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Literary and Religious.

A Protest.

BY CAROLINE NORTH.

Why press we so against the Lord that Fate
Has barred upon our hearts?—
Why hold our lives bereft and desolate
Because God writes their annals in fire?
Why should we weep with dark clouded skies,
When others make a ladder of their lives,
And while we deem ourselves too weak to rise,
They've climbed above?

The Next Duty.

This is an epoch of elevators. We do not climb to our rooms in the hotel; we ride. We do not reach the upper stories of Stewart's by slow and patient steps; we are lifted there. The Simpson is crossed by a railroad, and steam has usurped the place of the Alpen-stock on the Rhigi. The climb which used to give us health on Mount Holyoke, and a beautiful prospect, with the reward of rest, is now purchased for twenty-five cents of a stationary engine.

If our efforts to get our bodies into the air by machinery were not complemented by our efforts to get our lives up in the same way, we might not find much fault with them; but, in truth, the tendency everywhere is to get up in the world without climbing. Yearnings after the Infinite are in the fashion. Aspirations for eminence—even ambitions for usefulness—are altogether in advance of the willingness for the necessary preliminary discipline and work. The amount of vaporing among young men and young women, who desire to do something which somebody else is doing—something far in advance of their present powers—is fearful and most lamentable. They are not willing to climb the stairway; they must go up in an elevator. They are not willing to scale the rocks in a walk of weary hours, under a broiling sun; they would go up in a car with an umbrella over their heads. They are unable, or unwilling, to recognize the fact that, in order to do that very beautiful thing which some other man is doing, they must go slowly through the discipline, through the maturing processes of time, through the patient work, which have made him what he is, and fitted him for his sphere of life and labor. In short; they are not willing to do their next duty, and take what comes of it.

No man now standing on an eminence of influence and power, and doing great work, has arrived at his position by going up in an elevator. He took the stairway, step by step. He climbed the rocks, often with bleeding hands. He prepared himself by the work of climbing for the work he is doing. He never accomplished an inch of his elevation by standing at the foot of the stairs with his mouth open and longing. There is no "royal road" to anything good—not even to wealth. Money that has not been paid for in life is not wealth. It goes as it comes. There is no element of permanence in it. The man who reaches his money in an elevator does not know how to enjoy it; so it is not wealth to him. To get a high position without climbing to it, to win, without earning it, to do fine work without the discipline necessary to its performance, to be famous, useful, or ornamental without preliminary cost, seems to be the universal desire of the young. The children would begin where the fathers leave off.

What exactly is the secret of true success in life? It is to do, without flinching, and with utter faithfulness, the duty that stands next to one. When a man has mastered the duties around him, he is ready for those of a higher grade, and he takes naturally one step upward. When he has mastered the duties at the new grade, he goes on climbing. There are no surprises to the man who arrives at eminence legitimately. It is entirely natural that he should be there, and he is as much at home there, and as little elated, as when he was working patiently at the foot of the stairs. There are heights above him, and he remains humble and simple. Preachments are of little avail, perhaps; but when one comes into contact with so many men and women who put aspiration in the place of preparation, and yearning for earning, and long-

ing for labor, he is tempted to say to them: "Stop looking up, and look around you! Do the work that first comes to your hands, and do it well. Take no upward step until you come to it naturally, and have won the power to hold it. The top, in this little world, is not so very high, and patient climbing will bring you to it ere you are aware."—*Dr. J. G. Holland, in Scribner's Magazine.*

"Holiness unto the Lord."

BY REV. C. S. EBY, B.A.—No. IV.

"I'd rather be the least of them,
Who are the Lord's alone
Than wear a royal diadem
And sit upon a throne."
In recounting the experiences of the following seven hours, I feel as though I were treading on holy ground, and should speak with bated breath. If I should seem to be talking foolishness, then, dear reader, bear with my folly, for I would most gladly be counted a fool for Jesus' sake. God had His own way of dealing with my peculiarly hard case, and His way was one that I knew not.

Instead of going out to the half-past-five meeting, I took the account of Dr. Steele's experience, which seemed in its earlier stages so nearly to resemble my own, and I followed his plan, by which he entered into the blessed fullness. On a piece of paper I wrote the following promise, putting in my own name in the place of "ye" and "you." "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Then I added, "To-day is the day of salvation." I had now several points to which my faith could cling; the promise of the Comforter, for whom I asked, the Master's oath in "Verily, verily," that it was for me personally, and lastly, for me now. Under this I noted the following verses of the 361st hymn:—

"Jesus, thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God."
"O that in me the sacred fire
Might now begin to glow!
Burn up the dross of base desire,
And make the mountain flow!"
"O that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for thee I call,
Spirit of burning, come."
"Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

I then jotted down some of the most salient points in Christ's life and work, as subjects for my meditation: His birth, life, agony in Gethsemane, death on Calvary, ascension, priesthood, and all-atonement sacrifice. Scarcely had I written these words when a strange, melting influence came over me, the fountains of feeling were opened up, and my tears began to flow, as I prostrated myself under a sense of God's wonderful love in Christ, and my own utter unworthiness. My little paper dropped; I couldn't see it for tears, and there, alone with God, I poured out my soul's longing in the words of Charles Wesley's "Wrestling Jacob," for I could not formulate a prayer for myself. Every word of that wonderful hymn just suited my case.—

"Come, oh thou Traveller unknown!
Whom still I hold, but cannot see!
My company before is gone,
And I am left alone with thee:
With thee all night I mean to stay,
And wrestle till the break of day."
"I need not tell thee who I am;
My sin and misery declare;
Thyself hast called me by my name;
Look on thy hands and read it there:
But who, I ask thee, who art Thou?
Tell me Thy Name, and tell it now."
"In vain thou strugglest to get free,
I never will unloose my hold!
Art thou the Man that died for me?
The secret of thy love unfold:
Wrestling, I will not let thee go
Till I thy name and nature know."
"Will thou not yet to me reveal
Thy new, unutterable name?
Tell me, I still beseech thee, tell;
To know it now resolved I am;
Wrestling I will not let thee go,
Till I thy name and nature know."
"What though my shrinking flesh complain,
And murmur to contend so long?
I'll answer to my Father's call,
When I am weak, then am I strong!
And when my all of strength shall fail,
I shall with the God-Man prevail!"

humiliation of the God-Man, in thus emptying himself of all the majesty and glory which were his due as King of kings and Lord of lords; and who, in preference to this glory, submitted to become the despised babe of a girl, and entered upon a life of utter self-abnegation, in order to bring God's love within the grasp of human faith, and leave no stratum of humanity unreachd by the sympathy resulting from his own experience. I had often preached and thought about the humiliation of Christ before, but I never fully realized what it meant for Him, who was very God, to leap the gap almost wider than infinity, and contract himself to the form of an infant, and be cast on the care of the toiling poor. Nor can my pen begin to describe the clearness with which the thought then struck me, and the keenness with which I saw the hollow baseness of all the paltry ambitions and ignoble self-seekings of my whole life. This view of myself crushed me, and I cried, "O Lord, I am a vile worm, and no man."

I then caught a glimpse of the "Man of sorrows," as he went about doing good. Surrounded by his weak-faithed disciples, hanging on his words, and by the cynical, selfish, envious, tantalizing opponents, who dogged his footsteps while he sought the "common people;" on his pale, sad face, which spoke the concentrated grandeur of a God, and all the perfection and sweetness of glorified humanity, I seemed to read his whole life-story of suffering and misunderstanding, and slander, and reproach, and oppression, and, at the same time, the anxious sympathy, the long-enduring patience toward his disciples, who were slow to learn, and toward the Jews who opposed and ill-treated him; and then, above all, the all-embracing, yearning love for the souls of men, which urged him on to ceaseless and untiring effort for their salvation. Then came the thought of my own work. Oh, how every act, and aspiration, and sacrifice shrivelled up into nothing, or stood out in the bas-relief of vile selfishness! Oh, how I had lacked consecration, and above all, the patience of the Son of Man; and I turned again in agony and wept, "O God, empty my heart of all but love, and come and fill me with Thy Spirit!"

Now my Master lies prostrate in Gethsemane. His life of suffering is culminating in darkness, and under the Father's frown. One of the keenest sufferings of my childhood had been, to be blamed for another's wrong-doing; and now this idea came, intensified a hundred-fold, with regard to Christ. There he lies, I thought, and the Father blames Him for all my wrong-doing, and my short-comings, and my impurity; and then came a feeling over me of the contemptible meanness of my position, and the utter helplessness and unworthiness of all that pertained to my life.

There now he hangs upon the cross, his agony intense, the heavens are brass, the earth iron, no drop of comfort, no word of cheer, as he writhes there deserted of Heaven, and thrust away from earth. And my soul became to me then a craven and a guilty thing, that could not raise a finger to arrest the stroke from the innocent one, and allowed him to suffer and die where I should have been in his stead, and listened, all impotent, to his shriek, "My God, my God, why hast thou forsaken me!"

