are Christian graces and abounding in good mediaval estimate of women reproduce mediæval morals and manners.-Editor's Easy Chair, in Harper's Magazine.

ANTHONY TROLLOPE'S PERSONAL CHARACTERISTICS.

Nobody could see anything of him without feeling that he was in the presence of an exceptionally high-minded as well as an exceptionally gifted man, a man of strong feelings as of strong sense, but a man who well knew how to keep his feelings in check, and others. The soul that feels the genial touch a man whose practice as well as his theory was Christian. He told me once a storyand the story was pathetic enough as he told it, with all its details-of a certain work of well as for its own; hence the true lady or his having been claimed by some one esle. and of the irevitable exposure which followed the claim; and his own feeling was of pity for the claimant. This, told without the impression which his own manner of of making those poople easy with whom we telling it conveyed, seems a trifling thing by which to illustrate the noble qualities of a man who was great in more than one sense; but the absolute simplicity of it, the com-Sterne, "for smooth do ye make the road of plete incapacity to imagine that any one telling such a story could tell it with any other feeling, made an enduring impression on me; and it seemed to me strange to reflect that had he for purposes of fiction had to describe and the bearing of their observance on our a man with a particle of meanness in him, happiness, sums up nearly all the philosophy | telling such a story, he would have brought out the meanness in the most easy and most life-like way. What he would have seized on with quick instinct as a novelist was out

of his ken as a man. Something has been said as to the wide grasp of Mr. Trollope's powers and intellect, and this applied to what his mind took in as of Frederick" was appearing, he derived well as to what it gave out. He was, in the great benefit from it, and wrote warm thanks truest sense of the word, a well-read man, to Carlyle for each volume; but there was and he used always to read for a given time in the early morning, before sitting down to whether any youth should re-enter the athis task of composition. His judgment upon mosphere of enthusiasm which had surthe works of the masters of fiction of a past | rounded Carlyle's writtings. As much care A husband marries a pretty, thoughtless time was keen and close, if in some instances -as when, for instance, he questioned the thought of how she should be clothed than truth of the pathos in The Bride of Lammermoor-it seemed unexpected. This particuing to refuse any of her requests. He will lar instance was the more surprising because, as may be guessed from many passages in his novels, he was peculiarly sensible to the influence of pathos, whether in fiction or on ments and self-denials. And she who would the stage. He had always had an idea of have been willing enough, in the sweet writing a history of fiction-whether general

of work. So far as it dealt with fiction of his own time, it could not but have been less satisfactory. The conviction as to his own method being the right one, while it no doubt went for a good deal in the completeness and ease of his work, also no doubt warped his judgment of contemporary mas-Pollock, in Harper's Magazine for May.

CARD PLAYING AT HOME.

Playing cards for "pastime" or as an "innocent amusement" soon becomes a passion, and when once fixed a man will forego home, family, business, and pleasure, and suffer the loss of his all for the exciting scenes of the

That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the aniv real resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations-the tendency of which is to unduly absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish. but can never dignify it."

"I have this moment," said Dr. Holland, from cards. Over them I have murdered time and lost heaven." Fathers and mothers, keep your sons from cards in the home circle." What must a good angel think of a mother at the prayer meeting asking prayers for the conversion of her son whom she allowed to remain at home play. ing cards for "pastime?"

The late Bishop Bascom, in denouncing all forms of iniquity, speaks of the "gambler who, rather than not gratify his passion for play, would stake the throne of eternity upon the cast of a die-who, unmoved by the tears and entreaties of her that bore him, the wife of his bosom, and the children hated passion, until the infatuated repro- God. bate would table his game upon the tomb of his father, or shuffle for infamy upon the threshold of hell."

BENDING THE BOUGHS.

The farmers in California have a unique way of forcing barren fruit-trees to become productive. They bend down the boughs. Strong cords tied around them and fastened to stakes driven into the ground hold them thus humbled. A clergyman, and editor of the Sunset State, riding through the country. enquired of a farmer the reason of this singular performance. "Well," said the farmer. these trees never have borne fruit. I have tied the branches down to make them bear this season." This gentleman passing in autumn through the same country, found these humbled boughs bending with the is doing that which pleases God. golden weight of ripening fruit.

Many professors of religion would bear more Christian fruit if they bent more and tin Luther prayed long and earnestly in the Saviour spent whole nights in prayer before those exhausting days of toil, of wonderful such he imparts the energy of the Divine not read a secular paper when travelling and working among the prisons of Europe, lest his mind should be diverted from his mission and devotion. And Bunyan, and Knox, and Calvin received their wonderful power by the same self-sacrificing devotion in their hearts and lives.

It is said that some one asked Spurgeon, England's greatest pulpit orator, "What is the secret of your success?" " Knee-work, sir," was his ready reply. He pours in the energy of the divine power into hungry, thirsting, believing souls. He makes his words spoken by consecrated lips sharp as a two edged sword. He slays the Goliaths of pride with the stone of truth in the sling of the humble. Victory follows victory over spiritual foes, even in this life, and gives full assurance of eternal victory in the life bevond .- Christian Neighbor.

EMERSON ON BOOKS.

He gave me much counsel about books and reading. It was, he said, a great point to getshold of the right book when it was personally needed, and not too soon nor too late. "The time comes when one requires quantity rather than quality; " Goethe awaits that. Not everybody is old enough to read the "Elective Affinities." He maintained that the best in every book is translatable, and that to read foreign books in the original, after they were translated, was like swimming a river instead of going over the bridge. He often spoke of Carlyle with warm personal affection, but it was plain to me that the later works of his friend were regarded by Emerson as unhealthy. When the " Life some hesitation when it became a question was needed to get at the best in Carlyle's book as to get at the heart of the man-"When I was in England," he said, "young men desired me to introduce them to Carlyle; but I said: Why will you have this vitriel thrown over you ?'" In current literature, he said, the really

useful books are those that deal seriously with some prominent point or question "The interest of 'Jane Eyre,' for instance' give up any whims or fancies of her own -and this, so far as fiction past was con. There are writers who write much, and much front of the bank to-day," said a stock- yard."

cerned, would have been an admirable piece | that is not important, but still show ability | broker at the family supper-table, "and I | to advance thought at some point. Those are the writers to get hold of. These novels of Elizabeth Shepard have an interest, in the fact that they show powerful persons recognizing character and superiority under whatever plain exterior or humble position, as in 'Counterparts.'" Talk of Brownters of the novelist's art .-- Walter Herries ing's "Paracelsus;" he did not think Paracelsus inspired, "it is the mere canine hunger for knowlege for the power it gives. When nature wants an artist she makes a Tennyson, and everything good is artistic." The work of Tennyson he liked least was 'In Memoriam." He valued highly the romances of George Borrow, George Sand, and Manzoni. But Emerson was rarely enthusiastic, except about certain ancient books, and especially "scriptures." "The Bhagavat Gita is of high importance, and also the Bhagavat Purana-ah, there is a book to be read on one's knees! These Oriental Bibles are more intellectual than the Hebrew and Christian, but not so fervent.' He personally loved Saadi.

When his own poetry was praised Emerson interrupted with, "You forget; we are damned for poetry." He included his own poety under his label for much American work of that kind-" verses." None could come up to his unyielding standard. Rufus Griswald he held an interesting person, as the one man who has discovered the existringing in my ears the dying injunction of ence of American poetry. Not that he did my father's early friend, 'Keep your son not love and value his contemperaries and literary friends; he rejoiced in them; but he was remorseless in his demands about poetry. Poe was merely "the man who jingles." Of moderns, Carlyle most nearly approached his poetic standard. Of himself he said once, when forced to speak: " My reputation, such as it is, will be one day cited to prove the poetry of this time."-Con way's " Emerson at Home and Abroad."

ANY WORK FOR ME?

Yes, there is plenty of work for youwhoever you are. God says to every one "Go, work in my vineyard." The vineyard is very large. It includes the whole of life. of his own bowels, continues to indulge his There is something for every one to do for

> God's vineyard is not a place in which a man can work a certain number of hours in a day. It requires his whole time-his waking and his sleeping hours.

It is a great error to suppose that we are doing the Lord's work only whon we are engaged in devotional exercises, or laboring for the conversion of sinners, or .for the edification of Christians. That which a man does heartily, as unto the Lord, is the Lord's work. The farmer, when he is carefully at d wisely cultivating the soil, is doing the Lord's work. Ploughing is as truly a religious act as praying. The merchant when he makes an honest exchange is doing the Lord's work. Dealing justly is as truly a religious act as warning sinners to flee from the wrath to come. A man is doing God's work when he

A man is doing the Lord's work when he is faithful to his employer—does a fair day's work; whed be takes proper care of his men know theirs, and men argue about the long enough to let the Divine Spirit flow into health; when he governs his temper; when ne is courteous to strangers, and lends helping hand to the needy; when he has a word of encouragement for the desponding; when he sets an example of industry and honesty: when he returns good for evil; when he leads such an upright, benevolent, God-honoring life, that men take knowledge of him that he has been with Jesus. Religiou does not consist solely in reading the Bible. Spirit. Howard, the philanthropist, would praying, attending church, and laboring for the conversion of men. These are important duties, but they do not include the whole of duty. God's will has reference to every act of our lives .- New York Observer.

ODDS AND ENDS.

Stationmaster (to suspicious looking lady, aged, who has just entered a compartment) : Are you first class, ma'am?" Aged lady : Yes, thank you; how are you, sir?"

" Boy, what is your father doing to day?" Well, I s'pose he's failin'. I heard him tell mother, yesterday, to go round to the shops and get trusted all she could-and do it right off, too-for he'd got everything ready to fail up to nothing, 'ceptin' that."

A Baptist minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "Well," he replied, " as far as I have ever been able to discover, Cupid never studied theology."

An American journal advertises thus :-Wanted, a modern young lady's forehead. The editor, not having seen one for several years, is willing to pay a fair price for a glimpse at the genuine old article.'

"Papa," said the son of Bish op Berkeley, what is the meaning of the words cherubim, and scraphim, which we meet in the Holy Scriptures?" "Cherubim," replied the father, " is a Hebrew word signifying knowledge; seraphim is another word of the same language, and signifies flame. Whence it is supposed that the cherubim are angels who excel in knowledge, and the seraphim are angels likewise who excel in loving God." 'I hope, then," said the little boy, " when I love God than know all things."

An aged negro in Austin, Texas, known as Uncle Mose, prosecuted a vagabond for stealing his chickens. The old man made out a clear case, describing his chickens as a peculiar Spanish breed, of which he was sole owner in that section. The defendant's lawyer, on getting up to cross-examine the old man, sternly said: " Uncle Mose, you claim nobody else has any of those chickens but you. Now, what would you say if I were to tell you that I have half a dozen of them in my backyard at this very time?" "Well, boss," responded Uncle Mose, "I should say dat ar' tief had paid you yer fee with my chickens." That ended the cross-examin-

tell you it looked pretty hard for one of them. The biggest one grabbed a cart-stake and boys who use a bad influence, and you must drew it back. I felt that he was going to be careful not to follow them. You may knock the other's brains out, and I jumped recollect, last summer, when school was in between them." The family had listened closed, a few boys were passing by the buildin his narrative, the young heir, whose re-send a stone through that high window!' able, proudly remarked, "He couldn't knock earnestly at the beir, as if to detect evidences of a dawning humorist; but, as the youth continued with great innocence to munch his tart, he gasped, and resumed his supper.

Our Young Folk.

DON'T FORGET TO PRAY.

.... BY J. WARD CHILDS,

"It's hard to have you leave us, John, They are all gone but you; We're getting old and feeble, and Our journey 'll soon be through. But since it is God's pleasure. John. To guide you on your way, Accept, my boy, this precious book, And don't forget to pray.

This book has been a treasure, John, To father and to me: As it has been to millions, and To millions more will be. In sickness, pain and sorrow, John, Twill shed a cheering ray; Then let it be your constant guide,

And don't lorget to pray.

"This world is full of wickedness, Of luring spares and sin; And thousands, madly pressing on, Are daily falling in. But if you would escape them, John, And keep the narrow way, Oh, make God's Word your counsellor,

And don't forget to pray. With yearning hearts we'll pray, dear John, For your eternal weal, As round the family altar we At morn and evening kneel, In spirit you may join us. John. Though many miles away,

It in your heart this Word you hide,

And don't forget to pray. "Good-by! God bless and keep you, John, Shall be our daily prayer; And if we meet no more below, God grant we may up there. And we have this assurance, John To cheer us, that we may, If we the Bible make our guide.

And don't forget to pray."

—New York Observer. A BOY'S INFLUENCE.

"Pana. what is exerting an influence? said a little boy, as he and his father rode together one bright spring morning. "Our Sabbath school teacher told us yesterday to try and always exert a good influence. I have thought ever since about it, but I do not know how."

"Well, my dear Robbie, I am glad to hear you express so good a desire," said his father. And though you are a very little fellow, you can exert an influence if you try, and even if you do not try very hard. Always do what is right and you will find that you have been exerting a good influence on your companions without knowing it.

"But I do not know at all what a good influence is," said Robbie.

"I will try to tell you, my son; the word influence, means 'flowing in' and I think the idea is taken from things that flow or run together, as two streams of water when they meet. You recollect that a few days ago I spilled a quantity of quicksilver on the table. You saw the little globes or balls as we pushed them near enough to each other, how they immediately ran together, until all were in one. That is, the one exerted an influence on the other, so that they 'flowed together' and became one ball."

"But I do not want to become some other boy! Must I become some one else if I use a good influence?" inquired Robbie.

"No, my child," assured his father, "that is not necessary, besides it is impossible. You take more out of my illustration than I intend, so I will use another, which you can understand better. You remember this morning that you raised your hand and hit the kitten to drive it away from baby's cup of milk, and then baby said the same word you had used and lifted her little hand to strike the kitten too. So you exerted an influence on your little eister. That is, you did something which she imitated."

"Was that exerting a good influence?" inquired Robbie, with promptness. .

"Not exactly," said his father, "it was rather the opposite, for it taught baby to lift her little hand to strike anything that might displease her. Is that a good thing to do?' "I suppose it is not," admitted Robbie, while his cheeks glowed a little, for he remembered having hit the kitten harder than

was necessary. "Then you see," continued his father. that there are two sorts of influences-good and bad ones-and I am sorry to say that the bad ones are often the more numerous,

"Does a bad influence make one do what is wrong," inquired Robbie, who was becoming very much interested.

and the most likely to be imitated."

"Quite so," said his father; "you remember that a few days ago, when you and I were on top of the hill, we saw farmer Johndic I shall be a scraph; for I would rather son driving his flock of sheep down to the barn yard. You noticed how they all followed one which I told you seemed to be the leader of the flock. All were going on the right way when the leader suddenly turned to one side. leaned over the fence, and the one. whole flock followed one after another, before the farmer could turn them; now that sheep exerted a bad influence on all the rest."

"Yes," cried Robbie with excitement, "and ran right up to the leader and jumped for his head; but he soon turned and ran quickly back to the fence, jumped over again, and all the sheep followed. One poor litle lamb was so frightened that he could not get over. ation.
"There were two men got into a fight in Then the dog drove them all down into the reach his ninety-one years strong, and happy, and pastol.—Youth's Temperance Banner.

"Just so," said Robbie's father, "and when you go to school you may find some with rapt attention, and, as the head paused ing; one said to the others, 'I believe I could spect for his father's bravery was immeasur. And all the other boys cried at once 'so can we.' In a moment the boy lifted a stone and any brains out of you, could be, father?" made it crash through the window, and the The head of the family gazed long and other boys did the same. He exerted a bad influence which they followed, and all were arrested, locked up in prison and then fined."

> "O, papa, you remember, Peter Wilson was not punished because he did not throw any stones," said Robbie.

> "So I recollect. He was the only one who escaped punishment; all the boys said that he did not throw a single stone. You see, he did not follow the bad influences, and so was the happiest as well as the best of them all." "Peter never goes with that boy now," said Robbie, thoughtfully.

> "I am glad to hear that," said his father. and I hope you never associate with him either, for if you go with bad boys you will become as bad as they; but if you choose your companions from among the good and well-behaved, you will become like them, and then you will exert a good influence by your conduct.

"But no one follows me," said Robbie, rue-

"I think some do," said his father, "your little sister followed your example this morning, and it is not necessary for you to know when your example is followed. If you are prompt in your class at school, others will be put to shame for their tardiness, and they will attend better. If you are respectful to your teachers and superiors, other boys will learn from you to be the same. If you always tell the truth, the boy who speaks untruths will be rebuked by your good example and so learn to be truthful. If you behave well toward your companions they will follow your example and behave kindly to you. If you always speak good words, and walk away when you hear bad ones spoken, you will exert a great influence on the rude. If you learn your lessons well and are careful to recite them, the other boys will think to themselves, 'what a splendid boy Robbie is. How I should like to be as smart at school,' and they will try; so you will exert a good influence without so much as knowing it. Then, if you are unselfish to your school-mates, kind to boys younger than yourself, if you take their part in playand help them in their studies, you will become a leader of others; that is, they will ail look to you and try to follow your example. And if you follow the example of Christ, who died and suffered so much to save the world, you will grow up to be a man of good influence, and many will follow your example; that is, you will exert a good influ ence upon the society in which you move. When you become a man and go into business or a profession, you will be much looked after, and your influence will not stop there? It may go on for hundreds of years exerting itself for good, and you will only learn from your great God and Saviour how much good your example has accomplished."

Robbie was silent for a moment, and then said: "I will try to exert a good influence." - New York Observer.

A BOY'S RESOLUTION.

A little lad of seven stood one day and looked upon a man struggling in the grasp of debrium tremens. As he watched his contorted face and saw his hands wildly clutching after the fiends which were about to tear his flesh with red-hot pinchers, be grew pale and heartsick. As he turned away he made a solemn resolution never to touch strong

He carried the vow with him all the way up into his manhood. There were temptations enough as he went along. A young man cannot live in society, as the world goes, without meeting them. Especially in the medical college did he find many merry associates who would gladly have laughed him out of his temperance principles. Oh! how many have been laughed into a drunkard's grave-but they could never be laughed out again.

Step by step the young man rose in his profession, securing the confidence and warm attachment of all to whom he ministered. No one could lay to his charge that the beginning of his downward career began with the glass his physician ordered.

A few weeks since this honored physician, Dr. Edson, addressed the students at the medical college in Indianapolis. Though ninety-one years old, he is as straight as an arrow, with sight and hearing unimpaired, and a mind clear and vigorous still. The students listened with profound respect to the story of his medical career, and perhaps some will take from it the lessons he always so strongly impresses, that a doctor can be a temperance man. For nearly seventy years he has practised medicine in the Genesee valley, being the oldest practitioner in the State. To his strict temperance habits he largely attributes his hale old age.

So much for a boy's resolution before he was eight years old. Who will say that a Band of Hope pledge is of no use? that children do not know what they are doing when they sign it? Can you find a child old enough to write his name who does not know what his pledge means? I have never seen

I know another little lad who has adopted a very different resolution. He lives in the city, and many would think him a very favored boy. Not long ago a friend said ear-Mr. Johnson sent his dog after them. He | nostly: "I did hope, Charley, that you would grow up a good, sound temperance boy."

"Why, Aunt E.," he said, laughing, "I drank seven kinds of wine last New Year's day at Sister Em's. Mamma mixed them all with water, though. But when I get big-The dog did not touch it, but stood wagging ger I'll take them all without water, as papa his tail till the farmer came and lifted it up. and grandpa do!" The boy will hardly and useful .- Youth's Temperance Banner.

STUDIES IN THE ACTS OF THE APOSTLES.

Our Sunday School Mork.

Sunday, May 6, 1883.

INTERNATIONAL BIBLE LESSON .-Lesson 6.

[Second Quarter.] PETER PREACHING TO THE GEN-TILES.—Acts x. 30-44.

GOLDEN TEXT.

"On the Gentiles also was peured out the gift of the Holy Ghost."-Acts x. 45.

OUTLINE,

- 1. The Story, v. 30-33. 2. The Sermon. v. 33-43.
- 3. The Spirit, v. 44.

HOME READINGS.

S .- Salvation for Gentiles. Col. iii. 1-13, .

M .- Peter preaching to the Gentiles Acts x. 30-44. Tu-Peter's vision, Acts x. 1-16. W.—The vision explained. Acts x, 17-29. Th.—Peter's defense. Acts xi. 1-18.

F.—The covenant with Abraham. Gen. xv. 1-18. S.—The covenant of grace. Rom. xi. 12-25.

TIME.-A.D. 40.

Place.—Cesarea Stratonis, on the coast of Palestine.

Connecting Links.-1. The angel appearing to Cornelius. Acts x. 1-6. 2. The vision of Peter. Acts x. 7-16. 3. Peter's journey to Cesarea. Acts x. 17-29.

EXPLANATIONS .- " Fasting until this hour " -Until the same hour on that day. " Ninth hour "-About three o'clock. " A man stood before me "-An angel, in the form of a man. "Thy prayer is heard"—His prayer to know the truth about God and his duty. "Thine alms"-Gifts to the poor. "Call hither"-About thirty-five miles. " Speak unto thee's -To show the way of salvation. "We are all here "-Cornelius and his friends. "Commanded thee "-Cornelius looked upon Peter as the messenger of God. "God is no respecter "-Peter had always supposed that the Gospel was meant for Jews only. He now saw that God desired to give the Gospel to all men. "Feareth him"-Looking up to God with reverence, and obeying him. "Worketh right cousness "-Does right as far as he knows how to do it. " Accepted " -Looked upon with favor by God. " Peace by Jesus Christ "-Peace with God and in the heart. " Lord of all "-Peter wished all to know that Jesus is the Son of God, and over all. "Began from Galilee" - Where Jesus commenced preaching. "God anointed Jesus "-God made Jesus the Christ and Saviour of men. "Went about doing good "-Setting his followers an example in so doing. " We are witnesses "-Peter and the rest of the spostles. "Hanged on a tree ' -The cross. "Showed him openly."-As living after death. "Unto witnesses"-Those who could speak from knowledge. "Eat and drink"-Thus showing that he was surely living. "Quick and dead "-The living and dead. "Remission"-Forgiveness "The Holy Ghost fell "-The same spirit as at Pentecost. "All them which heard "-

TEACHINGS OF THE LESSON. Where in this lesson may we find-

The Gentiles as well as the Jews.

