

ustan



PUBLISHED UNDER THE DIRECTION OF THE METHODIST CHURCH OF CANADA.

VOLUME LV. No. 11.

TORONTO, WEDNESDAY, MARCH 12, 1884.

WHOLE No. 2836.

The Christian Guardian ISSUED EVERY WEDNESDAY

78 & 80 King Street East, Toronto, AT \$9 A YEAR, STRICTLY IN ADVANCE. REV. E. H. DEWART, D.D...... Editor.

REV. WILLIAM BRIGGS Book-Steward.

NOT SILENT THERE.

The following peem, by Rev. Ray Palmer, D. D. author of "My Faith looks up to Thee," was written for Mr. Longiellew's birthday, the 27th of February :

Say not the harp whose matchless string, Divinely touched, was wont to pour, Like fragrance from the lips of Spring, Its sweet enchantment, thrille no more; What though no more to mertal ears Its chords-to sense all silent, broken May kindle smiles, or melt to tears, The wonted music left unspoken :

What though that beart which lately thrilled Respective to each human wee, Or waking joy, now ever stilled, Nomore earth's sympathies can know: That mortal heart may pulseless lie, Lost the keen sense of life and beauty; Yet, throb not in that breast on high Immortal tides of love and duty?

Ah, that sweet soul that ne'er on earth Could blend defilement with its strain, From death, as by anobler birth, Woke to renew its songs again; Footsteps of Angels" here it knew; Angelio voices seemed to greet; Be sure that, freed, it Heavenward flew, Raptured, Heaven's shining host to meet.

In the pure home of angels bright All forms of spotless beauty glow; All loveliest scenes afford delight To sense more keen than mortals know: And spirits vital, strong, and free. Still love, by stream and vale and mountain To warble noblest minstrelsy, And drink at Truth's eternal fountain.

Know that 'tis not on earth alone That love and friendship wake the lyre, And high, heroic deeds are done Which gifted, tunoful souls inspire; No! no! In Heaven all fittest themes The eager soul to song attuning, Btir harmonies that come like dreams. And lift it to divine communing.

Ah yes! the heart that breathed but love, 'Mid earth's dark scenes of sin and wrong, Pours yet its melodies above, In joyous measures sweet and strong Where Right and Truth and Goodness reign, With seraph choirs in concert blending, That harp, returned, in faultless strain Swells Heaven's high chorus, never ending

MATTHEW ARNOLD ABROAD:

The following letter appears in the New York Ohristian Union, as addressed to the "Spectator" of that paper. It is "supposed" to be written by Mr. Arnold. It is cleverly done. We think it too good to deny the readers of the GUARDIAN the enjoyment of reading it. We fear Mr. Arnold will hold that the writer does not belong to the elect "remnant":

MDEAR MR. SPECTATOR,-I had been so fortunate as to know something about you before coming to this country, but it was only very recently that I had the pleasure of reading your reflections on manners and men. Having, in my time, been something of a critic in these matters, and spoken with some freedom of certain defects in our civilization, I am greatly interested to find in you certain qualities of humane culture which have always been characteristic of my

I am quite confident, therefore, that the liberty I take in addressing you will be interpreted, not as another evidence of that vulgarity of the English upper-middle-class to which I belong, and whose defect I have had occasion more than once to point out. but as the natural yearning of a middle-aged and worn-out literary man to put himself into relations with persons who have the power of manners and the charm of lucidity. I will say frankly, that with unattentive audiences, unscrupulous newspapers, and hosts of vulgar persons anxious to entertain me, I am reduced to the suicidal mood in which I long ago wrote "Empedocles." The Philistines have well nigh overcome me; I feel myself encrusted with vulgarity by a contact, which I cannot avoid, with the unsound majority. I need not dwell on the distressing experiences which have met me in this western country; indeed, I cannot, without an anguish of soul , which would unfit me for any mental exertion. It was Montaigne, was it not, who said-and how charmingly he said it-that Chicago had no knowledge of a soul! I can never recall this city without such a shock as I suppose a cultivated Greek felt when he found himsolf for the first time in a city of barbarians. I was entertained by an estimable gentleman under whose roof I actually was unable to find a copy of Euripides. I concealed my astonishment as best I could; but I need not tell you how I felt when I dis covered that not a single work of my own was in the library of my host. I found there, instead, several editions of Emerson-a writer whose place you probably know I have fixed below Marcus Aurelius and Epictetus. He helps one to live in the spirit; but how slight a service is this to a stranger in a yeat unformed and sensual society! I found that the family of my host were familiar with the Bible, and were endeavoring in a crude, unintelligent way to live by its pre-

never read my "Literature and Dogma." When I first went about Chicago, and felt the sweep and movement of its material forces, I yearned to disclose to it the conso lations of sweetness and light, and I resolved on my return to send thither some young Oxfore graduate, with the touch of that gracious mistress of learning still fresh upon him, and the last enchantment of the Middle Age still weaving its magical spell in his speech and manner. But after had been here a longer time I felt that it was hopeless. As Montaigne says-it was Montaigne was it not?-Chicago has no knowledge of a soul. To bring Oxford into contact with Chicago would be to send the iridescent crest of the world's most exquisite culture against the granite of immovable materialism.

Isaiah, of Jerusalem-a writer somewhat lacking in lucidity, but with certain fiery brilliancy of style, on which I have more than once had occasion to comment-Isaiah, of Jerusalem, I say, would not find Chicago congenial. He would not only find here a large number of persons whose lives do not make for righteousness, but, what is of far greater moment, he would discover here no evidence of that fine receptivity of spirit which was in Plato and Shakespeare. The brutality of the lower classes, the valgarity of the middle classes, and the barbarity of the upper classes-so far as there are anyare even more prenounced than at home.

I want to be just, because there seems to be a general impression here that I am somewhat fastidious and hypercritical; I have not, therefore, trusted to report, but have put myself in the way of getting information at first hand. Yesterday, with much inward loathing, I seated myself in one of those vans which Americans persist in calling street cars. After depositing the required bit of money in a small glass box, into the recesses of which it mysteriously disappeared, I turned to a man sitting next me-a person evidently of no culture, but of considerable native shrewdness-and said "I am a stranger in this country, sir, and

I ask, as matter of information, what is thought of Obermann here?" The man looked at me for a moment, and

replied: "Does he live in Chicago?"

It was the most painful moment of my life; painful with that sense of shame lower nature unveils its ignorance in entire unconsciousness. The kindness of the Americans is proverbial, and I was not surprised when a person seated on the opposite side of the van politely suggested that I might find Mr. Obermann if I would get off at the next apothecary's and consult a directory. It is a fact that in that entire company of at least twenty persons cobody knew that Obermann was an imaginary personage. LI could overlook their ignorance of Senancour's writings, but think of their not having read my poems l

Dear friend, whom I have not seen, but of whose interest in literature and manners l am assured, surely you have a great task before you. It will be generations before the Greek plays will be read with any interest in Chicago. I am dismayed when I think of the difficulties that surround you. But, remember that Isaiah, of Jerusalem-it was Isaiah, of Jerusalem, was it not?-has said, Blessed is the remnant in the midst of the unsound majority."

Returning to the ancient seats of civilization, it will give me pleasure to discern the flickering gleam of your light in this dark continent, and to convey my wishes for your enlarged prosperity, your increased sweetness and light.

I have the honor to be MATTHEW ARNOLD.

ECHICAGO, February 20, 1884.

MR. SPURGEON'S JUBILEE.

On the 22nd of June next Mr. Spurgeon will celebrate his fiftieth birthday. The pastor's birthdays have always been observed with considerable enthusiasm at the Stock. well Orphanage. This year, however, the event will be of more than ordinary interest. Indeed, thus early there are indications that the Jubilee Celebration, as it is to be termed. will not be confined to a demonstration of denomination even. Matters are thaping themselves, but while it is too early to give details, in all probability the occasion will be taken advantage of by the various Ci urches or the twenty fifth year of his pastcrate, a fund was raised and presented to him, which he handed over to one of the institutions morial of his jubilee, a fund will also be presentative of the religious community. To but he is more widely known as the origibe decided, but some are sanguine enough to hope that it will assume sufficient proportions to place on a firmer financial footing all the institutions which owe their origin to

serve as a thank-offering to Almighty God, was laid by Mr. Spurgeon himself. The structure is being erected upon a site immediately to the rear of the Tabernacle, and will be called "Jubilee House." It will be used as a residence for the caretaker of the Tabernacle, and will contain a suite of offices for the deacons of the church, and for the ladies connected with the various maternal and benevolent institutions.

METHODIST GENERAL CON-FERENCE.

On the first of the coming May the General Conference of the Methodist Episcopal Church will meet at Philadelphia. Representing as it does a membership of almost eighteen hundred thousand clergymen and laymen, this chief synodical body of the great Methodist denomination would attract to itself attention at all times. But the coming Conference will be especially interesting from the fact that several new bishops are to be elected, in addition to the appointment of the regular quadrennial officers. The meeting of this body is always a source of considerable anxiety to Methodists; for besides controlling the offices of trust and honor to the Church, it controls absolutely all legislative power, there being only six points as to which its voice alone is not supreme and final. And, although the conservatism of the Conference is proverbial, there is always the possibility that important or even revolutionary measures may be

At present no burning question is before which is not at all new, to modify the itiner. and the census of ministerial opinion which was taken in different localities, did not reveal upon to deal with it decisively.

It is not unlikely that a sharp debate will perform their work well in society. take place on what is called the "caste policy" in the South, where in several divided on the color line. It is asserted, especially in New England, that the providing of separate schools and seminaries for white and black pupils, and the existence of separate Conferences and churches, show that the Northern Church is receding from the ground it occupied prior to 1876, and is becoming in reality as much a caste Church as is the Methodist Episcopal Church South. The occasion for the discussion of this subject may be given by a proposal to change the name and constitution of the Freedmen's Aid Society, so that it may serve the educational needs of both races equally. The last General Conference gave it authority to assist white institutions where it could do so without injuring the interests of the colored schools. The General Conference may be asked to re-unite the divided Conferences on economical as well as on anticaste grounds, but the sentiment must be very strong to turn the present current.

It is quite certain that there will be an election of bishops. The last General Conference, four years ago, chose four, of whom one, Bishop G. U. Haven, is dead. Bishop Peck has passed away more recently, loaving two vacancies, while at least two of the Board are in poor health, and the senior Bishop, Matthew Simpson, is feeling the weight of years and constant work. It seems to be a settled policy not to elect fewer than three at one time. Either three or four new bishops will be made at Philadelphia.

More than one-half of the Conferences have elected their delegates to the General Conference. The spring Conferences, which are chiefly in the East and South, are meetthe Tabernacle friends, nor to the Baptist ing one after another. The elections of the Baltimore, the Philadelphia, the Newark. thet New York, the New York East, and the New England Conferences may change the present outlook somewhat, or rather show. Spurgeon. It will be remembered that when | if four should be elected, are likely to be. Mr. Spurgeon celebrated his silver wedding. The two men whose election seems to be generally expected are Dr. John H. Vincent. the Sunday school Secretary, and President Ninde, of the North-western University, at which are ever near to his heart. As a me. Evanston, Ill. Dr. Vincent is widely known as having done more to perfect the present raised and will doubtless be thoroughly re- Sunday school system than any other man, what object the fund will be put remains to nator and manager of the Chautauqua Assembly, and of the manifold interests which centre in that enterprise. He has an unusual degree of executive ability; though a zealous Methodist, he delights in fraternizing gether just. Certainly the apathy and the command of the Royal Engineers at the have been threatened. Dr. Watson says he Mr. Spurgeon, and which continue to receive with other denominations, by whom he is neglect of the present generation suffers Mauritius, where his term of office expired sees now. The school in Caro has 122 day cepts; but you can judge of their spiritual his fostering care. The celebration, as in held in high esteem; and his success in the none in comparison with the utter deadness with his attainment of the rank of Major-

Orphanage. The first direct step towards (rarely preaches of lectures without a large ties and efforts put forth by all branches of Good Hope appointed him to an important the celebration was taken on Friday, 29th ult., and interested audience. President Ninde when the memorial stone of a building to is a chasto and pleasing speaker, a man of very least, a feeling of responsibility, and are commomorate the event, and intended to dignity of character and a successful educathe prime of a vigorous manhood.

> Among others who are mentioned are President Buttz and Professor Upham, of Drew Theological Seminary, Dr. J. M. Buckley, of the Christian Advocate; Dr. A. S. Hunt, of hedges, compelling the wanderers to come the American Bible Society; and Dr. W. F. in; and just because the Salvation Army is Mallalieu, of Boston. If Dr. Vincent is made | doing that work before which I confess my bishop, it is highly probable that Dr. J. L. Hurlbut, of Plainfield, N.J., will succeed him and my prayers. God prosper them in as Secretary of the Sunday-school Union. The editors and book agents and missionary of responsibility and privilege, and God save secretaries will probably be re elected.—N.Y.

BISHOP SUMPSON ON FEMALE EDUCATION.

First. It is our duty to provide for them the highest and best means for their education. God requires it of us. We ought to give them just as finished an education as they can get in any other Church. It is wrong to dwarf our girls. This is a sacred duty, and we are derelict if we do not perform it. Then the state of society is such that the power of woman is becoming greater and greater. Just in proportion as society becomes intelligent and civilized woman comes to the front. How highly she is regarded now as compared with a hundred years ago. Her pen, her voice are potent. There is not a charity in the land that is not fostered by women. Look at the hospitals, the homes for the aged, homes for the sick, Mark how the women are using their power in connection with charities. Almost everywhere they are under her band throughout the Church. Last fall there was a very gen- the country. She ought to be prepared for eral discussion concerning the proposal, this high trust. Wherever you find trusts of this kind in the country you find woman ant plan so as to give the bishops power to taking the charge of them. In Philadelphia re-appoint ministers to the same charge they have founded a home for the aged and annually as often as the best interests of all an institution for orphans. Your women here concerned demanded. The general debate, have a home for the eged. You will find as you look abroad that the tendencies are to let the ladies manage these charities and any general dissatisfaction with the present institutions, while the men give the means. limitation, although a minority were in favor | Ladies are taking charge. They are the adof adding a year or two to the present term, ministrators. Woman has come to the front and a still smaller minority desired the limi- in professional life as physicians and in varitation removed altogether. This may be the ous departments of secular employments-

States the Conferences of the Church are mothers that will take care of them. If we would have coming generations, then, better than those of the past, we must train the mothers.-Baltimore Methodist.

METHODISM AND THE SALVA-TION ARMY.

It was amidst such unthinkable stuper and

degradation that from Oxford came those

voices which shook the nation and sent the

Gospel into the darkest homes in the land. As Methodism proceeded with its work its followers necessarily rose in respectability and became, as the world would say, pros. perous. The man who could earn money and spent it on drink, now drank no more, and cheerfully gave his quarterage to the Christian body that had been the instrument of his redemption—the slatters grew to be tidy and thrifty, and the spendthrift did the same. The Wesleyan Methodism of to day in England represents a higher grade in so. ciety than it did at the beginning of the century, rightly, necessarily so. But all the work was not done, and men who still toiled among the irreclaimed masses found those who had been lifted above the social level from which they had sprung, out of contact, and therefore in measure out of sympathy with their mode of operation, though those very modes had first given the volume to the movement out of which Wesleyanism had grown, and above which they had praiseworthily risen. This was really the cause of the "Primitive" movement, which even today, though it too has nobly risen, reaches classes lower down in the social scale than the Wesleyan. Thus continually among the rapidly increasing lower classes, movements. originating really from the influences of the higher class, and tending to raise higher, lift up and leave of necessity their former companionship behind. A reclaimed drunkerd will find a better locality than the neighborto present congratulatory addresses to Mr. | more clearly who the third and fourth men. | hood of the gin palace, and old associations will thus cease and be forgotten. These very necessary conditions should be remembered as we estimate both Church and 'Army" work to-day in the respective spheres. The Churches are not to be blamed for progress in temporal things any more than an individual to whom God gives property, though for living or building beyond their means, and so cramping their energies

I cannot, therefore, regard the cry against the Churches for neglecting the poor as altoobtuseness when I tell you that they hav; other years, will take place at the Stockwell pulpit and on the platform is such that he of Wesley and Whitfield's day. The chari- General. The Government of the Cape of ones, chiefly Mohammedans.

that they have nothing to spare for the

needy, they must be held responsible.

the Christian Church manifest, to say the post in March, 1882, but he resigned it in the an acknowledgment of duty, and for the tor. Both Dr. Ninde and Dr. Vincent are in alienation of people from the Churches there is at least as much blame resting upon the | been seeking rest and indulging day dreams alienated as upon the Churches themselves in Syria. He is now called to more active Nevertheless, that does not lessen the responsibility of going out into the highways and inability, thus far they have my sympathy touching the most hardened with some sense them amid their-to us-manifest extravagance from checking growth in Christian culture, and the feeling of reverence, without which religious life must be stunted and die. If the Army is to be a permanent movement as Methodism, it will rise above its present extravagances which outrage many truly their own times. The first stirrings of a new Christian sentiments; it cannot any more than Methodism or any other movement remain on its original level, without courting death; and then should it, rising, fall eventually into the conventional modes of operation time inevitably brings, some other movement will no doubt appear to heave the lower strata of sin and misery, which seem under existing circumstances inseparable from our social life, that it too may see the light and become fruitful in the sunbeams. Thus-

"The old order changeth, giving place to the new, And God fulfils himself in many ways, Lest one good custom should corrupt the world." J. B., in Canadian Independent. THE CAREER OF GEN. GORDON.

General Gordon entered the Royal Engineers as a second lieutenant on February 17, 1854. He served in the Crimea from December, 1854, to May, 1856, was present before Sebastopol, and was wounded in the trenches. After peace had been made he was employed in surveying and settling the Turkish and Russian frontier in Asia, a task of no little danger and difficulty owing to the wild character of the tribes of Armenia and Koordistan. Engaged in the expedition over. For all the verdicts of the past are on against Pekin, he continued in the service in the side of highest hopefulness. Nothing China after the difficulties with the Imperial Government had been arranged; and at the to all the sanctities of religious life than the close of the year 1861 he made a long journey from that capital to the Chotow and Kalgan eral Conference will probably not be called to be educated in order that they may be Passes on the Great Wall, striking down raised above their former circumstances and from the latter place through Shensi, and passing Tiaynen, the capital of that province, The destiny of the next generation of chil- a city before unvisited by foreigners, unless dren depend upon the education of the by Catholic priests in disguise. Next entering the service of the Emperor of China, he was appointed, in March, 1863, commander of the "Ever Victorious Army," and was mainly instrumental in suppressing the formidable Tai Ping rebellion in that and the for the little the great, and for the shadowy succeeding year. The result of his operations was this. He found the richest and most | the world's history tells the same story-it fertile districts of China in the hands of the most savage brigands. The silk districts were the scenes of their cruelty and riot, and the great historical cities of Hangchow fied and reviviled in the new whatever of and Soochow were rapidly following the fate | good there had been in the old. And the of Nanking, and were becoming desolate in | trend of the signs of our times points to the their possession. Gordon cut the rebellion in half, recovered the great cities, isolated and utterly discouraged the fragments of stroyed-it can only have greater scope the brigand power, and left the marauders given it to bring forth its latent life and nothing but a few tracks of devastated coun. fruits. What is needed to day is that the try and their stronghold at Nanking. All Watchman in Zion should recognize in a this he effected just by the power of his smpathetic spirit the drift of these signs. arms, and afterwards still more rapidly by Orthodoxy is good, but it is not a trilobite. the terror of his name, General Gordon was promoted to the rank of captain in 1859, of major in 1862, of lieutenant colonel on Feb. ruary 16, 1864, and was nominated a Companion of the Bath on December 9, 1864. Colonel Gordon was British Vice Consul of educated young men of our day who, with the delts of the Danube, Turkey, from 1871 to 1873, when he undertook an expedition brought face to face with difficulties dredged into Africa under the auspices of the Khedive | up by science from the physical side of life? of Egypt, who appointed him Governor of Are they not to be helped and guided from the the Provinces of the Equatorial Lakes. Subsequently he was created a Pasha, and in February, 1877, the Khedive appointed him Governor of the whole of the Soudan. In the course of the year he traversed the whole of his new Consulate, settling difficulties, pacifying hostile tribes, changing local officials, gaining the love of the natives by his unswerving justice, and winning an almost superstitions admiration by the rapidity of his movements through the vast regions submitted to his rule. He put down a formidable revolt in Dafour, he brought to an end a tedious war with Abyssinia, he captured Lundreds of slave caravans, and destroyed the power of the slave dealers at the very source of their supplies. He was unsuccess-

ful, however, in his efforts to establish per-

manent and satisfactory relations between

Egypt and Abyssinia. In January, 1880, he

following October in consequence of a disagreement with the Cape Ministry regarding Basutoland. : Latterly General Gordon has and practical employment in a sphere with which he is thoroughly familiar, and if success is possible he may be trusted to succeed. -Anon.

PRESBYTERIAN BOLDNESS. It is refreshing to find in our contemporary,

The Outlook, the organ of the English Presbyterians, a leading article which has just appeared under the heading, "The Signs of the Times." The writer commences with the remark, "A searching rebuke was given long ago to sundry Pharisees and Sadducees because, while they could discern the face of the sky, they could not discern the signs of life-the first harbingers of a great new movement-were all around them; but having slavishly imbibed the old-time spirit, they looked on these indications as mere signs of restlessness - restlessness which threatened change, and which was therefore to be met and resisted if possible by a more rigid orthodoxy and closer adhesion to the ways of the past. But the change came for all that, and, behind the event, we can see how much wiser it would have been for these gentlemen to have pondered with a more sympathetic spirit the signs of their own times." The writer thinks that no age between that of the Apostles and the pre sent "has stood more in need of a simila warning than our own." After dwelling upon the various signs of these times he closes by saying: "Young life will be venturesome, and will rush in where angels fear to tread. But that is a phase of every transitionary stage, and will right itself when the young life has grown more conscious of its true powers and their limitations. Till then, wise men will recognize the signs of the times and the changes they import, and will wait hopefully till the transition stage is could have seemed more disastrous at first coming of Christ and the establishment of his kingdom upon earth. Before these the Temple disappeared, the boundaries of Judaism were cast down, and the chosen people lost their national identity and their peculiar privileges. The new spirit that was in the air might well have seemed to them iconoclastic and evil. But what is the verdict of history? That for the few who feared God there has become the many, for the exclusive there has come the inclusive. the substantial. And every transition age in has come at first with a threatening, unsettling aspect, but has afterwards been found to have enlarged, consolidated, beautisame hope. Much will be unsettled, will be ploughed up, but the field cannot be de-It is living, and has eyes given to it capable of receiving fresh light and of using it. The Bitter Cry of the outcast poor cannot be made too shrill or piercing-but is no heed to be given to the bitter cry of the earnest, every book and newspaper they read, are pulpit? They, many of them, want to believe -would rather believe than doubt-but too often the difficulties they gather during six days of the week are quietly ignored on the seventh, the watchmen being so intent in discerning the signs of the sky, as remote as the first or last sunrise or sunset, as to be oblivious to the clamant signs of their own day. No Church is better fitted than our own to be of the highest service in a transition age like this. Her ministers are all educated in science as well as theology. May she be true to her trust, and strive, in a hopeful, sympathetic spirit, to recognize the signs of the times, and hearken to the bitter cry of the educated, as well as of the ignorant l"

The work among the Moslems of Egypt has become very encouraging. 'Dr. Watson, of the United Presbyterian Mission, writes retired from the Governorship of the Soudan, that convert after convert has been anand in May of that year he was appointed nounced. He mentions five, all of whom Private Secretary of the Marquis of Ripon, had to pass through stripes and imprison-Governor-General of India, but he resigned ment befere receiving their religious freethat post immediately on his arrival at dom." All of the missionaries have become Bombay, on June 2nd. He then paid a flying objects of hatred to the Mohammedans bevisit to China. In May, 1881, he accepted cause of their recent successes, and some

Family Treasury.