The weight of agony in my soul seemed to culminate in unutterable anguish as I next gazed on his sealed and silent tomb. The heavens were closed, all earth hushed in awe, and hell triumphant. My spirit groaned within me, "and will he rise again, or is my hope all buried there?" Soon I was gazing in thankful adoration, as the risen Lord ascended from earth to heaven, and in letters of gold, apparently thrown from his right hand, I read "ascended up on high, he led captivity captive, and received gifts for men, yea, for the rebellious also." "For the rebellious also; that covers my case then, thank God. But how can that be?" Then came as though thrown from his left "Having slain the enmity thereby." "O God!" I cried, "let me know that the enmity in me has been slain."

Then I seemed to be conscious of Father and Son hidden in unapproachable clouds of light, pleading together with equal love and yearning, still planning for the salvation of man, and now especially for that poor wounded soul lying in the tent on Wesley Grove. I then thought of the all-covering, all-embracing atonement, and from the throne of God and the Lamb there seemed to go out heaving waves of shoreless sea, until all earth was deluged and hidden; nothing to be seen but the brilliant heaven above and its reflection on this limitless expanse of ocean.

I still continued to plead in the words of one or the other of my hymns, when I heard the ten o'clock bell ring for preaching. Bro. Steele came in and we went and prayed together. "O to be crucified with Christ!" I cried. "Well, you're being crucified now," he said. "Thank God, thank God," I replied. "O Lord, withdraw not thy hand till the work is accomplished." Bro. S. left me, and wave after wave of agony rolled over me, as I kept on pleading until noon.

Several distinct phases of consciousness ran along side by side in the experiences of that morning. I was perfectly conscious of everything going on about me, I had perfect faith in God as far as I knew how to grasp him. He gave me marvellous views of his love, and a keen insight into my nothingness. A weight of awful agony and suspense almost crushed me. Between the scenes in the mind-panorama faintly described above the most awful darkness

came over me; the most terrible conflict with Apollyon was waged. All the passions of a man possessed with a devil, and all the vile uncleanness of the pit, seemed to be dragged forth out of lurking places in my heart, while temptations glared upon me, ranging all the way from the blackest despair to the most hellish blasphemies against God. And this returned distinctly after every view of my Saviour, but every time with a new phase, answering to the new consciousness I had received of the Father's love. And then all through I felt that I was in God's hands and that he would bring me out of the crucible purified, so that I cried ever and anon between my groans "Glory to God, glory to God, let the work be thoroughly done." Towards noon the agony subsided. I still pleaded, but I seemed to be left high and dry, and I thought to myself, "Is it possible that this is going to pass over, and leave me as before?" Dr. Steele related in his experience, how that, when meditating and believing, he felt sensations like electric shocks, and was then filled with the Spirit. I don't know but I was expecting something of that sort, though I had given the whole matter into God's hands, to give me the blessing in whatever manner he saw fit. On his way to dinner, Bro. Steele looked in, and said little more than "Reckon ye yourselves dead indeed unto sin." "Ah," thought I, as I was alone again, "reckon, reckon," that's faith, and that's what I'm trying to do; but I must know it. I had refused to eat. But now, when alone, the words came to me, "When thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast." I immediately arose, and washed my face, and when, all at once, I felt like smiling all over, and with that a consciousness that I was utterly different from what I had ever been before.

My troubles had all vanished, and I had the glorious knowledge of a mighty rest in God. My first impulse was to rush out and tell all about it, and away I went to the children's meeting, which was by this time under way, and there I made a stammering speech, and threw the meeting off its track, and seemed to make a fool of myself. Back I went to my tent, and thanked God for making a fool of me. From that day to the close of the meeting, my tongue seemed utterly paralyzed in public, and I thanked God for it. I seemed entirely unnoticed, and I glorified God for it; in fact I became the veriest chip on the stream, and magnified God for having emptied me. I was dead to self. I would have gloried in being trampled on, and scourged for Jesus' sake. I could scarcely do anything more than praise God for the emptying, and wait for the filling, or anything more he was willing to bestow. Temptations came, fierce and dark, but they were outside the ramparts of Mansoul, and a smile overcame them.

But there came surging through my soul sublime thoughts of God's love to man,—seed thoughts which it will take me a life-time to unfold. Marvellous plan of salvation! Many things that had been arbitrary before, now appeared in the very nature of things absolutely essential, and other theological teachings lost all their haze and dimness, while I grasped and held as a veritable entity a present living Saviour.

As soon as I turned my face homeward, the tide seemed to rise in my soul. All the unpleasantnesses of the journey—and they were many—were so many causes of vibrations of joy and thankfulness. When night came, I couldn't sleep for the ceaseless Hallelujah chorus in my heart, and by the time I reached home, I was deluged in rapturous glory. But the experience of the last seven weeks, since my return, I must reserve until next week. One word only will I add, and that is, I don't pin my faith to any of these unusual manifestations; but at the same time I am thankful for the way which God took to cure me. And also let me say, that while the accidents or side-blessings vary with every special case, the one grand underlying blessing of "Rest of faith," "Purity of Heart," "Higher Life," or "Entire Sanctification," is free for all who will come and partake of the Water of Life.

A Minister's Fall.

We find in the *Marx* (Ill.) *News* of the 25th of September an account of the resignation of Elder J. V. Beekman as pastor of the Christian Church of that village. For some time past the reverend gentleman's habits have been such as to cause great grief to his friends and bring reproach upon the Church. At the close of the sermon, which was preached by a neighboring pastor, Elder Beekman made the following address:—

As a man, I have the highest conception as to what the life and character of a minister of the Gospel should be. I know that he should lead a consistent and an upright life, that can be looked to by the community as an example of purity and righteousness. Knowing that my life has not been such in all respects, I desire to tender to this Church, for which I have labored so long, my resignation.

You are aware that I refer to the sin of intemperance. This may be my last opportunity of addressing you, and I want to ask you that you will not charge this great shame to the religion of Christ. It teaches better things. Charge it all to my own depravity and sinful nature. To you who have not this habit, it is strange that I should thus yield to temptation. I will remember the time when I thought it strange that others drank and ruined themselves with alcohol. I am glad that there are so many

young men here this morning, that I may lift my voice in warning, and beg them to profit by my example. You think now that you are strong, and in no danger. I will remember the time when I believed the same. Twelve years ago, when I reached forth my inexperienced hand and took the intoxicating cup, I thought I was strong; but I developed a habit that now holds me in chains, and in the most awful slavery that humanity was ever subjected to. It holds me in its embrace when I seek my bed for repose; it disturbs my dreams during the weary hours of night, and seizes me for its prey when I rise up in the morning to enter upon the duties of the day.

Profit, oh! profit by my example; see what it has done for me. There was a time when I stood as fair as any minister of the Church in Illinois, there was a time when I had as bright prospects and as cheering hopes for the future as any of my classmates. But now they are all gone because of intemperance. Oh! that I could bring the whole world to hear my warning voice. Young ladies, you can do much to remove this terrible curse from the world by not countenancing its use among your companions.

Brethren, I sever my connection with you as your pastor with a sad heart. It would be sad under the most favorable circumstances, but much more so as it is. But I shall remain with you in the Church, and labor in the community for a livelihood; I shall come to your social meetings and work with you in the Sunday School, and will do what I can to atone for the great sin I have committed.

God knows I do not wish to injure His cause. Pray for me that I may yet overcome this besetting sin. I trust I shall be able to conquer. But, should I go down under its withering influence, I ask that you remember me kindly. Whenever you meet me, and under whatever circumstances, remember there was a time when you were proud of me. But treat me as you may, act towards me as you choose, I beg that you will remember my wife kindly. Do not give her pain and sorrow because of my wrong. Poor woman, she has always suffered enough. I married her a sweet and innocent girl. She has been a patient and faithful wife. Again, I ask that you will kindly remember my wife and children.

Rome the Greatest Danger.

Rejected everywhere else, it seeks control in America. Coming into a land which it had no more hand in creating than Satan had in creating Eden, it seeks to seduce or to slay. It attacks our free schools, the very beginning of our strength, demanding their abolition or absorption, on plea of their godlessness, into their own less godly institutions. It openly enters politics, and, *pro forma*, adopts a political party as its own. It creates foreign princes holding allegiance abroad, in direct contravention to the letter of the constitution. It has an undying purpose and unnumbered modes of executing it. Every nation in Europe has had to rise up and overthrow it. As they have had to meet it in battle array, and in some of them a battle of centuries, so must it probably be in this fair land; for if it is allowed to grow and govern, then will every national idea cease to grow and govern. The nation cannot allow the Bible expelled from its schools, the schools themselves passed into the hands of priests, the politics controlled by the pope,—in a word, a State and National Church in place of its present absolute official independence. Its highest central idea, whether of Massachusetts or Virginia, is thus set at naught. Political and religious liberty are alike destroyed. We receive our ballots and our faith alike from one hand, and he not a citizen of the country, but a foreign ruler.