1. That God's mercies are for all men? 2. That God brings forgiveness to all

3. That the Spirit may be given to all men?

DOCTRINAL SUGGESTION.

The conditions of salvation.

LOOK OVER AND ABOVE.

It is said that John Wesley was once walkalong a road with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow. over which a cow was looking. "Do you know," said Wesley, "why the cow looks over the wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she cannot look through it; and that is what you must do with your troubles, look

WHAT TO DO NEXT.

over and above them."

There come to us, sometimes, periods when what to do next is the question of deepest importance. We do not see the way plainly. It seems shut up, hedged round by perplexities. The future wears a menacing front. At such crisis is it not the Christian's plain duty to wait on the Lord? He has purposes concerning us which he will develope in his own time. Meanwhile, the duty of to-day is plain. Do the thing that this moment offers, and trust that grace will be given for the next step.—Anonymous.

THOUGHT GEMS.

Religion, to be beneficial to others, must be seen. A concealed light does not help the

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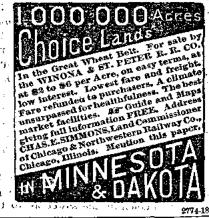
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CURISTIAN GUARDIAN

TORONTO, WEDNESDAY, APRIL 25, 1883

MRS. CARLYLE'S LETTERS.

Thomas Carlyle, for more than a generation, has occavied a prominent place among the men who made the English literature of the times. He was a man of strong feelings, who had the gift of an exaggerated intensity of expression, which made the feeling seem even stronger than it really was. He had a good deal that reminded one of the autocratic dogmatism of Dr. Johnson. His prejudices were even stronger than his convictions. There was a wholesale, indiscriminate denunciation of what he did not like. which was often neither just nor generous. Yet, he undoubtedly exerted a powerfully influence on the thought and style of English literature during his life. Mr. Froude's Reminiscences of his life, let in broad waves of light on his spirit and character. On the whole, the effect was not to exalt Carlyle. He appeared selfish, dogmatic, unreasonable, and not unfrequently exacting and unjust to those to whom he owed more kindly regard. True, he was always brave, manly, and honest, with a wholesome hatred of all shams but his own; but he was not a very amiable domestic aminal. His recently published correspondence with Emerson revealed a better side of his nature, showed more heart, and helped to balance and relieve the darker shadows of Mr. Froude's book.

Now comes Mrs. Carlyle's letters, displaying in fuller outline various phases of the checkered and shady life of Mr. and Mrs. Carlyle. There can be no question as to the faithfulness of the picture.

Though these letters were arranged for publication by Carlyle himself, they will not do much to place him before the world in a more favorable light. Indeed one might almost fancy that he was punishing himself for his selfish neglect of his noble wife, by permitting the publication of letters that revealed so much of his neglect, indifference, and irritability. These two volumes display no ordinary literary ability; and what is more, they present a woman of great force of character, brave, patient, faithful, whose worth was never appreciated by her husband, till she had finished her sad and sunless earthly career. There is little sign of tenderness or consideration for her while she was living. Even after his writings had made him famous and brought him considerable renumeration, Mrs. Carlyle was allowed to remain the home drudge, washing, cook ing, scrubbing and mending, making everything comfortable for her grumbling liege lord, while he spent a good deal of his time sunning himself in the smiles of his lady admirers. In the bitterness of her heart she says, "Let no woman who values peace of soul ever dream of marrying an author!" Speaking of his many lady admirers, she writes in a letter to Sterling: "In short, my dear friend, the singular author of · Sarter ' appears to me at this moment to be in a perilous position, inasmuch as (with the innocence of a sucking dove to outward appearance) he is leading honorable women, not a few, entirely off their feet And who can say that he will keep his own? After all, in sober earnest, is it not curious that my husband's writings should be only completely understood and adequately appreciated by women and mad people? I do not know very well what to infer from the fact."

On another occasion, writing of the time spent in the society of Lady Asburton of Bath House, she says:

"That eternal Bath House. I wonder how many thousand miles Mr. C. has walked between there and here, putting it all together; setting up always another mile-stone and antwixt himself and me. Oh, good gracious I when I first noticed that heavy yellow house without knowing, or caring to know, whom it belonged to, how far I was from dream ing that through years and years I should carry every stone's weight of it in my heart.

Mended Mr. C.'s dressing gown. movement under the free sky is needful for me to keep my heart from throbbing up into my head and maddening it. They must be comfort able people who have leisure to think about going to heaven! My most constant and press-ing anxiety is to keep out of Bellam! that's

These letters extend over a period of more than thirty years, the first being dated September 1st, 1884, and the last April 21st, 1866-only a few hours before her sudden death. The letters are addressed to many friends, but chiefly to her husband on his various absences from home; they are so rich in gossip that it would be difficult to give any complete idea of their raciness without quoting more than a third of the work. It was said in the Memoir of Mr. Carlyle, that if his wife had given her attention to literature she might have become as famous even as himself; and these letters go far to establish the truth of the remark. One cannot read them without intense regret that for so many years she had to be a domestic drudge, at the same time one admires the valor with which she took up the burden of her lot and performed her duties so as to be perfectly independent. Her style is not so stiff, grotesque, and pretentious as that adopted by the exercise of Christian consistency and her husband, after he became familiar with Richter and other Germans; but it is purer English, and if her letters deal with less lofty themes, they are more racy and readable.

There is another fact placed beyond doubt by the intellectual force manifested in these letters. It is this-If Carlyle left his wife at home alone to do the drudgery, and bemoan | nary means. his selfish indifference and neglect, while he spent much of his time in the society of

All Letters containing payment for the Christian Guardian, Methodist Magazine, S. & Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Books, Steward, Rev. WILLIAM BRIGGS, makes it painful to read Carlyle's writings, makes it painful to read Carlyle's writings, and sometimes renders them almost incomprehensible. No more perfect contrast could be found than between Carlyle's diary as published a year ago and Mrs. Carlyle's letters now given to the public. When we in future dip into Carlyle's writings we fear we the way through the Christian life as that in shall see in his denunciatory impalement of certain people not so much deep conviction, and hatred of wrong, as the outflow of a cynical and sour nature, exaggerating the faults of everything that does not happen to

THE AFFIRMATION BILL.

There is a good deal of excitement in religious circles in England over the " Affirmation Bill," which substitutes an affirmation for an oath by Members of Parliament. As the difficulty in the Bradlaugh case has been the occasion of introducing this Bill, its opponents call it "the Bradlaugh Relief Bill," and denounce it as an attempt to open Par liament to Atheists. In the Church of England papers and other religious papers appeals have been made for petitions against the measure. Bishops and religious gatherings have also spoken against it; and there is every prospect of numerous petitions being sent in against the Bill. This is done avow edly on the ground that this bill really broaks down the legal barrier against the admission of Atheists into the Parliament of a Christian country, and that it is the duty of | tided. all Christians to oppose it. There are doubtless a good many Liberals against the Bill, on purely Christian grounds; but the chief opposition is more political than religious. On the other hand, many earnest Christians support the Bill, on the ground that it is the best way of solving a practical difficulty, and implies no favor towards Atheism. We notice that our good friend Sir William Mc. Arthur was recently voted out of his position in a local Bible Society, because he supports the Government measure; though no one who knows him will question his steadfast adherence to the Christian faith, or his opposition to Atheism.

By the supporters of the Bill it is maintained, that the measure raises no question between Christianity and Atheism; that the Bill does not touch the question of the admission of Atheists to Parliament, against which there is at present no law; that already Quakers are allowed to affirm, instead of taking an oath, and Jews are admitted; that it is hardly right that an Atheist who declines to swear on the Bible should be kept ont, while an Atheist who is less scrupulous, and takes the cath, is admitted; that though it may be desirable that none but believers in God be elected to Parliament, yet when the people elect a member, it is not the business of Parliament to examine his religious belief and exclude him on account of his views. A good deal of capital against religion has been made over this Bradlaugh case by the anti-Christian party, on the ground that Bradlaugh's exclusion from Parliament is persecution on account of his belief. Some think the opposition to the Bill is so strong that the Government wi withdraw it; but there is no certainty that this will be done. It is tolerably certain that some who support Mr. Gladstone on other questions will not do so on this Bill; but it may be carried notwithstanding this.

AFTER THE REVIVA

During the past few months our columns have contained the cheering intelligence of successful revival services being held in various parts of our work. Some of these special efforts have been the means of accomplishing a great amount of good. The membership of the Church has been blessed and roused to greater zeal in Christian work, and, better than all, many souls have been saved and added to the Church. A good revival is generally regarded as a sign of prosperity and progress, and in most instances it is so. There is danger, however, of regarding a special service of this kind in such a way as to lead to spiritual weakness and stagnation. There are some people whose religious life depends altogether on revivals. So long as they can feed on the high religious feeling and excitement of a special time of awakening they are happy, earnest, and progressive Christians; but when the tide of special influence is gone, they relapse into a condition of indifference from which they are only aroused by the next revival. Very often there are those whose spiritual desires and have passed muster in days of darkness, and tastes become vitiated and warped by the noise, excitement, and fanaticism which are sometimes connected with great revivals, so date as 1883. that they have no interest or liking for quiet, reverent worship. Such persons get the idea that in order to have a "good meeting" there must be so much loud praying and shouting, so much excitement; and it is therefore not surprising that a distaste very often arises for the ordinary means of grace, and in a few weeks after the special service the prayermeeting and other services of the Church are neglected. The piety of that Church which lives altogether upon revivals cannot be very

deep or very intelligent. After the revival is over the people should be warned against the idea that it is now their privilege to have a quiet six or eight for declining Mr. Aitkins' service, admits menths rest from Christian activity. Let it rather be impressed upon every Christian that if the Church is to prosper there must be zeal during the three hundred and sixty-five | not so much to the sower as to the seeddays in the year, and that efforts for the not so much to the preacher as to the Wordsalvation of souls are to be made, not merely | and as I am 'Calvinist' enough to believe during the five or six weeks of special effort. but on every occasion. Minister and people should labor and expect to see good accomplished at every service, and by every ordi-

It is an important question as to the best means to be employed to care for the new two wholly incongruous reasons. It seems admiring ladges who flattered him immensely, converts that may have been brought into to us, it would have been more consistent it was not because he had not a wife capable of appreciating his thoughts, and a fillowed by reaction one objection to Mr. Artkins' opinions; but for his belief. The following despatch from bourne. In the panio of 1856 his little fortune. The Development of River Conservancy—The

shown during the special efforts. Some of the surrounded by peculiar and fierce temptations, and it is therefore not at all strange that, unless carefully nurtured by the Church, many of them fall away. There cannot which their conversion took place; and it should not be expected by the young converts. And yet on this very account doubt and disappointment very often come in, and in order to remove these, the care of souls lately added to the Church demands very great wisdom and caption. In Dr. Vincent's little book on The Revival and After the Revival, to which we referred a few weeks ago, there are some good suggestions on this subject. It very strongly insists on the importance of employing all the agencies of the Church in this work of protection during the perilous reactions that almost invariably follow revival. Upon the young converts must be brought to bear steadily and systematically the full power of the pulpit, the prayer-meeting, the class meeting, the pastoral visitation, the Sunday-school, the teachers' meeting, the subscription for and reading the Church paper, the Church circalating library, the public recognition before the whole congregation of the newly recorded probationer, the presentation of a wide range of benevolences, with which every young convert must be at once acquainted and iden-

Were these means more faithfully employed, many of those who grow careless and neglectful, and finally backslide altogether, might be saved to the Church and grow up to become useful members.

Converts should be impressed with the fact that Church membership is a relation which involves serious responsibility. The public admission into the Church should be made a most solemn and impressive service. Every one who thus joins the Church should understand that he is entering upon a life of Christian service, a life full of obligations as well as happiness and joy. The Church should be regarded as a great home, or, rather, as the centre of a hundred homes, where encouragement and help can always be found.

A BISHOP ON JOURNALISM.

Considerable stir has been made in King. ston, by the Roman Catholic Bishop Cleary denouncing the daily papers of that city as immoral publications, and threatening to forbid their circulation among the Roman Catholic people. We think that most editors of daily papers, in their desire to increase the interest of their papers, frequently err in publishing too fully the particulars of crimes. But it must be admitted, that daily newspapers are bound to give their readers the main facts of the world's doings; and we do not think that the Kingston papers are fairly open to any special condemnation for immorality. In our opinion, they are as free from luestionable things as any papers we see. On behalf of the Kingston press, the following questions were sent to the guard-

'Have the papers, as a rule rather than an exception, contained immoral reports?" " How do they compare with other secular papers?

"What has been their service in a religious "What comparison do they bear to the

English papers on this point? · With one exception, none of the clergymen endorsed Bishop Cleary. Several of them testified to the extreme courtesy generally shown to the Roman Catholic Church, by the Kingston papers and also to the fact that their influence was always strongly on the side of morality and religion. We have noticed, on several occasions, that the Roman Catholic clorgy,in denouncing the public schools, in or. der to exalt their Church schools, have shown peculiar ideas of morality. Anything against their religiou is more strongly condemned than things quite as bad, or worse, which do not touch the Church of Rome. Although it is quite within the province of Christian ministers, as the special guardians of religion and morality, to criticise the moral and religious influence of the press, we cannot, for the reason just mentioned, accept the standards of Roman Catholic priests, as to what is, or is

The assumption of authority to prohibit the people from reading certain publications which may not suit a bishop, might subserviency to human authority; but is not likely to have much effect at so late a

not, fit to be read.

We recently had occasion to refer to the prevalence of Calvinism among the evangelical clergy of the Church of England. A. rather striking illustration of this appears in a letter from the Rev. Canon Bell, in a recent issue of the London Record. It appears that, after arrangements had been made to have Mr. Aitkins, the revivalist, con lact special services in Dr. Bell's church. wicked. Canon Bell, in justifying himself that at first he was anxious to secure the labors of this gifted "missioner." He, however curiously adds: "But at the same time, as I believe the blessing is promised, that 'all whom the Father hath given to the Son shall come to him,' whether drawn by Mr. Aitkins or another, I felt that under the circumstances it was advisable to ask the friendly aid of a clergyman whose opinions were in accord with my own." These are

tions; and very often there is not exhibited by | when he says, in effect, that all that are to | Milltown, N. B., appears in the daily papers, older Church members that interest in the be saved shall be saved, no matter who spiritual condition of the young which was preaches or does not preach, this is an argument against evangelistic work that may be converts are timid, some are fickle, some are just as fitly used when the preacher is orthodox as when he is heterodox. This is, indeed, a logical inference from predestination; but it is not often so candidly admitted, as in this instance, that predestination justifies possibly be the same high religious feeling all indifference as to the use of human agen-

> Amid the ceaseless acrimony and strife of party warfare in the political dailies, it must be pleasant to readers of all political views to turn to a religious weekly like the GUARDIAN, which, even in the thick of election struggles, pursues the even tenor of its way, without meddling with party contests. It is interesting to note the attitude of religious papers respecting party politics. In Canada, all the Church papers claim to be neutral in politics. In the United States, the Protestant religious papers of the Northern States are avowedly non-political; but have been generally in sympathy with the Republican party, because the Democratic party represented slavery and Romanism. In England, several of the leading religious papers take decided party ground. The Methodist Recorder and Watchman are professedly independent; though there are signs that the former sympathizes more with the Liberals and the latter with the Conservatives. The Christian World and the Methodist are decided supporters of Mr. Gladstone's government. The Guardian, the organ of the High Church party, generally supports Mr. Gladstone, because he is High Church; and, probably for the same reason, the Record (Low Church) strongly opposes and disparages Mr. Gladstone and his government. It would cause much dissatisfaction, if our religious papers questions as our English religious contemporaries constantly take.

> original Mormons founded by Joe Smith were not polygamists. At the present time, when public sentiment in the United States is strongly against the licentious polygamy of the Mormons of Salt Lake City, a new branch has been formed, which rejects polygamy. The president of the new wing is Joseph Smith, eldest son of the original 'Joseph Smith," the first Mormon. During the present month, the new Smith Mormons held an anniversary of their organization in the old Mormon temple in Kirtland, Ohio. They regard the Mormons of the Brigham Young section, as corrupt and fallen. They accept the Bible as authoritative, and fregard the book of Mormon as an additional revelation. They spoke of the "Brighamites" as practising "the meanest kind of religion." This reorganized Church has fifty districts or conferences in the United States, 1,500 elders (ministers), and about 500 church organizations abroad and in America. They are prosecuting missionary work in all the States and most of the Territories; also in Canada, Nova Scotia, New Brunswick, England, Wales, Scotland, Scandinavia, Denmark, Switzerland, the Society Islands and Australia. They have about 600 communicants in the Society Islands, and

some 8.000 in Europ v.

There is a split among the Mormons. The

Some time ago a Frenchman named De-Brazza visited the Congo River country in South West Africa, and though having no official authority made some kind of bargain with the ignorant native chiefs acknowledging French claims on the country. He returned to France and had his action officially endorsed, and has gone back to Africa as the agent of France. This grab game of the French comes into collision with English, Portuguese, and American interests, and especially runs counter to Stanley's projects. A recent despatch from England says there is a strong feeling in support of Stanley in England, and the vigorous and aggressive policy of the French in Southwestern Africa is regurded with great hostility. It is evident that a serious conflict is imminent between DeBrazza and Stanley, and it is probable that the latter will be reinforced at once. He is not in a position at present to dispute the territory with the French, whose forcible occupation of Porto Negro shows clearly what their intentions are. The tone of the French papers is significant. They say DeBrazza is no longer a half-clad penniless explorer, but the commander of a French man-of-war, with a regiment of trained troops and 20,000 stand of arms at his command, and able and anxious to requite Stanley's insolence. The British interests on the coast are important, and increasing, and Stanley has such a large commercial following that his progress is watched with great anxiety. An English mac-of-war will probably be ordered to the Congo in a

We are pleased to learn that the National School of Oratory of Philadelphia will again hold its summer session in Cobourg this year, commencing July 2nd. The Faculty were so much pleased with Cobourg last year, and with the success of the session, that they have decided to return. There is the prospect of a the services were given up by Dr. Bell, on larger attendance than ever this summer. We account of Mr. Aitkins' expressed leanings ongratulate the school on securing Rev. Dr. to the doctrine of the annihilation of the Buckley, editor of the New York Christian Advocate, as orator for next commencement, to be held in the American Academy of Music on June 12th. The school received its charter in 1875, and since then the following have been the orators: Hon. Jas. Pollock, LL.D., Dr. J. G. Holland, H. W. Beecher, Bayard Taylor, Bishop Simpson, Hon. H. W. Bellows, D.D., and Hon, J. S. McIntosh, D.D. No doubt many ministers, teachers, and others will avail themselves of the superior advantages offered this year at Cobourg.

> We must not fancy that it is only in Turmen are not allowed freedom of choice of

and speaks for itself :-- "While L. C. Davis and a friend were returning from a Methodist meeting near here last night they were fired upon, and Davis received a severe wound in the side. Davis came recently from Montreal and was converted to Methodism from the Catholic faith some five weeks ago. The Catholics made earnest endeavors to secure his recantation of Methodism, and Davis has been the recipient of a number of anonymous letters decorated with menacing hieroglyphics and threatening his life. Letters preferring grave charges against him were sent to Rev. Mr. Lucas, Methodist minister, but the charges were proved to be without foundation. Davis says he has not the slightest doubt but that the malice of his former coreligionists inspired the act, and said to his companion, a Mr. Albe, 'They have got me | marks:-

The Rev. S. Charlesworth, whose daughter was so prominently associated with Miss Booth of the Salvation Army, at Geneva, has been again heard from. We mentioned that immediately after his letters in the Times against the Booths and the "Salvationists," he and his daughter appeared prominently upon the "Army " platform at Exeter Hall. Since then it was reported that he and Mr. Booth had become reconciled. Mr. C. has written to the Record to deny the correctness of this reconciliation with the "Salvationists." His letter closes with these somewhat curious words:-'Allow me to add, that through the whole of this trying ordeal, my dear daughter has been most truthful and straightforward, and most loving and devoted to me, though her loyalty to the Salvation Army and her devotion to its cause has become the ruling passion of her young life. There is no sacrifice in Canada took such a strong ground on party | she would not willingly make in its service and defence. Those who have not met with this phase of religious enthusiasm and excitement can hardly realize the poculiar tenderness and caution it needs to be dealt with, lest the health of body and mind be affected, or the spiritual life be marred."

> The M. E. Conference for Western Ontario met last week in the city of Brantford, there being a large attendance of delegates. Bishop Carmen, in his opening address, referred principally to the Union Question. He said he would not be responsible for the Union sentiment now agitating Methodism. He had opposed it till the Hamilton General Conference, but felt he must now be controlled by the Church. Personally he would rather there had been no such agitation, but was ready to surrender once more. He was anxious that all things should be done legally. and he was ready to stand by the decision of the Quarterly Conferences.