THE LITTLE MOTHER.

She sat in the miner's cabin An a little rocking chair, A mite of a busy woman, Tender and sweet and fair. With a laugh like a ripple of silver, For all her burden of care.

M tiny scrap of a mother, Just turned of five years old: Cheeks that were dancing with dimples, Hair, a tangle of gold. And fat arms cradling a bundle

"She loves to take care of the baby," Said her mother, with smiling pride. A woman so worn and faded, Pallid and weary-eyed, To whom life had brought its troubles, Its comfort and ease denied

Large for such arms to hold.

"She loves to take care of the baby And the baby loves her best: You see that my children are crowded. Close as birds in the nest-Four of them; she's the biggest, And she's helped with all the rest."

You beautiful little darling Away on the western slope, Whose life in the early dawning Seems darkly indeed to one! What that is rich and stately For your childish heart may I hope?

You are rocking a tiny brother In your dear little swinging chair, And crooning a sleepy soug, dear, And calling him sweet and fair. I toust that the baby brother, And the other children, too, Grown tall and strong and clever,

When others with dolls are playing,

Undimmed by a thought of care;

One day may take thought for you. And prize at her worth the sister So gentle and fond and true. Who began in life's gray dawning Her woman's lot to bear. To sweeten the sad with singing. And lighten the load with prayer,

And laugh in merriest cadence

At the monace of grim despair. A tiny scrap of a mother. Just turned of five years old; With cheeks aglow and dimpled, And hair, a tangle of gold. And round arms cradling a bundle Large for such arms to hold!

-Margaret E. Sangster, in Good Cheer.

"NOTHING VENTURE, NOTHING HAVE.

THE STORY OF AN ENGLISH PAINTER.

BY LOUISE CHANDLER MOULTON.

London is the only place I know where to be a street-artist is an actual profession; but there are certain London streets you can never go through at nightfall without seeing. nuder the sunset's glow, or the glimmering, early gas, a picture drawn in colored chalks on the gray pavement of the sidewalk, by some street artist who is sure to get pennies enough from kindly passers-by to procure him supper and a bed. Sometimes he gets much more than that, if he has a ready wit and a sort of scene painter's dexterity.

I have heard of one street artist who really lived on the proceeds of his art quite nicely. He had a little cottage in a London suburb, and he went home there, when his evening's work was done, to live with his tidy little wife, as happy and proud a householder as there was in all London.

On Euston Road, near St. Pancras Church just as you turn round the corner from Eus. ton Square, there is one bit of gray sidewall well beloved of the street painters.

The square is near by, with its great, old trees, where the birds build their nests as trustfully as if they were miles away in the country; where the grass is soft and green almost all winter, and where the little children, who live in the houses on either side of the square, play and chat and chirrup like human birds.

Just back of these houses is the railway station, whence the cabs come tearing wildly round the corner, as if the one object in the life of their drivers was to find somebody napping, and kill him before he knew it.

On a certain long ago November night, when the sun looked like a great red ball of fire through the London fog, and the air was inst keen enough to give to the memory of the dead summer a tantalizing charm, a street-artist, who had in those days taken possession of that special corner, came along and had them sent back to him, rejected, with his materials and went to work. He was a queer little chap altogether.

He was fourteen or fifteen years old-he did not know exactly which, so you must not expect me to be more accurate than he could have been himself.

He did not belong to the class of boys whose birthdays are commemorated with gifts; and if he had ever had a father and mother it was so long since that he had quite outgrown the remembrance. Last year he had got out of the clutches of some people Is he here?" who wanted to keep him earning pennies for "Public," and had set up for himself in two distinct callings.

In the morning he was a newsboy, and sold the morning papers. This was the profession adopted by the practical side of him; but when the sun grew low, the side of him over him, and killed him stone dead." that was not practical had its turn, and he became an artist. I said he was fourteen or fifteen; his face affirmed that statement, but his form belied it. Boys of twelve, who have | mistake about that. had food enough and good beds, are larger than was this gamin of the streets, who had slept where he could, and lived, up to the last year, on the scraps permitted him by those who preferred their own gin to his gingerbread. But now he was well fed, on his own earnings, and decently enough clothed; and he selt that his fortunes were this idea, and if there had been, a picture in fast mending.

He had a fashion of talking to himself as he worked-not uncommon with those who have no one else to talk to. He glanced through the fog at the red, sunset sky, and he said:

"I'll just give 'em a bit of summer. I'll try that feller I saw on the doorstep."

And now, more quickly than you would

fat, roly-poly little chap, not more than five audacity in the face of the dog. Dead-poor vated expression in prayer and music, and years old. You could see that it was sum- little wretch! Why, if he could have lived | could not hear and did not delight to hear mer by the boy. He had on only a regged shirt and a pair of brief trousers, but he been an English Murillo in him. Well, he the more humble. A pure heart goes for looked so warm that you would have been half-tempted to fan him.

He had a great piece of bread and butter, well covered too with jam, in his fat little hand; and he had actually gone to sleep for a picture when he saw it. holding it, after taking one big, rapturous bite from one end. Beside him was a dog, bling at the bread and butter. The deg's under it. face was a study. Longing, fear and daring all were in it.

The picture was as faithful a bit of storytelling as you could find in a day's round of art on the sidewalk, and then shuffle off among the studios. Dick-I don't think I told you the youngster's name was Dicksurveyed it with a truly artistic pride.

"Oh, Jimminy! oh, Jemimy!" he cried, exultantly, "I'd orter name it;" and he newspapers-

"Nothin Venter, Nothin Ave." Then he drew a long, deep breath of content. "My heyes!" he said, "but it is just like that little feller I" and be stood, as other artists stand in front of their easels, in absorbed contemplation of his triumph.

And then, just as usual, came the mad cabman tearing around the corner, for a train was in; and the artist was under the wheels of a hansom cab, and fished up by a policeman, before anybody could say Jack Robinson, it anybody had wanted to say Jack Robinson, which I don't think anybody did. Master Dick had a hole in his pocket, which may have accounted for their being no card there with his address; and the kind policeman, who knew him well by sight, as the Artist of Euston Corner, took him round to the Temperance Hospital on Gower Street, which is not far from Euston Road,

and he was put into a clean little white bed. And Dr. Edmunds, who is, as everybody knows, at the head of that hospital, fortunately chanced to be there himself, and looked Dick well over, and pulled him here and pulled him there, and found out that nothing worse than a broken leg was the matter.

It was a rather bad fracture, though, and safe to keep Dick in the hospital till March or April, which gives me time, leaving him in such good hands, to tell you what became of his picture. Any one who has ever been in London knows in how brief a space a dense crowd gathers itself together, and round the picture, from which fate thad thus swept away its owner, a throng had swiftly collected.

The boy's story passed from mouth to mouth, gaining, with each telling, fresh horror. First, one leg had been taken off by the cab; then both, and then it was his head which the cab-wheel had just cut square off. In five minutes it was well understood that he was dead; and just as this had been settled, to everybody's grief and satisfaction, a man came through the crowd who was not of it; a gentleman whose presence carried a sort of authority with it. to such a throng, and they moved aside to let him see the picture, which the very last struggles of the setting sung were light-

I shall not tell you this man's real name for it has figured now for fifteen years in every catalogue of the Royal Academy exhibitions, and there is now talk of making him an "Associate." But this November afternoon of which I write was fifteen years ago, and Mr. Earnest Hartford, as I will call him, was then a struggling artist, who had never had a single picture hung on the walls of the Academy.

This was his grief, and sore it was. He made money enough, by painting good portraits, to get on very well; but he prided himself on his great ideas. Just at present he was doing two gigantic pictures-one of Captain Zenobia among the Romans, and the other of a long procession of Greek girls on their way to the bath. This was the kind of thing for which he believed himself born : and year after year he sent pictures of this lofty and imposing kind to the Academy, in great deal boxes, which seemed to him like coffins, and they were the coffins of his

And yet, in spite of this melancholy ambiwell as anyone, a true picture when he saw it. He just glanced at the sketch on the sidewalk, and then he looked again, and

said to a respectable appearing by-stander: "Art is looking up when a street-painter gets off such a thing as that. Who did it?

And then, with all its picturesque addithem to dispense royally at the neighboring | tions, the story was told to him. A boy had painted it; a little fellow named Dick, who came and painted there about sunset every pleasant night. And "just as he had got it done, and was standing off, like, to look at it, a cab whizzed round the corner and ran

> "Did anybody know where he had been taken?" Mr. Hartford asked. But no one knew. He was stone dead, though, there was no

Then an idea flashed into the artist's mind. He himself would paint this picture for the Academy. He should have plenty of controls the affections, and makes the man time to finish his stately Zenobia, and his Procession of the Greek Maidens, and do this had anything to do with it, will know that it smaller thing also.

There was certainly no one living to claim the Academy could hardly interfere with the rights of a street Arab, who painted with colored chalks on a gray sidewalk. He would do the poor little fellow a good turn fined and polished, but the religion of Christ by preserving the idea which hurrying feet would otherwise, in a few brief moments,

trample out forever. How true an artist the poor vagabond must have been in soul! Nothing could be better. have supposed possible to such untutored | in its way, than the motif of this picture; fingers, he had sketched the doorstep of a nothing more happily caught than the fat

should know that there had been a street

The light was getting very dim, but he tcok a small sketching book from his pecket, his own dog, evidently; and it had slipped and rapidly sketched the design, even to favor of God, and be admitted to his house its yellow head inside his arm, and was nib- the title that hapless Dick had printed above. - Christian World.

And then he went away, and the crowd lingered a little, as if they expected more fine gentlemen might come to see the work home, feeling that the little tragedy they had witnessed had come to an end. And then the night fell heavily, and the gas flared and flickered in the low, November wind, and the hurrying feet that chased each printed under it, in a style of letter he had other through the busy streets of London acquired from the headings of the morning marched on and on, and the picture was ground by them into nothingness.

(Concluded next week.)

POLITENESS AND ITS PLACE.

Sir Arthur Helps has the happy faculty of putting expressions of wisdom into a few words. It was he who said "familiarity should not swallow up courtesy." Probably one-half of the rudeness of youths of this into debt, surely none can be offered for their day, that late in life will develop into brutality, is due the failure of parents to and brushes and brooms are not very expencourteous to members of the family because | soap." Dirt and piety, like oil and water, of familiarity with them is very likely to prove rade and overbearing to others, and very certain to be a tyrant in the household over which he or she may be called .to pre-

There is at this day undeniably among the rising generation a lack of courteous demeanor in the family. Of all places in the world, let the boy understand home is the place where he should speak the gentlest and be the most kindly, and there is the place of all where courteous domeanor should prevail. The lad who is rude to his sister, impertinent to his mother and vulgar in his home will prove a sad husband for a suffering wife and a cruel father to unfortunate children. The place for politeness, as Helps puts it, is where we mostly think it superfluous.

LAZY CHRISTIANS.

There are a few in every church who are willing to work, and do work. You hear of them among the poor and sick; you find them in the prayer-meeting, and see them in all church activities. They are always willing to do more than their part. You can rely upon them every time. But the majority of professors seem surprised that you should expect any work from them. They come into church to enjoy religion, not to help others-to be saved, not to work. As for visiting the sick, feeding the poor, gathering in destitute children, or speaking to the unsaved, they never try it, "have no gift for it," and so pay their money, hear the sermon, enjoy the singing, try to be respectable, and call that religious living, without making r's end to another.

It is surprising what easy Christians smart business men make. A set of merchants who can run a bank or mill, and make trade pay, and know how to manage corporations, will let a church run down for the want of a little religious enterprise, and very likely call upon the women and children to help them out. A community of Christian farmers, who know how to improve stock and a good living, and keep their own houses neat and trim, will let the house of God become shabby, and the Church die out, because as farmers they work, but as Christians they do not work. What our Churches and our committees most need is not more talent, or more truth, or more money, or more opportunities, but downright and upright earnest work. It takes but a few people, a little money, and small culture.

THE RELIGION OF THE HEART.

The religion of Christ is a religion of the heart. It has its seat at the centre of a man's activities and works out to the cirtion of his, Mr. Earnest Hartford knew, as cumference. It is pre-eminently an inward religion. In this respect it differs from all other religions, and for this reason also it is superior to all others. It does not aim strives to make the heart a paradise from whose pleasant fields there flows rivers to In looking over the religions of the past, we see how they have failed in accomplishing much, simply because it ended with the enlightenment of the understanding, and left the heart cold and untouched. The Romans would be shocked at the incorrect pronunciation of a word, and yet would go to the arena and clap their jewelled hands when wild beasts tore to pieces the poor victims who had been cast to them. Their religion consisted simply of refinement, it had no effect upon their affections.

The religion of Christ influences the heart: it imparts efficacy to moral principles; it more like its Author. Anyone who has ever insists upon right intentions and purity of heart as necessary to the performance of duty. It pays special attention to the heart -the internal. "God is a spirit, and they that worship him must worship him in spirit and in truth." A man may be ever so remakes no account of this unless it be a polish that flows from within and affects the exterior.

We have entirely too much religion that is not heart religion, and it does not find pleasure in serving the Lord with the whole heart. God is worshipped as though he humble house, and on this doorstep a boy, a slumber of the child, and the sly, timerous were a being who had an ear only for culti. I thing they happen to think they want.

and been trained in art, there might have the simple petitions, the heartfelt music of would paint the thing, at any rate, and its more in God's eyes, than the fairest exterior. story should be told, and at least the world | Men may sing, and pray, and preach, and contribute liberally to all Christian enter-Arab named Dick, who knew a true subject prises, and yet God may say "it is all in vain," because it was intended only as show. The pure in heart shall see God, and those who have this heart religion will enjoy the

DEBT, DIRT AND THE DEVIL.

"To keep debt, dirt and the devil out of my cottage," says Spurgeon, "has been my greatest wish ever since I set up housekeeping." Surely these form a trinity of evils that should be carefully guarded against. A man who is in debt is a slave, toiling to meet the demands of another. He cannot call what he possesses his own. He had better a great deal have less, and "owe no man any. thing," according to the apostolic injunction, than to have large possessions for which he is responsible, but which in whole or in part belong to another. A man in debt is like a person overboard with a great weight about his neck, with which, by great exertion, he may reach the shore, but which, nevertheless, may sink him at any moment. But whatever excuse may be made for men going living in dirt. Soap and water are cheap. enforce in the family circle the rules of sive. The late Rev. Dr. George Brown used courtesy. The son or daughter who is dis- to say: "There can be no religion without will not mix. "Know ye not," says the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." Hence we are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." True religion will make a man clean inside and out, in soul and in body, The "religion of dirt," both in its practical and philosophical forms, should be utterly rejected. Cleanliness and piety go together. But it is easier to keep out of debt and dirt than it is always to keep out of the clutches of the devil. He is a wily foe, and assaults us by force and fraud, as a roaring lion, and as an angel of light, and we should beware of his devices. But, after all, he is a cowardly foe, and if we do not give place to him, but resist him, steadfast in the faith, he will turn tail and flee from us. Never reason with him, for he will deceive you. Never believe anything he says for he is a liar from in Norwich, Conn. A gentleman who heard the beginning. Remember, then, that you cannot be too careful to guard against debt, dirt and the devil .- Methodist Recorder.

CLEFT FOR ME.

One of the "Jubilee Singers," a student of Fisk University, was on a steamer that took fire. He had presence of mind to fix life preservers on himself and wife; but in the agony of despair, when all on board were trying to save themselves, some one dragged off from his wife the life preserver, so that she found herself helpless amid the waters. But she clung to her husband, placing her hands firmly on his shoulders as he swam a personal endeavor to do good from one on. After a little her strength was ex-

"I can hold on no longer," was her cry. "Try a little longer," was her husband's agonized entreaty. And then he added, Let us sing 'Rock of Ages.'"

Immediately they both began to sing, and their strains fell upon the ears of many around them while they were thus seeking to comfort each other. One after another of the nearly exhausted swimmers was noticed make a farm pay, who, on hard soil, will get | raising his head above the waves, and joining in the prayer—

"Rock of Ages, cleft for me, Let me hide myself in Thee,"

Strength seemed to come with the song. and they were able to hold out a little longer, still faintly singing. A boat was seen approaching, and they did get strength to keep themselves affoat till the crew lifted them on board.

And thus Toplady's hymn helped to save

often helped to save souls ready to perish. But what does that line mean that speaks Christ's "riven" or "pierced side?" It refers to the smiting of the rock of Repbidim (Exodus xxxiii. 21-22,) perhaps just above where the waters gushed forth when the rock was "smitten." It was there, standing in that cleft, that Moses saw as much of I gave it up, and left the office and went merely at outward forms and reforms, but the glory as he could bear, and heard God back home, over in Kentucky." "So you himself proclaim his glorious perfections. Put these two together—the rock cleft that make green and refresh the outward life. the water might flow forth, and Moses standpicture of a sinner hid in Christ, who was smitten for us, and from whom flow all the streams of blessing to our souls .- Rev. Andrew A. Bonar, D.D.

HOW TO SPOIL.

To spoil steak-fry it. To spoil tea or coffee-boil it. To spoil custard—bake it too long. To spoil house plants-water them too

To spoil butter-do not work out all the milk. To spoil a carpet-sweep it with a stiff,

half-worn broom. To spoil pan-cakes—bake them on a lukewarm griddle.

To spoil a breakfast-grumble all the

while you are eating. To spoil potatoes-let them lie and soak in water after boiling. To spoil bread-use poor flour and sour

yeast, and let it rise until too light and it rung over. To spoil scissors—cut everything, from a sheet of paper to a bar of cast iron.

To spoil garments in making-cut them

out carelessly, and run all the seams. To spoil a school-change teachers every

time some one in the district finds fault. To spoil children-humor them to everyOur Young Folk.

THE SPIRITUAL RAILWAY.—THE DOWNWARD LINE. (PURLISHED BY REQUEST).

There is a Railway downward laid. Which God the Father never made, But it was made when Adam fell-What numbers it conveys to Hell. Six thousand years are nearly gone

Since first this Railway was begun; The road is wide, and smooth and gay, And there are stations on the way.

Appollyon is the engineer, His coat of arms his servants wear; The steam, his breath, which drives the train, The fire issin, which feeds the flame.

The first, second, and third train, Are full of passengers within; The steam is up, the flag unfurled, How quick they move to yonder world Here fortune smiles, and pleasures gay

Of every sort and every kind. The cheerful glass is drank with glee, And cards and gambling you may see. Both old and young, rich and poor.

Here dress and fashion you may find.

At every station on the way;

Atl standing near the station door. Appollyon now begins to boast Of numbers great—a mighty host, Who are inclined their place to take,

O think on this while yet you may, And stop your speed without delay: O leave the train that leads to Hell, If you with Carist would ever dwell

To travel downward to the lake.

WHAT GEOMETRY WILL DO FOR A

BOY. Now, boys, let us have a little talk about geometry. You know it has been a famous study for boys for many ages. Euclid was an old Egyptian, who lived about 800 years before Christ. His treatise on geometry has been the foundation for all modern works upon the subject. Plate, who lived a century earlier, founded a noted academy at Athens, and it is related that over its entrance he placed this celebrated inscription, "Let no one ignorant of geometry enter here." This branch has been considered an important part of a good education for 2,000 years. Yet I hear many boys in these days saying, "I don't like geometry. I wonder what good it will do me." I once heard a very interesting story about Abraham Lincoln which may help you to understand the "good." Before Mr. Lincoln was a candidate for President, he made a tour through New England and lectured in many cities and towns. Among other places he spoke him and was struck with his remarkable logical power, rode the next day in the cars with Mr. Lincoln to New Haven. During the ride the fellowing conversation took place:

" Mr. Lincoln, I was delighted with your lecture last evening." "Oh, thank you, but that was not much of a lecture; I can do better than that." "I have no doubt of it, Mr. Lincoln; for whoever can do so well, must inevitably be able to do better.' "Well, well, you are a good reasoner, aren't you? That is cute." "But that reminds me," continued the gentleman, "to ask how you acquired your wonderful logical power. I have heard that you are entirely self-educated, and it is seldom that I find a self-educated man who has a good you mean?" "You see," said Mr. Lincoln, age I went into an office to study law. Well, after a little while I saw that a lawyer's business was largely to prove things. And I proved?' That was a poser. I could not answer the question. What constitutes proof? Not evidence, that was not the point. There may be evidence enough, but wherein consists the proof?

"You remember the old story of the German who was tried for crime, and they brought half-a-dozen respectable men who swore that they saw the prisoner commit more than one from death by sea, as it has the crime. 'Vel,' he replies, 'vat of dat? Six men schwears dot dev saw me do it: I brings more nor two tozen goot men who of the Rock as "cleft," comparing it to schwears dey did not see me do it.' So, wherein is the proof? I greaned over the question, and finally said to myself. 'Ah. Lincoln, you can't tell.' Then I thought, What use is it for me to be in a law-office, if I can't tell when a thing lis proved?' So gave up the law?" "Oh, Mr. G., don't jump at your conclusions; that isn't logical. But, really, I did give up the law, and I ing in the cleft-and you have a type or thought I should never go back to it. This was in the fall of the year. Soon after I returned to the old log cabin I fell in with a copy of Euclid. I had not the slightest notion what Euclid was, and I thought I would find out. I found out, but it was no easy job. I looked into the book and found it was all about lines, angles, surfaces, and solids; but I could not understand it all. I therefore began, very deliberately, at the beginning. I learned the definitions and axioms. I demonstrated the first proposition; I said, that is simple enough. I went on to the next, and the next; and before spring I had gone through that old Euclid's geometry, and could demonstrate every proposition like a book.

"I knew it all from beginning to end You could not stick me on the hardest of them. Then, in the spring, when I had got through with it, I said to myself one day, Ah, do you know now when a thing is proved?' And I answered right out loud, Yes, sir, I do. 'Then you may go back to the law shop;' and I went." "Thank you, Mr. Lincoln, for that story. You have answered my question. I see now where by the light of the pitch pine knots. But I you the power of abstract reasoning. Only family hain't had no benefit from it yet!"

that will tell you when a thing is proved." Said Mr. G., "I think this is a remarkable incident. How few men would have thought to ask themselves the question. When was a thing proved? What constitutes proof? And how few young men of eighteen would have been able to master the whole of Euclid in a single winter, without a teacher. And still fewer, after they had done so much, would have realized and acknowledged what geometry had done for them; that it had told them what proof was." So, my young friends, you may perhaps see by this incident what geometry will do for a boy.-Congregationalist,

DUST ON YOUR GLASSES.

I don't often put on my glasses to examire Katy's work; but one morning not long ago I did so upon entering a room she had bee "Did you forget to open the windows

when you swept, Katy?" I inquired. "This room is very dusty."

"I think there is dust on your eyeglasses, ma'am," she said modestly.

