

The Christian Guardian.

PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME LIV. No. 17.

TORONTO, WEDNESDAY, APRIL 25, 1883.

WHOLE No. 2790.

The Christian Guardian

ISSUED EVERY WEDNESDAY FROM THE OFFICE OF PUBLICATION, 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 boast 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 together materials for a judgment of the change which came over Europe in the sixteenth century, to which the name of the Reformation is loosely given. I have attempted 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 1078, 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 1378. 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 twenty-three cardinals, 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 Banderieri, who, before withdrawing, addressed another exhortation to the Cardinals to elect a Roman Pope." The voting, however, resulted in the election of Pignone, Archbishop of Bari, who was not a Roman. The mob was incensed. They broke into the palace, and would have killed the Pope if they could have found him, but he managed to elude 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 majority 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 join them at Anagni 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 Urban while France, Naples, and Savoy adhered to Clement. Spain remained for a time neutral.

The learned author enters into details regarding 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 1393, and was succeeded by Boniface IX., 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 establishment, but was helpless to find any lawful method of redressing its grievances, and setting at one the distracted Church." Efforts were made in vain to induce the rival Popes to resign their positions as a sacrifice to the peace of the Church. The Popes held on in spite of all persuasion. The death of Clement VII., which took place in 1404, seemed to

create a favorable opportunity for the removal of this terrible scandal. The King of France and the University of Paris now interposed, and sent missives to the Cardinals, urging them not to perpetuate the schism by the election of a new Pope. The message was urgent. "Never could there be again such an opportunity of healing the schism; it was as though the Holy Ghost stood at the door and knocked." But the Cardinals were more anxious to exercise their authority than to give peace. They at once elected Peter de Luna as Pope, in opposition to Boniface IX. He assumed the name of Benedict XIII. In the year 1404 Boniface IX. died, and the 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 University of Paris, took a lead. "All plans had now failed which rested on either the voluntary or compulsory withdrawal of one or both of the contending Popes. The bold theory of an appeal from the Vicar of Christ 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 appear, upon which the Council pronounced that they were not only guilty of contumaciousness, but of schism and heresy. The Council pronounced the sentence of deposition 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 anxious to cut them both off, all at once there were in existence at one time." (Annals, A.D. 1411.)

Alexander V. died in May, 1410, and the Cardinals proceeded to elect Cosse, with the name of John XXIII., who was more of a soldier than an ecclesiastic, and a person of abandoned character. The Papacy was viewed with intense hatred. Dietrich Vriese 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 restoration 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 its 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 succeeding volumes, will take up this question. We look forward with much interest to their publication.

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

We would call attention to the fact that these numerous schisms in the fourteenth and fifteenth centuries did not stand alone. In the tenth century there were two Popes, Gregory V. and John XVII. In the eleventh century there were three Popes. Cardinal Baronius described the Popedom at this

time as "the three-headed beast who had issued from the gates of hell." (Annals, 1844.) In the twelfth century Pope Innocent was opposed by Pope Anaclet. Baronius describes the Church as in a miserable state at this time. (Annals, 1180.) Baronius refers to the battles fought by the claimants, not only with pen and ink, but with the sword. The schisms therefore of the fourteenth and fifteenth centuries, to which Dr. Creighton refers, were by no means novel events in the Church of Rome.

The above historic facts serve to dispel the delusion by which some in these days have been lured into the Papal Communion. 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 has been repeatedly rent asunder into opposite and contending sections. We only regret that these facts are not generally known, for they undoubtedly prove that the Church of Rome in this matter is a mere pretender. It is true that such scandalous schisms have 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 Lord comes.

THE TENDENCY OF UNITARIANISM.

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," as 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 is the most momentous fact in the biography of Christ and the annals of the world." Several men occupying the same position have succeeded to the evangelical denomination; and one of these is now bishop of 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 unreliable. 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 he 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."

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 causes that have brought about the decline. As soon as a young man has '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 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 in the services; their young people will attend as frequently as possible the Church of England; and so the management of congregational affairs will be left to those who are kept altogether either by old associations, or by an unwillingness to have it said their cause has failed."

A man educated in Unitarianism may continue in it, but a seceder from an orthodox church will not remain long. It is always to such but a very tenacious halting place be-

tween positive Christian faith and scepticism. Mr. Creery says that "Unitarianism is doomed;" and Dr. McCosh affirms that it is now laid out for decent burial. No religious system can live that excludes a belief in the Son of God, as the glorified Lord and Saviour Jesus Christ.—Irish Methodist.

A TIRED CLERGYMAN.

Going home from business this afternoon I 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. Your own face takes an unconscious smile as you see 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 a common expression, "a sunny countenance." Words could not better bring the thing out before the mind. My pastor's face is one of that sort. I have heard his people say that his coming into a sick-room seems like bringing in the light and the breath of a spring morning.

But to-day he looked worn, and the usual smile seemed to have a shadow over it. I said to him as I greeted him, "What is the matter? You do not seem in your usual spirits to-day. No dyspeptic symptoms, I notice; no blues, I am sure."

"I do not know," he answered, "except it be that I have been making some pastoral calls, and they have been a succession of sorrowful 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 he 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—she 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 we on the bereaved face. And not only the look of agonized sorrow, but sometimes merely the pale face and the widow's weeds go to my heart with a sudden pang.'"

"So it was now. But I had to be calm—it cost an effort—and then listen to her story of 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 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 to me.'"

"From his house I went to old Mr. Jellid's home. He has, by a disastrous fire and 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 was a case to pray with for help from above. 'Then, just before you met me, young Manfred stopped me. He has lost his place, and his feeble mother and little sisters need 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 wanted me to tell him what to do. The hard thing for me is that I do not know where I can send him. I shall, of course, make inquiries, and try to find him a place, but meanwhile it troubles me, and I had him on my mind as I walk. I was anxiously turning it all over in my thoughts when you almost startled me with your cordial hail. I am glad that you did so.'"

"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 afternoon.'"

"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 able to have at least some sympathy; and, as you have intimated, one cannot have sympathy without suffering. There is no escape. If one does not mean to take upon himself some pain, he had better stay away from the afflicted. At all events, one cannot talk properly nor pray properly with the sorrowful if he does not deliberately try to have some of the load upon his own heart. And that costs. So I am a little worn and tired this evening, but I shall be all right to-morrow, for I expect to sleep well. My friend," he added, as he laid his hand on my arm at part-

ing, "did you ever thank God for the oblivion of sleep?"

Then, as by a sudden effort, the old smile, came back, and as we came to his door-step he gave me his usual cheery Good-by. I went on my way, saying to myself, "Here is what the people's money cannot pay for, and which many of them never think of—the huge draughts which a visit to a sick-room or a troubled soul makes upon a man. But then his sweetest and best work is there. If I 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 Weekly.

METHODIST MISSIONS IN THE NORTH-WEST.

Following up our recent article on Presbyterian missions in the North-west, we purpose to give a brief resumé of the progress of Methodist missions in the same territory. Our figures shall all be taken from the published Minutes of the Methodist Church of Canada for the years 1875 and 1883, which show the rate of progress during the last seven years. The former of these periods is the end of the first year after the union with the New Connexion Church was consummated; the latter is the latest date up to which the statistics of the Church are given. For over fifty years, it is true, the Methodist Church has had missions among the Indians in Hudson Bay Territory, but as these, from their very conditions, share the non-progressive character of the native tribes, they are omitted from the present enumeration. It 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. Yong, now Missionary 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 have maintained their hereditary character, and have closely followed the pioneer settler far and wide over the prairies of the great 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 \$462,600; 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 twenty-nine ministers and one hundred and fifteen preaching places in the "Algoma district" and in British Columbia.