The Winnipeg Free Press of last week contains an account of a sermon recently delivered in that city by Rev. J. E. Starr on the duties of Christian citizens in relation to municipal affairs. He argued that it was the duty of Christian men to take a more active interest in the affairs of the city in view of the fact of the multitude of leeches, such as places of gambling, liquor drinking, etc. The burnles must rouse themselves and throttle these men and institutions which were corrupting and destroying society. He looked upon this not merely as a matter of selfdefence, but a positive Christian duty.

Most of our readers are familiar with the characteristics of the Plymouth Brethren. Against all sects except their own, yet intensely sectarian. Presenting some gospel truths with great simplicity and point, vet obscuring or denying the need of repentance. Having great art in selecting and drawing away from the Churches persons who can help them by their wealth or talents, yet doing little outside of Church circles. The Landon Methodist has recently met with some who had grown tired of Plymonthism, whose experiences were instructive. It says:

"One poor woman told us that for the sin of worshipping a few times with another sect of Plymouths she had been excluded from the privilege of breaking bread. She was actually sparated from the saints and made to sit by herself. She said, 'I have not lost my hold upon Christ, but I feel as if I belonged to nobody, and I desire to come back to Methodism.' Another woman, a person of intelligence, came to us the other day in great trouble. She had been a Plymouth sister for eight years. She was trained a Methodist. Her father and mother died in our Church. The Plymouths she said had taught her to rest on her personal Saviour. For this she was very grateful. But she went on to say that they had produced within her a most intense prejudice against the Churches.
T e had filled her with hard thoughts towards the Church in which she had been trained. She was drawn, however, to some mission services in a Wesleyan Chapel. She was powerfully impressed with the tender concern which was manifested for the salvation of men and women. She was struck also with the way in which Christ was exalted above the denomination, and she felt how she had been taught to misjudge the Church of her parents. She was very unhappy, and she expressed a desire to return to the Methodist Church. The Plymouths do teach people to accept Christ. But they repre-sent a reaction against churchism, and hence they are full of bitterness. Strange it is that their study of the character of Christ should not save them from the violation of the laws of

REV. DR. COCKER.-Dr. Cocker of Ann Arbor University, Michigan, whose death has been recently announced, was a man of very remarkable intellectual gifts. His books on "Christianity and the Greek Philosophy" and "The Theistic Conception of the World" display great powers of thought We are indebted to articles by Dr. Cocker published many years ago in the Methodist Quarterly Review for our first just conception of the influence of philosophy on theology, something that is not yet as generally understood as it should be. The N.Y. Christian Advocate of last week says :-

"He was as remarkable for the romantic vicissitudes of his life as for his breadth of cholarship, acuteness of intellect, and goodness key, Russia, or other barbarous regions that of heart. He was born in Yorkshire, England in 1821. His boyhood was spent in a goo He was born in Yorkshire, England, grammar school, his youth in a German busireligious faith without persecution, and that ness house, and seven years of his young manin Canada there are none base enough to | hood in the manufacture of woollen goods; then followed a trip to Australia, and a season of

fled more rapidly even than it had been accumulated, and he "began life" again as a trader in the South Pacific. While in Fiji he fell into the hands of cannibals. While the death song that was to precede his slaughter rang in his ears, by an almost superhuman effort he broke through the line, and, pursued by the yelling horde, escaped to a boat. This was followed by an almost equally narrow escape from shipwreck. Then began a series of most varying experiences in Sidney, Callso, Panama, New Orlcans, and Chicago. By the kind offices of the Rev. E. H. Pilcher and other friends he was at last led into the Methodist ministry, to which he had long felt divinely called. Then began a career of exceptional success in the pulpit, followed by a seat in the chair of Mental and Moral Philosophy in the University of Michigan. His ability as a philosophical writer is well known.

Referring to the Canada Presbyterian's remarks on an article on the decline of Calvinism our valued contemporary the Bowmanville Observer has the following sensible re-

The Canada Presbyterian is evidently not very vell pleased with the editorial in the Christian GUARDIAN, of two weeks ago, on the "Revolt Against Calvinistic Creeds." But that the "revolt " exists, in the London Presbytery at least, is very manifest. And the Presbyterian is not very happy in its methods of reasoning against the Guardian's position. To palliate the pro-posed change of Presbyterian Standards, by intimating that what the " Canada Methodists were giving up of their distinctive Church government in order to have union with the other Methodist bodies of this Dominion," might be construed to mean a "revolt" against Arminianism, is, to say the least, raising a false issue There is a great difference in making a change in Church polity, and the revision of doctrinal "Standards." The proposed Union contemplates no change in doctrinal "Standards." And the reference to Dr. Burns' case is rather oi i gennous. The Doctor was tried and acquitted. But if the Doctor had been found guilty, it would require a very peculiar twist of logic to make out from that, or any other, one deflection from acknowledged doctrinal "Stan-dards," a cry of "revolt" against Arminian creeds. But if any one influential Conference, when in solemn deliberation, should pass a resolution calling for a "revision" of the "Standards" of belief, or even by the expression of its leading members give the world to understand that such a thing was very desirable, the there would be, we confess, some, reason claiming that there was a "revolt" again minianism. When that is done, let the cry be raised. Did the London Presbytery do anything like that in reference to Calvinistic "Stan-

The attention of our reader is directed to the advertisement in another column of the Upper Canada Bible Society. The Annual Sermon will be preached by Rev. Dr. John Hall of New York, in the Jarvis Street Bap. tist Church, on the evening of Tuesday, May 8th. The anniversary meeting will be held in the Metropolitan Church, on Wednesday evening, May 9th. Addresses will be delivered by the Bishop of Algoma and Dr. John Hall. This society has a strong claim on the sympathy and hearty support of the Christian public. We hope these services will be largely attended.

Last Saturday night the great annual national festival of the Jews, the Feast of the Passover, began. Appropriate services were held in the synagogue in this city, the unleavened bread used on the occasion being imported from New York. The exercises will continue for eight days. There are in Toronto about 400 Jews, and services are held in their synagogue every Saturday.

LITERARY NOTICES.

The May Century makes appeal to a arge variety tastes. By way of history and adventure there are three illustrated papers: "The Aboutgines and the Colonists," by Edward Eggleston, who has made the study of American. Indians a specialty; the first of two papers by H. H., on the Spanish Massions of Southern California, entitled "Fath & Junipero and his-Work;" and, thirdly, a paper of great readableness and ethnological value, by Frank H. Cushing, on his "Adventures in Zuni." By way of personal interest there are three aketches. One of Cardinal Manning (with a portrait which is printed as a frontispiece), written by Mr. C. Kegan Paul, the English publisher; a second, an exposition of Salvini's King Lear, by Emma-Lazarus; and third, a charming light essay by Henry James, Jr., on du Maurier's caricatures in "Punch." "Moral Purpose in Art," by the late S, dney Lanier, treats a theme of wide interest not unrelated to the current discussion of the novel. There is also an illustrated paper on-The Father of American Libraries" (the Philadelphia Public Library), by Bunford Samuel. The series of papers, by Washington G.adden, on "The Christian League of Connecticut," is continued. In fiction there is an instaiment of M: Howells's serial "A Woman's Reason:" a short story by F. R. Stockton in the Ruider Grange series-" Pomona's Daughter;" and the first half of a story by Joel Chandler Harris, " At Teague Potect's." A new depart. ment to be called "Open Letters;" for the discussion of living questions is to be opened in inture issues.

The Popular Science Monthly for May has the following interesting table of contents: The Remedies of Nature—Consumption; Science and Conscience: Physics in General Education; Microscopic Life in the Air; How Much Animals Know; Chemistry and Pharmacy; Position and Stroke in Swimming; How the Ancient Forests: Became Coal; A Superstitious Dog; From Buttercup to Monks-Hood; On the Colors of Water; A Wonder From the Deep Sea; Gym. nastics; Why are we Right-Handed? Lengthening the Visible Spectrum; The Boundaries of Astronomy-I. Is Gravitation Universal; On Brain Work and Hand Work; Sketch of Prof. Richard Owen (with portrail); tor's Table: Greek and Latin against Nature and Science, Dr. Dix on the Woman Question; Literary Notices, Popular Miscellany, etc.

Littell's Living Age. - The numbers of the Liv. ing Age for April 14th and 21st contains A Few Words About the Eighteenth Century, Nine. teenth Century; Miss Barney's Own Story, and The Enchanted Lake, Contemporary ; Jonathan Swift, Blackwood; Scenes During the Winter of 1794-5, Temple Bar; Queen Victoria as Goddess. Startling Poetry, The Conditions of "The Grand Style," Sir George Jessel; and Socialism and Anarchism at Geneva, Spectator; and in the line of fiction " Under the Snaw," " The Three Strangers," and "The Wizard's Son," with the usual quantity of poetry.

The London Quarterly Review has been received from the Wesleyan Conference Office, London. It contains leading articles on the

Letters of Synesius-Justin Martyr and the Fourth Gospel-The Antiquity of Man-John Fletcher-The Holy Spirit between the Resurrection and Pentecost -and the usual notices of new books of the quarter. This Review keeps up to a high average; though some of the articles are beavy, they alway repay reading. The article , on Fletcher is interesting and discriminating.

The Bibliotheea Sacra for April (Andover: W. F. Drap v, publisher) is upon our table, and is as usual well filled with able and scholarly articles on Biblical and theological subjects. It has leading articles on the following thomes:-Certain Legal Analogies, by Dr. Wharton-The Proposed Reconstruction of the Pentateuch, by Prof. Bissell-The Position and Character of the tivism as a Working System, by Rev. F. H. John. son-The Preaching to the Spirits in Prison, by President Bartlett, with the usual notices of recent publications.

The Commentaries of Casar. By Anthony Trol lope. New York: John B. Alden.

Mr. Trollope says, "It is the object of this little volume to describe Cæsar's Commentaries for the aid of those who do not read Latin." Of Cesar, Dean Merivale says, " He is the greatest name in history." There is here an interesting account of the events of the period embraced in the commentaries, with comments and suggestions of the author on the relation of these affairs to contemporary and subsequent history.

The Homiletic Magazine. London: James Nisbet The clerical Symposium on the Atonement is

continued by Rev. P. J. Gloag, D.D. All the other departments are well filled with matter of special interest to ministers.

The Highways of Literature; or, What to Read. By David Pryde, M.A., LL.D. New York: Fink & Wagnalls. Toronto: William Briggs. Price, 15 cents.

This is a capital little book, one of the best of those paper-covered series. The author discusses, in a very judicious and instructive way, Books-Fiction-Biography-History-Poetry-The Drama-Oratory and Mental Philosophy. It is a book that can hardly be read without profit by all who want wise counsel on what and how to read.

The Essays of George Eliot. Complete; collected, and arranged, with an introduction on her "Analysis of Motives," by Nathan Sheppard. These essays reveal the vigor of style and sagacious insight of the renowned author. Her criticism of Dr. Cumming's writings is very scvere, and her characterization of evangelical preaching caustic and unjust.

The Way of Life, A music book for the Sunday-school, by W. A. Ogden. Toiedo: W. W. Whitney. This book consists of new songs by popular authors. The topics are well chosen, and applicable to the Sunday-school lessons.

" Pure Delight" is the pleasing title of a new Sunday school Song book, by George F. Roct and C. C. Case, just issued by John Church & Co., Cincinnati, Ohio, Dr. Root has always been popular as a writer of songs which touch the hearts of the masses, and is a thoroughly educated and highly cultivated musician. Millions have sung, and millions more will sing, his quaint " Shining Shore," his simple but chaste "When He Cometh to Make Up His Jewels," his starring ' Battle Cry of Freedom," and many others.

LONDON CONFERENCE.

The annual examinations of candidates and probationers for the ministry in the London Conference was held in the Methodist Church, Galt, on Wednesday and Thursday of last week. Eleven candidates and thirty probationers presented themselves for examination branches included in the "Course of Study."

The Board granted forty-seven certificates, several of the dindidates taking the first year's course, in addition to the preliminary. Of the certificates granted, twenty four were of the second-class, nineteen of the first-class, and four of the Honor-class.

On Thursday evening a public meeting was held in the church, under the direction of Rev William Williams, President of Conference. A large and appreciative audience listened with in terest to the appropriate addresses of Revs. Wm. R. Parker, M.A., W.S. Griffin, and Dr. Williams. At the close of the addresses the results of the examination was made known by the distribution of the certificates.

The excellent choir of the church added much to the interest of the services by the very appropriate music rendered by them, as well as by the recital of some choice pieces on the fine and beautiful organ, which has just been furnished

At a recent meeting of the Council of the Charity Organization Society a letter was read from Sir Alexander Galt, High Commissioner for Canada, stating that in reference to the emigration of habitual paupers no encouragement | Com. or sanction could possibly be expected from the Government of Canada. A considerable, not excessive, number of pauper children-both boys and girls-might annually be absorbed by Canada under proper regulations. But as many might be of tender years such emigration | the 9th of April. The Temperance cause is would, in his opinion be more advantageously conducted by enlarging the sphere for usefulness of the benevolent efforts of Miss Rye, Miss Macpherson, Mr. Quarrier, the Rev. Father Nugent, and others. The Canadian Government had expressed their willingness to provide for a periodical inspection of such children, and for a record of their disposal.

ar. ... akespeare, M.P. for Victoria, British Columbia, paid a visit to the Ontario Business College, Belleville, recently, and was not only delighted with the thoroughness of the course of instruction, but astonished at the my unitude of the attendance and the distance from which student came to avail themselves of its advant tages. Victoria, he says, is ahead of Belleville n treets and sidewalks, but the latter's public institutions (especially the Deaf and Dumb Institute, the Commercial College, and Albert College) and public buildings, are far ahead of those of the capital of the Pacific Province.

-The triple alliance is believed in Paris to be the forerunner of simultaneous disarmament by Italy, Germany, and Austria.

- Messrs. Chapman and Penny, Presbyterian missionaries on the north-west coast of British Columbia, have been accidentally drowned.

-A terrible tornade is reported from Mississippi. The violence of the storm was such that buildings were overturned and crushed to atoms, a number of inmates being fatally crushed. A pine forest was also swept away. At Wesson thirteen persons and at Beauregard twenty. three were killed outright and a large number

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

DELORAINE, MAN, -The Methodists, of whom Mr. Davis is the energetic paster, have selected a site and commenced to build a church. Mr. Davis, mindful of the wants of his flock, has been untiring in his efforts to bring about this long wished for event. The building, when completed, promises to be a neat and elegant structure.—Winnipeg Free Press.

PICKERING CIRCUIT. - Rev. C. Langford writes : We commenced a revival meeting on this circuit, at Glen Major appointment, about the middle of November. The services continued seven weeks, American Clergy, by Rev. C. F. Thwing-Posi | ending on New Year's night. Our cause was very weak at this appointment. The Lord poured out his Spirit in a marvellous manner. About thirty-five new members have been added to the Church. My associate, Brother W. H. Learoyd, rendered faithful and efficient aid.

ORILLIA.-This week workmen have been emleyed in the body of the Methodist Church, Orillia, and by next Sunday every trace of the fire which occurred lass winter will have been removed. The side lamps have been supplemented by handsome chandeliers, the walls reshly tinted, and the ceiling has received a new coating. Several new members have been added to the choir, which will resume its former position behind the pulpit .- Orillia Packet of the 20th inst.

Millford.-A pleasant surprise party took place at the residence of Rev. W. C. Washing. on, M.A., Milford, on Thursday evening, March 29th. About eighty persons were present. After refreshments had been served, an address, on behalf of those present, was read by Mr. Isaac Striker to Mr. and Mrs. Washington expressing their high appreciation of the zeal and fidelity they have ever displayed during the three years they have been on the Milford Curcuit, and their regrets at their approaching departure. The address was accompanied by a handsome purse of money to Mr. Washingtonand a beautiful set of china to Mrs. Washington. - Com.

TORONTO CHURCHES :- A good meet has been in progress in the Elm street church for several weeks. There have been quite a number of conversions, and the Church has been greatly | Episcopal Church, is gradually extending its quickened.--Revival services are being held with good success in the Berkeley Street Church, under the direction of the pastor, Rev. L Tovell -The meeting at Queen Street Church has been closed. Rev. Dr. Hunter will probably take in about 150 members as the result of the services.—The Metropolitan Sunday-school has been divided into two departments, senior and junior. The senior department meets in the upper part of the school-room, and is practically another school.

_____A successful bazaar was held last week by the ladies of the Richmond Street Church, in the Temperance Hall. The proceeds amounted to about \$500.- -A bazaar was held last Thursday in connection with the Parkdale Church, which realized about \$150. A good attendance and a pleasant time. -- Rev. Mr. Johnston, of the Metropolitan Church, is preaching a series of sermons on the Ten Commandments. Last Sunday evening he spoke on the Fifth Commandment. - The anniversary services of Sherbourne Street Church were held last Sunday. Rev. T. W. Jeffery preached morning and evening to very large congregations.

WINNIPEG. - The Mission Church on Bannatyne Street, Winnipeg, held its first tea-meeting recently. The little church was crowded to its utmost capacity. Stirring addresses were delivered by the Rev. Mr. Silcox, Hon. C. P. Brown, Hon. S. C. Biggs, Hon. W. N. Kennedy, Mr. G. A. M. Akins, and Rev. Mr. Starr. Music was furnished by Mr. Philp and members of Grace Church choir; the splendid singing of Mrs. James, Ashdown, was also a feature in the entertainment. Over one hundred dollars was realized, which will be expended on suitable books and papers for the Sunday-school. The Secretary's report showed over one hundred and forty scholars enrolled. This is a good record, considering that the school has only been organized a few months.—Cox.

Bracebeinge.-The musical concert, under the management of Mrs. T. Myers, in aid organ, but it is contemptible in a general paper. of the parsonage fund, on March 23th and 29th, was a grand success. Audience unusually strumental, exceeded our highest expectations. Audience seemed to say, "All have done well." Mrs. Myers is worthy of all praise for her persistent and unwearied efforts to make the concert what it abundantly proved, a rare treat for the choice. God honored her faith and works, as he always does. Mr. Charles Kelly, of Brampton, will be heartily welcomed here whenever he may visit us again. He did us good service .--

LONDON CONFERENCE.

MOUNT FOREST. -- Mr. Thomas McMurray, Agen of the Grand Division of the Sons of Temperance, organized a Division at Mount Forest, on reviving.

Sarnia.—The Juvenile Missionary Society o Sarnia celebrated last Thursday evening its fourth anniversary with great eclat. Its fiveyears' record shows a steady growth in interest and success. It is but the work of children, yet they have collected and paid into the Missionary Fund this year, \$130.

Belmont. - The special services closed in Belmont, on Tuesday evening, April 9th, with a Gospel temperance meeting, most powerfully addressed by Rev. R. Hobbs, of Washington. The vast audience was deeply moved by the earnest appeals made, and, by rising to their feet, a large number (nearly the entire congregation) declared their intention, "by the help of God, to abstain from the use of all intoxicating liquors as a beverage." Eighty-six persons have been received into the Church, the membership wonderfully quickened and blessed; and a decision has been reached at a well attended meeting, to arise and build a more commodious church. providing the Disciplinary requirement of three-fourths of the entire estimated cost is obtained by subscription.—Cox.

GALT.-On Thursday evening, 5th inst., we had a grand organ recital and sacred concert. Prof. Parker, of Centenary Church, Hamilton, presided at the organ, and delighted the large and appreciative audience with his excellent playing. Professor T. R. Watts, gave three solos on the organ. The following vocalists also took part and each were heartily encored: Miss Johnston, grown, that it has been found necessary to dismet in France is few years ago and spent the of Woodstock; Mrs. Dr. Emory, Mr. McCrae continue the evening services, which were largely day together. The Glasgow man paid all the making of the Legislature and the making of the laws—each is done in the same way, and Mr. Lewis, of Galt. The choir also gave two attended. Even some years ago, Dr. Macleod bills. At the close of the day, when the two sat by voting."

purchased from Messrs. E. Lye & Son., Toronto. and gives entire satisfaction in every particular. Rev. Mr. Waddell, our beloved pastor, received a unanimous invitation at the February Quarterly meeting to remain the third year. Peace and prosperity, both temporal and spiritual, are in our borders.--Com.

MONTREAL CONFERENCE.

LANCASTER .-- At the close of the Bible-class and prayer-meeting, on Thursday evening last, the trustees of the Methodist Church, Lancaster, were presented with the discharged mortgage, which had been on the church for the last four years. The presentation was made by Rev. W. Rilance, pastor of the church, through whose indefatigable labors the money was raised. At the same time, Mr. W. Nicholson was presented with a silver fruit basket and an address.

OTHER CHURCHES.

The Congregational Jubilee Fund of Great Britain has reached the sum of \$1,400,000.

A seminary after the plan of Vassar College is to be erected at a cost of about \$200,000 by the

The Pope, it is said, has decided that no priest that participated in the agitation of Ireland shall be made a bishop.

Presbytery of Los Angelos, Cal.

It is estimated that there are twelve hundred towns west of the Mississippi River without churches or regular preaching of any kind. There is a general revival in the churches of

New Haven, Conn., and it is not confined to any pated. Mr. Sourgeon's church has a membership of 5,427. Last year 444 were received, but on ac-

count of deaths and removals, the net gain was

only 117. St. George's (Episco Church New city, has abolished the system of a nting ews Rev. Dr. Stephen H. Tyng, sen., still receiv as a

pension of \$5,000 a year from this church. The Society for Promoting Christianity among the Jews, under the auspices of the Protestant

The Congregational ministers of Chicago have ts ken the first step toward reforming the divorce laws by refusing to marry those who have been divorced for other than Scriptural reasons.