I do not say these words in any harshness toward the Roman Church, viewed simply as a church. It has, as such, the same right here as Presbyterian, Episcopalian, Methodist, Mormon, Buddhist, or Baptist. It would never be assailed from the former did it confine its propagandism to religious lines. All other churches do this except Mormonism, and that therefore gets into courts and between the millstones of politics. Romanism must be met the same way. It is a determined foe of our national ideas and institutions. The only colony of the thirteen that was settled by Romanists had to abjure the very central core of Romanism before it could get a charter or land a colonist. It proclaimed religious liberty complete and untrammelled as its charter. This was done, doubtless, because otherwise it could have got no charter from Protestant England. Yet it was done. And in consequence, though its see of Baltimore is the oldest, it is the weakest of its central dioceses. Methodism has far more adherents in a state settled by Romanists than papism. The holy father could never encourage emigration to such a necessitated liberal state. He preferred to creep into other states and quietly bring them into his own power. We must watch this dangerous power. We must yet meet it. Mexico, its most favored child in America, had to rise and slay it or be slain by it. Italy, after lying dead in its killing embrace for centuries, has risen and overthrown it. France sweeps it out of dominion in a torrent of blood. Germany contends mightily in a thirty, yes, in a three hundred years' war against it. England threw the vampire from its throat and holds it off. Not without unconscious obedience to higher instincts does Tennyson prepare and put on the slugs the drama of *Bloody Mary*, the last of her rulers that died upon the throne who dared to

force this hateful ecclesiastical authority upon the people as a political rule. One other, James II., essayed it, and fled in fear after the shortest possible reign. His two daughters succeeding were amongst the most Protestant of her rulers.

So shall we rise and trample with loathing under our feet this effort to Romanize America; to make her the political fief of the pope. Already mutterings of that war are heard on the horizon. As sure as she persists in her folly, and she can but persist, for it is her nature to,—so sure will America spew her out of its mouth. The land of Baltimore and Roger Williams, of Oglethorpe and Penna., of Jefferson and Adams, she will not allow her heritage to be the prey of the only religious force that ever pretended to call itself Christian which sets itself above state and people, and private judgment; that demands control of congress and the courts; that is the most energetic, unscrupulous, unyielding foe of the democratic ideal of equal liberty for every man (God yourselves for that war.)—*Bishop Gilbert Haven.*

The Best Revival Work.

It has been said, as if in disparagement to Mr. Moody's work in Great Britain, that the great mass of those influenced by his preaching were already Church members, or in habits of church attendance. It is claimed, on the contrary, by those who have sources of accurate information, that multitudes hitherto unreached were there brought to hear and heed the gospel message at the lips of Mr. Moody. But, even if the statement so many times repeated by those who question the practical value of this revival work is entirely correct, does the claimed fact show that the service rendered by this preacher was comparatively of little value? Is it a small matter to reach and arouse, and be the means of bringing into fresh life and new activity those who are professedly disciples of Christ but who never do anything in his service?

The greatest lack in the Church to-day is not of members but of workers. As it has been said, that "the world needs not more men but more men," so it may be said, that the Church needs not more servants but more service. It is a rare Church fold where one in ten of the entire membership is active in the work of the Church. If one member more in every ten could be brought into activity, the whole world would feel the influence and respond to the labors of the new Christian workers. A number of city clergymen were in conference, some time ago, as to the desirableness of evangelistic work in their common field. The proposition was made to invite a well-known evangelist to labor in their churches for a few weeks. "I think we had better have him with us," said one, "he may be the means of adding something to our membership." "Oh!" interposed another, who had a Church of five hundred sluggish and cold-hearted members, "I don't want any more members. I'll refuse an offer to-day of two hundred more such as I now have a supply of. I don't want any more; but if any evangelist can arouse one in a hundred of those I have on hand, I'll hold up both hands for his coming, and sit up nights with him." This was, of course, an extravagant statement, but there was an important truth involved in it. The mere addition of numbers to the Church is not the greatest gain that may come to it. The reviving of those already in the Church may be the richest of blessings.

Even if the ultimate increase of numbers in the Church is looked to as the chief good—both to the Church and to the ingathered—more may be done to this end by an evangelist who arouses ten disciples to work; than by one who directs his unaided efforts to the winning of those now outside. No stronger testimony to the practical worth of Mr. Moody's labors has been borne than that given by Dr. Stuart Robinson, in the declaration that the whole evangelical pulpit of England seems aroused to new earnestness, new spirituality, and new power, as a result of Mr. Moody's preaching and labors. Similar testimony to the increase of work and power in the lay membership of the English Churches goes to prove that, even if no large additions had been made to the numbers in those Churches, there was great gain to the Churches, and greater hope for the evangelized about them, through the revival movement in which Mr. Moody figured so conspicuously.

When our Saviour speaks of himself as the True Vine and of his disciples as the branches, he does not say that his Father is glorified by the mere multiplication of branches; but his words are, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If indeed Mr. Moody has been the means of such attention to a few branches of the True Vine that they bear more fruit hitherto, has he not surely done more for the glory of God, than if he had added five times as many fruitless branches to that vine? It is not membership in the Church, but fruitfulness in the Church, which honors and glorifies God. If the labors of any evangelist tend to that result, there is cause for rejoicing in the revival which his agency promotes.—*Christian at Work.*

There is very little luck in business success, the man who achieves a fortune, a good name, and a serene old age, in pointing out to you the chart of his life, will show that his life has led through the tolls, dusty road of economy, self-denial, and diligent, persevering, persistent painstaking, so as to insure that everything should be done well, and at the time and price promised.

Agents and others remitting money for the Guardian, will please bear in mind that, in addition to the name of the person, we require the name of the Post Office, and in case of change, the name of the Office from which the change is to be made.

All communications intended for insertion in the Guardian should be addressed to the Rev. E. H. DEWART: and when enclosed in business letters to the Book Room should invariably be written on separate pieces of paper.

Christian Guardian AND EVANGELICAL WITNESS.

TORONTO, WEDNESDAY, NOV. 3, 1875.

HINDRANCES TO REVIVALS.

We offered some thoughts last week on the importance and desirability of revivals of religion as a means of extending the kingdom of Christ in the world. Why are not these times of refreshing more frequent in their occurrence, and more extensive and powerful in their influence? This is a question of profound practical interest to all Christians.

We greatly need in our Churches a large increase of Christian men and women, who will honor God by an unflinching faith in his word, who will dare, if necessary, to bear the odium of being singular, in refusing to conform to the world, and who will wisely and faithfully labor, in the sphere in which they are placed, with the loving sympathy of Christ, to induce their unwarred neighbors and friends to turn to the Lord as a seek salvation.

We cannot accept as the right answer to this question what is sometimes given as the cause, viz, that it is because God is sovereign, and gives or withholds as He deems good. We do not question the Divine Sovereignty; but that is not inconsistent with His making important results to depend upon the agency and action of men.

We believe it is not too much to say that the churches are not blessed with revivals, because they do not really choose and desire them. Many will be ready to protest against the justice of this allegation. It will be said, "Do not the churches all earnestly desire revivals? Are they not prayed for at every prayer-meeting? All this may be true, without contradicting our assertion. We do not mean to say that, in general, Christian people do not wish to see revivals in their churches.

We may illustrate what we mean by the case of the unconverted. Many of them profess earnestly to desire salvation, and yet are not saved. No doubt, in the sense of wishing to possess the enjoyments and advantages of salvation, they do desire it. But they do not so intensely desire to be saved as to seek it, with all the heart, in God's appointed way.

The preaching of God's word is so direct an instrumentality in promoting a revival, that the adaptation of the ordinary preaching of our pulpits to the promotion of such gatherings of souls, cannot be safely overlooked in an enquiry of this kind.

But, as a producer of the literature that is educating the world, Methodism, without any fault of her own, must of course take a secondary place. It would be unreasonable to expect that a Church, which is only acquiring institutions and resources, such as have been possessed by other Churches for generations before she had an existence, could compete with them in the production of that class of literature that specially requires for its production high scholarly culture, leisure and wealth.

sent the truth to our congregations. Mr. Moody's preaching is distinguished by simplicity of style, pointed directness, facility of illustration, and expressions of strong faith in the power and willingness of Christ to save. Many ministers of the different British Churches frankly acknowledged that they had learned from him lessons that will make them in future more successful in the presentation of the truth in their public teaching.

But we cannot resist the conviction that one of the chief hindrances to revivals is the inconsistent lives and defective character of many professing Christians. It steals the power from the declarations of the pulpit, when they are not enforced and illustrated by the example of those who are named by the name of Christ.

In spite of the hindrances of which we have spoken, we think, in view of the great power of literature, in a young country like this, we should as a Church cherish an honorable ambition to contribute our fair share of the religious literature that is moulding public sentiment.

We greatly need in our Churches a large increase of Christian men and women, who will honor God by an unflinching faith in his word, who will dare, if necessary, to bear the odium of being singular, in refusing to conform to the world, and who will wisely and faithfully labor, in the sphere in which they are placed, with the loving sympathy of Christ, to induce their unwarred neighbors and friends to turn to the Lord as a seek salvation.

We cannot accept as the right answer to this question what is sometimes given as the cause, viz, that it is because God is sovereign, and gives or withholds as He deems good. We do not question the Divine Sovereignty; but that is not inconsistent with His making important results to depend upon the agency and action of men.

METHODISM AND LITERATURE.

In a recent number of Punch, Mr. Gladstone is taken to task, in humorous but effective style, for saying that Science is something still higher than Literature. For our own part we take sides with Punch. However important the discovery of the facts of nature may be, the right apprehension of these facts, in relation to other cognate facts, is necessary in order to the truths of science exerting any practical influence upon the world.

It becomes, therefore, a question of great practical interest to enquire what is our relation as a Church to this mighty agency that is so powerfully influencing all classes of society? Methodism began its operations as a practical evangelism, depending chiefly upon the spoken testimony of those whose own hearts had been touched and quickened by the sanctifying truths of the Gospel.