The Episcopal Methodists, the Primitive Methodists, and the Bible Christians have also missionaries in the North-west, but we have no 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 settlement of the question of Union among the different Methodist bodies in the Dominion. 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 the United Church to do its part in providing the ministrations of the Gospel to the vast influx of population which may shortly be expected to pour into that country. It is argued that although that influx is certain to be very great, yet so vast is the country that it 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 Ontario, how much greater, it is asked, will be the disadvantages of having a divided Methodist amid the scattered settlements of the almost boundless North-west? This, we apprehend, is the consideration which has had chief weight with the various bodies and Church courts which have already, by such large majorities, given their adhesion to the principle of Methodist Union, and this consideration we anticipate will largely prevail with those Conferences and Church courts which have yet to pronounce upon this subject. Certainly, looked at from a business point of view, it is evi-

dent that greater economy of men and means can be effected by a Union which will consolidate the resources of the Church, than by perpetuating upon the virgin soil of the North-west the rival agencies and institutions of Methodism which have characterized the older Provinces. This vigorous and aggressive Church has our best wishes for its success in contributing, with the other Christian Churches, to the moral development 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 influence.

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 *intrigant* 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 stup 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 society. It certainly is the novelist'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 ideal. 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 evil does not seem half so bad when seen through the glowing atmosphere of some writer's genius as when we meet it in real life.

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 high impossible, even if desirable, to debar them of all reading of fiction. We should have to begin in such a case by shutting up at once our Sunday-school libraries. But while this extreme course is neither necessary nor desirable, it is of the first importance that those who have any responsibility for the reading of the young, should see to it that what fiction they do read is elevated in literary tone, and that it is pure in morals.

Family Treasury.

THE ANGELS IN CHARGE.

BY JOSEPHINE POLLARD.

Will give his angels charge concerning thee... They know thy temptations they watch o'er thee daily... There's never a moment they are not beside us...

GOOD MANNERS.

Good manners imply more than mere ceremony, mere attention to established forms... Good manners originate in good sense and good nature...

Was devised at first to set a gloss on faint deeds, hollow welcomes... Good manners originate in good sense and good nature...

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...

Good manners," says Swift, "is the art of making those people easy with whom we converse... Good manners constitute the most valuable of earthly possessions...

AFTER MARRIAGE.

One frequent cause of trouble in married life is a want of openness in business matters... A husband marries a pretty, thoughtless girl...

whatever, falls into habits of careless extravagance, and feels herself injured when at last a remonstrance comes... playing cards for "pastime" or as an "innocent amusement" soon becomes a passion...

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...

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...

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... Anthony Trollope's personal characteristics...

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 well as to what it gave out... One frequent cause of trouble in married life...

cerned, would have been an admirable piece of work... playing cards for "pastime" or as an "innocent amusement" soon becomes a passion...

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...

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..."

BENDING THE BOUGHS.

The farmers in California have a unique way of forcing barren fruit-trees to become productive... bending the boughs...

Many professors of religion would bear more Christian fruit if they bent more and long enough to let the Divine Spirit flow into all the channels and desires of the soul...

EMERSON ON BOOKS.

He gave me much counsel about books and reading... Emerson on books...

That is not important, but still show ability to advance thought at some point... Emerson on books...

That is not important, but still show ability to advance thought at some point... Emerson on books...

ANY WORK FOR ME?

Yes, there is plenty of work for you— whoever you are... Any work for me?

It is a great error to suppose that we are doing the Lord's work only when we are engaged in devotional exercises... Any work for me?

ODDS AND ENDS.

Stationmaster (to suspicious-looking lady, aged, who has just entered a compartment): "Are you first class, ma'am?"

An American journal advertises thus: "Wanted, a modern young lady's forehead... Odds and ends..."

broker at the family supper-table, "and I tell you it looked pretty hard for one of them... Odds and ends..."

Our Young Folk.

DON'T FORGET TO PRAY.

"It's hard to have you leave us, John... Don't forget to pray... Our young folk..."

A BOY'S INFLUENCE.

"Papa, what is exerting an influence?" said a little boy, as he and his father rode together one bright spring morning...

A BOY'S RESOLUTION.

A little lad of seven stood one day and looked upon a man struggling in the grasp of delirium tremens... A boy's resolution...

"Just so," said Robbie's father, "and when you go to school you may find some boys who use a bad influence, and you must be careful not to follow them... A boy's resolution..."

Our Sunday School Work.

STUDIES IN THE ACTS OF THE APOSTLES.

Sunday, May 6, 1883.

INTERNATIONAL BIBLE LESSON.

Lesson 6.

PETER PREACHING TO THE GENTILES.—Acts x. 30-44.

GOLDEN TEXT.

"On the Gentiles also was poured 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.

- M.—Peter preaching to the Gentiles. Acts x. 30-44. W.—Peter's vision. Acts x. 1-6. T.—The vision explained. Acts x. 17-20. Th.—Peter's defense. Acts x. 1-13. F.—The covenant with Abraham. Gen. xv. 1-18. S.—The covenant of grace. Rom. xi. 13-25. S.—Salvation for Gentiles. Col. iii. 1-13.

TIME.—A.D. 40.

PLACE.—Caesarea 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 Caesarea. Acts x. 17-20.

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 these"—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 righteousness"—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 apostles. "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"—The Gentiles as well as the Jews.

TEACHINGS OF THE LESSON.

Where in this lesson may we find— 1. That God's mercies are for all men? 2. That God brings forgiveness to all men? 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 walking along 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 over and above them."

WHAT TO DO NEXT.

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 it is not the Christian's plain duty to wait on the Lord? He has purposes concerning us which he will develop 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 traveller. "What is resignation?" enquires Madame Swetchine. "Placing God between ourselves and our troubles." Everyone is responsible not only for what he attempts, but for what he might attempt for God. The highest position in life is one nearest God. Here is true aristocracy. Montaigne says—The advantage of living does not consist in length of days, but in the right improvement of them. As many days as we pass without doing some good are so many days entirely lost. When you travel from vice to virtue you ride on a corduroy and get many a bump; but when you go from virtue to vice it is just as easy as it is to slide down hill. Affliction, like the ironsmith, shapes as it strikes.—Boece.

Special Notice.

A Wonderful Change. Rev. W. E. Gifford, who pastor of M. E. Church, Bethwell, suffered from chronic dyspepsia so badly as to render his life almost a burden. Three bottles of Burdock Blood Bitters cured him.

Books at the Methodist Book Room.

A GREAT SUCCESS! 17000 SOLD IN THREE MONTHS.

THE DOMINION HYMNAL, 303 HYMNS FOR Sunday-School and Social Worship. MUSIC EDITION.

WORDS ONLY. Paper Covers 75c per copy, 75c per dozen, 85c per 100, Limp Cloth 10c per copy, \$1 per dozen, \$12 per 100.

Bound in Board Covers, per copy 60c per dozen 50c

Address: WILLIAM BRIGGS, Publisher, 78 & 80 King Street East, Toronto.

JUST ISSUED. MEYER'S Commentary on Acts, with Copious Notes, adding one-fourth new matter by WILLIAM ORMISTON, D.D.

Two volumes in one, strongly bound in cloth, Price \$2 75.

The English Edition sells at 55c. Dr. Charles S. Robinson of New York, says: "Meyer on Acts is among the very best and most needed of our modern books on this side of the water."

ORDER AT ONCE. Many thousands of clergymen and others will avail themselves of this marvelous offer of Dr. Meyer's Commentary on Acts. The quantity to be sold at the greatly reduced price, although thousands of copies are needed, the importance of promptness in those who desire copies. Do not be deceived by misrepresentations. Insist that your bookseller furnish you the Authorized Edition.

REDUCED PRICES NET: 1100 quarto pages (each larger than a page of Webster's Unabridged Dictionary). Cloth, \$5 00. French Lin. Morocco, \$5 25.

Address: WILLIAM BRIGGS, 78 & 80 King Street East, Toronto, Ont.; or, C. W. Coates, Montreal, P. Q.; S. F. Huestis, Halifax, N.S.

DR. YOUNG'S GREAT SACRIFICE. YOUNG'S Analytical Concordance, AUTHORIZED EDITION, Reduced to \$2 75 net, FOR A LIMITED TIME. This is cheaper than the New York price when the duty is paid.