The Bishop of Nottingham surprised the bucolic minds at Lincolnshire, England, recently, by putting on a pair of white kid gloves trimmed with gold fringe, to confirm a number of boys

A little boy in South Carolina, who is greatly interested in foreign missions, raises canary birds and sends the proceeds of their sale to the Southern Presbyterian Board. In this way he has given nearly \$100 in the last three years.

Of seventy-one churches in India and Ceylon connected with the American Board, there are filty that receive nothing from its treasury. How far does this proportion fall short of that of our self-supporting churches in this country,

The Protestant Episcopal Church of the Epiphany, Rochester, N. Y., which started a few years ago on the free pew system, has, after full trial, abandoned it by a unanimous vote, and hereafter the sittings will be rented. The Methodist Episcopal Mission in Japan has

just completed the purchase of 25 acres of land in the western suburbs of Tokio for the purpose of erecting a University. The cost of the site was equal to \$4,800 Mexican dollars. Rev. John F. Goucher, of Baitimore, furnished the money. Plymonth church, Brooklyn, is obliged to cur-

sail ats expenses during the coming church year and consequently the appropriation for music is cut down from \$6,000 to \$3,000. The paid choir will be dispensed with and the congregation will he required to do its own singing in whole. The New York Times has justly incurred the

charge of partiality and denominationalism, by its continual repetition of the terms "church," as applied to Episcopalians, and "sects," etc., to all others. That may do for a High Church

The Roman Catholics of Germany, as might have been expected, do not take very kindly to large, and highly appreciative. Proceeds over | the proposal to keep the fourth centenary of one hundred dollars. The music, vocal and in | Luther's birth as a great fete. Their protests against its being considered national are very loud and long. They call it "persecution."

Rev. Dr. Elder, in a paper before the New York Baptist Ministers' Meeting, stated that the number of Baptist ministers was only three fifths community, and helpful to the Church of her of the number of Baptist churches, and that more Baptist ministers die appually than are graduated from theological seminaries.

> A late census of denominations in New York City, gives the following result: Episcopal, 81 churches; Presbyterian, 66; Methodist Episcopal, 59; Roman Catholics, 59; Baptist, 43; Congregational, 7; Unitarian and Universalist, 7; Jews, 29. Including all denominations, there is one church for every 2,466 persons.

In Cleveland, O., the Presbyterians control more wealth than any other denomination; the Baptiste rank second in this particular, the Protestant Episoopalians third, while the Metholist Episcopalians come in fourth or fifth. As to numbers, the Methodists probably rank sec-

The Methodists are achieving marked results in their evangelization work in the Cevennes District, France, and the Wesleyan pastor, Andrieu, of Paris, has been called to assist in evangelistic work in the Reformed parish of Batignolies, under the auspices of the Reformed Church authorities.

The great revival at Carthage, U. S., still continnes, and the largest churches cannot contain those who assemble. Over five hundred have professed conversion. All amusements and entertainments of a worldly character have been utterly described. The congregations refuse to be dismissed, but remain hour after hour.

The minutes of the forty-night annual meeting of the General Association of New York gives the following statistics: Congregational churches in New York State, 256; a net gain of three. Of these 67 have pastors, 132 acting pastors, and 57 are vacant. Ministers, 255; church members, 35,481; a gain of 1,246. Additions for the year, 1,312 on confession, 871 by letter, total, 2,183.

The old Barony church, Glasgow, so long associated with the ministry of Dr. Norman Macleod, is becoming unsafe, and may soon disappear. So threatening have the galleries

selections. Net proceeds, \$80. The organ, used to tell the people, "Do not distrust until down to dinner, the Glasgow banker pulled out which is very beautiful in tone and finish, was you hear a crack." The present minister, Dr. Marshall Lang, is in favor of abandoning the

PERSONAL ITEMS.

Father Chiniquy is pleading in England for an asylum for converted priests.

Joseph Cook, last week, received a very hearty and enthusiastic reception from the Congregational Club of Chicago.

The Rev. Fales H. Newhall, D.D., died April 6th, at Worcester Mass., after a comparatively

Rev. Dr. Talmage lectured before a large audience in Shaftesbury Hall in this city, last even-

ing, on "Big Blunders." Mr. Herbert Spencer's health causes his friends some auxiety. It has been impaired, apparently, by his American journey.

Dr. Butler's visit is anticipated in India with great pleasure. He is regarded there as father of the work, and his presence will encourage the Mission.

The names of Revs. Dr. Moulton and I. Mc Cullsgh are both mentioned in connection with the Presidency of the next Wesleyan Conference

Rev. Dr. O. H. Tiffany, transferred from the Philadelphia Conference, has entered upon his duties as pastor of the new Madison avenue church, New York.

Dr. Oliver Wendell Holmes was the guest of the medical fraternity in New York city a few evenings ago, in which 225 persons partici-A Berlin despatch says : The Crown Prince

Frederick William starts on Monday for Italy for the benefit of his health. He will probably have an interview with King Humbert.

Pere Hyacinthe lectured recently to an audionce of 3,000 persons at Marseilles. There was great uproar caused by the Catholics hissing and insulting him.

The late Dr. George Russell, of Boston, bequeathed \$17,000 and his library for educational and religious purposes. His clothing he gave to the inmates of the Old Men's Home, of

B. C. O. Benjamin, a colored lawyer, has obtained a license to practise law at the Albermarle county, Va., bar. He is the first colored man who has ever applied for a license to practise law in Virginia.

Hiss Nannie Holding, of Kentucky, has been appointed to the Mexican Mission by the Woman's Board of the Methodist Episcopal Church South, and has been accepted. She goes to Laredo, on the Mexican border.

Rev. Wm. Searles, D.D., Chaplain of Auburn Prison, delivered a thrilling lecture on Monday evening in Shaltesbury Hall, on a "Great Question from a Prison Standpoint." The audience was not as large as the lecture

The Bishop of Ripon has addressed a letter to his clergy, announcing that Her Majesty has been pleased to accede to his Lordship's request for a Suffragan Bishop, and that arrangements are in progress for appointing the Right Rev. Dr. Hellmuth, Bishop of Huron, to that

Mr. Wanamaker, the Philadelphia merchant, organized his famous Bothany Mission Sunday. school a quarter of a century ago, and now he has the satisfaction of knowing that the Church which grew out of it has 1,400 members. A week ago 245 new members were received mostly from the Sunday-school. Peter Cooper's will originally bequeath d all

his property to his son and daughter, except about \$50,000 which was to be divided among servants and more distant relatives. A codicil dated in 1871 bequeaths \$100,000 to Cooper Union. The entire estate is about \$2,000.000.

Rev. Robert Collyer spoke of Peter Cooper as uman who never owned a dolla, he could not take up to the great white throne." But Peter Cooper did not take any dollars with him-He left his money where it would benefit humanity.

There is testimony in Washington to the effect that during no administration has there been such bountiful hospitality dispensed at the White House as during that of President Hayes, This in answer to the charge of undue frugality on the part of President and Mrs. Hayes.

Alexander H. Stephens never married. In early life he found his ideal woman but was unable to win her. She afterwards regretted her refusal but it was then too late. Both spent the balance of their lives in busy usefulness, but they never ceased repining for what might have

Charles Bradiaugh, the English atheist, was tried last week for publishing descriptions of the Doity and blusphemous articles in an infidel paper. But he escaped conviction on the ground that he had no editorial responsibility for the sheet.

The police magistrate in Toronto remarked the other day that " the boy who would not peg snow. balls should be put under a glass as a unique specimen," and then discharged the offending youngster. He had not forgotten that he was once a boy himself.

Queen Victoria's doctor says the condition of the joint is much improved, and the Queen will uttimately regain the full power of the limb, but some time must elapse before she will be able to walk or stand for any length of time without injuring the joint.

Miss Leigh, known as the "Eaglishwoman's good angel in Paris," ten years ago established in that city a home for friendless young women. From this has grown an orphanage, a church and parsonage, a mission hall Young Women's Christian Association, a Young Men's Institute, a tree registry, a kindergarten and infant school, and a sanitarium.

Dr. Pressense's pen seems never to be idle. In the last issue of the Revue Politique he deals with the Salvation Army. While he manifests not the least sympathy with the modus of the Booth family, yet he says some most direct things in reference to the mode of ejection of Miss Booth by the Genevois Government, as most flagrantly violating the initial law of religious liberty.

Alexander Mitchell, of Milwaukee, is said to be worth \$15,000,000, and he h whence he came, a schoolmate who is said to be worth \$40,600,000. It is related that the tw

a card and turning to Mitchell, he said: "Sandy, you owe me \$1.65." This was Sandy's share of the expense of the day. This shows how these

great fortunes were saved. The Independent gives the following incident in the life of Peter Cooper; "A workman in the Cooper Institute, having occasion to ascend a ladder to do some repairing in one of the public rooms, called to an old man whom he happened to see standing near by, watching him : ' Here, old fellow, hold the ladder for me, wen't you? The 'old fellow' started forward and held the ladder for the workman while he climbed up and did his work. The unpretentious old man was Peter Cooper."

A capital story is told of General Sherman by a Washington paper. Once, while being measured for some shirts, he became quite familiar with the salesman, who, some time after, meeting him on the street in company with a friend, made bold to address him. But the general had forgotten all about the affable clerk, and could not imagine who he was. The clerk saw this, and in his endeavor to help the general out whispered in his ear, "Made your shirts." "Ah, yes," said old Tecumseh : and thereupon he introduced the shirt man as Major Shurtz.

FROM THE MISSION ROOMS.

TEACHERS FOR INDIAN SCHOOLS. There are several vacancies for teachers in Indian schools in the North-west, which we desire to fill as soon as possible. Two married men (local preachers preferred) could be em. ployed as soon as navigation opens. We want earnest, godly men, with good standing as teach-

Applicants are requested to send references or testimonials, and to give all needed information as to age, health, family, grade of cerificate, experience in teaching, Church relations, etc. Address, Rev. A. Sutherland, D.D., Methodist Mission Rooms, Toronto.

ers, and second class certificates.

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RELI	EF AN	ID E	XTE	NSI	ON F	'UNI	D.	

PORT SIMPSON MISSION BOAT. John Newton, Tweed, per Rev. J. W. Savage.........\$10 00 Cooksville S. School, per Rev. G. Brewne.................. 5 00

CROSBY GIRLS' HOME. Aurora Sunday-school, per W. G. Graham .

McDOUGALL ORPHANAGE

FORT McLEOD MISSION BUILDINGS. R Warren, Esq., Niagara.....

TEMPERANCE ITEMS.

. Total abstinence is becoming conspicuous in high places in England. Five members of the British Cabinet-Earl Granville, Lord Spencer. Sir Charles Dilke, Sir William Harcourt, and Mr. Childers are said to belong to this class.

An exchange says that the temperance movenent is at high tide in England, and the revenue from intoxicating liquors is falling off. Since October, 1880, 1,000,000 people have put on the blue ribbon, and 500,000 have signed the pledge.

The Iowa Supreme Court decided to give a re-hearing on the prohibitive amendment ques tion at the Davenport term, beginning April 3, overruling a motion to strike the petition for rehearing from the files.

At the municipal elections, Toledo, O., tem perance ladies " grussded " at the polls in many of the precincts, working for the Prohibition ticket. What the effect was on the temperance vote is yet difficult to know.

The chaplain of Anburn State Prison says :-There are in the United States 44 prisons with an average of 1,000 prisoners, making 44,000 criminals, with an average of ten relatives afflicted by each. The leng line of sorrow could be traced to one of three causes, viz , idleness. licentiousuess, or intemperance,"

The religious press of the country is p actically a unit in its attitude towards drunkenness and drunkard-making. Back of these religious newspapers are millions of voting men and praying women. Back of them is the God of justice and mercy. This means that the great curse will be abolished. —Nashville Advocate.

A Wisconsin paper relates that two little boys, aged 12 and 6 years, were dosed with liquor on a train near Eau Claire, that State,by facetious passenger, as it calls him, the other day, until the elder brother became dead drunk and the younger died outright. That man ought to be caged like a wild beast and exhibited. But June 30th last there was an increase in .hs his cage should be marked " dangerous."

their crusade in 1870, among the saloon keepers was Captain Maze, a man who had served with distinction during the late war in the federal wards of nine and a quarter million passengers army. He finally opened his salcon door to the ladies. He gave up his saloon, giving his key to tons of freight handled. The total earnings the ladies, and started for Kansas. He is now a of all the roads were twenty-nine million dolvery successfu revivalist. While at Morriston lars, the expenses twenty-two millions, leaving over three humaned persons professed conversion a net profit of \$6,637,000. under his ministrations.

The Southern Christian Advecate says: " Dr. connexional press about the propriety of punishing drunkenness as a crime. Why not? Imput in a chain gang, for being drunk and thereby putting sober people in jeopardy of their lives. The doctor thinks that some such course would sober up a whole community. It would take a sober Legislature to pass such a law. But why

NEWS OF THE WEEK.

-The Welland canal is expected to be opened for traffic about the first week in May.

-Vienna is threatened with a bread famine, owing to an impending strike of the bakers. -A subsidy of \$10,000 per annum has been

secured for a mouthly steamship line between Montreal and Havre. -Curley was found guilty of participation in the

Phonix Park murder, and sentenced to be hanged on the 18th prox. -Immense tires in the Pennsylvania coal mines

are becoming frequent. A colliery at Locustdale has been burning for two years. -Another batch of Nihilists were sentenced at

St. Petersburg last Thursday, six of them to -The enrolled membership of the Fenian organization in Great Britain is said to number

one hundred and fifty thousand. -Another box of ganpowder, with train and fuse attached, has been found in rear of the London Times office.

-The Ottawa City Council intend presenting an address to Princess Louise in a few days, congratulating her on her improved health and her return to the capital.

-Nearly three Lundred thousand dollars' worth of postage and telegraph stamps were taken by the thieves who recently broke into the Govern-

ment vauit at Havana. -The town of Oakville was visited by the most disastrous fire in its history, last week. A whole block of the business portion of the town was swept away and damage done to the extent of

\$26,000. -The International Polar Commission announces that owing to the decision of the American and other Governments not to prolong the polar observations at different stations all the expeditions, excepting where ico bound

will return to their homes next September. -Eight of the dynamite fiends arrested in England recently were placed on trial in London last Thursday and charged with treason felony. It was then announced that one of their number, Norman, whose real name is Lynch, had turned informer. His evidence was interrunted by the prisoners implicated by it, who denounced him as a liar.

-The majority of the sub-committee appointed to discuss the liquor license question are in favor of prohibiting the sale of liquor in retail grocery stores, and of the system of granting in cities, towns, and incorporated villages one license to every two hundred persons, and above 1,000 population one license to every three hundred persons. -Evidently the position of envoy to Her Majesty

one. Some suspicion of the fidelity of the envoys now on a visit to Europe having arisen in Madagascar, the envoys are afraid to return to their native isle until they have ascertained definitely how the land lies. The London Times says, "If Lynch's evidence can be satisfactorily proved, and it can be shown that Rossa furnished the large sum found on

the Queen of Madagascar is not a very enviable

Bernard Gallagher, it will be a question whether Rossa cannot by some sort of international procedure be made amenable to the laws of the Empire. The Irish conspirators must be considered criminals, not belligerents." -It has been resolved to hold another trial of Nihilists before the coronation of the Czar Twenty persons will be arraigned on a charge of

propagating nihilistic ideas among the working-

men. Fifty persons were arrested for Nihilism

last week including military officers, young ladies, teachers, students, workingmen, and soldiere. -The Parliament Buildings at Quebec, together with a large part of the valuable library, were destroyed by fire last week. The fire brigade appears to have been utterly inefficient to cope with the fiames. No water was obtainable for upwards of one hour after the alarm was given.

been but a small insurance, -The jury in the trial of Keily for the Phoenix Park murder fulfilled the expectations of many by disagreeing, and the prisoner was remanded for a new trial. Investigations in New York corroborate the story of the informer Lynch with regard to the movements of the dynamite brigade and the society in New York of which

The loss will be heavy and there appears to have

they are the emissaries. -Reports from the Soudan become more and more alarming, and recent despatches indicate that the insurgents' movement is growing in extent and strength. A report received last Saturday says that the insurgents, led by El Mehdi, finally succeeded in capturing Khartoum. the capital and commercial centre of the Soudan, which has long been their objective point. The capture will add greatly to the importance of the movement.

-The London correspondent of the Globe says: Owing to the unprecedented demand for passage across the Atlantic, the Allan Mail Steamship Company were to-day compelled to despatch three of their fleet, the Parisian, Austrian, and Grecian, carrying two thousand four hundred emigrants for Canada. A large number also left on the Dominion Line steamer Ontario, making altogether nearly three thousand people leaving Liverpool in one day for the Dominion, more than double that of any day on record. Nearly half the number are bound for Manitoba, and it is estimated that they take away capital to the amount of upwards of £100,000.

-From statistics returned to the Dominion Parliament it appears that for the year ending mileage of Canadian railroads of 269. The When the ladies of Shelbyville, Ind., began total nominal capital invested was \$415,611,810, as compared with \$389,285,700 at the corresponding period of the previous year. Upwere carried, and thirteen and a half million

The reassuring statements about the Queen's health do not correspond with the private medi-Haygood is saying some brave things in our cal accounts. The Queen made light of the affair, refusing to see he surgeon till Sir Wm. Jenner positively declin diurther responsibility. agine one man fined \$1,000, or sent to jail, or Sir James Paget was a mmoned and forbade the journey to Balmoral, but allowed the jour. ney to Osborne on condition of the Queen's observance of the greatest precaution. He declared that the injured ankle required weeks, probably months, for complete restoration. People about the Queen dread the effects of the prolonged deprivation of exercise which is made

QUARTERLY BOARDS.

only seventy-six, or one-ninth, have voted against

ANNUAL CONFERENCES.

They have the same right to speak out that the

General Conference and the Quarterly Boards had, and duty demands that they shall speak freely. What will be the answer? The Annual

Conferences will go heartily with the laity on the subject, unless the members voting are

conscientiously convinced that it would not be for the glory of God and the good of his cause.

There may be personal feeling here and there, and there have been some things written that at least have done little good. But the solemn utterance of the Conferences will be given under a due sense of the gravity of the question, and in

view of our responsibility to God.

Some ministers will object to the Basis on the

ground of lay delegation being brought into the

Annual Conferences -not that they fear the

sought it, and that they see no good to come out of its introduction. They remind us, that the great prosperity of our Church in the past has been secured while the Church was under the

sole government of the ministry. But, however

true that may be, the objection does not apply

now, just as we are about to enter upon organic union with Churches who recognize the prin-

ciple of lay delegation, except in a very small

degree; because our Church to-day is not by

any means under the sole government of the ministry—nor is any Protestant Church in Can-

ada, so far as I know, in that condition. The counsels and co-operation of laymen are sought

Our financial affairs cannot be touched in

their methods of management by the ministers alone. Reports of the mixed committee are

made to the Annual Conferences merely for

record, but not for administration or legislation.

Our legislation in the General Conference is the result of co operation between the ministers and

All that the Union proposes is that we have mixed Conference on all matters not directly

affecting ministerial character, standing, and ap-

pointments. This involves the very principle of action that is now recognized in the District

Meeting. The same questions which are considered in the District Meetings by the mixed

Conferences that entertainment could not be had. What if, from the day of Union, ministers

and laymen all paid for their board (if it were

laymen; but because our laymen

Now the matter must come before the

the Basis.

everywhere.

SERMON

BYREV. T. DEWITT TALMAGE. CELIVERED IN THE BROOKLYN TABERNACLE. PETER COOPER THE PHILANTHRO-

"Now Barzillai was a very aged man, even four actreyears old; and he had provided the king of sus-tenance while he lay at Mahanaim; for he was a very greatman." II. Samuel, 19, 82.

Barzillai of the text was a very old man, a very kind man, a very affectionate man, a very patriotic man, a very wealthy man of the tenth bentury before Christ, suggestive of our modern philanthropist Peter Cooper, of the nineteenth century after Christ. And so there has been many a man in the centuries B. C. typical of some men in the centuries A. D. When I see this Barzillal of the text going out to meet David's retreating army and provide them with flour and corn and mattrasses, it makes me think of our modern philanthropist who was always ready to make response in time of neces-sity, whether it was individual, municipal, or national. The snow of his white locks has melted from our sight, and the benediction of his genial face has come to its long amen; but his influence, halting not a second for the obsequies to be finished, moved right on with no change save that of augmentation, for in the arithmetical sum of a useful life death is multiplication instead of subtraction, and the marble of the tomb, instead of being the goal at the end of the race, is only the starting-point for a grander career. Why so many good people with hat off in reverence before a man who never wielded a sword, or made masterly oration, or stood in a sword, or made masterly oration, or stood in senatorial place? He was neither general, nor lord, nor governor, nor president. The learned title of LL.D. bestowed by a university did not stick to him one minute. The prefix of "Mr." and the suffix of "Esq." seemed always a con-gruity when connected with his name. For all Christendom he has been, and for all ages to come he will be plain. Peter Cooper. But why come he will be, plain Peter Cooper. But why all the flags at half mast? And why the complimentary resolutions of Legislatures and Common Councils? And why a deep-fetched sigh rom millions of hearts which cannot make adequate expression of their grief?