But, as a producer of the literature that is educating the world, Methodism, without any fault of her own, must of course take a secondary place. It would be unreasonable to expect that a Church, which is only acquiring institutions and resources, such as have been possessed by other Churches for generations before she had an existence, could compete with them in the production of that class of literature that specially requires for its production high scholarly culture, leisure and wealth.

But it cannot be denied that, from several causes, authors in our Church are not placed in favorable circumstances for taking a prominent position in the production of works of permanent value in sacred and general literature. The pressing demands of our Church work commonly compel us to thrust out our young ministers into the field before they have gained that thorough literary culture which is necessary as a foundation for superior literary work.

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MOODY AND SANKEY.

In giving an account of the first of the Moody and Sankey services held at Brooklyn, on Sunday week, the Christian Union says that a more remarkable assemblage than that gathered at the Brooklyn Rink, at eight o'clock on that morning, has perhaps never before been known on this continent.

The service commenced by the singing of a hymn from a small revival collection to be used during the meeting. Then Dr. Budington offered prayer, pleading for a mighty outpouring of the Spirit on America. Then, led by Mr. Sankey and the choir, the audience sang— "Lord, I hear of showers of blessing, Thou art scattering full and free."

Then Mr. Moody read the Scriptures, followed by "Your Mission," rendered by Mr. Sankey with such pathos and power as to thrill the immense multitude, after which came Mr. Moody's address. Of Mr. Sankey's singing the Christian Union says, his utterance is remarkably distinct. The smallest word does not miss its full enunciation, and every phrase is interpreted straight from the heart.

Moody's text in the afternoon was, "I declare unto you the Gospel;" and with the following quotation from his address we must close our notice of the opening of what we most devoutly pray may prove to be the most successful revival campaign America has ever known.

AN IMPERIAL VISIT.

The expected visit of the Emperor of Germany to the King of Italy has stirred the whole Italian people. The manly stand he has taken against the encroachments and assumptions of the papal party in Germany has not hurt his popularity. Great preparations have been made to give him a truly royal reception.

An extract from the Ultra-Catholic and the Ultra-Liberal paper will give an idea of the way in which the Emperor's visit is viewed by the parties who are at the antipodes of the political world.

ROME AND EDUCATION.

A good deal of dissatisfaction was felt in the Ottawa country at the selection of a Roman Catholic as Principal of the Ottawa Normal School. How far the feeling was promoted by sectional feeling we have no means of judging.

INTERESTING S. S. ANNIVERSARY.

Montreal Methodism has long been famed for its activity and success in the management of Sunday School work, and in connection with this department of Church enterprise no name stands more deservedly forward in the commercial metropolis of our Dominion than that of our long-tried friend, the Hon. James Ferrier.

Moody maintain towards our public educational system. There is in the city of Rome, in Italy, an old gentleman, known as Pius IX. In 1870, at the Vatican Council, he was authoritatively declared to be the infallible expounder of God's will upon earth.

OUR PAPER.

Under the heading of "Sabbath Hints," a correspondent on the sixth page makes an earnest plea on behalf of the GUARDIAN. The arguments used in this appeal for a general and hearty effort to extend the circulation of our paper, are strongly enforced by a number of facts lately brought to our notice.

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GOOD NEWS FROM THE EAST.

A telegram from Bro. Hart, of Sackville, N.B., has been received at this office, stating that the Rev. W. Williams and W. H. Gibbs, Esq., our deputation to the East, had duly arrived, and opened the missionary campaign.

THE MISSIONARY SPIRIT APPEARS TO HAVE TAKEN A FIRM HOLD OF THE CHILDREN.

The missionary spirit appears to have taken a firm hold of the children. One lad, lying very close to death, contributed \$63 which comprised his small savings and collections. Another lad had taken his place whose accumulations predicted a still larger amount at the close of the financial year.

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Interesting addresses were delivered by the Rev. J. Roy, J. G. Stevenson and the Hon. J. J. Rogerson. The latter gentleman gave most encouraging statements respecting the progress of Sabbath School work in St. Johns, Newfoundland. The interest of the evening seemed largely to centre in the addresses of the Hon. Jas. Ferrier, who said:— "It would likely be the last time he would be permitted to attend the anniversary meeting, as he felt very near the end of his life's journey."

During the progress of the meeting the children entertained the audience with beautiful singing from their Sunday School collections of music. A quartette and two solos were also rendered very effectively by members of the Church choir.

The Missionary Committee of the Montreal Conference met last week in the village of Iroquois. Sermons were preached on Sabbath, October 24th, by the Rev. Wm. Scott, Secretary of the Conference, and Rev. W. Hansford, of Prescott.

The missionary services held on the Toronto Third Circuit on Sunday, 24th, and two following evenings were largely attended. The sermons in the Elm Street Church were preached by the Rev. J. Ryan, of York, England, and Rev. T. W. Jeffrey. On Monday evening in the same church addresses were delivered by Revs. T. W. Jeffrey, W. Smith, pastor of the Bay Street Presbyterian Church, and Arthur Browning, late of British Columbia.

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A correspondent of the Courier-Journal, of Louisville, has been forwarding to that paper some autobiographical reminiscences furnished by Dr. Robert Collyer, the distinguished Unitarian minister. In these reminiscences Dr. Collyer is very outspoken and frank. One passage in his life—an all-important one—connects him with the respected pastor of our Quebec Methodist Church, the Rev. F. H. Bland. Remarking on this period in his history, Dr. Collyer says: "I was married at twenty-three and lost a precious wife at twenty-five. Then a great darkness came—a void and emptiness that was almost unbearable, and I began groping about for something that I could cling to eternally."

I attended the Methodist chapel more regularly, and one Sabbath I heard a sermon by a local preacher named Bland, who is now in charge of a Methodist church at Quebec, from the text, 'Blessed and holy are they who have part in the first resurrection.' It struck home. There was no revival going on, and but few signs of religious life in the old chapel; but I hardly ate or slept for three weeks. I prayed without ceasing, and tried hard to find the way to the new life. At last the light came. A great and sudden revelation from God. 'I am sure about this,' said Mr. Collyer, decidedly. 'There is no doubt about it. I could go to the spot to-day.' Well, I went to the week-night meeting and told the Methodists all about it—all I could tell—and they took me on probation and put me in old Jim Delvee's class. 'This is a touching tribute to the power of the truth "as it is in Jesus." And it sounds as if the distinguished Chicagoan was not altogether under disenchantment from a spell so potent when he can refer to it in terms thus respectful and tender.

The Rev. John Ryan, and Mr. W. Bell, have recently arrived in this country from England, to spend a short time lecturing on Temperance and Prohibition in Canada. They are both highly recommended as eloquent and effective speakers. Mr. Bell has been engaged for the last nine years as Lecturer and Agent for the Bradford Band of Hope Union, and brings strong testimonials as to the efficiency of his services in that position. Both gentlemen are under engagement with the Ontario Prohibitory League. We have no doubt they will render valuable service at this crisis in the history of the Prohibitory movement. Friends of Temperance, at different points, desiring to secure the services of Mr. Ryan or Mr. Bell, can make arrangements to do so by addressing Mr. Jacob Spence, Toronto.

In a recent letter to the N. Y. Christian Advocate, the Rev. Dr. Rigg, referring to Mr. Perks' visit to Africa, says: "Several missionaries and missionaries' wives accompany him. Mr. Perks is to be absent six months, and is to pay an official visit of inspection to our principal mission stations both within and, I believe, also beyond our British colonial boundaries. It is not unlikely that the result of his visit will be not only a re-organization to some extent, but a considerable extension of our missions in South Africa. We are longing to get nearer to the equator, into the countries explored by Livingstone in the earlier years of his career."

The Rev. L. Taylor, D.D., in the course of an address at the Social Science Congress at Brighton, England, took occasion to refer to the growth of public sentiment in Canada in favor of a Prohibitory Liquor Law. Dr. Taylor misses no opportunity of bringing the claims and advantages of Canada as a field for emigration before the British public. There are thousands in Britain who would be glad to come to Canada if they had only the means of getting here. It is better that our vast territory in the West should be peopled by those who have been raised under British institutions than by foreigners.

The following utterance in an editorial of the October Methodist Quarterly deserves to become historic. It is the more significant as coming from the pen of an High Church Methodist as Dr. Whedon: "Whether our Episcopacy is worth preserving is a legitimate question, at the proper time. To calculate its cost in dollars and cents, and to estimate whether it costs more than it comes to, is a proper process. Our Episcopacy is a voluntary institution, removable by a constitutional method. And so its abolition is, at the proper time, an open question."

We are sorry to hear from Nepean township in the Ottawa country, that the voting on the Danikin Act, which closed on Friday evening last, came to an unfavorable conclusion. There was a majority of fifty-two against the passage of the Act. The friends of temperance are reported as having worked hard, but the liquor vendors distributed a large number of presents amongst the electors, and made a strong stand, as the event proves, a too successful stand.

The village of Newcastle, Ont., seems to have surpassed most of the places yet visited by the college agent in its contributions to the Endowment Fund of Victoria College; at least in proportion to its size. In five days last week the Rev. J. H. Johnson, M.A., raised \$1,025, being an average of \$205 per day. The other parts of the Newcastle Circuit will be visited when the agent gets through with his collecting tour.