And sure enough the eyeglasses were at fault and not Katy. I rubbed it off and everything looked bright and clear, the carpet like new, and Katy's face said:

"I am glad it was the glasses and not me this time."

This has taught me a good lesson, I said to myself upon leaving the room, and one that I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so and. so, and she had said so and so. When her story was finished I said, smilingly:

"There is dust on your glasses, Katy. Rub it off, you will see better."

She understood me and left the room. I told the incident to the children, and it is quite common to hear them say to each

"Oh, there is dust on your glasses."

Sometimes I am referred to: "Mamma, Harry has dust on his glasses. Can't be rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inference prejudicial to the person, I think: "There's dust on your glasses. Rub it off." The truth is, everybody wears these very same

glasses. I said so to John one day, some little matter coming up that called forth the remark: There are some people I wish would begin to rub, then," said he. "There is Mr. Soand-so and Mrs. So-and-so, they are always ready to pick at some one, to slur, to hint; I don't know, I don't like them."

"I think my son John has a wee bit on his

glasses just now." He laughed and asked:

"What is a boy to do?"

"Keep your own well subbed up, and you will not know whether others need it or

"I will," he replied.

I think as a family, we are all profiting by that little incident, and through life will never forget the meaning of "There is dust on your glasses."

ROBINSON CRUSOE'S ISLAND TO-

The sun was bathing the beautiful island system of logic in his reasoning. How did I in a flood of golden light as we neared 169 you acquire such an acute power of ana picturesque harbor. In little boats we went lysis?" "Well, Mr. G., I will tell you. It was ashore, in the primitive manner of running my terrible discouragement which did that the boat aground and pulling it up on the for me." "Your discouragement-what do shore. It was difficult to realize that we were, indeed, upon this historic, mysterious that when I was about eighteen years of island that imagination had pictured from childhood's early hours in so many fanciful forms. The book tells you that it was on

this lovely island in 1704, the celebrated said to myself, 'Lincoln, when is a thing | English navigator, Dampier, landed his coxswain, Alexander Selkirk, with whom he had quarrelled, and left him alone on this uninhabited spot, with a small quantity of provisions and tools. Here he lived for years till he was picked up by a passing ship, and brought back to Europe. It was from the notes he made during his solitary residence that Daniel Defoe composed his incomparable work of "Robinson Crusce." No book, doubtless, ever held childish intorest with greater fascination than that which describes his wanderings on this mysterious and enchanted island. That which had always seemed as a dreamy romance was now before you. The scenes where all the wild and wondrous experiences were described are just at hand, and you wander on, as it were, but just aroused from a fanciful dream. Perchance it was on this sandy beach along which you wander .that Crusoe first discovered the footprints of his good man Friday. The island is about seven Spanish leagues in circumference, or about twenty English miles. It belongs to Chili, and for a number of years the government used it as a place for transporting convicts, till one night the prisoners arose in their power, killed their keepers, and taking the only boats on the island, sailed away and were never heard of more. Of late years the government has leased the island to one man, who pays something like \$2,000 a year for its use. This man has a small colony of workmen that he emplyso in cutting timber, drying the fish and goatskins and sending

> Valparaiso.-Rochester Democrat. "Does your Helen remind you of Helen of Troy?" she asks sweetly, as the sofa springs flattened under a pressure of 160 pounds. "No, not precisely; you remind me more of Helen of Avoirdupois," was the unexpected reply.

> them every few months to the market at

"What kind of a picture would you prefer, miss?" inquired the photographer of a young lady customer. "Well," was the reply, "take me with the expression as if I were writing a poem on love."

An old citizen in a country village being you found your logical acumen; you dug it asked for a subscription toward repairing out of that geometry." "Yes, I did, often | the fence of the graveyard, declined, saying, "I subscribed toward improvin' that buryin'. got it. Nothing but geometry will teach ground nigh onto forty year ago, and my

Our Sunday School Mark.

STUDIES IN THE ACTS AND

EPISTLES. Sunday, March 23, 1884.

> Lesson 12. [FIRST QUARTER.] CHRISTIAN DILIGENCE. 2 Thess. iii. 1·18.

INTERNATIONAL BIPLE LESSON.

GOLDEN TEXT.

" Be not weary in well-doing."-2 Thess.

TOPIC.

How to await Christ's coming.

OUTLINE.

Prayer to the faithful God, verses 1-5. Exhortations to diligence and quietness, vs. 6.15.

Closing words, verses 16-18.

HOME READINGS.

S .- Matt. xxiv. 42-51. With watchfulness. M .- Matt. xxv. 14-30. With faithful service. Tu.-Luke xxi. 34-36. By guarding against tempta-

W.-Rom. xili. 11-14. With the armor of light. Th.—James v. 7, 8. With patience. F.—2 Pet. iii. 8-13. With hely behaviour. S .- Matt. x.21-23. With steadfastness.

INTRODUCTION.

Time,-A.D. 58. PLACE.—This epistle was written by Paul from Corinth in Greece.

The apostle's first letter had produced, in part at least, its desired effect; for the fears of the Thessalonians, in regard to the exclusion of their dead from the benefits of Christ's coming, had been allayed. But a new difficulty had arisen, in the shape of a disturbing expectation that that coming was right at hand. Paul writes in this second chapter, refuting this notion of the immediateness of Christ's coming; and in our lesson he rebukes their neglect of their daily duties in consequence of it.

LESSON NOTES.

(1) " May run "-May not be hindered, but may spread rapidly. "Be glorified"-By proving itself the power of God unto salvation. "Even as also it is with you "-Paul had occasion in both letters to speak strongly of this faith and love and patience of the Thessalonians. (2) " From unreasonable and wicked men "-The Jews who opposed Paul so bitterly at Corinth. (3) "The Lord is faithful"-The term here from himself to the Philippians under the care of the faithful Lord, who will further all their goodness, is very fine. (4) "And we have confidence in the Lord touching you"-The object of this confidence is the persons addressed. The Lord is the one who gives him the confidence. (5) After expressing his confidence - in the Lord and in them, Paul prays for them, that their hearts may be directed aright. "The love of God" is here love for God. "The patience of Christ" is the patience shown by him, his steadfastness under trials. (6) "Withdraw yourselves"-Formal exclusion is not meant, but such withdrawal from social and friendly relations as will make them feel that they have lost the sympathy and confidence of their brethren. "Disorderly"-The word denotes conduct not in agreement with rules or principles. "Tradition" is used here in the sense of precept. (7) Paul appeals here to his own example: he was not a busybody, an idle and excited talker, among them, but one who earned his own living. (13) "But ye, brethren, be not weary in well doing "-He turns now to the great body of the Church. (14) "That he may be ashamed" -The object of their shunning such a man is to shame him out of his evil courses. (15) "A brother"-This shows the spirit in which they are to avoid him: not with hatred, or repulsion even, but as a brother whom they are admonishing for his own good, (17) "With mine own hand "-Paul dictated his letters to an amanuensis, but wrote the closing words himself as the sign of their genuineness. (18) "This word means

TEACHINGS OF THE LESSON. Where in this lesson are we taught-

1. To shun evil companions?

2. To set a good example for others?

3. To avoid idleness?

THE LESSON CATECHISM.

1. For what should we pray? The ad-

vancement of Christ's kingdom. 2. Who is always faithful? The Lord.

3. What is the apostle's prayer? "The

Lord direct your hearts." 4. What does the apostle command the

disorderly and lazy to do? To work.

5. What does he say to the workers? "Be not weary in well-doing."

DOCTRINAL SUGGESTION. The authority of the Church.

BREVITIES.

The serene, silent beauty of a holy life is

the most powerful influence in the world. There are two freedoms—the false, where a man is free to do what he likes; the true, when a man is free to do what he ought.

Dark seasons are never pleasant to us, but they are always good for us. A cloudless sky could never produce a rich and abundant

Wealth is like a viper, which is harm!ess if a man knows how to take hold of it but if he does not, it will twine around his hand and bite him.

Second thoughts may be best before action -they are folly after action, unless we find we have sinned.

Special Botices.

CRUSEED BY THE CARS. A little son of John Spinks, Toronto, had his foos crushed by a G. T. R. Express train some time ago. Two doctors attended him without benefit, and amputation was proposed, but Hagyard's Yellow Oil was tried, which gave prompt relief and effected a speedy cure, even removing all stiffness of the joint.

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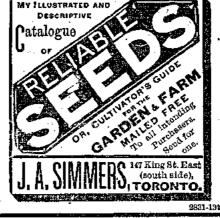
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CHRISTIAN GUARDIAN.

TORONTO.WEDNESDAY, MARCH 12,1884

HIGH CHURCHISM AND UNITY IN ENGLAND.

An interesting discussion has taken place in the Nonconformist and Independent, which has attracted a good deal of attention, and drawn forth a leading article from the Watch man. We state the main facts here, because the case furnishes a remarkable confirmation of our statement, that the most kindly and Christian talk of High Churchmen about unity is based upon a narrow theory of the Church; and that as long as they hold such a theory of the Church and ministry, they can mean by unity nothing but absorption into their own Church.

The Rev. Joseph Hammond, vicar of St Austell, being a believer in "the unity of Christendom," addressed an invitation to the Nonconformists of the town, asking them to meet him in a friendly, Christian conference. The service was to be held in the parish church and was for Nonconformists only. The object was the laudable one, "to promote a better understanding and a wider toleration among Christian people." In Dr. Hammond's words, "to see whether Churchmen and Dissenters cannot as members of Christ's body, live and work side by side in peace and harmony, and without the suspicions and heartburnings which do so much mischief to our common Christianity." This seemed as courteous and liberal as anything could well be; but there were some drawbacks. Dr. Hammond had previously declined all overtures to meet on occasions of general public interest with the ministers of other Churches, on the ground that he could not do anything that would appear to recognize Nonconformist ministers as true mini sters, or their Churches as true Churches of Christ. Besides, this invitation was so worded as to give the Nonconformist ministers to understand that, in inviting "my Nonconformist parishioners" to this service in his church nothing was to be done by him that would be an acknowledgment that they were proper ministers of Christ. The Rev. William Boulter, a Congrega

tionalist minister, on receiving the vicar's letter, replied to it with equal courtesy and Trankness, and with much point and ability. He said at once that nothing effectual could be done in the direction of Christian union without a full understanding of each other's position, and proceeded to state some of the difficulties from a Nonconformist standpoint. mon co-operation. Particulars were given, his Nonconformist brethren, had stigmatised their ministry as illegitimate, and had warned should ask what kind of "working side by side in peace and harmony" was to be expected under such conditions as these?

To this the vicar replied in another letter, the main point of which was this: "In every case you have asked of me concessions which, believing as I do, I had no right to nence from the civil authorities. make, because I could not, so long as I retain being, as I conceive, unfaithful to my trust, whereas I asked of you no concessions, no breach of principle, no violation of conscience."

This is the very same argument we have not make their assumptions true, or bind of all the members of Christ's body," Dr. Hammond cannot admit "that the ministers of the Nonconformist bodies, of whose piety, lawfully and canonically ordained, according by some different name. to the will and Word of God." To this Mr. Boulter replies, that if Dr. Hammond maintained the doctrine of Apostolical Succession, he must take all the consequences of that unscriptural theory. Two lengthy letters followed. In the last, Mr. Boulter pressed his opponent very hard respecting the conseabove more essential qualifications, as the test of the Christian ministry.

One thing that particularly impressed us in reading this lengthy and courteous discussion was this: The courtesy of language, and liberal and religious spirit of the vicar of St. Austell, did not lead him for a moment pre-eminence on public occasions over the to relax his exclusive theory of the ministry, ministers of other Churches. The Roman He is also strangely inconsistent in calling Catholics are certainly not more loyal supthe Nonconformist Churches a part of "the porters of either the British throne or the body of Christ," speaking of the ministers as knows what would have been the state of known to vote more on Church lines, than England without them," and yet declining to with regard to public interests, that polimeet with them in any worship or service that could possibly imply that they belonged to that section of the community. Howto the kingdom of Christ.

Speaking of Dr. Hammond the London Watchman very pertinently says: " However apparently catholic may be his spirit, and however friendly and affectionate his language, he is evidently convinced that, as an Episcopalian minister, he possesses a mini-

ously. Apparently, he is more than usually on this subject appeared in a recent issue of anxious to promote Christian unity, but then | the Toronto Globe from a correspondent: that unity must be based upon the admission that none but episcopally ordained ministers are 'true ministers of Jesus Christ.' He evidently loves and admires many of his Nonconformist brethren; but he can by no means acknowledge Dissenting bodies as Churches, or take part in their ministrations.' He would be glad to meet them in the parish church, but not by any means on equal terms. He will not by any act acknowledge or imply belief of the validity of their orders. The case is a very curious one. We know not how other Nonconformist ministers in St. Austell have dealt with it; but we cannot avoid expressing our hearty concurrence with Mr. Boulter in declining to meet the vicar on the terms proposed. Whatever he may think, the difference between him and Nonconformists on this matter is vital and fundamental. However kind his heart, and however affectionate and respectful he may feel towards 'some Nonconform ists,' he virtually unchurches them all."

The matter in dispute between us and High Churchmen is a far more serious question than the status of ministers. It is whether we shall accept a false and sacramentarian theory of the Church and the ministry. Men like Dr. Hammond, Bishop Fuller and Mr. Langtry, while pleading so carnestly for union are the upholders of theories which more than anything else prevent Christian union. As Mr. Binney said, in his controversy with the Anglican Bishop of Adelaide : "The priestly and sacramental elements which pervade the 'offices' of the Anglican Church are the principal grounds of our 'standing apart'-grounds which justify such action to our own consciences and before God, and make it a duty and an obligation."

This is the last number of the paper that will be sent to those who have not renewed their subscriptions for the year. Let no one be offended because his paper is stopped. All are served alike LET ALL WHO HAVE NOT RE-NEWED DO SO AT ONCE.

NO STATE CHURCHES.

We have frequently heard murmurs of complaint with regard to the preference given on public occasions to the Roman Catholic and Anglican bishops, as if they occupied positions of superiority to ministers of other Churches, and had special claims to take precedence of other ministers. We have no small jealousy about any rank or grade of this kind; yet there are a few things which should be borne in mind by all public servants of the people, whether civic, provincial, or federal, in dealing with Churches and ministers.

There is no State Church in this country. All the Churches stand in the same relation Mr. Boulter said that on various occasions to the Government, or municipality. They not only he, but other ministers of St. Aus. are all supposed to be equally leysl and tell had found the vicar's action creating law-abiding. They all equally pay for the great difficulty in the way of realizing com- support of public government and public improvements. It is true, the Roman Cathshowing that on a number of occasions the olics of the Province of Quebec have some vicar had, on principle, declined to act with special privileges, conceded at the conquest personal enjoyments are all of far less im miles in one case, and of nearly 900 miles in of Quebec, which give them greater power and prestige than other Churches. Yet, even their hearers, in a pastoral letter, that their | in that province, it will hardly be seriously teachers were not telling them the "whole claimed, that the concessions made by the truth." It was natural that Mr. Boulter British, at the conquest of Canada, to the French Canadians, were meant to place the latter in a position of superiority to those who had conquered in the struggle for supremacy. At any rate, we have nothing of that kind in Ontario. No Church has any claim to exceptional courtesy or pre-emi-

Neither has the State any right to recogmy present views, accept your kind invita- nize, or be influenced by the form of Church tions without a breach of principle, without government which prevails in the different denominations. Because some Churches without sinning against my conscience; have officers called by the historic name " bishops," and other Churches call their chief officers by other names, that should give the former no precedence over the latter. The Moderator of a Presbyterian beard nearer home recently. These gentle- Assembly, or the President of a Methodist men seem to forget that their sincerity does | Conference, has just as much right to courteous recognition by the civil authoriothers to approve or accept their conclusions. I ties, as if he were known by some different But though courteous in language, and ex- title. Yet this principle has been frequently pressing "a yearning desire for the reunion ignored, and certain ministers have been treated as if the title they held in their own Church, gave them precedence over equally worthy and influential ministers of other zeal and devotion he had no doubt, were Churches, whose office happened to be called

We deem it quite right and proper, that representative ministers of the different Churches should receive courteous recognition on public occasions. "Honor to whom honor." We ask for no exceptional favor for ministers of our own Church, because it happens to be the largest religious body in quences of exalting episcopal ordination Ontario. We find no fault that Archbishop Lynch should receive all due courtesy and respect, as chief minister of the Roman Catholic denomination in this Province, though it ranks only fourth in number. But we very decidedly object to it being assumed that he has a right to any acknowledged public laws of Canada than the people of "brethren," and declaring that "he hardly other Churches. It is because they are ticians of all parties are so ready to pander ever that may be, private persons may choose their company and show their preforences in their homes as they please. That is their business. But our public functionaries may make up their minds, that no invidious preference of the clergy of any one Church over those of other Churches will sterial qualification and right which do not be tolerated in this free country. We ask

"Can any one tell or will his Worship the Mayor explain the reason why the Churches of England and Rome were only represented at his reception by the reverend dignitaries of these Churches only? Bishop Sweatman occupied a prominent position beside the Mayor, and the Archbishop of the Roman Catholic Church was, as before stated, duly represented on this occasion. The whole thing of presentation to a man who is seen and known by the citizens every day partook of the farcical in character, but when it comes to the lergy, were there no ministers of the great Methodist, Congregationalist, Presbyterian, Bap-tist, and other bodies to whom invitations might be sent? Thank God, the people of Canada

have decided, after years of struggling, that all religious denominations stand on an equal footing, and no man, whoever he may be, will be permitted quietly to insult in this manner threefourths of the people that pay taxes and are expected to foot the bill for this whole semi-centennial affair. There are men of weight and ower as Christian ministers in this city, and they recognize no self-styled bishop or priest as their representatives in any public demon-

BOOKS AND READING.

The opening of the Free Public Library in Toronto last Thursday was an event of no ordinary interest; because it is probably the precursor of similar events in all our Canadian cities and towns. The library was formally opened by Governor Robinson. An able and lengthy address on the event was read by President Daniel Wilson. Appropriate addresses were also given by the Hon. Mr. Ross, Mr. Goldwin Smith, and Rev. Dr. Withrow. Dr. Withrow's address was an eloquent and forcible plea for books the reach of all classes. We hope the practical result of the introduction of this system of Free Libraries will be to greatly conduce to the mental and moral elevation of the people.

We remind our Methodist readers who have not the privilege of free libraries, that instructive books and periodicals are now obligation to provide his children with a good supply of wholesome and instructive the idea is mooted. reading, in the shape of books and periodicals. He is recreant to his duty if he fails to do this. Books and papers are the people's teachers in all branches of knowledge. Our reviews of new books, and the Book-Steward's advertisements, in the GUARDIAN, afford our readers a good means of selecting | rence; while the rivers are navigable, on an an abundant supply of good books. We are often grieved and pained to see the small supply of literature which some of our well-to-do farmers provide for their families. be borne in mind, that suitable mental food is as necessary for the mind, as nourishing food is for bodily health. We feel an earnest ambition that our Methodist people should not fall behind any others in intelligence; because we know the influence and position of our Church depend upon the intelligence. as well as upon the piety, of its members. Thoughtful and select reading is the great means of acquiring knowledge, All cannot have the advantage of a college, education. But the whole treasures of thought and learning are thrown open to all in books. Do not consider a few dollars spent on literature a loss. Better go on a meal less each day, than to starve the mind as many people are doing. Furniture, dress, and 3,576 miles. There is a difference of 1,117 ortance than a knowledge of the thoughts and deeds of the men and women who have written and done things that are worth knowing. It is a cruel injustice to the young people, who are to take our places when we are gone, to deny them the means of acquiring the knowledge and culture they require for the work of life.

CHRISTIAN FRATERNITY.

In Bishop Fuller's article on union, to which we referred last week, these curious and suggestive words occur: "Every Christian, so far as depends on him, must be in communion with every other Christian, or must be able to give a good reason, in view of the Scriptural canons, why he is not. He must be able to show that he at least stands in the Apostles' fellowship and doctrine, and ready to accept and acknowledge all others whe do so; yea, even those who are far from being, in all respects, what the Gospel requires. There is no doubt that if this principle were once acknowledged, the rest would follow in due time."

It is singular that Bishop Fuller should assume that this was a principle not already accepted by Christians of all Churches. Surely, there is no minister of any Christian Church who does not claim "to stand in the Apostles' fellowship and doctrine, and ready to accept and acknowledge all others who do so," just as fully and firmly as Bishop Fuller does. The "principle" is acknowledged by all Christians, Nor will they admit that they are less able to vindicate their claim than he. Most of them will also claim that they have been more ready to "accept and acknowledge" all who are in the Apostolic fellowship and doctrine, than many ministers of the Episcopal Church have been. But he should have explained what he means by the "Apostles' fellowship." Is it fellowship with a denomination in the "Apostolic succession?" Why should those who have adopted theories, which unchurch all who do not accept the unscriptural notion of tactual Apostolical succession, deem themselves qualified to admonish those who have been more liberal and fraternal than themselves on the duty of recognising other Christians? The fact is, there is here a quiet assumption that Bishop Fuller and those who think as he does are able to show that they are 'standing in the Apostles' fellowship and doctrine;" but that ministers of other Churches are not able to do this. This justifies what we said some time ago-that under all the courteous and liberal talk about unity, Episcopalians mean by unity the acceptance of their "doctrine and fellowship" by other Churches. 'Bishop Fuller is unintentionally offensive to the Methodists for whom he writes, and to other Christians, when he speaks

Church theories are as unapostolic as their action towards other Christians is unfrater-

are to fraternize with those who are "far from being in all respects what the Gospel requires?" We know that all High Church Episcopalian ministers place the matter of Church order and "Apostolic succession" far above soundness of faith and piety of character, both as a ground of ministerial standing and of fellowship between Christians. We understand, therefore, that Bishop Fuller means by the above, accepting and acknowledging as Christians people who are in "the Apostles' doctrine and fellowship," in his sense of these terms, though they be far from what the Gospel requires in character. For our own part, we deem Christian character a far more essential ground of fellowship than ecclesiastical relations. We do not understand the "Apostles' fellowship" to mean in the episcopal succession.

THE HUDSON'S BAY ROUTE.

From time to time a proposed through route from the North-West, via Hudson's Bay, to Liverpool has attracted public attention and consideration. And now that our the great distance of its vast wheat-fields from the present seaboard makes the problem more than ever before an important and

as easily navigated as the Gulf of St. Law- virtue, if not a duty. average, for six months in the year. There have been proportionately few losses of Hudson Bay's vessels, the only one of any moment being in 1864, when two vessels were lost. Yet the Hudson's Bay Company's vessels have made over 700 voyages, nearly continuously. The results of preliminary explorations for a railway are comparatively favorable, and it is not estimated that such a railway would cost more than \$30,000 per mile. The great shortening of the distance and consequent diminishment of freight rates is the most important point of all. We scarcely realize that Port Nelson is about 160 miles nearer Liverpool than Montreal is, and 114 miles nearer than New York. While the distance from Winnipeg to Liverpool (via Chicago and Montreal) is 4,693 miles, or via the C. P. R. and Montreal, 4,424; from Winnipeg to Liverpool, via Port Nelson, is only the other in favor of the Hudson's Bay route, which means a saving of \$200 on every carload of wheat. It cannot be wondered at that this question is exciting much interest in Manitoba. Not only would the people of the North-West be greatly benefited, but a vast volume of trade from the Western States and Territories would be diverted into Canada, to the benefit of the Dominion-There are immense possibilities for such a project, and we shall not be surprised to hear of important developments at no far distant date.