First, I remark in answering these questions:
Peter Cooper was the father of many American
philanthropies. There have been larger donations for the public good since his great munificence of 1857, but that great gift of Cooper Institute has brought forth scores and hundreds of philanthropies and charities all the land over. As a father may have six children, all of wbom shall grow up to be larger than himself, so that munificence of 1857 has brought forth hundreds and thousands of charities, some of them larger in bulk than the original. You must remember when that the six storied temple of instruction on Third and Fourth avenues was built at an expense of \$630,000, and then endowed with \$150,000 more; you must remember that in those days \$100,000 was more than \$500,000 now, and while in our days millionaires are so common we hardly stop to look at them, you must re-member that in those times a millionaire was a rare spectacle. Why, Stephen Girard and John Jacob Astor of olden times would almost have excited the sympathy of our modern railroad magnates. The well on to \$800,000 expended in building and in endowing Cooper Institute were more than \$5,000,000 now. There have been more than \$5,000,000 now. There have been larger gits in our time which have not produced more than a fraction of the good produced by that munificence of 1857. That gift brooded other charities, that beneficence mothered hundrads of educational institutions, that generosity gave glorious suggestions to many a man whose fortune was held with iron grip of selfishness. If you should trace back the ancestral line of many of the hospitals and infirmaries, and colleges and universities and benevolent institutions of this country, you would find that Peter Cooper was their glorious progenitor. Ol how this shines out in contrast with much that we see in our day. That institution there, standing twenty-six years on the great thoroughfare, saying to the populations surging to and fro: "Here I stand, without money and without price to bless and educate all the struggling who will come under my wings." That institution standing for twenty-six years, from all its windows crying

Mr. Cooper has also -Peter Cooper has also impressed us all with the fact that it is a very wise thing for a man to become his own executor. How much more beautiful is ante-mortem charity than post-mortem benevolence. There is many a man who has kept his money as long as he could keep it, and then when he had to die he has made some charitable institution a legatee. Many a man has kept his money just as long as he could keep it, and then when death met him, said: "Well, if I must, I must, and now. Bible society, you take so many thousands, and reformatory institution, you take so many thousands." The fact is, if that man had had four or five stout pockets in his shroud he would have taken all his wealth with him. Better late than never to be charitable, but greater will be the reward of that man who gives to charitable institutions while he has the power to retain what he is giving away. It seems to me that often a donation in a last will and testament is merely an attempt to bribe the ferryman of the river Styx to land the man in celestial instead of infernal regions. Mean as sin while he lives, he expects to cross over and be ushered up the shining banks of heaven. A skinflint, when he leaves this world, expects to be hailed on the other shore as a George Peabody. Beside that, how often it is that charitable contribution in last will and testament fails to reach its right destination. If you have pride in being a sane man, and if you are at the same time desirous of making charitable contribution, make the contribution before your death, for the probability is your heirs will prove you are crazy. How often it is that an estate is taken into the surrogate's court and there is a great quarrel over the matter, and as every positive man has some idiosyncrasies, your idiosyncrasies will be taken out, and they will be ventilated and they will be enlarged and they will be caricatured until the courts of Brooklyn and New York will pronounce you a fool. If a man have a second wife the children of the first wife will prove in the courts that the man was subjected to undue influence and many a man who when he made his will had more brain than all his children ever will have, has been pronounced after death to have been fit for the lunatic asylum. Be your own executor, like Peter Cooper. Do not let charitable institutions be chiefly indebted for your last sickness and death. Better like Peter Cooper to walk through the halls you have built by your beneficence and see young men whom you have educated by your charity, and get the sublime satisfaction of your generosity. I am not sur-prised to read that the Bazzillai of my text lived to be 80 years of age. He stood in the perpetual sunshine of his own generosity. I am not sur-prised that our modern Barzillai lived to 92 rears of age. He felt the reaction of his helpfulness for others. Doing good was one of the strongest reasons for his longevity. There is great excitement in a chase, and many an old hunter's heart has throbbed at the crying of the hounds: but there is one kind of chase that is very exhausting and that is deathful. Many man with a large fortune behind him has called up all his vast dollars as a pack of hounds to go out with him and hunt up one more dollar before he dies. Away, away, the old hunter and all the Hotter and hotter the chase. on the track and closer on the track, the old man a little ahead, and his dellars following on like pack of hounds. Now they are coming at the death, the dollar only a little way ahead, and the old man, with pale cheeks and panting breath and shrivelled arm, clutches for the dollar just as it turns on its track, and missing it he still pursues and still pursues until the exhausted dollar plunges into a hole and burrows deeper down and burrows deeper down until the old hunter with both hands takes hold and claws out the dirt from the embankment, burrowing deeper down and deeper down until just clutching that last dollar, the burrowed embankment breaks and he rolls over into his own grave, while a clap of thunder from the clear sky sounds "What shall it profit a man if he gain the whole world and lose his soul?" We talk a

great deal about old misers. There are no old

the misers are comparatively young. Avarice hills more than war. In contrast with all that Avarice look at the philanthropist at 92 years of age dying of a cold caught in going out to look after the prosperity of a charitable institution which himself had founded, with its 2,000 students in

its evening schools.

Peter Cooper also impresses us with the best way of settling this old quarrel between capital and labor, this altercation between the rich and the poor. There are two ways in which this quarrel between capital and labor will never be stitled. One is by the violent suppression of the laboring classes, and the other is by the maltreatment of the rich people. This is fast getting to be the age of dynamite. Dynamite under the Kremlin. Dynamite near the Parliament houses and railroad bridges. Dynamite in Ireland. Dynamite in England. Dynamite in Germany. Dynamite in Russia. Dynamite in America. The rich are becoming more arrogant and the poor more unreasonable. I prescribe for the cure of this great evil the largest kind of allopathic dose of Peter Cooperism Who ever heard of dynamite under Cooper In-stitute? Who ever looked for a keg of dynamite in the cellar of Peter Cooper's house? In the times of great public excitement, when public men have had to have their houses guarded by coldiers, no sentinel has ever stood at that man's door, and there has not been a time in the last forty years that the plainest man in New York and Brooklyn could not ring his doorbell and go and Brooklyn could not ring its doerness and go in and shake hands with Peter Cooper. The poorest man, with a hod of bricks on his shoul-der climbing the ladder on a wall, never be-gradged this philanthropist has ride in an easy carriage. On great occasions, when there came great audiences in Cooper Institute, and the founder of that institute walked on the platform, the hard hands of American laborers in the applause clapped the loudest. When the opulent men of America and England and Russia and all other lands shall stretch out to the laboring classes and the suffering classes as kind and as genial a hand as that of Peter Coper, that will terminate the age of dynamite. Choper, that will terminate the agent dynamics. What the police exinted do, what shot and shell cannot do, what severe laws severely executed cannot do, what armies with bayonets cannot do, will yet be accomplished by what I see fit this morning to baptize as Peter Cooperism. I hail the early twilight of that day when the men of fortune in all lands will come forth and say, "There are 70,000 destitute children in New York city, and out of my fortune I will build this line of asylums to take care of them. There are vast multitudes of people in all the cities living in filthy and unventilated tenement houses, and out of my fortune I will build a line of residences with cheap rents. There are nations that know nothing of Jesus Christ; I will turn my fortune inside out to send them flaming evangels. There shall be no more hunger, there shall be no more ignorance, there shall be no more crime, so far as I can help it."
When that day comes this quarrel between capital and labor, and between the poor and the rich, will cease, and the last torch of incendiarism will be extinguished, and the

last dagger of assassination will go to slicing bread for poor children, and the last pound of dynamite that now threatens death will go to work in the quarries to blast foundation stones

for churches and universities and asylums.

May the spirit of Peter Cooper come down upon all the bank stock, and the government securi

ties and the railroad companies, and the great

Peter Cooper also has impressed us with the

new style of monumental and epitaphal com-

business houses of America.

memoration. You all want to be remembered. It would not be a pleasant thought to you to think that the moment you are gone out of the world you will be forgotten. But if the executors of Peter Cooper should expend \$20,000,000 for a mausoleum in Greenwood it would not make him so well remembered as that build ing on Third and Fourth avenues, New York. How few the people who would walk around the silent mausoleum as compared with the vest multitudes that will move pared with the vest multitudes that will move up and down by that structure in the ages that are to come. Among the thousands who will be educated in that building will there ever be one so stupid as not to know who founded it? And how great aheart he had! ort wenty-six years, from all its windows crying out against miserliness and cupidity. That free reading room, the birth-place of hundreds of the fortune to master him! What would be a free reading rooms all over America. Great monument of Aberdeen granite compared with reservoir of Christian beneficence—Cooper's In. | a monument built out of the intellects and souls | of immortal men and women? What would be an epitaph cut by a sculptor's chisel compared with the epitaph that will be written by genera-tions and centuries that are to come writing his praise? Adorned and beautiful be all the crypts and catacombs and shrines of the dead, but if the superfluous and inexcusable expense of cutafalgue and necropolis and mausoleum had been put into practical use there would have bread for all the hungry and knowledge for all the ignorant, and a home for all the lost. The pyramids of Egypt are the tombs of the dead kings, their names even obliterated; and travelers tell us that even the pyramids of Egypt are forever. Long after Walter Scott's "Old Mortality" shall have worn out his chisel in reviving the names faded from the old tombstones, the names of those who have helped others will be held in everlasting remembrance. The Sabbath school teacher builds her monument in the beavenly thrones and palaces of her converted class. George Muller, of England, builds his monument in the orphan houses of England. George Peabody builds his monument in the ibrary of his native village and the school-house for educating the blacks in the different parts of the South. Handel built his monumene in the Hallelujah chorus. Cyrus W. Field has built his monument in the cables underlying the sca, shing the continents to ether and hastening on the day of universal brotherhood. He who prays or gives for a church of Jesus Christ builds his nonument in all that sacred edifice shall accomplish for good. Wilberforce built his monument in the piled up shackles of a demolished slave trade. Livingstone built his monument in what shall be regenerated Africa. Paul built his monument in the magnificent story of the resurrection. William E. Dodge built his monument in the reformatory institutions he either established or helped to support. Peter Cooper built his monument in the philanthropies he encouraged by the establishment of that one institution for the education of the masses. Ah, that is a fame worth having l—that is an immortality you can strive after without the degradation of worldly ambition. Let such monuments be built all the lands over until every crippled limb is straightened and every inebriate learns the luxury of cold water, and every outcast is brought home to his God, and the last crime is extirpated, and Paradise lost become Paradise re-

But once more I am impressed with the fact that the longest life-path has a terminus.

a gauntlet to run—ninety-two years of epidemics, and ailments, and accidents! Why, it hat the longest life-path has a terminus. What seemed as if he would always stay with us. Liv-ing on from the administration of George Wash-ington to that of President Arthur. But the liberal hand is closed, the beaming eye is shut, the world encompassing heart is still. When he was at my house I felt I was entertaining a king. But the king is dead. The largest volume of human life we see has its last chapter, and its last page, and its last line, and its last word. And what are the ninety-two years of earthly existence compared with the five hundred thousand million years which just open the chapter of the great future? For that let us all get Christ came to reconstruct us into purready. ity and holiness and happiness and heaven. What were the minutia of Peter Cooper's religious experiences I do not know. Some men are than their creed. Some men are better than their croed. In my estimation the grandest professions of the religion of Jesus Christ a man can ever make is a holy life devoted to making the world good and happy. I make no depreciation of the important duty of professing faith in Jesus Christ in the usual modes in the Caristian Church; but grander than that is a life all devoted to making the world bet-ter and to making the world good. A man may be a member of the most orthodox Church in Christendom, and he may sit at all the communious for half a century; if he be mean and selfish and careless of the world's condition, he is no Christian; while on the other hand, a man may have peculiarities of religious belief, and yet if he spent his whole

call him a Christian. The grandest philanthro- | To imagine that we could, would be to proceed ; the Basis abrogates the Court of Appeal. It is pist the world ever saw was Christ, and the greatest charity of all the eges, that which gave his life for the redemption of the world.

Standing in the shadow of Peter Cooper's grave to day, I implore God for the sanctification ot all the wealth of this country, and pray that it may be consecrated to that which is good and helpful. We are as a nation about to enter on an age of prosperity such as has never been imagined. There may be recoil, there may be here and there, as the years go by, a setback in our national presperity, but God only can tell the wealth that is to roll into the lap of this nation. Between my journey at the South five years ago and my journey at the South last month there has been a change for the better amounting to a resurrection. The Chattahoochee will soon rival the Merrimac, and already all over the South you hear the dash of the water-wheel and the clatter of the spindle. In the one city of Atlanta \$6,000,000 invested in manufactories. The South has gone out of politics and gone into business, and there is going to roll up from that part of the land a wealth unimaginable. Then from the West all the mines and the granaries will disgorge, and there will be silver and gold and precious stones rolled over all this land. But the need will be just as appalling as the op-ulence will be tremendous. Five million peo-ple in the United States to day over ten years of age who cannot read; six million people in the United States to day over ten years of age who cannot write, and two million of them voters—a fact enough not only to appal but to stun every philanthropist. We want five hundred Cooper Institutes. We want churches innumerable. We want just one great revival, one reaching from the St. Lawrence to Key West and from Barnegat Lighthouse to the Golden Gate of the Pacific. You and I have a responsibility in the matter. God help you to do your work and help me to do mine. I like the sentiment and I like the rhythm of that verse, written by some an onymous poet:

"When I am dead and gone,
And the mould upon my breast,
Say not be did ill or well,
Only, he did his best."

Correspondence.

NOTES ON UNION-I.

THE BASIS AS THE CONSTITUTION OF THE NEW CHURCH.

MR. EDITOR,-Dr. Douglas, in his letter of February 7th, says: "We have no hesitation in declaring our utter dissent from the "Basis" formulated by the Committee on Union, as an normalisted by the Committee on Chick, as an unauthorized surrender of almost every attribute that distinguishes the polity of our Methodism; and that, too, in face of the radical changes which were inaugurated some eight years ago, in anticipation of the Union now proposed."

Dr. Sutherland sava in raply:—

Dr. Sutherland says in reply:—
"In the Basis now before us I affirm that the Methodist Church of Canada has surrendered nothing; but for the sake of Union her representatives agreed to two changes: (1) That the President of the General Conference should hold office eight years instead of four, and shall have a certain defined position and duties in the Annual Conferences. (2) That laymen shall be admitted into the Annual Conferences in equal numbers with ministers." Also: "I affirm and appeal to the record for proof—that the only change made eight years ago, in anticipa-tion of the Union now proposed, was a change in the name of the Church."

Now, whilst it would be very small business

to grasp sword and shield, and shout "a Doug-las" or "a Sutherland" simply for the sake of upholding party leaders, nevertheless it is of great importance, from the principles involved, to enquire carefully which of these representa tive men is right? which stands upon the soundest platform, and may, most safely, be trusted as guide and helmsman amid the troubled waters that threaten to engulf the ship? Both statements are sweeping, and made, we have a right to assume, after careful thought, and according to the best knowledge and judgment of each. We will state here how the matter looks to an outsider, who would like. amid the mists of error, to get carefully at the truth. We take on historical ground the last point first.

It seems to us that our Church did eight years ago modify her ecclesiastical polity largely in favor of the form peculiar to the M.E. Church. Take for instance the following points.
(1) We established a General Conference very

similar in constitution to that of said Church. (2) The laymen gave up their right of veto in exchange for representation in said General Conference.

(3) The Annual Conferences gave up general legislative power, reserving simply a veto in certain cases. They gave up, also, the higher judicial authority, and executive power in the case of certain interests, such as missions and

(4) We appointed a General President with powers, so far as they go, analogous to those of an Episcopal Bishop. We changed our name from Wesleyan to

Mèthodist. These, we hold, are all very important changes in our ecclesiastical economy, and to senore them, or attempt to sam them all up in twe last, and by far the least, is, simply, to talk solemn nonsense. Neither will it avail to say that these changes were rendered necessary by the Union with the other bodies; for, even granting this, they were still steps in a certain direction -in the direction of Union with the Church-and that Union upon an Episcopal Episcopal Basis.

It is easy to see, then, that, so far, the trend of all concessions—whatever the intention and for whatever purpose made—has been in the direction of Episcopacy. We do not complain of this, nor would we magnify its importance; but simply state it as a fact that should not be altogether ignored in future discussions. Let us see then n the second place, what the Basis proposes we should accept, or concede, in addition to all

It is well to notice here that "the germinal elements of a prelatical authority" are not. necessarily, to be looked for in the actual powers hat may be conferred upon a General Superintendent, or Bishop, or any official by any name. It may be seen, generally speaking, much more clearly in the powers possessed, or unsurped, by that body which creates, authorizes, defines, and supports such episcopal, or other authority. A Bishop in a Methodist Church is simply an officer with conferred authority, and certain functions and duties assigned. He is only the stream; the General Conference is the fountain. He makes a great mistake, in calculating possibilities, who looks only at the former, and takes no account of the height, and powers and capabilities of the latter. The stream may be very small, and apparently weak to-day, like Ezekiel's river as it issued from the temple; but only let it be opposed, and speedily, if the fountain be high enough and strong enough, it will flood the whole region round about, change the miling fields into a waste of waters, and be come "a sealthat cannot be passed over."

It will be admitted then by all, we think,

that it is not enough to say, or even prove that there is no Episcopacy in the General Superin endency of the Basis. This might be admitted, but herein do we find no safety. It is n the power behind the throne that we must gathered under the wide-spread wing of the cok for "the promise and potency" of future developments.

This brings us to a discussion of the powers conferred, by the Basis, upon the General Con-ference. A question meets us here, at the outset, however, and perhaps the most important one in the whole discussion: What relation does, or will, this Basis sustain to the new Church? what place will it occupy? We presume that the answer almost universally given to this by thoughtful minds would be: "It will be its constitution." Indeed, we do not see how any other answer can be given. But this position involves consequences which it is well for the Annual Conferences to carefully weigh. If it is sound, then so far as we can see, the Basis and what the Basis recognizes will be the constitution and nothing else. There cannot be two constitutions. We cannot read into it any of the provisions we may wish, of our old Discipwhole world and lose his soul?" We talk a cother hand, a man may have peculiarities of great deal about old misers. There are no old misers, or but very few of them. The most of life for others, he is so much like Christ I shall ground that they are not touched by the Basis.

on the cool and comfortable assumption that this scheme is an absorption, and not a Union. If we have a right to read in or add any untouched parts of our Discipline, then the M.E. Church can certainly do the same with their Discipline; the Primitive Methodists and Bible Christians can follow suit, and we would have a constitution which wouldcertainly be like nothing "in the heavens above, nor in the earth beneath, nor in the waters under the earth." Basis itself fully recognizes this fact—that all Disciplines are set aside. It sets out by stating what parts of our discipline are to be accepted some parts which it cannot elaborate it refers to General Conference; and for the rest it marks out a pathway for itself. The other Churches recognize this fact. In summing up their sacrifices they count all that the Basis leaves out. Any other course would be an absurdity on their part; it would be an equal absurdity on

ours.
We have been more careful to elaborate this coint because there seems to be an indistinct idea, on the part of some at least, that the Basis is to be considered simply in reference to the changes it makes in our polity, whilst untouched points would remain in state quo. The truth is, however, it should be examined much more carefully as to what it omits. What it touches it simply changes; what it does not touch is, by the expulsive power of the Basis, swept entirely away.

Taking it for granted, then, that few will deny this position, since to state it clearly is to prove it, we proceed to a consideration of the provisions of this Basis, viewed as the Constitution of our Church. It is evident, too, that there will be two classes of provisions—the positive and the negative—the positive what is asserted, the negative what is omitted—the latter not less important than the former.

The great peculiarity of the Basis, coming

under the first of these classes, a peculiarity that seems like a pervading and controlling spirit through the whole, is simply this: The gathering up of absolutely irresponsible and practically unlimited power into the hands of the General Conference. Not one of the restrictions under the old constitution, by which its powers, executive, legislative, or judicial, were limited, and by which the Conference was bound to the Church, remains. The only exception, if exception it may be, is the provision which a three-quarters vote of itself, or twothirds of both orders voting separately, is required to alter the Basis as to constitutional points, or, as affecting rights of ministers or laymen. All outside of this very indefinite re-striction—indefinite since the Conference is the only judge in its own case—is left absolutely to the will of this irresponsible body.

To attempt to prove for the benefit of those, for whom this article is principally written, that it is dangerous to bestow such power upon any body of men, however excellent, or however elected, especially when certain tendencies are in the air, is simply to argue that two and two make four. This is the age of government by constitutions. The whole tendency of civilization is towards self-government-the distri bution of responsibility—the curtailment of arbitrary power by the establishment of checks and limitations to its exercise. But here we see a democratic church, under a constitutional government, where powers and checks are pretty fairly distributed, freely, almost without thought, at a single stroke, scattering all limitations to the winds, and establishing an oligarchy such as was never thought of in our past history, and more absolute than any which has ever existed in Metholism, so far as we know, or in any Church, or in any land.

Let us note the points a a little more particularly that there may be no question about the soundness of the position taken. The Basis was as follows:

There shall be a Quadrounial General Conference, composed of an equal number of minis-terial and lay delegates elected as hereinafter provided, with power to make rules and regula tions for the whole Church.

Now, the principal difference between this article and the corresponding one in the old Discipline is, that this leaves out all the restrictions. For instance, under our present consti-tution there are four points which neither the General Conference nor any other power in the Church can do away with: (1) Articles of religion. (2) Itinerant system. (3) Rules of society. (4) Trial by committe and appeal. See discipline, page 40. art. 15.

The question arises here: By what authority or power does this Basis omit these restrictions even though it may for the present incorporate the provision covered by them in the constitu-tion? Omitting these is virtually conferring upon the General Conference power to do in th future what our constitution declares shall never be done. We do not see how the Basis can do this, since the General Conference canno authorize a Committee, nor the Quarterly Boards nor the Annual Conferences, nor all combined, to do what it cannot do itself. But the Basis goes further. All these immovable points except (1) and (3) are brushed lightly away. At least, they have no place in the constitution as formu lated—are left to the chance action of the united Conference, or to no action at all. Can any one tell where we are in this respect? What power had this committee, and what power did they exercise? The question is somewhat muddled—we shall not discuss it now let him think his way through it who can. We shall return, however, directly, to take up the argument that will be interjected here: Supple mentary legislation.