ORDER AT ONCE. Many thousands of clergymen and others will avail themselves of this marvelous offer of Dr. Young's Analytical Concordance. The quantity to be sold at the greatly reduced price, although thousands of copies are needed, the importance of promptness in those who desire copies. Do not be deceived by misrepresentations. Insist that your bookseller furnish you the Authorized Edition.

REDUCED PRICES NET: 1100 quarto pages (each larger than a page of Webster's Unabridged Dictionary). Cloth, \$5 00. French Lin. Morocco, \$5 25.

Address: WILLIAM BRIGGS, 78 & 80 King Street East, Toronto, Ont.; or, C. W. Coates, Montreal, P. Q.; S. F. Huestis, Halifax, N.S.

CANON FARRAR'S NEW WORK, THE EARLY DAYS OF CHRISTIANITY, Author's Edition.

Issued in one volume, with all the Notes, Appendix, Index, etc., the same as the high priced edition. No abridgement whatever. Printed from the English plates. Paper Covers, 40c net; post-paid, 45c. Cloth, 75c net; post-paid, 80c.

In one large octavo volume, extra cloth, \$2 25. Fine Edition. In two volumes octavo, Fies type, over 1200 pages, extra cloth, \$5 00.

Also, by the same Author: LIFE OF CHRIST. Cloth, \$1 25 net; paper, 50 cts. LIFE OF ST. PAUL. Cloth, \$3 00; paper, 50 cts. MERCY AND JUDGMENT. Cloth, \$1 25. SKEETERS AFTER GOD. \$1 25. SAINTLY WORKERS. \$1 25. IN THE DAYS OF THE YOUTH OF ISRAEL. \$1 25. EPIPHANY OR THE ABLORATION OF THE MISTLETOE. \$1 25. THE WISDOM OF HISTORY TO CHRIST. Cloth \$1 75.

Mailed post-free, on receipt of price. Address: WILLIAM BRIGGS, 78 & 80 King Street East, Toronto, Ont.; or, C. W. Coates, Montreal, P. Q.; S. F. Huestis, Halifax, N.S.

THE MEISTERSCHAFT SYSTEM. GERMAN OR FRENCH, By DR. RICHARD S. ROSENTHAL.

Each Language complete in 15 Parts, price \$5; or \$2c each Part, postage free.

The Student does not need to leave his home. The lessons of each language are prepared in pamphlet form by the Professor. From The Congregationalist, Boston, Mass.: "This is a most remarkable method, which will in fact revolutionize the whole way of teaching and studying foreign languages. It is a practical, linguistics, as distinct from scientific and merely theoretical philology."

Address: WILLIAM BRIGGS, 78 & 80 King Street East, Toronto.

Books at the Methodist Book Room

NATIONAL SCHOOL OF ELOCUTION AND ORATORY PUBLICATIONS.

We have completed arrangements with the National School of Elocution and Oratory, Philadelphia, to keep a supply, in stock, of their publications, which are daily growing in popularity. Copies mailed post free on receipt of price. Sent for Circular.

PRACTICAL ELOCUTION. By J. W. Szymanski, A.M. Designed for use in Schools and Colleges and for all interested in Elocution. 200 pages, handsomely bound, \$1 50 net.

THE ELOCUTIONIST'S ANNUAL. Best Treatise from the Current Literature of each year. Humor! Pathos! Eloquence! Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 now issued. Paper, 35c net; cloth, 75c net.

EACH NUMBER CONTAINS 200 LARGE, 12000 PAGES, ON heavy, strong paper, in clear spaced type, easy to read, and comprises pieces suitable for the Holidays, School Exhibitions, Lectures and Literary Societies, Private Readings, Anniversaries, Church and Sunday-School gatherings, Educational, Temperance, and Political Meetings, and a large and varied list of selections for public and professional entertainments; and, as a supplementary reading book, is especially adapted to the wants of high classes in schools.

Dr. George H. Whitney, President Catechism College Institute, Hackettstown, N.J., says: "The Elocutionist's Annual has given us better satisfaction than anything we have ever used."

BEST THINGS FROM BEST AUTHORS. Volumes 1, 2, and 3 issued. Designed for use in Schools and Colleges and for Public and Social Entertainment. Cloth, \$1 50 net.

THE WHITE SUNLIGHT OF POTENT WORDS. A scholarly and eloquent treatise on the Characteristics of Effective Public Delivery, by Dr. Charles S. Robinson, delivered before the National School of Elocution and Oratory. Limp cloth, 25c net.

EXTEMPORANE SPEECH. How to Acquire the Art. By W. J. Wainwright, delivered before the National School of Elocution and Oratory. Limp cloth, 25c net.

THE WHITE SUNLIGHT OF POTENT WORDS. A scholarly and eloquent treatise on the Characteristics of Effective Public Delivery, by Dr. Charles S. Robinson, delivered before the National School of Elocution and Oratory. Limp cloth, 25c net.

IN PRESS. THE CAMBRIDGE BIBLE FOR SCHOOLS.

General Editor: J. J. S. PEROWNE, D.D., Dean of Peterborough.

THE WANT of an Annotated Edition of the Bible in handy portions, suitable for school use, has long been felt. In order to provide Text-books for School and Examination purposes, the Cambridge University Press has arranged for the publication of the Bible in six parts, in separate portions, at a moderate price, with introductions and explanatory notes.

NOW READY. JOSHUA. By the Rev. G. E. Macleay, D.D. With two Maps. Cloth, 75c net.

JONAH. By Archbishop Perowne. With Two Maps. Cloth, 45c net.

ST. MATTHEW. By the Rev. A. Carr, M.A. With Two Maps. Cloth, 75c net.

ST. MARK. By the Rev. G. E. Macleay, D.D. With Two Maps. Cloth, 75c net.

ST. LUKE. By the Rev. F. V. Farrar, D.D. With Four Maps. Cloth, \$1 25.

THE ACTS OF THE APOSTLES. Part I. Chaps. I. to XIV. By the Rev. Professor Lumsby, D.D. Cloth, 75c net.

THE EPISTLE TO THE ROMANS. By the Rev. H. C. Mahan, D.D. With a Plan and Map. Cloth, 75c net.

THE FIRST EPISTLE TO THE CORINTHIANS. By the Rev. Prof. Lias, M.A. With a Plan and Map. Cloth, 75c net.

THE SECOND EPISTLE TO THE CORINTHIANS. By the Rev. Prof. Lias, M.A. With a Plan and Map. Cloth, 75c net.

THE GENERAL EPISTLE OF ST. JAMES. By the Rev. E. H. Plumptre, D.D. Cloth, 75c net.

THE EPISTLES OF ST. PETER AND ST. JUDE. By the Rev. E. H. Plumptre, D.D. Cloth, 75c net.

THE BOOK OF JEREMIAH AND LAMENTATIONS. By the Rev. W. M. Strongs, M.A. \$1 40 net.

THE FIRST BOOK OF SAMUEL. By the Rev. A. F. Kirkpatrick, D.D. \$1 00 net.

THE SECOND BOOK OF SAMUEL. By the Rev. A. F. Kirkpatrick, D.D. \$1 00 net.

MICAH. By the Rev. T. K. Cheyne, M.A. Cloth, 45c net.

JUDGES. By the Rev. J. J. Lias, M.A. Cloth, \$1 00 net.

OTHERS IN PREPARATION. Mailed post free on receipt of price.

Address: WILLIAM BRIGGS, Publisher, 78 & 80 King Street East, Toronto, Ont.

A New Sunday School Song Book, "There is a land of pure delight."

PURE DELIGHT. By Geo. F. Root and C. C. Case. CROWDED FROM COVER TO COVER WITH GEMS OF GOSPEL SONG BY THE BEST WRITERS.

Every Piece of Value! No Copy is a Matter! Good Words and Good Music! 102 pages, printed on fine paper and handsomely bound in boards. Price, 35c net; paper, 25c net. All the above mentioned books contain many illustrations, are strongly bound, and put up in neat boxes ready for shipping. These Libraries are giving great satisfaction wherever sent. Be sure to send for Lists of the Books contained in these Libraries to

Address: WILLIAM BRIGGS, 78 & 80 King Street East, Toronto, Ont.; or, C. W. Coates, Montreal, P. Q.; S. F. Huestis, Halifax, N.S.