SEVEN GOOD REASONS.

1. You should subscribe for the Christian Guardian, because it is generally admitted ! to be a good religious paper, containing an excellent supply of valuable and instructive reading for young and old readers.

2. Because no family should be without a religious paper, which discusses current questions from a sound Christian standpoint.

3. Because Methodists who do not read our Church paper, and learn what our to have laid aside the dignity of Queen more Church is doing, are not likely to be in intelligent sympathy with our Church enter-

4. Because in the Guardian will be found sound and valuable refutations of many current and dangerous forms of opposition to Christian truth.

5. Because it keeps its readers informed parts of the world. 6. Because there is a great deal of sensa-

tional and misleading literature, in the only be counteracted by a good religious paper like the GUARDIAN.

will lose many wise counsels and instructive the impression prevails that it would be lessons on matters of great interest, which if read and pondered would be of far greater It scarcely fulfils any purpose, except to value than the price of the paper.

Remember these reasons apply with equal force to old subscribers, none of whom should fail to renew. Every Methodist that fails to take the GUARDIAN does all in his power to break down the success of a most useful agency; for if every one else did the same thing there would be no such paper.

We regret to learn from a private letter, published in the Hamilton Times, that the Rev. Dr. Ormiston, so well and favorably known in Canada, Las been in very delicate health for some time past. He is at present ia South Devon, England. His chief trouble is eleeplessness, arising from nervous prostration. This has seriously troubled him for some time past. In the letter alluded to, he says that for ten weeks belong to Nonconformist ministers; and he nothing but fair play and equal rights; but of the duty of standing in the doctrine and previously he had been under the care of

who do the same, as a "principle" not yet | no improvement as regards the insomnia of | stroyed and fifty converts murdered. These acknowledged by Christians of other which he has complained. He is at present Churches. Both in principle and practice, trying hydropathic treatment, under medical this is acknowledged by all the Protestant advice. Protracted want of sleep and the Christians!" and "Death to the Churches, with the exception of the High severe indigestion have greatly wasted and Church section of Episcopalians, whose weakened him. At the time of writing, some symptoms were more favorable. The doctor where he is staying encourages him to hope for recovery. Dr. Ormiston's nume-What is meant by the declaration that we rous Canadian friends will be sorry to hear of his feeble health, and will sincerely hope and pray for his restoration.

> Exaggeration and misrepresentation are always signs of weakness. When a critic does not fairly state the sentiments he onposes, it looks like as if he could not fairly refute the real views of his opponents, and found it necessary to invent views for him which could be refuted, or made to appear disreputable. Religion and temperance are often met in this way. A new Chicago paper called the Current recently said:

> The prohibitory movement is undertaken on a different basis. Its promoters affect to believe that moral reform may be worked by Act of legislature. According to this conception the functions of a Church may be monopolized by a State legislature. Men may be made Christians and "heirs of heaven" by Act of legislature. These are legitimate inferences from the prohibitionist platform. It is unreasonable and impracticable and profane. The temperance movement looks to the reduction of the power of a temptation which cannot be cast out from

This betrays a total misconception of the position of prohibitionists. In this country, at least, the people who are trying to proand reading as an educating power, within great North West is becoming peopled by a mote prohibition are the very same people large and constantly increasing population, who have given most support to every other means of reforming the drunkards and lessening the evils of intemperance. They in no sense mean that legal prohibition, or any vital one. How long are Hudson's Bay and other human law, can make people good or Nelson River open for navigation every year? | be a substitute for personal religion. But Is a railway from Winnipeg to Port Churchill they do hold that wise and well administered a feasible project? What would be the laws may lessen crime and immorality; and cheap and easy to obtain everywhere. Every difference in the distance to Liverpool in in that sense legal means may make men father of a family has laid upon him an favor of the new route? These are some of more moral, or less immoral than they would the questions that are naturally asked when otherwise be. Do not our laws lessen the amount of theft and other crimes? It is The facts and statistics available are for absurd to argue, as some people do, that bethe most part favorable to the project. The cause men grow stronger by resisting temprecords kept at the factories of the Hudson's tation, that we should not remove tempta-Bay Company go to show that the Bay is tion but rather provide it, as a matter of open for the greater part of the year, and is duty. This theory makes temptation a

> Last Sunday, the misionary anniversary services were held in Sherbourne Street Church, Toronto. This church stands fourth in the Dominion, in its contributions to the support of our missionary work. The Rev. Dr. Meacham from Japan addressed very large congregations both morning and evening. Dr. Sutherland, the Missionary Secretary, also presented the claims of the society in the evening. The addresses of Dr. Meacham were full of interesting facts about mission life in Japan, striking illustrations of the power of the Gespel, and earnest appeals for increased sympathy and aid for the work in that most interesting field of labor. The people were profoundly interested and affected by the truths and arguments which Dr. Meachain presented with so much force and feeling. The addresses of Dr. Meacham throughout the country cannot fail to quicken the missionary sympathies of the people, strengthen their confidence in the power of Christian truth, and especially increase their interest in our mission work in Japan. No one can listen to the impressive facts related by Dr. Meacham. and our other missionaries from Japan, without feeling a conviction that the success of modern missionary labor is the most convincing evidence of the truth and divine situation of affairs is regarded as pointing in origin of Christianity. The story of the Gospel is told among peoples who had no previous knowledge of Christianity, or of the effects which it had produced in life and character: and yet the same results foll wconviction of sin, joy and peace through believing, and consecration to Christ's service. Christianity can never fail or be overthrown, as long as its message vindicates its divine adaptation to the wants and woes of humanity, by being made the power of God unto the salvation of every one that believeth.

Her Majesty's new book has been long enough before the public to be quoted and criticised pretty fully. It reveals great simplicity and purity of character and tender womanly feeling. Her Majesty seems in the Highlands than anywhere else: and to have gone about in a free and easy fashion. Some have complained that there is scarcely any reference to great public events of national interest. Probably this is intentional, and not to be taken as a proof of her want of interest. In one place, where she refers to a sermon by Dr. McLeod on the respecting the work of the Churches in all defeat of France by the Germans, she expresses herself in a way that must be very offensive to the French, as coming from the monarch of a friendly nation. Her symform of books and periodicals, which can pathy was with Germany and against France; but it was not prudent to print this in a book. Though the book has been 7. Because by not taking the paper you reviewed with special favor and courtesy, better if Her Majesty had not published it. gratify common curiosity about the life of the Queen of a great nation. The prominence given to references to the "good Brown," the very trivial character of many things mentioned, and the many references to the Prince Consort, expressing feelings that although natural and womanly most people would deem too sacred to print, have all been gently criticised. The article in last week's GUARDIAN will convey a good idea of the general character of the work.

The Mandarius, who permitted the massacre of a number of converts to the teaching of Jesuit priests in certain Annamite provinces, have, as the French Admiral reports to the French Ministry of Marine in Paris, been tried and condemned by the Court of Hue, being executed on the scene of their crime. To this, however, it is added that other agreed that for the coming Conference they argues the point both elaborately and ingeni- we will accept nothing less. The following order established by the Apostles, and of Sir Andrew Clark and Dr. Fothergill, and crimes have been perpetrated near Hue, would make the best possible provision for

recognizing the Christian brotherhood of all residing in the Isle of Wight; but had made where several mission houses have been descenes have been enacted under Mandarin instigation and to such cries as "Death ! French!" The later cruelties appear to have taken place in Eastern Cochin-China; and there is no denying three things: their relation, first, to French naval operations; secondly, to the country affected by them; and, thirdly, to Roman Catholic missionary enterprises. In China proper, the grand theatre of Protestant and English labors for the christianization of the inhabitants, no such scenes are nowadays reported; but the Word of God, both as printed and as preached, has "free course and is glorified."

> There are signs of growing dissatisfaction in England with the indifference, if not sympathy, of the United States towards unscrupulous and unprovoked conspiracies of plotters and dynamiters against life and property in Britain. The question is being asked somewhat loudly: Why should the United States allow its soil to be the theatre of unconcealed plottings against a friendly power? The London Times declares that it is intole. rable that England should be exposed to a succession of plots, not even secretly matured, from a nation professing friendship. English laws against the manufacture of explosives having driven conspirators abroad, they find a safe horbor in America under a Government which does not meddle with them. This, adds the Times, is a state of things to which it is not possible that England should submit. Even if America were hostile, this dynamite war would not come within the limit of permissible hostilities. It appeals to respectable Americans, knowing that they are ashamed of the inaction of their rulers, to make their voice heard and obeyed.

United Ireland is owned by Messrs. Parnell. Biggar, and Justin McCarthy, and edited by Mr. W. O'Brien-all members of the British Parliament, yet in the most fiendish style it gloats over the reverses in the Soudan. Here is a specimen, headed "Speed the Mahdi":

All hail again to this most excellent Moslem ! The more we hear of him the better we like him. This time there falls to his account before Tokar 2,000 slain, four Krupp guns, two Gatlings, and every camel and piece of baggage in Baker's train. Surely this is somewhat bet-ter than all, as it shows the impossibility of the English now relieving Sinkat or Khartoum, besides the shake it gives the coercion regime at home. That the patriotic chief may drive every whey faced invader that assails him into the Red Sea is the desire of every lover of freedom. We trust our next news may be that Gordon, who is advancing loaded with specie toward Khartoum, has met the same handling as Baker; and nothing would give us greater satisfaction than to chronicle the complete triumph of the Mahdi in the Soudan, and his victorious arrival before the walls of Cairo. . . . The Government are now reaping the harvest of their unscrupulous aggression, and the forces that worked the downfall of Arabi

may yet be potent enough to destroy the Liberal Cabinet itself on the eve of its most ambi-

tious proposals for reform.

Despite the formal denials of an alliance between Russia, Germany and Austria, the Speech at the opening of the German Reichstag is generally regarded as making certain the conclusion of an arrangement practically amounting to a formal treaty of alliance between these three countries. The Czar pledges himself not to attack Austrian possessions, to recognize the occupation of Bosnia, and to reject for a certain period any combination with France; and Austria. meantime desisting from her onward march to Salonica, guarantees with Germany to prevent war. In some quarters, the present the direction of peace. A leading Russian organ speaks of the present as a most opportune time for a partial or general disarmament. But many will mistrust such

views when they consider the source from

which they come.

Considerable prominence is given to the dynamite question in the public press, perhaps more than it deserves or than is pru dent. The leading continental journals discass it vigorously, and express surprise that the American Government should wait to be asked to take steps to prevent open preparations for assassination, and for collecting funds under the eves of the Government for criminal attacks on life and property in London. The English recognize the right feeling expressed by the more respectable papers, but fail to understand why public conspiracies for murder should be tolerated, or why prohibition of impudent appeals, announcements, and subscriptions should do harm. It is understood that the Foreign Office has sent despatches to the British Minister at Washington, intended as a basis for overtures with the United States in regard to the dynamite outrages.

One of the most interesting debates in the Local Legislature this session was that on Co-Education last Wednesday afternoon. The subject was exhaustively treated, nearly all the speakers being strongly in favor of co-education. The resolution brought forward by Mr. Gibson, of Hamilton, that " in the opinion of this House, provision should be made for the admission of women to University College," was carried on a division. While we are by no means prepared to endorse all that was said in favor of the resolution, the conclusion arrived at was probably the wisest under existing circumstances.

We learn from the Hamilton Times that a union meeting of the Official Boards of that city was held in the Centenary Church last week, to consider matters in connection with the first meeting of the united Niagara Conference. A resolution from the Centenary Church Board was submitted, suggesting that in future the expense of holding each Annual Conference shall be borne by all the churches within the bounds of the Conference, and not by the town in which the Conference is held. The meeting was strongly in favor of this change; but it was finally

practicable for the Toronto Conference to meet in Picton this year.

We direct attention to the notice in the Book Steward's column of a new tract of four pages, entitled "WHY I AM A METHODIST." It is evidently prepared to meet the common disingenuous arguments against Methodism, used by many High Church ministers. Weslev's relations to the Church of England, the doctrinal teaching of modern Methodism, and the dogma of Apostolical Succession are briefly but effectively discussed. It furnishes our young people timely and fitting replies to the numerous tracts and flysheets circulated by Anglican priests. The low price at which it is offered shows that it is intended to be sold in quantities, and to be extensively circulated. It should be scattered widely on every circuit.

The vote on the Scott Act in Oxford takes place on March 20th, not the 13th as we said last week. All the signs are favorable for success. If those who have promised to vote for the Act do their duty, it will be carried by a triumphant majority. There should be a large attendance at the Convention in the Woodstock Town Hall next Saturday morning, to make final arrangements. Let every possible vote be polled. The temperance people are numerically strong, but this should not prevent them from putting forward every effort to make the majority as large as possible. The greatest danger now is from over-confidence.

While the "Salvationists" in Switzerland have been numbering their strength, Miss Booth, expelled from Helvetia, has taken up new "headquarters" in one of the oldest cities of France, Nimes, where neither Methodists nor "Reformed" grudge, but rather hail her presence. Thus welcomed instead of repulsed, she has taken a hall "for nine years." At the opening, "lewd fellows of the baser sort" made a show of opposition; but the police, instead of looking on indifferently, at once dispersed them, and the hall was opened in quiet.

We have received from Messrs. Eaton, Gibson & Co., a new firm of publishers in this city, the first number of The School Supplement, a twelve page monthly paper. While dealing especially with topics of educational importance, there is a good amount of reading matter of a more general and interesting character. The illustrations are of the truth. well brought out, and the letterpress work compares favorably with any Canadian work that we have ever seen. It is very creditable to our Book and Publishing Establishment, where it has been printed for the publishers.

We have been obliged to condense several communications relating to church work and progress, which were received too late for insertion among communications and were too lengthy for Church Items or Revival News. It often happens that there is room for a brief item, where there is not for for this week's paper.

The Methodist Union Bill was passed by the Private Bills Committee of the Local Legislature last week, without any alterations of serious importance, and has received its second reading in the Local House.

BOOKS AND PERIODICALS RECEIVED.

The Contemporary Review for February has the following table of contents :- 1. The New Toryism, by Herbert Spencer. 2. The Church Courts Commission, by the Bishop of Liverpool, 3. The Irish Land Act and Land System, by W. O'Connor Morris. 4. Pottery, Old and New, by Jennie J. Young. 5. Parliament and the Government of India. 6. The Housing of the London Poor: I. Where to House Them, by Alfred Marshall; II. Ways and Means, by M. G. Mulhall; III. The Cost of Tenements, by Elijah Hoole. 7. The Christian Revolution, by W. S. Lilly, a feasible article from a Catholic standpoint. 8. The Outlook in Egypt, by Barom Malortie. 9. Contemporary Records. This is a weighty number of this standard review, which may be ordered through the Toronto News Company.

Longman's Magazine for February has been received from the Toronto News Company, somewhat after date. It is well filled with entertaining and instructive matter, in which the fictional element prevails. "Jack's Courtship," by W. Clark Russell, is continued, as also Mrs. Oliphant's story, " Madam." There is a discriminating sketch of "Lord Lyndhurst," by A. K. H. B., which vindicates Lord Campbell's characterization of him. The other articles are: "After the County Franchise," by R. Jefferies; "The Lively Fanny," a story by D. C. Murray; "Virgil and Agriculture in Tusceny," by Mrs. Ross; and "The Ice Harvest on the Hudson River," by G. G. Audre. Price 20 cents a number.

St. Nicholas for March is a number that cannot fail to please the young folks. Noah Brooks writes an interesting sketch on "Among the Mustangs," finely illustrated and accompanied by frontispiece illustration of "A Stampede." Among the other attractive features of the Magazine are the third of Miss Alcott's "Spinning Wheel Stories," good instalments of Capt. Mayne Reid's " Land of Fire," and W. O. Stoddard's "Winter Fun : " "Girl-Noblesse, a Repeat of History," by A. D. T. Whitney; and a capital sketch of Giovanni of Florence, the Boy-Cardinal, in E. S. Brooks' "Historic Boys" series. The illustrations in this number are very good.

Wide Awake for March has been received from the publisher, D. Lothrop, Boston. Among the many features of interest, a: well-illustrated article on "The Carlisle School for Indian Pupils, by Margaret Sidney: Continuations of the three serial stories-" A Brave Girl." by E. S. Phelps; "A Double Masquerade," by Rev. C. R. Talbot; and "In No Man's Land," a

the delegates; but it was recommended that illustrated version of Æsop's fable of the Milk- encouraged in the great and good work that is to his personal experience, his home training, but his absence was unavoidable, the reverend the Conference adopt a different mode of maid, and a sketch of Queen Elizabeth's School going on amongst the people of this village.— and his reasons for leaving the Church of his providing entertainment for delegates in the master. The supplementary (Chautauqu) future. We hear also that it will not be pages are of more than ordinary value and i. terest.

> Property Consecrated; or Honoring God with our Substance. By Rev. B. St. J. Fry, D.D., Editor of the Central Christian Advocate. pp. 124. Toronto: Wm. Briggs.

This is a little ten cent reprint of an excellent prize essay on the Duty of Systematic Beneficence, that cannot fail to profit those who read it carefully, and endeavor to practise the principles it inculcates.

Light to the Path. A Compend of Bible Teachings concerning God and the Creation, Fall and Restoration of Man, by Joseph Longking. New York: Phillips & Hunt. Toronto: Wm. Briggs. Cloth, pp. 126. Price 25 cents.

This little book is designed for the instruction of young people and their religious teachers, and is intended to be an epitome of theology on the topics embraced within its range. It is in the catichetical form, and is a pithy and comprehensive little volume.

We have received advance sheets of The Gospel to the Poor versus Pew-rents. By Rev. B. F. Austin, B.D. This volume of 80 pages is a vigorous arraignment of the pew-renting system as being contrary to the genius of the Gospel. Papers on the same subject are given by Rev. Newman Hall and others.

We have received from Messrs. Phillips & Hunt, New York, another instalment of their Home College Series. Among these are sketches of Hugh Miller, John Ruskin, Charlotte Bronte, John Knox, Charles Lamb, and Margaret Fuller, papers on "Art in Greece," 'The Life Current" and other topics. Any of these tracts can be procured at our Book-Room for five cents each.

The Minutes of the Fall Annual Conferences of the Methodist Episcopal Church (price 75 cents) have been issued by Phillips & Hunt, and can be procured through our Book-Room.

-REVIVAL NEWS.

Gasre. —We are rejoiced to learn by a note from Rev. A. Whiteside that special services held on this mission have been graciously owned of God. FLORENCE.—Rev. J. Livingstone writes: We have had a very successful meeting in Florence. Over sixty forward: forty have been received on

WOODSTOCK. -At the close of a series of revival services lately held, the pastor of this church, Rev. W. Williams, received on probation sixty-two members.

REDNERSYILLE.-A blessed work of revival power is going on in Rednersville Circuit. The Church is being greatly quickened, and quite a number have been brought to the saving know-

SIMCOR.-Rev. A. E. Russ writes: The Lord is greatly blessing the revival services held in the Methodist Church, Simcoe. Meetings largely attended, old and young accepting Christ. The Church is at work.

Pickening.—We are glad to learn by a letter from Rev. C. Langford that the special services held at this appointment, closing on New Year's eve, have resulted in the addition of between forty and fifty new members to our church. Special services are now in progress at Mount Zion appointment.

BALTIMORE. - Rev. R. M. Hammond writes: You will be pleased to hear that God is favoring a longer one. Several other items have us here with his blessing. The Church is being been received just as we go to press, too late | quickened, and the communion rails are nightly fileld with anxious inquirers, a number of whom have found peace, including some of our Sab-

> COLBORNE.—We are glad to learn that there has been a large ingathering of precious souls on this circuit during the past few months. About one hundred and sixty presented themselves as seekers of pardon, most of whom professed to find peace. One hundred have united with the two Methodist Churches. A fuller communication will appear next week.

> BATH.—Rev. R. N. Adams sends good news from this field of labor. Successive series of special meetings have been held at the various appointments on this circuit. At Conway, forty have been received on probation. The meetings at Bath still continue, and are full of the revival spirit. About a score have sought the Lord-Bro. Winters has done good service at this appointment.

> TROWERIDGE CIRCUIT .- Rev. H. Berry writes: As the result of the revival services at Trowbridge about ninety have joined the Church, and others are expected to do so. Revival services are now in progress at Henfryn and also at Molesworth. The latter are union between the Primitive Methodists and the Methodist Church of Canada.

> MOOREFIELD.—Special services have been held at three of the four appointments on this circuit during the autumn and winter. Twenty-three united with the Rothesay church. At Moorefield the services are still in progress, conducted by Dr. P. C. Armstrong. There is a widespread awakening, and many conversions are taking place. As many as fifty have come forward as seekers of pardon in one evening.

> PORT ELGIN.-Rev. J. Galloway writes: The Lord is very graciously reviving his work here. We are now in the second week of special services, and twenty-six persons have presented themselves as seekers of salvation, most of whom have found peace through believing in Christ. Many backsliders have also been reclaimed and believers greatly quickened, on the part of whom there appears to be an earnest seeking after " full salvation."

DEMORESTVILLE,-Rev. Wm. Bacon writes: At our closing meeting last night (Feb. 27th) the Lord was graciously working in the congregation. The Rev. Mr. Craig (Presbyterian) preached, and two adults sought and found the Lord. The approximate results of the revival are, numerically, about ninety for Methodist Church, twentyfive for Presbyterian, and fifteen unsettled. We have commenced at Bethel church with good promise and are full of expectation of greater good.

PLATTSVILLE.—The revival services that were announced in the Guardian some two months ago to commence in this village, have been held the largest sum ever realized in this school. for eight weeks and are still continued. The Cox. united efforts of the members of the C. M. Church and the P. M. Church have been rewarded with showers of blessings. Over eighty have been forward for prayer, many of whom rejoice in a new birth unto righteousness, and have joined the "Methodist Church." The Brougham Church, on the evening of the 4th wonder story by E. S. Brooks—a versified and pastors. E. Whitworth and E. Clark, are much

CoM.

Greatrix and Holgate have been conducting revival services in the Methodist Church, and a deal of good habbeen done. A large number of the leading people of this vicinity have come forward and have been made happy. The untiring zeal of those rev. gentlemen will long be remembered in this place,—Lindsay Post.

VALLENTYNE .- Rev. L. W. Hill writes: A gracious work of the Holy Spirit is in progress at Victoria Corners on this circuit. Already two the third week with true gratitude and firm hope. God has already gained victory over cold, careless, indifferent sinners. The Holv Spirit has removed the obdurate unbelief of hearts which for long years lay under the ice of

MITCHELL,-We are glad to learn from the Free Press. Recorder that a deep religious revival is in progress at Mitchell. The whole community is stirred, and the question of religion is the allabsorbing topic. Special services have been carried on in the Methodist Church, during the past week, with remarkable success, the church being crowded every night. The Presbyterian and other churches have also started services with satisfactory results.