Our exchanges report Thanksgiving day as generally observed throughout the province with the customary services in the different Protestant Churches. The attendance at some of the churches in this city was very creditable. The Metropolitan Church is reported to have had a congregation in the morning of some two thousand.

A tea-meeting will be held at the Leslieville church on Monday evening next at 7 o'clock. Proceeds to be applied to the liquidation of a balance of debt on the church. Good music readings and addresses. The patronage of friends from the city is specially solicited.

An interesting account of the Yorkville Sunday School anniversaries will appear next week. We also receive, just as we go to press, a report of the London Conference missionary anniversaries—too late for this issue.

The Educational Meetings for Brockville District accidentally appeared in last issue among the Missionary Anniversaries.

LITERARY NOTICES.
The Old One. This is a prettily-illustrated book of over 300 pages, very well suited to a Sunday School Library. It is a story by A. M. Mitchell Payne, author of "Rhoda's Corner." We have read it with interest, and can recommend it to our young friends. Carter Bros.

Dreadful Paragonage. By the author of the "Win and Wear" series. This is another of the prettily-illustrated gift books for the holiday season, by Carter Bros. It is the story of a New England village; how a minister's settlement proved helpful to a community that had deteriorated for want of a living ministry and a working Church.

Testimony of the Rocks. Hugh Miller. This issue is the thirty-second thousandth of this invaluable work. Its interest lives on. Accompanying the twelve great lectures, which compose the series, is an introductory chapter made up of memorials of the author's life and tragic death. Carter Bros.

Childhood: the Test Book of the Age. For parents, pastors and teachers, and all lovers of Childhood. By Rev. W. F. Crafts. Boston: Lee and Shepard.

This is a book which will be found of much interest to all Sunday School workers. Mr. Crafts will be remembered by many of our readers as a visitor to the Sunday School Convention held in Toronto a couple of years ago. He is a rising minister of the Methodist Church in the United States, who has made Sunday School work the great specialty of his life. This book is a study in childhood, designed to help to a wiser treatment of the little ones. It contains a wonderful collection of facts and incidents about childhood, which are amusing as well as instructive. Every Sabbath School superintendent who reads it will be aided in it in understanding how to deal with the children.

Ideas in Nature Overlooked by Dr. Tyndall. Being an examination of Dr. Tyndall's Belfast Address. By James McCosh, D.D., LL.D., New York: Robert Carter and Brothers.

This is a single lecture, making a pamphlet of fifty pages, price twenty-five cents. Probably no man living is better qualified to deal with scientific questions of the day than Dr. McCosh. He is a master in the philosophy of mind, familiar with the controversies of the past and the speculations of the present, and possessing a clear and logical mind. The title indicates the line of reply which the venerable doctor has taken. He says very clearly that there are facts and ideas of not less importance than those advanced which Prof. Tyndall has ignored. The ideas of Socrates, Plato and Aristotle were worthy of greater prominence, even if less materialistic than those of Democritus, Epicurus and Lucretius. It is clearly shown that the doctrine of atoms is an unproved theory, and even if true largely inapplicable to accounting for what it is intended to explain. It is also brought out as a fact beyond dispute, that some of the most eminent scientific engineers and discoverers repudiated the atheistic and materialistic theories that have found favor with some living scientists. Newton, Davy, Oersted, Faraday, Herschell, Mayer, Maxwell, and Sir W. Thomson all recognize God in his works. Intelligence, finality, laws and types in nature, universal harmony, life, mind in man, leading up to a Personal God, are ideas that are overlooked by Tyndall in their full bearing on the controversy. Dr. McCosh evidently fears that the atheistic tendency of much modern science may not have yet brought forth its full practical fruits. He mentions the remark of Montesquieu that the Epicurean philosophy exercised an influence in deteriorating the character of the Romans in hastening their ruin, and in determining their fall. He adds: "We confess that we have fears of the result when the new physics come to crystallize into the creed of their generation, and to lead the literature and inspire the prevailing sentiment of the age." No better reply to the theory of Tyndall can be found in the same space than is presented in this pamphlet.

Present Conflict of Science with the Christian Religion; or Modern Scepticism met on its own ground. By Herbert W. Morris, A.M. Published by F. W. Ziegler & Co., Philadelphia, U.S.

This is a large and elegantly-bound volume of 636 pages, presenting direct replies to the chief objections which have been urged by modern scientific sceptics against the truth of the Christian religion and the divine authority of the Bible. In our own times the pretension of Hugh Miller will have as certainly to be fought on the field of physical science, as it has been in the last past century on that of metaphysics. An aggressive movement, along the whole line of natural science, has been inaugurated against Christianity. Geology, Natural History, Anatomy and Physiology, Philosophy and the laws of Material Nature, have all been tortured to give testimony against the presence of God in the world. This general assault has tended to awaken doubts and misgivings in many sincere minds, and to excite a class of irreligious persons, whose lives make it their interest that the Bible should not be true; while, in many instances, these sceptical theories have been resorted to as a shield against the claims of the Gospel, when presented in the testimony of the Christian pulpit. This volume, by Prof. Morris, has been written to meet the necessity created by this state of things. He undertakes to fairly state and calmly reply to the objections of modern Infidelity. He does not attempt to do this by ignoring the sound deductions of science, which he frankly accepts, but by the light of established facts, and the force of uncontroverted truth. He offers no apology for the Bible, believing it does not need them. He appeals for no leniency from its enemies. He seeks not to draw from the investigations of Science. He believes the Bible is able to bear all the light of human science can throw upon it, without failing in the ordeal. Acting on this conviction, all the main points of difficulty that have been urged against the Bible, on scientific grounds, are presented and discussed in their most recent aspects. This work covers this whole ground the most thoroughly of any book we know of. From the great range of topics discussed it cannot be expected that the treatment should be exhaustive on every point; but a careful examination has impressed us with the fairness and ability with which the author has done his work. It is well adapted for popular circulation; and cannot fail to prove a valuable antidote to the poison of popular Atheistic Materialism. Those who read it carefully will not only be able to meet and answer the common infidel objections against the Christian religion. We believe the book is sold only by agents. We wish it a wide circulation, as its crusade will greatly help in producing a more intelligent Christian faith, which is one of the pressing wants of the times.

The Atlantic Monthly for November is a good number. It makes a brilliant opening with the first two chapters of Mr. Howell's new novel, "Private Theatricals," the scenery and persons of which are distinctly American and very striking. This is followed by Charles Dudley Warner's "At the Gates of the East," a travel-sketch, fresh and full of color, in which sentiment and keen fun are charmingly blended. Useful information finds a worthy exponent in Colonel Waring's final paper, on "Sanitary Drainage," and this is followed by the elegant chapter of Mr. James's "Rohrerick Hudson." Charles Francis Adams, Jr., begins his long-expected series of articles on railroads, with an interesting account of some great railroad accidents. Mrs. Kemble's "Old Woman Gossip" contains its usual supply of curious anecdotes, and George Jay Eggleston takes us into the region of historic reminiscences in his account of life in the Old Dominion. The literary essay of the number treats of Hans Christian Andersen's short stories, and is by Horace E. Scudder, the American translator of Andersen. Besides these contributions, there are poems by T. B. Aldrich, Mrs. Thaxter, Edgar Fawcett, and G. P. Lathrop; and the departments of Music and Education are entertaining as well as instructive.

PERSONAL.
"Camp-meeting John Allen" was recently attacked with an apoplectic fit, and is very feeble. Gladstone's deep religious sentiment was received from his devout mother, who was of the evangelical faith.

Bishop Simpson and his party reached New York from Europe October 22nd, and went immediately on to Philadelphia.

Prof. C. W. Bennett, of Syracuse University, has returned from Europe with six thousand volumes for the university library.

Rev. W. Jeffers, D.D., of Cobourg, preached a thanksgiving sermon on Thursday last in the North Street Methodist Church, London.

Rev. J. Mahan writes from Hornings Mills, Ont., that the comfortable home of Mr. Henry Bates of that village, with its valuable contents, has been consumed by fire.

The Rev. P. H. Marling, of the Bond Street Congregational Church, Toronto, has received a call from the Seventeenth Street Presbyterian Church of New York, and has taken the matter into consideration.

The funeral of the late Captain Malcolmson, who was accidentally killed at Montreal, took place in Hamilton on Sunday, October 24th. The religious services were conducted by the Rev. J. P. Lewis.

The Rev. W. Stephenson has commenced a series of special sermons in the John Street Methodist Church, Hamilton, the first of which was preached on Sunday evening last, on "The Tyranny of Modern Fashions."

The New York Tribune says that President Foss of Wesleyan University is proving quite successful in his new duties. Ex-President Cummings continues to occupy the chair of metaphysics, and is preparing a new edition of Butler's Analogy.

The Rev. B. F. Cocker, D.D., of the University of Michigan, and well known as the author of "Christianity and Greek Philosophy," is the writer of a work entitled "The Theistic Conception of the World," which is destined to make no little stir in the intellectual world.

The Rev. Geo. Case delivered his lecture on the subject of Prohibition in the Town Hall of Seaford on the 18th ult. The lecture was an able and instructive one and was listened to most attentively by the audience.