THE CELEBRATED "BELL" ORGAN.



TRADE MARK

NOTED FOR SUPERIORITY OF TONE, DESIGN, AND WORKMANSHIP.

We manufacture Organs suitable for Chapels, Lcldges, School-rooms, &c.

Special inducements to Professors and Clergymen.

Capacity 25 Organs per day.

SEND FOR CATALOGUES TO W. BELL & CO., GUELPH, ONT.

Matches and Jewellery.

THE BEST, THE LARGEST, THE CHEAPEST WATCH & JEWELRY ESTABLISHMENT IN THE DOMINION.

CALL AND SEE OUR GOLD AND SILVER WATCHES, Chains, Necklets, Locketts, Rings, Silverware, ETC., ETC.

REMEMBER THE PLACE: KENT BROTHERS, - - 168 Yonge Street, Toronto.

WHOLESALE AND RETAIL JEWELERS.

Sign of the well-known Indian Clock.

Magnetic Appliances.

WHAT "THE MAGNETICON" IS DOING, AND WHAT THE PEOPLE ARE SAYING ABOUT IT.

After wearing your Knee Cap for a few days the pain (severe and long standing) had entirely left, and in about one week the lameness also had disappeared. — Robt. McKay, 25 Caroline St., Hamilton, Ont.

I can freely recommend your "Magneticon" appliances, as, after using them, I believe them to be fully equal to what they are represented. — Theo. Van Alstyne, London, Ont.

The first night I wore your Belt I slept soundly, which I had not done for many weeks, and I have been steadily and rapidly improving from that time. — Mrs. J. Jeffries, Don Mount P. O., formerly of Queen St. West, Toronto.

Your Belt and Lung Inurator have done me more good than all the medicine I have ever taken. Too much cannot be said in their favor. — Theo. Oebstner, Rosebank, P. O., Ont.

For two years I suffered from the most obstinate constipation and from weakness in my side. Your Belt has removed all these symptoms, and I am again enjoying good health. — Hannah Johnson, London, Ont.

We have used several of your Magneticon appliances in my family during the past three years, and in every case with excellent results. I do not hesitate to say that they accomplish all your claim for them. — M. Wardell, 152 King Street East, Toronto.

My sister has felt no return of the rheumatism since about a week after commencing to wear your Belt, and she says the beneficial effect upon her nerves has been something wonderful. — E. Bender, Brockville, Ont.

I had suffered greatly from Bronchial Asthma, but rejoice to say I have derived great benefit from your Magneticon, and beg to recommend others who suffer from the same malady to try it. — T. B. Carey, Bradford, Ont.

Procured your Magneticon Wristlets about six months since. For some time previously my hands were almost useless from Rheumatism, now they are well. Am in my 78th year. — James Burton, James Street, St. Catharines, Ont.

Circulars, Price Lists, etc., Free.

THOS. J. MASON, 74 Bellevue Avenue, Toronto, Ont.

Miscellaneous. DIPHThERIA GROUP, ASTHMA, BRONCHITIS, NEURALGIA.

Johnson's Anodyne Liniment (for Internal and External Use) will instantly relieve those terrible diseases, and will positively cure nine cases out of ten. Information that will save many lives, sent free by mail. Don't delay a moment. Prevention is better than cure. — J. S. JOHNSON & CO., Boston, Mass.

CHOICE IMPROVED FARM IN MANITOBA. FOR SALE.—A CHOICE HALF SECTION (320 Acres) of land, in a pleasant and well-located neighborhood, within five miles of the growing Town of HILFORD, on the Souris River, which is twenty-five miles from the city of Brandon. Over 100 acres are twice ploughed, and ready for cropping as soon as spring opens. It is close proximity to Post Office, Mills, Church, School-house, Stores, and Grain Market. A VERY BARGAIN. SPECIAL ABLE PROPERTY for actual settlement for any one who wishes to secure A GOOD FARM without the privations common to new and remote parts of the country. An Irrigator, for loading vessels with grain, is to be erected in the Assiniboine, within a few rods of the north - - boundary. For particulars, apply to

G. A. SCHRAM, 4 King Street East

THE CHICKERING PIANO. Is the Piano "Par Excellence," without a rival in the world. The various patented improvements in the manufacture of this style, GRAND, SQUARE, AND UPRIGHT, have won the unqualified admiration and commendation of the best musical critics everywhere. A charmingly printed and illustrated pamphlet, describing all the different styles, will be sent to any address on application.

CHICKERING & SONS, WAREHOUSES: 130 Fifth Avenue N. Y. 156 Tremont St. Boston.

A GRAND OFFER. Pure Teas cheaper than can be bought in your own Town.

I am shipping daily, to all parts of Ontario, my celebrated Pure Teas, and pay all Express charges if amount is enclosed in P. O. order, which only costs 2c for 5c. Send at once for Price List, choose your number and enclose amount in P. O. order, and the Tea will be sent free to your Express office.

This is an opportunity not to be neglected, and we would advise you to write at once for Price List. Having an experience of forty years in the Tea Business is sufficient guarantee that I will continue to sell, as formerly, only the best. Pure Teas at lowest prices.

EDWARD LAWSON, VICTORIA TEA WAREHOUSE, 93 King St., East, Toronto.

IMPORTANT TO SUNDAYSCHOOLS AND CHURCHES. For sale, a number (about 70) of Revere's Seats, Oak wood, iron ends, will be sold at a bargain, in whole or in part. Address: 2778-41 256 Yonge Street, Toronto.

COLUMBIA BICYCLE. The Bicycle has proved itself to be the greatest modern invention. It is rapidly increasing in popularity, and is now being used by all classes of society for health of pleasure, and for business purposes. The Columbia Bicycle is the best made, and is the most popular of all. Send for catalogue with price list, on receipt of 5c. Address: 673 Washington St., Boston, Mass.

MONEY TO LOAN. THE REV. DR. SANDERSON IS authorized to treat with responsible parties desiring loans of \$500 and upwards. Security must be undoubted in every case, and interest paid with promptness semi-annually. Application, stating amount required, security offered, period of loan, to be made to Rev. G. R. SANDERSON, D.D., London East, London Square, London, E.C. 4.

Professional Cards. ROSE, MACDONALD, MERRITT & COATSWORTHY Barristers, Attorneys, Solicitors, Proctors, Notaries Public, etc., etc. Union Loan Buildings, 28 & 30 Toronto Street, Toronto. P. O. Drawer 2696.

E. J. LENNOX, ARCHITECT Nos. 8 and 9 Manning's Block E. E. Corner King and Yonge Sts. TORONTO. Plans, Specifications, and Valuations, for all Class of Work. Church Architecture a speciality. 174-17

LANGLEY, LANGLEY & BURKE, Architects, Civil Engineers, &c., 15 TORONTO STREET, TORONTO.

HENRY LANGLEY, ED. LANGLEY EDWARD BURKE 270-71

EYE, EAR, AND THROAT. DR. J. N. ANDERSON, OF HAMILTON, OCULIST AND AURIST. Cross-Eyes straightened. Artificial Human Eyes supplied. 9765-17

THE DISEASES OF WOMEN. J. W. ROSEBRUGH, M.D., (OF HAMILTON.) May be consulted concerning the Diseases of Women at the Office of Dr. M. Rosebrugh, 121 Church Street, Toronto, on the LAST THURSDAY OF EVERY MONTH.

DR. G. S. RYERSON, Surgeon for EYE, EAR AND THROAT Diseases to Toronto General Hospital. 317 Church Street, Toronto. Hours: 9:30 a.m. to 1:00 p.m., 3:30 to 5:00 p.m. 2761-17 (Over Twenty-Five Years' Experience.)

DR. T. W. SPARROW. Treats all forms of chronic, or lingering diseases. He injects from his remedial means and processes everything in his nature capable of doing violence to the health state, and uses those which do those only which harmonize with the organic tissue of the system, and can be administered with safety and with benefit so long as the conditions requiring their use remain. Special attention paid to the treatment of the derangements of the organs of digestion, stomach, liver, etc.