MONTREAL, - The salvation meetings held by the Methodist churches of the city in the St. James Street Church are growing in interest and attendance. Over a hundred have come forward for prayer. Their names are carefully registered by secretaries for further pastoral attention. Meetings are held every afternoon as well as evening. At each evening meeting two addresses are delivered, one by a minister and the other by a layman. The singing is by a large choir accompanied by an orchestra and

Alliston.-A second reception service was held in the Methodist Church here on Sunday larger than usual, and the collections in aid of evening. The building was crowded to its utmost capacity. The pastor announced that one hundred and twelve members had already been received and twenty or thirty more probably would unite. The sacrament was administered at the close to the largest number that ever communed at one time in the church. Such is the increasing prosperity of the church, that more room is needed for the congregation. and we understand that there is talk of increas ing the accommodation by putting in side galleries.—Alliston Herald.

PRESTON.—Bro. W. F. Campbell writes: The Lord has been giving us a grand work at Zion appointment during the last week. On Sabbath morning, March 2nd, after a sermon specially to the children, about forty of them from eight to fifteen years of age, and several adults desired to be saved from sin. During the five evenings that have followed we have had additions to the list every service, and now the record for the week stands, about thirty saved and twenty others seeking, besides about a dozen small children whose experience is scarcely definite enough to show us in which of the two classes to count them. Nearly all the Sunday-school have found Christ or are seeking him. The work of the Spirit is very blessed, and the experiences of some of the children are exceedingly bright and satisfactory. Thank God for the converted children. About half of the number mentioned are under fifteen years of age. We are expecting a very great work during the coming week.

HIAWATHA .- Great results have, we believe, followed the preaching of the Gospel to the Rice Lake Indians, since a company of them, with a Cobourg, where, as our chronicler has it, " after hearing and seeing, they believed." And the good work went on so satisfactorily that, in 1827, the apostolic Rev. Wm. Case baptized seventy-five of them. Some of our aged members have a vivid recollection of that period, and have, with ourselves, recently enjoyed more than two weeks of special services, during which believers have been built up, and others have been brought to seek "the pearl of great price," though the final results have not, from the natural diffidence of the Indian, been as manifest as we were led to anticipate. Native brethren from adjacent missions have most energetically and most praiseworthily co-operated with us during these exercises. -- Com.

BORCAYGEON .- Rev. T. P. Steel writes : Having read in your revival column many encouraging accounts from other circuits we wish briefly to report from Bobcaygeon. Our Sabbath-school anniversary services were held on January 20th and 21st. Congregations on Sabbath were very large. The sermons by Rev. W. H. Emsley, of Lindsay, were eloquent and powerful, leaving the impress of divine truth. On Monday the tea and entertainment were highly successful, netting about \$70 for school purposes. At the close the Sabbath-school superintendent, Mr. J. Bochus, was made the happy recipient of a wellfilled purse as a token of the esteem in which he is held. This anniversary was followed by a series of four weeks' revival meetings in which over fifty were added to the Church, most of whom give decided evidence of saving faith in Christ. More than half of these are children and adult members of the Sabbath-school. Both Church and school have been greatly revived, and though the special services are closed the work still goes on.

BRIEF CHURCH ITEMS. TORONTO CONFERENCE.

PAREDALE.—Earnest and eloquent anniversary sermons were preached in this church last Sunday morning and evening, by the Rev. T. Cullen. and the Book-Steward, Rev. Wm. Briggs, Large and attentive congregations were present at both services.

SHELBURNE.—The Methodist Sunday-school anniversary was held in the Town Hall, Shelburne, on February 21st. Tea was served by the ladies, and after an excellent tea the chair was taken by the pastor, Rev. J. F. Metcalfe. The children and young people of the school gave readings, recitations, etc. Singing by the school and by Professor Kelly, of Brampton. Mr. Charles King and family, and Mr. Rands and family also gave choice music, both vocal and instrumental. Proceeds were over \$80, being

Pickering Circuit.-We learn from a correspondent that the Rev. Charles Langford, the popular superintendent of this circuit, gave his able and instructive lecture on "Why I Left the Church of Rome." to a large audience in the

fathers; while the second part was given to a BRECHIN. -For four weeks the Rev. Messrs. | few very interesting observations upon the Romish doctrine. The choir rendered choice and appropriate music.

MIDLAND.—Anniversary services were held in the Methodist Church on the 2nd inst., the sermons both morning and evening being preached by the pastor, Rev. R. Strachan. After the tea-meeting and reading of the financial state. | ment on Monday evening, the Rev. R. Strachan delivered a lecture entitled " The Ideal Man, or the True Elements of Manhood." The lecture weeks of service have passed and we enter on was delivered in a pleasing and interesting style, or something of that sort. His remarks showed and those who heard it enjoyed a treat. On Tuesday evening a ten cent, social was held limited confidence in his Methodist doctrines and in the basement of the church. Proceeds of Principles. The Rev. Mr. McDonald, of Thoanniversary tea \$38.85; collected by ladies \$17.45; making a total of \$55.80. Subscriptions promised, \$84; paid at meeting \$17.-Midland

> BEACEBRIDGE.-We learn from the Bracebridge Herald that a very successful concert was held recently in the Town Hall, under-the auspices of the Ladies' Aid of Bracebridge Methodist Church. There was a large andience. and a lengthy programme was very creditably rendered, Prof. Kelly, of Brampton, being the great attraction. The same paper announces that the Methodist congregation has so increased of late that the church is too small to accommodate the number who habitually worship there. A meeting of the congregation was to be held to consider ways and means for increasing church accommodation.

Belleville. - Missionary sermons were preached in the Bridge Street and Holloway Street Methodist Churches on Sunday, March 2nd.by the Revs. Dr. Meacham and Young. The Belleville Chronicle says: The deputation was the strongest possible one that could be obtained for the occasion. The attendance at each church in the morning and evening was much the mission work were liberal. The annual missionary meeting was held in Bridge-street Church on the Monday evening following. Rev. Dr. Mescham gave one of his eloquent and stirring addresses on missionary experiences in Japan, being followed by Rev. Dr. Young, in an earn est address, dealing more particularly with his work in the North-west.

Collinewood.—A convention of the ministers and laymen representing the Methodist churches within the bounds of Collingwood District was held a few days ago at Collingwood. Rev. J. G. Laird presided, and the following ministers were present: Revs. A. Armstrong, N. Hill, E. Hill, W. F. Wilson, C. E. Perry, J. Vickery, W. Pimlott, G. Washington (secretary), C. Shaw, N. S. Burwash, W. F. Ferrier, J. Siddy, and S. Mc-Tavish. The object of the committee was to discuss a plan for the readjustment of circuits in the united Church. The field has been divided into self-sustaining circuits for one minister, one mission excepted, and one circuit taking a probationer. There will be a surplus of two ministers and a probationer. - Globe.

Conoung.-Sabbath-school anniversary services were held on Sunday and Monday, 24th and 25th ult. The World says : Two appropriate and eloquent sermons were preached on Sunday, by the Rev. F. H. Wallace, B.D., in the morning, and by Rev. G. C. Workman, M.A., in the evening. On Monday evening the annual gathering of the children took place in the church-The report was an encouraging one-nearly three hundred children and forty teachers and officers, and the libraryand finances in a satisfactory condition. A large number of nicely rendered musical selections were given by the holars. There were also several tations, and short and appropriate addresses by Rev. Prof. Reynar, M.A., and the pastor of the Fund. church. The exercises were conducted by the superintendent, D. C. McHenry, Esq., M.A., and were of a very interesting character throughout. The financial results of the anniversary also were satisfactory.

LONDON CONFERENCE.

PLATTSVILLE.—At a meeting of the officers and teachers of the Canada and Primitive Methodist Sabbath-schools, held recently in the P. M. Church to consider the question of uniting the schools, after a brief discussion a vote was taken, which resulted in favor of union. The Methodist Sabbath-school has now about 260 scholars and 32 officers and teachers.

Goderich. - The appiversary sermons delivered in the North Street Methodist Church, on Sunday, 2nd inst., morning and evening, by Rev. William Briggs, of Toronto, were listened to by large audiences. The reverend gentleman is a truly eloquent preacher, and carried the hearts of his congregation with him in his discourse on each occasion. The collections for the day amounted to over ninety dollars .-- Huron

Dungannon.-The annual convention of the Methodist Sunday-school workers on this circuit was held on Tuesday, February 20th, at the Nile appointment. Practical and vital questions relating to various phases of Sunday-school work were forcibly presented in several brief papers. Admirable brief addresses were given by many of the brethren present. The convention was a pronounced success, and much good is anticipated as the result of its work. Next year it will be held at Dungannon.

London, Horton Street,-The congregation of the Horton Street Bible Christian Church held their anniversary services on Sunday and Monday, 24th and 25th ult. On Sunday morning the Rev. J. V. Smith, of the Wellington Street Methodist Church, occupied the pulpit, while the Rev. J. Kenner, of Clinten, officiated in the evening, both delivering highly interesting sermons to very large congregations. On Monday evening, a large audience assembled to hear the Rev. Mr. Kenner deliver his celebrated lecture, entitled "Creation's Masterpiece-Man." which proved to be a very interesting and highly instructive effort. After a vote of thanks to the lecturer a liberal collection was taken up, and the andience dispersed with the benediction.

GUELPH, Dublin Street Church. - We learn from the Mercury that the anniversary tea-meeting was held on the evening of the 25th ult., there being a large attendance of the members and adherents of the church and of the other Metho distichurches in the city. A sumptuous tea was provided by the ladies. The financial report presented was very satisfactory, showing a re duction during the past year in the debt on the church of \$1,400; and it is expected that there will be a further reduction of \$1,000 this year interesting and happy addresses were given by Rev. R. T. Beattie, of Knox Church : Rev. W J. Maxwell, and Rev. R. Torrance. The cheerinst. The first part of the lecture was devoted | ful face of the Rev. W. S. Griffin was missed,

gentleman being at Woodstock conducting similar services there. The services were most successful financially, realizing about one hundred and sixty dollars.

THOROLD.-We are glad to learn from the Welland Tribune that the anniversary tea-meetng on Monday evening, 18th ult., was a grand success, despite bad weather. The Tribune says: The tea, cakes, sandwiches, etc., were all that could be desired, and the speeches, music and singing, were of high order. ' Rev. Mr. Hazlewood fairly excelled himself in happy hits. Dr. Williams gave an address on " Methodism." this much at least, that the Doctor has unrold, and the Rev. Mr. Clark, of Welland, also gave short addresses, plain and practical. The pastor of the church, Rev. John Kay, ably presided. About one hundred dollars was re-

KINCARDINE. -On Sunday, 17th ult., the Rev. James Gray, of Clinton, preached two excellent anniversary sermons in the Princess Street Methodist Church. There was a fair attendree in the morning, and a crowded church in the evening. 'Qi Monday evening a tea-meeting was held in the lecture room. The attendance was large, the social feeling intense and the waiters did their duty most nobly. After refreshments had been served, the audience adjourned to the body of the church, when appropriate addresses were delivered by Rev. Mesara. Hilts and Gray. Mr. Vanstone spoke briefly, and Mr. Crawford announced that net receipts of the anniversary services would be over \$100. Mr. Andrews, as chairman, did much to make the proceedings interesting. The choir sang several selections of music in excellent taste.—Reporter. Woodstcca.-The anniversary services of the

Woodstock C. M. Church were held on Sunday and Monday, 24th and 25th ult. Rev. W. S. Griffin, of Guelph, a former pastor, preached able sermons to large congregations. The teameeting on Monday evening was a grand success. Asplendid programme of music was rendered in a very able manner by Mr. Parker and the fine choir of the church. The Rev. William Williams presided, and in his opening address rave a brief view of the progress of the church during the year, referring with satisfaction to the state of the finances and the large increase in the membership. The Rev. W. S. Griffin, in a long address, replete with humor and good sense, kept the attention of the audience to the end. The public entertainment was followed on Tuesday evening by a social, which was well attended and passed off very pleasantly. Financial results of the services, including proceeds of a social on Tuesday night, \$220 .- Sentinel. Review. HAMILTON.-We learn from the Evening Times

that Educational sermons were preached in four of the Methodist churches in that city on Sunday, 2nd inst. In the First Methodist Church Rev. Dr. Burwash preached a thoughtful sermon in the morning, and in the evening Rev. Dr. Rice delivered a powerful discourse to an especially large congregation. Dr. Rice also preached a sermon of great interest in the Centenary Church in the morning, the pulpit of that church being occupied by Rev. President Neiles in the evening, who gave a sermon of great thought and earnestness. In Wesley Church the pastor preached in the morning, Dr. Burwash preaching in the evening to a large concourse of people. Rev. Dr. Stone gave a very interesting following counties in Ontario:-Norfolk. Durand able sermon in Simcoe Street Church on Sunday morning, and in the evening Rev. John garry, and Ontario. Philp delivered a powerful sermon, which was different services in aid of the Educational

MONTREAL CONFERENCE.

ADOLPHUSTOWN .- The Methodists of Adolphustown have been signally successful in their efforts to secure the funds for the memorial church to be erected by their denomination in that historic village in connection with the U. the Czar. A permanent Russian legation is to E. L. Centenary. All the money has been be established at Cabul. subscribed, and work will soon be commenced on the edifice, which will be built of brick .- | the Lieutenant-Governor of Nova Scotia of the Napanee Express.

WINDSON MILLS.-The missionary and teameeting held on Wednesday night, 27th ult., was a great success. The church was crowded both design. to the tea and missionary meeting, on which occasion Rev. Dr. Sutherland, of Toronto, Missionary Secretary, delivered a most interesting address, speaking about one hour and a quarter and holding the audience spell-bound, reciting | Millott's columns was attacked on Saturday ten many instances of the great success of missionary effort in the North west and in Japan. Rev. Alexander Campbell, Chairman of the District. also addressed the meeting, and Rev. Mr. Eason read the missionary report. Mr. Abbott Frye Bhamo, from which the English and American very acceptably filled the chair. The collections were in advance of previous years .- Sherbrooke

Examiner, QUEBEC .- We learn from the Chronicle that the annual meeting in connection with the missionary anniversary of the Quebec Methodist Church was held on Monday evening, 24th ult. There was a large attendance. After the usual exercises, the chair was taken by Councillor Mc-William. After the report had been read, Rev. Dr. Matthew, of the Presbyterian Church, gave a capital address, characterized by a very genial and fraternal spirit. He was followed by Rev. Dr. Sutherland, the Missionary Secretary, who urged the claims of our mission work in an able and masterly address, which was listened to with marked attention from the beginning to the close. The collection was liberal.

MANITOBA CONFERENCE.

WINNIPEG, Zion Church.-Rev. W. L. Rutedge delived a most interesting and instructive lecture on " General Havelock" to a good audience in this church recently. The proceeds went to the Ladies' Aid Society.

FROM THE MISSION ROOMS.

CASH RECEIPTS-ORDINARY FUND,

		-14-	•
٠, ١	Fenella, per Rev. J. Brodin	230	00
	Smithfield, do, do	100	00
•	Streetsville per Rev. J. Hunt	40	
	Belleville (Bridge Street), per M. Sawyer, Esq	65	00
.	Ottaws, (Dominton Churon), per C. W. Jenkins,		-
\mathbf{n}	Egg	200	00
	Heckston, per Rev. J. Ferguson	. 25	00
g	Bervie, per Rev. W. W. Carson	100	00
6	Goderich, do. do	50	00
-	Dundas, do. do.	135	00
đ.	Romney, do. do	20	90
0-	Holmesville, do. do	34	00
-	Jarvis do, do	50	00
la l	Jerseyville, do. do	95	to j
_	Hamilton (Simcoe-st.), do,	24	00
t	T. M. Talbot, University College, per Rev. W.		
e.	Briggs	5	00
-	Scarboro, per Rev. M. Fawcett	50	60
ıe	Cookeville, per Rev. Geo. Browne	24	90
	Paradale, per Rev. E. Clement	25	
e	Rosemont, per Rev. R. McCullough	50	co
r.	Sherbourne St., Toronto, per H. H. Fudger, Esq.	329	
-	Chesley, per Rev. J. Greene	45	
y	Stirring, per Rev. B. Walker	40	
ř	Eglington, per Rev. John Pickering	30	60
•	BEQUEST		
r.	Of late Alex. Weldov, Alex. Church and		
, 1	John Pearce, Esq., Executors	200	OO

NEWS OF THE WEEK.

-English shipowness threaten to register their vessels under for sign flags if the proposed shipping bill becomes law.

-The Senate Con vittee has decided to give the name of Lincoln to the new Territory to be made out of Northern Dakota.

-- Trains last week were snow blocksded for five days on the Canadian Pacific and Montreal & Sorel Railways.

-Judgment has been given in the East Mid. dlasex and East Simcos Provincial election petitions, the judges disagreeing on both cases.

-Gen. Gordon believes the slavery question will settle itself within a year by the rising of the slaves.

-By a boiler explosion at Stayner last Wed. nesday one man was killed and two seriously injured.

-Herr Windhorst's motion in the Landtag to repeal the law abolishing the salaries of Catholic priests in Germany has been rejected. -The conversion of the real estate of the

Propaganda at Rome into Italian rentes, in accordance with a recent decree of the courts, has been protested against by the Pope. -Several heavy skirmishes have occurred

between the French troops and the Tonquinese in the vicinity of Barninh. The long-delayed attack on the latter place is expected daily. -The latest London rumor is that Lord Ripon, Governor-General of India, will return

to England in a few months, and that he will be succeeded as Viceroy by the Marquis of Lorne. -An influential deputation from Ireland waited upon Mr. Gladstone last week to urge an

extension of time for the repayment of the

Government loans.

he Anarchista.

-- Voting on the Scott Act took place in Yarmouth county N.S., last Thursday. Complete returns are not yet in, but there is no doubt the Act was carried by a very large majority.

-It is stated that the Parnellites intend to commence immediately a great agitation in Ireland in consequence of the refusal of the

Government to re-open the Irish land question. -Laboratories for the manufacture of explosives have been discovered by the police in Vienna. They have also ascertained that large quantities of dynamite are in the possession of

-A manifesto urging a demonstration against the French Government to compel it to take steps to ameliorate the condition of the unemployed has been issued by the workmen of Paris, at the instigation of the Anarchiets.

-A deputation of the tribes which fought the British at Teb have arrived at Snakim, and report that the tribes under Osman are wavering in their allegiance as the news of the British victory spreads.

-For advocating assassination in a Socialist

ournal published in France the Franco-Irish anarchist Murphy has been sentenced to six months' imprisonment and a fine of one thousand france. -Immense damage has been done at Caliente. California, by a cloud-burst, the railroad track

being covered two feet deep with sand and adjoining houses being flooded to the depth of eighteen inches. -Movements are in progress to consider the esirability of submitting the Scott Act in the

ham and Northumberland, Stormont and Glen--Earl Dufferin has asked the Porte for satislistened to with the deepest interest by all pre- faction for the manner in which the officials in were taken up at the Smyrna have been treating foreign coasting

vessels. They have prevented steamers embarking passengers and removed the Union Jack from English vessels. -It appears by a cable despatch that the annexation of the Merv tribes by Russia was

engineered by a Russian military officer, who induced the Khan and other chiefs to petition -Information has been sent from Ottawa to

renewal of Fenian attempts to destroy Govern-

ment property at Halifax. Extra precautions are being taken day and night to frustrate the -It is rumored that serious news has been received regarding the French advance upon Bacninh. The Government's silence upon the

subject causes great in runtion. One of General

miles from Bacninh. -The Shans, a native hill tribe of North Burmah, have revolted and are devastating the lower plains. They have invested the town of missionaries have fied. The missionaries report that the principal villages in the vicinity of Bhamo have been sacked and hurned.

-It is nearly impossible to obtain candidates for the Russian police, the masses having been so thoroughly cowed by the murder of Col. Scuadaikin. The chief of police at St. Petersburg has been favored with fifteen letters threatening him with death, to which he pays no regard.

-In the House of Commons last week the Marquis of Hartington moved an appropriation of £300,000 to cover the cost of the Soudan expedition. Gen. Graham has been ordered to disperse the rebels within ten miles of Sunkim, but not to operate at a greater distance from that city. When these have been dispersed it is believed the tribes will become friendly.

-The French shareholders in the Suez Canal will hold a meeting in Paris this week to protest against the convention between De Lesseps and English shipowners. De Lesseps threatens to consider the rejection of the convention as avote of censure on his policy, and if such action be taken to withdraw from the management of

-The question of emigration to Canada is receiving attention in England. At a meeting at London last week, the Marquis of Lorne supported a scheme for the sending of children to Canada. An Irish migration company, with a capital of £250,000, has also been formed. Parnell is chairman, and Sir Baldwyn Leighton, Jacob Bright and Edmund Dwyer Gray, mem-bers of Parliament, are among the directors.

CONTRIBUTIONS FOR MRS. EVERISS.

DEAR DR. DEWART,-God still entrusts our suffering old friend, Mrs. Everiss, to our care, and the funds begin to run low. Two dollars from Mrs. Buchan, of Burlington, is all I have to report. They ask for my address. Hence I to report. They was subscribe myself;
John Carroll,
99 Kingston Road, Toronto,

LONG AGO.

I sit be fee the sinking fire, Watch the weird faces in its glow ; All through the night I should not tire-But they have taded, long ago.

Ah-dust to dust |-- the last repose--Ashes to ashes 1-well I know How surely this hath been with those, Those whom I loved, so long ago

How surely this with me will be t From every petty joy and woe. From fancied slight, from jealousy Made free and safe-ah! long ago

And yet may some things with na stay -As, on the waters, lilies blow In white and green,—just as they lay In white and green, so long ago.

'Tis pleasant now to think—" Parhaps In Memory's light one's face may glow Out upon Time ! "-for all things lapse In that sad, dreary long ago.

But when I'm dead, don't thou forget-Thou whom I used to treasure so; Yet may one tear thine eyelid wet, Because I loved thee—long ago!

-Temple Bar.

SERMON

BYREV, T. DEWITT TALMAGE DELIVERED IN THE BROOKLYN TABERNACLE.

THE ARCTIC MARTYRS.

of the waters is straitened.—Job. xxxvii. 10. This is a river or lake or sea frozen over. The waters that would otherwise he free are straitened and in crystal shackles. In Job's time there had been no Polar expeditions, but this text is descriptive of an arctic sea. In the most ancient times the tyrant Cold went forth and assailed the waters while at play and took them into everlasting captivity, and the crash that the arctic explorer hears at midnight is only the restless captive turning over in her chains. It is the home where all our winters are hatched in nest of iceberg under the wings of the north wind. There are long rows of castles in which the giants of the cold live. There are great battlements of glaciers, Gibrattars and Sebastopols guarding the realm of frigidity, and ponderous gates of glass that swing open long enough to let adventurers sail in and then swing shut, leaving the world to guess about the lost shipping. Great cities of palaces and castles and minarets and domes and bridges and archways and obelisks and statuary, lighted up with such splendors that the human eye is extinguished if it gaze too long. Cathedrals in which eternal silence worships. Thrones on which eternal stillness reigns. Continent uninhabited save by walrus or bear or wild geese or ptarmigan or deer. Hundreds of miles that have never heard human voice or the sound of human footstep. Immensities of chilled quiet, "By the breath of God frost is given and the breadth of the waters is straitened."