BRIEF CHURCH ITEMS.
An interesting notice of the re-opening services of our Church, in Brockville, forwarded by the Rev. George McRitchie, will appear next week.

The Anniversary Tea Meeting of the Brock Road Methodist Sunday School was held on Friday, Oct. 15th.

The bell for the new Methodist Church, Port Hope, has arrived in that town. It weighs about fourteen hundred pounds, and cost a little over \$530.

The Ladies' Aid Society of the Parry Sound Methodist Church, gave a tea meeting in aid of the Parsonage Fund, on Wednesday, the 20th ult, in the Union Hall. Proceeds \$40.

The Missionary Meeting at Mount Forest, on the 21st ult, had for its Chairman J. Robinson, Esq., Reeve, and for speakers, Rev. J. G. Scott, of Harrison, and Rev. A. Sutherland, Missionary Secretary. Financial returns reported good.

Brother Philp, of the Oxford Mission, writes: "Our special services, commenced last week in Bishop's Mills, is being crowned with the Divine blessing. Quite a number are seeking salvation. Praise the Lord."

Rev. J. H. McCartney informs us that Missionary Sermons were preached on the Watford Circuit, Oct. 17th, by Rev. G. N. A. F. T. Dixon. The meetings on the following evenings were very satisfactory. The deputations so ably and successfully presented the claims of our missions, that the financial returns will be far in advance of last year.

We are glad to hear from the Rev. Alfred Andrews that the Trustees have decided to erect galleries in our church, in the town of Tilsonburg. They also purpose frescoing the walls and ceiling of the building, and facing the entire church property. They hope to have all completed by January. The congregations, since the Union, have very much improved. The classes are well attended, and the Sabbath School is very large.

A correspondent writes us from Newboro' that a number of friends waited on the Rev. Robert Robinson, on the 13th ult, presenting him with a purse of seventy dollars. The ladies provided refreshments, and a pleasant evening was spent at the Newboro' parsonage. Union works well at this point. Our correspondent also adds: "The Lord is reviving the work. At a meeting held by the Rev. S. Shibley, over thirty have been seeking the Lord, most of whom have found peace."

Rev. A. G. Harris writes under date October 25th: "The Lord is very graciously pouring out his Spirit on us here, in Port Stanley. Congregations are large and attentive, and the altar is crowded nearly every evening with penitents. The Church is all alive and working with much zeal for the salvation of precious souls. Upwards of forty have found peace by believing in Jesus, and still the work goes on with increasing interest."

Rev. A. J. Van Camp writes from Oakland, Ont.: "Special services have been held at the Brant appointment during the past three weeks. The work of God has been revived in the hearts of his people. Twelve persons have been forward to the altar of prayer. Some have made a profession of religion, and are rejoicing in the Lord. Others are still seeking the precious Saviour. Last Sabbath morning, after preaching a most delightful fellowship meeting was enjoyed."

RELIGIOUS INTELLIGENCE.
Pilgrim's Progress has just been published in Japanese by a native Japanese publisher.

The Y. M. C. A. Revivals in Quebec are still drawing immense crowds.

The North York Sabbath School Convention was held in the M. E. church, Queensville, week before last.

The Grand Rapids and Indiana Railway have donated sixteen acres of ground for camp-meeting purposes to the Methodists of Michigan.

The largest contribution of money ever made by any one person to the Unitarian denomination in America has been made by Mr. Oliver Ames, of Easton, Massachusetts, in the gift of a handsome stone church, lately finished at a cost of about \$75,000.

The Powell Street Methodist Episcopal Church, San Francisco, California, has adopted resolution petitioning the General Conference to amend the Discipline that there may be no doubt of the authority of the Church to license and ordain women to preach.

In Chicago, at a meeting of the representative laymen, recently, a committee consisting of eighty business men, representing the various evangelical denominations, were appointed to organize a general religious work in the city with reference to no special persons who may be called to be its leaders.

The London Hour is informed on very high authority that, among the instructions given by the Prince of Wales, with reference to the Indian tour, prominence has been given to the command that care should be taken so to arrange movements as to avoid journeying and secular work on the Sabbath.

The Revisers of the Authorized Version of the New Testament met on Tuesday, the 12th ult, in the Jerusalem Chamber, for their 53rd session, and sat for seven hours. The Bishop of Gloucester and Bristol presided, and Professor Monitau was among those present. The company carried on the revision of the middle of the 9th chapter of 1st Epistle to the Corinthians.

The Methodists of London, England, are to have a three days' convention during the first week in November, composed of all persons in the denomination who are engaged in some definite work in the city. The evenings are to be devoted to prayer, praise, and spiritual conversation; and the day sessions are to be largely devoted to Bible reading and singing.

The Rev. J. Richardson, writing of the Normal School in the capital of Madagascar, says: "The rush of pupils is very great indeed. I have 350 on the books, and could double that number if I wanted." In one district, he says, where six months before there were six schools with an average of fifteen in each, there are now fifty schools, with an average of eighty in a third of them, sixty in another third, and forty in the other.

CURRENT NEWS.
The weather is still very tempestuous on the English coast.

Another snow fall to the depth of two inches has occurred in Quebec.

The Dominion Grange, Patrons of Husbandry, has been in session at Toronto.

The Khokand insurrection has been renewed, and the new Khan has fled.

The number of shanty men who have gone to the Ottawa woods this season is 1,592.

The Duchess of Edinburgh was delivered of a daughter on Friday morning last.

The Cologne Gazette asserts that the Crown Prince of Germany will visit America and the Philadelphia Exhibition next summer.

The well-known music publishers, Lee and Walker, of Philadelphia, have suspended payment.

President Grant has set apart the 25th of November as a day of Thanksgiving in the United States.

Fifty-five persons perished by shipwreck on the eastern coast of Scotland between the 14th and 22nd ult.

Mr. Samuel Wilmot, the well-known pisciculturist, is founding a fish breeding establishment near Sandwich, Ont.

A CORRECTION.

SIR,—I notice that at the late meeting of the Board of Education, held at Cobourg, the Secretary presented a tabular statement representing the attendance of pupils at the Dundas Wesleyan Institute as only forty-three. Allow me to say: 1st. That that number is less than we began with in 1874.

2nd. That last year we enrolled 122, of whom 104 were boarders; and 3rd. That we have a larger attendance at the present time than at any former period; and still our numbers are increasing.

Yours, very truly,
E. B. RYCKMAN,
Dundas, Nov. 1st.

The corner-stones of the C. M. Church, Woodstock, was laid on Thursday last, the 23rd ult, by Mr. T. J. Clarke, as Mr. Sanford, of Hamilton, who had promised to be the mason, was unavoidably delayed in the west. The ministers who assisted at the ceremony were the Revs. J. B. Clark, J. Gray, J. B. Howard, W. T. McMillen, J. Goodspeed, and G. R. Sanderson, who gave an excellent address. The weather was beautiful, and about 2,000 persons were present. In the evening, Graham Street Church was liberally crowded with people, all of whom greatly enjoyed the festival so sumptuously provided by the ladies. Speeches were delivered by the above named ministers. The music was highly appreciated. Cash proceeds, \$500. Subscriptions \$10,000, and will soon be \$12,000.

The Fall Mall Street Methodist Church, London, was re-opened on Sunday, October 24th. The building has undergone most extensive alterations and improvements, prominent amongst which are the addition of some 150 sittings, an organ and choir gallery, and class rooms. The church has also been thoroughly cleaned and renovated, and presents a very neat appearance. Over \$1,500 has been expended. Sermons were preached in the morning by the Rev. Dr. Jeffers, of Cobourg, and in the afternoon and evening by Revs. J. Graham and W. R. Parker, M.A. On the Monday evening, Dr. Jeffers delivered his popular lecture on "Our Leisure Hours." The church was filled. The choir was occupied by John Green, Esq. Mr. Beckie presided at the Trustees' Report. Several excellent musical renderings were given by the choir. At the close of the interesting and able lecture, the Hon. John Carling, in a few complimentary words, moved a hearty vote of thanks to Dr. Jeffers, which was seconded by Wm. Bowman, Esq., and carried by a standing vote.

A four days' meeting will commence in the Methodist Church, Niagara, on Tuesday, Nov. 9th, at 10.30 a.m.

The Righteous Dead.

WALTER OLDS.

The subject of this notice was the son of Archibald and Elizabeth Olds, and was born at Simcoe in the year 1825. His parents were godly people and brought up their son in the nurture and admonition of the Lord. In his fifteenth year he was converted to God, at a protracted meeting, held by the Rev. E. Carson, in his father's barn. In 1861 Bro. Olds caught a severe cold, which so undermined his constitution that he never recovered from its effects. About seven years ago, while on a voyage to Lake Superior for his health, he was enabled to present himself anew to God, and received such a baptism from above, that his will was entirely lost in the will of his Heavenly Father. For the four years previous to his death he became comparatively helpless, yet he bore his afflictions with unflinching patience. While in this state he was seized by the disease which carried him from us. He died on the 19th of September, peaceful to the last. To Brother Messmore, who was an old and highly esteemed friend, and who visited him frequently, he expressed unshaken confidence in his Redeemer. He spoke in the same strain to a large concourse of people and the writer preached a sermon in improvement of the occasion, in the Methodist church, Simcoe, from Job xix. 23-27. W. W.