Under this head of gathering up of absolute power we notice: (2) It takes away from the Annual Conferences their constitutional right of veto upon all questions affecting their rights and privileges. This is perhaps the most im-portant of all the restrictions laid upon the General Conference. It is a power not often exercised, it is true, for its very existence renders its exercise rarely necessary. Take it away and you open the flood-gates to all kinds of arbitrary and hasty legislation. It is the only that can keep unravaged the fair field of our Argual Conference rights. That this is not altogether an oversight on the part of the framers of the Dasis, is pretty evident from the intimations, from presumedly well informed sources, that in case the Basis is passed by the Annual Conferences in any form which can be construed into an acceptance, an effort will be made to deny to them the constitutional right of reconsidering and vetoing, if they wish, at the following Annual Conference. Such a course, outrageous and unconstitutional as it would be and utterly indefensible from any other stand point or even from this, would still derive the shadow of a color of support from this provision. We claim our rights as Annual Conferences. In reply, the Basis is flung in our faces. have accepted the Basis as a constitution. Basis makes no provision for a veto. have sold your birthright—the blessing goes with it-there is no place for repentance. Spare your tears!"

(3) Under our present constitution the Gen (3) Under our present consumerations and delegate body, possessing and rights. Those thus delegated functions and rights. Those thu conferred, it can exercise under restrictions those only. All others inhere in the Annual Conferences as the proper source of authority and power. The Basis revolutionizes all this. All the thousand and one unmentioned rights. ittle and great, which by the Discipline are secured to the smaller bodies, are by the Basis General Conference, whilst the Annual Confer ences are left without even an apron of figleaves; or rather, we might say, they have an apron of fig-leaves and nothing else. The Basis gives them the right of electing their own officers and delegates, and of ordaining and stationing their ministers. This only in part. but this alone. The General Conference may dictate in reference to the pettiest, item of our We cannot organize a district, or divide a circuit, or even take up a collection on Sunday, without the liability of being interfered with by this omnipotent and omnipresent potential ity. It can send out what commands it chooses, and there can be no protest, no appeal.

Whether the Annual Conferences are willing to thus vote themselves out of existence -since body exists only as it has nowers—is not for us to say. They must do as they like. Our business is to show what the Basis will do, if they

true that this court is of very little value as at present constituted, so far as any appeals may he against the General Superintendent. court in which the presiding judge selects his own associates or jury—presides in person at the trial—tries himself—and, with his assothe trial—tries himself—and, with his associates, renders a final decision, would be a curiosity anywhere except in connection with this Basis. Still it is of some value in other cases, and might easily be made one of the most important elements of our ecclesiastical polity. But our Basis-builders, or Babel-builders which you will - did not seem to think it was needed. Indeed, it must be confessed, that the Basis is perfectly consistent with itself in sweeping it away. Where there are no rights sweeping it away. Where there are no rights recognized, what is the use of a Court of Appeal? Besides, in Episcopal Churches the General Conference is the Court of Appeal, and the Bishop is its prophet. With an absolute Quadrennial General Conference, and no judicial tribunal to stand in the way; and with an officer of whom it can make what it pleases, one may easily see how filmsy must be all securities against, arbitrary power. One of the old Puritans said that he left Old England on account of the tyranny of my Lord Bishop; now he was going to leave New England on ac-count of the tyranny of my lord brethren. We count of the tyranny of my lord brethren.

are preparing the way for the tyranny of both. fro t, to nip in the bud this bierarchial flower. It is provided that the General Superintendent shall usurp none of the rights or powers of the Annual President except those specially mentioned. But it may be seen how much this restriction amounts to, when it is remembered that these rights and powers are not constitu-tionally defined, except that he is ex-oficio Chairman of his District, and the half of a presiding officer in the Angual Conference. All other powers, as Methodist Episcopal writers are justly claiming, will have to be defined by Gen-eral Conference. Seen from this standpoint

even this protection vanishes away.

J. R. Bonden. P. S.—Having laid down my article and taken up the Canada Christian Advocate, just at hand, I find the views I had just been advancing in reference to the powers of the General Conference, endorsed and forestalled by Dr. Thomas Webster, well known to Episcopal Methodism.

I quote a paragraph:—
"The General Conference, under the provisions of the Union Basis, is without limitation or constitutional restrictions. It is an elective body, but in its legislative capacity it is a su-preme despotism. Its laws are absolute if carried by a three-fourths vote of its own membership. The Annual Conferences, the Quarterly Meeting Conferences, the District Meeting Societies are held at the mercy or caprice of the General Conference. Constitutionally speaking, the new Church, under the Basis, will have no rights that the General Conference is bound to respect. The despotic powers assumed by the framers of this Basis for the General Conference

THE UNION.

GRAVITY OF THE SITUATION.

Let us, with a deep sense of the responsibility that is upon us, and apart from all personal references, calmly consider, WHAT HAS BEEN DONE

in this important business. "We may regard the Union movement as one of the fruits of the Ecumenical Council, held in London, England, in 1881."—Toronto Conference Address.

With such a grand body of representative Me

thodists for its origin, the movement has taken more definite form as the result of gatherings held in various parts of the Province of Ontario during the winter and spring of 1881.82, to consider whether the organic union of Methodism in Canada might not be feasible. Articles in the secular press and Church organs, and the circu-lation of numerous copies of "The Union," helped to develope the question, and gave it more tangible form. These movements were confined almost entirely to the three Western Conferences, as, in fact, they cover the ground

where Union is a practical issue.

Next, we find the Annual Conferences taking action upon the question, in response to memorials sent up from District Meetings, other gatherings.

THE TORONTO CONFERENCE said, by the adoption of the report of its Union Committee, of which Rev. Dr. Jeffers was Chair-

man:--" There is a very general desire upon the part of both the ministers and laymen of our Church, to see the several bodies of the Methodist Church brought into more intimate and friendly relationship with one another; and they would be glad if it could be effected without the sacrifice of anything essential to the integrity and efficiency of Methodism, as a whole, that they cured."

THE LONDON CONFERENCE amply expressed itself in favor of the principle of organic Union, but went no further. The

MONTREAL CONFERENCE speaks enthusiastically of the movement: "We nail with devout satisfactian the earnest expressions and efforts in favor of merging the Methodist Church of Canada, the Methodist Episcopal, the Primitive Methodist, and the Bible Christian Churches of Canada in one united

Methodism for British North America."

After such a recognition of the subject, it is

not a matter of surprise that

THE GENERAL CONFERENCE should fully discuss the question in all its bearings. Here it was necessary to lay down what oncessions would be made for the sake of Union.. And the utterances of the General Conference were supposed to be for the guidance of the large and influential Committee on Union, which it appointed to confer with other committees on the subject. We find here two crucial

points : 1. Lay delegation in the Annual Conferences and

2. The General Superintendency. On the first question the General Conference said:"That while this Conference is not aware of any general desire among the members of the Methodist Church of Canada for lay represents tion in the Annual Conferences, yet it agrees, in You order to promote Union to concede the prin-The ciple, provided no change is made in regard to You | the examination of ministerial character, or the

L composition of the Stationing Committee.' The Basis of Union on this point is certainly quite within the direction given on the subject by the General Conference.

y the General Conference.
On the second point, viz., the General Superintendency, the matter is not so clear. order to meet, as far as possible, the views and wishes of our brethren of the Methodist Episcopal Church in Canada, this Conference will not object to an Itinerant General Superintendency, provided that the powers and duties of the office e so defined, as to prevent interference with the duties and powers of Annual Conference officers, or of Church Courts."

With this limitation before it the Committee laid down a Basis, which introduces the General Superintendent as a joint President of the Annual Conferences. The answer to this may be: No Basis could be found unless this concession was made, or some other still more objectionable. Then, it is an open question whether it would not have been wise to have delayed on that point until the mind of the Church had been ascertained, whether it was willing to make this concession. We know no reason why the Union Committee could not have been adjourned and nother meeting called. Meanwhile the Basis might possibly have been changed, so as to have fallen within the terms approved by the General Conference. But the Committee, with all the facts before it, and every man it may be presumed was as anxious for the good of the Church as any of us, decided otherwise, and the accept it without radical revision.

(4) The General Conference gathers to itself, also, the highest judicial authority, inasmuch as

The Basis has now gone to the Quarterly Boards, by direct resolution of the General Conference, and the expression of their judgment cannot well be misunderstood. Of 691 reports

There is one provision, however, which seems to stand somewhat in the way, and, like a biting

membership, are summarized in the Annual Cenferences by ministers alone. If the judg-ment of laymen be helpful in the District Meet-ing, why not in the Annual Conference? But it would so increase the attendance at the a necessity), it would not be a very heavy burden for one week in a year. Surely this objection will find few who can seriously maintain it. of the new confederacy exceeds anything in ecclesiastial history outside of the Papacy."

This from an Episcopal Methodist!! J.R. B.

(To be continued.)

THE WESLEYAN CONFERENCE

in England, which has stood out against lay delegation so long, has now its mixed Conference, and, having been present at different sessions of that body, in City Road Chapel, in London, in 1880, I am convenced that the intelligent and leval brethren there present helped very materially in the satisfactory administra-tion of the affairs of the Church. Surely it is not too much for us to accept, for the sake of Union, the very thing that our fathers and brethren in England have adopted for its own sake, and are practising with satisfactory re-

On the matter of the double Presidency I cannot speak so confidently. I regret exceedingly that the Committee had not been able to accept instead the excellent report on the government of the Church, adopted at the late General Conference (Journal, page 236), which gives the President of the General Conference freedom from circuit duties, . . . requires atten-dance at the Annual Conferences, as far as possible to bring before them matters of General connexional interest, and gives him authority "to rule in any question of law, with right reerved to any Annual Conference or any mem-

ber to appeal from his decision to the Court of Appeal." This would have been superintendency enough and would have been acceptable to our Church throughout. There can be no doubt that the Annual Conferences may say may to this clause of the Basis; and no power can proceed without their sanction on these important points.

Will they do so? I hope, for the sake of Union, they will not. If we take the Basis as it stands, the General Superintendent is amenable to the Court of Appeal, and is only elected for eight years; and the joint Presidency, although awkward enough, need be no evil after all. We do not imagine that the presence of the Super-intendent is necessary " to subdue an irrepres-sible mob of ministers." But if it meets a difficulty that is in the way, viz., to provide in some manner and degree for the General Superintendency required by the constitution of the Methodist Episcopal Church, why not accept it? The presence of such a man, whose character, ripe experience, and executive ability, have secured him such a position, surely cannot be re-grided as a baneful thing among a company of godly ministers and laymen, seeking to do the

work of their Master.

If at the approaching Annual Conferences we fail to lend our influence towards healing the divisions of the Methodist family, we shall not be true to our own history in the past, nor shall we answer the expectation of our membership, who have spoken so clearly on this important

If the present opportunity be allowed to pass, it is doubtful if many of us shall live to see such another Union effort in our day; and we may well ask whether we have not gone too far o draw back now?

Be it curs rather to prove to the world that we believe not only in the principle of organic Union, but in the practical exhibition of our Master's expressive petition, " that they all may ALFRED ANDREWS.

PROTESTANT SISTERHOODS.

Angela, of Breseia, founded the Order of the Ursulines in 1537, for the purpose of educating young women, and succoring all kinds of suffer-ers; and Vincent of Paula established the Order of the Sisters of Mercy in 1618, having for its object the care of the sick in France. It is a matter for regret that there are not a greater number of similar institutions in connection with Protestantism, for aiding the work of the Churches.

Such Orders, purified from all their vicious tendencies, and directed in their special work, would supply the missing link in Church work, and ensure abundant success among all classes. Definite Christian action on the part of

" Woman, the last, the best reserved of God," would lead to glorious results. There is great need for some uniting pledges in Christian toil among the Churches. Doors of usefulness are wide open for the gentle hand and patient loving heart to enter, and weary souls are waiting for the consoling word that shall lead them to God. Noble bands of women are leaving impressions upon society within and without the Church, and success attends the many enterprises inaugur. ated and developed by the worthy successors of

Elizabeth Fry and Florence Nightingale.
Flower Missions, Temperance and Missionary Societies, missions to the sick and poor, and visiting and invitation committees, have each an important work to perform, but there is needed, for the further prosecution of the work of the Churches, societies comprising members whose entire time is devoted to a separate enterprise, under the supervision of competent boards. instituted by the governing powers of Protestant denominations. These Sisterhoods are not for the purpose of separating its members from the world, but to go out into it as ministering angels, trained in proper institutions for their respective work, and enabled, by experience, to achieve victories in their separate spheres. The object s not to join the Sisterbood for life, but that an allotted time may be given and the entire energies spent in the work during that time. Distracting cares, and many of the burdens of life are thus saved, and the mind is allowed to dwell

the highest rank in Germany, from the Queen. downward, have engged in the enterprises of the Innere Mission, and many of the leading ladies of the land have left the most elevated positions to join the Protestant institution at Kaiserworth, on the Rhine, to devote their best years to works of charity. Many ladies of noble families are working as common assistants and religious teachers in the famous Hospital for Females in Berlin, The Deaconnesses' Home at Mildmay has had several years' experience, and success has attended the various departments of the work engaged in by members of the

In the Roman Catholic Church the Salesians had for their object the care of the sick and the training of children; the Society of Angelicas accompanied the Barnabites on their missions, and sought the conversion of women; and the Sisterhood of the English Ladies labored for the welfare of the sick and the education of young girls. Unlike other Roman Catholic Orders, the members of the Sisterhood of English Ladies made their vows for one or three years, and they were allowed to leave the Society and

marry.

Organized, systematic labor will accomplish much, and it is thus female devotion, enlisted in a noble cause, and directed toward one department of Christian philanthropy, will achieve success. Florence Nightingale felt the need of special training on the part of nurses, and so deeply was she impressed with this, that the personal gift of fity thousand pounds from the English people was spent in starting a training school for nurses.

Colleges and schools for educating our Protestant sisters in special departments of religious work would prove to be the missing link in Christian discipleship. Noble women devoting their time and talents to works of charity have been eminently successful; but were bands of ladies to undergo a course of training for their work, and to aid each other in their respective labors, greater success would crown their efforts. Madame Dalencourt, sister of Lieutenant Bellot who died in the Arctic Seas with one of the Franklin Search Expeditions, has held women's meetings at Boulogne-sur-Scine with marked success The women were given five pence for three hours' needle-work, and during the time thus employed hymns were sung, tracts were distributed, and the Bible read and explained.

Young women's meetings are held in some of the factory districts of Paris under the direction of Christian ladies, and soup kitchens, for supply-ing food to the poor, have been established in connection with Mr. McAll's mission, where the Bible is read and a religious address given to those who partake of the charity of Christian friends. There is abundance of room for organized female devotion and toil in the one thousand two hundred zenanas of India, and among the ladies of China. Dorcas Societies, Ladies' Aids, and the multitudinous host of female societies are doing a mighty work for God and humanity, the records of which would erlipse the greatest deeds of ancient heroism.

hoods, with their co partners in Christian enter-

(MISS CARTMELL'S LETTER CONTINUED.)

THE WOMAN'S MISSIONARY SOCIETY. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work, and to be able to tell the little folks here of the efforts of the children at home. I cannot imagine how my bold and definite pro-positions will be received, neither can I imagine myself extravagant in the use of missionary money. I know how hard it is to raise, and with what expectations it is contributed. I have not yet recovered from the deep impressions made upon me by the welcome I have received from the Japanese themselves. Very many have called upon me, some even before I had arrived, they were so anxious not to be late in tendering their congratulations upon my coming among them. I am told that the attendance at the Sabbath school is larger, owing to the children's eagerness to see the new comer. Their expec-tations from me are so far beyond the possibility of realization that I want to fall back upon something else, that they may find my coming has a practical side, and be not too greatly disappointed. I am very much pleased that I acted upon Miss Youngman's suggestion and bought some illumined cards with Scriptore texts before leaving home. These I hope to use in stimulating regular attendance at Sabbath-school. In San Francisco I also purchased a roll containing twelve scenes in the life of Christ. These are well executed and beautifully colored pictures which I intend to take with me as I visit the schools once a month, showing one new nicture each time and constantly reviewing—the Superintendent explaining for me. I showed the first one last Sunday, the wise men presenting the infant Saviour with gold, frankineense, and myrrh. Afterwards the assistant told the children of how I had come so very far to teach them, how I wanted "to make their hearts good," and that they must remember all I said. But I had not said a word. I have not yet had any one who could interpret for me. It is just dawning upon me how very difficult this lan-guage must be. The ladies who have been for years in the country cannot give the simplest Subbath-school lesson without the most laborious preparation, much less interpret while another speaks, and the Japanese do not understand English well enough to do it. So I am shut up to the one resource—" praying to my Father in secret who can reward openly." Yesterday I commenced my visiting in the homes. Accompanying Mrs. Eby, I called on three families. We were received with evident pleasure, and with tea in their deired little way. served with tea in their dainty little cups. With the tea, in the first house, we were given candy and preserved oranges; in the next, "mochi," or cakes made of ground rice; but in the next, three wonderful cakes were brought, and a pair of characters. One cake looked something like a very large tomato and was of a bright red color; another, green, represented a piece of bamboo, and the third, brown, must have been meant for a pine apple. We thought they looked too pretty to break. Finally they were put into a nice little box and given to Nellie Eby, who accompanied us and received her share of attention, the people being greatly pleased to hear her talk Japanese so correctly and fluently. After-wards we called at the hospital to see the mother of "Asagawa," one of the native preachers. This good woman has been very ill for some time, and has been removed to this institution that ghe may receive the best attention. She is enduring her suffering with Christian resignation, and when she understood who I was,—among other things she said, "Your Saviour is my The devotion and tenderness of the son was very beautiful. I returned, thankful for the privilege I had enjoyed. I have commenced my studies, and have been fortunate enough to secure the services of Dr. McDonald's teacher for one hour each evening. In addition, I have engaged to day a young girl, who has been highly recommended to me, to give me two hours daily. Most of her time is employed by a Presbyterian lady, but I am glad to get help from her till I can make better arrangements. My idea is to employ a young woman whose whole time can be at my disposal—one who will be able to teach me the language, translate what I may write in English, act as guide through the city, and as interpreter during my visite, etc. There is a Miss Wadda who has long been anxious to become a teacher, and devote her whole time to Christian work, and, with this in view, has refused several offers of marriage. This is the person who said, "It seems like a thousand years till the ladies will come." I have thought it would be delightful to get a person whose

father died not long ago, so I do not know

whether it will be possible now for her to come.

to value of such institutions. Many ladies of are preliminary steps to be taken. So I have the high ost rank is fermany, from the Queen in made the above arrangements for the present downward, have enseed in the enterprises of I fear I have wearied you with my long account. I have given my plans and desires in detail, that you may the better understand my work and the efforts necessary to meet the demand. I would not close my letter without mentioning Dr. Talmage by name. Everything that fore-thought, experience, and a Christian heart could desire, was done for my comfort. I am sure not one of the fourteen missionaries in our party can ever forget Dr. and Mrs. Talmage and daughters. May they be abundantly rewarded for their life-long service in the trying climate of

> OUR FURTHEST MISSION NORTH-BELLEVILLE DISTRICT.

From the extreme south to that of the north the Belleville District stretches upwards of 110 miles. It embraces most of the long county of Hastings, and is between thirty and forty miles in width. With Bro. Henry Thomas, of Bridge-water, to accompay me, we left home January 25th, to visit Bancroft Mission. We struck the Hastings Road at Bannockburn, North Madoc, and as this road is the line between many townships, we remember some of them. Luke and Tudor, Wolfaston and Limerick, Farady and Dungannon, Herschell and Monteagle, McClure and Wicklow, and the roads by no means level and smooth, we were glad to reach the village of Bancroft, and to enjoy the kind reception Brother Cleek gave us, whose hospitality all who have shared will acknowledge. Our good brother and faithful missionary, Rev. Wm. Wilson, was on hand to receive us. Though having travelled a long way, my orders were to go some twenty miles further that evening, having a new church to dedicate the next (Sabbath). ing a new church to dedicate the next (Sabbath) morning, beyond Maynooth, while my faithful cuits settled in the forests, having moved to acquire more land for their growing families. This was a pleasure unexpected. One said," You baptized my eldest twenty-one years ago." Another, "You married my sister so many years ago;" and thus pleasing events of the past were called to remembrance. I found a good frame church to present to the Lord, which had been erected with considerable self-denial at a cost of \$500. We had a very pleasant day together. I was much pleased with the devotion of the pec-

ple. The praises of God were sung with earnest-ness, and in a Methodist style that would have delighted our illustrious founder under God, John Wesley, whose direction was to sing lustily. We called the church by the expressive name, "Emanuel." The next evening we held in the new building our first missionary meeting. The collections were about three times the amount of last year, and, judging from the neighborhood and the lady collectors, the returns will be equally in advance. At Maynooth, Bancroft, and Vancleeks we reported increase eclipse the greatest deeds of ancient heroism. Bancroze, and vancieers we reported moreose the mecessary training institutions for preparing the workers and perfecting the distinctive work of each society.

Let the Missionary and Temperance Sister round us and sing some of their favorite pieces in the service, they would gather affectionately round us and sing some of their favorite pieces. in the style referred to, and after giving some boods, with their co-partners in Christian enterprise, adopt a course of training and elect or establish institutions for educating the active members of the sisterhood, enlist the members for an allotted time, and for a special object, and the results will far exceed the present mode of werking; the benefits that will accrue personally will be many and precious, the Churches will be many and precious, the Churches will be strengthened anew, the world enjoy a purer morality, and God be honored in his Gospel and power.