OFFICE AND RESIDENCE: 551 SHERBOURNE ST., TORONTO. 2771-2773-41

Business Cards. THE STAR LIFE ASSURANCE SOCIETY OF LONDON, ENGLAND. Canadian Branch Office, Baldwin Chambers 74 Yonge Street, Toronto.

This Company issued 2,300 new Policies during the year 1882. The Assurance and Annuity or Reserve Fund now amounts to upwards of \$3,000,000. The Company makes Loans on Real Estate in Canada on very favorable terms. Church authorities borrow at 3 per cent interest. Borrowers on the security of the Company's Policies are charged only 3 per cent interest. Upwards of \$1,000,000 are now invested in Canada and \$200,000 deposited with the Dominion Government.

The Company has a large and experienced staff of men, Mr. Alderman McARTHUR, M.P., Secretary, and Mr. J. W. B. LITTLE, Secretary.

A. W. LAUDER, Secretary-Treasurer for Canada. 30-261-17

KILGOUR BROS., REMOVED TO 21 & 23 Wellington Street West OPPOSITE THE OLD STAND TORONTO. 2763-17

THE GOLDEN BOOT, 208 YONGE STREET. OUR STOCK OF BOOTS AND SHOES For the Season is Complete. The Largest and best stock we ever had, and notwithstanding the general advance in merchandise we are giving better value than ever. A splendid stock of Gents Hand-Sewed Goods, Ladies' Fine Extra Choice KID BUTTON BOOTS We can and will please you. Come and see us. Our Price marked in plain figures. 2743-17 W. WEST & CO., HENRY WALTON, Merchant Tailor, 39 KING STREET WEST, Toronto, Ont. 2742-17

THE TROY MENEELY BELL FOUNDRY, Clinton H. Meneely Bell Company, TROY, N.Y. Manufacture a superior quality of BELLS; Ormes Workmen. Greater Experience. Largest Trade. Special attention given to BIRMINGHAM BELLS. Illustrated Catalogue mailed free. 2764-2765-17

McSHANE BELL FOUNDRY. Manufacture those celebrated CHIMES and BELLS for Churches and other bells, also Cast and circular iron free. HENRY McSHANE & CO., BALTIMORE, Md., U.S. 2753-2754-17

MENEELY BELL FOUNDRY. Formerly known to the public since 1850. Church, Chapel, School, or other Bells and other bells, also Cast and circular iron free. Meneely & Co., West Troy, N.Y. 2760-17

Financial. NORTH-WEST LANDS FOR SALE. N.E. 2 and E. 1/2 N. W. 1 Sec. 35 Township 12, Range 5 East, 20 acres. G.T.E. runs through it. Also, N.W. 1/2 and W. 1/2 N.E. 1 Sec. 24, Township 12, Range 5 East, 20 acres, near Selkirk and 16 miles from Winnipeg. Both these Farms are well settled and improved. Price \$1000 each, or exchanged for Ontario farms. Also, a Section near Regina; also, 2 Sections near the Saskatchewan River, N.W.T. Any or all of these Lands will be sold at bottom prices or exchanged.

JOHN N. LAKE, 79 Yonge Street, Toronto.

LAKE & CLARK. (J. P. CLARK.) REAL ESTATE AND FINANCIAL AGENTS City, Town and Farm Property in Ontario, Bought Sold, Rented and Exchanged. Money Loaned on Mortgage. 79 Yonge Street (4th door North of King), Toronto, Ont. 2743-17

MONEY TO LOAN. THE REV. DR. SANDERSON IS authorized to treat with responsible parties desiring loans of \$500 and upwards. Security must be undoubted in every case, and interest paid with promptness semi-annually. Application, stating amount required, security offered, period of loan, to be made to Rev. G. R. SANDERSON, D.D., London East, London Square, London, E.C. 4. London East, London Square, London, E.C. 4. 2775-17

All Letters containing payment for the Christian Guardian, Methodist Magazine, N. & B. Banner, Pleasant Hours, and other publications, or for Books, should be addressed to the Book-Store, Rev. WILLIAM BRIGGS, Toronto.

All Communications intended for insertion in the Christian Guardian should be addressed to the Editor, Rev. E. H. DEWART, D.D. Toronto.

CHRISTIAN GUARDIAN.

TORONTO, WEDNESDAY, APRIL 25, 1888.

MRS. CARLYLE'S LETTERS.

Thomas Carlyle, for more than a generation, has occupied 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 powerful 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 appears 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 animal. His recent 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 checked 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 remuneration, Mrs. Carlyle was allowed to remain the home drudge, washing, cooking, 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 'Sartor' 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, it is 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 Ashburton 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 another between himself and me. Oh, good gracious! when I first noticed that heavy yellow house without knowing, or caring to know, whom it belonged to, how far I was from dreaming that through years and years I should carry every stone's weight of it in my heart."

"Mended Mr. C.'s dressing-gown. Much 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 comfortable people who have leisure to think about going to heaven! My most constant and pressing anxiety is to keep out of Balam! that's all."

These letters extend over a period of more than thirty years, the first being dated September 1st, 1834, 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 richness 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 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 he himself spent much of his time in the society of admiring ladies who flattered him immensely, it was not because he had not a wife capable of appreciating his thoughts, and a fit com-

panion for a man of genius. He may have been the greater thinker, she was the better writer of pure expressive English. There is nothing of that stilted, turgid jargon that 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 shall see in his denunciations of 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 please him.

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 Parliament 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 avowedly on the ground that this bill really breaks down the legal barrier against the admission of Atheists into the Parliament of a Christian country, and that it is the duty of 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 McArthur 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 out, while an Atheist who is less scrupulous, and takes the oath, 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 will 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 REVIVAL.

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 tastes become vitiated and warped by the noise, excitement, and fanaticism which are sometimes connected with great revivals, so 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 prayer-meeting 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 months rest from Christian activity. Let it rather be impressed upon every Christian that if the Church is to prosper there must be the exercise of Christian consistency and zeal during the three hundred and sixty-five days in the year, and that efforts for the salvation of souls are to be made, not merely 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 ordinary means.

It is an important question as to the best means to be employed to care for the new converts that may have been brought into the Church as the result of the revival. Many great revivals have been followed by reac-

tions; and very often there is not exhibited by older Church members that interest in the spiritual condition of the young which was shown during the special efforts. Some of the converts are timid, some are fickle, some are 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 possibly be the same high religious feeling all the way through the Christian life as that in 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 caution. 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 circulating 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 identified.

Where 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 as a 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 Kingston, 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 questionable things as any papers we see. On behalf of the Kingston press, the following questions were sent to the guardians of morality:—

"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 sense?"

"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 clergy, in denouncing the public schools, in order to exalt their Church schools, have shown peculiar ideas of morality. Anything against their religion 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 not, fit to be read.

The assumption of authority to prohibit the people from reading certain publications which may not suit a bishop, might have passed muster in days of darkness, and subserviency to human authority; but is not likely to have much effect at so late a date as 1888.

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, conduct special services in Dr. Bell's church, the services were given up by Dr. Bell, on account of Mr. Aitkins' expressed leanings to the doctrine of the annihilation of the wicked. Canon Bell, in justifying himself for declining Mr. Aitkins' service, admits 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, not so much to the sower as to the seed—not so much to the preacher as to the Word—and as I am 'Calvinist' enough to believe 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 two wholly incongruous reasons. It seems to us, it would have been more consistent for Dr. Bell to have rested his case upon the one objection to Mr. Aitkins' opinions; but

when he says, in effect, that all that are to be saved shall be saved, no matter who preaches or does not preach, this is an argument against evangelistic work that may be 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 indifference as to the use of human agencies.

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 contentions. 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 in Canada took such a strong ground on party questions as our English religious contemporaries constantly take.

There is a split among the Mormons. The 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 regard the book of Mormon as an additional revelation. They spoke of the "Brighamites" as practicing "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 Europe.