From these lands eleven silent passengers have now arrived. Oh, the contrast between their going and their coming. July the 8th, 1879, summer day, steaming out from San Francisco harbor. Decorated yachts filled with distinguished citizens accompanying. Wharves and hills covered with enthusiastic spectators. Fort Point with twenty-one guns of salutation. Blast of steam whistles and dipping of colors, and by telegraph the whole country sympathetic with the gallant undertaking. Now their return after nearly five years! The poor remains of a fragment of the expedition passing amid lines of sorrowful thousands, but the chief chief chief there's there's not a result of chief objects of interest hearing not a sound of gun and sceing not an uplifted hat. "A failure!" say thousands of people. Two or three bare islands discovered and the most of the bones of the adventurers flung by the polar winds or gnawed by the polar bears, while here and there a relic from which sall signs of humanity has been obliterated comes home to revive the prolonged anguish of bereft households. I pro-test here and now against this misleading cry of

In at least four respects the De Long expedition has been a magnificent success. First, it has demonstrated in most stupendous manner, and before all nations, that religion may be carthose which are scientific. Christ was not more certainly on the ship in Galilee than he was on board the Jeannette. Of their first Sunday out De Long's diary records: "Had the articles of war read and the ship's company mustered. Then read divine service, and was much pleased at observing that every officer and man not absolutely on watch voluntarily at-tended. Yes, it was divine service every tended. Yea, it was divine service every Sunday." I again open De Long's ice-journal and read: " Sent back for Lee. He had turned back, lain down and was waiting to die. All united in saying Lord's prayer and creed after supper." Further on I find the record "Alexey dying. Doctor baptized him. Read prayer for sick." De Long further records these words: "I was much impressed and derived great encouragement from an accident of last Sunday. Our Bible got soaking wet and I had to read epistle and gospel out of my prayer book. According to my rough calculation it was the 15th Sunday after Trinity and the gospel contained some promises which seemed peculiarly adapted to our condition—Matthew vi. and 24: 'Take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on.'" The ice journal of the closing lavs of that awful journey reads thus: "Lee died at noon. Read prayers for the sick when he found he was going." Again he writes: "We are in the hands of God, and unless he intervenes we are lost." Of the last Sabbath he says: "133d day. Everybody pretty weak. Read part of divine service." Alas, he could read no more than part of it. Far away from

home, and hungry and freezing and dying they

cried unto the Lord, and they went right out of

a cold earth into a warm heaven. Oh, we who neglect divine service because it is too cold, or

hot, or we are too busy, or have company, let us

take the chiding that comes down from the

north in the box containing the ice-journal

of George W. De Long, the Christian cummander. They did not wait to pray till the cutters parted in the gale, and the last can of pemmi. can was exhausted, and they were reduced to a little willow tea and a roasted boot-sole, but while the Jeannette was in good trim and sailing on for a scientific conquest so promising that it excited the jestousy of naval officers at San Francisco, the Tuscarora and the Alaska and the Alert and the Monterey of the United States navy joining not in the cheers and the salvos of the Jeannette. The prayers of the arctic explorers in good weather as well as severe, are illustrious examples for all who go down to the sea in ships as well as for all landsmen. Do not wait to pray until your provision gives out and your boat must be abandoned and there is no game to bring down or fetch in, and you are lost in the snowdrifts. Prayer all the way from San Francisco to Lena delta. Prayer, though the fingers were too numb to turn the leaves, and the lips too stiff with cold to speak the words, and the eye too dim with fatigue to see the page. They were men of splendid phy-sique, if their portraits are accurate, and of oultured intellects it we may judge from their diplomas and correspondence, and were armed with all the meteorological instruments and philosophical apparatus, but they did not consider themselves strong enough or wise enough to do without God. Let the infidel and atheistic and blatant philosophy of our day hear it and repent. Do not stultify yourself and your religion by saying that any expedition is a failure which sets up the banner of the Son of God on the glittering pinnacles of iceberg till all the nations behold the crimson standard, Gloria Patri, which we sang this morning, sang by these arctic voyagers while heaving icebergs played the accompaniment. Glory be to the Pather and to the Son and to the Holy Ghost, as it was in the beginning is now and ever shall world without end, amen! Ob, did it merely happen so? Was it only accidental? Was

was crowned with a cross? On that cold forehead of the world is set the most precious symbol of the Christian religion.

Another success of the polar expedition is in giving the world demonstration of unparalleled courage. Remember that it is different from that courage which we all admire-courage in battle. It was a more difficult courage, for it was against the dumb elements. Going into an ordinary battle the soldier knows that there is a possibility that the enemy may give way through cowardice. But icebergs never get afraid and are never thrown into panic. Going into ordi-nary battle the soldier knows that it is possible that the enemy may be overcome by a flank movement or assailed from the rear. But the Arctic Ocean never was flanked. A soldier going into ordinary battle knows that there is a possibility that the enemy's ammunition may give out. But the polar regions never lack ice for bullets and ice for guns and ice for cavalry charge and ice for thunderous bombardment, fleets of ice and squadrons of ice forever armed against shipping. "Come to me," these armies of cold cry, "come to me," thou proud Jeannette, and I will crush in thy bows and take off thy masts and loosen thy rudder, and I will bury thee with no funeral honors in the same grave where I dropped the Resolute and the Intrepid and the Fury and the Pioneer and the Assistance."
The most difficult of all courage weathe Courage of DeLong and his men, for they fought not other men who may be routed, but dumb forces of nature which never give any quarter, and never surrender and never die. God in olden time sent forth Joshua and Elijah and Paul, by their example to teach the world courage. Now he sends the Schwatkas, the Franklins, the Dr. Kanes, the Livingstones, the Stanleys, the De Longs, the Amblers, the Collinses, who do honer to the human race. More now than ever before there are giants among men, able to conquer fatigue and hunger and physical wee, that they may present the round earth to the cause of By the breath of God frost is given, and the breadth geographical discovery. We have found out at last how the world is bounded—on the north, on the south, on the east and the west by the courage of man and the goodness of God. It is not more important what such men discover of the leatures of the globe, than what they discover of the capacity of man when he sets out for great enterprises. The influence of such ex-ample is most salutary.

We want more men of that kind to work the

reforms of state and Church, endorance that cannot be frezen out by the world's frigidity. What is detaining the Church of God in our days is its namby-pamby membership. We have plenty of Christians in the vineyard ready to sit down and eat grapes, but few DeLongs to push out into the cold. Yet God is fitting our expeditions on all sides, and men and women are wanted who care little for their own comforts and everything for what they can do for others. Frederick Oberlin commanded such an expedition, Florence Nightingale another, Alexander Duff another, John Howard another, Bishop Asbury another. If you cannot command an expedition you can join one. The day will arrive when all the great Christian expeditions shall come back in the presence of many worlds, not only the leaders but the led, not only the commanders but the commanded, not only the celebrated but the obscure, shall get celestial and divine recognition. As Christ introduces his friends and the question is asked: "Who are these thou introducest into our imperial company?" Christ will say: "This is the woman that gave a cup of cold water to the thirsty traveller. This is the child that read the Scriptures to her blind mother. This is the nurse that rocked the sick child's cradle. This is the female clerk of the store who patiently endured the insolence of customers. This is the mother who brought up her children for God. This is the man who for-sook not his religion amid the ridicule of the hat factory. This is the fireman who fell dead in trying to get a child out of the third storey of a burning building. This is the machinist, or the coalheaver or the fireman of the sunken Jeannette who kneeling in the arctic storm prayed that their sins might be made whiter than And then Christ, waving his hand over a great multitude that no man can number, will a great multitude that no man can number, will say: "They were cold, they were sick, they were poor, they were despised, they were wronged, they came out of great tribulation and had their robes washed and made white in the blood of the Lamb." That day will be the rectification of everything, and those who expected to take back seats in heaven will be called to take front seats, and those who would have been satisfied to occupy a footstool will be awarded a throne, and those who had no ambition except to get inside the shining gates

be made rulers over many cities. Another success of this polar expedition is in the fact that it has persuaded the whole world that it is now time to stop pushing in that direction. It is a great thing for the world to know when it has struck the impossible. Never until now has every reasonable and enterprising man been willing to call a halt. All down through the days of Cabot and John Franklin and Dr Kane and Nordenskield and Schwatka, the world has thought that there was an important passage to be discovered and great things to be won for geography, but the impression has come upon the most hopeful of us that God does not mean the race to move any further that way. If there were fifty north west passages of what use would they be to the world if only one ship out of a hundred could reach one of them? Beside that, the whole demand for a north-west passage has changed, from the fact that this continent has been cut through three times—by the Union Pacific, the Southern Pacific and Northern Pacific railroads, and what is the use of going so far around when we can go straight through? Beside that, it is demonstrated that there is nothing there more valuable than frozen islands and that the only crop yielded is ice, sheaves of ice, stacks of ice, harvests of ice to fill garners This DeLong expedition has proved that God

does not want the world to be compled any further up that way. By the solemn emphasis of this polar disaster he says: "Thus far shalt thou go and no further." Without this last expedition the world would not have been satisfied. Let neither private munificence nor governmen-tal authority pay another dollar to allow another life to be lost in arctic expedition, except it be relief enterprises like that now being fitted out. God has bolted and barred that gate and written on it "No admittance." Let not our foot attempt to pass it, for there are too many armed sentinels pacing up and down to make it safe for us to attempt to break through. God has some reservations. The Bible says that he keeps something even from the angels, and is it strange that he should keep something away from the human race? There must be paths where Jehovah can walk alone, without being questioned by human impertinence. DeLong and his men have made for us a most important discovery, for they have found for us the limits of useful exposure. If Columbus was to be honored for finding the shore of this continent, let these dead men have an imperishable monu-ment for the fact that they have with their suffering predecessors found the shore of the Divine secret. It is a great thing to have seen for themselves and for all ages the burnished barriers of the Omnipotent, and to have just looked through the crystal pickets of the fence marked "No thoroughfare." Blessed are those men and those nations who are wise enough to know that there is a limitation to human thought and to human courage, and that at the highest latitude ever reached by ship's prow or reindeer sled is the white altar on which the human race must kneel in humble defeat and say with Job. " He stretcheth out the north over the empty place."

Another great success of this polar expedition has been the demonstrating to the world more powerfully than ever before that our departed friends, however far off, and however long gone out of life, are ours after death as much a fore, and this by divine and unmistakable intuition. Why this funeral march half round the earth, from Siberia to Russia, from Russia to Germany, from Germany to America, and one of them here to take steamer for Liverpool, keeping up the march of death for at least two weeks more? Why not let their bodies sleep where they fell? Neither private nor govern-mental largess can build so high or so brilliant or so vast a monumental shaft for those men as those uplifted splenders around the North Pole. no such sarcophagus as these of the eternal conthere no significance wide as earth and high as gealment, no such American or European heaven in the fact that in that unending win cathedrals for pillar and dome and altar and

architecture of the icy dominions. Lieut, Chipp of a change. and his men who were never found are resting in Westminster Abbeys of splendor far beyond London's acropolis. No. The forty reindeer must be harnessed to the sixteen sleds, and lent, but I do not believe in all the land there is a man mean enough to criticise the expense of this long mortuary travel. Every man says that is right. Bring them back to their own land, and as far as possible put them beside their own kindred so that when they rouse in the great day of the awakening which shall be to all graveyards and cemeteries they may come hand in hand with those who were rocked in the same cradle and sheltered in the same mother's arms.

An instinct planted in all hearts must have been divinely planted and for some useful purpose. The divine lesson is that the dead are ours. Five years, fifty years make no difference. Write it on the cometery gate and chise it on the stone, and embalm it in the heart. Ours. Never did God since the day when he hung the world upon nothing give such magnificent de-monstration of that truth as by these 8,000 miles of obsequies, all nations with uncovered head bidding God-speed to the silent procession. Some people recklessly say they do not care what becomes of their bodies after they leave this life. I care very much. I want to lie down in the midst of my kindred. The same springtime that puts bloom on their graves must have put bloom on my grave, and though we go there one by one, one by one, and years pass between this arrival and that arrival in the still country, I want us all to get up together and substitute for the last kiss of earthly heartbreak the goodmorning kiss of resurrection reunion. We must come out of the gates side by side. Yes. Wa Yes. Give De Long back to the widowed soul. Let Collins go to the arms of his brothers now waiting. Take Doctor Ambler back to his beloved Virginia, and Boyd to the Philadelphians waiting for him. Let dust seek kindred dust, and if any are not claimed, let the United States Government be mother to the homeless dead. and at the Naval cemetery at Appapolis point to these as to others already garnered, saying, "These are my lewels." Do not say, "Why all this waste of human life?" There has been no waste. If all these sufferers had lived a hundred years at home they could not have given to the world such an irresistible lesson as now of the triumphant and world-electrifying fact that

As we close up this volume of thrilling crys tallography let us rejoice that another volume of the world's suffering has ended. Volume after volume of pain and struggle added to the long shelf. Story of architects who fell from the scaffolds of great buildings they were con-structing. Story of chemists whose eyesight was blasted while making important experiments. Story of those who by sword, or per, or ship's compass, or trowel, or hammer, or spade, or plough, or needle, or kind word, achieved good for others. Volumes of suffering filling up nine-tenths of the world's library. Volumes illus-trated with vignettes and plates of martyr's stake and perishing arctic expedition. Pages printed in blue and black and red ink, blue for the bruises, black for the infamy, and red for the carnage. While overtopping and out-measuring all other volumes in importance is the ice-journal of the greatest of all explorers and sufferers who sailed into the arctic repul-sions of this world that he might open passage for all the race to sail through, yet frozen of the world's neglects and dropping dead in the exploration. The first picture of that ice-journal a disgraceful manger and the last pic-ture an agenizing cross God hasten the day when all the volumes of the world's suffering shall be ended and a new library be opened, all ts shelves filled with stories of escape and ubilee and scrolls of new songs unto him who hath loved us and washed us from our sins in his own blood and made us kings and priests unto God furever.

REACTION AFTER REVIVAL.

After the revival there is usually, as in all other human concerns, a perceivable reaction. and along with this need there is apt to be a feeling that the work of the Church is, for the present, done and finished. The languor of a natural reaction diffuses itself through the power of a revival. It sometimes happens, on the other hand, that the reaction carries the Church back to the old level of dulness, and there are cases in which it destroys most of the gains of the revival. It will commonly be found that the greater the thoroughness of the work, the less is the peril of reaction. If converts have come through the gate of conviction into the Lord's joy and obedience, they will en dure the reaction without loss of spiritual life. The sound and thorough work cannot be undone by the weariness produced by unusual strain; but if the record-books have been loaned down with the names of people who have simply "started for the kingdom of heaven," and have not found its precious experiences, the reaction is usually fatal. The Church had only reached the beginning of its work. It had enlisted a few scores of candidates for a religious life, but it had not secured their matriculation in penitence, much less their graduation in faith. The work left to be done is the real work, and it cannot be accomplished in the languid atmosphere of a reaction.

The painful extent to which probationers are sometimes lost after a revival is one of the mos anxious solicitudes of the Church. It may be safely assumed that when such losses occur they are the effect of a reaction coming in upon people who have merely changed resolutions but have not been changed by grace. Some of them will stay in the Church, though they are unconverted; but the greater part will disappear. All properly religious duties are irksome and joyless to them. They have only the worldly life, and will fall back upon its satisfactions as soon as the excitement has passed away. The cause being known, the remedy for the evil is also known. It is wise to keep the val; to husband the strength and interest of the people; to interpose, when possible, seasons of rest; to have the church well ventilated, and the meetings closed at reasonable hours. Useful brethren may wisely be asked to give, by turns, rest for an evening to their bodies, so that a healthy and refreshed corps of workers may be always at hand, and that at the end the physical depression may be as slight as possible. But the looking forward to the end should mainly take into view the dangers to the converts; and in that view their thorough conversion is the main thing. Converted men and women will safely endure the reaction; no others will. The fewer there are of the merely half-awakened taken into the Church, the safer will the Church be when the depression

At the end of the special meetings it is comdoes harm even when there is not a falling away of probationers. A wise pastor he who provides now for specially interesting services. Perhaps he had no help from other ministers during the revival. Whether he did or not, now in the time to have such help. Call the pate in good love-feasts. The pastor is, per-haps, in some sense "preached out." He has worn himself down, and lacks meatal energy; the reaction is at its worst in him. Let him get a fresh man in his pulpit and give himself the necessary repose. His vigor will come back in a few weeks; but meanwhile the church is in a heavier load than it was before the revival. Reactions are sometimes made disastrous by a paster's attempting to do everything. and doing nothing as well as he ought, because he is unfit for work. This is the season when he most needs to have good pulpit help. Perter on monumental hill on Lena delta the tomb lights as those St. Marks, those St. Pauls, haps he cannot get it. Then the next best

those Hely Trinities of colonnaded and arched | thing is to exchange with one of his neighbors, and transepted and chancelled and chandeliered and give both himself and his people the benefits

The management of a church after a revival is often easier the sat other times. The higher vitality makes the season joyous and all labor a must be harnessed to the sixteen sleds, and through the atmosphere, sixty-nine degrees then 2,000 miles further to Irkoutsk, then on to Moscow, then to Berlin and Hamburg, where wresths are showered and bells rung in honor of these bodies coming home. Two men in our action the rule. Both kinds of post-revival extent, but I do not believe in all the land there to forecast the season of depression and provide for it. It will be well to mix a little worldly wisdom with our zeal, and to make all possible provision for the dull hours that may ollow the gladdest and brightest. The tides of the Spirit have their seasons of ebb and flow, not because the Spirit is ever unwilling, but because the flesh is weaker at certain seasons. One must learn to keep afloat on an ebbing vide, therefore we have offered these practical suggestions.—Chicago Christian Advo-

MESSRS, MOODY AND SANKEY,

THE NEW CROSS MISSION.

Messrs. Moody and Sankey are now in the very midst of their London campaign, just half the time apportioned to the work having sped. In the four months they have missioned the disricts of Islington, Wandsworth, Stepney, Batterses, Stratford, and are well through with New

Thus far they have confined their energies mainly to Greater London, little more than the fringe of this mighty Babylon having been touched. The evangelists have held over two hundred meetings exclusive of overflows, and an average attendance of 5,000 gives a million of hearers. The mission, as a whole, has proved greater success than the most sanguine dared hope for, and the interest so far from subsiding continues to extend and deepen. Of the spiritual results the evangelists and their fellowworkers express themselves in terms of devont gratitude. Not only so, but divines, both Churchmen and Dissenters, have discovered the points upon which they are agreed. Aye, and women, too, have learned to labor and to wait in connection with the mission. There is reason to expect that the work at New Cross will close the campaign, so far as the south side of the Thames is concerned. Croydon was to have been visited, but the matter trembles in the halance.

From New Cross Messrs. Moody and Sankey go to King's Cross, where already the Midland Terminus Hall is being got in readiness. The next migration will be to Addison Road, West Kensington, then the work may be carried into the regions of Kilburn, Kentishtown, and Westminster. By this time the evangelists, should they survive, will deserve a rest, and, like the wise men that they are, will betake themselves to their transatlantic homes. They have turned deaf ears to the invitations which shower upon them from regions far and near. Even Theo-dore Monod, who urged the claims of France on Sunday, found Mr. Moody proof against temptation.

THE NEW CROSS HALL.

The hall, which successively did duty at Wandsworth and Battersea, never looked better than in its present setting. It is just off the main road, and occupies one of the paddocks of Hatcham Manor House. The neighboring meadow accommodates an immense marquee, which is used for the overflows, and, standing among the trees, looks quite picturesque. When within the hall one almost needs to be reminded that the Tabernacle has moved from Wands worth. Some followers of the ark having fallen out, their places were easily filled by local officials. People are coming to esteem it a privilege to be even a doorkeeper in connection with the mission. Several undergraduates, the fruits of Mr. Moody's mission at Cambridge, are ever present, and give dignity and tone to the mission staff. Mr. Studd, of cricketing fame, captain of the Cambridge eleven, looks after the young converts. A son of the late Sir Thomas Beaucamp is chief steward; and another Cantab, Mr. Deacon, a son of the banker, has charge of the platform. Lady Beauchamp not only sings in the choir herself, and assists generally, but her two fair daughters are also active workers. The New Cross Mission covers the vast territory lying between Plumstead and Peckham, and embraces Greenwich, Deptiord, The people are weary with unusual physical Blackheath, Brockley, Lewisham, Forest Hill, and mental tension. The need of rest is felt; and the thickly-populated region of the Old Kent Road.

From the v a fict of it to hall has been to be opened two hours before service time Church. These seasons of reaction are often proper. To prevent the better class squeezing harmless. A few days or weeks of rest restore out the working people, a dozen rows of chairs, the body and the mind, and the Church enjoys facing the centre of the platform, are reserved in its fulness the uplifting and spiritualizing for the sons of toil. Deaf persons are privileged te occupy eligible seats, and the number of "rather hard hearing" people is quite surpris-ing. The afternoon meetings have been attended by the more genteel residents, the working-class element being strongly represented at all the night meetings. On one occasion Mr. Stone, a partner in Messrs. Peck & Frean, the biscuit makers, brought seven hundred of the factory hands and their families. The right people are being not only attracted, but influenced for good. Never has the region been so besieged since the anti-Ritualistic riots at St. James, Hatcham, the church where Mr. Tooth made himself notorious being only a short distance from the hall itself. On Sunday the hall was scarcely empty at any time after daybreak; while at night, when the service was for men only, the doors had to be closed in the face of as many thousands as were inside.

TLINESS OF MR. SANKEY.

The first week of the mission at New Cross had to be conducted without Mr. Sankey, who was laid aside with a severe cold. Running from one overflow meeting to another proved too much for Mr. Sankey even. He was greatly missed, his absence causing general disappoint ment, although he found an acceptable substi tute in Miss Agnew, a lady who from the first has placed her sweet voice at the disposal of the evangelists. 'Mr. Sankey put in an appear ance on Monday night, and, although ing very ill, sang twice, making the building ring again as he alone can. Mr. Moody, like the equally energetic Mr. Paton, actually looks better than when the campaign opened. Mr. Sankey returned in the very nick of time. The Bishop of Rochester, who is an out-and-out supporter of the work, was present on Monday night, and followed with the keenest interest the reaction in sight from the beginning of a revi whole proceedings. Mr. Thorold occupied a seat val. to be beginning of a revi beside Mr. Moody, having a real live lord— Lord Radstock-for his neighbor on the other side. The bishop remained until the close of the after-meeting, and as he was departing across the platform Mr. Moody, unceremonious man that he is, called after him "Bishop!" Dr. Thorold hurriedly returned, and the evan-gelist and prelate cordially shook hands, the letter, however, declining to avail himself of Mr. Moody's invitation to "say a few words to the audience.

> Mr. Moody is an adept at handling the multitude. His resources are inexhaustible, hence

MR. MOODY'S GENERALSHIP.

he never allows the interest to flag. He puts himself on good terms with his hearers at the outset, and retains it at all hazarda. Nothing must be permitted to come between him and the audience. A baby cried on Monday, and people mon to rest too much. That excessive resting instantly looked round as though an infant were a novelty. "Give me your attention," exclaimed Mr. Moody. "Let the baby cry, and if a thousand people stare you will just confuse that mother. The devil wants to get your mind off this subject and on the baby." When singing a hymn during the preliminary service he asked people out to hear the best sermons, to partici- I the women along to "Come in on the chorus." and then the men to follow suit. At the close much to the delight of the latter, he gave it as his opinion that the men were the best singers. The heat at times is quite tropical, which leads those most concerned to ask themselves, What would it be with a summer sun shining on the iron hall? "Open the windows, stewards,!" said Mr. Moedy the other night; "I can see a person asleep, and it can't be the sermon, for I haven't commenced preaching." Upon another occasion he asked his hearers to nudge with their elbows their drowsy neighbors. gentle sallies always wake up the entire audi-ence, as it is intended they should. People

never weary of the addresses, which seldom ex-ceed thirty minutes, and into which are com-can be scarcely any misery to equal domestic pressed living, burning illustrations to suit the moment. Mr. Moody does not take "heads" to his discourses, because, to use his own words, while he can get on very well up to "thirdly," after that he "finds himself lost." Then it is a loving message from a loving God that Mr. Moody ever proclaims, and he is always terribly

AN EARLY MORNING MEETING.