MARY SHIPMAN.

Whose maiden name was Dickson, was born in the county of Wicklow, Ireland, in 1799, and died in Yonge, Ont., September, 28th, 1874. In company with several Christian friends, who still survive here, she came to Canada in 1817, and till her decease continued to reside in the vicinity of Lya. In 1824 she was united in marriage to the late Ezekiel Shipman, Esq., with whom she lived half a century, an affectionate wife and an earnest and consistent Christian. While still a youth in the land of her nativity she obtained peace with God, and evinced the genuineness of her conversion by her glowing zeal for the Saviour and her ardent attachment to the ordinances of God's house. She subsequently joined the Methodist Society, and during her long Christian pilgrimage retained her attachment to the institutions of Methodism. She loved to unite in Christian fellowship, and bore an unflinching testimony for Christ. Her interest in the prosperity of Methodism will not be forgotten by many of our ministers who were wont to share in the hospitality of her comfortable home. Though she had for about sixty years witnessed a good confession before many witnesses, it pleased God to render the closing ordeal of her life a severe and protracted test of her faith in Jesus. Yet her sweet submission to the afflictive dispensation, her precious testimony of the Saviour's presence and power, and her patient waiting for the heavenly convey, indicated that she well knew the Divine purpose of the fiery trial was praise and honor and glory at the appearing of Jesus Christ. "The fire her graces did refine, Till moulded from above, She bore the character divine, The stamp of perfect love."

DAVID SMITH.

David Smith was born in Yorkshire, England, and died at Brampton, on the 12th of May, 1875, aged eighty years. He came to Canada with his wife in the year 1831, and settled in the township of Toronto, where he resided for twenty five years. During special services held in the neighbourhood he was called to an earnest and decided concern for the salvation of his soul, and soon after found peace with God, through faith in our Lord Jesus Christ. He immediately united with the Wesleyan Church, and continued a steadfast, upright and consistent member to the period of his death. In the year 1856 he removed to St. Mary's, where he lived for eight or nine years. While there he was called to pass through severe affliction in the death of his wife. He remained a widower for four years, and then married a second time. In the year 1854 he removed to Brampton, where he continued to reside to the time of his death. Brother Smith's piety was not demonstrative, but sincere and unfeigned, and his outward conduct consistent with his profession. As a man of business he was highly esteemed for his diligence, punctuality and integrity. He had a great abhorrence to anything like cant or hypocrisy. He was very regular in attendance upon the means of grace; and while he had strength and health his seat was seldom vacant at the house of God. In a note from Dr. Wood is the following testimony:—"For some years I have found the home of our late brother, David Smith, a pleasant shelter upon visiting Brampton, and to our kind and excellent wife received most courteous and hospitable attention. I was there once when some peculiar impression dwelt upon his mind, that before the morning light dawned upon him he would be in eternity; still, he was calm, and confident in his rest upon Christ alone, and even joyous in his anticipation of soon being in heaven. Whilst methodical and regular in all his secular duties, there was to be seen in him a growing meekness for the higher life he now enjoys. He fully appreciated the intelligent and sympathetic care which his growing years and weaknesses gave opportunity to exercise, and would did he deserve such attention, for during the days of his vigor he delighted to promote the happiness of the members of his family; and the visitors who shared his hospitality; of these, his choicest associates were the people of God. Very pleasant are our remembrances of our friend and brother, David Smith. He was a fine specimen of what a man becomes in society, by industry, integrity, and godliness. Two years before his death he had a slight attack of paralysis, which impaired, to some extent, his usual mental vigor, but towards the close of his life his mind was more collected, and his ideas clearer. His death was sudden and unexpected. The day before he died he suffered very great pain, but his mind was sustained by divine grace. Not a murmur escaped his lips; nor did he harbor a repining thought. He was heard during the whole day in low and earnest tones, pleading with angels praising God. To those who spoke to him about his state, he said:—"I am going to heaven, my home." "He doeth all things well," and then he would pray, "Come, Lord Jesus," "Come, my Father." Shortly before his death he requested the servants to be called into his room. After bidding each of them farewell, he exhorted them with great fervor to meet him in heaven. His little granddaughter sang, "There are angels hovering round," when with a becoming countenance he lifted up his hands and said, "blessed be, telling her to be a good child, and love Jesus. His death was calm and peaceful. He literally fell asleep." J. L.

Bells.

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Pimples, Eruptions, Rough Skin.

The system being put under the influence of Dr. Pierce's Golden Medical Discovery for a few weeks, the skin becomes smooth, clear, soft, and velvety, and being illuminated with the glow of perfect health from within, true beauty stands forth in all its glory. The effect of all medicines which operate upon the system through the medium of the blood are necessarily somewhat slow, no matter how good the remedy employed. While one to three bottles clear the skin of pimples, blotches, eruptions, yellow spots, comedones, or grebe, a dozen may possibly be required to cure some cases, where the system is rotten with scrofulous or virulent blood poisons. The cure of all these diseases, however, from the common pimple to the worst scrofula, is with the use of this most potent agent, only a matter of time. Sold by dealers in medicines.

COVERED WITH ERUPTIONS—CURED. CLAYBROCK, Columbia Co., N. Y. Dr. R. V. PIERCE, Buffalo, N. Y. Dear Sir,—I am sixty years of age, and have been afflicted with Salt Rheum in the worst form for a great many years, until, accidentally, I saw one of your books, which described my case exactly. I bought your Golden Medical Discovery and took two bottles and a half, and was entirely cured. From my shoulders to my hands I was entirely covered with eruptions, also on face and body. I was likewise afflicted with Rheumatism, so that I walk with great difficulty, and that is entirely cured. May God spare you a long life to remain a blessing to mankind. With unfeigned gratitude, Mrs. A. W. WILLIAMS.

Financial.

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Offices, No. 70 Church Street, Toronto.

Capital \$800,000 Reserve Fund \$185,500 Total Assets \$1,752,400

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The whole assets of the Company are invested on the security of Real Estate and Municipal Debentures, thereby giving the depositors undoubted security for all money laid with this Company.

For further information apply at the offices of the Company. WALTER S. LEE, Secretary and Treasurer.

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Everything Choice.

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Coughs, Colds, Bronchitis, Sore Throat, Whooping Cough, Hoarseness, Liver Complaint, Fevers, Soreness in the Chest or Side, Bleeding at the Throat, Spasmodic Cough, and every affection of the Throat, cured by the use of WILSON'S BALSAM, which does not dry up a cough and leave the throat raw, as is the case with most remedies, but loosens the mucus of the lungs and allays irritation, thus removing the cause of the complaint.

CONSUMPTION CAN BE CURED

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NEW DRESS GOODS, NEW FRENCH REPPES AND MERINOS.

MORNING GOODS—In Colours, Paramar-s, Crapes-cloths, Persian Corda, Meta Cloths, &c. &c. NEW COTTONS.

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THE GOLDEN LION



Dry Goods, Millinery, Mantle and Clothing EMPORIUM.

33, 35 and 37 King Street East.

TORONTO, September, 1875.

In sending our Circular for this Season, we do so with much confidence, knowing the ability we have to offer to each merchant, either for making extensive purchases, or for purchasing goods for the best markets, at CASH PRICES, being enabled thereby to get them from Manufacturers without the aid of middle men who must have their profits, and which must be added to the cost of goods. We think, therefore, we are in a position to save our Customers from THE OLD FASHIONED DEALING, over those who buy from smaller houses, who do not import and cannot buy from the factories. We have increased our facilities for showing the Goods, especially in the

Millinery & Mantle Department.

Our trade having increased so much in these branches we have been obliged, after making extensive improvements in the building, to remove them up-stairs to the first-floor, where we have now very ELEGANT SHOW-ROOMS,

well-lighted, commodious, and easy of access. Our sales-women will at all times deem it a pleasure to exhibit these Goods to you, whether desiring to purchase or not.

Our Buyer, Mr. R. I. WALKER, having returned from Europe, and his purchases being opened out, we are now prepared to show all the

Latest Novelties and Styles FOR FALL & WINTER.

MILLINERY SHOW ROOM, THE MANTLE SHOW ROOM, THE SHAWL ROOM, THE CARPET ROOM.

Returning to the Ground Floor, you will find THE DRESS DEPARTMENT, THE STAPLE DEPARTMENT, Novelties in Fancy Goods, Laces, Ribbons, Ties, Falls, Hosiery, Gloves, Collars, Lace Sets and Trimmings.

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At THE GOLDEN LION you can find every class of Goods worn by Ladies, Gentlemen or Children, from the Hat or Bonnet to the heel of the Shoe, or stocking for the foot—as well as House Furnishing Goods for the house you live in.

We solicit a call from you, and assure you of our determination at all times to be most pleased and give you good value for the money.

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BLACK LUSTRES, Brilliantines, Cords, Embress Cloth, &c., BLACK SILKS, Silk Velvets and Velveteens,

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The Domestic Iron.

Manufacturing Company's Card. THE "DOMESTIC" IRON. 4 COMPLETE IRONS IN ONE. 4 MANUFACTURED BY THE Hewitt Manufacturing Co., HAMILTON, ONT.