Some time ago a Frenchman named DeBrazza 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 regarded 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 commanding following that his progress is watched with great anxiety. An English man-of-war will probably be ordered to the Congo in a few days.

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 larger attendance than ever this summer. We congratulate the school on securing Rev. Dr. Buckley, editor of the *New York Christian Advocate*, as orator for next commencement, to be held in the American Academy of Music on June 13th. 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 Turkey, Russia, or other barbarous regions that men are not allowed freedom of choice of religious faith without persecution, and that in Canada there are none base enough to inflict physical injury or death upon a man for his belief. The following despatch from Milltown, N. B., appears in the daily papers, 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 co-religionists inspired the act, and said to his companion, a Mr. Albe, 'They have got me at last.'"

The Rev. S. Charlesworth, whose daughter was so prominently associated with Miss Booth, of the Salvation Army, is mentioned, 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 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 peculiar tenderness and caution 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 Carmichael 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 on 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 Churches 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 self-defence, 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, yet 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 *London Methodist* has recently met with some who had grown tired of Plymouthism, whose experiences were instructive. It says:—"One poor woman told us that for the sin of worshipping a few times with another sect of Plymouthists she had been excluded from the privilege of breaking bread. She was actually separated from her husband and made to starve. She said, 'I had 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 Plymouthists 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. They 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 happy, and she expressed a desire to return to the Methodist Church. The Plymouthists do teach people to accept Christ. But they represent 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 charity."

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 volubility of his life as for his breadth of scholarship, sentences of intellect, and goodness of heart. He was born in Yorkshire, England, in 1821. His boyhood was spent in a grammar school, his youth in a German business house, and seven years of his young manhood in the manufacture of woollen goods; then followed a trip to Australia, and a season of great financial success in Tasmania and Melbourne. In the panic of 1856 his little fortune

flashed 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 (Sdney, Callao, Panama, New Orleans, and Chicago). By the kind offices of the Rev. E. A. Fieber 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 remarks:—

The *Canada Presbyterian* is evidently not very well 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 Presbyterian at least, is very manifest. And the *Presbyterian* is not very happy in its methods of reasoning against the *Guardian's* position. We mentioned the proposed 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 policy, and the revision of doctrinal "Standards." The proposed Union contemplates no change in doctrinal "Standards." And the reference to Dr. Burns' case is rather ill generous. The Doctor was tried and acquitted. To say the least, the Doctor had been found guilty, it would require a very peculiar train of logic to make out from that, or any other, one defection from acknowledged doctrinal "Standards," 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 action of its leading members give the world to understand that such a thing was very desirable, the world would be, we confess, some reason claiming that there was a "revolt" against Arminianism. When that is done, let the cry be raised, Did the London Presbytery do anything like that in reference to Calvinistic "Standards?"

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 Baptist Church, on the evening of Tuesday, May 8th. The anniversary meeting will be held in the Metropolitan Church, on Wednesday evening, May 10th. 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 synagogues every Saturday.

LITERARY NOTICES.

The *May Century* makes appeal to a large variety of tastes. By way of history and adventure there are three illustrated papers: "The Aborigines 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 Missions of Southern California, entitled "Fath & Juniper and his Work"; and, thirdly, a paper of great readability and ethnological value, by Frank H. Cushing, on his "Adventures in Zuni." By way of personal interest there are three sketches: 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 Salviati'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. J. May 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 Burford Samuel. The series of papers, by Washington G. Allen, on "The Christian League of Connecticut," is continued. In fiction there is an installment of Mr. Howells' serial "A Woman's Reason," a short story by F. R. Stockton in the *Baldwin Grange* series—"Pomona's Chancier," and the first half of a story by Joel Chandler Harris, "At Teague Potest's." A new department to be called "Open Letters," for the discussion of living questions is to be opened in future 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 Monk's Hood; On the Colors of Water; A Wonder From the Deep Sea; Gymnastics; Why are we Right-Handed? Lengthening the Visible Spectrum; The Boundaries of Astronomy—I. Gravitation Universal; On Brain Work and Hand Work; Sketch of Prof. Richard Owen (with portrait); Our Tables; 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 *Living Age* for April 14th and 21st contain A Few Words About the Eighteenth Century, *Nineteenth 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, *Stardust 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 Snow," "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 following subjects:—James Clerk Maxwell—The Development of River Conservancy—The

Letters of Synesis—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.

BRIEF CHURCH ITEMS.

TORONTO CONFERENCE.

DELRANKE, MAN.—The Methodists, of whom Mr. Davis is the energetic pastor, have selected a site and commenced to build a church.

selections. Not proceeds, \$80. The organ, which is very beautiful in tone and finish, was purchased from Messrs. E. Lyse & Son, Toronto, and gives entire satisfaction in every particular.

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.

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 Presbytery of Los Angeles, Cal.

used to tell the people, "Do not distrust until you hear a crack." The present minister, Dr. Marshall Lang, is in favor of abandoning the building altogether.

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. Forest H. Nowhall, D.D., died April 6th, at Worcester Mass., after a comparatively brief illness.

Rev. Dr. Talmage lectured before a large audience in Shaftesbury Hall in this city, last evening, on "Big Blunders."

Mr. Herbert Spencer's health causes his friends some anxiety. 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. McCullagh are both mentioned in connection with the Presidency of the next Wesleyan Conference in England.

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 participated.

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.

Peré Hyacinthe lectured recently to an audience of 3,000 persons at Marseilles. There was great applause 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 Man's Home, of Boston.

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

Miss 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. Seales, D.D., Chaplain of Anburn Prison, delivered a thrilling lecture on Monday evening in Shaftesbury Hall, on a "Great Question from a Prison Standpoint."

The audience was not as large as the lecture deserved.

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 office.

Mr. Wanamaker, the Philadelphia merchant, organized his famous Bethany 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 bequeathed 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 bequeathed \$100,000 to Cooper Union. The entire estate is about \$2,000,000.

Rev. Robert Collyer spoke of Peter Cooper as "a man who never owned a dollar; 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 his administration there has been such boundless 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 been.

Charles Bradlaugh, the English atheist, was tried last week for publishing descriptions of the Doity and blasphemous 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 ultimately 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 "English woman'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 free registry, a kindergarten and infant school, and a sanitarium.

Dr. Presseno's pen seems never to be idle. In the last issue of the *Revue Politigue* he deals with the least sympathy with the *modus* of the Booth family, yet he says some most direct things in reference to the mode of execution of Miss Booth by the Geneva 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 is Scotland, whence he came, a schoolmate who is said to be worth \$10,000,000. It is related that the two met in France a few years ago and spent the day together. The Glasgow man paid all the bills. At the close of the day, when the two sat

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 monthly steamship line between Montreal and Havre.

Carley was found guilty of participation in the Phoenix Park murder, and sentenced to be hanged on the 13th prox.

Immense fires 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 death.

The enrolled membership of the Fenian organization in Great Britain is said to number one hundred and fifty thousand.

Another box of gunpowder, 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 Hundred thousand dollars' worth of postage and telegraph stamps were taken by the thieves who recently broke into the Government vault 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 ice-bound will return to their homes next September.

Eight of the dynamite fencers 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 interrupted 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 licenses 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 the Queen of Madagascar is not a very enviable 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 Ross furnished the large sum found on Bernard Gallagher, it will be a question whether Ross 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 workmen. Fifty persons were arrested for Nihilism last week including military officers, young ladies, teachers, students, workmen, and soldiers.

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 flames. No water was obtainable for upwards of one hour after the alarm was given. The loss will be heavy and there appears to have been but a small insurance.

The jury in the trial of Kelly for the Phoenix Park murder fulfilled the expectations of many by disgreeing, 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 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 insurgent, 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 June 30th last there was an increase in the mileage of Canadian railroads of 269. The total nominal capital invested was \$415,611,910, as compared with \$389,285,700 at the corresponding period of the previous year. Upwards of nine and a quarter million passengers were carried, and thirteen and a half million tons of freight handled. The total earnings of all the roads were twenty-nine million dollars, the expenses twenty-two millions, leaving a net profit of \$6,637,000.