ROBIN RUSTLER. much inconvenienced depending on help from a distance for Quarterly Meetings, etc., which, if he were ordained, would be remedied. The country, notwithstanding its mountainous

ind rocky character, is settled by a class of industrious and intelligent farmers, who, as a rule, are generous supporters of the Gospel. Their example for Christian liberality is creditable and fully compares with our front circuits and stations, all things considered. The forests supply timber to an immense extent every year to the large lumber establishments at Trenton and Desoronto—Gilmore & Co., Rathburns, and others. Hundreds of hands are employed throughout those townships, and their shanties are the only relief through the loneliness of miles of forest travel. We noticed that the fire had destroyed thousands of acres of good tim-

That country, however, is destined to pour out its wealth just as soon as the contemplated railway is completed, for it abounds in minerals of different kinds—specimens are shown to travellers of the choicest selection. The settlers are contented, hopeful, and happy, and their hospitality is, to the extent of their means, unlike the content of the content of their means, unlike the settlers of the departed passed into the glories of the unseen.

The Sunday previous to her death she said to the rither: "I thought I should have spent this day in heaven, but we will have a happy time here altogether. I have come to the margin of the river, and will soon be home."

On the following Monday (February 26th, 1883,) the glad spirit of the departed passed into the glories of the unseen.

J. Paure. bounded. Our missionaries need all the en couragement can be given them on such extensive fields of labor. Their long and lonely journeys, incessant toil all the year round, small allowances, with numerous inconveniences, all claim the Church's sympathy, support, and prayers; and if I might make the suggestion, would it not be but justice to distribute the surplus amount of missionary money raised last year, over 10,000 dollars among those missionaries whose salaries were so cut down for the last two or three years? I am sure this would be in harmony with the feelings of many, and perhaps all the contributors and supporters of our missions.

After a very pleasant trip, and rendering what service we could to a faithful, good brother, and a devoted, honorable, and prosperous people, we left for home with the impression that Ban-croft, as a mission, was in a good healthy con-dition, and on the way to still greater prosperity temporally and spiritually.

John Wesley Savace.

A TRADITION RELATING TO THE TITLE OF THE INDIAN RESERVE AT OKA, LAKE OF THE TWO MOUN-

Ma. Eprror,—Some ten years ago the Rev. Atraham Sickles was stationed at the Oka Indian Mission, where he remained for two and a half years. During this time he became well acquainted with the Oka Indians. And as Bro. Sickles understood the language of the Okas, he not only preached to them in their own tongue, but learned much of the early history of the people among whom he labored.

I may here remark that Bro. Sickles is my near neighbor—a leading chief of the Oneida tribe, now one of our old superannuated ministers, well known by many of our ministers, and a highly respected man both among whites and Indians. I give the tradition as Bro. Sickles says he got it from a chief at Oka, who at the time he gave the tradition was eighty years old; and this old chief informed Bro. Sickles that he, the old chief, got his information from his old

predecessor, etc. It is well known that the Indians in former years kept no written memorials. This tradition of the Oka Indians, as well as other traditions, was handed down from age to age by oral com-munication. Traditions may be good or bad, true or false. St. Paul says, "Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."—2 Thess. ii.,

THE TRADITION.

The Oka Indians formerly resided at Montreal, In after years they were removed to the Reserve of the Lake of Two Mountains. At that time Canada was a colony of France; the King of France gave the Indians a Treaty of the Reserve of the Lake of Two Mountains.

In former years their spiritual teachers made no claim to the land, nor to the timber on the land, but told the Indians that both land and timber were Indian property.

HOW THE TREATY WAS LOST.

When the old chief who held the Treaty was about to die, he was asked to give up the Treaty to the priest. He refused to do so. But before his death he gave said Treaty to his wife. But this old woman, through fear of being sent to hell, as she was told she would unless she gave up the Treaty to the priest, delivered up the heart the Lord has so prepared for his work, one whom I could train for a Bible woman. Her Treaty to the priest. This was the last of it. After this the Indians were told that the land was not theirs, nor the timber on the land, and were forbidden to cut any more timber.

servation if no such Treaty was ever given?
E. HURLBURT, Indian Missionary.

OUR MISSION WORK.

DEAR SIR.-Permit me, at the request of the students of Victoria College, to say a few words to the ex-students of this institution.

The March number of Acta Victoriana contains a letter from the Rev. John McLean, of Fort McLeod, in which he advocates the organization of a Students' Missionary Society. He states that he is in great need of financial help to erect mission premises among his Blood Indians, and his interesting letter concluded with words of characteristic earnestness, "Fellow students of Old Vic., help me and my red men of the plains." Although his scheme for organization is considered impracticable at present, we are responding to his appeal for help. A considerable sum of money has already been raised, and it is thought advisable to bring the matter be-fore the ex-students of the University, in order that those who wish to assist us may have the opportunity to do so. You who knew him at college, or who heard his earnest words at the Hamilton Conference on the eve of his departure for the North-west, will undoubtedly be in sympathy with this special effort to help that conse-crated young man in his far-off mission.

Believing that this movement will commen itself to the judgment of both graduates and for-mer theological students, we venture to submit the above for your practical consideration. Re mittances may be sent to the undersigned until May 15th, which will be duly acknowledged. FRANK B. STACEY.

The Righteons Dead.

MRS. MINNIE REID.

Mrs. Reid was the youngest daughter of Mr. and Mrs. George Sterling, of Hamilton. She has passed away at the early age of twenty-seven, tenderly loved and mourned by all who

knew her. Death, who loves a shining mark, has chosen her, and she has been quickly called from earthly scenes and friendships. There lingers, however, a precious memory, which dispels much of the gloom, and comforts and gladdens amid the desolations of human grief.

In her decease the members of the home circle

have been called to meet a deep sorrow, and have tasted again the bitter cup of earthly separation; but this thought is ever present to sustain and cheer, "It is well with the departed.
"Our Lord Jesus Christ himself, and God even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace," hath thus comforted their

Mrs. Reid was blessed with a peculiar gentleness and sweetness of disposition and amiability of spirit, which made her friends and friendships very dear and strong. The gracious influences of early years (shrined in the example and prayers of home) seemed ever to surround her, and though they had not led to their highest consummation in the full consecration of her all to Christ, they had so rested upon the heart as to make her character singularly attractive and her life a praise.

A few months ago she stepped into the clean light and favor of her Heavenly Father, and was enabled in simple trust to rest on Jesus. Speaking of it afterwards she said, "I went to him just as I was, and he received me;" and from that hour until the close of life not a doubt of her acceptance disturbed for one moment her mind,

Under the wasting influences of disease she suffered sorely, but always with beautiful sub-nision and patience of spirit. Her only anx-iety was that which a devoted wife and mother and daughter would necessarily feel in leaving those so dear; the thought of her husband and tender children was especially upon her mind, yet, as an intimate lady friend has expressed it "Such was her entire acquiescence in the Divine will, that she was enabled without the slightest hesitation to give into the hands of her living Saviour every interest affecting the future.

As the end drew near the victory of faith was most delightful to behold. "I am very weak," she would say, "but so happy. It is all light! light!" The Sunday previous to her death she said to

MRS. MARY MARCEAU

Was born at Napierville, March 17th, 1824, and died of apoplexy October 27th, 1882. Her maiden name was Manning. Her grandparents on both sides were U. E. Loyalists, who left Dutchess Co., N. Y., after the Revolutionary war, and settled in Odelitown. At the age of seventeen she was converted to God during re-vival services conducted by Rev. Mr. Harvard, at Douglass Corners, where for many years she met in class, and worked for the Master. In 1848 she was married to Louis Marceau, a convert from Romanism, who in 1876 left her for a home in the better land. The death of her son Charles, which took place a year before her own death, was to her a sore affliction, and, it is sup-posed, hastened her end. Her son, Doctor Marceau, was by her when the summons came, and did all that skill, prompted by love, could do to bring her back to life, but all was in vain. God took her to her angel home in the sweet bye and

For many years before her death, our sister was deprived through illness, of those Christian privileges in which she so much delighted. Those who knew her best, know that she was a faithful, patient, and devoted Christian. Her beautiful and happy home, both before and after her husband's death, was always open for the rest and comfort of the ministers of Curist The writer was with her two days before her death when she appeared to be in better health than usual. After worship she spoke of her confidence in Christ, and her joy in anticipation of receiving the Sacrament the next Sabbath, in t ere that Sabbath came she was resting with

Her funeral was attended by a large number of friends from Montreal and St. John's. More than half the people present were French Roman Catholics, who listened to the Word of life, and testified, in every possible way, their respect for the departed and her family. They knew that they had lost a friend in the death of Mrs. Marceau. Pive ministers were present, some of whom took part in the solemn services. Rev. Jno. Armstrong, a former pastor, spoke of her as a Christian mother and consistent member of as a Christian mother and consistent member of the Methodist Church. The Rev. Mr. Acton (Episcopalian) read the lesson, and a Baptist missionary spoke to the people in French. Our departed sister leaves behind her four sons and two daughters, all of whom, we trust, are following her Christian example. Her son, W. F. Marceau, B.A., who, through illness, had to retire from our work, is longing for strength to work for God again. May he receive it, and may they all meet in Heaven at last!

JNO, HOLMES, ANGELINE ZIEGLER,

Wife of J. M. Staebler, Esq., of Berlin, exchanged mortality for life on the 12th of April, 1893, at early age of 33.

She had been subjected to careful Christian training, but it was not till about four years ago that she yielded herself to the claims of her Saviour, and received as the result of faith the witness of the Spirit to her adoption into the family of God. She immediately identified herself with the Church, was active in every good work connected with the cause of God, and specially with the interests of the Methodist Church; so much so, that her removal causes a blank, which just now, while the pain is fresh, it seems almost impossible to fill. She was of a bright and cheerful disposition, and her piety particle of the same character, and her heavy partook of the same character; and, though unobtrusive, it was always made manifest to all with with whom she came in contact. She let her light shine before men, and they saw her I have not had an opportunity to find out. She is of good family, living in Shidzuoka, and there all, the Indians at Oka believe it anyway. Query, to the social services of the Church was most

How came the Indians to believe at the first | marked. Her place in the class-meeting and How came the Indians to believe at the first that the King of France gave their fathers a Treaty of the Lake of the Two Mountains Reservation if no such Treaty was ever given?

| Marked | Her prace in the Came of the Two Mountains Reservation if no such Treaty was ever given? was always ready to fill up every threatened hiatus in the meeting. The echo of her voice will long linger in the ears of those who were accustomed to associate with her in such services. She died in the Lord, as she had lived and

> There was a momentary struggle when death-came face to face with ber, and brandishing his sting; but the last enemy was quickly placed under her feet, and calmly and serenely she awaited the entrance into life, and fell asleep in Jesus, leaving a name and memory in the Church which will not soon be forgetten. She left behind a husband and two young children, together with a large circle of relatives, by whom

she was tenderly beloved.

The funeral was one of the largest ever seen in the town; and the immense congregation, crowding the church to its utmost capacity, which attended the memorial service on Sunday evening, April 15th, attested the universal respect in which our deceased sister was held. She being dead, yet speaketh. W. J. Ford.

CATHERINE NOBLE, OF KINGSEY

FALLS, QUE. Sister Noble was one of the old-fashioned Methodists of the north of Ireland type, and was specially noted for her ardent attachment to the doctrines and usages of old-time Methodism. She came to this neighborhood with her late husband some fifty years ago, when the country was yet a wilderness, and up to her decease con tinued to reside on the farm where they first settled. During all this period she adorned the profession of Christ by a godly walk and a blameless conversation, upholding the weak, comforting the despondent, ministering to the necessity of the saints, and witnessing ever o the sanctifying and comforting power of a living faith. Yet she was very humble in spirit; spoke much of her own utter unworthiness and weakness: and found all her confidence in the might

and merit of her atoning Lord.

During the last few years of her life she was confined to the house, suffering continual weakness and frequent severe pain, from an incurable cancer. Solaced by the loving care of her affectionate children, the blessed Word, which was ever at her hand, and the visits of her friends and pastor, whom she was always delighted to see, her closing hours were marked by holy triumph and abiding peace; full of praise and thanksgiving, and sweet submission to the will of God; until at length on the 19th of November, 1882, her warfare was accomplished, and she entered into rest. "Blessed are the dead which die in the Lord, from henceforth; yea eaith the Spirit, that they may rest from their labors, and their works do follow them."

DIANA HOSKINS.

Diana Hoskins died in the Lord, Wednesday, March 28th, 1883, in the city of Philadelphia, Pa., in the 80th year of her age. She was born in Shefford, Lower Canada, Nov. 26th, 1803. Was converted under the preaching of Rev. C. Vandusen in a protracted meeting heid in Fredericksburg, (Upper Canada.) in 1839. After the death of her parents, her sister, wife of Rev. Wm. Irons, took her to her own home, (Rock ford, Mich.,) in 1872.

In 1880 she came with her nephew, Mr. A. Irons, to this city, and immediately joined the Christian St. M. E. Church. Her home was with her nephew till the day of her death; from him and his good lady she received every care and attention necessary to making her last days peaceful and happy. She literally fell asleep in T. W. MACLABY.

FRANCES MARGARET GOWAN, Daughter of Dr. Buchanan and Margaret Willoughby, of Cookstown, died on the 27th of April, 1882. She was an attractive child and very dear to the hearts of her friends, but neither their loving care nor the physician's skill could wreat her from the grasp of death. She was attacked with diphtheria, and though so young seemed to know that she could not recover. She talked sweetly of dying and going to be with Jesus till the good Shepherd took het to the upper fold. She was the the third child which her parents have been called to surren-der to him who gave them. They are not dead but gone before. A. R. CAMPBELL.

Special Aotices.

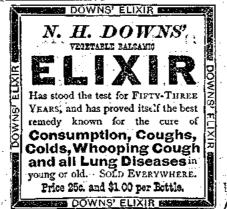
Mental depression, headache, and nervous debility, are spedily remedied by that excellent blood-purifying tonic. Burdock blood Bitters. The Editor of the Mitchell Recorder states, that he was cured of bilious-Mitchell Recorder states, that he was cured of bilious ness, liver derangement, and sick headache, by the use of this medicine.

Mr. George Bewell, of Memramcook, N. B. writing from Moneton, N. B. under date of May 7th DEAR SIR,-In January last I came to Moneton from

DEAR SIB,—In January last I came to Moncton from Memramocok to consult a physician, as I was in the last stages of Consumption. When I arrived here I had at once to go to my bed, and was so low I never expected to leave it. A physician was called who pronounced my case as hopeless: that I might live a week or two, but not certainly more, As a last resort he recommended "Robinson's Cod Liver Oil with Lacto-Phosphate of Lime." I purchased a bottle and after taking the first dose commenced to improve. It seems, after taking a dose, as if I had eaten a good hearty meal. I have continued taking it ever since and am rapidly improving. I am confident that had it not been for your Oil I would have been in my GRAYE TO DAY. You are at liberty to use this in any way you wish, as I am atxious to let others, who are afflicted in the same way, know, in the hope that they too, may receive the same benefit.

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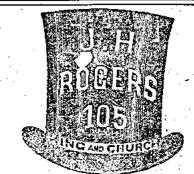
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S. L. NASH, M.D.:—Dear Dr.,—I take great pleasure in saying your treatment of my wife by Inhalations for an affection of the bronchial tubes has proved most satisfa story. After being treated by several prominent physiciaus of Toronto, I almost despaired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

Yours respectfully.

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Miscellaneous. .



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Any person having a February number to spare of the MRTHODIST MAGAZINE will confer a favour, by returning ! to the office of publication.

The Circuit Schedules have been mailed to each Superintendent, and District Books to each Chairman in the Toronto, London, and Montreal Conferences. Those who have not received a supply, will please drop us a post-card to that effect, and we will forward

OUR SUNDAY-SCHOOL PAPERS.

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PLEASANT HOURS, for May 19th, contains a charming story, specially recommended for publication by & H. Blake, Q.C., late Vice-Chancellor of Ontario. The story published separately sells for three couts each. It is given with numerous other articles and illustrations in Pleasant Hours for \$1 per 100.

HOME AND SCHOOL, for May 25, will contain an ac count of a visit to the Salvation Army "barracks" at Toronto, with specimets of "War Cry" literature. Also three fine engravings, two interesting stories, with nu mercus poems Temperance pieces, puzzles, etc. Only

CANADIAN

METHODIST MAGAZINE

This number opens with a finely critical article, by Mrs. Dr. Castle, of Toronto, on Mrs. Harriet Beecher Stowe, accompanied by a beautiful portrait of that popular writer. The other illustrated articles are the Franconia Mountains and Stanley's Dark Continent with numerous admirable engravings. Under the title of "Sundays Abroad" Professor Shaw gives a graphic account of certain striking phases of Religious Life in Enrope; and F. H. Wallace, B.D., gives a graphic picture of University Life in Germany. An elequent paper by Dr. Douglas on the Centeuary of Methodism in Canada will be read with much interest. "Recent Phases of Positivism? is a brief paper by a writer generally understood to be the most distinguished litterateur in Canada, Several of the Book Notices are

Price \$2a-year; \$1 for six months; 20 cents per number. For sale at all Bookstores.

Connexional Actices.

MONTREAL CONFERENCE.

The Tenth Annual Session of the Montreal Conference of the Methodist Church of Canada will be held in Dominion Church, Ottawa, beginning on Wednesday, May 36th, at 10 a.m.

dey, May 30th, at 10 a.m.

The Stationing Committee will meet in Dominion Church on Friday, May 22th, at 7.30 p.m.

E. A. STAFFORD. President. PLAN OF PUBLIC SERVICES. Sunday, May 27th.

Sunday, May 27th.

Dominion Church—II a.m., Rav. H. F. Bland; 7 p.m., Rev. James Elliott, D.D.

Ottawa East—II a.m., Rav. M. L. Pearson; 7 p.m., Rev. A. B. Chambers, Ll.B.

Ottawa West—II a.m., Rev. G. McRitchie; 7 p.m., Rep. Montreal District.

Billings Bridge—6.39 p.m., Rep. Quebec District.

Congregational Church—I p.m., Rev. R. Whiting.

Methodist Episcopal Church—II a.m., Rev. T. G. Williams; 7 p.m., Lep Stanstead District.

Tuesday, May 25th. at 8 p.m., the Rev. James Awde

B.A., will read the annual address before the Theological Union of Montreal Conference.

Wednesday, May 35th.—Conference Prayer-meeting, 12 in. Anniversary of Educational Society 7,39 p.m.

Rev. Charles R. Franders, B.A., Wm. Galbraith, LL f. Sanuel D. Rice, D.D., President General Conference.

Conference.
Thursday, May 31st.—Conference Missionary Meeting, 7.30 pm. Revs. James Henderson, Wm, Jackson. John Pett, B.D.
Friday, June 186—Reception of Candidates, 7.30 pm. Revs. Berg. Longley, B.A. T. G. Williams, and Goo. it.va. isenj. Longley, S.A., T. G. Williams, and Geo. McSt.tenne.
Saturnay, June 2nd.—Meeting for the Promotion of Holmess, 7.3-p.m. Rev. David, Winter, Conference Evangelist.

Sunday, June 3rd. Dominion Church-9.30 a.m., Conference Love Feast, Bev. J. M. Hagar, M.A. 11 a.m. Ordination Service -Rev E. A. Stafford, B.A. 8 p.m., Sunday School -Reva. 8, D. Chown, N. J. Crothers, M.A., and Geo.

-Revs. S. D. Chown, N. J. Crochers, M.A., and Geo. Rogers. 7 p.m., Annual Sermon before Theological Union—Rev. L. N. Beaudry. Lord's Supper-Freeident of Conference.

Ottawa East-11 a.m., Rev. J. W. Sparling, M.A., B.D. 3 p.m., Sunday School—Revs. John Wilson, B.A., and Alfred McCann. 7 p.m., Rev. James Awde, B.A.

Ottawa West-11 a.m., Rev. J. S. Pitcher. 3 p.m., Sunday School—Rev. Isaac Wilkinson and Wm. Timberlako. 7 p.m., Rev. J. B. Saunders, Billings Bridge-6.39 p.m., Rev. James Simpson. French Mission Church, York Street-11 a.m., Rev. E. DeGruchy; 7 p.m. Rev. J. A. Dorion.

Methodist Episcopal Church—11 a.m., Rev. James Kines; 7 p.m., Rev. James Allen, M.A.

Monday, June 4th.

Kines; 7 p.m., Rev. James Allen, M.A.

Congresational Church—7 p.m., Rev. W. J. Shaw
L. L. B. — Ottawa West — Conference Temperance Anniversary, 7.30 p.m., Revs. J. W Clipsham,
George Forcey, and A. Campbell.

Tuesday, June 5th—Ottawa East—Conference SundaySchool Anniversary, 7.30 p.m., Revs. T. C. Brown
and James E. Richardson, and John J. Lesch.
E. A. Staffeeld.
L. HOOMES.

N.B. —Any brethren who do not propose to be at the
Conference will confer a favor by dropping a card to
the undersigned.

L. HOOMES, Ottawa.

LONDON CONFERENCE, 1883.

The Stationing Committee of the London Conference will meet in the lecture room of the Methodist Church, St. Paul Street, St. Catharines, on Thursday, the 31st of May next, at half past seven o'clock, p.m. WILLIAMS WILLIAMS, President.

LONDON CONFERENCE. The tenth session of the London Conference will be beld in the Methodist Church, St. Paul Street, St. Cath-arines, commencing on Wednesday, the sixth day of June next, at nine o clock, a.m.