Not the least enjoyable of the thirteen meetings conducted weekly by the evangelists is that conducted at eight o'clock on Sunday morning. The object of the meeting is to fire the Christian workers for the day's labor in their several spheres. It is also intended -- though this must be mentioned with bated breath-by means of this gathering to prevent the workers from running to the later services, to the neglect of their own duties, and to the exclusion of the nonchurch going. On Sunday last, when the first of these early morning meetings was held in the Newcross district, the building, which holds six thousand, was three parts filled. It needs upo-cial grace to turn out on these occasions, but all are abundantly rewarded who do so. still some three miles from the half people could be seen hurrying along, with their faces stead-fastly directed towards Newcross. Some time before the hall was reached there came floating upon the crisp morning air the strains of the familiar hymn—

Work through the morning hours; Work while the dew is sparkling; Work 'mid springing flowers.

The opening prayer was offered by the Rev. Theodore Monod, of Paris, and Mr. Moody gave, perhaps, the most striking address in his repertoire, entitled "Who is thy Neighbor?" based on the good Samaritan. The priest who could not stop to help the poor man by the roadside was, perhaps, on his way to attend a meeting to discuss the question, "How to Reach the Massea." The good Samaritan poured oil into his wounds, but people nowadays generally carry vinegar. The audience broke out into applause as Mr. Moody went on to say that Church and Dissent should unite, and not stay longer dis-cussing what inn the perishing should be carried We want more sermons with our hands and feet, added Mr. Moody. Sympathy rather than brains is the need of the Church of Christ to-day.

THE AFTER MERTINGS. Deeply solemn occasions are the prayer-meetings which follow the regular services. People who desire so to do are invited to retire while a hymn is being sung. On Sunday after-noon the entire audience of five thousand women remained, and nearly three hundred rose for prayer. Mr. Moody gives it to be understood that those who rise simply say by that act, "Pray for me." At the afternoon meetings, which are principally attended by mothers and their children, people make audible requests for prayer. At one time, a tottering old man ssked prayer for his grandchildren; a father for his son on the sea, who was unaware of his mother's death; and prayer was asked for a young man converted the previous day who was about to give himself up as a deserter. Hundreds of parents rose all over the hall thus presenting themselves to God on behalf of children scattered over the face of the habitable globe. At the close of these prayer-meetings the anxious are invited to pass into the inquiry-room. They do so; Mr. Moody and his band of workers follow; and the choir sing the good and the indifferent out of the building.—London Christian

Correspondence.

THE HONORABLE ESTATE OF MA-TRIMONY.

A WORD OF CAUTION.

We cannot attach too much importance to that solemn period of life when, as a rule, our young people and members generally contemplate the most responsible of all social changes A few suggestions cannot be out of place. A sad mistake is too often made by our young

LADIES ESPECIALLY.

in embarking for life with partners who have no knowledge of a change of heart, who are without any reverence for God or for his Sabbaths. How many Christian young men have taken to hemselves wives of the daughters of the Canaan nites, etc., and served their gods. This wrought mischief to Samson, who, like many others, marry against the wishes of their parents, and come to grief. Though in the case of Samson God permitted it that it might be the means of bringing about the deliverance of Israel. On this Dr. Clarke, referring to the circumstance (Judges xiv. 3) where the judge says unto his father respecting the Philistine maiden, "Get her for me, for she pleaseth me well," remarks: This is what is supposed to be a sufficient reason to justify either man or woman in their random choice of a wife or husband; the maxim is the same with that of the poet :

Thou hast no fault, or I no fault can spy;
Thou art all beauty, or all blindness I.
When the will has sufficient power, its determinations are its own rule of right. That will should be pure and well directed that says It shall be so, because I will it should be so.

In the choice or acceptance of a partner it is great mistake to take the matter out of the hands of God. Even some in holy orders have blundered here. Instead of much prayer and the exercise of patience, prudence and fore-thought, matters have been hurried and consummated, and then regretted throughout life. This is very unfortunate for those whose position is necessarily favorable in that direction. importance of a relation to the honorable and responsible profession is fully under stood by the religious and pious unmarried daughters of our Church, whose devotion 2 Christ is the finest recommendation. It may b that in some rare cases, as remarked, some who have imagined they have courted a Rachel have discovered to their lasting discomfort they have married a Leah. That I believe never occurs where on both aides prayer is properly resorted to and God acknowledged. How numerous are the wives of whom it has been said, "They are equal for the business of the kitchen, nursery, sick-room and parlor." At home, slike in the cottage of the poor or the drawing-room of the wealthy, many there are whose model may be found in the mother of John Wesley, or a Mrs. Fletcher, Watts, Dodridge, Cecil, Cowper, etc.

Those succeed in life who " MARRY IN THE LORD."

who wisely observe the injunction of the apostle (2 Cor. vi. 14-17): " Be not unequally yoked (become not united as in a strange yoke) with un-believers, for what fellowship hath righteousness with aurighteousness? what communion hath light with darkness?" etc. It is not to be doubted that the apostle had reference especially to sanctified festivals and mixed marriages. It has been well said, " Every attempt to unite together what is so unlike, is an abomination to God and hurtful to souls, and, it might be asked, does it ever premote the cause of God? Once in a while, after great effort, the unbeliever may be won by the consistency and prayers of a Christian partner; but, alas! how often the very opposite.

It is a great risk, especially for our young women, for the prevailing opinion is that it tends to "obliterate the distinction which God has taken pains to make prominent, and to make the requirement of a renovation of heart seem needless.

It has been asked, "Who can love a society which costs us the love of God?" unequally yoked." Animals of a different nature wore not allowed to draw in the same yoke, and Christians should abstain from all companions who will not work in Christ's yoke. There should be no second thought, no temporizing, no yielding. It is enjoined, "Keep thyself Let this be the aim, and our young people are

safe. It is supposed that in the Sabbath school Bible-classes, choirs, socials, etc., they get into pairs, and from that they are on their way to marriage. Whatever and wherever may be the starting-point, before ever the pairing com-mences, the question, the all-important question, should be the moral and religious character of each other, and prety and Church membership ment and if the close attention of an audien should decide it. If this course were carried packed to the doors during over three hor

can be scarcely any misery to equal domestic strife and quarrelling. Many are driven from their dwellings because they have no home. They began wrong, and in a multitude of in-

stances matters grow worse.

It is a cause for joyfulness, and for much thankfulness, when led aright we have all the elements of a Christian home, with mutual confidence, forbearance and spiritual prosperity. A minister tells us he was joking a little on the subject of courtehip, when a young wife put on a solemn expression of counterness and said. solemn expression of countenance, and said; "I should be very thankful to God for guiding me to a God-fearing husband," and remarked that "that is the great blessing which Christianity brings to the world." God-fearing men and women, the salt of the earth and the light of its darkness, such is the first qualification of all to be desired in a companion for life; and if in thine own communion, in the judgment of either, the position or status desired is not to be found, then let them go or accept those ci another communion, rather than choose from the world and unite with unbelievers.

If united in the Lord, what follows? Just the home we have described—a blissful home, cheered by the presence of Christ. Such a lot is the happiest the sun can shine on. If there comes trial or domestic affliction, it is then we can " Bear one another's burdens, and so fulfi the law of Christ."

It has been beautifully said, when referring to the evening of life, when years have rolled by andmany friends have passed away, and few of those who have cheered and gladdened life

"Then do the blessings of a truly Christian union shine forth with a splendor rivaling the last rich rays of the setting sun. To see those who have loved through life standing on the brink of time, looking calmly on the dark waters ready to enter the valley and shadow of death with the same rod and staff to comfor the same Servicus to support them. them, the same Saviour to support them, the same Paradise to receive them, these are joy well worth the purchase of the longest and the happiest life which earth has ever seen; and these are delights which none but those who are

in the Lord can ever know."

How different, however, is the life and th termination of those marriages which have originated from merely worldly motives, when the guidance and blessing of God have been ignored. Instead of increasing and strengther ing attachments and contentment and happines how often have we seen, as observed, a weaken ing and a diminishing of those qualities which irst endeared them, and often hatred instead c love, always sin, and separations even befor

If we can save our young people from bein ensnared, it we can check this prevailing eviexisting within our own borders, as ministers, a Christian parents, as the guardians of youth, w should strive to do it in every legitimate way My object is to warn especially the young wome of our communion, or of any Church, ere the are committed, and to persuade them to say no when with earnest and fond affection there is the avowal of personal attachment to them, by none to their Saviour.

In conclusion, I would again say to our youn and promising members, no change of social L. is so important, and in every case the counsel God should be sought, and that he may guid you in that peculiar and eventful period of you existence, is the earnest prayer of the writer.

JOHN WESLET SAVAGE.

"UNION WITH ROME."

DEAR DOCTOR DEWART.—In your brief reference to Bishop Fuller's article in the last number of the Methodist Magazine, you quote him as being in favor of "union with Rome." But youin avor of "union with Rome." But your inadvertently, no doubt—omitted to give the words immediately preceding your quotation, i which he expressly declares that it is with "ti Reformed Church of Rome"—the italics are his own—that union is desired. He further writes of Rome) to the state of things that existed if the early Church." These clauses seem to me considerably to modify the context.

Yours faithfully, W. H. Withnow.

[We do not see that these remarks of D Withrow at all touch or weaken the point of th GUARDIAN'S criticism. We neither assumed no suggested that Bishop Fuller desires to see a Protestant Churches go over to an unreforme Church of Rome. Our point is that it is futi. to talk about organic quion, where the essentia conditions for such union do not exist; and the it is visionary and unpractical to talk of unio with Rome, unless there is some prospect (such a change as would render such unic possible. There was neither design nor inac vertence in not referring to "the Reforms Church of Rome," as such reference would have been simply irrelevant to our objection. The is no "Reformed Church of Rome" to uni with; and no prospect of such a Church.-F GUARDIAN.

" SHOT AND SHELL."

Mr. Editor -- I have just read the handson little volume with this title, compiled by Br Rogers, of the London Conference, and could n help being pleased with it. It fires me up wonde fully for the temperance conflict, if I may e press my own sensations. It makes me he the booming of big guns, and the rattle musketry, and the martial music which is inspiring to the soldier. It helps to

"Equip me for the war, And teach my hands to light."

There is, perhaps, not a phase of the whisk iniquity which is not admirably hit by some these paper missiles. In some conflicts pap "shot and shell" do far better execution the lead or iron. "Metal in type is mightier the metal in bullets." Brother Rogers has displayed much talent

the productions of his own pen, and much d

crimination in his selections from others. T. book is well made up. Here are extracts fro the noble and manly Charles Garrett, the fie Dr. Guthrie, the practical T. L. Cuyler, t eloquent Dr. Dewart, the powerful John Ha the—adjective not yet invented—Dr. Talmag and many choice utterances by other great a wise men in our own land and beyond. If this book were in our families it would I read by the children not only, but by paren also, and by the grand-parents too. If it we in our Sunday-school libraries, no book woo be more frequently read. The young orators our schools and homes will find in it piet

most suitable for recitation. Our Book-Room has done itself great cre n the style of publication. The copy that I fallen into my hands is a beauty; good pape good type, good binding. Pages 184, price or fifty-five cents. Let us buy up the whole editi and call for another. "Shot and Shell" w do its share towards promoting the temperar reform in this country. Correct sentiment

growing most encouragingly—witness the por lar vote and the action of the City Council Toronto. Aid it tongue, pen, paper and type!

WOOD-GREEN CHURCH.

Sermons were preached in Wood-Green Met odist Church on Sunday of last week, by t. Revs. C. O. Johnson, Isaac Tovell, and T. V Campbell, the occasion being the anniversary the Sabbath school.

The anniversary entertainment of the Su school took place on Monday evening, 3rd ins Mr. Edwin Jenkinson, superintendent, presidin The little church was thronged to the dowith the parents and friends of the scholars, t latter being seated on a platform erected at head of the church.

for the year just closed, showed a very enconaging and progressive state of affairs, by numerically and leaves a go balance to the credit of the Sunday school. Following the business part of the program

The reports of the Secretary and Treasu:

was an entertainment, the quality of which fleets great credit on the abilities of both sch ars and instructor. Readings, recitations, sol quartettes, dialogues, etc., formed the enterta

dication was not lacking. Interspersed were hymns sung by the entire school at intervals, and a genuine surprise, at least to one, was given when Mr. Lainson, the poured forth; "though dead yet she speaketh." She has left three sons and three daughters children, was made the recipient of a purse by the superintendent on behalf of the school. The presentation was made in a few fitting remarks, and similarly acknowledged. The proceedings closed with the benediction.

session be an indication of appreciation, that in-

HUNTSVILLE.

We closed our special services on Sabbath evening, February 24th, and in the presence of a crowded congregation, twenty-three persons, having received the blessing of regeneration, were received on trial. Four adults were baptized.

One of the above named, having promised his mother just before she died to give his heart to God, was converted in his horse stable.

Another man who was so quiet, and some people thought he was a good man, was converted. He prayed and praised God so loud that some people left the church and said he was crazed. But not so. Last Sunday morning I heard him say at the class-meeting that God had pardoned his sins, and some said that he was insane. If this be insanity, then I wish all were insane,

A woman stood up in the congregation on evening, and requested the prayers of God's people. The following night she came to the altar paotie. The following night she came to the attar and was converted. Two nights after she was taken sick, and to-morrow I have to preach her funeral sermon. Just before she died I asked her it Jesus was precious. She said, "Oh, yes, I shall soon be in heaven!" and urged on all to meet her there. Our motto is still, "Muskoka for Christ!"

SCOTT ACT IN NORTHUMBERLAND AND DURHAM.

A public convention of the temperance work ers in the united counties of Northumberland and Durham will be held in the Sons Hall, Cobourg, Tuesday, March 25tb, at 10 a.m., to consider the propriety of submitting the Sout Act to a vote of the electors.

A full attendance of temperance workers from all parts of the counties is earnestly solicited, for we mean business. Let every organization send representatives, and let all others come who Communications will be gladly received from any who cannot possibly be present. Rev. J. T. Downno, Colborne, Chairman of Com.

J. J. FERGUSON, Cobourg, Secretary of Com. Cobourg, March 5th, 1884.

The Righteous Dead.

CLARISSA FIELD.

The subject of this brief sketch was born Oct. 23rd, 1822, in Lockport, U.S. Her parents, Lot and Susannah Patterson, shortly after her birth moved to Canada, staying for a time near Beamsville, and subsequently in 1637 set-bled in Harwich river range, about eight miles above Chatham. Her father's house was a house of prayer and a home for the ministers of the Methodist Church, where they held their meetngs, forty years sgo. She was married to Daniel A. Field, Oct. 13th, 1841. Up to this time she made no profession of religion, yet she respected the true Christian, and was regular in attending

the means of grace.

In February, 1816, the late Rev. James Bell, of the Methodist New Connexion Church, held a protracted meeting in Field's schoolhouse, where she and her now sorrowing partner gave their hearts to God and joined the Church. From that day to the day of her death she clung to the cross, trusting in the merit and blood of Christ, which cleanseth from all unrightcouschrist, which cleanseth from all unrightcous-ness. Although she often acknowledged her proneness to wander, yet with a trembling faith she held to the promises of the Gospel. For some time her health had been falling, though doctoring all along. Last spring she spent some time in Chatham at her son's, under the imme-diate care of her physician; but, alas! chronic bronchitis and heart disease could not be cured.

In my last visit with Sister Field, a few days before her death, I repeated among other passages, "Let not your heart be troubled," etc. "Yes," she exclaimed, "'In my Father's house are many mansions'—a mansion for me." Among her last words were, "Blessed Jesue," "Glory to Jesus." She passed away as one going to sleep, Oct. 29th, 1883. Her funeral sermon was preached from Isa. iii. 10: "Say ye to the righteous it shall be well with him," etc.

She returned home to linger, to suffer, and to

JAMES H. ORME. ROBERT HUGHES, INNISFIL CIRCUIT.

The subject of this notice was born in the county of Norfolk, England, on the 25th of October, 1610. He was converted to God and became a member of the Methodist Church at about the age of twenty-six. He was united in marriage to Philis Echartin in the year 1833. This proved a most happy union, for she was a true "helpmeet for him," cheering his path for more than fifty years with the justre of a Christian life. In the year 1837 they came to Canada and settled in the township of York, where they resided for over twenty years. He moved to the township of Innistil twenty-five years ago, where he remained until his death, January 15th, 1884.

January 15th, 1884.

His life was that of a happy Christian; and never did he rejoice so much as when he saw sinners converted to God. The most skeptical were ready to admit that if there were any true Christians, Father Hughes was one. He was a consistent and useful member of the Methodist Church for forty-six years, and filled the important post of class leader for the period of thirty-five years. Brother Hughes was diligent in business as well as fervent in was differed in business as well as ferven in spirit; having brought up a large and respectable family, all of whom he lived to see confortably settled in life, converted to God and members of the Methodist Church.

Our dear brother bore his last illness, which was protracted and painful, with perfect submission to the Divine will. The writer frequently visited him during his sickness and always found him joyful in the Lord and happy in the prospect of eternal glory. As might be expected, his end was joy and peace. When he appeared to have lost all recognition of earthly friends, we asked him if he knew Jesus; when he replied, "O yes, I know Jesus; he is my pre-cious Saviour." His funeral sermon was preached from 1 Thess. iv. 14, and a large con-course of friends followed his remains to their W. L. S. rest in the grave.

MRS, JANE BROWN.

Mother Brown was born January, 1805, in the county of Fermanagh, Ireland, and died at her son in law's residence, Collingwood, on the 17th March, 1883. With her husband, who died in 1863, and three children she emigrated to Canada in 1833. They settled first in Montreal, but in a few years they moved west and settled

in the county of Grey.

She was blessed with pious parents, whose house was the home of the Methodist ministers, under whose labors, when about fourteen years of age, she was converted. She at once united with the Methodist Church, of which she conwith the methodist Church, of which she continued a faithful and devoted member until death, a period of sixty-four years.

During her long life she was a warm and faithful friend of the ministers and their fami-

lies. Those who enjoyed her acquaintance will remember her many acts of kindness. To the utmost of her ability she abounded in every good work. And such was her sweetness of spirit and warmth of love, that she was greatly beloved by all who knew her.

She was very earnest in prayer; she loved the closet. In early life she was taught to keep up private communion with God; in her increasing years this duty became a blessed and delightful privilege. She had also a strong attachment to the house of God, and a great love for his Holy Word, in which she trusted with unwavering faith, and was very familiar with the Methodist Hymn-book. During her sickness it was truly edifying to hear her quote Scripture and

Through her lingering, illness she was calmly resigned, and could say, "All the days of my She was never heard to murmur or complain, appointed time will I wast till my change come." but was completely resigned to do God's will.

I frequently visited her and always found her confidently resting upon the Atonement, and rejoicing in a sure hope of a glorious immortal-ity. Her memory is still as precious ointment and a large number of grandchildren to mourn their loss. May they all meet her in heaven. Her death was improved to a large congregation

in a sermon by the writer on John xiv. 1-3, chosen by herself. J. G. Larro. ALVAH TOWNSEND.

Another standard bearer has fallen in our ranks on this circuit in the person of Alvah Townsend, who was born in the town of Fishkill, N.Y., on the 22nd Oct., 1806. He came to Canada in 1826 and settled in the village of Ancaster for a few years, but for over fifty years has been a resident of the village of Mount Pleasant, where he has carried on the business of waggon making with more than an ordinary degree of success. For some years his health has been failing, and for the past few months his sufferings at times have been intense in the extreme, which, however, have been borne with the greatest degree of patience and resignation to the will of God till, on the 7th of Feb., 1884, he fell asleep in Jesus, in the seventy-eighth year of his age.

It was truly a means of grace to be brought into contact with this man of God. A man who was a stranger to converting grace, said in the hearing of the writer, "I do not know how it was I never could meet Mr. Townsend, though he might not say a word about religion, without feeling the influence of Christianity upon me." This seems to be the general feeling among all classes in this community.

If ever a man complied with the Saviour's

injunction—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"—it evidently was Father Townsend, and we see the blessed results of the "light" that has been shining for so many years in numbers who to-day are glorifying our "Father which is in heaven." We have lost one of our most successful class-leaders of nearly fifty-years standing, and class-leaders of nearly fifty-years-standing, and one of the most liberal supporters of all the claims of the Church, both at home and abroad. And the question has been asked, "Upon whom shall his mantle fall?" and to the delight of us all, one of his sons, still at home, said in his experience the other night that it was his highst ambition as far as possible to fill the place of his father. May he wear the mantle worthily is our prayer. His wife preceded him about eight years ago. Four sons and four daughters remain to mourn the loss of a loving and godly father. May they all follow him as he followed Christ. His remains were followed to the Mount Pleasant Cemetery by a large concourse of people, and his death improved by the writer from the words, "I have fought the good fight," etc. R. Horss.

MRS. JANE CARR.

Mrs. Jane Carr, of Burnhamthorpe, Malton Circuit, fell asleep in Jesus, Feb. 10th, 1884. Our departed sister, whose maiden name was Park, was born at Barnsley Moor, in Yorkshire, England, May 13th, 1808. She sought the Saviour in early life and became a member of the Wesleyan Church in the village of Millington, Pocklington Circuit, where she enjoyed much sweet fellowship with God and his

In 1851, with her husband and family, she emigrated to Canada and settled near Burn-hamthorpe. The whole family being very in-dustrious have been rewarded with temporal prosperity. Mr. Carr died in the Lord nearly two years ago, and the religion of pious parents has had blessed effects upon the younger branches of the house.

Respecting Mrs. Carr, Rev. T. Sims, one of her former pastors, says, "It was during my incumbency of Malton Circuit that Sister Carr was first visited by that sickness which, after over six years of weary decline, has now terminated with her life. I knew cline, has now terminated with her life. I knew her first as a well-preserved, bright, cheerful woman of three score years, who rejoiced in the privilege and was diligent in the use of the means of grace, and delighted to minister to the ministers of Christ. Then I knew her as a weary sufferer, earnestly trying to say the Lord's will be done. She passed through much tribulation. The conflict lasted to the end. But she trusted in the blood of th Lamb."

Bey, J. Dennis also adds: "Mrs. Carr was

Rev. J. Dennis also adds: "Mrs. Carr was much afflicted, but never lost her confidence in God. Like a tired child she longed for home After years of faithful service she has entered into rest." My own testimony, since the last conference, confirms the above, I always found her trusting in Christ. Brother Vokes, a former class-leader, visited her the night before her death, and found her "safe in the arms of Jesus." She had been a member of the Primitive Methodist Church about fifteen years. The writer preached her funeral sermon in Burn-hamthorpe Church to a large congregation, and then laid her down in the house appointed for all living, to await a glorious resurrection, when Christ who is our life shall appear.

GEO. WOOD.

SIMON FAWCETT,

In whose case was fulfilled the promise, "With long life will I satisfy him, and show him my alvation.'