A Combined, Smoothing, Glossing, Ruffling, Crimping & Fluting Iron. EMPLOYMENT FOR LADY AND GENTLEMEN. Thousands. Figure 1. Represents the Iron as used for plain work and is especially adapted for ironing gathered goods and ruffles. As a Smoothing Iron it is one of the finest manufactured, the face being oval, which prevents blistering Linen, as the common flat iron is so apt to do.

WE WANT IN EVERY COUNTY AN AGENT CANADA. Figure 2. Represents the Iron when used For Polishing or Glossing. It is the most complete and only perfect Glossing Iron made, reducing this tedious performance to the same simplicity and speed as that of ordinary ironing. How much time and patience has been expended in the endeavor to nicely gloss shirt bosoms, cuffs, collars, etc., and with invariably unsatisfactory results, nearly every woman knows who takes pride in seeing her husband's or brother's linen look nice. The principle upon which it works is that used in all large laundries where much similar work is done. The heel of the iron being round forms a glosser the entire width of the iron, which, when in use, balances itself and does not fatigue the operator. Having no ridges or mark or gloss in strips it is much more easily handled and operated than any other, and, with the explicit directions which accompany each Iron, enables any one to gloss as beautifully as the most experienced Chinese laundryman.

EVERY FAMILY THAT USES OUR IRON WILL SAVE TIME AND MONEY. EVERY ONE WHO SELLS OUR IRON CAN Make Money. Figure 3 shows the rounded heel of the Iron, used for glossing, also the rounded point, which is calculated to be used when a narrow strip is to be ironed, and the bordering material left untouched. No lady can do a single day's ironing without needing it. For instance: all double ruffles have a mark between them, when it must be used. Also, for seams, Belts, and Bias Bands, between Puffs and Ruffles.

GET READY FOR BUSINESS First Come, First Served. ORDER YOUR SAMPLES BEFORE THE Territory IS ALL TAKEN. Figure 4. Represents the Iron when used as A Fluting or Crimping Iron. By simply detaching the detachable corrugated plates, which is done in an instant, it is then ready for fluting or crimping in connection with a corrugated glass board, which is furnished with each Iron. Its completeness will be seen in what it will do, operating as it does, on the only true principle, viz: IRONING as a standard for all starched fabrics. This is the only principle of fluting machine that has been patented that will properly iron flutes, and make them correspond in finish with the body of the article being ironed.

The Work it Will Do which No Other Principle of Fluter has Ever Yet Performed. First—It always imparts a finish to each flute, which corresponds exactly with the body of the article being fluted. Second—It will flute any depth of ruffle, from one quarter of an inch to three feet or more, and the whole front, which is now done, of a morning wrapper. Third—It will flute a puff same as a ruffle—that is, it will flute between bands. Fourth—It will flute double ruffles. Fifth—It will flute almost or wadded goods as neatly as linen and set every flute. All forcing or cutting is avoided, and as the Iron moves forward and exposes the material, you can prevent, in all cases, scorching, and can see when flutes are perfect. Sixth—It will form one or more ribs for cords or braids. Seventh—It will form one or more flutes around bed-stairs, table-covers, window-curtains, etc., any distance desired from the edge, and in any direction, and by this you can see you are enabled, with this Iron, to do up goods of any kind and in any style. This enables any family to do their own ornamental ironing, and do it better than they have ever been able to get it done at a laundry, therefore saving extravagant prices which they have been obliged to pay. In case you should fail to take hold of this business, after sending for a sample, you can sell the Iron for more than it cost you, which we will allow you to do. Send for samples and terms. Our terms are the best ever offered on an article that sells so rapidly. We are inserting column advertisements in a number of principal papers throughout the country, and our goods are selling so rapidly we are now giving FOUR COLUMN advertisements in first-class papers throughout the country for the benefit of those who have engaged in the business, as well as those who may heretofore have held off. We find all that is necessary is to let the people know there is such a thing in existence, and its employment in furnishing this complete and useful article in reach of every family. Recollect, we send sample complete for \$2.00, that you may see it and try it. We guarantee every Iron to be fully equal to the sample, which statement we place on the head of every order book. Please preserve this paper for future reference, and if you are not in a position to take hold of the business yourself, you may have some friend who would like to see make money, to whom you could show it.

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Connexional Notices.

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The Treasurers are prepared, till further notice, to receive M.F.S. Bonds at the usual rate, and to pay on them, as usual, as may be agreed upon. For particulars address the Clerical Treasurer. J. W. Macdonald, J. Treasurers. Mission Rooms, July 25, 1875.

METHODIST MISSIONARY SOCIETY.

The Treasurers acknowledge with thanks the receipt of the following sums: Streetsville, per James Goodrich, Esq., \$2.00; Clarendonville, per Rev. H. Cairns, \$2.00; Robert James, Esq., Toronto, in addition to his regular subscription towards the debt, 5.00; The Mission Sabbath School for a Bible and hymn book for the Port Simpson Mission, by the Rev. J. Gray, \$12.00.

MILTON CIRCUIT.

A four days meeting will be held in the Methodist Church, Milton, commencing on Monday the 8th of November next. Public services will be held at 10.30 a.m., 7.30 and 7 p.m., each day. We earnestly request ministers and friends from surrounding circuits to come over and help us.

MISSIONARY ANNIVERSARIES, 1875-76.

CHATHAM DISTRICT.

Chatham—Makes its own arrangements. Windsor—Like not fixed. Deputation: Rev. W. S. Griffin. Wrentham—January 9th. Deputation: 1st week: Wm. Shannon, A. D. Miller. Deputation: 2nd week: D. Ryan, Thomas Gee. Kingsville—January 18th. Deputation: J. L. Kerr, W. Henderson. Deputation: W. C. Woodson, M. A. Jones. Deputation: W. C. Woodson, M. A. Jones.

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Book-Steward's Notices.

Ministers will please send on the names of the Post-Office in their Circuits on or before the 1st November, so that we may be able to furnish each minister with a list of the names of GUARDIAN subscribers on his Circuit.

SABBATH-SCHOOL CONSTITUTIONS.

A full supply of our Sabbath-School Constitutions has been recently published, and may be obtained from the Book-Room, or Rev. A. Andrews, Tibsonburg. Price, postage paid, 5 cents single copy, or 30 cents per dozen.

"RELIGION OF LIFE."

We would call special attention to this little work just issued from the press, "Religion of Life," by the Rev. J. G. Mealy. The Rev. W. Young, of Trenton, sends a second order for it, and writes as follows:—

"I have read this work carefully, and am greatly pleased with it. It is by far the best book I have ever seen on the subject. If its merits were once known, a second edition would soon be called for."

FRESH ARRIVALS.

The following books, just received, may be obtained at the Book-Rooms at Toronto and Montreal:— DANIEL QUORUM, by Mark Guy Pearse. 7c. UNSUBSCRIBED, or Physical Speculations on a subject. 12c. Future State. 10c. WATSON'S EXPOSITION OF THE GOSPELS. Cloth. 10c.

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If parties desiring S. S. Libraries will entrust the selection to us, we will give them the very best books we have got. We often do this for Sunday Schools at a distance, and almost invariably give satisfaction. In doing this, it is necessary to send an alphabetical list of your old library, and state how many volumes you desire for the amount of money you send. This will give us an idea of the size of the books you want.

THE NEW LITURGY OF THE METHODIST CHURCH OF CANADA.

Having been frequently urged to publish an edition of the LITURGY in large type, suitable for the Pulpit, and for those whose sight requires them to use glasses, we procured a font of Great Primer (Old Style) and have printed an edition on good paper, 8vo. size. It has suitable Hymns annexed for the services of Baptism, the Administration of the Lord's Supper, the Reception of MEMBERS INTO THE CHURCH, the Solemnization of MARRIAGES, LAST RITES, the Communion Service, and the Burial of the Dead. It is beautifully bound and lettered on the title, and should be on the Pulpit alongside of the Bible and Hymn Book. See Advertisement.

Specimen of type used in printing the Liturgy:—

OUR Father, who art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven.

CARD OF MEMBERSHIP.

We have just prepared in accordance with the Discipline, a Card to be given to each person who desires to join the Methodist Church. On one side is the "Full Membership Covenant," and on the other "Rules of Society," with questions and answers. One of these Cards, with a copy of the "Rules of Society," should be given to each person desiring to join the Church. Price 30c. per dozen, or \$1.50 per hundred.

Births, Marriages & Deaths.

NOTICES OF BIRTHS, MARRIAGES AND DEATHS, to be published in this Magazine, will be accompanied by 25 CENTS each—sent to the Book-Steward.

MARRIED.

On the 23rd June by the Rev. William Richardson, at the residence of the bride's mother, the Rev. A. D. Miller, of Tibsonburg, Ont., to Miss Elizabeth Huff, of Crossby, Ontario, Ontario.

On the 27th September by the Rev. R. N. Adams, assisted by the Rev. J. Simpson, in Ottawa, Mr. John Rowatt, of Gloucester, Ont., to Miss Ida Ferguson, of Plantagenet, Ontario.

On the 27th September, by the Rev. R. N. Adams, assisted by the Rev. J. Simpson, in Ottawa, Mr. Peter Darlington, of Plantagenet, Ont., to Miss Elizabeth Huff, of Crossby, Ontario, Ontario.

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