PROGRAMME OF RELIGIOUS SERVICES. Sunday, June 3rd.

St. Paul Street Church—at II a.m., Rev. Thomas Brook;
7 p.m., Rev. William R. Parker, M. A. - *
Welland Avenue—II a.m., Rev. A. E. Russ, M.A.; 7 p.m.,
Rev. William C. Henderson, M.A.
Niagara Street—7 p.m., Rep. Weilington District.

Sanday, June 10th.

Sanday, June 10th.

St. Paul Street Church—9 a.m., Love-feast, Rev. M.
Swann. 11 a.m., Ordination Ser non, by Rev. Wm.
Bearles, D.D.—Ordination Service by the President of the Centerence. 7 p.m., Rev. George R.
Sanderson, D.D.—Sacrament of the Lord's Supper,
Rev. J. Grav.

Welland Avonue—11 a.m., Rev. J. W. Holmes; 7 p.m.,
Rev. Alex. Burns. P.D., LL. D.—Sacrament of the
Lord's Supper, Rev. J. McAlister.

Niagara Street—7 p.m., Rev. George Bichardson,
Annurance art and Other Services.

ANNIVERSARY AND OTHER SERVICES.

Wednesday June 6th. St.Paul Street Church-12 noon, ConferencePrayer Meetwelland Avenue-7 39 p.m., Conference Temperance Meeting, Addresses by Revs. M. Benson, D. Bre-thour, and John Wakefield

Thursday, June 7th. Bt. Paul Street Church—7.37 p.m. Anniver sary of Conference Educational Society. Addresse: by Revs. E. B. Ryckman, D. D., J. E. Gundy, W. I. Shaw, M.A., LL.E., and S. S. Neiler, D.D., LL.D.

Friday, June 6th. St. Paul Street Church.-7.3) p.m., Reception of Probationers into full connection with the Conference. Addresses by Revs. John Philp, M.A., W. Koss, Loo. Gastz, and the President of the Conference.

' Saturday, June 9th.

Welland Avenue-737 p.m.. Meeting for conversation on the work of God, Rev. B. Sherlock.

Monday, June 11th.

St Paul Street Church—7.3) p.m., Conference Missionary Anniversary. Addresses by Kevs. W. S. Griffin, James Graham, Alex. Sutherland, D.D., Missionary Secretary, and the President of the General Con-Tuesday, June 12th.

Welland Avenue—7.80 p.m., Sunday School Anniver-sary. Addresses by Revs. Jaz. Caswell, Wm. Mc. Donagh and Robt. H. Waddell, B.D. SUNDAY SCHOOL SERVICES.

Sunday, June 10th.

St. Paul Street—3 p.m. Addresses by Revs. B. Coment, and W J. Mazwell. and W J. Mazweil.

Welland Avenue—3 p.m., Addresses by Roys. L. W.
Crows, B.A., and Josoph Colling

Niagara Street-3p.m., Addresses by Roys. G. Daniels,
and J. Robbits.

SERVICES IN OTHER CHURCHES. Sunday, June 3rd.

Pine Street, Merriton -7 p.m., Representative from Knox Charch-7 p.m., Representative from Chatham Congregational Church—7 p.m., Representative from Guelph, District.

Baptist Church. 7 p.m., Reprocentative from London June 10th.

Merriton Centre—11 a.m., Rev. F., H. Hall. Pine Street, Merriton—7 p.m., Rev. R. C. Henders, Louth—11 a.m., Rev. Richard Hobbs.

Grantham-3 p.m., Rev. F. E. Nugent.
Homer-3 p.m., Rev. David Rogers.
1st Presbyterian-11 a.m., Rev. David Savage.
1st Presbyterian-7 p.m., Rev. A. M. Phillips, B. D.
Knox Church-11 a.m., Rev. John V. Smith.
Knox Church-70.m., Rev. D. G. Sutherland, B. D., LL. D.
Congregational Church-11 a.m., Rev. D. E. Brownell.
Congregational Church-7 p.m., Rev. J. S. Ross, M.A.
Baptist Church-11 a.m., Rev. J. S. Ross, M.A.
Baptist Church-11 a.m., Rev. J. S. Ross, M.A.
Baptist Church-11 a.m., Rev. W. Kirks.
Primitive Methodist-11 a.m., Rev. W. William, Henderson.
B. M. E. Church-11 a.m., Rev. William Henderson.
B. M. E. Church-11 a.m., Rev. Thos. B. Letth.
Haynes Avenue, Presbyterian Church 11 s.m., Rev.
W. J., Ford; 7 p.m., Rev. Robert J. Eiliott.
J. A. WILLIAMS, D.D.
THOS. COLLING, B.A.

LONDON CONFERENCE.

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

Resolved:—"That in assessing circuits for the Children's Fund, children under 16 years of age, who may be members of the Church, shall not be included in the number forming the basis of assessment."

In order to meet the requirements of above resolution, it will be necessary to report the names of all members under sixteen years of age to the District Meeting and Conference in a separate column, Winliam Williams.

THEOLOGICAL UNION. - MONTREAL CONFERENCE BRANCH.

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

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

S. D. Cherin. Secretary.

DISTRICT MEETINGS.

DISTRICT MEETINGS.

The District Meetings will be held as follows:—
Perth—Carleton Place, Wednesday May 16th, at 9 a.m.
Stratord—Mitchell, Tuesday, May 22nd, at 9 a.m.
Simcoe—Jarvis, Wednesday, May 22nd, at 9 a.m.
Simcoe—Jarvis, Wednesday, May 16th, at 9 30 a.m.
Chatham—Park Street Church, Chatham, Tuesday,
May 22nd, at 9 a.m.
Brockville—Aultsville, Tuesday, May 22nd, at 10 a.m.
Stanstead—Coeticook, Wednesday, May 22nd, at 10 a.m.
St. Thomas—Dutton, Tuesday, May 22nd, at 9 a.m.
Napanes—Morven, Tuesday, May 22nd, at 9 a.m.
Napanes—Morven, Tuesday, May 22nd, at 9 a.m.
Owen Sound—Owen Sound, Tuesday, May 22nd, at 9 a.m.
Owen Sound—Owen Sound, Tuesday, May 22nd, at 9 a.m.
Pembroka—Pembroke, Wednesday and Thursday, May
16th and 17th.
Woodstock—Ingersoil, Tuesday, May 22nd, at 9 a.m.
Portage la Prairie—Portage la Prairie, Wednesday,
May 18th, at 9 a.m.
Wellington—Drayton, Tuesday, May 22nd, at 9 a.m.
Wellington—Drayton, Tuesday, May 22nd, at 9 a.m.
Wellington—Dysayton, Tuesday, May 22nd, at 9 a.m.
Waterloo—Waterloo, Wednesday, May 16th, at 9 a.m.
Kingston—Sydenham Street Church, Wednesday, May
9th, at 10 a.m.

Synchron Street Church, Wednesday, May 9th, at 9 a.m. Sarnia—Forest, Wednesday, May 9th, at 9 a.m. Goderich—Wingham, Tuesday, May 22nd, at 9 a.m. Algoma—Gore Bay, Wednesday, May 20th, at 9 a.m. London—Queen's Avenue, London, Wednesday, May 23rd, at 9 a.m. Montreal—Dominion Square Church, Montreal, Wednesday, May 16th, at 10 a.m.

NIAGARA DISTRICT.

The annual District Meeting will be held in the Methodist Church, Thorold, commencing Tuesday, May 22nd, at oloven c'olock, a m.

The lay representatives are requested to be present on Wodnesday, May 23rd, at nine o'clock, a m.

JOHN A. WILLIAMS, Chairman.

WINNIPEG DISTRICT.

The annual District Meeting will be held at Winnipeg. Bannatyne Street Church, on Wednesday, May 23rd, at 9 a.m.
Lay representatives at 4 p.m., same day.
8. D. Rice, Chairman.

PEMBINA AND TURTLE MOUNTAIN DISTRICT.

The next meeting of the Pembina and Turtle Mountain District, will (D.V.) be held, at Crystal City, on May the 9th and 10th, beginning at 2.30 nm, on the 5th.

J. W. Bell, Chairman. OTTAWA DISTRICT.

The annual District Meeting will be held in the Methodist Church, at Aylmer P.Q., commencing Wednesday, May 16th, at 10 a.m. The Recording Stewards are requested to attend on Thursday morning, May 17th, at 10 o'clock. HAMILTON DISTRICT.

The annual District Meeting for the Hamilton District will be held in the Methodist Church, Oakville, commencing on Tuesday May 22nd, at 9 o'clock, a.m.
Lay representatives are requested to meet on the following day, at 9.00 a.m.

A. Langeord. COBOURG DISTRICT.

The annual District Meeting will be held in Campbellierd, commencing on Tuesday, May the 22nd, at ten o'clock, a.m.
The Lay representatives will meet in the same place on Wednesday, May 23rd, at ten o'clock, a.m. JNO. BREDIN, Chairman.

TORONTO DISTRICT.

The annual meeting of the Teronto District will be held in the Committee Room of the Richmond Street Church Toronto, on Tuesday, May 22nd, at 10 a.m.
The Lay representatives are requested to attend on Wednesday, the 23rd, at 10 a.m.
George Coursan

GUELPH DISTRICT.

The annual District Meeting for the Guelph District will be held in the Norfolk Street Methodist Church, Guelph, on Tuesday and Wednesday, the 22nd and 23nd of May. The meeting will open sech day at 10 a.m. The lay representatives will meet on the second day.

Returns for Kincardine Church will be expected at the District Meeting. WATERLOO DISTRICT.

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

QUEBEC DISTRICT.

The annual District Meeting will be held in the Methodist Church, Windsor Mills, commoncing at nine o'clock on Tuesday, the 22nd of May. Lay members are requested to attend on Wednesday, the 23nd of May.

A B CHAMBERS, Chairman.

ALEX. CAMPBELL, Fin, Secretary.

THE FRENCH AND INDIAN DISTRICT. The annual meeting of the members of this District, will commence in the Freuch Methedist Church, Montreal, on Wednesday, May 16th, at 10 a.m.,
Candidates for our ministry in the French work, will meet for examination in the courses of study, on Monday, May 14th, at 10 a.m.
The French anniversary missionary meeting will be held on Tuesday evening, commencing at 7.30
WILLIAM SCOTT, Chaliman.

SUPERANNUATION FUND. Remittances received during the week ending April

ľ	t, 1983 : —			
	t, 1993:- Coldwater	2	00	
	Oshawa	75	60	
	Zion Tabernacie	24	50	
	Brampton	60	00	
	Rev. N. R. Willoughby	10	00	
	Lachine, last year			
	Montreal, 2nd			
	Albion.	15	ιO	
	G. B. SANDERSON, Clerical Tre	861	are	

ENDOWMENT FUND VICTORIA COLLEGE.

The undersigned thankfully acknowledge the receipt of the following cash subscriptions to the Ryerson Chair, per Rev. Dr. Nelles:—

John Green,
J. W. Little,
D. S. Perrin,
John Macee.
A. M. Regan,
R. I. C. Dawson
W. Bowtnen,
Rev. J. S. Ross,
A. Wattman London.... ... 1st instalment 100 00

S. Rose, John Macdonald, Tressurers,

Special Aotices.

Highly Satisfactory Impure blood and low vitality are the great sources of must diseases for which Burdock Blood Ritters in the specific S. Perrin, Druggist, of Lindsay, writes that Burdock Blood Bitters give m ure general satisfaction than any blood purifier in the market.

CATAILRIF.—A new Treatment whereby a permanent cure is effected in from one to three treatments. Particulars and Treatise free on receipt of stump. A. H. DIXON & SON, SOT King Street, Wost, Toronto.

Advice to Mothers.—Mrs. Winslow's Scothing Syrup should always to used when children are outling teach. It relieves the little sufferer at once; it produces natural, que there by relieving the child from pain, and the little cherub awakes as "bright as a botton." It is very pleasant to taste. It contrest to child, softens the game, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhosa, whether existing from heeting or other causes. Twenty five centers botton. 2082.741-ly

Toronto Markets.

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	Seef, hind quarters	***	***	н.	-	8 00 - 9 00
	Beef, fore quarters		***	***		6 00 7 00
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	hickens, per pair	***			***	0 60 - 0 80
	Ducks, per trace				***	0.80 - 1.00
	leese, each	***	114		***	0 75 - 1 00
	Purkeys. овси	***				1 00 - 2 50
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	Butter large rolls	***	***	144	***	0 21 - 0 22
	Butter tub dairy	110	***	-	₩1	0 20 - 0 23
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Notices of Births and Marriages, to ensure insertion, must be accompanied by 25 Cents each—sent to the Rook-Steward.

BIRTH. On the 3rd inst, at Buntsville, the wife of Rev. S. A. Arkels, of a son.

On the 16th inst., by the Rev. James Heuderson, at the parsonage, Prescott, Henry Levere, of Kemptville, to Miss Fanny Beckett, of the same place.

Maria lotten, an of lottennam.
On the 18th inst., by the Rev. A. C. Wilson, at the residence of the brile's father, Mr. John W. Bidgood, of North Monaghan, to Miss Annie J. Hooton, of Cavan

On the 18th inst., by the Rev. George M. Brown, at the same place, George Vallentyne Burgess, of Toronto, to Mary Elizabeth Bulmer, of Toronto, niece of Mr William Bazer, Orangeville.

On the 9th inst, in Nassagaweys, Mr. Lambert Bar-berree, aged seventy-nine years. One of the oldest settlers, highly respected.

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

THE

will be preached (God willing) by the

evening of Tuesday, May 8th.

VICTORIA UNIVERSITY.

Matriculation.

Tone. Touch. Workmanship and Durability. WILLIAM HNABE & 70.
Nos. 204 and 205 West Baltimore Street, Baltimore. No. 112 Fifth Avenue. N. Y.

SOLE AGENTS, Corner of Church and Richmond sts., Terente 2762-14t 12-eon



PARMERS MAI	KKKT	MA	RKE'	T PRICES.
Wheat fall, per bush	•••	145	***	\$0 99 @9 1 02
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Barley do		144		0 58 - 0 65
Oats do	***	411	***	0 48 - 0 50
Peas do	-	••	•••	0 77 - 0 94
Bve do		111		0 60 0 65
Dressed hogs.per10011	B	***		8 50 8 75
Beef, hind quarters	***	***	н.	- 8 00 - 9 00
Beef, fore quarters		•••	***	6 00 7 00
Mutton, per 100 ibs.	***		***	9 00 -10 00
Chickens, per pair	***	174		0 60 - 0 80
Ducks, per trace	***	. 834		0 80 - 1 00
Geese, each	***	***	•••	0 75 - 1 00
Turkeys, oscu	***	141	***	1 00 - 2 50
Butter, lb. rolls			144	0 23 0 26
Butter large rolls	110	***	₩.	0 21 0 22
Butter tub dairy		***	***	0 20 0 23
Eggs. fresh, per dozen		•••	240	0 16 0 17
Apples, per brl.	•••	***	***	8 50 8 50
Potatoes, per bag		•••	***	0 90 0 95
Onions, per bg.	***	-	477	0 85 0 90
Tomatoes, per bu.		***		0 00 0 00
Turnips, per bag	***	-		0 35 0 40
Caboage, per doz.	***		***	0 40 0 75
Beets, per bag			-	0 50 0 60
Carrots bg				0 40 0 50
Parenipe, do	194	. **	***	0 45 0 50
Wool, per lb.	***	***		0 18 0 20
Hay, per ton		****	***	13 50 16 50
Straw, per ton		***		6 60 -10 00
	LESA	LE PE	ICES.	
FLOUR, f. o. c.		,		
Superior Extra	•••		***	4 45 4 50
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Fancy	-	***	***	0 00 0 00
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Cornmeal, small lots	***	***	•••	4 00 8 00
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Peas	***	***	484	0 78 — 0 50
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On the 18th inst. by the Rev. George M. Brown, at the residence of the bride's father, Marshall Learoyd Hall, of Williamsford, to Dinah, only daughter of Mr. William Baker, Orangevil e.

DIED.

On the morning of the 7th inst., at the residence of his parents, number 50 Wellington Street North, Hamil-ton, Thomas J Burns, youngest son of Wm. Burns, and brother of Rev. Robert Burns, minister, Methodist Church of Canada, London Conference.

Miscellaneons.

PORTRAIT PAINTING,

UPPER CANADA BIBLE SOCIETY. Annual Sermon

REV. DR. JOHN HALL of New York, in Jarvis Street Baptist Church, on the

THE ANNIVERSARY MEETING

Candidates for Matriculation who prefer to pass their examination in June instead of September, should send in their application before the first of May to Prof. A. R. Buin, M.A., Secretary of Faculty. Circulars, with further instructions, can be had on application, S. S. NELLES.

PIANOFORTES.

OCTAVIUS NEWCOMBE & CO..

AGE: Towanted for the immens ly popular boos.
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The fastest selling book in America, immense profes to Agenta. Every intelligent person wants it. Any one can become a successful arent. Liberal terms free, Address HALLET BOOK Co., Portland, Maine. 279-ly



Births, Marriages and Deaths.

MARRIED. On Monday evening, the 9th inst., at Brampton, by the Rev. W. McFadden, Alexander Broddy ir., Esq., to Ruth C., Brown, all of the town of Brampton.

On the 18th inst., by the Rev. J. W. Yotten, brother of the bride, assisted by the Rev. N. Hill, at the residence of the bride's father, Mr. W. J. Verney to Miss Maria Totten, all of Tottenham.

On March 27th, at Eglington, of congestion of the brain, Henry Hilton (Harry), only son of Nicholas and Barriet Shepherd, aged five years and two months.

81 King Street East, Toronto, Ont.

will be held in the Metropolitan Church, Wednesday, May 9th: Speakers, the Bishop of Algoma, and Dr. John Hall. 2790 it

The Great LIGHT.

LOW PRICED AT LAST DORE'S MICHTY MASTERPIECES at prices to sult the times. ONLY FIFTY CENTS for the Sixteen famous engravines of DORE'S BIBLE PICTURES—arranged in ALBRUM COVERS. We have secured the control of SIXTEEN PLATES from Dore's matchiese pictures of the beautiful and most territois senses of the fold and New Tentaments, in which the painter has acceeded in giving life-like reality to the BEAUTIFUL XITHS grand power that Fivels description. The invariant cost of the SEE SIXTEEN PLATES from Dore's matchiese pictures of the beautiful and most territois senses of the fold and New Tentaments, in which the painter has acceeded in giving life-like reality to the BEAUTIFUL XITHS GRAND AND ALBUM COVERS.



LOGUES. of 100 Styles, with pet prices, sent free. The MASON AND HAMLIN Organ and Plane Co., 154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

Medical. **IMPORTANT** ANNOUNCEMENT.

Owing to the great increase in our business, and the many requests of our (lady) patrons, we have opened an office at 120 King Street East, two doors east of the English Cathedral. We have also secured the services of Dr. W. F. Strangways, who has for seven years made a special study of Diseases of the Liver, Stomach, Lungs, and Kidneys, and diseases peculiar to the ladies. Dr. Strangways will give free consultations to all parties calling. whether they purchase our remedies or not. He will remedies are founded, and how it is they make so many wonderful cures, even where the best physicians

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THE NOTMAN PAD COMPANY Wholesale Office: 55 Front Street East, Toronto, Retail Office: 120 King Street East, Toronto,



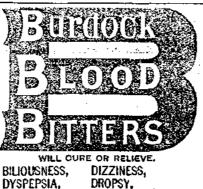
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BUSINESS STANDING OF THE ÆTNA LIFE.

Insurance.

The following facts and statistics, respecting the business done in 1832 by the leading

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Thirty four companies had each upon their books, at the close of 1882, an average of 22,353 policies, insuring \$50,140,610.

The ETNA LIFE had 59,129 insuring \$82,928,869.
The same 34 companies issued, during 1882, an average of 4,156 new Policies, insuring \$8,143 900. 13 The ÆTNA LIFE issued 5,204, insuring \$9,596,636. The same 34 companies had each an average Premium Income, during 1882, of

The ÆTNA LIFE'S was \$2,522,631. The Total Income of the same 34 companies averaged, for each, \$2.527,735.

The ÆTNA LIFE'S total income was \$1,037,902.

Omitting two very cld mutuals, and two stock companies, which latter do not give profits, the Dividends to Policy holders, paid by each of the other 30 companies averaged \$268,733.
The ÆTNA paid \$506,244.

The Accumulated Assets of all the companies average a sum of \$13,660,-The ETNA LIFE'S assets amount to the handsome figure of \$28,102,887, enabling it to afford cheaper insurance than most companies.

The whole of the companies have a Surptus of Assets, over and above all computed net policy liabilities, averaging \$2,190,000 each.

The ÆTNA LIFE has a Surptus of \$5,921,792, rendering it an exceptionally

The total average ratio of Assets to Liabilities is 119, or \$1.19 for every \$100 needed. The ÆTNA LIFE'S ratio is 1.26. \$100 needed. The ETNA LIFE'S ratio is 1.26.

The average Expenses of Management in all the companies, was \$13.79 for each \$100 of income, some regular companies spending as high as \$24.00, and \$26.00, and \$39.70.

The ETNA LIFE'S careful economy is shewn by its expenses being only \$10.34

IN CANADA, this company's premium income, in 1882, shews a larger increase (\$102.000) than was ever before accomplished by any company. British, American, or Canadan, and it keeps a larger deposit at Ottawa in Government Bonds, than any other.

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A CENTRAL HOLINESS MEETING. Meetings for the Promotion of Holiness are held every Tuesday atternoon, at 3 o'clock, at the residence of key. N. Burns, 33 Pembroke street in this city. AE friends of the Higher Life are cordially invited to attend

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