Born near York, England, in 1804, and con verted to God in early manhood, under the labors of that man whose name, through his simple faith in God, is counted among the worthies of Methodism, Sammy Hick. Under the guidance of that saintly man Father Fawcett got into the assurance of faith. He was soundly convinced and soundly converted, and

became "a pillar in the temple of my God."

Over fifty years ago Simon Fawcett left his native land, and settled in the township of Yonge, county of Leeds. Leaving England did not mean with him leaving his religion behind. He brought it with him, and in the name of his God set up his banner in this new sphere of life.

The life of God in the soul meant with Father Fawcett an active life in the service of God. He was always ready to fill the office of a local preacher, a class leader, or any sphere of Christian usefulness. The ministers always found in him a willing helper in the work of

After some years' residence in Yonge, he removed to the township of South Dorchester, county of Elgin, his home being near the village of Belmont. Here the same finelity to God's cause and to his beloved Methodism marked

He was one of the few who banded together to erect the church in Belmont village, and lived to see a very prosperous and extensive

The last year of his life was spent at the residence of his son, Mr. Simon Fawcett, of London township. It was a year of suffering. The earthly house of his tabernacie was slowly and painfully dissolved, "yet the river did not overtlow him, or the flame kindle upon him." And on the leth of December, 1883, he "was not, for God took him." We laid him to rest in the cemetery at Mapleton on Tuesday, Dec. 18th, in sure and certain hope of a joyful resur-

Rev. W. Morton improved his death at Siloam Church, and the writer, by request, in Belmont Church, from the words found in Acts xi. 24:—
"For he was a good man, and full of the Holy Chost and faith."

John Robbins.

MRS. SARAH NICHOL GERMAN,

Whose maiden name was Lewis, was born in Duchess County, State of N. Y., August 19th, 1803, and died in great peace at her residence in Adelphustown, December 26th, 1883. Her husband, to whom she was married on the 25th of June, 1824, was a son of Stophel German (properly Christopher), who is mentioned in Playter's History of Canada as one of the contributors toward the erection of the first church built in this country on Hay Bay in 1792. From that early period the house of this family has been the house of the itingerant Methodist. has been the home of the itinerant Methodist

has been the home of the innerant methodist ministers until the present.

For many years Sister German was a great sufferer, during the last three years being unable to leave her room. In all these years of suffering she proved the truthfulness of the promise, "As thy days so shall thy strength be." "My grace shall be sufficient for thee." She was never heard to murmur or complain. She was never heard to murmur or complain,

Like Paul, for her to live was Christ, to die was gain. A short time before her death she said, "O the dying is nothing, it is the living." The patience and complete resignation she mani-lested during her protracted illness, was one of the grandest illustrations of the sufficiency of divine grace to support in suffering and death it has ever been our privilege to witness. It afforded encouragement to the Christian and a rebuke to the skeptic. No doubt, one cause of her steadfastness is to be attributed to the fact that she had embraced Christianity while a mere child, and consequently was well instructed and disciplined in divine things. She dated her conversion back to her eighth year. While repeating the following verse, sitting on a large stone near her father's house, she found peace with God:

"Have communion with few, Be intimate with One, Deal justly with all, Speak evil of none."

She then felt her young heart longing for communion with that "One," and soon realized the divine smile, and experienced the sweet fellowship of indwelling Christ. From that period she was greatly attached to the atudy of the Scriptures. The Bible was her constant companion; she read a portion of it every day, and through its light was enabled to "grow in grace through its light was enabled to "grow in grace

and in the knowledge of Jesus."

Just before her death she remarked with evident pleasure, "A full and free salvation." And to her daughter, Mrs. Pearson, she said, "Mary, I shall soon cross the Jordan dry-shod." Shortly after she quietly passed away from all her sufferings to be forever at rest.

She leaves to mourn her loss two sons and four daughters, all members of the Church. May they all as faithfully follow Christ as their departed mother, and eventually meet an un-broken family, where friends and families meet to part no more forever. S. B. PHILLIPS.

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Extracts from a Letter from C. H. S. Oronkhite, Esq.

Canterbury Station, York Co., N.B., October 19th, 1876.

Canterbury Station, York Co., N.B.,
October 19th, 1876.

Mr. J. H. Rokinson.
Dear Sir.—In reply to your letter of enquiry, I would say that your Phosphorized Emulsion of Cod Liver Cit with Lacto-Phosphate of Lime is the best preparation of the kind I have ever soon or taken.
I was ordered by my physician to take it, and commenced about the lest of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.
I was unable in the summer to walk any distance without much fatigue. I can now take my gun and fravet all day and feel first-rate at night, and cat as much as any tumber man. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in feel, my weight in the summer was 173 lbs., and now it is nearly 190 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicly in my name.

I am, doar sir, yours truly,

(Signed)

C. H. S. CRONKHITE.

Wo, the undersianed, hereby consent to have our names published as witnesses to the effects of Revission's Phasphorized Emulsion on the person of Mr. Cronkhite, and do essert that the foregoing statement is correct in every particular.

Alexander Bennett, J.P.,

William Main.

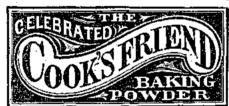
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(Signe 1) William Main,
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"She stood beside the moonli sea, Alone in the silent night. The wind blew softly o'er the lea, And stars in the sky were bright; The light of joy was in her eyes, And thus she sang in glee; I see the ship, the gallant ship That brines my love to me."

And thousance sound in most in the section inp, the gallant ship.
That brings my love to me.

Charming words and music, most happily blended together in a thoroughly artistic manner. Equally well adapted to parlor and concert use.

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Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

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After months of labor and experiment we have brought to perfection tale cleyant watch. It is Hunting Cased, key-winding, with the celebrated Anchor Lever Movement, Expansion Balance, Full Jewelled.

They are made of the fluest material and in the very best manner, as as to issure good time-keeping qualities. The cases are Solid Silver, Sterling (Coin), Fine, with Silver-plated Cap. They are finely engraved or engine-turned, curable, and very handsome, making them just the watch for Haflway Men, Mechanics, and all Laboning Mem who require a good serviceable watch and accurate time-keeper. For trading and speculative purposes it is superior to any watch ever before offered. They can be sold readily for \$15 or \$18 each, andtraded \$\vert \gamma_2\$ be to more than double their coat. Farmers as well as Agents? Thandle these watches to advantage, as they can be saily extuainged for stock or goods. We send the watch free by registered mail on receipt of \$9.75, or will send it per express C.O.D., with privilege of examination, on receipt of \$1, which amount will be returned, less express charges, if not satisfactory. With every watch sold we send full guarantee, and should any be damaged in transmission by post or express, we will gladly replace them with perfect ones.

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For \$15 we will send prepaid a 3-oz Silver Hunting Stem-winding and Setting Anchor Lever Movement, Expansion balance Full Lawsian Jewelled.

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Our guarantee accompanies every watch.

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Have removed it to their more commodious stores on King Street and Colborne Street, where they are now selling it at

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And as R. W. & Sons desire to sell it rapidly, to make room for regular goods now coming in, they have marked every article down to the lowest possible price.

R WALKER & SONS, THE GOLDEN LION.

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New Dress Goods, New Summer Silks,

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White Cotton, by Piece, at Mill prices.
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Special Value in Coverlits, Napkins, Tablings, Lace Curtains. Also, 400 dozen Kid Gloves bought at half-price.



Both in Ready-Made and Ordered Clothing we claim pro-eminence in Style, Quality, and Adaptation to the figure; while our prices—as unalserable as the laws of the Medes and Persians -are extremely low, and speak for themselves.

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in these days of push and drive and cram is apt to "overdraw" the "reserve fund" of Magnetic force, which nature has "placed to his credit," and his physical resources being thus depleted he speedily finds himself in "difficulties." An attempt to "adjust the matter" will probably show an "unsecured" and more or less dilapidated constitution as the only available asset; the liabilities in the statement of the st an "unsecured" and more or less dilapidated constitution as the only available asset; the liabilities including nervous exhaustion, spinal weakness, neuralgic troubles, indigestion, general debility, low circulation, etc., etc. An application to the medical banking agencies may afford a temporary relief, but the "discounts" are usually so heavy that the matter really becomes more complicated by each of their "transactions," and presently the whole estate goes into insolvency. Now, to any one who

WANTS

to provide against this condition of affairs, we would say that among the various systems of "assurance" utilized by business men, there is one which exactly meets their requirements, and is known as "The Magneticon." This really constitutes an inexhaustible "reserve fund" of Magnetic or Nerve Force, and as the different articles are arranged for every part of the body or limbs, anyone may invest in a Belt, Spine Band, Cap. Nerve Invigorator, Throat and Lung Invigorator or such other as may be suitable for the part which is most likely to be "drawn upon," or where there is danger of a breakdown, and thus permanently "establish its credit."

Plainly speaking, it is a clearly demonstrated fact that the living, vitalizing, energizing forcer permeating the human body and mind is

MAGNETISM;

therefore a deficiency of this must assurt in weakness, disease and dissolution; while an abundance of it means vigorous, exhilarant health and neal Life.

For your own good, and that of others about you, send for descriptive circulars, testimenials, etc., free to any address.

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NOTICE TO FINANCIAL SECRETARIES. Figure 1 Secretaries of the Toronto Conference will please make no payments out of the proceeds of Contingent Fund Collections this year to any person excepting the treasurer.

W. J. Honter, Treasurer.

F. T. L. Those who are reading for the Fellowship in connection with the Theological Union will please inform the Secretary in what year they are reading, and what subjects and books they have selected. The subjects for Theses will be announced at an early day.

A. M. PHILLIPS, St. Thomas, Secretary.

CHILDREN'S FUND NOTICE.

Will the Financial Secretaries in the Toronto Con-ference report to me, at their earliest convenience, the number of children claimants on their Districts severally. Flease include in these returns name and date of birth of each child. John Hunt, Treasurer. GODERICH DISTRICT-EDUCATIONAL MEETINGS.

APPOINTMENTS OF DR. BICE. Teeswater-Sabbath, March 24th, 10.30 a.m.; Wingham

Tesswater—Saddath, March 24th, 10.30 a.m.; wingham
—7 p.m.
Brisselis—Thesday, March 28th.
Kincardine—Wednesday, March 28th.
Lucknow—Thursday, March 29th.
Dungannon—Friday, March 29th.
Goderich—Sabbath, Mar. 21st, 11 a.m.; Bayfield—7 p.m.
Eolmesville—Monday, April 1st.
Londesboro'—Thesday, April 2nd.
Blyth—Wednesday, April 2nd.
Belgrave—Thursday, April 4th.
J, Gray, Chairman. J. GRAY, Chairman.

SUPERANNUATION FUND.

The following remittances have been received for the week ending hearth 8th, 1884 :— LONDON CONFERENCE, 1

Sarnia District-Sarnia, Rev. W. McDonagh, F.S.
*Sarnia District-Corunna, Rev. W. McDonagh,
F.S. *Sartia District—Vorinin, nev. v. McDoLagi,
F.S.
Chatham District—Wallaceburg, Rev. A. L.
Russell...
Chatham District—Florence, Rev. J.Livingstone
Hamilton District—Zimmerman, Rev. J. P.
Bell.
* Guelph District—Acton, Rev. W. Bryers...
* Goderich District—Clinten, Rev. J. Gray...

* London District—Belmont, bal., Rev. J. Robbins.

bins.

Hamilton District—Contenary Church, Rev. W.

W. Carson TORONTO CONFERENCE.

TORONTO CONFRENCE.

Barrie District—Angus, Rev. G. W. Hewith....
Walkerton District—Eden Grove, Rev. J. Wass.
—Rev. J. H. Carson, sub.,
Toronto District—Elm St. Church, R. H. Me.
Bride, Esq.
Whitby District — Vroomanton, Rev. L. W.
Hull
Owen Sound District—Hepworth, Rev. Thos.
Legate... F.S. Bradford District-Rosemont, Rev. R. McCul-

MONTBEAL CONFERENCE. Pembroke District-Westmeath, Rev. E. Ten-Penbroke District—Rev. E. Tennant, sub..... Pembroke District—Rev. E. Tennant, sub..... Montreal District—Mortreal 1st, W. G. Brown,

G. R. SANDERSON, Clerical Treasurer. FRENCH METHODIST INSTITUTE,

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Received since December 1, 1833, Woman's Missionary Society, Montreal Auxiliary.

Rev. S. Jackson, Stanbridge.

Mrs. Dickson, Montreal.

J. Beaucheniu, Montreal 50 S. F. Lexier, A.M., Hamilton 100 WILLIAM I. SHAW, Treasurer.

Toronto Markets.

Parmers Market.—Market Prices.							
Wheat, fall, per bush	ı	448		\$1 00 Ø 1 10			
Wheat spring, do		44-	***	1 08 - 1 13			
Barley do	***		***	0 60 - 0 69			
Oate do	444			0 37 0 39			
Peas do		**	**	0 74 0 77			
Rve do	•	740	***	0 60 — 0 00			
Dressed hogs per 1001	be	***		8 50 - 8 65			
Chickens, per pair	***	-		0 60 — 0 75			
Ducks, per brace			. ***	0 80 - 1 00			
Geese, east?		*		0 75 - 1 (0			
Тигкеуз, овей		461		100 170			
Butter, lb. rolls			***	0 20 - 0 24			
Butter large rolls	***	***	-	0 00 - 0 00			
Butter, tub dairy		***	***	0 17 0 19			
Eggs, fresh, per dozen	-	***		0 20 - 0 22			
Apples, per brt.			_	- 3 00 - 3 75			
Potatoes, per bag		***	***	0 80 - 0 85			
Onions, green per pec	k,	***	***	0 25 0 00			
Tomatoes, per bu.	***	***	-	- 0 00 - 0 CO			
Turmps,per bag,	141		. ***	 0 40 0 50			
Cabbage, per doz.			***	1 00 — 1 50			
Beets, per peck,	-46			0 25 - 0 00			
Carrots per bag,		**	***	0 60 - 0 65			
Parampa, rag		-	274	-100-000			
Wool, per 1b.	. 144		H+ .	0 00 - 0 00			
Hay, per ton	***	447		6 00 -13 00			
Straw, par ton		***	b	-550 - 800			
WHO	LIBBAI	LB PB	IOMS.				
FLOUR, f. o. c.							
Superior Extra	444		P74	5 05 6 10			
Extra	***	***	***	4 75 - 4 80			
Fancy	-	*** .	н.	8 00 - 0 00			
Spring Wheat, Extra		***	***	4 50 0 00			
No. 1 Superfine				 0:00 0:00			
Oatmeal	***	440	-	4 10 4 20			
Commeal, small lots	110	***		3 40 - 3 50			
GRAIN, f. o. o			-				
Fall Wheat No. 1,	4+1	_		0 00 0 00			
No. 2.		-	_	1 08 0 00			

Special Motices.

DANGER TRAPS. Neglected colds are the fatal traps that ensuare many a victim beyond possibility of rescue. Take a cold or cough in time and it is easily conquered by that safe and pleasant vegetable remedy, Hagyard's Pectoral Baisam. Asthma, Bronceitis and pulmonary complaints generally soon yield to its healing influence.

The sudden change in temperature from a heated ball-room to the chill midnight air bas to account for many serious pulmonary ailments. European physicians have recommended Jehnston's Fluid Beef, and it is now the correct thing at fashionable parties to have it served hot in the hall as the guests are 2827-2903-1y

ADVICE TO MOTHERS.—MRS. WINSLOW'S BOOTHING STRUP Should always be used when children are cutting teeth. It relieves the little sufferer atonce; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a b.tton." It is very plessant to teste. It southes the child, softens the guma allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhea, wbether arising from teething or other causes. Twenty-five cents a bottle. 2793-ly

WHAT IS CATARRH? From the Mail (Canada), Dec. 15, 1881.

From the Mail (Canada), Dec. 15, 1881.

Catarrh is a muco-purdent discharge caused by the presence and development of the vegetable parasite amceba in the internal lining membrane of the nose. This parasite is only developed under favorable circumstances, and these are: Morbid state of the blood, as the blighted corpusele of tubercle, the germ poison of syphilis, mercury toxemes, from the retention of the effects matter of the skin, suppressed perspiration, badly vestilated elseping apartments, and other poisons that are germinated in the blood. These poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nostrils and down the fauces or back part of the mouth, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hearseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. To effect a cure the parasite must be removed er destroyed, hence the old theories of smifs and inhalants are worthless. A celebrated English physician lately discovered a treatment by which the parasitical formation is removed in from one to two applications, hence a permanent cure is the inertiable result no matter how had the catarrh. The business managers for the United States and Canada are Messra. A. H. Dixon & Son, 395 King Street West, Toronto, Canada, of whom only the remedy can be procured.

Births, Marriages and Beaths.

Notices of Births and Marriages, to ensure insertion, must be accompanied by 25 Cents inch—cent to the Book-Steward.

MARRIED.

On the 20th ult., by the Rev. C. Langford, at the Parsonage, Greenwood, Mr. Egerton Franklin Gee, eldest son of John Gee, Esq. of the Township of Pickering, and nephew of Revs. D. E. F. Gee and Thomas Gee, of the Toronto and London Conferences respectively, to Miss Kate, eldest daughter of Mrs. Fisher, of Green-

Ou the 20th ult., by the Rev. Joseph Edge, at thresidence of the bride's parents, Mr. Ainsley Megraw, of Port Eigin, to Miss Annie Eliza, only daughter of John Nelson, Haq., Greeneck. On the 20th ult., by the Rev. T. Colling. B.A., in the Methodist Church. Beamsville, Mr. Walter F. Tallman, to Miss Eliza A. Beemer, both of the Township of Clinton. It being the first marriage in the new church, the newly married couple were presented with a beautiful Bible by the trustees.

On the 20th uit, by the Rev. T. G. Williams, Brock-ville, President of Montreal Conference, againsted by the bride's father, at the C. M. Parsenage, T. F. Abbott, to Lizzie, second daughter of Rev, W. McGill. On the 24th of Jan, by the Rev. W. Scales at thresidence of Mr. James Goodman, of East Whitby, Mr. William H. Broad, of Lindsay, to Miss Charlotte Gaylor, of East Whitby.

On the 27th ult, by the Rev. Dr. Idle, at the resi' dence of the bride's parents, Mr. George Bean, of Chicgacousey, to Miss Amelia Laura Ward, of Toronto Gore.

On the 7th ult., by the Rev. H Berry, of Trewbridge, in the Methodist Church, Attwood, Mr. Thos. Bennet to Fanny, daughter of Mr. John Fox, all of Attwood. On the 25th ult., by the Rev. E. H. Dewart, D.D., at the residence of the bride's mother, 54 Beverley Street, Toronto, Alex. G. Dickson, of Montreal, to Susan, youngest daughter of the late Joseph Anderson.

On the 4th inst, at the family residence, Mount Horeb, Ops, by the Rev. J. C. Wilson, Mr. Samuel Ma-gill, of Janetville, to Miss Martha Ann, daughter of Mr. Robert Moore. On the 5th inst, by the Rev. J. C. Wilson, at the residence of the bride's father, Mr. John Doube, to Miss Rliza Ann, eldest daughter of Mr. John Switzer, all of Wresley

residence of the bride's father, Mr. John Doube, to Miss Eliza Ann, eldest daugster of Mr. John Switzer, all of Emily.

On the 5th inst. by the Rev. Wm. R. Dyre, at the residence of Mr. Edward Wright, the bride's stepfather, Mr. Samuel Wesley Do Wolte, of the Township of Bastard, to Miss Sarah J. G. McEathron, of Newbord.

On the 6th inst. by the Rev. Wm. Morton, at the residence of the bride's mother, Cherry Park, London Township, Mr. John J. Hawkey, son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Son of J. R. Hawkey, Special Rev. Mr. John J. Hawkey, Specia residence of the bride's mother, Cherry Park, London Township, Mr. John J. Hawkey, son of J. R. Hawkey, Esq., of Park Hill, to Miss Mary L. Jackson, daughter of the late Thos. Jackson, Esq.

DIED.

On Wednesday, the 20th ult., at Bristol, Quebec, after a long and lingering illness, which he bore with Christian patience, the Rev. R. W. McKechnie, aged thirty- ix years.

On the 23rd ult. at Millburn Ridge, W. Otis Fowler, eldest brother of Revs Hiram and Horace Fowler, in the 61st year of his age. On the 25th ult., at Unionville, Alice May, second daughter of Henry and Eliza Brawn, aged 5 years, 9 months, and 9 days. She was a lovely child. May God support the bereaved and sorrowing parents in this their time of deep trouble. "She is not lost, but gone before."

On the 25th February, at the residence of her son-in-law, Mr. Wm. McKee, Howick, near Molesworth, Mrs. Catharine Love, in the 74th year of her age. She de-carted to hely triumph. parted in hely triumph. Con the 4th inst., at Wyoming, Onio, Charles H. Friend, eldest son of the late Colonel C. W. Friend, and brether-in-law of the Rev. Jacob Freshman, in the 39th year of his age.

Miscellaneous.

PORTRAIT PAINTING. ME. FORSTER, ARTIST,

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"HEADQUARTERS" TORONTO SHOE COMPANY 144, 146 & 148 KING STREET, (COB. OF JARVIS STREET.



Cash Jobbers BOOTS & SHOES. Visit It. Comfort, Economy, Convenience.

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POSITION AS HOUSEKEEPER BY I widow lady, capable of taking charge of house not able to de heavy work. Methodist family preferred, Apply, Rice & Here, Mail Buildings.

Mutual Benefit Life & Accident Co.,

OF HARDFORD, CONN. Accident department—provides against which cause death or disabling injury. Advance payment \$5.00, annual cost \$13.00, insures for \$5.000, weekly indemnity, \$25.00.
For further particulars apply to the agents.

RICE & HARE, MAIL BUILDINGS, TORONTO. 2835 1y

A LONG FELT WANT SUPPLIED Ministers, Lawyers, Teachers and Merobauts living at a distance from cities and towns, know the difficulty in getting a good reliable ink. A recent invention called

INKOLINE supplies the want, is put up in powder form, which can be sent by mail.

Inkoline makes a beautiful blue-black writing fluid, found to any imported ink, flows freely from the pen, is without gum sugar, acid, or poisonous amiline dyes; will not thicken, or fout, corrode, or gum the pens; is not injuriously affected by frost or heat, and is especially adapted for Stylegraphic or Fountain Fens.

Packages making one punk, 30c.; I quart, 50c. Sent by mail, prepared; samples free.

G.S. HOBART, Chemist, Kingston. Rev. E. D. Harper, D.D., of Barrie, writes:—Have made trial of your Inkoline and find it excellent, sustaining fully the high character ascribed to it. Undoubtedly it meets a long feitneed in its many good qualities, especially in its now corrosive character.— 2836-185 Misceilaneous.

'Sign of the Right House, 276 YONGE ST., TORONTO, Nearly Opposite Wilton Avenue,

See our Swiss Embroideries, over \$1,000 worth to select from. See our New Laces in all makes and Newest Designs. See our Ladies' Underwear, extra good value. See our Hosiery (Seamless) in Ladies', Gent's and

Child's.

See our Child's and Ladies' Aprons, Pinafores,
Bibbs, Collars, Fichus, Handkerchiefs
in great variety.

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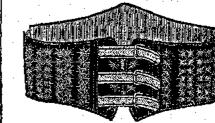
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