The reassuring statements about the Queen's health do not correspond with the private medical accounts. The Queen made light of the affair, refusing to see her surgeon till Sir Wm. Jenner positively declined further responsibility. Sir James Paget was summoned and forbade the journey to Balmoral, but allowed the journey 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 necessary.

Orilla.—This week workmen have been employed in the body of the Methodist Church, Orilla, and by next Sunday every trace of the fire which occurred last winter will have been removed. The side lamps have been supplied by handsome chandeliers, the walls freshly 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.—*Orilla Packet* of the 20th inst.

MILFORD.—A pleasant surprise party took place at the residence of Rev. W. C. Washington, 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 Circuit, and their regrets at their approaching departure. The address was accompanied by a handsome purse of money to Mr. Washington and 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 quickened.—Revival services are being held with good success in the Berkeley Street Church, under the direction of the pastor, Rev. I. 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. Stirling addresses were delivered by the Rev. Mr. Gilcox, 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. Philip 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.—*Com.*

BRANDERIDGE.—The musical concert, under the management of Mrs. T. Myers, in aid of the parsonage fund, on March 23rd and 24th, was a grand success. Audience unusually large, and highly appreciative. Proceeds over one hundred dollars. The music, vocal and instrumental, exceeded our highest expectations. Audience seemed to say, "All have done well." Mrs. Myers is worthy of all praise for her persistent and unremitting efforts to make the concert what it abundantly proved, a rare treat for the community, and helpful to the Church of her 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.—*Com.*

LONDON CONFERENCE.

MOUNT FOREST.—Mr. Thomas McMurray, Agent of the Grand Division of the Sons of Temperance, organized a Division at Mount Forest, on the 9th of April. The Temperance cause is reviving.

SABINA.—The Juvenile Missionary Society of Sabina celebrated last Thursday evening its fourth anniversary with great eclat. Its five years' 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, \$180.

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.—*Com.*

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, of Woodstock; Mrs. Dr. Emory, Mr. McCrae and Mr. Lewis, of Galt. The choir also gave two

The *Commentaries of Cæsar*. By Anthony Trollope. New York: John B. Alden.

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.; L.L.D. New York: Funk & Wagnall. Toronto: William Briggs. Price, 15 cents.

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.

The *Way of Life*. A music book for the Sunday-school, by W. A. Ogden. Toledo: 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 Delights" is the pleasing title of a new Sunday school Song book, by George F. Root 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.

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 in the various branches included in the "Course of Study."

The Board granted forty-seven certificates, several of the candidates 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.

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 or sanction could possibly be expected from the Government of Canada.

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 or sanction could possibly be expected from the Government of Canada.

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

A terrible tornado 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 Beatregard twenty-three were killed outright and a large number wounded.

125, 1883.

of the use of such institutions. Many ladies of the high east rank in Germany from the Queen...

preliminary steps to be taken. So I have made the above arrangements for the present.

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...

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.

OUR FURTHEST MISSION NORTH—BELLEVILLE DISTRICT.

From the extreme south to that of the north the Belleville District stretches upwards of 110 miles.

The March number of Acta Victoriana contains a letter from the Rev. John McLean, of Fort MacLeod, in which he advocates the organization of a Students' Missionary Society.

Believing that this movement will commend itself to the judgment of all who are interested in the welfare of the Indians, we venture to submit the above for your practical consideration.

The Righteous Dead.

MRS. MINNIE REID. Mrs. Reid was the youngest daughter of Mr. and Mrs. George Stirling, of Hamilton.

Death, who loves a shining mark, has chosen her, and she has been quickly called from earthly scenes and friendships.

Mrs. Reid was blessed with a peculiar gentleness and sweetness of disposition and amiability of spirit, which made her friends and friendship very dear and strong.

MRS. MARY MAROEAU. She was born at Napierville, March 17th, 1834, and died of apoplexy October 27th, 1883.

For many years before her death, her sister was deprived, through illness, of those Christian friends and friends who were so dear to her.

A TRADITION RELATING TO THE TITLE OF THE INDIAN RESERVE AT OKA, LAKE OF THE TWO MOUNTAINS.

Ms. Editor.—Some ten years ago the Rev. Abraham Siskles was stationed at the Oka Indian Mission, where he remained for two and a half years.

marked. Her place in the class meeting and prayer-meeting was seldom vacant, and then only for good cause.

There was a momentary struggle when death came to her, with her and brandishing his sting; but the last enemy was quickly placed under her feet, and calmly and serenely she awaited the entrance into life.

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 Bible.

DIANA HOSKINS. Diana Hoskins died in the Lord, Wednesday, March 26th, 1883, in the city of Philadelphia, Pa., in the 69th year of her age.

FRANCES MARGARET GOWAN. Daughter of Dr. Buchanan and Margaret Wiloughby, of Cookstown, died on the 27th of April, 1883.

Special Notices. Mental depression, headache, and nervous debility, are speedily remedied by that excellent blood-purifying agent, Burdock Blood Bitters.

DOWN'S ELIXIR. N. H. DOWN'S VERIFIED BALZAM. ELIXIR. Has stood the test for FIFTY-THREE YEARS, and has proved itself the best remedy known for the cure of Consumption, Coughs, Colds, Whooping Cough and all Lung Diseases in young or old.

PER CENT. NET. SECURITY. Six times the Loan, without the Buildings. Interest semi-annual. Nothing ever been lost.

HOW TO SAVE MONEY. BUY ALL YOUR DRY GOODS FROM A. B. FLINT, 35 Colborne Street, Toronto.

Baltimore Church Bells. The Baltimore Church Bells are made only of Purest Bell Metal.

English Watches. ENGLISH WATCHES! ENGLISH WATCHES! A REAL BOON TO CANADIAN CUSTOMERS. STEWART DAWSON & CO., LIVERPOOL, ENGLAND.

1883. Spring Styles! 1883. JUST TO HAND, A LARGE CONSIGNMENT OF English and American FELT HATS. J. H. ROGERS, 105 KING STREET EAST, TORONTO.

Valuable Timekeepers a Treasure. The Very Best English Watches. DIRECT TO THE PUBLIC, Saving to the Buyer GENT. PER CENT.

STEWART DAWSON & CO., LIVERPOOL, ENGLAND. Usual Canadian Prices. LIVERPOOL, ENGLAND. WORLD-FAMED WATCHES.

UNEQUALLED ADVANTAGES. Our system offers to every intending watch buyer throughout the Canadian continent.

STEWART DAWSON & CO.'S ENGLISH HUNTING LEVERS. PERFECT IN MECHANISM. ELEGANCE AND UTILITY COMBINED.

EVERY WATCH A WORK OF ART. Prices less than usually charged by retail dealers for worthless foreign watches.

CHRISTIAN GUARDIAN COUPON. On receipt of remittance and this COUPON we hereby agree to supply sender with either of our watches named above, on the conditions stated.

Agents Wanted For the CELESTIAL SYMBOL. We will send free by mail a sample set of our latest German, French and American Chromos, Chromo Cards, Chromo Albums, with a price list of over 3000 different designs.

THE WOMAN'S MISSIONARY SOCIETY.

MISS CARTMILL'S LETTER CONTINUED. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work.

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.

MISS CARTMILL'S LETTER CONTINUED. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work.

THE WOMAN'S MISSIONARY SOCIETY.

MISS CARTMILL'S LETTER CONTINUED. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work.

MISS CARTMILL'S LETTER CONTINUED. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work.

THE WOMAN'S MISSIONARY SOCIETY.

MISS CARTMILL'S LETTER CONTINUED. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work.

MISS CARTMILL'S LETTER CONTINUED. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work.

THE WOMAN'S MISSIONARY SOCIETY.

MISS CARTMILL'S LETTER CONTINUED. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work.

MISS CARTMILL'S LETTER CONTINUED. I prize very highly the prayers of little children, and I long to have their sympathy awakened in my work.

STAMMERING.

For Circulars and Testimonials from all parts of the United States and Canada, address SUTHERLAND INSTITUTE, 273 Spadina Ave., Toronto.

Lord's PRAYER.

Agents wanted, male and female, to sell the most magnificent pure line steel plate engraving ever made.

NORTH-WEST LANDS FOR SALE.

1220 acres in Township 8, Range 15 West and Township 9, Range 15 West.

ONTARIO FARMS.

A large number of choice Ontario Farms, in good localities, at bargain. Send for description and terms.

J. YOUNG, THE LEADING UNDERTAKER.

347 YONGE STREET TORONTO. Telephone Communications 2740-17.

FREE! CARDS AND CHROMOS.

We will send free by mail a sample set of our latest German, French and American Chromos, Chromo Cards, Chromo Albums, with a price list of over 3000 different designs.

Book-Steward's Notices.

Any person having a February number to spare of the METHODIST MAGAZINE will confer a favour, by returning it 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.

OUR SUNDAY-SCHOOL PAPERS.

No Church in the world, to the best of our knowledge, publishes so cheap and excellent Sunday-School Papers as the Methodist Church of Canada.

PLEASANT HOURS, for May 10th, contains a charming story, specially recommended for publication by H. Blake, Q.C., late Vice-Chancellor of Ontario.

CANADIAN METHODIST MAGAZINE

This number opens with a finely illustrated story, by Mrs. Dr. Castle, of Toronto, on Mrs. Harriet Beecher Stowe, accompanied by a beautiful portrait of that great writer.

Connexional Notices.

MONTREAL CONFERENCE.

The Tenth Annual Session of the Montreal Conference of the Methodist Church of Canada will be held in Dominion Church, Montreal, beginning on Wednesday, May 26th, at 10 a.m.

PLAN OF PUBLIC SERVICES.

Dominion Church—11 a.m., Rev. H. F. Bland; 7 p.m., Rev. James Elliott, D.D. Ottawa East—11 a.m., Rev. M. L. Pearson; 7 p.m., Rev. A. G. Chamberlain.

Granham—7 p.m., Rev. F. E. Nugent. Home—7 p.m., Rev. David Rogers. 1st Presbyterian—11 a.m., Rev. David Savage.

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.

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. R. M. Thomas, D.D., at the next annual meeting will be "Dogs and Duty."

DISTRICT MEETINGS.

The District Meetings will be held as follows:—Perth—Carleton Place, Wednesday May 16th, at 9 a.m. Stratford—Hitchell, Tuesday, May 22nd, at 9 a.m.

NIAGARA DISTRICT.

The annual District Meeting will be held in the Methodist Church, Toronto, commencing Tuesday, May 26th, at eleven o'clock, a.m.

WINNIPEG DISTRICT.

The annual District Meeting will be held at Winnipeg, Bannatyne Street Church, on Wednesday, May 27th, at 10 a.m.

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 6th and 10th, beginning at 2:30 p.m., on the 6th.

OTTAWA DISTRICT.

The annual District Meeting will be held in the Methodist Church, Ottawa, commencing Wednesday, May 26th, at 10 o'clock, a.m.

HAMILTON DISTRICT.

The annual District Meeting for the Hamilton District will be held in the Methodist Church, Oakville, commencing on Tuesday May 26th, at 9 o'clock, a.m.

COBOURG DISTRICT.

The annual District Meeting will be held in Campbellville, commencing on Tuesday, May 26th, at 10 o'clock, a.m.

TORONTO DISTRICT.

The annual meeting of the Toronto District will be held in the Commerce Room of the Richmond Street Church, Toronto, on Tuesday, May 26th, at 10 a.m.

GUELPH DISTRICT.

The annual District Meeting for the Guelph District will be held in the Norfolk Street Methodist Church, Guelph, on Tuesday, May 26th, at 10 o'clock, a.m.

WATERLOO DISTRICT.

The annual District Meeting will be held in the Methodist Church, Waterloo, commencing Wednesday, May 27th, at 9:30 a.m.

QUEBEC DISTRICT.

The annual District Meeting will be held in the St. Paul Street Church, Quebec, on Thursday, the 21st of May next, at half past seven o'clock, p.m.

LONDON CONFERENCE, 1893.

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 21st of May next, at half past seven o'clock, p.m.

LONDON CONFERENCE.

The tenth session of the London Conference will be held in the Methodist Church, St. Paul Street, St. Catharines, commencing on Wednesday, the 21st of June next, at nine o'clock, a.m.

PROCEEDINGS OF RELIGIOUS SERVICES.

Sunday, June 6th. St. Paul Street Church—11 a.m., Rev. Thomas Brock; 7 p.m., Rev. William R. Parker, M.A.

SUPERANNUATION FUND.

Remittances received during the week ending April 21st, 1893:—Coldwater.....\$ 5 00 John Macdonald..... 25 00

ENDOWMENT FUND VICTORIA COLLEGE.

The undersigned thankfully acknowledge the receipt of the following contributions to the Ryerson College, per Rev. Dr. Nelles:—John Green, London.....\$100 00

Special Notices.

Highly satisfactory. Impure blood and low vitality are the great sources of most diseases for which Burdock Blood Bitters is the specific.

ADVICE TO MOTHERS.—Mrs WINSLOW'S SOOTHING Syrup should always be used when children are afflicted with colic, or when they are teething.

Toronto Markets.

Table with columns for various commodities like Wheat, Flour, and other goods, with their respective prices.

Table with columns for various commodities like Superior Flour, Extra Flour, and other goods, with their respective prices.

Table with columns for various commodities like Fall Wheat, Spring Wheat, and other goods, with their respective prices.

Table with columns for various commodities like Grand Trunk East, Grand Trunk West, and other goods, with their respective prices.

Table with columns for various commodities like Montreal Railway, Credit Valley Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

Table with columns for various commodities like Toronto, Grey and Bruce Railway, and other goods, with their respective prices.

BIBLE PICTURES LOW PRICED AT LAST. A grand collection of Bible pictures, including scenes from the Bible, for sale at a low price.

BEATTY'S PARLOR ORGANS ONLY \$51.00. Regular Price \$85.00. A large advertisement for Beatty's Parlor Organs, featuring a detailed illustration of an organ and promotional text.

MASON & HAMLIN ORGANS ARE CERTAINLY BEST. An advertisement for Mason & Hamlin Organs, highlighting their quality and variety.

Medical. IMPORTANT ANNOUNCEMENT. A notice regarding medical services and the importance of certain treatments.

THE NOTMAN PAD COMPANY. Wholesale Office: 45 Front Street East, Toronto. Retail Office: 120 King Street East, Toronto.

SUTHERLAND'S RHEUMATINE. THE GREAT CURE FOR RHEUMATISM. An advertisement for Sutherland's Rheumatine, claiming to be a cure for rheumatism.

THE ANNIVERSARY MEETING. Will be held in the Metropolitan Church, Wednesday, May 27th, at 7:30 p.m.

VICTORIA UNIVERSITY. MATRICULATION. Candidates for Matriculation who prefer to pass their examination in June instead of September.

KNABE PIANOFORTES. TONE, TOUCH, WORKMANSHIP AND DURABILITY. An advertisement for Knabe Pianofortes, emphasizing their quality and durability.

BURDOCK BLOOD BITTERS. BILIOUSNESS, DIZZINESS, DRUPTY, FLU, OF THE HEART, JAUNDICE, ERYSIPELAS, ACIDITY OF THE STOMACH, HEADACHE, OF THE SKIN, AND EVERY SPECIES OF DISEASES ARISING FROM DISORDERED LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

A Beautiful Lawn. Can be obtained by sowing HENDERSON'S CENTRAL PARK LAWN GRASS SEED. An advertisement for Henderson's Central Park Lawn Grass Seed.

A CENTRAL HOLINESS MEETING. Meetings for the Promotion of Holiness are held every Tuesday afternoon, at 2 o'clock, at the residence of Rev. N. Boardman.

AGENTS, BOYS AND GIRLS. WANTED—AT THE INSTITUTION. An advertisement for agents, boys, and girls for an institution.

AGENTS WANTED EVERYWHERE. An advertisement for agents wanted in various locations.